AL-IBRAH
Jurnal Pendidikan dan Keilmuan Islam
e-ISSN: 2580-0663
p-ISSN: 2088-1886

A TAWHID ANALYSIS OF WORSHIPING CREATED BEINGS IN SHAYKH IBN BAZ'S VIEW

Avanticha Dewi Harits*[1], Mutia Azra Khadijah[2], Agung Pranoto Kadiatmaja[3]
[1]Sekolah Tinggi Agama Islam Ali bin Abi Thalib, Jawa Timur, Indonesia.
[2]Sekolah Tinggi Agama Islam Ali bin Abi Thalib, Jawa Timur, Indonesia.
[3]Sekolah Tinggi Agama Islam Ali bin Abi Thlaib, Jawa Timur, Indonesia.

***Abstract*:** This paper examines the concept of *tawhid* as the fundamental principle in understanding the prohibition against worshipping created beings, based on the perspective of Shaykh Ibn Baz. The study aims to explain how *tawhid al-uluhiyyah* (the oneness of divinity in worship) confines all forms of devotion exclusively to Allah while rejecting any form of veneration directed toward prophets, angels, saints, or other creatures. Employing a qualitative, library-based research design through a content analysis approach, this study investigates selected Qur'anic verses, authentic hadiths, and the writings of Shaykh Ibn Baz to identify the patterns of reasoning and theological foundations underlying his thought. The analysis reveals that Ibn Baz consistently emphasizes *tawhid al-uluhiyyah* as the primary safeguard against various forms of contemporary polytheism, including the deification of individuals and the redirection of supplications to entities other than Allah. The findings indicate that Ibn Baz's arguments are consistently and primarily centered on the purification of worship and the prevention of *tawhid* distortion within modern social contexts. This study concludes that Ibn Baz's thought not only reinforces the Qur'anic message of purifying worship but also provides a relevant theological paradigm for addressing modern phenomena that may obscure the oneness of Allah.

Keywords: Tawhid, Shirk, Worship, Shaykh Ibn Baz.

Corresponding author: Avanticha Dewi Harits
Email Address avanticha08@gmail.com
Article History: Received: November 05, 2025, Revised: December 13, 2025, Accepted: December 15 2025, Published: December 31 2025.

INTRODUCTION

Tawhid represents a fundamental concept in Islamic teaching, affirming both the absolute oneness of Allah and the complete dependence of humankind upon Him[1]. This principle serves as the core of all Islamic beliefs, acts of worship, and the divine message conveyed by the Prophet Muhammad SAW However, throughout the history of Islam, various practices and beliefs have emerged that, either directly or indirectly, obscure the purity of *tawhid* such as seeking help,

[1] Alwin Tanjung Tanjung, "Memahami Esensi Tauhid Melalui Al-Qur'an," *Al-Kauniyah* 4, no. 2 (December 2023): 88, https://doi.org/10.56874/alkauniyah.v4i2.1669.

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doi: 10.61815/alibrah.v10i2.759
intercession, or blessings from created beings, including prophets, angels, or saints. Although such practices often originate from feelings of reverence and love, many scholars regard them as deviations from *tawhid al-uluhiyyah*, as they involve redirecting certain forms of worship toward entities other than Allah.

In recent centuries, the issue of maintaining the purity of *tawhid* has become a central theme in Islamic theological discourse, particularly among Salafi movements that emphasize the purification of *aqidah* from any form of associationism. Numerous previous studies have examined *tawhid* from various perspectives. For instance, Nureni[2] highlights the urgency of *tawhid al-uluhiyyah* in addressing modern practices of intercessory supplication, while Samsuddin, Rahendra Maya, and Agusman[3] explore the application of the *tawhid* concept in contemporary scholarly works. However, while research on Shaykh Ibn Baz's jurisprudence and general creed is abundant, studies that specifically analyze the structural construction of his arguments (*istidlal*) and patterns of reasoning concerning the prohibition of worshipping created beings have not been systematically investigated. This study thus fills the gap by focusing on the argumentative structure (*istidlal*) he employed to refute contemporary theological practices (such as exaggerated veneration of saints or intercessory supplication) that are often justified by opposing groups, thereby clarifying his role in the modern discourse of aqidah purification.

Shaykh Abdul Aziz bin Abdullah bin Baz is recognized as one of the prominent scholars of the twentieth century who firmly upheld the principles of *tawhid*. His thought emphasizes that supplication, requests, and hopes must be directed solely to Allah, and that any form of association whether in belief, speech, or action constitutes a serious violation of divine oneness[4]. In his works, such as *Sharh Kitab al-Tawhid*, he asserts that acts of worship directed toward created beings, even when motivated by love or reverence, still fall under *shirk* and stand in contradiction to the pure principles of *tawhid*.

