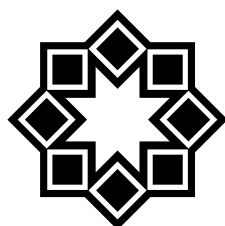


THE EXPLANATION OF KITĀB AT-TAWHĪD

by *Shaykh Ṣāliḥ b. al-Fawzān* (حفظه الله)

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[Chapters I-XIV]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah. We praise Him, seek His assistance and His forgiveness. We seek refuge in Him from the evils of our own selves and from the consequences of our evil deeds. Whomsoever Allah guides, none can lead him astray. Whomsoever Allah misguides, none can bring him back to guidance. I openly testify that there is none worthy of worship other than Allah alone without any partners and I further testify that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was His Servant and Final Messenger.

Verily, the best speech is the Book of Allah and the best guidance is the guidance of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The worst of all affairs are newly invented matters in the religion. For every one of those newly invented matters in the religion are a blameworthy innovation and every blameworthy innovation is straying and every straying is in the fire.



Noble reader, additional commentary and notes by the Imam 'Abdur-Raḥmān as-Sa'dī have been presented at the end of each Chapter. It should be noted, as well, that the numerous footnotes featured throughout this document may or may have not been directly derived from the classes themselves. Please consult the references for further benefit. May Allah, the All-Capable, grant us sincerity in statement and deed.

Introduction to the Book:

- What is this book?
- Who is the author?
- What is the point of this book?
- What is the focus of this book?
- What have the scholars of *Ahlus-Sunnah* said about it?
- What status does it hold?
- And how important is it to the laymen and to the students of knowledge?

Shaykh Ṣāliḥ b. 'Abdul-Azīz alash-Shaykh (رحمته الله), the Minister of Islamic Affairs in the Kingdom of Saudi Arabia, said:

Kitāb at-Tawḥīd is an extremely great book. The scholars have united that there has not been a book written in its topic that is similar to it. It is unique and original in its subject matter. This is because the author had dealt with issues of *tawḥīd* as it relates to our worship to Allah: How Allah (سُبْحَانَهُ وَتَعَالَى) is One, what opposes that idea, what negates a person's *tawḥīd* and what causes it to be deficient. [In addition], this book is exemplary because of how it arranges the chapters that deal with details and evidences on the topics. A book organized so well that no other book has preceded the author (in its organization and otherwise). So, the need that students of knowledge have for this book and the meanings contained in it is a dire one due what it consists of from *āyāt*, *aḥādīth* and benefits.

In his explanation to *Kitāb at-Tawḥīd*, *Shaykh* al-Fawzān comments:

Kitāb at-Tawḥīd is an **extremely** beneficial book, a book that deserves ones' dedication by memorizing, studying, and contemplating over what it contains..

Every person is in need of this book so that he could act by it and convey the important meanings found within it to those who are with him and those he is responsible for, whether they are in the *masjid*, the marketplaces, the house, or his place of work.

The *Shaykh* continues:

The point here, is whoever understands this book **will understand the majority of issues of *tawḥīd*** that relate to how we are to worship Allah alone. He will understand the most important and most common issues that deserve the most focus.

This book has been compared to *Kitāb at-Tawḥīd* of al-Bukhārī¹, the author of *Ṣaḥīḥ al-Bukhārī*. Some scholars have said that it is written in a similar style, presented with similar strength and passion, and with similar organization as found in *Ṣaḥīḥ al-Bukhārī* - it is almost as it is a small piece of it. This point is obvious because the author Muḥammad b. 'Abdul-Wahhāb (رحمته الله) wrote the book just as al-Bukhārī wrote his. For example, he organized the *āyāt* or *aḥādīth* as part of the chapter title, and after the verse or narration he placed its explanation. Similarly, he brought statements of the scholars of the companions, and the scholars of the followers of the companions, and the Imams of the Muslims. So, it was done like

¹ Al-Bukhārī Muḥammad b. Isma'īl Al-Ju'fī [d. 256H].

the *Ṣaḥīḥ*. He brought statements of the scholars, and he explained the meanings of the verses mentioned in the chapter title.

What the Book Contains

Shaykh Ṣāliḥ b. 'Abdul-Azīz alash-Shaykh said:

- In this book, the *Shaykh* clarifies the evidences used to establish the correct understanding of *tawḥīd*;
- He clarifies the meanings of *tawḥīd*, its bounties, its excellence and virtues;
- He explains what negates *tawḥīd* and (he emphasizes on) the importance of being afraid of what opposes it;
- He explains the individual issues of *tawḥīd* as they relate to how we worship Allah. He explains some issues of the *tawḥīd* in a general manner as they relate Allah's Names and Attributes;
- He took care to clarify the meanings of major *shirk*, lesser *shirk* and their manifestations. (He also diligently clarified) the things that lead to major *shirk* and minor *shirk*;
- He clarifies many things that would protect a person's proper understanding of *tawḥīd* and what would grant a person a means to attaining that;
- He also expounds a little bit about the Oneness of Allah as it relates to His Lordship, *tawḥīd ar-rubūbiyyah*.²

Shaykh 'Abdur-Raḥmān b. Ḥassan b. Muḥammad b. 'Abdul-Wahhāb, the grandson of the *Shaykh*, was a scholar in his own right and wrote his own explanation of *Kitāb at-Tawḥīd* that is famously referred to as *Fatḥul-Majīd*. He said in his introduction:

Kitāb at-Tawḥīd has stood out as a book that is original in its subject. This is because it explains *tawḥīd* with all its evidences. (The *Shaykh*) gathered in this book a great number of proofs so that he could clarify *tawḥīd* and make it easy and plain for the people. It has become a distinguishing signpost for the people of *tawḥīd*, and a decisive proof against the people of *ilhād* (the people of deviation). Thus, great masses of people have benefitted from this book.



² *Sharḥ Kitāb at-Tawḥīd*, *Shaykh* Ṣāliḥ b. 'Abdul-Azīz alash-Shaykh, tape no. 01.

The evidences from the *Sunnah* of the Prophet (ﷺ) in this book can be divided into four basic categories as mentioned by *Shaykh Ṣāliḥ al-Fawzān* in his two-volumed explanation, *Īānatul-Mustafid*.

1. *ṣaḥīḥ*

Ṣaḥīḥ is an authentic *ḥadīth* (narration) of the highest caliber of connectivity of the chain and strength of the reliability of the narrators.

2. *ḥasan*.

Ḥasan is an acceptable *ḥadīth* that ranks a level lower than the *ṣaḥīḥ*. It is complete in its connectivity within the chain of narration, but there is some slight criticism or statement to be made against one or more of the narrators. Meaning, he was not of the highest caliber of narrators, yet he was acceptable in a general way.

3. *ḥasan li-ḡayrihi*.

Some *aḥādīth* which are weak by their chain of transmission, i.e. *da'īf*, but they are strengthened by other chains. This is *ḥasan li-ḡayrihi* – it becomes *ḥasan* by way of support from other chains.

4. *da'īf*

The *aḥādīth* may be *da'īf* (weak) in their chain of transmission, meaning unacceptable yet the meaning of the narration falls under a general principle that is already accepted, approved of and endorsed by the Book and the *Sunnah*.

And (regarding the) fourth category, they are very few and they will be handled as they come up.



There are at least six books called *Kitāb at-Tawhīd*:

1. *Kitāb at-Tawhīd*, by al-Bukhārī [d. 256H] which he placed in his *Ṣaḥīḥ*.
2. *Kitāb at-Tawhīd*, by Muḥammad b. Is-ḥāq b. Khuzaymah Abū Bakr al-Nayṣābūrī [d.311H]. He is an early scholar of *ḥadīth*. He wrote a book called, *Kitāb at-Tawhīd wa Ithbāt Ṣifāti ar-Rabb 'Azza wa Jall*.
3. *Kitāb at-Tawhīd*, by Ibn Mandah [d. 395H]. The great Imam of *Tawhīd* and *Sunnah*. [When mentioned, "Ibn Mandah" refers to one of five scholars.³]
4. *Kitāb at-Tawhīd*, by Ibn Rajab al-Ḥanbalī [d. 695H]. A small book that is not very well known. Ibn Rajab is the author of *Jāmi' al-'Ulūm wal-Ḥikam*, the great and most outstanding explanation of "*The 40 Ahādīth of an-Nawawī*." He is a great scholar of *ḥadīth* and its hidden defects. He also explained *Ṣaḥīḥ al-Bukhārī*.
5. *Kitāb at-Tawhīd*, by Muḥammad b. 'Abdul-Wahhāb [d.1206H]
6. *Kitāb at-Tawhīd* of Ṣāliḥ b. al-Fawzān.

There we have six books called "*Kitāb at-Tawhīd*" written throughout history. Our book is the fifth of them, *Kitāb at-Tawhīd* of Muḥammad b. 'Abdul-Wahhāb.



³ http://www.troid.ca/index.php?option=com_kunena&Itemid=445&func=view&catid=20&id=1106



In the name of Allah, the Extremely Merciful, the Bestower of Mercy

«*ar-Raḥmān, ar-Raḥīm*» These are two names of Allah that refer to His Mercy. The scholars mentioned that *ar-Raḥīm* indicates the Possessor of a Mercy that is specific to the Hereafter, meaning a mercy specific to the believers, those whom shall be rewarded on the Day of Judgment.

The name *ar-Raḥmān* includes the meaning of Mercy which extends to those who disbelieve in Him, reject His Message, and fight against His Messengers. In this life, He envelops them and the rest of the creation in His Mercy, including animals, birds, fish, trees, and wildlife. However, the Mercy that is salvation forever from the Hell-fire (and the mercy for safety, eternal bliss and happiness) is reserved for those who give Allah His right and do not violate it. The right to be worshipped alone.

«*bismillāhir-Raḥmānir-Raḥīm*» The *basmalah* in a written work is a *Sunnah* of the Messenger of Allah (ﷺ) and from some angles, it is more appropriate than *khutbah al-ḥājah*.

Now if we've mentioned that *khutbah al-ḥājah* was his introduction to many of his speeches and admonishments – how can we say that it is more appropriate to begin a book with «*bismillāhir-Raḥmānir-Raḥīm*»?

Some of the scholars made a distinction that the *basmalah* is the best *Sunnah* to be instituted, and the more specific practice of the Messenger (ﷺ). The number of things that the Messenger (ﷺ) wrote, whether to kings and rulers of his time, letters to people, or the pact of *Hudaybiyyah*, all consistently began with «*bismillāhir-Raḥmānir-Raḥīm*.»

We see then, that this practice was indeed taken from him, the companions, and the *tabi'ūn*, and it was passed on. It reached some of the authors of the greatest books of Islam, who solely began their books using the phrase, «*bismillāhir-Raḥmānir-Raḥīm*.» In the Name of Allah, the Extremely Merciful, the One Whose Mercy encompasses the believers on the Day of Judgment.

An example of this would be Abū 'Abdillāh Muḥammad b. Ismā'il al-Bukhārī, better known as al-Bukhārī (رحمته الله). He is the great Imam and author of *Ṣaḥīḥ al-Bukhārī*, the most authentic compilation of *ḥadīth* with their chains written. His book began simply with: "*bismillāhir-Raḥmānir-Raḥīm* - The Book of the Initial Bringing of Revelation." He began with the *basmalah*.

So with that, a number of scholars all the way into later times, including *Shaykh al-Islām* Muḥammad b. 'Abdul-Wahhāb, began their books by simply saying «*bismillāhir-Raḥmānir-Raḥīm*.» Furthermore, some of the scholars, especially those who compile *aḥādīth* along with *āyāt* in chapters similar to *Ṣaḥīḥ al-Bukhārī* and *Kitāb at-Tawḥīd*, feared that if they were to write an introduction from themselves other than «*bismillāhir-Raḥmānir-Raḥīm*» it might be considered blameworthy. This was from the angle of implementing the statement of Allah:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

«O you who believe! Make not (a decision) in advance before Allah and His Messenger (ﷺ).»
[Sūrah al-Hujurāt (49):1]

Some of them considered that the best application of this *āyah* (to make it inclusive of so many things) means that we allow it to apply to the books we write. So, if one were to write a book containing *āyāt* and *aḥādīth*, the most appropriate introduction would be to simply name Allah and begin with the blessing of His Name, say nothing from our ourselves, and going right into what Allah and His Messenger (ﷺ) have said, whether it is obligatory or not. This is just to apply the *āyah* in every possible way that it could be applied.

This is likely the motivation behind many of the authors who simply began their books with the *basmalah*. It is also likely (we have to say likely because we cannot confirm it and say this is absolute) the reason why the author began with the *basmalah*. Other alternate explanations have been offered by some of the scholars. They mentioned a commonly quoted *ḥadīth* that says that any sermon or speech of importance that begins without the *basmalah* is deficient. This *ḥadīth* attributed to the Messenger (ﷺ) is actually unauthentic and is not to be used as a proof for beginning a book, a class or an address with the *basmalah*. Rather, the generality of the practice of the Messenger (ﷺ) is what establishes for us the legislated nature of beginning with it and not the unauthentic *ḥadīth* attributed to him.



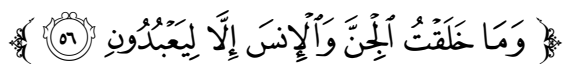
Chapter One

كتاب التوحيد

THE BOOK OF TAWHĪD

وقول الله تعالى:

And the statement of Allah the Most High:



«And I did not create the *jinn* and mankind except to worship Me.» [Sūrah-Thāriyāt (51):56]

The word *kitāb* means *maktūb* (something that has been written). *At-Tawhīd* is the *maṣḍar* (verbal noun) from *waḥḥada*, *yuwaḥḥidu*, *tawḥīdan* (to consider something to be one). For example, *waḥadā aṣ-ṣufūf* – there were many rows, so someone came and made them into one row.

The word *tawḥīd* has many applications in other than '*aqīdah*'. Meaning: *waḥḥada at-turuq* – a person took the many roads that were available and made them into one main road in construction, or *waḥḥada al-manāhij* -- perhaps people concerned with curriculums saw that the teachers were using too many different curriculums. So someone came and united them all upon one curriculum. These are all from the general usage of the word *tawḥīd*, *waḥḥada*, *yuwaḥḥidu* (to make something into one).

When we use the word *tawḥīd* in the phrase *Kitāb at-Tawḥīd* (the Book of *at-Tawḥīd*), it is not left upon its general linguistic meaning, i.e. the book of considering things to be one and singular. Rather the intended meaning is *tawḥīd al-'ibādah lillāhi* (singling out Allah with the three kinds of *tawḥīd*):

1. *Tawḥīd ar-Rubūbiyyah*: Allah (سُبْحَانَهُ وَتَعَالَى) is the only Lord, the Only Creator, the Only Sustainer, the Only Provider, and the Only One that brings life and causes death.
2. *Tawḥīd al-Ulūhiyyah*: He is Alone and Singular in His *Ulūhiyyah* and in His sole right to be worshipped alone. No one shares anything with Him in that regard. **No one**. Not the highest of angels nor the best of Prophets or the most righteous people who have ever lived. None of them share in His Right to be worshipped, not in the *slightest* way.
3. *Tawḥīd al-Asmā waṣ-Ṣifāt*: He has the **Most** Beautiful and Perfect Names and Attributes. There are **none** who share in any of them with Him. There are none who share in the perfection and beauty of His Names and Attributes in **anyway whatsoever**. He is *as-Samī'* (the All-Hearing) whose hearing encompasses all voices in all places. He is *al-Baṣīr* (the One who is All-Seeing). He sees each and every action openly and secretly, nothing is hidden from His Sight while He is above the creation, above His Throne.

I do not like to say He is **far above** (the creation) because of the verse:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾

«**And when My slaves ask you** (O Muḥammad (ﷺ)) **concerning Me, then (answer them), I am indeed near** (to them by My Knowledge).» [Sūrah al-Baqarah (2):186]

We describe Allah with closeness. If a person is disobedient, we do not say Allah is far from him, rather we say he is far from Allah. We attribute distance and the act of being far from someone to the sinner and the person who has committed crimes, and not to Allah, Who is close to His servants. So to rephrase that, He is above the heavens, above His Throne and He can see and hear everything.

These are two examples of Attributes and Names of Allah that none share in their beauty, their perfection and completeness. This is what we mean when we say *tawḥīd* is to single out Allah with His *Rubūbiyyah*, His *Ulūhiyyah* and His *Asmā waṣ-Ṣifāt*.

Lessons Drawn from the Verse:

١ - وجوب إفراد الله بالعبادة على جميع الثقلين; الجنّ والإنس

1. The *Jinn* and Mankind are obliged to devote all acts of worship solely to Allah.

First point: The obligation of singling out Allah with all acts of worship. This obligation exists for all of those who dwell upon the earth from both types of the responsible, accountable creations – the *jinn* and the mankind.

As a side note: *Jinn* are species of creations that Allah has created, who generally remain as part of the unseen that we believe in, and that Allah has informed us of. You can read *Sūrah al-Jinn* and other references to the *jinn* in other parts of the Qur'an and throughout the *Sunnah* of the Messenger of Allah (ﷺ).

The *jinn* have been created from smokeless fire and they have the obligation – just as we do – of hearing and obeying the Messengers sent by Allah. Our Prophet (ﷺ) was sent to all of *jinn* and mankind. It is mentioned as one of the things specific to our Messenger (ﷺ). Meaning, the previous prophets were sent to certain people, but not in an all-encompassing comprehensive manner; they were (not) responsible for conveying their message to all of humanity and all of *jinn*-kind.

The *jinn* have specific and physical rules that govern their existence. These rules are **much different** than the rules that govern **our** existence. The details of these rules are known to Allah **solely** and we do not know of them except that which we clearly see from the descriptions of the *jinn* from the Messenger (ﷺ) that their lives are obviously governed by different laws.

٢ - بيان الحكمة من خلق الجنّ والإنس

2. The Quranic verse expounds the wisdom behind the creation of the *jinn* and mankind.

Second point: The creation of *jinn* and mankind had a wisdom, and clearly, it is that they are made as worshippers to worship Allah.

٣ - أنّ الخالق هو الذي يستحقّ العبادة دون غيره ممن لا يخلُق، ففي هذا ردُّ على عبادة الأصنام وغيرها

3. **It is only Allah, the Creator, Who deserves worship rather than other false deities incompetent to create. This point is a refutation of the idolaters' arguments.**

Third point: The Creator is the One who deserves worship alone and no one else from those whom He has created. How can someone who is created **himself** and does not create deserve to be worshipped? The scholars have said that the very mention of Allah being the Creator, the Provider and the One who brings life (and the *rubūbiyyah* of Allah) is all mentioned as an introduction to the importance of *tawḥīd al-'ibādah* and *tawḥīd al-ulūhiyyah*. (This is the) kind of *Tawḥīd* that is the very essence of the calls of the prophets – they are to single out Allah with all acts of worship.

Since He is the One who brings life and death, **He should be the only One that we direct an act of worship to.** He is the One who provides us everything that we have of food, clothing, breath, and life - this is (sufficient) proof that He is the One, the Only One who has done that for us, and the Only One we should worship.

So, the fact that Allah is the Creator, the Sustainer, and the Provider is a lead in to the obligation of worshipping Him alone. It is a concept generally agreed upon, even by the disbelievers and the polytheists of Makkah who worshipped others besides Allah. They believed that Allah alone was their Sole Provider, Creator, and the One who brings life and death. They affirmed for Allah His *Rubūbiyyah*, that He is the only Creator, the only Sustainer, and so on. Yet, they did not affirm *tawḥīd al-'ibādah*. They did not accept that Allah deserved to be worshipped alone. It is a flaw in logic, since how could a created thing that is totally reliant on the Creator deserve worship from other created beings?

٤ - بيانُ غنى الله سبحانه وتعالى عن خلقه وحاجة الخلق إليه، لأنه هو الخالق، وهم مخلوقون

4. **Almighty Allah is the Self-Sufficient and thus He is in no need of His creatures, whereas they are in dire need of Him. This is, definitely, because Allah is the Creator and they are His creatures.**

Fourth point: Allah is free of need. Allah, the High and Exalted, does not need His creation and He has no need for them, yet they are the ones who need Him because He is the creator and they are the created beings.

