

Sayings of Shaikh al-Albaani on Aqeedh

Not Exceeding the Limit in One's Love for the Companions

The Imaam said, "We do not exceed the limit in our love for any of the Companions such that we claim that they are infallible as the *Shee'ah* do about 'Ali الله رضي عنه and other Imaams."

At-Ta'leeq 'alaa Matan at-Tahaawiyyah, p. 101.

Useless Questions from Whisperings of the Shaytaan

Questioner: Shaikh of ours, are there people from the Companions, *ya'nee*, who will be called to account and punished and who will then [subsequently] enter Paradise, are there any who are of such a rank?

Al-Albaani: How does this question concern you?

Questioner: *Wallaahi*, it just occurred to me.

Al-Albaani: I don't think it [just] occurred to you ... this is a whispering [from the Devils] in some ways ... how does it concern you? How does it concern you? Does this have any connection to your *'aqeedah*, such that [you're asking so] you can correct it?

Ask about things that concern you, *Yaa akhi*, because this is a door which the Devil enters through.

Al-Hudaa wan-Noor, 547.

Al-Albaani on How Careful The Scholars Are Before They Declare Someone to be a Non-Muslim

Questioner: O Shaikh, for example, a person who declares the Companions to be disbelievers, for example, he says that Yazeed ibn Mu'aawiyah is a *faasiq* or a *faajir* and likewise his father, *ya'ni*, is such a person a disbeliever [due to what he said] or a *faajir* or a *faasiq*?

Al-Albaani: It differs, *Yaa akhi*, according to the person: is he ignorant, is he a scholar, has the proof been established against him from the Book

of Allaah and the *Sunnah* of Allaah's Prophet ﷺ, is he someone who is obstinate [in his opinion], is he someone who has misinterpreted [the texts]? All of these things prevent the people of knowledge from [both] rushing to call him a disbeliever or from rushing to state that he is not a disbeliever. All of these checks have to be implemented so that after them we will have the ability to state whether he is a disbeliever or not.

Al-Hudaa wan-Noor, 342.

Al-Albaani and The Damascene Medium.

Questioner: Is it allowed for a person who recites over someone who has been possessed by a *Jinn* ... after the *Jinn* becomes present in the sick person, is it [then] allowed for the person reciting to order the *Jinn* with some things, like asking for his help in finding the location of a treasure for example, or to dig out a treasure, or to find out whether another person is possessed or not, what is the ruling of the religion concerning this, may Allaah reward you with good?

Al-Albaani: It is not allowed, except for what was mentioned in the first part of the question, i.e., reciting the Quraan over someone possessed by a *Jinn*. As for seeking their help for those things mentioned or other things, then firstly this goes against the practical *Sunnah* which the Prophet ﷺ and those who were guided by his guidance carried out, and secondly it goes against His Statement, the Most High:

“And there were men from mankind who sought refuge in men from the *Jinn*, so they [only] increased them in burden [i.e., sin].”
[Jinn 72:6]

So seeking refuge or aid have the same meaning, it is not allowed for someone who has been put to test in this present time and has set himself up to remove *Jinns* from those who have been afflicted by possession ... to recite some *ayaahs*, and some of the legislated forms of seeking refuge mentioned in the authentic *Sunnah*, this is allowed and everything else is misguidance.

And the Devil is more devilish than the Americans, the British and others ... because they [i.e., the Muslims who try to seek help from the *Jinn*] seek aid from the devils of the *Jinn*, [i.e., one cannot even trust devilish humans to help so how much more dangerous is it with the devils from the *Jinn*], I mean that when the devils from mankind want to achieve some of their illegal goals, they offer some bait, i.e., a trap by which they catch their prey by offering them something they want and which their hearts incline to, this is what the devils from mankind do, so what do you think the case will be with the devils from *Jinn*-kind, about whom we know nothing except that they may present some remedies, which are [in

fact], as I just said, traps which act to gradually pull in the person who is seeking their help.

For this reason, I do not hold it to be permissible for a Muslim to seek the aid of *Jinns* who give a person the false impression that he is a Muslim, a believer in Allaah and His Prophet, and who shows that he is righteous and that he wants to help his human Muslim brothers, this is a matter of the Unseen which it is not possible for a human Muslim to feel comfortable with.