The central research problem addressed in this study is the inherent tension between Ibn Baz's stringent emphasis on tawhid al-uluhiyyah and contemporary religious practices characterized by ghuluw (excessive reverence) toward created beings, such as certain Sufi traditions of grave pilgrimage and intercessory supplication.

[2] Nureni, N, "Ayat Al-Qur'an Tentang Tauhid Rububiyyah Dan Tauhid Uluhiyyah," *Jurnal Al-Qiyam* 6, no. 1 (2025), https://doi.org/10.33648/alqiyam.v6i1.979.
[3] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global," *DIRASAH: Jurnal Kajian Islam* 1, no. 2 (2024), https://litera-academica.com/ojs/dirasah/article/view/27.
[4] Abdullah Bin Abdul Aziz Bin Baz., *Risaalah Al-Tauhid* (Riyadh: Dar Al-Salam, 2002).

doi: 10.61815/alibrah.v10i2.759

This study aims to analyze Shaykh Ibn Baz's perspective on the prohibition of worshipping created beings, based on evidences from the Qur'an and the Sunnah, to identify its counter-narrative function against excessive veneration practices (*ghulun*), and to evaluate its relevance to contemporary religious challenges. The central research question addressed in this study is: How does Shaykh Ibn Baz interpret the concept of tawhid al-uluhiyyah as the foundation for prohibiting the worship of created beings, and how does his fatwa function as a counter-narrative against practices of ghuluw, and to what extent can his thought be applied within the context of modern religious life?

The novelty of this study lies in its effort to connect Ibn Baz's core teaching on the exclusivity of worship to Allah with contemporary phenomena that may undermine the essence of *tawhid*. Accordingly, this research seeks to provide a deeper understanding of *tawhid* as the foundation of Islamic creed and as a guiding principle for preserving sincerity in devotion to Allah in the modern era.

RESEARCH METHODOLOGY

This study employs a qualitative descriptive method using a library research approach. This approach was chosen because the focus of the research lies in the conceptual and theoretical analysis of Shaykh Ibn Baz's thought regarding *tawhid al-uluhiyyah* and the prohibition of worshipping created beings. In line with Sugiyono[5], the qualitative descriptive method is used to gain a deeper understanding of meaning through the analysis of relevant texts, documents, and scholarly works.

The data sources for this research consist of primary and secondary materials. Primary sources include selected verses of the Qur'an, authentic hadiths (*sahih hadiths*), and original works of Ibn Baz, such as Sharh Kitab al-Tawhid and his collected fatawa (religious edicts). Meanwhile, secondary sources comprise books, scholarly articles, academic journals, and reliable websites that discuss the thought of Ibn Baz and the concept of Tawhid (monotheism). The selection of sources was based on the criteria of authenticity, relevance, and academic credibility.

The Methods section presents a description, in paragraph form, of the research approach or type, data sources, and data collection techniques. Every measurement result reported in the Results section must clearly link back to the method used to obtain it. The use of standard,

[5] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2007).

doi: 10.61815/alibrah.v10i2.759
established procedures can simply be cited (referenced). This methodological description is written in this Methods section.

Considering that this study is a Qualitative Content Analysis, the main procedure for data analysis is carried out systematically through three primary stages:

1. **Data identification and collection**, which involved compiling all texts that discuss *tawhid* and *shirk* within Ibn Baz's works.
2. **Thematic argument coding (*istidlal*)**: This process involves inductive coding to identify patterns in the structure of Ibn Baz's reasoning (istidlal). The categorization of arguments is focused on two primary categories: a) Arguments Naqli (Scriptural Evidence): Arguments derived directly from religious texts (e.g., the Qur'an and Sunnah). And b) Arguments Aqli (Logical Inference): Arguments based on reason, analogy, or rational deduction.
3. **Thematic content analysis**, used to interpret the meaning and relate it to the context of contemporary religious life.

From an ethical standpoint, this research adheres to the principle of academic integrity by ensuring the authenticity of citations, respecting the original authors' contributions, and avoiding any distortion of the source texts' meanings. All data used in the study are transparently listed in the references section in accordance with scholarly standards.

The limitations of this study lie in its reliance on several secondary translated sources of Ibn Baz's works, which may involve potential variations in meaning or nuances from the original Arabic text. In addition, this research is conceptual in nature and therefore does not include empirical verification of the application of Ibn Baz's thought within contemporary Muslim societies.