٥ - إثباتُ الحكمة في أفعال الله سبحانه

5. **The Qur'an verse, further, proves that Allah is All-Wise in His Actions.**

Fifth point: Regarding things Allah has done, whether they are attributes He is always described with (*ṣifāt fi'liyyah*) or whether they are specific (*af'āl ikhtiyāriyah*) and done at certain times, like creating the heavens and the earth, creating mankind and *jinn* or anything else that Allah has mentioned that He has done – are done for a very high, lofty, noble reason, wisdom or goal. Nothing that Allah has done is without a complete and perfect objective. Nothing was done in play or to waste time, Allah (سُبْحَانَهُ وَتَعَالَى) is far removed above such an idea. All of Allah's actions contain the highest wisdom and the most noble aims and goals. Allah (سُبْحَانَهُ وَتَعَالَى) has Created for the highest and wisest reason, and it is to establish His Right to be worshipped alone within the actions of the created realm and within the actions of the created beings.



وقوله:

And His statement:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

«And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) *Tāgūt* (all false deities i.e. do not worship *Tāgūt* besides Allah).» [Sūrah an-Naḥl (16):36]

١ - أَنَّ الْحِكْمَةَ مِنْ إِرْسَالِ الرِّسَالِ هِيَ الدَّعْوَةُ إِلَى التَّوْحِيدِ وَالنَّهْيُ عَنِ الشِّرْكِ

1. The divine wisdom behind dispatching Messengers is to invite people to monotheism and prohibit them from the perpetration of acts entailing polytheism.

First point: The reason for sending all the Messengers has been to invite to *tawḥīd* and to prohibit the people from acts of worship dedicated to other than Allah (i.e. *shirk*).

٢ - أَنَّ دِينَ الْأَنْبِيَاءِ وَاحِدٌ، وَهُوَ إِخْلَاصُ الْعِبَادَةِ لِلَّهِ وَتَرْكُ الشِّرْكِ وَإِنْ اخْتَلَفَ شَرَائِعُهُمْ

2. Though they are of various legislations, all Messengers call for one common religion, which is consisted in devoting all acts of worship solely to Allah and associating no partner with Him.

Second point: The religion of the Prophets is one. It is to purify ones' worship of Allah and to abandon all forms of *shirk*. This has (always been the case) even when the Prophets had differences in the application of their messages throughout different times.⁴

٣ - أَنَّ الرِّسَالَةَ عَمَّتْ كُلَّ الْأُمَمِ، وَقَامَتِ الْحُجَّةُ عَلَى كُلِّ الْعِبَادِ

3. Divine Message has pervaded in all nations and Allah's proof was established on all so that no one may be excused on the Day of Resurrection.

Third point: The *risalāh* (message) has been conveyed to all people and nations throughout history. The proof has been established against them.

There is a point here that needs to be raised. This is a general speech and there is a specific exception to it. In general, Allah has sent the Messengers, and their messages have reached all corners of the earth. The proof has been established upon the people in a general way.

⁴ Meaning: it was impermissible for such and such nation to eat such and such food in this time that they lived in and another nation may have been allowed to eat that food, etc. There were some different, specific rulings given to each nation. Again, all under the specific legislation of Allah. Therefore, it was the most suitable and best legislation for each people in each time.

[Transcribers Note: So regardless of the distinct and specific rulings for specific nations, the religion of every Prophet was one. The call to *tawḥīd* was one. The Prophets religion is one and the same.]

Specifically, there are some people called *Ahlul-Fiṭrah*. These people have died in a time when they did not hear the message of the new prophet. Their message was corrupted and the message of the next prophet after the one that was sent to them, did not reach them. So their message was corrupted and they did not hear the message of *tawḥīd* as clearly as it was conveyed. (This was either the case) or he was deaf or had another excuse. For example, (it may have been a) child (who) died before reaching the age of *tamyīz* (discernment).

So, will Allah punish these people who have not the *ḥujjah* (the proof) established against them? (In a general way we say the proof has been established). **However, specifically, no.** Individual cases of people who never heard about *tawḥīd* for whatever excuse (e.g. being deaf, dying young, having the Message reach them when they were too old, senile perhaps to even understand it, and so on) will be given a special test on the Day of Judgment, according to a number of authentic *ḥadīth* reported from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said that three kinds of people will have arguments in their favor which will be heard: the deaf person, the child who died young, and the one who died in the period between the Messengers. Other narrations mentioned included a senile old man. These individuals will give their arguments and they will be heard. And Allah, from His Perfect Attribute of Justice, will put them to trial on that Day to see if they are obedient servants of Allah or if they are disobedient and rebellious to the order of Allah. He will order a part of the Hell-Fire to rise up or become clear and visible to them. Then, they will be ordered to enter it and the ones who have been destined to be from the people of eternal bliss and happiness, will enter into the Fire. No questions asked. They are obedient to their Lord. They will find the fire cool and soothing, and they will, as a result of their obedience, enter the Paradise with that test alone. And whoever has had eternal misery destined for him, will say, "How could we enter this Fire when we used to run from it in the worldly life?" So they will be made to enter the Fire because of their disobedience to Allah in that test.

So there are specific exceptions to the generality of the proof being established upon mankind. This doesn't contradict the statement of *Shaykh* Ṣāliḥ b. al-Fawzān. Rather his speech is general and the exceptions I made are specific exceptions for specific cases.

٤ - عَظُمُ شَأْنُ التَّوْحِيدِ، وَأَنَّ وَاجِبٌ عَلَى جَمِيعِ الْأُمَمِ

4. The significance of monotheism, which is held incumbent upon all nations.

Fourth point: The high status that *tawḥīd* holds, and that it has been an obligation on every single group of people who ever lived on this earth.

٥ - فِي الْآيَةِ مَا فِي (لَا إِلَهَ إِلَّا اللَّهُ) مِنَ النِّفْيِ وَالْإِثْبَاتِ، فَدَلَّتْ عَلَى أَنَّهُ لَا يَسْتَقِيمُ التَّوْحِيدُ إِلَّا بِهُمَا جَمِيعًا، وَأَنَّ النِّفْيَ

الْمَحْضَ لَيْسَ بِتَوْحِيدٍ، وَالْإِثْبَاتَ الْمَحْضَ لَيْسَ بِتَوْحِيدٍ

5. The Qur'anic verse implied the same meaning expressed in the Two Testifications of Faith (Testifying that there is no deity but Allah and that Muḥammad is the Messenger of Allah). In addition to negating the validity of worshipping any false deity, it proved Allah as the sole God. Therefore, perfect monotheism should combine both disapproval of all false deities and absolute approval of Allah's Divinity.

Fifth point: The verse contains what is in the statement '*Lā ilāha illa Allāh*' of negation and affirmation. *Lā ilāha* (there is no deity worthy of worship) *illa Allāh* (except Allah). So there is a negation of all things worshipped with right. Then there is an affirmation and an exception made, '...except Allah.' In the phrase we utter often, '*Lā ilāha illa Allāh*,' there is a similar kind of negation and affirmation in this verse. The Messenger sent to every group of people said «**Worship Allah**» this is an affirmation. «**Avoid *Tāgūt***» is a negation wherein you must negate the rights claimed that some have the right to be worshipped other than Allah.

So then, it shows here, that *tawhīd* cannot be established correctly except by establishing both the affirmation of Allah's right to be worshipped and the negation of others who claim that they have a right to be worshipped.⁵ And simply negating that others have the right to be worshipped is not *Tawhīd* by itself. Likewise, to say that Allah deserves to be worshipped without negating others rights' to be worshipped is not *tawhīd* by itself. ***Tawhīd* must have both elements**; that Allah is to be worshipped alone, and that no one besides Allah deserves that worship.



⁵ Al-Uthaymīn said: "Linguistically, *Tawhīd* is the noun derived from the Arabic root verb: وَحَّدَ/يُوحِّدُ (*wahḥada/yuwahiddu*) which means to make something into one. This is not accomplished except by a negation and affirmation, both together - negating this characteristic from anything other than the thing which is being singled out, and affirming it to that thing. For example, we say that mankind will not fulfill the concept of *Tawhīd* unless and until they testify that nothing deserves any form of worship except Allah. By this, we negate any right of worship to anyone or anything other than Allah (سُبْحَانَهُ وَتَعَالَى), and we affirm it to Allah alone. This is because negation alone equates to an absolute and complete negation, just as affirmation alone does not restrict others from sharing in that characteristic. So if you were to say, "So and so is standing," then you have affirmed that he is indeed standing but you have not singled him out alone, restricting this action only to him because it is possible, based on this saying alone, that someone else could also be standing with him. Similarly, if you were to say, "No one is standing," then you have absolutely and completely negated the action of standing for anyone. However, if you said, "No one is standing except Zayd," then you have singled out Zayd alone with the action of standing, negating it from anyone other than him. This is the true actualization of *Tawhīd* in reality - meaning that *Tawhīd* is not fulfilled unless it contains both negation and affirmation." [*Tawḥīd Its Meaning & Categories*, Shaykh Muḥammad b. Salīḥ al-Uthaymīn. Translated by Abū az-Zubayr Harrison].

وقوله:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.»
[Sūrat al-Isrā (17):23]

Lessons Drawn from the Verse:

١ - أَنَّ التَّوْحِيدَ هُوَ أَوَّلُ مَا أَمَرَ اللَّهُ بِهِ مِنَ الْوَاجِبَاتِ، وَهُوَ أَوَّلُ الْحُقُوقِ الْوَاجِبَةِ عَلَى الْعَبْدِ

1. **Monotheism is the first decree enjoined by Allah on man. It is, thus, the foremost binding right of Allah incumbent upon His servants.**

First point: *Tawhīd* is the first thing that Allah has begun with here, when mentioning what is an obligation upon the people. It is the **very** first of **all** rights and **all** obligatory matters that the servant must fulfill in his life. The very first and most deserving of attention is the right of Allah to be worshipped alone.

٢ - مَا فِي كَلِمَةِ (لَا إِلَهَ إِلَّا اللَّهُ) مِنَ النِّفْيِ وَالْإِثْبَاتِ، فَفِيهَا دَلِيلٌ عَلَى أَنَّ الْوَحِيدَ لَا يَقُومُ إِلَّا عَلَى النِّفْيِ وَالْإِثْبَاتِ: (نفي العبادة عما سوى الله وإثباتها لله)، كما سبق

2. **The verse conveys the same meaning expressed in the Testification of Faith, i.e. declaring that all false deities are not worthy of being worshipped while Allah is.**

Second point: This denotes the same meaning in the phrase '*Lā ilāha illa Allāh*' (there is no one worthy of worship other than Allah) of negation and affirmation. *Tawhīd* **cannot** be established **unless** both things are present: a negation of things that are worshipped besides Allah and an affirmation that only He deserves worship.

٣ - عَظَمَةُ حَقِّ الْوَالِدَيْنِ حَيْثُ عَظِفَ حَقَّهُمَا عَلَى حَقِّهِ، وَجَاءَ فِي الْمَرْتَبَةِ الثَّانِيَةِ

3. **The Qur'anic verse affirms the significant merit of fulfilling parents' due rights of respect and kind treatment since these rights is directly preceded by the enjoinder of monotheism.**

Third point: The superiority of the parents' rights since Allah has mentioned them directly after mentioning His sole right to be worshipped alone. So, it comes in the second rank - after the *tawhīd* of Allah, you must be dutiful to your parents.

٤ - وَجُوبُ الْإِحْسَانِ إِلَى الْوَالِدَيْنِ بِجَمِيعِ أَنْوَاعِ الْإِحْسَانِ، لِأَنَّهُ لَمْ يَخْصِ نَوْعًا دُونَ نَوْعٍ

4. **The obligation of showing all kinds of benevolence, righteousness and tenderness when dealing with parents. The Qur'anic verse does not, however, specify a limit or designate a way of such a good treatment.**

Fourth point: The obligation of being dutiful to one's parents includes every type of good behavior and dutifulness. **Every possible type**, since Allah (سُبْحَانَهُ وَتَعَالَى) has mentioned it in an unrestricted way. He did not limit it to a few actions nor to a set number of visits, a certain kind of assistance offered nor to a certain set of phrases of respect to be uttered in their presence. Rather, respect, dutifulness, and honoring ones parents is a wide open topic, including every type of respect and dutifulness that can be included in the generality of that. We are to be dutiful to them in every way of dutifulness.

٤ - تحريمُ عقوقِ الوالدين

5. **The prohibition of being undutiful or ungrateful to one's parents.**

Fifth point: The prohibition of being disrespectful or negligent to our parents with regards to their rights over us.



وقوله: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

«Worship Allah and join none with Him (in worship)...» [Sūrah an-Nisā (4):36]

١ - وجوب إفراذ الله بالعبادة، لأن الله أمر بذلك أولاً، فهو أكد الواجبات

1. The obligation of devoting all acts of worship exclusively to Allah alone, since such a command is given top priority according to the Qur'anic verse. Therefore, worshipping one God (i.e., Allah is the most assured obligatory ordinance).

First point: It is obligatory to single out Allah with our worship since Allah has ordered that first and it is the most stressed of all obligations.

٢ - تحريم الشرك، لأن الله نهى عنه، فهو أشد المحرمات

2. The prohibition of ascribing partners to Allah, as it is the gravest and most abominable sin.

Second point: The prohibition and illegality of polytheism. This is because Allah is the One who forbade it and thus it is the most severe prohibition there is.

٣ - أن اجتناب الشرك شرط في صحة العبادة، لأن الله قرن لأمر بالعبادة بالنهي عن الشرك

3. Avoidance of all forms and acts of polytheism is a prerequisite for the validity of man's devotion to Allah. So, Allah espoused enjoinder of devotion and the prohibition of polytheism.

Third point: The obligation to avoid *shirk*. The avoidance of *shirk* is the condition for every act of worship to be accepted since Allah has mentioned them together. He ordered us to worship Him and He forbade us from committing *shirk*. So anyone who is committing *shirk* in his act of worship with Allah will have that act of worship absolutely rejected by Allah as well the rest of his deeds.

٤ - أن الشرك حرام قليله وكثيره، كبيره وصغيره، لأن كلمة شيئاً نكرة في سياق النهي، فتعم كل ذلك

4. All types of polytheisms, according to the Arabic context of the Qur'anic verse, are categorically prohibited whether minor or major.

Fourth point: *Shirk* is unlawful and absolutely prohibited. The little of it and the great, the most obvious forms of it, as big as they may be, or as tiny and irrelevant as some people may consider it. All acts of *shirk* are impermissible. The Arabic construction here, «وَلَا تُشْرِكُوا بِهِ شَيْئًا» (implies) «...And do not make *shirk* with Allah, *shay.an* (with anything).» This phrase is from the phrases of unrestrictedness, meaning: every single

thing that could fall under the **shay** is to be rejected as an object of worship. So it is general and unrestricted and no exception is made. **Nothing may be taken as partner with Allah.**

٥ - أَنَّهُ لَا يَجُوزُ أَنْ يَشْرَكَ مَعَ اللَّهِ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ وَلَا نَبِيٌّ وَلَا صَالِحٌ مِنَ الْأَوْلِيَاءِ وَلَا صَنْمٌ؛ لِأَنَّ كَلِمَةَ (شَيْئاً) عَامَّةٌ

5. The impermissibility of associating any partner with Allah, whether an angel, a prophet, a righteous person or an idol.

Fifth point: The impermissibility of associating partners with Allah in a person's act of worship. This is not to be directed towards an angel, a prophet, a righteous person, a statue nor an idol. This is since the word **shayan** is general, all inclusive and unrestricted.



﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴾ (151)

«Say (O Muhammad (ﷺ)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *al-Fawāḥish* (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.» [Sūrah al-An'ām (6):151]

﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكِفُ
نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ لَعَلَّكُمْ
تَذَكَّرُونَ ﴾ (152)

«And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember.» [Sūrah al-An'ām (6):152]

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ
لَعَلَّكُمْ تَتَّقُونَ ﴾ (153)

«And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *al-Muttaqūn* (the pious).» [Sūrah al-An'ām (6):153]

Lessons Drawn from these Verses:

أولاً: وصاكم ألا تشركوا به شيئاً، وهذا نهى عن الشرك عموماً، فشمّل كلّ مشرك به من أنواع المعبودات من دون الله، وكلّ مشرك فيه من أنواع العبادات

1. Allah commands His servants not to associate any object or false deity with Him. The prohibition here is so exclusive and general that it includes the forbiddance of worshipping any false deity or object and the avoidance of any ritual offered to them as well.

First point: Allah has admonished that you do not make *shirk* with Him. This is a very general prohibition of all acts of *shirk*. It includes **any** kind of *shirk* with Allah, **any** kind of object of worship with Allah, no matter how big or small, as well **any** kind of action that is directed as an act of worship to Allah and someone else. All of this is prohibited; no matter how big, how relevant and how significant the object of worship is considered by the one who offered it. **No matter** how **significant** or how big and relevant the act of worship is by the worshipper as well. All of these things are prohibited in an absolute manner.

ثانيًا: ووصّاكم أن تحسنوا بالوالدين إحساناً، ببرهما وحفظيهما وصيانتيهما وطاعتيهما في غير معصية الله؛ وترك الترفع عليهما

2. He commands sons and daughters to do well and be dutiful to parents, to be modest with them, and to protect and obey them unless they enjoin a violation or a sin.

Second point: He has admonished you to be dutiful to your parents. This is by being in their service, protecting them, keeping all types of harm from them and obeying them in all issues that are within the permissible range and outside the disobedience of Allah. It is by not behaving arrogantly in their presence, but rather, being very humble, and considering them to be greater than you and showing that in your interaction with them.

ثالثًا: ووصّاكم أن لا تقتلوا أولادكم من إِمْلَاقٍ، أى لا تدبوا بناتكم، ولا تقتلوا أبناءكم خشية الفقر، فإنّي رازقكم ورازقهم، فليستم ترزقوهم، بل ولا ترزقون أنفسكم

3. He commands Muslims not to bury daughters alive, or kill children for fear of poverty since man does not provide sustenance for them or even for himself.

Third point: Our Lord has prohibited us from killing our children in fear of poverty. Do not bury your daughters because you think that their presence among you will cause you to be unable to eat, for Allah is the One who provides for you and them.

رابعًا: ووصّاكم أن لا تقربوا الفواحش ما ظهر منها وما بطن، أي المعاصي الظاهرة والخفية

4. He commands Muslims not to approach immoralities – what is apparent of them and what is concealed as well.

Fourth point: Do not go anywhere near illicit deeds (*fawāhish*). Do not commit those illicit acts of disobedience that are done openly and in secret.

خامسًا: ووصّاكم أن لا تقتلوا النفس التي حرّم الله قتلها، وهي النفس المؤمنة والمعاهدة إلا بالحق، الذي يبيح قتلها من قصاصٍ أوزناً بعد إحصانٍ أوردته بعد إسلام

5. He commands His servants not to kill any of the believers or *dhimmi*s except with a legal right, such as killing someone for retaliation, stoning to death both married and previously married persons in case they commit adultery, or killing an apostate.

Fifth point: He has warned you against murder.

سادسًا: ووصّاكم أن لا تقربوا مال اليتيم - وهو الطفل الذي مات أبوه - إلاّ بالتي هي أحسن من تصريفه بما يحفظه، ويُنمي له حتى تدفعوه إليه حين يبلغ أشده، أي: الرشد وزوال السفه مع البلوغ

6. Allah, Exalted be He, commands Muslims not to approach the orphan's property unless with the intention to protect and invest it. The orphan's property should be paid back when he/she reaches maturity.

1. **Sixth point:** He has admonished you not to approach the orphan's wealth and come anywhere near it. The orphan is the one whose father has died before he has reached the age of puberty. So in many times, the orphan may have inheritance that is set aside for him. His caretaker will be responsible for that inheritance, whether it is an inheritance or a fund set up for him. The one who is responsible for the orphan may not approach it except to invest it and cause it to grow for him or to provide for him through that money.

سابعًا: ﴿الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾ أي: أقيموا العدل في الأخذ والإعطاء حسب استطاعتكم

7. Almighty Allah further commands us to «...give full measure and weight in justice. We do not charge any soul except (with that within) its capacity» [Sūrah al-An'ām (6):152]. Therefore, we are enjoined to established justice as much as we can in case of taking or giving.

Seventh point: When you do business, weigh in full measure and give full volume. This is from fairness. And this order is not limited to the size or the weight of the product being sold, but is all inclusive. It includes an admonition for businessmen to be truthful; to be clear in their sales, do not be deceptive or cheating, and to have products that are beneficial and *halāl*. They must sell them in a way that is responsible and lawful.

ثامنًا: ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ﴾. أمر بالعدل في القول على القريب والبعيد بعد الأمر بالعدل في الفعل

8. «And when you speak (i.e. testify), be just, even if (it concerns) a near relative.» [Sūrah al-An'ām (6): 152]. Almighty Allah immediately preceded the command to establish justice in testimony with the command of doing justice in transactions.