And I know through experience, one of us will live with a human like himself for many years, and then all of a sudden after that it becomes clear that he is an open enemy, and that person is a human like him, someone whom he inclines towards, feels comfortable with and relies upon, but after a long time it became clear that all of this pretense was in order to achieve a goal he had, the other person was unaware of this goal—and this is between two people, their nature being one, their thinking one etc.,—so what do you think the case will be with a human seeking the help of a *Jinn*?

And even though there is not a lot of time, I will give you an example that happened with me and someone who thought that he could summon the souls [of dead people], the soul of Ibn Seereen for example, the soul of the doctor Ibn Seena, Ibn 'Arabi, and so on ... a long story of which I will give you the summary.

[So] I was present at the sitting, the lights were put out with only a dim one remaining, and with difficulty you could just about see the person sitting next to you, and then the sitting started. After [a short while] it became clear to me that this medium [actually] regarded the sitting as a medical one, and indeed when I had come in I had found all four walls of the room full of customers ... an old man, an aged lady, a woman holding a small child and so on—all of these people had come to be cured and treated by the spirit of the doctor which would be summoned by this medium [whose name was] Haqi Baik, this person is a medium there in Damascus. So the lights were turned off as I said, and the sitting of Haqi Baik Afandi started.

We heard a statement which we found strange, he said, "*Wa alaikum salaam wa rahmatullaahi wa barakaatuhu ...*" the sitting was so quiet that if, as they say, you dropped a pin you'd hear it, so who was he saying this to?

You will come to know later on ...

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“Welcome, Doctor,” there was someone sitting next to him [who said this], in Syria they call him a *makawlik*, I don’t know what you call them here, i.e., an adulator, [i.e., the medium’s sidekick], he [i.e., the sidekick] said to him [i.e., the summoned soul of the Doctor], “Welcome Doctor ...,” he was repeating the same as what the medium had said, [i.e., the medium would say something and then this sidekick would repeat the same thing the medium said to make it look even more impressive or authoritative etc., so addressing the summoned soul, he carried on saying] “... because may Allaah reward you with good ... we ... are indebted to your favours [upon us], and *alhamdulillah* our customers are increasing and the reason is due to the success of these medical prescriptions [which you dictate to us],” and he carried on saying things of this sort, “... and now we have a small boy here whose name is so and so the son of so and so and he lives in such and such an area ...” etc., “... and his age ...” and here’s the anecdote, “... is seven months ...” the boy’s mother who was holding him said, “No, Doctor, he’s nine years old, not seven,” the *makawlik* [sidekick] who was sitting next to the medium said to her, “Be quiet! Do you know better than the Doctor?!”

The point is the man [who was the husband of the woman who was holding the child] was sitting at a round table which had numbers and an upturned cup on it, and he had placed his finger on the cup and his wife was facing him, and truth be told his wife was fully covered, even her face, nothing of her could be seen, so we saw this cup moving, going here and there, right and left, and so on, we understood that this cup was going over the numbers, going once, twice, then stopping, and he [i.e., the medium] had a piece of paper which he was writing symbols on which only he could see, he would move the cup two or three times and so on, then he gave this prescription to the employee he had assigned to this woman, [who passed it on to the woman] and *ma’as-Salaamah*, [it was over].

It carried on like this for an hour, one patient entering and another leaving, after one hour the sitting was over, the lights were turned on, the people still there, and I was one of them, unfortunately they were saying,

“May Allaah give you well-being O Doctor! May Allaah reward you with good!”

But I was about to burst with rage.

Especially because in those days I was a youth and light skinned and so signs of anger were easily visible on me—and he noticed. So he said,

“What does the *Ustaadh* [i.e., he’s addressing Shaikh al-Albaani] think?”

[So I said], “*Wallaahi, Yaa Ustaadh*, O Doctor, *Yaa* so and so, [i.e., Shaikh al-Albaani is addressing him respectfully] I have two questions if you would allow me.”

He said, “*Tafaddal.*”

I said to him, “You started the gathering by saying, ‘*Wa alaikum salaam wa rahmatullaahi wa barakaatuhu,*’—who were you saying it to? The people were there ... he said, “I returned the greeting of *salaam* to the Doctor.”