RESULTS AND DISCUSSIONS

1) The Theological Construction of Tawhid *al-Uluhiyyah* by Shaykh Abdul Aziz Ibn Baz

The theological construction established by Shaykh Abdul Aziz bin Abdullah bin Baz places aqidah (creed/faith) as the singular foundation determining the validity of all devotional acts (amal ibadah) of a Muslim. In his view, the religion of Islam is not merely a collection of rituals, but rather a structure built upon the ground of pure Tawhid (monotheism). Without a sound (sahih) aqidah, all forms of obedience will automatically lose their meaning and be rejected by God.

His theological narrative emphasizes that the purification of Tawhid al-Uluhiyyah (Monotheism of Worship) was the primary mission of all Messengers (Rusul) and serves as the

doi: 10.61815/alibrah.v10i2.759

key to human salvation from deviance (misguidance), both in this world and the Hereafter. With a straightforward yet profound style of communication, Ibn Baz sought to restore the community's understanding to the purity of the teachings of the Righteous Predecessors (Salaf us-Salih). This effort was undertaken to ensure that every individual correctly understood the essence of Divinity amidst the rampant distortion of religious understanding in the modern era.

A. Definition of *Tawhid al-Uluhiyyah* and *Ibadah*

In the perspective of Shaykh Ibn Baz, Tawhid al-Uluhiyyah is understood as the absolute singularization of Allah through the acts of the servant (worshipper). He defines this concept as the conviction that Allah is the only true object of worship (al-Ilah al-Haq) and that there is no partner for Him in any form of worship (ibadah). For him, a sound aqidah (creed) constitutes the principal core of the religion of Islam, which is summarized in the Six Pillars of Faith (Rukun al-Iman), where belief in Allah acts as the central axis that drives all other pillars.

Furthermore, he elaborated that ibadah (worship/devotion) is a manifestation of obedience that encompasses all statements and actions, both apparent and hidden, which are beloved and approved by Allah. Every deed (amal) will only be considered valid and acceptable by Allah if it is firmly built upon the foundation of a sound (sahih) aqidah (creed). Consequently, understanding the definition of ibadah transcends the mere performance of routines; it involves aligning all aspects of life with Allah's commands and abstaining from His prohibitions, thereby safeguarding the purity of Tawhid (monotheism)[6].

B. Deviant Practices and the Nullifiers of *Aqidah*

Shaykh Ibn Baz identified various practices within society that can fundamentally corrupt or even nullify a Muslim's aqidah (creed). He issued stern warnings that the safeguarding of aqidah is the most vital matter, superseding all other obligations. The primary deviation he highlighted is the act of major shirk (*shirk akbar*). This includes practices such as praying to and seeking aid (istighathah) from the deceased, trees, or idols, based on the belief that these created beings possess the power to grant benefit or ward off harm.

Additionally, he specifically criticized practices often regarded as forms of respect but which actually undermine Tawhid, such as seeking unauthorized intercession (*syafa'ah ghayr shar'i*)

[6] Abdul Aziz bin Abdullah Bin Baz, *Aqidah Shohihah Versus Aqidah Bathilah* (Jakarta: Co-operative office for Call & foreigners Guidance at Sultanah, 1993).

doi: 10.61815/alibrah.v10i2.759
or engaging in innovated supplication through intermediaries (*bid'ah tawassul*). For Ibn Baz, any form of subservience or worship directed towards other than Allah, including the veneration of sacred graves (shrines), is a destroyer of the foundation of Islam. He stressed that anyone who falls into these practices must immediately repent (*tawbah*) to restore the purity of their aqidah before their deeds are nullified entirely[7].

C. Ibn Baz's *Naqli* (Scriptural) and *Aqli* (Logical) Arguments

Shaykh Ibn Baz established the framework for the purification of aqidah (creed) by harmonizing two fundamental instruments: the authority of revelation (*Naqli*) and the sharpness of reason (*Aqli*). This synergy aims to provide the community with a holistic understanding, where adherence to the sacred texts goes hand-in-hand with clear logic to fortify Tawhid al-Uluhiyyah (Monotheism of Worship).

a) The *Naqli* Argument: Revelation as the Absolute Basis for the Prohibition of Worshipping Creatures

The *Naqli* Argument holds the highest position in Ibn Baz's theological discourse, as he views *aqidah* (creed) as a *tauqifiyyah* matter (based solely on revelation) that must not be subjected to human innovation. He utilizes the texts of the Qur'an and Hadith as the primary foundation for prohibiting all forms of creature worship, whether in the form of supplication (du'a), excessive reverence, or the veneration of specific sites[8].

He refers to Surah al-Jinn, 72:18, to affirm that places of worship and all forms of devotional activity (ibadah) are the exclusive right of Allah. The verse he uses as the scriptural basis (landasan) is as follows:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

The meaning: "And [He revealed] that the places of worship (masajid) are for Allah, so do not invoke with Allah anyone."