Eighth point: When we testify, we must be fair and just. We must say the truth and what is correct even if it is against those whom we love, those on our side, and those who are family and friends. Rather, the truth is more beloved to us. Likewise, we speak the truth in testimony even if it is in favor of someone we have a problem with. In a court case, if you are requested to give testimony, and you saw an act of oppression against someone you personally dislike, then be fair and just, and offer your testimony in truth. Do not hide your testimony, and do not twist it because of your animosity for them. All of this is from the balance of Islam and from the balance of the manners required from every Muslim in these ten admonitions from Allah (سُبْحَانَهُ وَتَعَالَى). This is moderation.

تاسعاً: ﴿وَعِهْدُ اللَّهِ﴾ أي: وصيته التي وصاكم بها ﴿أَوْفُوا﴾، أي انقادوا لذلك بأن تطيعوه فيما أمره ونهى عنه، وتعملوا بكتابه وسنة نبيه

9. Allah ordains the fulfillment of covenants as He says, «And the covenant of Allah fulfill» [Sūrah al-An'ām (6):152] The covenant of Allah is to obey Him by acting upon His commands and avoiding His prohibitions and, moreover, behaving in accordance with the Qur'an and the *Sunnah* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Ninth point: Hold to the covenant of Allah by obeying Him (سُبْحَانَهُ وَتَعَالَى), following His legislation, and staying away from what He has forbidden you from, and by learning the things in His Book and what His Messenger has come with.

عاشراً: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ أي: الذي أوصيتكم به في هاتين الآيتين من ترك المنهيات، وأعظمها الشرك. وفعل الواجبات، وأعظمها التوحيد، هو الصراط المستقيم. ﴿فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ﴾ البدع والشبهات. ﴿فَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ تميّل وتشتت بكم عن دينه

10. «...And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way...» [Sūrah al-An'ām (6):153]. Allah, Exalted and Glorified be He, stresses that following the straight path is to adhere to all commandments elucidated in the aforementioned two Quranic verses. Such commandments, which comprise both the abandonment of prohibited acts, particularly polytheism, and the fulfillment of what Allah has enjoined, particularly monotheism, constitute the straight path. The believers are commanded to, «...follow it (the straight path); and do not follow (other ways)...» [Sūrah al-An'ām (6):153] which invoke *bid'ahs* (matters innovated in religion) and doubtful matters so that «...you will be separated from His way...» [Sūrah al-An'ām (6):153], i.e. deviating from the straight and righteous path.

Tenth point: This is My path, a straight one, so follow it; and do not follow the paths as they will divide you away from His path. Allah, in His tenth admonition has admonished us and all of mankind to follow the path of the

Messenger of Allah (ﷺ). And He has also admonished us to follow our religion based on the exemplification of the Messenger of Allah (ﷺ) and to abandon all other ways, all other roads and paths that will split you up and take you away from the following of the Messenger of Allah (ﷺ).

١ - أَنَّ الشِّرْكَ أَعْظَمُ الْمُحْرَمَاتِ، وَأَنَّ التَّوْحِيدَ أَوْجِبُ الْوَاجِبَاتِ

1. While polytheism is the gravest sin, monotheism is the most significant obligatory act.

First point: *Shirk* is the most and severest prohibited matter, and *tawhīd* is the most obligatory of all obligations.

٢ - عَظُمَ حَقُّ الْوَالِدَيْنِ

2. The gravity of parents' rights.

Second point: The great status that the parents hold with regards to their rights over their children.

٣ - تَحْرِيمُ قَتْلِ النَّفْسِ بِغَيْرِ حَقٍّ، لَا سِمْيًا إِذَا كَانَ الْمَقْتُولُ مِنْ ذَوِي الْقَرْبَى

3. The prohibition of committing homicide without a legal and justified reason. Murder of one's relatives is, however, a graver sin.

Third point: The prohibition of murder; especially if the murdered was one's own relative.

٤ - تَحْرِيمُ أَكْلِ مَالِ الْيَتِيمِ، وَمَشْرُوعِيَّةُ الْعَمَلِ عَلَى إِصْلَاحِهِ

4. The prohibition of devouring the orphan's property. However, it is permissible to invest the orphan's property (i.e., by means of trade).

Fourth point: The prohibition of taking the orphan's wealth and using it for oneself, and the legislated nature of investing with it and increasing it for the orphan.

٥ - وَجُوبُ الْعَدْلِ فِي الْأَقْوَالِ وَالْأَفْعَالِ عَلَى الْقَرِيبِ وَالْبَعِيدِ

5. One is enjoined to preserve justice in word and deed even if the person involved is a relative.

Fifth point: The obligation of being fair in ones statements and actions with ones' close relatives and those strange to him.

٦ - وَجُوبُ الْوَفَاءِ بِالْعَهْدِ

6. The incumbency of fulfilling covenants.

Sixth point: The obligation of fulfilling covenants and oaths.

٧ - وجوب اتباع دين الإسلام وترك ما عداه

7. The obligation of embracing Islam and deserting any other religion.

Seventh point: The obligation of following the religion of Islam and abandoning everything that opposes it.

٨ - أنَّ التحليل والتحريم حقُّ لله

8. It is exclusively Allah's right to prohibit or make something lawful.

Eighth point: Declaring things to be *ḥalāl* and *ḥarām* is the sole right of Allah alone.⁶

⁶ In the Book of Knowledge, *Shaykh* Ibn al-'Uthaymīn says: Know that He is the Creator and all matters are at His disposal. So there is no creator except Allah, there is no planner for the creation except Allah, and there is no law for the creation except the law of Allah. So it is He who obligates and prohibits things, just as He is the one who permits things. **Allah has rebuked those who make things *ḥalāl* (permissible) and *ḥarām* (impermissible) based upon their whims and desires as He (سُبْحَانَهُ وَتَعَالَى) says:**

«Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah permitted you, or do you invent a lie against Allah?" And what think those who invent lies against Allah, on the Day of Resurrection?» [Sūrah Yūnus 59-60]

And He (سُبْحَانَهُ وَتَعَالَى) also says:

«And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. A passing brief enjoyment, but they will have a painful torment.» [Sūrah an-Naḥl 116-117]

Certainly from amongst the greatest sins is for a person to say something is *ḥalāl* or *ḥarām* while he does not know Allah's (سُبْحَانَهُ وَتَعَالَى) judgment upon it. Or he says something is *wājib* (obligatory) while he does know that Allah (سُبْحَانَهُ وَتَعَالَى) has made it *wājib*, or he says something is *ghayr wājib* (not obligatory) while he does not know that Allah (سُبْحَانَهُ وَتَعَالَى) has made it *ghayr wājib*. Certainly, these are serious offenses and ill-manners towards Allah (سُبْحَانَهُ وَتَعَالَى).

How is it O servant of Allah, that you know the judgment is for Allah alone and you put yourself forward before Him and say about His religion and His Law that which you do not know? Allah has linked such a statement without knowledge to *shirk* (associating partners with Him), as He (سُبْحَانَهُ وَتَعَالَى) says:

«Say: "The things that my Lord has indeed forbidden are *al-Fawāḥish* (great evil sins) whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.» [Sūrah al-'Arāf 33]

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The *'ulamā* refer to these verses as *al-Waṣāyyah al-'Ashar* (the ten commandments in Islam).



قال ابن مسعود - رضي الله عنه - : { مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى وَصِيَّةِ مُحَمَّدٍ - صلى الله عليه وسلم - الَّتِي عَلَيْهَا خَاتَمُهُ فَلْيَقْرَأْ قَوْلَهُ تَعَالَى : ﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ﴾ إِلَى قَوْلِهِ تَعَالَى : ﴿ وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ﴾ }

Ibn Mas'ūd (رضي الله عنه) says:

Whoever wants to know the will of Prophet Muhammad (صلى الله عليه وسلم) sealed with his seal, let him recite these Qur'anic verses, «...Say (O Muḥammad (صلى الله عليه وسلم): **Come, I will recite what your Lord has prohibited from...**» ending with «**And verily, this** (i.e. Allah's Commandments mentioned in the above two Verses) **is My Straight Path, so follow it.**»^{7 8} [Sūrah al-An'ām (6):151-153]

«Whoever wants to see the legacy or the final advice given by the Messenger (صلى الله عليه وسلم) which has his stamp on it.»

Meaning: It is the last and final thing. It can also (mean) that which was his last affair or that which was from the last affairs he admonished the people with.

Some points about this narration:

First point: This is **not** a *ḥadīth* of the Prophet (صلى الله عليه وسلم), rather it is a statement of a companion in *tafsīr* of the verse. Meaning: one of the things that 'Abdullāh b. Mas'ūd (رضي الله عنه) - one of the greatest scholars of *tafsīr* - understood from this message was that this was his final parting advice to his *Ummah*. It was the obligations issued by Allah (سُبْحَانَهُ وَتَعَالَى) in His Book.

Second point: This was reported by Imam at-Tirmithī in his *Jamī'* (i.e. *Sunan at-Tirmithī*) with a chain that goes through Dāwūd b. Yazīd al-Owthī from the narrations of ash-Sha'bī from 'Alqama from Ibn Mas'ūd. Dāwūd b. Yazīd al-Owthī was not acceptable as a narrator nor acceptable with his precision. Meaning: he was *da'īf* in *ḥadīth*. However the meaning of this statement that is attributed to 'Abdullāh b. Mas'ūd is true – the Messenger (صلى الله عليه وسلم) generally admonished (the *Ummah*) with the meanings and verses from the Book of Allah (سُبْحَانَهُ وَتَعَالَى).

Third point: There is some difference between the wording quoted here, in *Kitāb at-Tawḥīd*, and the wording actually found in source books of *ḥadīth*. The word quoted here is «**waṣiyyah**.» And the wording in the source books of *ḥadīth*, like at-Tirmithī and at-Ṭabarānī's *mu'jam al-awsaṭ* is:

«من سره أن ينظر إلى الصحيفة التي عليها خاتم محمد صلى الله عليه وسلم»

⁷ See at-Tirmithī (3080), at-Ṭabarānī in *al-Mu'jam al-Awsaṭ* (The Middle Lexicon) (1208), and Abū 'Īsā said, 'It is *ḥasan* (good) *gharīb* (unfamiliar) *ḥadīth*.'

⁸ 'Abdullāh b. Mas'ūd has narrated: "The Prophet (صلى الله عليه وسلم) drew a line, then he drew lines to its right and to its left and said, 'This is the path of Allah, and these are the paths on each of them there is a devil inviting people to it, (Allah, Exalted be He, says,) «**And verily, this is My Straight Path, so follow it; and follow not (other) paths, for they will separate you away from His Path...**» [6:153].

From 'Abdullāh b. Mas'ūd (رضي الله عنه):

Whoever would be pleased to look at a paper (or a parchment) that has the stamp of the Messenger of Allah (صلى الله عليه وسلم) then let him read the statement of Allah...⁹

So, there are some slight differences between what is quoted here, and what is actually in the source books. Furthermore, the chain to 'Abdullāh b. Mas'ūd is not established.

Fourth point: Imam Aḥmad said that there are three kinds of knowledge which have no basis,¹⁰ meaning: the chains are unauthentic; they are chains with breaks in them or chains that have weak narrators, etc.

Shaykh al-Islam Ibn Taymiyyah (رحمته الله) commented on this statement, in his *Muqaddimah* to *Usūl at-Tafsīr*, saying: There are many narrations in the *Tafsīr* of the Qur'an that are, in actuality, unauthentic.

This is a reminder for us, that simply reading a book like *Tafsīr ibn Kathīr*, *Tafsīr at-Ṭabarī* or any other book that use *aḥādīth* to explain the verses, does not mean that the *aḥādīth* are hands-down authentic. These books have unauthentic reports in them, and the scholars of *ḥadīth* have busied themselves in distinguishing the *ṣaḥīḥ* from the *da'īf*. From the outstanding efforts (seen) in this regard are the likes of *Shaykh* Aḥmad Shākir in his work on the *tafsīr* of *at-Ṭabarī*; and his *tahdīb* (summarization) on Ibn Kathīr. He continued until *Sūrah al-Anfāl* or *at-Tawbah*, and he finished checking, making notes, and removing *aḥādīth* that were unauthentic according to him.

The important point is that the scholars have busied themselves with working on the books of *tafsīr* in order to identify the authentic from the unauthentic. **Our lesson is that not everything mentioned in the books of *tafsīr* is authentic as a *ḥadīth* or even as a statement of a companion or a *tābi'i*.**

So we are going to skip this statement and any lessons really drawn from it, since the reality is that it has not come with an authentic chain to 'Abdullāh b. Mas'ūd. A number of scholars have pointed this out, like al-Albaanee (رحمته الله) in his checking of *Sunan at-Tirmithī*. He declared the *ḥadīth* was *da'īf al-isnād* (it has a weak chain).



⁹ *Sunan at-Tirmithī* no. 3070 from 'Alqama. al-Albānī declared its *isnād* to be weak in *Da'īf at-Tirmithī* (3070).

¹⁰ Meaning: many *aḥādīth* that are quoted in reference to these branches of knowledge are many times baseless.

وعن معاذ بن جبل -رضي الله عنه- قال: كُنْتُ رَدِيفَ النَّبِيِّ -صلى الله عليه وسلم- على حمارٍ فَقَالَ لِي: «يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا» قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرُهُمْ فَيَتَكَلَّبُوا» أخرجه في الصحيحين

Mu'āth b. Jabal (رضي الله عنه) narrated:

«I was with a companion rider of the Prophet (ﷺ) on a donkey. The Prophet (ﷺ) asked: «O Mu'āth! Do you know Allah's right on His servants and the right of His servants on Him?» I replied: 'Allah and His Messenger (ﷺ) know best.' He said: «Allah's right on His servants is that they must worship Him (only) and must not worship any besides Him. And the servant's right on Allah is that He must not punish whoever worships none besides Him.» I said: 'O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?' He said: «Do not inform them of it, lest they should depend on it (absolutely).» [Related by al-Bukhārī and Muslim].¹¹

This is the very *ḥadīth* that can be called the *ḥadīth* of *tawḥīd* since it was the first *ḥadīth* in Ibn Rajab's *Kitāb at-Tawḥīd*, the second *ḥadīth* in Imam al-Bukhārī's *Kitāb at-Tawḥīd* and the very first *ḥadīth* here, in *Shaykhul-Islām* b. 'Abdul-Wahhāb's *Kitāb at-Tawḥīd*.

So, the *ḥadīth* has been given a high priority by the scholars who collected books on *tawḥīd*. It is a very pivotal text, which comes by way of Mu'āth b. Jabal (رضي الله عنه), the great young man from the companions and *Anṣār*, who loved and aided the Prophet (ﷺ). He used to travel with the Prophet (ﷺ) and learn from him during his journeys as is evident from this *ḥadīth*.

Lessons Drawn from this *Ḥadīth*:

١ - تواضع النبي - صلى الله عليه وسلم - حيث ركب الحمار وأردف عليه. خلاف ما عليه أهل الكبر -

1. Unlike the behavior of arrogant people, the Prophet (ﷺ) showed modesty when mounting the donkey and accompanying Mu'āth behind him.

First point: The humility and simplicity of the Messenger of Allah (ﷺ). He would ride a donkey and allow someone to ride on the back. A donkey is not a very big animal, it does not have a lot of space and it is not the chosen ride for the people who are conceited, arrogant or those who have status. But the Messenger (ﷺ) made use of all the resources around him; if he had a donkey he would ride a donkey. He was humble and it did not affect him or make him feel belittled. He allowed people to ride on the donkey with him, and this is as opposed to what the people of conceit and arrogance would do in a situation like that.

¹¹ Al-Bukhārī (2856) and Muslim (30). Another narration of this *ḥadīth* states: "...Then Mu'āth narrated the above-mentioned *ḥadīth* just before his death, being afraid of committing sin (by not telling the knowledge)." It is related by al-Bukhārī (128) and Muslim (32). It is stated in *Fatḥul-Majīd* (Bestowal of the Glorious) (p28) that *al-Wazīr* Abul Muzzaffar said: 'Mu'āth abstained from speaking out this *ḥadīth* lest a benighted one would, out of his ignorance, abandon offering acts of disobedience.'

٢ - جواز الإرداف على الدابة إذا كانت تطيق ذلك

2. The permissibility of accompanying another person on a beast unless it is overburdened.

Second point: The permissibility of putting more than one person on a riding animal if it is something that the animal can take on.

٣ - التعليم بطريقة السؤال والجواب

3. Raising questions to invoke answers is an effective method of teaching.

Third point: The Messenger (ﷺ) used to teach by using questions and answers. (He would) pose a question, give a chance to the companions to answer the question, and then he would answer the question if they needed the answer.

٤ - أَنَّ مَنْ سُئِلَ عَمَّا لَا يَعْلَمُ يَنْبَغِي لَهُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ

4. Whoever is questioned about what he does not know should say: 'Allah knows best.'

Fourth point: It is appropriate for someone who is asked about knowledge he does not know, that he says: 'Allāhu a'lam' (Allah knows best). Today, when people do not know something they say: 'Allāhu wa rasūluhu a'lam' (Allah and His Messenger know best). These people say that this is the way of the companions and it has the approval of the Messenger (ﷺ). So when we speak about issues, can we say, 'Allah and His Messenger know best?' Or should we simply stick to, 'Allah knows best?'

The scholars have mentioned that during the lifetime of the Prophet (ﷺ) you would say, 'Allah and His Messenger know best.' But after his death (ﷺ), we affirm knowledge for Allah (سُبْحَانَهُ وَتَعَالَى), Who is Alive and never dies. The Messenger (ﷺ) is not all aware of what is going on; he is not comprehensive in his knowledge of the situation you are facing. That is something specific to the Knowledge of Allah. Allah is Unique and Alone in the comprehensiveness of His Knowledge. He knows each and every affair. And this was something He conveyed through His Messenger (ﷺ).

So, during the lifetime of the Messenger (ﷺ) it would be befitting to acknowledge this by saying, 'Allah and His Messenger know best.' But after his death (ﷺ), the custom and tradition of the companions, the *tabi'un* and the Imams was to say, 'Allah knows best' and not to say, 'Allah and His Messenger know best.'

٥ - معرفة حق الله على العباد وهو أن يعبدوه وحده لا شريك له

5. Stressing the right of Allah on His servants; namely, to worship Him Alone and associate nothing with Him.

٦ - أَنَّ مَنْ لَمْ يَتَجَنَّبِ الشِّرْكَ لَمْ يَكُنْ آتِيًا بِعِبَادَةِ اللَّهِ حَقِيقَةً وَلَوْ عَبْدَهُ فِي الصُّورَةِ

6. If the Muslim commits any act of polytheism, his worship is held invalid, even though he apparently performs all acts of worship.

Sixth point: One who has not abandoned *shirk* has not done an act of worship for Allah (سُبْحَانَهُ وَتَعَالَى) in reality, even if the outward appearance of the act was an act of worship. It would still not be accepted by Allah (سُبْحَانَهُ وَتَعَالَى).

٧ — فضل التوحيد وفضل من تمسك به

7. The virtue of monotheism and those who adhere to it.

Seventh point: The excellence of *tawhīd* and the excellence of those who hold to it. Meaning: they will enter Paradise.

٨ — تفسير التوحيد وأنه عبادة الله وحده وترك الشرك

8. Monotheism is defined as worshipping Allah alone and avoiding all acts and forms of polytheism.

Eighth point: The definition of *tawhīd* is to worship Allah alone and abandon *shirk*.

٩ — استحباب بشارة المسلم بما يسره

9. The desirability of conveying glad tidings to a Muslim.

Ninth point: The recommended nature of giving glad tidings to Muslims with regards to things that would make them happy. This is taken from the initial interest of Mu'āth b. Jabal in conveying this knowledge and giving glad tidings. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not rebuke him for that, but rather ordered him not to convey it. The general idea, however, is that a Muslim loves to give glad tidings to his brothers in Islam.

١٠ — جواز كتمان العلم للمصلحة

10. The permissibility of keeping knowledge secret for the sake of securing a greater interest.

Tenth point: The permissibility of hiding knowledge for a *maṣlaḥah* (benefit). (This means) not speaking to people above their levels of understanding. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the text here, was afraid that some people would misunderstand these words. While these words were of revelation, properly phrased and not misleading in anyway, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) still feared for the people because they may have been new to Islam and therefore did not have much understanding. They may have been Bedouins and they may have been limited in their knowledge of Islam to be able to put these words in their right place.