[I said], “Which doctor?”

He said, “The soul of the doctor that we summoned.”

I said, “He gave you *salaam*?”

He said, “Yes.”

I said, “How did you hear this *salaam* and we didn’t? Are the openings of your ears put together in a way different to other people?”

He said, “No. This is a secret of the trade. This is something you can’t understand until you enter this field.”

This is Sufi talk totally.

“Okay, and your friend,” naturally I couldn’t say to him on his face, ‘This one who was flattering you/your sidekick [as that would have been too rude to say to his face],’ he heard it along with you, when he [i.e., this friend of yours also] said to him [i.e., to the summoned soul], ‘Welcome, Doctor,’ [did he hear the *salaam* too?] ...”

At any rate, I started debating with him based upon what one would call physiological aspects, but then I quickly switched to the second [type of] question which was concerning the *Sharee’ah* aspect [of all of this, so I said] ...

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“Doctor, this spirit which you summoned, is it of someone alive or dead?”

He said, “No, dead.”

I said, “Dead. How did you summon his soul when it is in one of two states, there being no third: it is either a happy soul [i.e., one going to Paradise] or a wretched one [i.e., going to Hell]. If it is a happy one, then by Allaah, there is no way it will ever come back into this world again because it is occupied with the pleasure it has in its grave,” and I mentioned some *hadiths* which showed that the grave is either one of the gardens of Paradise or a pit from Hell, “and if it is a wretched soul, then it is all the more so and *a fortiori* that it will not be able to leave the prison it is surrounded by [in the grave]—so how are you able to summon this soul? This is something impossible according to the Legislation.”

Secondly and lastly and here is the point, “Imagine that it is possible for you to summon this soul, how do you know that it [actually] is, for example, the soul of the doctor Ibn Sina, a Muslim with all his open and hidden faults, the scholars who know him say that he was a philosopher and had deviated in many tenets of Islamic creed or [how do you know that it might even be] al-Razi the doctor of old, for example? How do you know that it is not a disbeliever, someone who associates partners with Allaah? Just because it says to you, ‘I am the soul of so and so,’ you say *ameen*?”

These days interactions with people, between countries ... when a country wants to send its ambassador to another it sends him with certified, registered, sanctioned, stamped and signed documents, and other such things of the sort, so that the country to which that ambassador has been sent is satisfied that this really is the ambassador of an Islamic country and not a *dajjal* playing games with it—and this is [the situation] with people dealing with each other—[and what you are talking about] is the world of the Unseen, how can you know that this really is Doctor So and So?”

He had no choice, after having been confuted and having had the evidence established against him, except to say, “The reality, O *Ustaadh*, is that this was a medical gathering. We also have a gathering of knowledge, if you want to debate with us in it then you are more than welcome.”

I didn’t believe that there was a gathering of knowledge, [but] I said to him, “When?”

He said, "Sunday."

I said, "*Inshaa Allaah*, our meeting is on Sunday."

Allaah so willed that [when] Sunday did come I was obliged to assist one of our brothers who worked at the Ministry of Education where there was an effort being made to correct some books about Islamic Upbringing, books about Islamic Education which had weak and fabricated *hadiths* in them and *Hanafi* concepts which went against the *Sunnah*, so one of them called me to cooperate with him in that, he was an employee of the Ministry but I was not, *walhamdulillah*, but I have a little knowledge as you know, so I held that it was more deserving for me to meet up with this person rather than keep my promise [of meeting the medium]. But my companion who had [initially] taken me to him came to me on the appointed day, Sunday, at the *Dhaahariyyah* Library upon the basis that we were going to meet up and go, so I told him that the situation was such and such and that I couldn't make it with him, [so I said to him],

"You go to him, may Allaah reward you with good, and apologise to him and *inshaa Allaah* set up another meeting."

So he went and was taken aback when he found that there was no-one whatsoever at the house on the agreed upon day, [the house was] dark, unlit, nothing inside.

The next day he came to me and told me what had happened, so I said to him, "This is a victory granted to us by Allaah. Go to him [again] next Sunday."