Furthermore, Ibn Baz strengthens his argument by citing Surah Ghāfir, 40:14, as the foundation for the obligation to purify devotion/obedience to Allah. This verse affirms the principle that a

[7] Abdul Aziz bin Abdullah Bin Baz, "Hal-Hal Yang Merusak Aqidah," trans. Muzafar Sahidu Bin Mahsun Muhammad Saleh, n.d.
[8] Abdul Aziz bin Abdullah Bin Baz, *Menjaga Tauhid (Hirasah At-Tauhid)*, 1st ed. (Riyadh: Jam'iyyah Khidmat al-Muḥtawá al-Islāmī bi al-Lughāt, 2024).

doi: 10.61815/alibrah.v10i2.759

Muslim must remain consistent in Tawhid (monotheism) even when facing social pressure or rejection from others. The verse is as follows:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُون

The meaning: "So worship Allah, [being] sincere to Him in religion, although the disbelievers dislike it."

As a form of affirmation regarding the serious consequences of violating the creed (aqidah), Ibn Baz also refers to Surah az-Zumar, 39:65. This verse delivers a strong warning that associating partners with Allah (shirk) has a destructive impact, namely the nullification of all one's acts of obedience[9]. The verse reads:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِين

The meaning: "If you associate others with Allah, surely your deed will be nullified, and you will certainly be among the losers."

b) The *Aqli* Argument: Logical Rationalization to Reinforce the *Naqli* Proofs

The Aqli Argument in Ibn Baz's thought serves as an instrument of explanation and reinforcement for the textual proofs. He employs reason and logic to help the community understand the rational side behind the prohibition of worshipping creatures. Logically, he argued that it is highly irrational for a servant to place hope and supplication in creatures who are inherently just as weak, especially those who have already passed away[10].

This rationality is based on the reality that the deceased no longer possess the ability to help themselves, let alone bring benefit to others. Ibn Baz then strengthens this logical argumentation by referring to the Qur'anic proof which affirms that reliance is only rightfully directed toward the Ever-Living One (*al-Hayy*). The verse confirming this is found in Surah al-Furqān, 25:58:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

The meaning: "And rely upon the Ever-Living, who does not die."

[9] Bin Baz, *Menjaga Tauhid (Hirasah At-Tauhid).*
[10] Bin Baz, *Menjaga Tauhid (Hirasah At-Tauhid).*

doi: 10.61815/alibrah.v10i2.759

Additionally, he utilized preventive logic through the method of *Sadd al-Dhari'ah* (blocking the means). He rationalized that excessive veneration of righteous individuals or graves, even if initiated with good intentions, will sociologically become a gateway toward an individual cult that ultimately leads to associating partners with Allah (*shirk*)[11]. Logically, preventing the cause of corruption early on is a far wiser action than allowing the potential deviation to develop. This aligns with the logic of clarity of life's purpose found in Surah Al-An'ām, verse 6:162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِين

The meaning: "Say, 'Indeed, my prayer, my rites of devotion, my living and my dying are for Allah, Lord of the worlds."

D. Analysis of the Sadd al-Dharī‘ah Methodology

Methodologically, Shaykh Ibn Baz applies the principle of *Sadd al-Dharī‘ah* as a fundamental preventive instrument to protect the purity of *Tawhid* from any doctrinal contamination. This principle is defined as the legal effort to close all loopholes or means that might initially appear permissible or ordinary, but possess a strong potential *(dharī‘ah*) to lead a person toward doctrinal damage or associating partners with Allah (*shirk*)[12]. The utilization of this methodology serves as a strategic guideline to protect individuals and the community from negative influences arising from exceeding boundaries in religious practice. This is in line with the command of Allah SWT to not follow steps that can lead to corruption, as stated in Surah Al-Baqarah, 2:208:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِين

The meaning: "O you who have believed, enter into Islam completely (and perfectly) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

The concrete implementation of this methodology is found in his fatwas which strictly prohibit the construction of mosques over graves or the incorporation of a corpse into a mosque area in order to protect the sanctity of the place of worship from elements of cultism[13]. Although the original intention might be to honor a righteous figure, Ibn Baz views it as a dangerous means that can trigger excessive veneration of creatures (*ghulun*). By closing this "gateway," he seeks to ensure that

[11] Meidinie Maulida et al., "Sadd Al-Dzari'ah : Prinsip-Prinsip Pencegahan Dalam Hukum Islam," *Jurnal Cendikia ISNU-SU (JCISNU)* 1, no. 3 (2024): 221–26.
[12] Maulida et al., "Sadd Al-Dzari'ah : Prinsip-Prinsip Pencegahan Dalam Hukum Islam."
[13] Bin Baz*, Menjaga Tauhid (Hirasah At-Tauhid).*

doi: 10.61815/alibrah.v10i2.759

the community's religious practices remain sterile from elements that could drag them back to the patterns of pre-Islamic ignorance (*Jāhiliyyah*) worship, thus preserving the purity of *Tawhid* al-Uluhiyyah entirely[14]. This preventive logic is reinforced by Allah's warning in Surah Al-An'am, 6:108, which prohibits reviling false deities other than Allah so that they do not retaliate by reviling Allah excessively without knowledge:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

The meaning: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge." (This verse becomes the legal basis for *Sadd al-Dharī'ah*: prohibiting something that is originally permissible in order to prevent a greater harm/corruption.)