He feared these words may be misunderstood and would lead the people into actions that are not in the correct application of the *ḥadīth*. This shows you that it is from our religion not to say every statement of truth in every occasion. And it is not that we would ever lie, because lying is a major sin in Islam, but choosing one's words and putting off issues that could be confusing now for another time (when the people would be more accepting of that information) is from our religion and from the *Sunnah* of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told Mu'āth: **Do not convey this lest the people lean back and do nothing.** This is because they may say: We have *tawhīd* and that is enough, there is no need for us to work. This is an incorrect understanding of the text as we are going to see in each and every lesson of this book *in shā' Allāhu ta'āla*. A

muwahhid (one who worships Allah alone without any partners) will still be accountable for each of his sayings and actions.

١١ - تأدب المتعلم مع معلمه

11. The exhortation of showing reverence for tutors.

Eleventh point: A student should display good manners with his teacher. Where is this in the *ḥadīth*? Mu'āth was riding on the back of the donkey.

In a longer version of the *ḥadīth*, the Messenger (ﷺ) said:

«يا معاذ» . قلت : لبيك رسول الله وسعديك

«**Yaa Mu'āth b. Jabal.**» Mu'āth b. Jabal replied: *Labbayka ya rasoolallāhi wa Sa'dayk*.

Beautiful words, *labbayka ya rasūlallāhi wa sa'dayk*: Here I am O Messenger of Allah, ready and eager to respond to whatever your request is. He did that thrice in one narration of the *ḥadīth*. He called out Mu'āth b. Jabal during the journey, and Mu'āth said: '*labayyka ya rasūlallāhi wa sa'dayk*.' The Messenger (ﷺ) remained silent and went on his journey. This went on for a while, and then he repeated: «**Yaa Mu'āth bina Jabalin!**» Mu'āth responded: '*labbayka ya rasūlallāhi wa sa'dayk*' and the Messenger (ﷺ) went on.

Mu'āth b. Jabal did not become disturbed and say, "**What do you want from me?!**" He did not show any **displeasure**, rather he remained eager to respond and be in the service of his teacher. Likewise, the Messenger of Allah (ﷺ) was eager to answer a question if he was able and offer any assistance that he could possibly offer. These are beautiful manners exemplified by a beautiful companion, Mu'āth b. Jabal (ﷺ).¹²



¹² Narrated Anas b. Mālik: "Once Mu'āth was along with Allah's Messenger (ﷺ) as a companion rider. Allah's Messenger (ﷺ) said: «**O Mu'āth b. Jabal.**» Mu'āth replied: '*Labbayk and Sa'dayk*, O Allah's Apostle!» Again the Prophet (ﷺ) said: «**O Mu'āth!**» Mu'āth said thrice: '*Labbayk and Sa'dayk*, O Allah's Messenger (ﷺ)!» Allah's Messenger (ﷺ) said: «**There is none who testifies sincerely that none has the right to be worshipped but Allah and Muḥammad (ﷺ) is his Messenger, except that Allah, will save him from the Hell-fire.**» Mu'āth said: 'O Allah's Messenger (ﷺ)! Should I not inform the people about it so that they may have glad tidings?' He replied: «**When the people hear about it, they will solely depend on it.**» Then Mu'āth narrated the above-mentioned *ḥadīth* just before his death, being afraid of committing sin (by not telling the knowledge). [Related by a-Bukhārī no. 131].

Important Points & Additional Commentary by Imam as-Sa'di¹³, may Allah have mercy on him:

1. The wisdom behind the creation of *jinns* and humans;
2. That *al-'ibādah* refers [in particular] to *tawhīd*;
3. Whoever does not come with [*tawhīd*], then he has not worshiped Allah. In this vein is the meaning of His saying: «**And you will not worship what I worship**» [*Sūrah al-Kāfirūn* (109):3];
4. The wisdom behind sending the Messengers;
5. That the Message [i.e. *tawhīd*] has been delivered to all nations;
6. That the prophets religion is one and the same;
7. An issue of major importance here is that the worship of Allah is not realized without rejecting the *tāġūt*. In this vein, is the meaning of His (سُبْحَانَهُ وَتَعَالَى) saying: «**And whoever rejects the *tāġūt* believes in Allah, he has grasped the firm handle that will not break**» [*Sūrah al-Baqarah* (2):256];
8. That the term *tāghoot* applies generally to anything that is worshipped other than Allah;
9. The *salaf* held the three *muhkamāt āyāt* of *Sūrah al-'An'ām* to be of tremendous importance. These *aayaat* contained ten issues, the first of them being the prohibition of *shirk*;
10. The *muhkamaat āyāt* of *Sūrah al-Isrā* - they contain eighteen issues, and Allah begins them with His saying: «**Set up not with Allah any other *ilāh*** (god), (O man)! **or you will sit down reproved, forsaken** (in the Hell-Fire).» [*Sūrah al-Isrā* (17):22] And He ends them by saying: «**And set not up with Allah any other *ilāh*** (god) **lest you should be thrown in the Hell-Fire, blameworthy and rejected** (from Allah's Mercy).» [*Sūrah al-Isrā* (17):39] Allah (سُبْحَانَهُ وَتَعَالَى) has pointed out the tremendous importance of these issues for us by saying: «**This is (part) of *al-Ḥikmah*** (wisdom, good manners and high character, etc) **which your Lord has inspired you** (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).» [*Sūrah al-Isrā* (17):39];
11. The *āyah* of *Sūrah an-Nisā* which has been called the *ayah* of the ten obligations - Allah begins them by saying: «**Worship Allah and join none with Him in worship**» [*Sūrah an-Nisā* (4):36];
12. The clarification of the will of Allah's Messenger upon his death.
13. The knowledge of Allah's right upon us;
14. The knowledge of the right of the worshippers upon Him if they fulfill His right;
15. That most of the companions were not aware of this issue;
16. The permissibility of withholding knowledge when it is more beneficial to do so;
17. The favorability of informing the Muslim of what facilitates him;
18. The fear of depending solely upon the amplexness of Allah's mercy;

¹³ 'Abdur-Raḥmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāsīd at-Tawhīd Sharḥ-Kitāb at-Tawhīd*.

19. The saying of the one questioned when he does not know the answer, "Allah and His Messenger know better";
20. The permissibility of departing some knowledge specifically to some people rather than others;
21. The humbleness of the Prophet (ﷺ), in that he rode a donkey with a companion rider.
22. The permissibility of sharing a ride on a riding animal.
23. The virtue of Mu'āth b. Jabal (رضي الله عنه).
24. The tremendous importance of this matter.

Imam as-Sa'di commented:

Kitāb at-Tawhīd

...This book only elaborates upon *tawhīd al-ilāhiyyah* and *al-'ibādah* (singling out Allah in all acts of worship) by mentioning its rulings, boundaries and conditions, its virtues, its evidences, its foundations and divisions, its means of realization and its fruits, its prerequisites, what intensifies it and makes it stronger, or what weakens and enfeebles it, as well as what is achieved or perfected by it.

Know that in the absolute sense *tawhīd* refers to the knowledge and recognition that the Lord solely possesses the most perfect attributes, acknowledging Him to be the sole possessor of the greatest and most majestic attributes, and singling Him out alone for worship.

The Three Categories

1. *Tawhīd al-Asmā' waṣ-Ṣifāt*

It is the belief that the Lord alone - magnificent is His majesty - is the sole possessor of ultimate perfection in every sense, by the magnificent, majestic, and beautiful characteristics, which none shares with Him in any way whatsoever.

This belief is accomplished by affirming what Allah affirmed for Himself, or what was affirmed about Him by His Messenger (ﷺ), regarding every name and attribute, those mentioned in the Book and the *Sunnah* befitting His majesty and greatness - without negating anything from them nor denying them, distorting them, or likening them to the characteristics of the creation. One must also negate what He negated from Himself, or whatever His Messenger (ﷺ) negated of deficiencies and faults and all that would negate His Perfection.

2. *Tawhīd al-Rubūbiyyah*

The worshipper is to believe that Allah is the sole Lord of creating, providing, originating, the One who nurtures all creation with its bounty, and nurtures some of His creation - they being the prophets and their followers - with correct creed, beautiful morals, knowledge that provides benefit, and righteous deeds. This is the nurturing that gives benefit to the hearts and souls, producing endless bliss.

3. *Tawhīd al-Ulūhiyyah*, also called *Tawhīd al-'Tbādah*

It is the knowledge and recognition that Allah is the lone possessor of *ulūhiyyah* and *'ubūdiyyah* over all of His creatures, singling Him out solely for worship, making the religion for Allah alone.

This last type is required and implied by the first two, since *al-ulūhiyyah* is a characteristic indicative of perfection and it is derived from the attributes of *rubūbiyyah* and magnificence, then it is more deserving an attribute of the one worshipped since He is the one described with characteristics of greatness and majesty, and since He is the one who gives His creatures benefit and blessings. Then singling Him (سُبْحَانَهُ وَتَعَالَى) out with the perfect attributes and considering Him alone worthy of *rubūbiyyah* necessitates that none deserves worship other than Him. And the objective of the call of the Messengers, from the first of them to the last, is the call to this *tawhīd*.

So in this preface, the author mentions some texts proving that Allah created the creation for the sake of worshipping Him, for sincere faith in Him, and that this right of His is the most obligatory duty upon them. This is the message of all of the revealed books.

All of the Messengers called to this *tawhīd*, and they forbade contradicting it by *shirk* and rivalry to Allah, particularly Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and particularly the Noble Qur'an. By it He commanded, obligated, and established the greatest of resolutions, He gave the greatest clarifications, and He made it known that there is no salvation, success, nor happiness, except by this *tawhīd* and that all arguments - those of reasons, revelation, wisdom or psychology - all provide proof and evidence to command and require this *tawhīd*.

So *tawhīd* is the right of Allah, the most obligatory upon His worshippers, it is the greatest of religious commands, the most basic of all fundamentals, and the firmest basis for deeds.



Chapter Two

بَابُ
فَضْلِ التَّوْحِيدِ وَمَا يُكَفِّرُ مِنَ الذُّنُوبِ

Chapter
The Excellence of *Tawhīd* and
How it Expiates and Nullifies Ones Bad Deeds

وقول الله تعالى:

And the statement of Allah (سُبْحَانَهُ وَتَعَالَى):

﴿ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

«It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *dhulm* (wrong, i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.» [Sūrah al-An'ām (6):82]

Lessons Drawn from the Verse:

١ — فَضْلُ التَّوْحِيدِ وَثَمَرُهُ فِي الدُّنْيَا وَالْآخِرَةِ

1. The merit of monotheism and its fruits in both this world and the Hereafter.

First point: The excellence of *tawhīd* and its fruits, or what you enjoy as a result of it in this life, and in the Next, such as safety and security with regards to your person, your Hereafter, and guidance (i.e. being rightly guided).

٢ — أَنَّ الشِّرْكَ ظُلْمٌ مَبْطُلٌ لِلْإِيمَانِ بِاللَّهِ إِنْ كَانَ أَكْبَرَ، أَوْ مَنْقُصٌ لَهُ إِنْ كَانَ أَصْغَرَ

2. Major polytheism is a form of injustice, which nullifies sound belief, while minor polytheism only degrades true belief.

Second point: *Shirk* is *dhulm* and it nullifies a person's belief in totality, whether it is from the category of *al-akbar* (the major form of *shirk*) or from *al-asghar* (the lesser form of *shirk*) which takes away from the completeness of your *īmān*. We will talk about the definition of major *shirk* and minor *shirk* as it comes in our book.

٣ — أَنَّ الشِّرْكَ لَا يَغْفَرُ

3. Associating partners with Allah (polytheism) is an unforgivable sin.

Third point: *Shirk* is not forgiven by Allah (سُبْحَانَهُ وَتَعَالَى). He has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

«Verily, Allah forgives not that partners should be set up with Him (in worship)...» [Sūrah an-Nisā (4):82]

The people who have *īmān* and do not mix with their *īmān* any type of oppression¹⁴ are the ones who enjoy security, and they are rightly guided.

Apply the opposite understanding: Those who believe in Allah (سُبْحَانَهُ وَتَعَالَى) and worship Him, yet they do not single Him out, and they allow themselves to offer acts of worship to other than Him. Therefore, they mix *dhulm* with their *īmān*. These people shall have no security in this life or in the Hereafter, and they are not rightly guided.

٤ — أَنَّ الشِّرْكَ يَسَبِّبُ الْخَوْفَ فِي الدُّنْيَا وَالْآخِرَةِ

4. Polytheism causes fear in both this world and in the Hereafter.

Fourth point: *Shirk* causes a person to become afraid in this life and the Hereafter. He will not have (the type of) tranquility in his soul and the confident safety that the people of *tawhīd* and *īmān* enjoy. He will be a person who always fears for his safety, his property, and his person. Because of the *shirk* that he commits with Allah, he has not been granted by Allah the easiness in his chest and the tranquility of his heart, rather he is always afraid and worried. And it is the people of *tawhīd* and *īmān*, the people of belief and the people who worship Allah alone who are the ones who enjoy this tranquility.



¹⁴ Oppression can include *shirk*, as Allah, the Mighty and Majestic, says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

«Verily *shirk* is the greatest kind of oppression...» [Sūrah al-Luqmān (31):13]

In the two *Ṣaḥīḥs*, Bukhārī and Muslim, there is a narration of 'Abdullāh b. Mas'ūd (رضي الله عنه) wherein he heard this verse and became concerned that he and others would not be able to apply and implement it (properly).

عن عبد الله بن مسعود - رضي الله عنه قال: لما نزلت: ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ قلنا: يا رسول الله: **أينا لا يظلم نفسه؟** قال: «ليس كما تقولون: ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ بشرك، أو لم تسمعوا إلى قول لقمان لا بنه: ﴿يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾» أخرجه البخاري برقم (٣٣٦٠) ومسلم برقم (١٢٤)

'Abdullāh b. Mas'ūd (رضي الله عنه) narrated:

When this verse: «**It is those who believe** (in the Oneness of Allah and worship none but Him alone) **and confuse not their belief with *dhulm*...**» was revealed, we said: '**O Allah's Messenger! Who is there amongst us who has not done wrong to himself?**' He replied: «**It is not as you say, for «*dhulm*» in the Verse «...and confuse not their belief with *dhulm*...» means 'shirk.' Have you not heard Luqman's saying to his son: «O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *dhulm* (wrong indeed).**» [Related by al-Bukhārī no. 3360 and Muslim no. 124]

This shows that general words from the Qur'an like 'oppression' were understood generally until something came to specify them to a specific meaning. 'Abdullāh b. Mas'ūd (رضي الله عنه) understood that Allah was praising those who believe and do not mix with their *īmān* any *dhulm* (oppression). The reality of the children of Ādam is that we are self-oppressive and oppressive against others, so how is it that there are any people who do not have any *dhulm* at all mixed with their *īmān*? So the Prophet (صلى الله عليه وسلم) clarified it by saying: «**It is not as you say**» or think. Mixing ones *īmān* with any type of oppression is not the real understanding of the verse, rather, *dhulm* here is *shirk*.

Afterward, the Prophet (صلى الله عليه وسلم) said: «**Have you not heard the statement of the wise man, Luqmān, who said to his son, «O my young son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great *dhulm* (oppression).**»

The Prophet (صلى الله عليه وسلم) supplied us with *Tafsīr al-Qur'ān bil-Qur'ān* (understanding this verse in light of another verse). For example, the meaning of oppression in the verse is indicated and specified by another verse. Also, *dhulm* can have many meanings, shapes and manifestations. However the intended *dhulm* in this verse is the intended *dhulm* in another verse. It is a specific kind of *dhulm*; the gravest and most severe kind of oppression - *shirk*.

The next *ḥadīth* comes from 'Ubādah b. aṣ-Ṣāmit, who died in year 34. He was *Khaṣrajī* – from the two tribes of *Madīnah*, *Oaws*, and *Khaṣraj*. This means he was an *Anṣārī* (a person from the *Anṣār*) and he was also a *Badrī* (a person who fought in the battle of *Badr*).



عن عبادة بن الصامت -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ» أخرجه البخاري برقم (٣٤٣٥) ومسلم برقم (٢٧) والترمذي برقم (٢٦٤٠) وأحمد في مسنده (٥/٣١٤)

'Ubādah b. aṣ-Ṣāmit (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

«Whoever testifies that none has the right to be worshipped but Allah alone, Who has no partners, and that Muḥammad (صلى الله عليه وسلم) is His Servant and His Messenger, and that Jesus is Allah's Servant and His Messenger, His Word which He bestowed on Mary and a spirit (created at a command) from Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done (even if those deeds are few).» [al-Bukhārī no. 3435, Muslim no. 28, at-Tirmithī no. 2640 and Aḥmad in his book *al-Musnad* (5/314)]

The last phrase of this *ḥadīth* can be understood in one of two ways. One way is that Allah will place him in Paradise no matter his actions. (Of course, this general statement is specified by other texts in the religion).

Another likely meaning is that he will be placed into the Paradise with the level or rewards that he deserves based on the actions that he performs after his testimony.

Lessons Drawn from the *Ḥadīth*:

١ - فضل التوحيد وأن الله يكفر به الذنوب

1. The merit of monotheism, which is a cause of expiating one's sins.

First point: *Tawḥīd* has a high virtue and because of it Allah will expiate sins. This is based on the first understanding of the *ḥadīth* (which indicates that) whatever a person does, Allah will place him in Paradise. For example, if a person sins with sins less than *shirk*, his *tawḥīd* will be in his favor and nothing will outweigh it on the Day of Judgment. It will also, by Allah's Grace and Mercy, expiate his sins. This is either by Allah's Grace and Mercy to the *muwahḥid*; so He will excuse him from the accountability of his sins. The second understanding is that Allah may choose from His Wisdom and Justice to punish him in the Hellfire for a punishment he deserves and for a crime he committed. However, he will not be made to reside in it forever.

So, if he commits sins, he will either be forgiven because of his *tawḥīd* and other good deeds that he has done, or because the Hell-Fire has purified him. He will be taken out of it and he will not remain therein along with the disbelievers or the people of *shirk*. And this is a distinguishing difference between *Ahlus-Sunnah* and the *Khawārij*. The latter group do not believe in the *shafā'ah*; they do not believe that anyone who went into the Hellfire could come out. According to them, anyone who goes to the Hellfire will stay there forever.

٢ - سَعَةُ فَضْلِ اللَّهِ وَإِحْسَانِهِ سُبْحَانَهُ وَتَعَالَى

2. It proves the infinite Grace and Beneficence of Allah, Exalted be He.

Second point: The vastness of the bounties of Allah (سُبْحَانَهُ وَتَعَالَى) and the good that He does to His creation.

٣ - وَجُوبُ تَجَنُّبِ الْإِفْرَاطِ وَالتَّرِيظِ فِي حَقِّ الْأَنْبِيَاءِ وَالصَّالِحِينَ، فَلَا نَجْحُدُ فَضْلَهُمْ وَلَا نَغْلُو فِيهِمْ فَنَصْرِفَ لَهُمْ شَيْئاً مِنَ الْعِبَادَةِ، كَمَا يَفْعَلُ بَعْضُ الْجُهَالِ وَالضَّلَالِ

3. A Muslim must not excessively or inadequately venerate Allah's Prophets and righteous people. A Muslim must not be ungrateful to them. Similarly, he must not be excessively devoted to them by associating them with Allah as some ignorant and deviant people do.

Third point: It is an obligation upon us to shun all kinds of extremism as it relates to the Prophets and the righteous people. We do not deny their virtues, belittle them or speak against them in their high status – not any of the Prophets and righteous people. Nor do we go overboard in praising them such that we end up offering lesser acts of worship to them and not to Allah (سُبْحَانَهُ وَتَعَالَى). Some of the ignorant people do that out of their honor, respect and love for Prophets and righteous people. They slaughter for the sake of those righteous people and make *du'ā* to them, seeking nearness to Allah. This is *shirk* with Allah as we will discuss in detail. So, our religion is a religion of balance and a religion of shunning *ḡulū'* (extremism) in all of its forms.

Here, specifically, the point is to shun extremism as it relates to the Prophets. So, we affirm that Muḥammad was the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while we affirm that **only** Allah has the Sole Right to all of our acts of worship. So along with our affirmation of the Prophet-hood of our Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as well as our affirmation of the great status of 'Īsā – who has been mentioned in this *ḥadīth* with four important distinguishing characteristics, namely, 1) He is the servant of Allah, 2) The Messenger of Allah, 3) A Word sent down to Maryam, and 4) A *Rūḥ* (spirit or created soul) sent from Allah (سُبْحَانَهُ وَتَعَالَى) – all of these things must be affirmed for a person to have a valid *tawḥīd* and for a person's ascription to Islam to be valid.

