

## The definition of changing the creation of Allaah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** What is the norm regarding changing the creation of Allaah تعالى ?

**Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee** (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

We can define the question of changing the creation of Allaah تعالى as follows:

“Each change that intervenes in the creation of Allaah تعالى by adding or removing, whether the traces remain in what thing like tattooing, making a width between the teeth, or what disappears slowly like in epilation, or in which no trace remains like shaving the beard, all these are included in the interdiction of changing the creation of Allaah تعالى. However, we except what is established by a religious text like the practices inherent to the original disposition of the human being (Sunan Al-Fitra), or what can be used in order to push away a harm or remove it, in accordance with the Prophet’s صلى الله عليه وسلم saying: **“There should be neither harming nor reciprocating harm”**<sup>1</sup>.

The perfect knowledge belongs to Allaah عزَّ وجلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

Algiers, Jumaada Al-Oola 13th, 1427H. Corresponding to: June 9th, 2006.

<sup>1</sup> Reported by Ibn Maajah, chapter of “Judgments”, concerning he who builds on his property what harms his neighbour (hadeeth 2431) and by Ahmad (hadeeth 2921) on the authority of Ibn `Abbaas رضي الله عنهما. An-Nawawee said as regards the hadeeth 32 of Al-Arba`een An-Nawawee : “This hadeeth has other chains of narration that consolidate each other”. Ibn Radjab approved his statement in Jaami`Al-`Uloom Wal Hikam (hadeeth 378). This hadeeth is judged authentic by Al-Albaanee in Irwaa' Al-Ghaleel (3/408) (hadeeth 896) and in Ghaayat Al-Maraam (hadeeth 68).