Through this approach, Ibn Baz affirms that safeguarding the "means" (*wasilah*) is just as crucial as safeguarding the "ultimate goal" (*ghāyah*), which is *Tawhid*. This methodology is not only theological but also a form of rational socio-religious control to ensure the continuity of authentic Islamic teachings within a complex society.

2) Counter-Narrative Analysis: The Function of Fatwas Against *Ghuluw*

This chapter examines the strategic function of the fatwas of Shaykh Abdul Aziz bin Abdullah bin Baz as an instrument of theological counter-narrative against the phenomenon of *ghuluw* (excessiveness in religion), which poses a serious threat to the purity of *Tawhid al-Uluhiyyah*. Within his intellectual framework, *ghuluw* is viewed as the historical root of many practices of associating partners with Allah (*shirk*) that have flourished within Muslim societies.

Shaykh Ibn Baz actively engaged in the purification of the creed (*aqidah*) not only by defining deviations but also by providing legal solutions (*fatwas*) aimed at breaking the chain of causality between the excessive veneration of creatures and the worship of the Creator. Thus, his *fatwas* serve a dual function: as a theological explanation and as a legal defense barrier that prevents the community from falling into the pit of *shirk*.

The primary focus of this analysis is dissecting how Ibn Baz's purification narrative operates in the field, particularly in critiquing traditional practices susceptible to ghuluw, such as visiting graves (*ziyarah qubūr*), and correcting key theological concepts like intercession *(shafā'ah*). This

[14] Maulida et al., "Sadd Al-Dzari'ah : Prinsip-Prinsip Pencegahan Dalam Hukum Islam."

doi: 10.61815/alibrah.v10i2.759
counter-narrative aims to restore the community's understanding to the principle of moderation (*waṣaṭiyyah*) in religion, in accordance with the core tenets of Islam.

A. Analysis of *Ghuluw* as a Gateway to *Shirk*

Terminologically, *ghuluw* is defined as a model of religious understanding that is excessive and deviates from its original meaning[15]. This phenomenon encompasses attitudes such as blind fanaticism, prejudice, and the tendency to extremely blame others, even reaching the stage of declaring others unbelievers (*takfiri*). *Ghuluw* is viewed as the seed of religious extremism that disrupts the harmony, peace, and balance (*tawāzun*) promoted by Islam as a religion of mercy to all worlds (*rahmatan lil 'alamin*)[16]. This is consistent with Allah's warning in Surah An-Nisā, 4:171:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَق

The meaning: "O People of the Scripture, do not commit excess (or make ghuluw) in your religion or say about Allah except the truth."

In the perspective of Islamic theology, *ghuluw* is identified as the main gateway to associating partners with Allah (*shirk*) because it pushes a person to exceed the boundaries established by the *Sharī'ah* in venerating creatures[17]. Excessive attitudes toward saints, spiritual teachers, or certain religious figures often become the entry point for acts of supplication that should only be directed to Allah. As affirmed in Surah Luqmān, 31:13, *shirk* constitutes a great injustice (*ẓulm 'aẓīm*) because it fundamentally damages the relationship between the creator and His creation.

Therefore, the rejection of ghuluw becomes a priority in maintaining the originality of Tawhid. Islam condemns all forms of extreme attitudes because history proves that the destruction of previous communities was often caused by exceeding boundaries in religion[18]. The strategy of purifying worship solely to Allah without elements of cultism is a fundamental preventive measure, consistent with the command in Surah Az-Zumar, 39:2:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّين

[15] Sihabuddin Afroni, "Makna Ghuluw Dalam Islam: Benih Ekstremisme Beragama," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (January 2016): 70–85, https://doi.org/10.15575/jw.v1i1.579.
[16] Afroni, "Makna Ghuluw Dalam Islam," 71.
[17] Afroni, "Makna Ghuluw Dalam Islam," 73.
[18] Afroni, "Makna Ghuluw Dalam Islam," 74.

doi: 10.61815/alibrah.v10i2.759

The meaning: "So worship Allah, (being) sincere to Him in religion."