Along with that, 'Īsā does not deserve any act of worship nor did he invite anyone to worship him in the slightest way, and neither did any other of the Prophets of Allah. So with our respect, honor, admiration and our devoted love for all of Allah's Prophets, none of this would ever lead us to take away from the right of Allah. He is to be worshipped alone and none are to be worshipped along with Him.

٤ - أَنَّ عَقِيدَةَ التَّوْحِيدِ تَخَالِفُ جَمِيعَ الْمِلَلِ الْكَفَرِيَّةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْوَثْنِيِّينَ وَالْدَهْرِيِّينَ

4. Islamic monotheism is contrary to all polytheistic doctrines of the Jews, Christians, idolators, and atheists.

Fourth point: The belief of *tawḥīd* is something that opposes every other religion of falsehood, the way of the Jews, who have perverted the message of Mūsā (Moses), the way of the Christians who have perverted the message of 'Īsā (Jesus), and the idol worshippers, atheists and people who believe in reincarnation, etc.

٥ - أَنَّ عَصَاءَ الْمُوحِدِينَ لَا يَخْلَدُونَ فِي النَّارِ

5. Wrongdoers among the monotheists will not abide in the Hellfire for eternity.

Fifth point: Those who have sins from amongst those who have worshipped Allah alone and have not committed *shirk* shall not be eternally punished in the Hellfire.



'Ibān b. Mālik Al-Anṣārī (another *Ṣaḥābī*) narrates that the Prophet (ﷺ) said:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ» أَخْرَجَهُ الْبُخَارِيُّ بِرَقْم (٤٢٥) وَمُسْلِمٌ بِرَقْم (٣٣) وَأَحْمَدُ فِي مُسْنَدِهِ (٤/٤٤)، (٥/٤٤٩)

«Allah has forbidden the Hell-fire (to touch) those who say 'There is no deity but Allah,' only for the sake of Allah.» [A part of a *ḥadīth* reported by al-Bukhārī no. 425 and Muslim no. 33]

Allah has made the Hell-fire *ḥarām* for anyone who says *Lā ilāha illa Allāh*, seeking the Face of Allah by it. Meaning: he purely intends the pleasure of Allah. Of course, by other texts, we understand that this statement must be followed up by other actions to prove that it has been understood in its proper place.

Lessons Drawn from this *Ḥadīth*:

١ — فضلُ التوحيدِ وأَنَّهُ يَنْقُذُ مِنَ النَّارِ وَيَكْفُرُ الْخَطَايَا

1. The merit of monotheism, which secures its holders from the Hellfire and expiates their sins.

First point: *Tawḥīd* is extremely excellent in virtue, it saves people from the Fire and it expiates sins.

٢ — أَنَّهُ لَا يَكْفِي فِي الْإِيمَانِ النُّطْقُ مِنْ غَيْرِ اعْتِقَادِ الْقَلْبِ كَحَالِ الْمُنَافِقِينَ

2. It is not sufficient to utter the Testimony of Faith without retaining firm belief of the heart, as the case of the hypocrites when they proclaim Islam but inwardly do not have a firm belief.

Second point: It could not ever be understood that it is sufficient for you to simply say something with your tongue without believing it in your heart as the hypocrites do. The hypocrites openly profess Islam as their religion, yet inwardly they disbelieve. Will the statement *Lā ilāha illa Allāh* benefit them? *Will it be of any avail to them on the Day of Judgment?* **No.** This is because the Messenger of Allah (ﷺ) said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ»

«Whoever utters *Lā ilāha illa Allāh* intending with that statement to seek the Face of Allah...»

He purely intends Allah, seeking His pleasure and reward.

٣ — أَنَّهُ لَا يَكْفِي فِي الْإِيمَانِ الْاعْتِقَادُ مِنْ غَيْرِ نَظْقٍ. كَحَالِ الْجَاهِلِينَ

3. Similarly, it is not sufficient to retain firm belief of the heart without verbally pronouncing the Testification of Faith, such as the case of the infidels.

Third point: It is not sufficient either for you to believe inwardly, but do not profess the belief with your tongue. This is the case with the people who claim to be atheists and deny the existence of Allah and His Right, or the truthfulness of His Messengers, while inwardly they know that Allah is their Creator and He has requested to worship Him. They deny Him openly and their inner belief, which they do not profess, will not help them. They must have an inner belief which they must profess and act upon.

٤ - تحريم النار على أهل الوحيد الكامل

4. The Hell-Fire is prohibited to approach those of perfect belief in Allah.

Fourth point: The Hellfire is *ḥarām* and will not touch the people who have perfected their *tawḥīd*.

٥ - أن العمل لا ينفع إلا إذا كان خالصاً لوجه الله وصواباً على سنة رسول الله - صلى الله عليه وسلم

5. Good deeds will be accepted only if they are sincerely devoted to Allah alone and offered in conformity with the *Sunnah* of the Prophet (ﷺ).

Fifth point: Actions will be of no avail and will not benefit the one who does them unless they are purely done for His sake and in correspondence to the teachings of the Prophet Muḥammad (ﷺ).

٦ - أن من قال لا إله إلا الله وهو يدعو غير الله لم تنفعه كحال عباد القبور اليوم يقولون لا إله إلا الله وهم يدعون الموتى ويتقرئون إليهم

6. The mere utterance of the Testification of Faith by those who adore other false deities or objects besides Allah such as devotees of shrines is of no avail. Though they verbally proclaim the Testification of Faith, they invoke the dead and draw nearer to them.

Sixth point: Whoever says *Lā ilāha illa Allāh* while calling upon other than Allah with his worship, then the statement of *Lā ilāha illa Allāh* will neither help nor benefit him. Just like the situation with the people who worship graves today. They say *Lā ilāha illa Allāh* with their tongues, yet they call upon the dead in the graves and seek nearness to those who have passed. This act of *shirk* prevents their statement *Lā ilāha illa Allāh* from having any benefit for them.

٧ - إثبات الوجه لله تعالى على ما يليق بجلاله وعظمته

7. This *ḥadīth* proves that Almighty Allah has a Face that suits His Majesty and the Grandeur of His Might.

Seventh point: To affirm that Allah has a Face in a manner that is befitting to His Majesty and Greatness.

In the translation of «يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ» (seeking the Face of Allah), you may have heard me say: «The reward and pleasure of Allah.» This is not to be understood as *ta'wīl* of the *Ashā'irah* or *Mu'awwilah* in general. This is

not explaining away the text, rather, it is an explanation based on *tafsīr bil-lāzim*. If a person seeks the Face of Allah, it means he is performing his action hoping that Allah will reward him and put him in Paradise, and allow him to seek His Majestic Face.

«**Seeking the face of Allah**» necessitates seeking His Pleasure and Reward. So, when we say the meaning of seeking the Face of Allah is to seek His Pleasure, it is not to negate the Attribute of a Face as the *Ashā'irah* and other (groups) of *bid'ah* do.



This *ḥadīth* is allegedly narrated by Abū Sa'īd al-Khudrī (رضي الله عنه). He allegedly said that the Prophet (صلى الله عليه وسلم) said:

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: « قَالَ مُوسَى: يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ وَأَدْعُوكَ بِهِ، قَالَ: قُلْ يَا مُوسَى: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُونَ هَذَا، قَالَ: يَا مُوسَى لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرُهُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ » رواه ابنُ حبانَ والحاكمُ وصحَّحه

«Moses said: 'O My Lord! Teach me an invocation with which I should remember and invoke You.' Almighty Allah said: 'Say: 'There is no Deity but Allah.' Moses said: 'O My Lord! All Your servants say this invocation.' Almighty Allah replied: 'O Moses! If the seven heavens, their inhabitants, other than Me, and the seven earths were to be in a scale, and the statement 'There is no deity but Allah' were to be in the other scale, *the latter would definitely outweigh them.*» [Reported by Ibn Hib-bān no. 2324 and al-Hākim no. 1/528]¹⁵

This was collected by Ibn Hib-bān in his book *at-Taqaṣīm wal-Anwā'* otherwise known as *Ṣaḥīḥ Ibn Hib-bān*. It is also collected by al-Hākim in his book *al-Mustadrak*. These are two books of *Ṣaḥīḥ* collections. Al-Hākim declared the *ḥadīth* to be authentic. However, as indicated from the wording of the narration, there is something wrong with its authenticity.

¹⁵ This *ḥadīth* was recorded by Ibn Hib-bān, al-Hākim, an-Nasā'ī in *al-Yawm wal-Laylah*, at-Ṭabarānī in *ad-Du'a* and al-Bayhaqī in *al-Asmā' waṣ-Ṣifāt*. Al-Hākim graded it *ṣaḥīḥ* and ath-Thahabī was silent about it, usually indicating his approval. Similarly Ibn Hajar graded it *ṣaḥīḥ* in *Fat.h al-Bārī* 11:208, it has a slightly different chain of narrators with at-Ṭabarānī and Abū Ya'la about which al-Haythamī said (*al-Majma'*): "It is recorded by Abū Ya'la and its men are trustworthy, but among them there is some weakness." Commenting on the chain of Ibn Hib-bān, 'Alūsh (*Tashnif al-Athān* no. 927) says: "Its chain is weak, Darāj Abū Sumah is weak in his reports from Abū al-Haytham." Ibn al-Munthir listed Darāj Abū Sumah among the narrators who the *ḥadīth* scholars differ over saying, "Abū Hātim declared him weak, as did ad-Dāraquṭnī and others, Aḥmad said, "His *ḥadīths* are rejected," an-Nasā'ī said, "Rejected." Yet others considered him trustworthy like Yahyā b. Ma'in (it seems that quotes from him are what al-Hākim depended upon according to al-Munthir's comments in *at-Targhib*) and particularly at-Tirmithī in case he reports from Abū al-Haytham (as in this case)! Likewise he was quoted for support by Ibn Khuzaymah. Al-Albānī calls him the possessor and author of *munākir* (rejected *ḥadīths*) see *al-Dā'if* 1:294 and 254. Al-Albānī graded it weak in *Da'if al-Mawārid al-Zamān* no. 295, as did Muqbil b. Hādī in *al-Mustadrak* no. 1988.

There is however a more agreed upon authentic *ḥadīth* with different wording that gives much of the desired meaning for the context of this point. 'Abdullāh b. 'Amr b. al-'Ās narrated that the Prophet (صلى الله عليه وسلم) said: «When death visited Allah's Prophet Nūh (عليه السلام), he said to his son: "I shall narrate to you the will. I command you with two things and I forbid you from two things: I command with *Lā ilāha illa Allāh*. Surely if the seven heavens and the seven earths were placed on a pan of a scale, and *Lā ilāha illa Allāh* was placed on the other pan of the scale, they would give in to *Lā ilāha illa Allāh*...» This *ḥadīth* was recorded by al-Bukhaaree in *al-Adab al-Mufrad*, Aḥmad, al-Bayhaqī in *al-Asmā'*, and also at-Ṭabarānī according to al-Haythamī who said, "This *isnād* is *ṣaḥīḥ*." Al-Albānī included it in *aṣ-Ṣaḥīḥah* no. 134, and Shaykh Muqbil b. Hādī included Aḥmad's *ḥadīth* in *Ṣaḥīḥ al-Musnad minma Laysa fī aṣ-Ṣaḥīḥayn* v. 1 p.544 and he said, "This *ḥadīth* is *ṣaḥīḥ*."

This *ḥadīth* was narrated by Darrāj Abū Samḥ. He narrated it from Abū al-Haytham and Abū al-Haytham narrated it from Abū Sa'īd. This is the chain that is found in these two source books aforementioned. Darrāj was weak according to the vast majority of critics, his memory was weak, he was unacceptable and unreliable in his narrations. However, Yaḥyā b. Ma'in alone, the great critic considered severe in his criticism, said he is *thiqah* (reliable). So from that, a few scholars erred and said we rely on Yaḥyā b. Ma'in, here, because he must have seen something in him that others did not see. This is called *Tasāhul* (unwarranted leniency) in *Jarḥ wa Ta'dīl*. This is what led some of the scholars to approve of this *ḥadīth*, but in reality Darrāj is weak.

Ibn Ḥajar (رحمته الله) said in his handbook of rulings on narrators, called *Takrīb at-Tahdīb*: "[Darrāj is] *Ṣadūq*." Meaning: he is acceptable of a lesser quality of acceptable narrators. But if he narrates from Abū al-Haytham, it is (considered weak). Specifically, the critics have identified that if he narrates from Abū al-Haytham, then his narration is weak. (This is **while** they considered Darrāj to be weak no matter whom he narrated from)! So we have a problem: there is a narrator known to have a weakness in his narrations and that is Abū al-Haytham, and he is his *Shaykh* in his chain. So specifically, we confirm that this chain is not authentic. Al-Haythamī pointed that out in *Majma' al-Zawāhid* and al-Wādi'ī in his book, *Tatabu' Awhām al-Ḥākim*.

Who is al-Wādi'ī? The one who knows about *'Ilal* (hidden defects of *ḥadīth*)? He is the scholar of Yemen (رحمته الله). He authored a tremendous book called *Tatabu' Awhām al-Ḥākim*. It follows up the lenient rulings of al-Ḥākim that were approved of by ath-Thahabī, and which were actually mistaken and have defects within the chain. In this book, he said that Darrāj has many contradictory narrations and this *ḥadīth* is weak.

This narration is from Mūsā (عليه السلام). Think about the allowance we have in our religion, which has come to us from the Messenger of Allah (صلى الله عليه وسلم):

«حَدِّثُوا عَنِ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ»

«...Narrate what you hear from the People of the Book, for it is not sinful to do so.»

Meaning: relate a narration from the People of the Book that does not contain any obviously-mistaken wordings or any blasphemous meanings.

[There are three kinds of narrations, and their general rulings are as follows]:¹⁶

¹⁶ For further clarification:

«حَدِّثُوا عَنِ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ»

«...Narrate what you hear from the People of the Book, for it is not sinful to do so.»

This falls under three categories:

The first case is when something from the bible* has reached you and it is **exactly** in line with the teachings of Muḥammad (صلى الله عليه وسلم), **so you accept it and affirm it as the ḥaqq because the Qur'an or the Sunnah have affirmed it.****

The second case is when something is attributed to the people of the book or the previous prophets, and there is something in the Qur'an or *Sunnah* that negates it and proves its falsehood. In this case, **you reject it, identify it as falsehood and you may not narrate it.*****

The third case is when something is mentioned as an action or statement from the previous prophets (e.g. Jesus) and there is a word of wisdom mentioned that does not have a bad meaning and is not contradictory to anything mentioned in the Qur'an or *Sunnah*. It is also not supported and there is no evidence to provide that it is actually the speech of Jesus or any of the previous prophets.

1. **First type:** False narrations that are attributed to the previous prophets - you are **not** allowed to relay them because they are rejected. For example: "ʿĪsā (allegedly) invited the people to worship him besides Allah."
2. **Second type:** Narrations wherein ʿĪsā ordered the people to worship Allah alone. **These statements have been confirmed by the Book of Allah**, so you accept it and affirm it.
3. **Third type:** Narrations that we can neither confirm nor deny about ʿĪsā, Mūsā or anyone else. We are allowed to narrate them **without affirming or denying them**. We just narrate them, [and when we do so, we do not say: "Jesus said this," rather, we say: "It has been narrated that Jesus said this..."]

If this is the case with the narrations of the Jews and the Christians whose chains are broken (we do not even study their chains), what about a chain that has weakness in it and it cannot be authentically attributed to the Messenger of Allah (ﷺ)? And since the weak chain is in front of us and it is from the narrations about Mūsā, wouldn't it be more befitting than our narration from a Jew, whose narration or testimony about religious matters we wouldn't even accept? Would it not be more befitting that we at least consider the weak *ḥadīth* and convey it?

From this angle, we are going to allow ourselves to consider the *ḥadīth*, realizing the chain is not authentic, but that it comes in the category of *mulḥaqāt bil-Isrāīliyyāt* (it is similar to the narrations of Banī Isrāīl).

So, we will narrate the story of Mūsā without affirming it as the speech of our Prophet (ﷺ), the speech of Mūsā (ﷺ) or the Speech of Allah.

In this case, we make *tawaquf*, meaning, **we refrain from affirming it or rejecting it. We are allowed to narrate and relate it.** But when we do so, we do not say, 'Jesus said this...'

So if you know a bible verse, for example, and you quote it, you do not say, 'Jesus said that...' Rather you say, '**It has been narrated** that Jesus said that...' or '**It is in the bible** that Jesus said that...' or '**The Christians say** that Jesus said such and such.'

This is the meaning of the aforementioned statement of the Messenger.

* This is **not** meant to encourage you to read the Bible or the like.

** For example, from amongst the obligations that the Jews claim to have conveyed to Mūsā (ﷺ) is not to set up partners with God, not to steal nor to commit adultery with the neighbour's wife, etc. These are things that have been affirmed and confirmed in the Book of Allah and in the *Sunnah* of His Messenger (ﷺ). So we affirm them as the *ḥaqq* and we do not deny them. And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

*** Dr. Moosaa furthered this statement by saying: "...we should identify the statement or action as falsehood, negate it and) **narrate it only to warn against it.**"

Lessons Drawn from the *Ḥadīth*:

١ - عَظُمَ فَضْلُ لَا إِلَهَ إِلَّا اللَّهُ، لِمَا تَتَضَمَّنُهُ مِنَ التَّوْحِيدِ وَالْإِحْلَاصِ

1. This *ḥadīth* points out the great virtues of proclaiming that there is no deity but Allah. This formula implies both monotheism and sincerity of belief.

First point: The great status of *Lā ilāha illa Allāh* due to what it contains of *tawḥīd* and its sincerity.

٢ - فَضْلُ مُوسَى عَلَيْهِ السَّلَامُ وَحِرْصُهُ عَلَى التَّقَرُّبِ إِلَى اللَّهِ

2. The merit of Mūsā (عليه السلام) and his keenness to draw nearer to Allah.

Second point: Mūsā (عليه السلام) was virtuous and concerned and focused on drawing close to Allah (سُبْحَانَهُ وَتَعَالَى).

٣ - أَنَّ الْعِبَادَةَ لَا تَكُونُ إِلَّا بِمَا شَرَعَهُ اللَّهُ وَلَيْسَ لِلْإِنْسَانِ أَنْ يَتَدَعَّ فِيهَا مِنْ عِنْدِ نَفْسِهِ، لِأَنَّ مُوسَى طَلَبَ مِنْ رَبِّهِ أَنْ يَعْلَمَهُ مَا يَذْكُرُهُ بِهِ

3. Acts of worship are restricted to what Allah ordains, and no one is permitted to introduce something innovative in religious ordinances, for Mūsā (عليه السلام) asked Allah to teach him how to glorify and praise Him.

Third point: Worship is not to be done in any way except the way Allah legislated for the people. It is not for a person to invent any way of worshipping Allah. And in the story attributed to Mūsā, he requested from Allah a legislated way of remembering Him.

٤ - أَنَّ مَا اشْتَدَّتِ الْحَاجَةُ وَالضَّرُورَةُ إِلَيْهِ كَانَ أَكْثَرَ وَجُوداً، فَإِنَّ لَا إِلَهَ إِلَّا اللَّهُ لَهَا كَانَ الْعَالَمُ مُضْطَرّاً إِلَيْهَا كَانَتْ أَكْثَرَ الْأَذْكَارِ وَجُوداً وَأَيْسَرَهَا حَصُولاً

4. What is more direly needed should be more available to and bearable by most people. As the statement, 'There is no deity but Allah,' is indispensable for the whole world, it is the most available and easiest to remember.

Fourth point: When there is a great need for something, a statement of *dhikr* or an act of worship should be more widespread and easily available. So *lā ilāha illa Allāh* is a statement that the whole creation is in dire need of - saying it, understanding it, and acting upon it. It is one of the most common things they should say and one of the most convenient phrases to utter and draw closer to Allah (سُبْحَانَهُ وَتَعَالَى).

٥ - أَنَّ الْأَنْبِيَاءَ يَحْتَاجُونَ إِلَى التَّنْبِيهِ عَلَى فَضْلِ لَا إِلَهَ إِلَّا اللَّهُ

5. The Prophets need to be directed to the merits of the Testification of Faith.

Fifth point: Even the Prophets need to be reminded about the virtue of *lā ilāha illa Allāh*. In the Qur'an, you will find reminders to our Prophet (ﷺ) that support the importance of *lā ilāha illa Allāh*. All of the creation, including the Prophets – the very best of them – are in need of being reminded about the right of Allah (سُبْحَانَهُ وَتَعَالَى).