[He did] and naturally he met him on that following Sunday [because the medium thought that they wouldn't actually turn up the following Sunday too], [but before he went] I said to him, "Don't tell him that the Shaikh [i.e., al-Albaani] didn't come [the previous Sunday], leave that hidden," [say to him], "I came according to the appointment and didn't find you? *Inshaa Allaah* everything is ok, Dr. Haqqi Baik?"

He really said that to him and here is the point, my brothers, here take heed, O you with eyes [to see].

The medium said to him, "Go away! You brought a big, dangerous Wahhaabi to us—he doesn't love the Prophet! May Allaah kill him!"

He said to him, "And how do you know that? That man is our friend and we attend his lessons which are always about, 'Allaah said ... Allaah's Messenger *صلى الله عليه وسلم* said ...'" and so on.

He [i.e., the medium] said, "After he [i.e., al-Albaani] left ..." he summoned the soul of I don't know who, I forget who he said it was, and he [i.e., the medium] asked the summoned soul about me and he [i.e., the summoned soul] gave him all these testimonials, "That this man is a Wahhaabi who doesn't love the Prophet ﷺ..."

So I say that this is a proof that these people seek the help of the devils. There is no such thing as summoning the souls of the dead, that is impossible.

But the devils really do attend and inspire them with things, as the Lord of the Worlds said, **"Devils among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception)."** [An'aam 6:112]

Therefore I say that if one of our brothers has been tested, and I [purposefully] say, 'has been tested,' [by having to recite over people who have been possessed], because truthfully, as news has reached me [about these things], it is a situation that is a trial and a test, for a woman who is possessed may come to him and he may see that it is beneficial for him to touch her or examine her arm or neck or or and so on [by touching her]—so the Devil can come in through such easy and supple ways to start off with, and then the issue starts to get bigger and bigger until the big *fitnah* happens, so if one of our brothers has been tested by, and I say [has been tested by] only reciting verses from Allaah's Book or forms of seeking refuge established from Allaah's Messenger ﷺ to take out the *Jinn* which has possessed that person, then this is, as he ﷺ said, 'Whoever amongst you is able to help his brother, then let him do so.'

As for asking [the *Jinn*], 'What is your name? What is your religion? What is your job? Where do you live? Where is so and so? What helps against such and such an illness?' and so on, then this comes under His Saying, the Most High, which I mentioned earlier, **"And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (i.e., the Jinns) increased them (mankind) in sin and disbelief."** [Jinn 72:6]

I ask Allaah for well-being and safety.

Al-Hudaa wan-Noor, 455. [1/3/1046].

No Room for Intellectual Reasoning in Matters of the Unseen

The Imaam said, "Be cognizant of the fact that whether the dead can hear or not is an issue of the Unseen related to *Barzakh* which no one except Allaah عز وجل knows about, so it is not allowed to delve into it based upon

qiyaas and opinions, rather, in affirming and negating, one halts at the text about it.”

And he said, “Coming to deductions based upon the intellect ... has no place in any issue related to the Unseen.”

Tahqeeq al-Aayaat al-Bayyinaat fi 'Adm Samaa' al-Amwaat, p. 37 and p. 60.

It is Not Allowed for Anyone, Apart from the Prophet, to Say that a Specific Individual Has Been Forgiven Because of His Tawheed

From al-Haartih ibn 'Ubaid: from Thaabit: from Anas, who said, “Allaah’s Messenger و سلم عليه الله صلى said to a man, ‘O so and so! Did you do that?’ He replied, ‘No, by the One besides whom none has the right to be worshipped!’—and the Prophet عليه السلام knew that he had [in fact] done it—so he said to him, ‘Verily, Allaah has forgiven you your lie due to your attestation to, ‘None has the right to be worshipped except Allaah.’”

Al-Albaani said, “Al-Baihaqi said, ‘... what is intended is to show that even if a sin is great it does not mean that it necessitates the Fire as long as the [person’s] *'aqeedah* is correct and he is someone for whom forgiveness has preceded [from Allaah]—**and singling out a person in such a way [i.e., to say that a person has been forgiven as the Prophet did with that Companion] is not [allowed] for anyone [to do] after the Prophet** عليه السلام الله صلى.”

As-Saheehah, 3064.

“If the Muslims Differ in 'Aqeedah Then They Will Differ in Things Less Than 'Aqeedah all the More so ...”