B. Ibn Baz's Critique of Deviant Grave Visitation Practices

Shaykh Ibn Baz's critique of grave visitation (*ziyarah qubūr*) is focused on the transformation of the visitation's function from a medium for reflecting upon death into a means of creature veneration. In this context, he strictly prohibits the construction of mosques over graves[19]. He asserts that asking for help (*istighāthah*) from the inhabitants of the graves constitutes a fatal violation of *Tawhid al-Uluhiyyah*, as the right to be supplicated for help is the sole prerogative of God. This refers to Surah Al-Jinn, 72:18:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

The meaning: "And (He revealed) that the mosques are for Allah, so do not invoke anyone along with Allah."

Furthermore, he emphasizes that turning graves into places of worship is a form of *ghuluw* that historically misled previous communities into idol worship[20]. This action is viewed as a form of cultism that is strictly prohibited in Islam. Ibn Baz calls upon the community to revert to the Sharī'ah-sanctioned form of ziyarah (visitation), which involves praying for the deceased and remembering the Hereafter, as commanded in general religious sincerity texts, such as Surah Ghāfir, 40:14:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّين

The meaning: "So worship Allah, (being) sincere to Him in religion, although the disbelievers dislike it."

This theological critique is validated by the field reality which shows the motivations of pilgrims at sacred graves are driven by the desire to obtain blessing (*tabarruk*) and direct spiritual aid[21]. Empirical data indicates ritual activities that strongly suggest the influence of pre-Islamic traditions where graves were considered to possess magical power. Therefore, Ibn Baz's fatwa serves as an

[19] Bin Baz, *Menjaga Tauhid (Hirasah At-Tauhid)*.
[20] Bin Baz, *Menjaga Tauhid (Hirasah At-Tauhid)*.
[21] Jamal Mirdad, Helmina, and Iril Admizal, "Tradisi Ziarah Kubur: Motif Dan Aktivitas Penziarah Di Makam Yang Dikeramatkan," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam Khazanah* 12, no. 1 (n.d.): 64–79.

doi: 10.61815/alibrah.v10i2.759
effort to purify the intention of the pilgrims to avoid the destruction of good deeds due to *shirk*[22], consistent with the warning in Surah Az-Zumar, 39:65:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِين

The meaning: "If you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

C. Tracing the Understanding of Intercession *(Shafā'ah*) as a Result of the Counter-Narrative

One of the most significant impacts of Shaykh Ibn Baz's counter-narrative is the rectification of the concept of intercession (*shafā'ah*), which is often misused by those who commit shirk to legitimize their supplications to other than Allah. He strictly distinguishes between the legitimate (shar'ī) intercession and intercession that constitutes shirk, emphasizing that shafā'ah is entirely the prerogative of Allah[23]. This refers to Surah Az-Zumar, 39:44:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

The meaning: "Say, 'To Allah belongs [all] intercession, entirely."

Legitimate intercession (*shafā'ah shar'ī*) is the aid granted on the Day of Judgment only with the permission of Allah and only for those who maintained *Tawhid* during their lives. Intercession that constitutes *shirk*, on the other hand, is the belief that creatures possess independent authority to grant aid before Allah, or making them intermediaries through acts of worship directed towards them[24]. He refuted the claim of such creature authority using Surah Al-Baqarah, 2:255:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

The meaning: "...Who is it that can intercede with Him except by His permission?..."

His critique targets the claim that supplicating directly to a saint or a prophet is a legitimate form of intercession (*tawassul*). He asserts that such an act is clearly major *shirk (shirk akbar*) because it diverts a form of worship (supplication) from Allah to a creature. Through this counter-narrative, Ibn Baz ensures that the community understands that the only way to attain aid (*shafā'ah*) in the

[22] Mirdad, Helmina, and Admizal, "Tradisi Ziarah Kubur: Motif Dan Aktivitas Penziarah Di Makam Yang Dikeramatkan."
[23] Bin Baz, "Hal-Hal Yang Merusak Aqidah."
[24] Bin Baz, "Hal-Hal Yang Merusak Aqidah."

doi: 10.61815/alibrah.v10i2.759

Hereafter is by purifying *Tawhid al-Uluhiyyah* and avoiding all forms of associating partners with Allah, not by adding intermediaries who lack *shar'ī* evidence. This rectification of the theological concept is his main strategy in halting the spread of matters that can corrupt the creed *('aqīdah)*[25]. This is further emphasized in Surah Yūnus, 10:18 concerning the behavior of those who seek intermediaries besides Allah:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

The meaning: "And they worship besides Allah that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allah.'"