وللتزمذي - وحسنه:

And related by at-Tirmithī, who declared it *hasan*:¹⁷

عَنْ أَنَسٍ - رضي الله عنه - سمعتُ رسولَ الله - صلى الله عليه وسلم - يقولُ: «قَالَ اللهُ تَعَالَى: يَا ابْنَ آدَمَ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً»

Anas b. Mālik (رضي الله عنه) narrated:

«I heard the Messenger of Allah (صلى الله عليه وسلم) saying that Almighty Allah said: O son of Ādam! If you meet Me in the state that your sins fill the earth, but not associating anything with Me, I will meet you with the same (vastness) of forgiveness (on My behalf).»^{18 19}

Meaning: no matter how much a person may sin, Allah (سُبْحَانَهُ وَتَعَالَى) is All-Capable and ready to forgive. This shows you the importance of meeting Allah on the Day of Judgment without having committed any *shirk* in this life.

Lessons drawn from the *Ḥadīth*:

١ - فضل التوحيد وكثرة ثوابه

1. The merits of monotheism and the great reward it entails.

First point: *Tawhīd* is incredibly virtuous and it has much reward associated with it. Look at the forgiveness of Allah mentioned in this *ḥadīth* as a result of a person worshipping Allah alone without having committed any *shirk*.

٢ - سعة فضل الله وجوده ورحمته وعفوه

2. The *ḥadīth* provides that Allah's Grace, Bounty, Mercy and Forgiveness are infinite.

Second point: The expansiveness Allah's Bounties and Virtues; His Generosity, Mercy, and His Love to excuse and forgive His creation.

٣ - الرد على الخوارج الذين يكفرون مرتكب الكبيرة التي هي دون الشرك

3. This *ḥadīth* is a counter-argument against the *Kharijites*²⁰ (Seceders') allegation, which involves that once a Muslim commits any major sin, he becomes a disbeliever.

¹⁷ **Acceptable** on a lower level of authenticity

¹⁸ At-Tirmithī no. 3534, ad-Dārimī no. 2791, and Aḥmad no. 5/172, and at-Tirmithī graded it a *ḥasan ḥadīth*.

¹⁹ The chain quoted by at-Tirmithī is weak, but the *ḥadīth* was graded *hasan* by al-Albānī in *Ṣaḥīḥ al-Jāmi' aṣ-Ṣaḡīr* no. 4338, as well as *aṣ-Ṣaḥīḥah* no. 127. There is a stronger narration with Aḥmad, Muslim, and others from Abū al-Tharr.

²⁰ The *Kharijities* (*al-Khawārij*, i.e. the Seceders): An Islamic radical sect who broke away from the reign of 'Alī b. Abū Ṭālib, the Muslim Caliph then, and murdered him. Their followers believe that the Muslim who commits a major sin is a disbeliever. They also curse and revile the Prophet's Companions and deem the blood of Muslims violable.

Third point: This *ḥadīth* is a general refutation of the stray sect called the *Khawārij*, who say that the person who commits a major sin in Islam is in the Hell-Fire forever and cannot be forgiven by Allah. They mention the major sins less than *shirk* (so) they expel Muslims from the fold of Islam. This *ḥadīth* refutes them because the Messenger (ﷺ) conveyed from Allah that He would forgive the servants who do not worship others alongside Him.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

«Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills...» [Sūrah an-Nisā (4):48]²¹

²¹ Shaykh al-Fawzān (رحمته الله) mentions in his explanation to *Uṣūl ath-Thalāthah*:

If a Muslim leaves something from the obligatory duties or does something from the forbidden things, his *īmān* will not pass away totally in the view of the *Ahlu-Sunnah wal-Jamā'ah*, rather, the obligatory perfection is missed out on. So, he will be deficient in *īmān* or he will be a *fāsiq* (sinful person), just as will be the case if he were to drink alcohol, steal, commit fornication, or do something from the major sins. He will be a person who has done something forbidden, and committed a major sin. However, he **does not** become a disbeliever and he does not depart from *īmān*. Rather, he is a *fāsiq* and the *ḥadd* (prescribed punishment) will be established upon him if the sin had a prescribed punishment. And likewise, whoever leaves an obligation such as abandoning being dutiful and righteous towards the parents, or maintaining ties of kinship (these are obligatory acts), then his *īmān* is deficient, and he is sinful because of his abandoning the obligatory duty. So, he will be a sinner either by abandoning something obligatory or by doing something forbidden and whichever is the case, he will not exit from *īmān*, rather he will be a believer who is deficient in his *īmān*.

This is the position of the *Ahlu-Sunnah wal-Jamā'ah*, contrary to the *Khawārij* and the *Mu'tazilah*, who declare the person who commits a major sin to be a disbeliever. The *Khawārij* declare him to be a *kāfir* and to have exited from the religion, and the *Mu'tazilah* declare that he has exited from the religion, however, they do not enter him into disbelief, rather, he is in a station in between the two stations; he is not a *mu'min* (believer) and he is not a *kāfir* (disbeliever). This is their position and it is an innovated position, it is contrary to the proofs and to what the *Ahlu-Sunnah wal-Jamā'ah* are upon. And the reason in that [their erroneous conclusion] is they are falling short in the use of evidence since they take hold of the evidences containing textual threats, and they abandon the evidences of promise, such as His saying, He the Most High:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

«Allah does not forgive that anything be associated with Him, but He forgives whatever is less than that for whomever He wishes.» [Sūrah an-Nisā (4):48]

This is from the evidences of promises, it proves that the sinful person who does not reach the level of *shirk* and *kufr*, there is hope for him of forgiveness, and that he is open to receiving the threat and punishment.

If you take this along with His saying, He the Most High:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ الجن: ٢٣

«Whoever disobeys Allah and His Messenger, then for him will be the Fire of Hell, they will dwell therein forever.» [Sūrah al-Jinn (72):23]

Whoever takes hold of what is apparent here will declare those who commit sins to be disbelievers unrestrictedly. But if he refers it back to his saying, He the Most High:

٤ - إثبات الكلام لله عز وجل على ما يليق بجلاله

4. It also provides a proof that speech is one of Allah's Attributes, and that His Speech befits His Majesty and Might.

Fourth point: We affirm that Allah speaks in a way that is befitting to His Majesty, His Excellence and His Perfection. Since the Messenger (ﷺ) said: «Allah has said such-and-such,» we affirm that Allah has the attribute of speech.

The scholars of Islam have said that the speech of Allah is *ṣifah thātiyyah* from one angle and a *ṣifah fi'liyyah* from another angle. Briefly: We affirm speaking and speech as an attribute of Allah, and we do not have any proof to say that Allah is silent or that He does not speak. So, we describe Him with that in a continual understanding. However, to refer to His individual statements that He made to different Prophets, His Angels or to whomever He wanted to speak to, then those individual statements that He made are *af'āl ikhtiyāriyyah* or *siffaat fi'liyyah* – they are individual and chosen actions that He does whenever He wants.²²

٥ - بيان معنى لا إله إلا الله، وأنه ترك الشرك قليله وكثيره، ولا يكفي قولها باللسان

5. The Testification of Faith is not a mere utterance. It rather necessitates the avoidance of both minor and major polytheism.

Fifth point: This statement shows the angle to the meaning of *lā ilāha illa Allāh*, and it is to abandon *shirk*, both the little of it and the much of it. Likewise, it is not sufficient to profess the Oneness of Allah on your tongue.

٥ - إثبات العث والحساب والجزاء

6. The *ḥadīth* also proves the occurrence of resurrection, reckoning and reward in the Hereafter.

Sixth point: To affirm the resurrection after death, and accountability and rewards, both good and bad. All of these are mentioned in a general way here.



﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

«Allah does not forgive that anything be associated with Him, but He forgives whatever is less than that for whomever He wishes.» [Sūrah an-Nisā (4):48]

..The truth will become clear to him, that this person does not exit from the religion, rather he does have a threat of the fire. So, if Allah wishes, He will forgive him, and if He wishes, He will punish him. He may receive expiating affairs which wipe away sins in this world, or he may receive punishment in the grave which wipes away these evil acts. And those expiating affairs which wipe away sins are many, such that he is tried with calamities, punishments in this world, or that he is punished in his grave, or otherwise that is put off until the Day of Resurrection. He is beneath Allah's Wish and Will. This is the position of the *Ahlus-Sunnah wal-Jamā'ah*. [Sāliḥ al-Fawzān, *Sharḥ Uṣūl ath-Thalāthah*. Translated by Abū Ṭalḥah Dāwūd Burbank (رحمته الله)].

²² Whoever wants more of a breakdown of this should purchase the book, *al-Qawā'id al-Muthlā*, by the virtuous Shaykh Sāliḥ b. al-'Uthaymīn (رحمته الله).

The *ḥadīth* begins as:

«يا ابن آدم»

This *ḥadīth* is a *ḥadīth qudsī*. A *ḥadīth qudsī* is the Messenger of Allah (ﷺ) conveying the Words of Allah, but not from the Qur'an.²³ So, we have the Qur'an, and the *ḥadīth qudsī*, which come under the generality of the *aḥadīth* of the Messenger of Allah (ﷺ). It is not from the *mus.ḥaf*, but it is still the speech of Allah (سُبْحَانَهُ وَتَعَالَى).

Some scholars have mentioned that it is the **meaning** that Allah wanted to convey, worded and spoken by the Messenger (ﷺ). This is not the correct opinion, however, when it comes to *ḥadīth qudsī* narrations where the Messenger (ﷺ) says: «Allah (سُبْحَانَهُ وَتَعَالَى) has said.» The best thing to say about these narrations is that they are the speech of Allah **without any doubt**, and **with certainty**, and no opinion (taken) other than that it is acceptable.

When Abū Hurayrah (رضي الله عنه) or any of the virtuous and noble companions say: "The Messenger of Allah (ﷺ) has said," **we accept their narration**. We said, because these people are honest trustworthy narrators, and they have said that the Messenger of Allah (ﷺ) has said something, and the chain is authentic to that companion – then I know that this is (definitely) the speech of the Messenger of Allah (ﷺ). This is (usually) the nature of accepting a trustworthy narration.

So, what is the case then, when the narrator is not a trustworthy companion, **but the best of all of the creations of Allah? What if the narrator is the Messenger of Allah (ﷺ) himself?** So, if he narrates a statement from Allah, and says: «Allah said» Should we say that these are the words and speech of Allah? Or should we say this is a **meaning** (from Allah), but it was worded by the Messenger of Allah (ﷺ)? Clearly, we would say: since the Messenger (ﷺ) **was the most trustworthy narrator that could ever have existed, these are the words of Allah without doubt.**

The narration:

قال الله - تعالى -: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لأتيتك بقرابها مغفرة

On the authority of Anas b. Mālik (رضي الله عنه) who said:

I heard the Messenger of Allah (ﷺ) saying: «Allah, the Exalted, has said: 'O son of Ādam, whatever you call upon Me for, and hope of Me, I shall forgive you for what you have done and I shall not mind. O son of Ādam, were your sins to reach the clouds of the sky and then you were to ask forgiveness of Me, I would forgive you. O son of Ādam, were you to come to Me with sins

²³ Meaning: the Qur'an is an act of worship to recited in a melodious way.

nearly as great as the earth and you were then to face Me not committing *shirk* (ascribing partners to Allah) in anything, I would bring you forgiveness nearly as great as it.»²⁴

So, we notice that the *ḥadīth* quoted by *Shaykh* Muḥammad b. 'Abdul-Wahhab, in *Kitāb at-Tawhīd*, is the last third of the narration.

According to the scholars of *ḥadīth*, it is permissible to make *ikhtisaar*²⁵ to a narration, i.e. narrate a part of it without narrating the entire thing.



²⁴ Reported by at-Tirmithī no. 3540, refer to *as-Ṣaḥīḥah* no. 127. Al-Albānī declared the *ḥadīth* as *ḥasan*.

²⁵ Meaning: Break up a *ḥadīth* that is long into smaller phrases.

Important Points and Additional Commentary by Imam as-Sa'di²⁶, may Allah have mercy on him:

1. The extent of Allah's favors;
2. The numerous rewards Allah grants for *tawhīd*;
3. By virtue of this it removes sins;
4. The explanation of the *āyah* in *Sūrah al-An'ām*;
5. The five points posed in the *ḥadīth* of 'Ubādah;
6. That when you unite these points, the *ḥadīth* of 'Itbān, and what follows it, then the meaning of the statement *Lā ilāha illa Allāh* becomes clearer to you, as does the misconceptions of those who are confused about it;
7. Noting the condition mentioned in the *ḥadīth* of 'Itbān;
8. The prophets were in need of having the virtues of *Lā ilāha illa Allāh* pointed out to them;
9. Explaining how it is important for all creatures to say it even though many who say it do so in a way that diminishes its value;
10. The texting proving that there are seven earths as there are seven heavens;
11. That they have inhabitants;
12. Confirming the attributes, contrary to the *Asha'riyah*;
13. That when you are aware of the *ḥadīth* of Anas, then you know about the saying in the *ḥadīth* of 'Itbān: «**Surely Allah prohibited the Fire from whoever said *Lā ilāha illa Allāh*** (none deserves to be worshipped but Allah), **seeking His Face by it**» that it is by avoiding *shirk*, not simply saying it with the tongue.
14. Noting the application of «**worshipper of Allah and His Messenger**» to both 'Īsā and Muḥammad (صلى الله عليه وسلم).
15. Knowing that 'Eesaa was particularized as «**Allah's Word**.»
16. That he is the soul from Him.
17. Knowing the virtue of faith in Paradise and the Fire.
18. Being aware of his saying, «**whatever his deeds may be**.»
19. The awareness that the Scale has two pans.

²⁶ 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawhīd Sharḥ-Kitāb at-Tawhīd*.

20. The usage of the term «Face.»

Imam as-Sa'di comments:

Since the necessity of *tawhīd* was mentioned previously in the preface, and the fact that it is the most important obligation upon all servants, so here its virtues, its praiseworthy results, and its wonderful rewards are mentioned. There is nothing that produces such good results nor holds such a variety of virtues like *tawhīd*, for *tawhīd* with its virtues is the best produce in this world and the Hereafter.

So the author, may Allah have mercy upon him, said: «**And the sins that it removes**» for the sake of pointing out the specific along with the general idea, since the forgiveness of sins and their removal is among the general virtues and results of *tawhīd* that this section bears witness to.

And among its virtues is that it is the greatest means of removing the sorrows of this world and the Hereafter, and warding off punishment in both worlds. It is because of its virtues that one is forbidden from eternity in the Fire - provided that his heart contains a mustard seed's equivalent amount of it - and if it is complete in his heart, then it will prevent him from ever entering the Fire at all.

Among its virtues is that it grants guidance and perfection to its practitioner, complete safety in this world and the Hereafter.

Another of its virtues is that it is the exclusive reason for being granted Allah's pleasure and rewards, and the luckiest of people - who are granted Muḥammad's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) intercession - are those who said *Lā ilāha illa Allāh* with sincerity in their hearts.

Among its important virtues is that all deeds and sayings, both inner and outer, are dependent upon *tawhīd* for their acceptability, their completeness, and for the rewards given for them. So all of this is empowered only with the presence of *tawhīd* and sincerity for Allah, then these matters can be perfect and complete.

And among its virtues is that it facilitates the accomplishment of good deeds for the servant as well as avoiding evil, and it delivers him from affliction. So when one's faith and *tawhīd* for Allah are sincere, any burden he feels to act obediently is lifted, since he hopes for the rewards of His Lord and His pleasure. Avoiding the desires of the soul becomes easier for him, since he fears His displeasure and punishment.

Among its virtues is that when *tawhīd* is complete in the heart of its bearer, Allah endears him with faith and adorns his heart with it. He would hate *kufr*, *fisq* and sin, and it places him among the ranks of the guided.

It lightens the worshipper's mishaps and weakens his pain. It is based on the completeness of the worshipper's *tawhīd* and faith, that his heart is comfortable with his mishaps and misfortunes, and his soul is content, submitting and accepting that Allah has decreed such trials for him.

Among its greatest virtues is that it frees the worshipper from slavery to created beings, from depending upon them, fearing them, hoping in them, and doing deeds for their sake, and this wins him true honor and respect. By this he will have truly deified Allah and rendered his worship to Him, not hoping in other than Him, nor fearing except Him, not repenting to any but Him. By this, he will have realized his success and grant himself a happy end.

Among its virtues - which nothing besides *tawhīd* can achieve - is that if it is complete and perfected in the heart, and it is realized with certain conviction and total sincerity, then it makes even insignificant deeds increase, multiplying the worth of his deeds and sayings beyond limit or enumeration, and the worshippers' *kalimat al-ikhlās* the statement *Lā ilāha illa Allāh* will tip the Scale such that the heavens, the earths, and all of Allah's creatures that inhabit them could not come near its weight. As in the *ḥadīth* of Abū Sa'īd which was mentioned in the discussion, and the *ḥadīth* mentioning the card containing the statement *Lā ilāha illa Allāh* - which outweighs ninety-nine scrolls full of sins - each scroll reaching as far as the eyes can see.²⁷ All of this is granted from saying it with complete sincerity. And how many who say it have not reached the degree because their hearts do not contain *tawhīd* and sincerity like that present in the heart of this worshipper, nor even close to it.

Among the virtues of *tawhīd* is that Allah has granted its people victory, honour, respect, and aid in this life. He grants them guidance, and makes things easier for them, setting their affairs right, and strengthening their sayings and actions.

Allah protects the people of *tawhīd* and faith from the evils of this world and the Hereafter, and he grants them a good tranquil life and solace in His remembrance. Testimony for this is well known and can be seen often in the Book and the *Sunnah*. And Allah knows best.



²⁷ The author, may Allah have mercy upon him, is referring to a *ḥadīth* recorded by Aḥmad, at-Tirmithī and others (see *Ṣaḥīḥah* no. 135), from 'Abdullāh b. 'Amr b. al-'Ās that Allah's Messenger (ﷺ) said: «**On the Day of Resurrection, Allah will distinguish a man from my Ummah before all creation. Ninety-nine scrolls will be unrolled before him, each scroll reaching as far as can be seen. Then it will be said: 'Do you deny any of this? Have My Recorders wronged you?' He will reply: 'No, my Lord!' So he will be asked, 'Do you have any excuse?' He replies: 'No, my Lord!' Then He says: 'There is for you a good deed with Us, you will certainly not be wronged today.' Then a card will be brought out in it is 'Ashhadu anna lā ilāha illa Allāh, was ashhadu anna Muḥammadan 'Abduhu wa rasūluh,'** (I bear witness that none deserves to be worshipped except Allah, and I bear witness that Muḥammad is his servant and Messenger). **So He says: 'Bring your scale.' The man says, 'What is this card compared to these scrolls?' He will say: 'You will not be wronged.' So the scrolls will be placed in one pan of the scale, and the card on the other, so the scrolls become light and the card becomes heavy. Nothing outweighs the name of Allah.**»

Chapter Three

بَابُ

مَنْ حَقَّقَ التَّوْحِيدَ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Chapter

The One who Fulfills *Tawhīd* Enters Paradise without a Reckoning

Chapter: Whoever actualizes *tawhīd* (perfects his *tawhīd*) and completes it²⁸ will go to Paradise without a reckoning.

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝۱۲۰﴾

«Verily, **Ibrāhīm** (Abraham) was an **Ummah** (a leader having all the good righteous qualities), or a **nation, obedient to Allah, Ḥanīf** (i.e. to worship none but Allah), and he was not one of those who were **al-Mushrikūn** (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).» [Sūrah an-Naḥl (16):120]

﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ۝۵۹﴾

«And those who join not anyone (in worship) as partners with their Lord.» [Sūrah al-Mu'minūn (23):59]

Ibrāhīm was a leader of an entire nation of people, so much so Allah referred to him alone as an *Ummah* (a nation). Meaning: He was a leader, by example, of the nation of Muslims. He was someone who loved to worship and humble himself before Allah. He was *Ḥanīf* (he was upon the religion of pure *tawhīd*). And to further confirm that, Allah said that he was never from amongst the *mushrikīn*.

١ - فضيلةُ أئينا إبراهيم عليه الصلاة والسلام

1. The two Qur'anic verses affirm the virtues of our forefather Ibrāhīm (ﷺ).

First point: The very high status of our forefather Ibrāhīm, the Prophet and Messenger of Allah, may Allah exalt his mention and grant him peace.

٢ - الاقتداءُ به في هذه الصفاتِ العظيمة

2. One is enjoined to follow the footsteps of Ibrāhīm (ﷺ) and adopt his great attributes.

Second point: It is legislated to follow Ibrāhīm in his good attributes.