The Imaam said, “If the Muslims differ in *'aqeedah* then they will differ in things less than *'aqeedah* all the more so—differing in *'aqeedah* is what causes harm, differing in subsidiary issues does not harm as long as a person sincerely tries to follow the truth wherever it is [found]. So [the fact that] the majority of Islamic callers in all Islamic countries today have left the importance of spreading the correct *'aqeedah* amongst the people, this is a deficiency from all of the scholars, so importance must be given to this area ...”

Al-Hudaa wan-Noor, 424.

On Election Results – It's Only The Faces That Change

Questioner: Our Shaikh, some Muslims observe the West and their advancements and when something happens there they display joy and happiness, is this regarded as a defect in *'aqidah* related to actions or the heart? And what do you advise these people with?

Al-Albaani: I'm sorry, what do you mean ... what do you mean by ...

Interjection: Clinton, Shaikh.

Questioner: America's Presidents, so and so went and so and so has come.

Al-Albaani: Ah.

Questioner: This one is better than that one, this one will benefit the Muslims and so on.

Al-Albaani: This is a weakness in both *eemaan* and intellect, a weakness of *eemaan* and intellect. The reality which every Muslim must bear in mind regarding such situations is His Saying *وَيَذَرُهَا آلُ بَارِكٍ*, "**Every time a nation enters, it will curse its sister,**" [A'raaf 7:38] so that they may taste the punishment.

Someone Else: The *aayah*, "... when they have all overtaken one another therein, the last of them will say about the first of them ..." [A'raaf 7:38]

Al-Albaani: *Allaahu Akbar*. Yes, so the point is that in reality this joy is a childish one, not that of men, firstly, and secondly, not that of believing men. [That one becomes joyful] because Bush lost and in his place came ...

Questioner: Clinton.

Al-Albaani: I don't know what his name is.

Questioner: [Laughs]

Al-Albaani: Names that are strange to me.

Questioner: By Allaah, O Shaikh of ours, the names of devils.

Al-Albaani: [Laughs] so the point is ... Bush lost and so and so won the elections—all of them follow the same policy, it is only the faces that change.

For this reason it is silliness to become happy because Bush has gone and so and so has taken his place, even more so when we don't yet know so and so's [the new leader's] good from his evil, if there is good in them. So why this haste? As long as disbelief is one community, and the politics of the American population as a people is with the Jews, so the fact that Bush lost and so and so won does not change the politics of this populace in such a speedy manner which some of those of weak minds and intellects imagine, [imagining to themselves] that we are rid of Bush [and this new leader will be better] ... ok, maybe this [new leader] is worse than Bush.

Whatever the case, a Muslim does not become joyful when a disbeliever loses and another disbeliever takes his place, because disbelief is one *millah*, and their politics is one and the same. Look at ... who was it in the ministry of the Jews and someone else took his place ...

Questioner: Yitzhak Shamir and Yitzhak Rabin.

Al-Albaani: Yitzhak Rabin, what did we see between this one falling and that one taking his place? Nothing whatsoever. It is just a game they play with the minds of those of weak intellects and unfortunately with some Muslims or politicians who did not lead according to the politics of the Quraan and the *Sunnah*.

So because of that I am able to say concerning this that Allaah ... as He عز وجل said ... **"Indeed, Allaah does not like the exultant."** [Qasas 28:76], these people who become joyful at the downfall of this person and the success [in becoming leader] of that one, these people are as I just said ... their intellects are like those of children, rather, sparrows. And Allaah's aid is sought.

Questioner: Does this issue have a connection to *aqidah*, i.e., is it possible to call ... i.e., some of our brothers call those who display such joy for those people disbelievers?

Al-Albaani: No, no, all of that is a mistake and disobedience, if it has a connection to disbelief then it is to disbelief in action. *Yaa akhi*, we go by the principle and relax [which is that] the disbelief which takes one out of the religion is that connected to the heart, not the tongue. This question of yours reminds me of another just way of categorising disbelief, so there is disbelief in word [*kufr lafdhee*] and disbelief of the heart [*kufr qalbee*], the previous categorization was disbelief in creed [*kufr I'tiqaadi*] and disbelief in action [*kufr amalee*].