D. The Impact of Ibn Baz's Discourse in the Global Dialogue

The discourse on the purification of creed ('*aqīdah*) championed by Shaykh Ibn Baz has had a significant transformative impact on the global sphere of Islamic outreach (*da'wah*) and education. His thought transcends geographical boundaries and has become a primary reference in the effort to preserve and enforce *Tawhid al-Uluhiyyah*[26]. The essence of enforcing this *Tawhid* is consistent with the main purpose of human creation as decreed by Allah in Surah Adh-Dhāriyāt, 51:56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

The meaning: "And I did not create the jinn and mankind except to worship Me."

This discourse does not only influence theology but is also implemented practically in the preparation of Islamic education curricula and the development of *da'wah* methods aimed at facing contemporary intellectual challenges and the liberalization of the *Sharī'ah*. The implementation of this purification *da'wah* generates substantive global debates regarding the boundaries between local tradition *('urf)* and pure *Sharī'ah* principles. Ibn Baz's thought encourages the community to always conduct a critical evaluation of cultural practices that intersect with *'aqīdah* so that tradition does not become a justification for theological deviations[27]. This is in line with the command to purify obedience in Surah Al-Bayyinah, 98:5:

[25] Bin Baz, "Hal-Hal Yang Merusak Aqidah."
[26] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global."
[27] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global."

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وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء

The meaning: "And they were not commanded except to worship Allah, [being] sincere to Him in obedience, inclining to the truth..."

Overall, the theological contributions of Ibn Baz successfully established a standard for *da'wah* that emphasizes the preservation of Tawhid as the fundamental solution to various spiritual crises and theological confusion. His discourse seeks to strengthen a firm Islamic identity and preserve the originality of Islamic teachings amidst increasingly complex global dynamics[28]. The affirmation of this identity is consistent with the command in Surah Āli 'Imrān, 3:102, which demands total commitment to Islam until the end of life:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُون

The meaning: "O you who have believed, fear Allah as He should be feared and do not die except while you are Muslims."

3) The Contemporary Relevance of Ibn Baz's Thought

This chapter aims to contextualize the theological thought of Shaykh Ibn Baz in responding to the increasingly complex contemporary religious dynamics. In the era of globalization, challenges to the purity of *'aqidah* (creed) are no longer merely theoretical; they have permeated the socioreligious, economic, and cultural assimilation dimensions. By employing the paradigm of *Tawhid al-Uluhiyyah* and the preventive methodology of *Sadd al-Dhari'ah* (blocking the means), this analysis will dissect how his fatwas (religious edicts) function as a critical evaluation tool against phenomena such as figure cultism, the commercialization of rituals, and modern syncretic practices. The re-affirmation of the boundaries of *Tawhid* becomes crucial so that Muslims can maintain an authentic spiritual compass amidst the currents of changing times.

A. Application of Fatwas Against Figure Cultism and Commercialized Ziyarah

In contemporary social reality, the practice of grave visitation often undergoes a shift in meaning from mere reflection on death to an activity oriented toward fulfilling worldly desires through the mediation (*wasilah*) of the graves' inhabitants. Field research indicates that many visitors come with the motive of seeking disproportionate blessing (*tabarruk*), often driven by the

[28] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global."

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assumption that the interred figure possesses spiritual power to grant supplications[29]. Furthermore, this phenomenon is intertwined with the economic dimension, where sacred gravesites transform into objects of "religious tourism" heavily laden with commercialization, blurring the sacred aspect of worship with materialistic interests[30].

Shaykh Ibn Baz addresses this phenomenon using the *Sadd al-Dhari'ah* (blocking the means) approach and sharp criticism against *ghuluw* (exaggeration/excessiveness). He rationalized that the disproportionate veneration of the graves of righteous figures is the most dangerous loophole leading to major *shirk* (*shirk akbar*)[31]. Scientifically, the commercialization of religious sites tends to perpetuate figure cultism due to the economic incentive to maintain the 'sacredness' of the grave so that it continues to attract visitors. Ibn Baz asserts that every form of worship, including supplication and petition, must be sterile from the intervention of creation, as warned in Surah Al-Jinn, 72:18:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

The meaning: "And [say], 'The mosques are for Allah, so do not invoke with Allah anyone [else].'"

B. Response and Evaluation Tools Against Modern and Local Syncretism

Another challenge in contemporary discourse is the emergence of syncretism, the fusion between Islamic teachings and local traditions that often contain elements of mysticism or animism. Theoretically, syncretism occurs when doctrinal boundaries become fluid for the sake of cultural harmony[32]. A specific example can be seen in rituals such as Makkuliwa Lopi (a sea safety ritual), where there is a blend of Islamic supplications with practices involving offerings or petitions to unseen entities other than Allah[33].