٣ - بيانُ الصفاتِ التي يتمُّ بها تحقيقُ التوحيدِ

3. The two Qur'anic verses expound the prerequisites of perfect and pure monotheism.

²⁸ By worshipping Allah in the best way, with complete *tawhīd*. All of his acts of worship are done in the best and most beloved way to Allah.

Third point: These verses are an exposition of attributes, of which, if you possess, you will perfect *tawhīd*. What are they? He mentions that Ibrāhīm was a good example to follow. He was an *Ummah*.

Allah (سُبْحَانَهُ وَتَعَالَى) also said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ﴾

«Indeed there has been an excellent example for you in Ibrāhīm (Abraham).» [Sūrah al-Mumtaḥinah (60):4]

٤ - وجوب الابتعاد عن الشرك والمشركين والبراءة من المشركين

4. One is enjoined to avoid polytheism, and disown polytheists by denouncing their beliefs and practices.

Fourth point: The obligation of staying away from the acts of *shirk*, and the people who commit these acts. You have to have a stance against them, declare yourself free of the beliefs and practices of the *mushrikīn* – even if they are your family. You must free yourself from their beliefs and their actions.

٥ - وصف المؤمنين بتحقيق التوحيد

5. According to the aforementioned Qur'anic verses, true believers are portrayed as accomplishing the requirements of pure monotheism.

Fifth point: The believer may be described as a person who has perfected his practice of *tawhīd*.



عن حصين بن عبد الرحمن قال: كنت عند سعيد بن جبير فقال: أأيكم رأى الكوكب الذي انقض الباريه؟ فقلت: أنا. ثم قلت: أما إنني لم أكن في صلاة ولكني لدعيت. قال: فما صنعت؟ قلت: ارتقيت. قال: فما حملك على ذلك؟ قلت: حديث حدثناه الشعبي. قال: وما حدثكم؟ قلت: حدثنا عن بريرة بن الحبيب أنه قال: لا رؤية إلا من عين أو حمة. قال: قد أحسن من انتهى إلى ما سمع. ولكن حدثنا ابن عباس عن النبي - صلى الله عليه وسلم - أنه قال: عرضت علي الأمم فرأيت النبي ومعه الرهط والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد إذ رفع لي سواد عظيم فظننت أنهم أممي، فقل لي هذه أمتك ومعهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب. ثم نهض فدخل منزله فخاص الناس في أولئك فقال بعضهم: فلعلهم الذين صحبوا رسول الله - صلى الله عليه وسلم - وقال بعضهم: فلعلهم الذين ولدوا في الإسلام فلم يشرکوا بالله شيئاً وذكروا أشياء، فخرج رسول الله - صلى الله عليه وسلم - فأخبروه فقال: هم الذين لا يسترقون ولا يكتنون ولا يتطيرون وعلى ربهم يتوكلون. فقام عكاشة بن محصن فقال: ادع الله أن يجعلني منهم، قال: أنت منهم، ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم، فقال: سبقتك بها عكاشة ~ أخرجه البخاري برقم (٣٤١٠): ومسلم برقم (٢٢٠) والترمذي برقم (٢٤٤٨) والدارمي برقم (٢٨١٠) وأحمد (١/٢٧١)

Husayn b. 'Abdur-Rahmān reported:

I was sitting with Sa'id b. Jubayr when he said: 'Who among you saw the shooting star that fell last night?' I said: I (saw it)' and I added: '(At that time), I was not performing prayer but I was stung.' He asked me: 'What did you do then?' I said: 'I recited an incantation.' He asked: 'Why did you do so?' I said: 'I did so because I heard a *ḥadīth*, which ash-Sha'bī related to us.' He asked: 'What did he relate to you?' I said: 'He related on the authority of Buraydah b. al-Huṣayb who said: 'No incantation (is permissible) except that made because of an evil eye or a sting.'

So, Sa'id said: 'He does well, who acts according to what he learns.' Then he added that Ibn 'Abbās (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said: «**Nations were displayed before me; a prophet would pass by accompanied by a few followers; a prophet would pass by accompanied by one or two followers, and a prophet would pass by with nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?'**» It was said: 'No. It is Moses and his followers.' Then I saw a big crowd of people who passed in front of me and it was said to me, 'This is your nation out of whom seventy thousands shall enter Paradise without reckoning or chastisement.'

Then Prophet Muḥammad (صلى الله عليه وسلم) entered his house without telling his companions who they (the seventy thousand persons) were. So the people started talking about the issue and some said: 'Those may be the companions who have believed in Allah and accompanied His Messenger'; another group said: 'Those are our children who are born in the fold of Islam and associate no partner with Allah'; and others expressed different opinions.

When the Prophet (ﷺ) came out, they informed him of their argument and he said: «**Those people do not ask others to treat them with incantation, nor do they themselves cauterized** (for treatment), **nor do they believe in bad omen, and upon their Lord they rely.**» On that, 'Ukāshah b. Miḥṣan said: 'O Messenger of Allah (ﷺ)! Invoke Allah to make me one of them.' The Prophet (ﷺ) said: «**You are one of them.**» So, another person got up and said: 'O Messenger of Allah (ﷺ)! Invoke Allah to make me one of them.' The Prophet (ﷺ) said: «**'Ukāshah has preceded you.**»²⁹

Ḥusayn b. 'Abdur-Raḥmān died in the year 136H. He lived a long life of ninety-three years. He was a follower of the *tābi'īn*. So, he was a third generation narrator.

Sa'īd b. Jubayr was the great Imam of the *tābi'īn*. He was from the most noteworthy students of 'Abdullāh b. 'Abbās (رضي الله عنه). He died in the year 95H as a young man – he did not live to fifty years (رضي الله عنه).

Sa'īd asked: **'Which one of you saw the shooting star in the sky last night?'**

Ḥusayn, the narrator, said: **'I (saw it). Then, I said** (What he says here, is very significant): **'I was *not* praying. Rather I had been bitten by a scorpion.'**

Naturally, during that time, there was no electricity and no real way for people to stay up and do anything productive at night. If a person was up, you would assume he would be making *ṣalāh*, *thikr*, or some type of *'ibādah*. So, here, he thought that maybe mentioning being awake at that time would lead others to think very well of him - that he had been making *ṣalāh*. And the reality was he had not been making *ṣalāh* when he saw that event in the sky. Rather, he had been performing *ruqyah* on himself. He was seeking the healing of Allah by reciting Qur'an or by supplicating to Him on his scorpion bite. So, he did not want credit for something that he did not do. This shows you the sincerity of the righteous worshippers of Allah. We ask Allah (سُبْحَانَهُ وَتَعَالَى) for some of that *ikhhlās*.

Sa'īd b. Jubayr, the Imam of knowledge and *fiqh*, asked: **'What did you do?'**

The conversation, now, turns away from the shooting star that fell, and goes into a *fiqh* discussion.

Ḥusayn b. 'Abdur-Raḥmān said: **'I was performing a *ruqyah*.**'

He could have been reciting Qur'an over the place where the bite was, or he may have been asking for Allah's cure, etc.

اِرْتَقَيْتُ could also mean he was getting a *ruqyah* done.

Ruqyah shar'īyyah means to read the Qur'an or to make *du'ā* to Allah alone, calling upon His Names and Attributes to heal a person, either oneself or someone else.

Sa'īd wanted to check his understanding:

²⁹ Related by al-Bukhārī no. 3410, Muslim no. 220, at-Tirmithī no. 2448, ad-Dārimī no. 2810 and Aḥmad, 1/271.

فَمَا حَمَلَكَ عَلَى ذَلِكَ؟

'What is it that caused you to go after the *ruqyah*?'

Ḥusayn b. 'Abdur-Raḥmān replied: 'A *ḥadīth* that was related to us by ash-Sha'bī.'

His name was 'Āmir b. Sharahīl al-Ḥamadānī. He died in the year 103H.

Sa'īd said: 'What did he narrate to you?'

Their actions were based on *aḥādīth* of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So what was it that Ḥusayn b. 'Abdur-Raḥmān heard from ash-Sha'bī?

He said: 'He narrated to us from Buraydah b. al-Ḥuṣayb al-Aslamī.'

Buraydah was a *Ṣaḥābī*. He died in the year 63. So he narrates from a *Ṣaḥābī*.

Here, Ḥusayn b. 'Abdur-Raḥmān is narrating from ash-Sha'bī, who narrates from Buraydah b. al-Ḥuṣayb that he said: 'There is no *ruqyah* except from the effect of jealousy, the evil eye, or from a scorpion bite.'

So, he was defending his practice as being a permissible practice, and what he understood to be exempted from the disliked nature of *ruqyahs*, for other than these two issues. We will discuss this *in shā'* Allāh in more detail as we go into the *ḥadīth*.

Sa'īd b. Jubayr, the Imam, says: 'The one who acts by the knowledge that has reached him has done well.'

As a principle, it is great when you act by every single thing that reaches you from Allah's religion, and if some things did not reach you, **you remain open** to receive them. But you are only responsible for acting upon what has actually authentically reached you from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Here, Sa'īd was showing his student, Ḥusayn b. 'Abdur-Raḥmān, that there is no problem in practicing what you did based on what you heard, and what has reached you from Buraydah.

This *ḥadīth* has been narrated from the statement of Buraydah, and from the statement of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). However, in this narration it looks to be *mawqūf* (i.e. it is the statement of Buraydah).

So, Sa'īd is going to narrate from his *Shaykh*, the great scholar of *Tafsīr*, the *Ṣaḥābī*, Ibn 'Abbās. He says: 'However, (what I want to say now is that) Ibn 'Abbās narrated to us from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said: «I was shown all of the nations, and amongst those nations, I saw a Prophet that had a group of people as followers with him. And I saw another Prophet that had a man or two men as followers. And I saw another Prophet that no followers at all. Then, I was shown a huge gathering of people, and I thought that they were my followers. It was said to me: 'That is Moosaa and his people.»

Mūsā (ﷺ) was a Prophet and a Messenger of Allah, from *ulul 'azzam*, the devoted and patient prophets of Allah.

«Then, I saw another large group of people, and it was said to me: 'This is your nation. And this large group of people will have with them seventy-thousand individuals, who will enter Paradise without reckoning or punishment and without any accountability.»

Afterward, the Prophet (ﷺ) went back into house and the people were busy trying to guess who these people were from the *Ummah* and followers of Muḥammad (ﷺ). **Who are these people who will enter Paradise with no reckoning and punishment?**

Some people said: 'They are likely the ones who have kept close companionship with the Messenger of Allah (ﷺ).'

Some other people said: 'Perhaps they are the ones who were born in Islam and have never committed any *shirk* in their *Jahiliyyah*.'

Meaning: they never did anything except worship Allah alone.

'And they mentioned other things. So then, the Messenger of Allah (ﷺ) came out and said: «Those people do not ask others to treat them with incantation, nor do they themselves cauterized (for treatment), nor do they believe in bad omen, and upon their Lord they rely.»

He mentions four basic attributes here:

1. They are the people who do not seek *ruqyah* (either seeking a healing from Allah by reading Qur'an or making *du'ā* over the place of pain or harm);
2. They do not brand themselves with a hot iron when they are sick or in pain, to distract their mind from the pain;
3. They do not believe in omens. For example, they do not believe that the black cat that walks in front of you has an effect on your day. They do not believe in things like that;
4. They put their trust completely in Allah alone;

'Ukāshah b. Miḥṣan, one of the companions, stood up and said: 'Make *du'ā* that Allah makes me from amongst those people.'

Meaning: Make me from those 70,000 people who will go to Paradise with no reckoning and no punishment.

So, the Messenger of Allah (ﷺ) said: «**You are indeed from them.**» Another man stood up and said: 'Ask Allah to make me from them.' He said: «'Ukāshah has preceded you.»

'Ukāshah has been given the glad tiding. And the Messenger of Allah (ﷺ) refrained from giving the second man the glad tidings of Paradise, and being from those 70,000 people who enter Paradise without any reckoning and punishment.

What an amazing *ḥadīth*!

In *ḥadīth* terminology, we call this story of Ḥusayn b. 'Abdur-Raḥmān and Sa'id b. Jubayr, *the Event of the Shooting Star*. What happened in their conversation and how it led up to the narration of the *ḥadīth*, *sababu wurūd al-ḥadīth* (the reason for the *ḥadīth* being narrated).



The author, *Shaykh* Muḥammad b. 'Abdul-Wahhāb here, attributes the *ḥadīth* to al-Bukhārī and Muslim. In al-Bukhārī's *Ṣaḥīḥ* (5705), he mentions an additional phrase that shows you a different angle to the beginning of this *ḥadīth*. From the narration quoted here in *Kitāb at-Tawhīd*, it seemed as if the *Ummah* of Muḥammad (ﷺ) was comparable in number to the *Ummah* of the Prophet Mūsā (عليه السلام). This is what we can possibly understand from this phrase here. But there is a phrase in *Ṣaḥīḥ al-Bukhārī* that comes in one narration of the *ḥadīth*:

قيل : انظر إلى الأفق، فإذا سواد يملأ الأفق³⁰

After the Prophet (ﷺ) was shown the followers of Mūsā, he described them by saying that they were a large group of people. He said he was shown another large group of people that actually filled the horizon. Then it was said to me:

ثم قيل لي: انظر ها هنا وها هنا في آفاق السماء، فإذا سواد قد ملى الأفق

«It was then said to me: Look this way and that way to all of the points of the horizon.»³¹

قيل: هذه أمتك

It was said: «This is your nation.»³²

They were a nation of people and followers that had filled the horizons. Then it was said to him (ﷺ): «This is your nation, these are your followers.»

We know from other *aḥādīth* that the followers of Muḥammad (ﷺ), in comparison to the followers of the previous Prophets, make up **half** of the people of Paradise. And from Allah is all virtue and to Him returns all virtue!!

So the followers of Muḥammad (ﷺ) are many and they will be (in comparison to other Prophets) the majority of the people of Paradise. Meaning: If they are half of the people of Paradise, then all of the other Prophets combined AND their followers will be the other half.

In this same narration that I mentioned from *Ṣaḥīḥ al-Bukhārī* (5705), there is a different wording attributed to 'Ukāshah b. Miḥṣan (رضي الله عنه) – the man who was been told he is from the seventy-thousand – he said:

أمنهم أنا يا رسول الله؟

«Am I from them O' Messenger of Allah (ﷺ)?»³³

The Messenger (ﷺ) said:

³⁰ Related by *Ṣaḥīḥ al-Bukhārī* no. 5705 on the authority of 'Abdullāh b. Abbās (رضي الله عنه).

³¹ Ibid

³² Ibid

³³ Ibid

«نعم»

«Yes (you are).»³⁴

It goes into more detail. The narration we read was:

ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ: أَنْتَ مِنْهُمْ

'O Messenger of Allah (ﷺ)! Invoke Allah to make me one of them.' The Prophet (ﷺ) said: «You are one of them.»

Here, the Messenger of Allah (ﷺ) explicitly said: «Yes, you are from them.»

The other man in this *ḥadīth* also said something similar to that. Now, what was the name of the man who asked after 'Ukāshah? In the narration, there is no mention of his name. The old scholars of *ḥadīth* used to busy themselves, especially in the two *Ṣaḥīḥs* of al-Bukhārī and Muslim, with identifying the *mubhamūn*.

The *mubham* is someone mentioned in a *ḥadīth* as a 'man' or a 'boy' without being identified. He is *mubham*, not *majhūl*. *Majhūl* is someone whose name is known but reliability is unestablished. The *mubham* is the person (or a boy) whose name you do not know. The *mubham* can sometimes be in a chain of *ḥadīth*, and it is a cause of weakness if he is not identified. And the *mubham* can also be in the story as well. Here, we have an example of a *mubham* (an unnamed person) in the story of the *ḥadīth*. In this *ḥadīth*, the *mubham* does not affect the authenticity because he is not a narrator of the *ḥadīth*, he is just a man mentioned in the story.

From the most noteworthy scholars who approached the two *Ṣaḥīḥs* of al-Bukhārī and Muslim and wrote books about the unidentified narrators in the wordings and chains of the *ḥadīth*, was al-Khaṭīb al-Baghdādī, the historian and scholar of *ḥadīth*.

He said: This unnamed person was Sa'd b. 'Ubādah (رضي الله عنه) from the companions of the Messenger (ﷺ).

An-Nawawī (رحمته الله) in his explanation of *Ṣaḥīḥ Muslim* uses this to refute al-Qadī 'Iyād, the previous explainer of *Ṣaḥīḥ Muslim* (he came before an-Nawawī), who said that the second man who a *munāfiq* (hypocrite). An-Nawawī chose the quote from al-Khaṭīb, who said that this was Sa'd b. 'Ubādah (رضي الله عنه) and not a *munāfiq*. And this has more right to be followed since al-Khaṭīb al-Baghdādī is a great scholar of *ḥadīth*, narrations and chains. He would not take a guess, rather his *ijtihād*, or his naming this unnamed person, was based on his gathering of other narrations of the same *ḥadīth*. So he pieced it together and came up with Sa'd b. 'Ubādah. It is likely correct, without certainty however, as I do not have the narration to affirm it.

This *ḥadīth* (that we have in front of us) was narrated by other than ibn 'Abbās. It was narrated by a number of *Ṣaḥābah* (companions), namely: 'Imrān b. Ḥusayn, Abū Hurayrah (رضي الله عنه), Sahl b. Sa'd and ibn 'Abbās. All four of these companions have their *ḥadīth* represented in *Ṣaḥīḥ Muslim*. Other books of *ḥadīth* contain other narrations of other than these four. It seems to be a *ḥadīth* that was heard by many people and narrated by many companions.

³⁴ Ibid

In the narration of Sahl b. Sa'd (رضي الله عنه) in *Ṣaḥīḥ Muslim* (219), he attributed a further description of those 70,000 thousand who have accomplished the great goal of entering *Jannah* (Paradise) without any punishment or accountability, to the Messenger (صلى الله عليه وسلم). He said:

«متماسكون . آخذ بعضهم بعضا . لا يدخل أولهم حتى يدخل آخرهم»

«**Holding onto each other, each one grabbing and holding to the other.** (They enter *Jannah* as one united group). **The first of them do not enter before the last of them.**»³⁵

«**The first of them do not enter before the last of them**» Meaning: all of the 70,000 will enter all at once - not some of them before others.

A further description comes from the narration of Abū Hurayrah (رضي الله عنه). Their description of what they did in the *dunyā* to become of those 70,000 is not only narrated, but also of how they will enter Paradise; holding to each other as one big consolidated group, entering at the same time.

Furthermore, Abū Hurayrah attributes this description to the Messenger of Allah (صلى الله عليه وسلم) as found in *Ṣaḥīḥ Muslim* (216):

«يدخل من أمتي زمرة هم سبعون ألفا . تضيء وجوههم إضاءة القمر ليلة البدر»

«**A group of my nation consisting of seventy-thousand will enter Paradise, their faces will shine, and spread light like the illumination of the full moon at its brightest stage on the night of Badr** (the 14th night of the lunar month or the night of the full moon).»³⁶

This shows you another special distinction that they will have: in the Hereafter, their faces will be gleaming and shining. O Allah! Make me and all of the attendees from these people, *āmin*.

In the same narration:

«فقام عكاشة بن محصن الأسدي ، يرفع فمرة عليه»

When 'Ukāshah stood up, he had some kind of striped or spotted garment with him, so, he held it up and gestured with it when he called to the Messenger of Allah (صلى الله عليه وسلم) to ask him if he was from the 70,000.

³⁵ Ṣaḥīḥ Muslim no. 219 on the authority of Sahl b. Sa'd.

³⁶ Ṣaḥīḥ Muslim no. 216 on the authority of Abū Hurayrah.

Lessons Drawn from the *Ḥadīth*:

١ - فضيلة السلف، وأن ما يرونه من الآيات السماوية لا يعدونه عادةً، بل يعلمون أنه آية من آيات الله.

1. **Knowing the merit of our righteous Muslim *Salaf* who always contemplated the heavenly signs of Allah.**

First point: The virtues of our *Salaf*: Ḥusayn b. 'Abdur-Raḥmān and Sa'id b. Jubayr. They used to consider whatever they saw in the sky from special events, something from the signs of Allah and something special created by Him for the people to see, and not just a mere physical event with no explanation and special meaning behind it. Rather, they used to consider it an amazing *āyah* (sign) from the signs of Allah (سُبْحَانَهُ وَتَعَالَى).