Now another just way of categorising disbelief is disbelief in word and disbelief of the heart, the disbelief of the heart is the equivalent of disbelief in action, and disbelief in word equates to disbelief in action.

So a person who displays joy at the loss of Bush and the success of George or Antonius or whoever, there is no doubt that such joy should not emanate from a Muslim, so it is possible for us to term this as disbelief in word, but such a person is not declared a disbeliever based on it, because it happened in the time the Prophet ﷺ, [an incident] I'm sure some of which will not be hidden from any of you, like the *hadith* of Ibn Abbaas when he said that the Prophet ﷺ gave a sermon to his Companions one day and a man then stood up and said to him, "As Allah and you, will," so he said, "Would you set me up as a partner beside Allaah? Say, 'As Allaah, Alone Wills.'"

So this is disbelief in word, he said to him, "Would you set me up as a partner beside Allaah?" but he did not impose upon him any of the requisites of disbelief in creed [*kufr I'tiqadi*].

So we should always keep this correct categorization before our eyes: disbelief in creed or the heart [is the first], and disbelief in action or in word [the second], because uttering a word is an action, so when we see a thing such as this we do not rush to say, 'A disbeliever,' even if he uttered a word of disbelief we do not rush to declare him to be a disbeliever and to remove him from the religion until we clarify what he meant by that statement.

Interjection: With your permission, O Shaikh of ours, if I could please ...

Al-Albaani: *Tafaddal ...*
Al-Hudaa wan-Noor, 672. [1/5/708].

The Ruling Concerning Non-Muslims in the West whom The Message did not Reach

Questioner: Nowadays, a non-Muslim from Europe, for example, who dies and was brought up in a corrupt environment, and Allaah's Refuge is sought, with no-one conveying the Islamic religion to him, and even if it had reached him, it did so in a form of disarray such that he did not want to enter it, so I don't know ... do such people come under the ruling of those whom the message did not reach [*Ahlul-Fatrah*] or is there a major difference [between them?]

Al-Albaani: No [there is no difference], such people are like those of the *Fatrah* whom the call did not reach, they will go through a special process on the *arasaat* on the Day of Resurrection.

Questioner: What about these people? [The questioner hasn't understood clearly that the Shaikh was referring to the people the questioner asked about]

Al-Albaani: Who am I speaking to you about? These people are like the *Ahlul-Fatrah*, they will go through a special process on the *arasaat* on the Day of Resurrection, so neither a ruling of them being in Paradise or the Fire is given to them here.

Questioner: Does *arasaat* mean pathways?

Al-Albaani: The *arasaat* is the place where the people will be gathered.

Questioner: One of them who dies now, who will his right be upon, for example?

Al-Albaani: Who will what?

Questioner: His right will be upon whom, *ya'ni*, who will be responsible for him ... who will bear the burden of his mistakes and his sin? Is it the Muslims for example ... who didn't go to him and convey the religion to him?

Al-Albaani: Which type are you talking about, is it the type that you asked about first?

Questioner: It's the same question that we're in, a person who, for example, dies in France, America, Britain, Germany and so on, and he had no one who conveyed the religion to him?

Al-Albaani: May Allaah guide you. At this very moment you have just judged that there is a sin on these people?

Questioner: How?

Al-Albaani: At this very moment you have just judged that there is a sin on them?

Questioner: A sin, *ya'ni*, for example the people who never conveyed it to them is what I mean.

Al-Albaani: I know what you mean, may Allaah guide you, did you understand from what I said that these people whom the *da'wah* did not reach and who died are sinful?

Questioner: No, I didn't understand it to mean that.

Al-Albaani: Okay, you understand that they are not sinful?

Questioner: Yes, I understand.

Al-Albaani: So then how can you say, 'Who will bear the burden of their sin?'

Questioner: Ah yes, true.

Al-Hudaa wan-Noor, 326. [1/5/846]

Al-Albaani on Safar al-Hawaali's Book

Shaikh Esaam Moosaa Haadi said, "I asked Shaikh al-Albaani about Safar al-Hawaali's book called *Dhaahiratul-Irjaa*, and so he said, 'An evil book. I hadn't thought that he had deviated to such an extent.'"