In Ibn Baz's view, the purity of *Tawhid al-Uluhiyyah* must be utilized as the primary evaluation tool for weighing every cultural practice. He asserts that a tradition (*'urf*) cannot be used as justification if it substantially violates the principle of the Oneness of God[34]. If a ritual contains

[29] Mirdad, Helmina, and Admizal, "Tradisi Ziarah Kubur: Motif Dan Aktivitas Penziarah Di Makam Yang Dikeramatkan."
[30] Ahmad Rodli, "Fenomena Ziarah: Antara Kesalehan, Identitas Ke-Islaman Dan Dimensi Komersial," *Jurnal An Nûr* 5, no. 2 (n.d.): 215–25.
[31] Maulida et al., "Sadd Al-Dzari'ah : Prinsip-Prinsip Pencegahan Dalam Hukum Islam."
[32] Sri Lestari and Yuyun Yunita, "Sinkretisme Budaya Islam Dan Budaya Lokal Nusantara Dalam Memperkokoh Hubungan Masyarakat," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 10, no. 01 (n.d.): 1–15.
[33] Muliadi, Nirwan Wahyudi AR, and Ahmad Dhiyaul Haq bin Mahsyar, "Syncretism of Islam and Local Culture in the Makkuliwa Lopi Ritual in Sabang Subik Polewali Mandar," *Tidak Diketahui (Jurnal Ilmiah)*, 2024.
[34] Bin Baz, *Aqidah Shohihah Versus Aqidah Bathilah*.

doi: 10.61815/alibrah.v10i2.759
elements of seeking safety or salvation from other than Allah, then that practice falls into the category of *shirk*, even if it is packaged with religious symbolism. Ibn Baz encourages the community to bravely undertake critical evaluation and purify their obedience, referring to Surah Ghāfir, 40:14:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُون

The meaning: "So supplicate to Allah, being sincere to Him in religion, although the disbelievers dislike it."

C. Synthesis of the Relevance of Ibn Baz's Thought in the Global Era

In synthesis, the thought of Shaykh Ibn Baz maintains an extremely strong relevance as a "fortress of defense" for the ʻaqīdah (creed) amidst global religious challenges. In an era where the liberalization of Sharīʻah and intellectual syncretism begin to obscure the identity of a Muslim, the concept of Tawhid he championed offers clarity of identity and spiritual certainty[35]. This relevance is not only doctrinal but also practical in shaping educational curricula and methods of daʻwah that are capable of facing contemporary intellectual challenges logically and textually.

His position in the global arena functions as a fundamental solution to the spiritual crisis of modern man, who is often trapped in the cult of materialism or the neglect of pure divine principles[36]. By positioning Allah as the sole center of devotion, Ibn Baz's thought ensures that every step in a Muslim's life returns to its primordial mission, as affirmed in Surah Adh-Dhāriyāt, 51:56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُون

The meaning: "And I did not create the jinn and mankind except to worship Me."

CONCLUSION

This study concludes that Shaykh Ibn Baz's view regarding the prohibition of worshipping created beings is based on a strict construction of *Tawhid al-Uluhiyyah*, which mandates the exclusive diversion of all forms of worship (Supplication, *Istighāthah*, Sacrifice) to Allah alone. This

[35] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global," *DIRASAH: Jurnal Kajian Islam* 1, no. 2 (2024).
[36] Samsuddin, Rahendra Maya, and Agusman, "Konsep Tauhid Dalam Perspektif Syekh Bin Baz Dan Implementasinya Dalam Dakwah Dan Pendidikan Di Era Global."

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construction is supported by the methodology of *Uṣūl al-Fiqh*, specifically the principle of *Sadd al-Dhari'ah*(blocking the means), which functions as a counter-narrative strategy. Through this strategy, Ibn Baz closes every loophole that has the potential to trigger the attitude of *ghuluw* (excessiveness) toward righteous people or objects, as *ghuluw* is seen as the most vulnerable means leading the community to Major *Shirk* (*Shirk Akbar*).

Furthermore, the analysis demonstrates that Ibn Baz's theological framework possesses significant contemporary relevance. The principle of Sadd al-Dhari'ah becomes an effective evaluation tool against modern phenomena in Indonesia, such as Syncretism in local rituals (as seen in the *Makkuliwa* Lopi ritual) and the Commercialization of sacred sites (Commercial *Ziyarah*). In this context, his thought offers a practical standard of creedal purification to distinguish between legitimate cultural traditions and practices that have deviated from *Tawhid al-Uluhiyyah*.

Therefore, the contribution of this research is to position Shaykh Ibn Baz's thought not merely as a doctrinal view, but as a systematic methodological analysis model for preserving the purity of *Tawhid* in the global era.

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