Muhaddithul-Asr, Imaam Muhammad Naasirud-Deen al-Albaani Kamaa 'Araftuhu, p. 72, of Esaam Moosaa Haadi.

Is it Allowed to Perform Ruqya on Someone Possessed by a Jinn Through a Cassette Recording?

Questioner: Is it allowed to perform *ruqya* [reciting *aayahs*/supplications on someone who is poisoned/possessed by *Jinn*, etc.] through a cassette?

Al-Albaani: Is it allowed to perform *ruqya* what?

Questioner: ... through a cassette?

Al-Albaani: ... through a cassette?

Questioner: Cassette.

Al-Albaani: ... cassette.

Questioner: Yes.

Al-Albaani: Is the *adhaan* allowed? Is the *iqaamah* allowed [through a cassette]? If you are in doubt such that I should answer you [I will], and if you know that the answer is that it is not allowed [to call the *adhaan* or *iqaamah* using a cassette] then the answer is the same [concerning *ruqya*]-it is not allowed.

For this reason I said on some occasions that I think, and Allaah knows best if the report is true, that sometimes a single [unified] *adhaan* is played on tape-if this report is true [and people are actually doing that] then I say that I fear a day will come when the people will pray behind a cassette [recording].

Al-Huda wan-Noor, 616.

What Has Been Attributed to Imaam Ahmad Concerning Seeking The Prophet's Intercession وسلم عليه الله صلى

Questioner: It is reported from Imaam Ahmad that he used to permit intercession [*tawassul*] through the Prophet وسلم عليه الله صلى, what is the authenticity of that [report]? And what is your opinion [concerning this]?

Al-Albaani: As for the authenticity of that according to the method employed when checking *hadith*, [then] we are not able to establish it, and it is not possible for us to establish [the authenticity] of every statement relayed about an Imaam of the Muslims according to the method of the scholars of *hadith*.

But we cannot but rely on the scholars who have preceded us in time and knowledge, and we can only but rely on them in the statements and narrations they relay to us-until a mistake in their reporting that becomes clear to us ... [about] Imaam Ahmad, may Allaah have mercy on him, permitting intercession through the Prophet وسلم عليه الله صلى.

I remember reading that a long time ago in the Shaikh of Islaam Ibn Taymiyyah's book, '*At-Tawassul wal-Wasilah*,' he narrates that [statement] as being one of Imaam Ahmad's, and his authority in that was the *hadith* of the blind man.

And as I just said: as long as Ibn Taymiyyah is narrating that, and he is someone who is trusted and relied upon in that which he narrates, then we maintain that which he narrated until the weakness of what he is narrating is established with us, this is regarding the answer to the question.

But I want to mention something important, in my view, concerning statements such as this: it does not harm us whether or not this statement is confirmed from Imaam Ahmad, both matters are equal before us—that is because we are not 'Ahmadees' [i.e., blind followers of Imaam Ahmad, may Allaah have mercy on him], but rather as I just said: we cherish these Imaams and hold them in high esteem and benefit from their knowledge and methodology, but we do not surrender the command of our *aqidah* or our pillars to them except those to whom it becomes clear to us have the truth with them.

Thus, if the report from Ibn Taymiyyah about Imaam Ahmad allowing that ... and that his proof in that was the *hadith* of the blind man, and then upon studying the *hadith* of the blind man it becomes obvious that it does not denote seeking the intercession of the Prophet ﷺ after his death, because the blind man was only seeking intercession through the supplication [*du'aa*] of the Prophet ﷺ as is well-noted in that same book of Ibn Taymiyyah's [we] just mentioned, and as I further clarified in **my book** [entitled], '*At-Tawassul Anwaa'uhu wa Ahkaamuhu*,' ... and the *hadith* of the blind man all centres around seeking intercession with the rank of the Prophet ﷺ, so it is not permissible for us to say that it is permissible to seek intercession through the Prophet ﷺ now, because we cannot inform him what it is we need him to supplicate to his Lord for us is, and, for example, when he supplicates while in the state of *barzakh* we cannot know that he has [actually] supplicated, so the issue in the *hadith* of the blind man is connected to when he was alive ﷺ and it has no connection to [after] his death.

Al-Fataawa al-Kuwaitiyyah, pp. 45-47.