٢ - حرص السلف على الإخلاص وشدّة ابتعادهم عن الرياء.

2. **Our righteous Muslim *Salaf* were keen to observe sincerity in all their affairs. They, moreover, detested showing off their righteous deeds.**

Second point: The *Salaf* were keen in being sincere and in staying far away from showing off. How is this understood? When Sa'id b. Jubayr asked who was up during the event of the shooting star, Ḥusayn b. 'Abdur-Raḥmān as-Sulamī mentioned that he was, but he clarified that he was not praying. His statement 'I was not praying' showed that he did not want anyone to think he was praying when he was not actually praying. This shows that they used to think much about being sincere to Allah, and how they did not want the praise of the people - especially for things that they did not do. Moreover, it shows that they were afraid of hypocrisy. How is that? Allah (سُبْحَانَهُ وَتَعَالَى) has described the hypocrites:

﴿وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

«They love to be praised for what they have not done.» [Sūrah Āli-Imrān (3):188]

From Allah's description of the hypocrites «**they love to be praised for what they have not done,**» we understand that the believers, who are sincere, hate to be praised for things that they did not do. Here, we have an example of this in Ḥusayn b. 'Abdur-Raḥmān (may Allah have mercy on him). He hated to be praised for something that he did not do, so much so that he volunteered (before anyone had asked) to mention that he had not been praying, he was up late simply because he was stung by a scorpion, and so he was seeking healing from Allah by reading Qur'an and asking Him to heal him.

٣ - طلب الحجة على صحة المذهب وعناية السلف بالدليل.

3. **Before proceeding into any act one should investigate the proof of its permissibility. Such was the case of our righteous Muslim *Salaf*.**

Third point: When you have a *math-hab* or a position on an issue, you should be able to present your evidence. And evidence should be a focus since our *salaf* used to focus on evidences. Sa'id did not say: "What is your opinion concerning the *ruqyah* that you have done?" He said: "What is it that caused you to get the *ruqyah*?" Meaning: Narrate to me that which you use as your grounds for the permissibility of performing a *ruqyah*. Then,

Husayn narrated what he had. So, it shows that Sa'id was testing his student with knowledge of the proofs behind the action that he performed. Our *Salaf* used to focus on the proofs.

٤ - مشروعية الوقوف عند الدليل والعمل بالعلم، وأن من عمل بما بلغه فقد أحسن

4. It is desirable to seek the proof of permissibility before carrying out any action, and it is highly commendable to put what is learnt into practice.

Fourth point: The legislation of stopping where the evidence stops, and acting by what you know. Whoever acts by what he knows, and stops there and does not go beyond that, then he has done well. This point is illustrated in the statement of Sa'id when he said to Ḥusayn:

'The one who acts by the knowledge that has reached him has done well.'

This is alongside the idea that Sa'id wanted to correct Ḥusayn and guide him to something better. So, Ḥusayn understood that *ruqyahs* were permissible, but Sa'id wanted to guide him to something better than that. So, instead of correcting him, and presenting the issue as if he misunderstood, he approved of his understanding, and then he built upon it. This is a beautiful way of teaching, and it is related to the next point by *Shaykh* al-Fawzān.

٥ - تبليغ العلم بتلطّفٍ وحكمةٍ

5. Knowledge should be conveyed with courteousness and tenderness.

Fifth point: Conveying knowledge with good manners and wisdom. Here, we see that Sa'id wants to teach Ḥusayn and correct him. How does he do it? By praising him for the good that he has, and then building upon that. This would make the student more inclined towards accepting it. Imagine he said: 'You do not know what I know. In fact, I know something more applicable than what you know,' and he opposed him with a clear opposition instead of agreeing with him and building upon what he said. You would see that perhaps his response would not have been so well. So, here we see the good example of Sa'id b. Jubayr, the Imam of the *tābi'in*.

٦ - إباحة الرقية

6. The permissibility of treatment by reciting legal incantation.

Sixth point: The permissibility of *ruqyahs*. Again, the *Ruqyah* is to read the Qur'an with one hands as a healing over a place of ailment or sickness. It is also to make supplications, either in clear Arabic or (according to some scholars, not all) in clear language other than Arabic. Some scholars say that it has to be in Arabic only. However, Allah (سُبْحَانَهُ وَتَعَالَى) knows best. Making supplications in clear language, if not in Arabic, seems to be closer to what is correct. Meaning: Not phrases and mumblings. Sadly this is widespread in the Arab world. You will find a man in the hospital, have his family come and visit him, and they will place a hand over his place of ailment, and they will start mumbling. You could not ask them what they are saying because perhaps they do not even know. Perhaps they are evil people doing magic on him and asking *shayaṭīn* to harm him. Perhaps they are good people who simply have blindly followed others in this application of a *ruqyah*.

This is a *ruqyah* *gayr shar'iyyah*, not the *ruqyah* spoken of in this *ḥadīth*, and not the *ruqyah* acceptable to Allah (سُبْحَانَهُ وَتَعَالَى). The *ruqyah* that is acceptable to Allah is first and foremost, based upon *tawḥīd*, asking Allah alone and turning to Allah alone. This is the *tawḥīd* that comes in when we say, 'It is better you do not seek a *ruqyah*,'

because when one says, 'I want the *Shaykh* to read the Qur'an on me,' do you see that the person's reliance on Allah alone may be weakened? It may be deficient. It may be that his reliance has shifted somewhat to that *Shaykh*, that reciter of Qur'an, or that person who is going to perform the *ruqyah*.

So, to keep from anything that could affect our *tawhīd*, the Prophet (ﷺ) legislated for us to stay away from seeking *ruqyahs* from people, and to rely upon Allah (سُبْحَانَهُ وَتَعَالَى) alone (while it is permissible to seek a *ruqyah* from another person).

٧ - إِرْشَادُ مَنْ أَخَذَ بِشَيْءٍ مَشْرُوعٍ إِلَى مَا هُوَ أَفْضَلُ مِنْهُ.

7. Upon witnessing a Muslim adhering to a permissible act, it is desirable to guide him to offer what is preferable and more desirable in the Sight of Allah.

Seventh point: How someone can guide another person from performing what is permissible to performing something better than it. Sa'id led Ḥusayn to an action better than what he was performing, which is to refrain from seeking a *ruqyah* from someone else.

٨ - فَضِيلَةُ نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَيْثُ عُرِضَتْ عَلَيْهِ الْأُمَمُ.

8. Knowing the merit of Prophet Muḥammad (ﷺ) before whom all nations were displayed.

Eighth point: The great status of our Prophet (may Allah raise his status and grant him peace). In his lifetime, he was shown the followers that will be with him on the Day of Judgment. We do not know this to be reported from the other Prophets, or this being given as a gift or blessing from Allah to any of the other Prophets. It shows that our Prophet (ﷺ) had many special virtues that other Prophets did not share.

٩ - أَنَّ الْأَنْبِيَاءَ مَتَفَاوَتُونَ فِي عَدَدِ أَتْبَاعِهِمْ.

9. The number of the Prophets' followers differ from one to another.

Ninth point: The Prophets vary in the numbers of their followers. Meaning: not all of the Prophets had a large number of followers, rather, some of the Prophets, as mentioned explicitly in this narration, had one or two followers, and there was a Prophet that none with him - meaning: no one answered his call.

١٠ - الرَّدُّ عَلَى مَنْ احْتَجَّ بِالْأَكْثَرِ، وَزَعَمَ أَنَّ الْحَقَّ مَحْصُورٌ فِيهِمْ.

10. This ḥadīth provides a refutation of those who allege that the truth lies in the practices of the dominant majority of people.

Tenth point: The Prophets, with few to no followers are at all, are upon the truth, and it was not because they could not convey the Message or were unable to do so, or that their arguments were not clear (Allah establishes proofs upon the creation by way of the Messengers), rather, it is due to the vast majority of the people, in some times and places, who are neglectful of the reminders and teachings of their Prophets.

So, this point is a refutation of those who give too much credit to the majority and what they are doing, and who believe that the truth must be connected to the majority of the people. It is an excellent point, and very much

related to our *manhaj at-talaqqi* - how we receive our knowledge, and how we stay firm and steadfast upon the truth when it has reached us.

We ask Allah (سُبْحَانَهُ وَتَعَالَى) to grant us stability and not to cause us to become confused by the large numbers of the people of falsehood and ignorance, argumentation and innovation.

The majority of the people who ascribe to Islam are of this category. Look at how Allah (سُبْحَانَهُ وَتَعَالَى) mentions the majority in the Qur'an:

﴿ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴾ (٧٣)

«Yet, most of them do not give thanks.» [Sūrah an-Naml (27):73]

And He says:

﴿ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾ (٦١)

«Yet, most of mankind give no thanks.» [Sūrah al-Ghāfir (40):61]

Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ﴾

«And if you obey most of those on the earth, they will mislead you far away from Allah's path.» [Sūrah al-An'ām (6):116]

Allah says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾ (١٠٣)

«And most of mankind will not believe even if you desire it eagerly.» [Sūrah Yūsuf (12):103]

He also says:

﴿ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴾ (٨٩)

«But most of mankind refuse (the truth and accept nothing) but disbelief.» [Sūrah al-Isrā (17):89]

And Allah says:

﴿ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾ (٢٥)

«Say: 'All the praises and thanks be to Allah!' But most of them know not.» [Sūrah Luqmān (31):25]

Allah (سُبْحَانَهُ وَتَعَالَى) mentions the majority in a negative way. So, why would we be led into confusion by what the majority are doing? Why do you hear some Muslims, who follow this Book that I quoted a number of *āyāt* from, saying, 'How can that be true practice?' 'How can that be the *Sunnah* when most of the Muslims never even heard

of that!?' However, you can clearly see that the majority of the Muslims have no weight and no angle in the discussion about the religion of Allah. What matters is what Allah has said, what His Messenger (ﷺ) has said and what our *salaf* understood and practiced. The majority in many cases are astray. They do not use their minds nor their intellects and they do not give thanks and they do not believe, and so on.

١١ - أن الواجب اتباع الحق وإن قلَّ أهله.

11. One is enjoined to follow the truth, no matter how few its followers may be.

Eleventh point: It is an obligation to follow the truth, even if the people upon the truth are very few in number as attributed to a number of *ṣaḥābah* or the *salaf*. They said that the *Jamā'ah* can be one, and we are required to follow *Ahlus-Sunnah wal-Jamā'ah* even if the man upon the *ḥaqq* is only one man. We are required to follow the truth even if the people who follow it are few. And we see this from the idea of a Prophet being sent and having only one or two followers.

١٢ - فضيلة موسى عليه السلام وقومه .

12. The *ḥadith* affirms the virtues of Mūsā (عليه السلام) and his followers.

Twelfth point: The virtues of Mūsā and their people. Out of all the previous Prophets, Mūsā was mentioned here with the largest following before the mention of Muḥammad's (ﷺ) large following.

١٣ - فضيلة هذه الأمة وأهم أكثر الأمم اتباعاً لنبيهم - صلى الله عليه و سلم - .

13. The *ḥadith* affirms the virtue of the Prophet Muḥammad's nation as it represents the major multitude among the other prophet's followers.

Thirteenth point: The virtues of Muḥammad's (ﷺ) nation, and that they are the most out of all the nations in following their Prophet, *wal-ḥamdulillāh*.

١٤ - فضيلة تحقيق التوحيد وثوابه.

14. Knowing the merit of attaining perfect monotheism, which will be greatly rewarded on the Day of Resurrection.

Fourteenth point: The virtues of actualizing *tawḥīd* and implementing it and its reward. Meaning: The entrance into Paradise with no accountability and no punishment.

١٥ - إباحة المناظرة في العلم والمباحثة في نصوص الشرع للاستفادة وإظهار الحق.

15. It is allowable to hold discussions on religious issues to derive beneficial points and make the truth evident.

Fifteenth point: The permissibility of discussions and mutual research together regarding the texts of the Qur'an and the *Sunnah* to benefit one another, and to allow the truth to take its place in front of mistakes or misunderstandings.

١٦ - عمق علم السلف لمعرفتهم أنَّ المذكورين في الحديث لم ينالوا هذه المنزلة إلا بعملٍ.

16. The *Salaf* used to keep a deep understanding of religion. They, thus, realized that the seventy thousand persons attained such a highly elevated rank through earnest work.

Sixteenth point: The deep understanding that our *salaf* had, specifically the Companions from the foremost of our *salaf*. When the Prophet (ﷺ) mentioned that there are people who will enter Paradise with no accountability and no punishment, they began to make guesses about who these people were. And their guesses were all related to actions that they have done. For example, the people born into Islam who never ever made *shirk* and only worshiped Allah, or the people who have continuously been in the company of the Messenger (ﷺ). It shows that they were trying to find out who attained that special virtue, while only thinking about actions and not mere belief, certainty or mere inner sincerity, etc. Rather, they thought of actions and what action would lead a person to gain that status.

١٧ - حرص السلف على الخير والمنافسة على الأعمال الصالحة.

17. The *salaf* were seriously keen to do righteous acts and compete in offering good deeds.

Seventeenth point: The *salaf* used to be very vigilant about good and beneficial things, and they used to compete and race each other in good deeds.

١٨ - أن ترك الرقية والكِّي من تحقيق التوحيد.

18. Attaining full trust in Allah by abandoning incantation and cauterization is an indication of pure and perfect belief in Allah.

Eighteenth point: To abandon cauterization³⁷ or to abandon *ruqyah*. Some of the scholars have said that the *ruqyah* here, means doing a *ruqyah* on yourself or seeking it from someone else. They said that leaving this is better, and this also seems to be the understanding of Sa'id b. Jubayr from this *hadith*. It is not clearly mentioned that Husayn sought a *ruqyah* from someone else or that he was it on himself. However, it seems likely that he was doing the *ruqyah* on himself. And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

So, Sa'id seemed to understand that it is better for him to not even do a *ruqyah* for himself. But what seems to be the better case in this issue of differing? If we understand that the *ruqyah* is asking Allah for the cure - and Allah loves to be asked - will we tell a person, who has a pain in his stomach and who he places his hand on his stomach and invokes Him with the *du'ā* of the healing:

O' Allah, Lord of the people, remove the pain and cure me with a curing that does not leave behind any sickness.

³⁷ Branding oneself with something hot at the time of illness to distract oneself from the pain of another place.

- Will we tell that person that you will be upon a better level of *tawhīd* if you did not do that? This is while he just made the very best kind of supplication -- *du'ā* to Allah alone? Will we tell him that better *tawhīd* is not to do that? Or will we say: 'You have done well, you have implemented your *tawhīd*?'

Here, we would say, 'Clearly implement your *tawhīd*, make that *du'ā* and seek the *ruqyah* from Allah.' And then, we will go with the statement of the scholars who said *al-istirqā* (seeking the *ruqyah* from someone else) is what is disliked. *Shaykh Ṣāliḥ al-Fawzān* said that *al-istirqā* is to seek the *ruqyah* from someone else, and it is disliked to seek things from other people. And from a person's completeness of his *īmān* and *tawhīd* is that he does not seek things from other people.

إذا سألت فاسأل الله

«If you ask, then ask Allah.»³⁸

Do not even ask the people for permissible things that they can give you and that are not a violation of your *tawhīd*. This is because the actualization and the completeness of *tawhīd* is to leave alone the people and what that they can do for you. Do not ask them for anything. We know that the Messenger of Allah (ﷺ) identified not asking the people for anything, ever, as one of the absolute ways you can make it to Paradise.

١٩ - طلب الدعاء من الفاضل في حياته.

19. It is permissible for the Muslim to ask pious people to invoke Allah for him.

Nineteenth point: It is permissible to ask a virtuous person during his lifetime for a supplication made to Allah alone. Meaning: You can go to a person that you know to be a good Muslim and say: 'Make *du'ā* for me. This is understood from 'Ukāshah standing up and saying: «O Messenger of Allah! Make *du'ā* for me» to the end of his statement.

٢٠ - علم من أعلام نبوته - صلى الله عليه وسلم - حيث أخبر أن عكاشة من السبعين الذين يدخلون الجنة بلا حساب ولا عذاب فقتل شهيداً في حروب الردة رضي الله عنه .

20. The Prophet (ﷺ) prophesized that 'Ukāshah was one of the seventy-thousand people who would enter Paradise without reckoning or chastisement. Afterwards, 'Ukāshah was martyred during the military campaigns launched against the apostates. May Allah be pleased with him! This incident provides one of the signs of Muḥammad's Prophethood (ﷺ).

Twentieth point: A sign of the miraculous knowledge of the unseen that the Prophet (ﷺ) was given. He told us that 'Ukāshah b. Miḥṣan was from the people of Paradise. Afterward, he was killed as martyr in the battle against the apostates along with Khālid b. Wālid.

³⁸ *Sunan at-Tirmithī* no. 2516 on the authority of 'Abdullāh b. 'Abbās. Al-Albānī declared it *Ṣaḥīḥ*.

٢١ - فضيلة عكاشة بن محصن رضي الله عنه.

21. Knowing the virtue of 'Ukāshah b. Miḥṣan (رضي الله عنه).

Twenty-first point: The virtues of 'Ukāshah b. Miḥṣan.

٢٢ - استعمال المعارض وحسن خلقه - صلى الله عليه وسلم - حيث لم يقل - للرجل الآخر - ليست منهم.

22. The Prophet's use of euphemism shows his noble character. He did not offensively tell the man that he would not be included among those seventy thousands.

Twenty-second point: The usage of words are a little bit of a trick, but truthful. He (صلى الله عليه وسلم) said: «'Ukāshah beat you to it» instead of saying: 'You are not from those people.' It was good character from the Messenger (صلى الله عليه وسلم) that made him do that. He did not say: 'No you are not from them.' Rather he said: «'Ukāshah beat you (to the question)» in a very nice way.

٣٣ - سد الذرائع لئلا يقوم من ليس أهلاً فيرد، والله أعلم.

23. It is desirable for a scholar to terminate the discussion on specific topics, so that unqualified persons may not delve into sophisticated legal issues.

Twenty-third point: The Prophet (صلى الله عليه وسلم) shut the door to anyone else asking him to invoke Allah so that they may be among the 70,000. He did not close the door to only that questioner, but to anyone else who was thinking of asking the same question. He did so by saying: «'Ukāshah already beat you to it.» Of course, there are likely *Ṣaḥābah* from the 70,000, you have the likes of Abū Hurayrah, Sahl b. Sa'd, 'Imrān b. Ḥusayn and likely many other great *Ṣaḥābah* that were present. So, it is not that none other than 'Ukāshah would be from the 70,000, but the Prophet (صلى الله عليه وسلم) wanted to close the door to everyone asking for the same thing.

And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

You might say 70,000 out of all humanity that have ever existed is a very small number. But in actuality, there are *aḥādīth* from our Messenger (صلى الله عليه وسلم) explaining that those 70,000 are not just 70,000. Rather, with every one person of that 70,000, there are 70 of his like in the same group. How is that? We understand this by the *ḥadīth* related by the companion Abū 'Umāmah (رضي الله عنه). It was collected by at-Tirmithī and Ibn Mājah (رضي الله عنه) in the books of *as-Sunan*. The Messenger (صلى الله عليه وسلم) said:

«وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب، مع كل ألف سبعون ألفاً، وثلاث حثيات من حثيات ربي»

«My Lord has promised me that He would allow seventy-thousand members of my *Ummah* to enter Paradise with no reckoning and no punishment. And with each thousand from those

seventy-thousand, there are seventy-thousand. Then, Allah will place three of His Glorious Handfuls of the people in Paradise.³⁹

The reality of the Handful of people that Allah will place into *Jannah* is unknown to us - it is a great bounty to us from Allah (سُبْحَانَهُ وَتَعَالَى). Every single person from the 70,000 will have 70 of his like. Some scholars said those 70,000 will be allowed to intercede for 70 of their family members. And Allah knows best the reality of that.

However, to multiply 70,000 with 70, we come up with 4900,000. When you add the original 70,000, you get 4970,000 members of the *Ummah* of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that will enter Paradise with no punishment and no accountability. We ask Allah (سُبْحَانَهُ وَتَعَالَى) to make us from them from His Bounty and Grace.



³⁹ Related by at-Tirmithī in his *Sunan* no. 2437 on the authority of Abū Umāmah. Al-Albānī declared it as *Ṣaḥīḥ* in *Ṣaḥīḥ At-Tirmithī* no. 2437.

Important Points & Additional Commentary by Imam as-Sa'di⁴⁰, may Allah have mercy on him:

1. Knowing that people vary in levels of *tawhīd*;
2. The meaning of fulfilling it;
3. Allah praised Ibrāhīm by describing him as «**not one of those who were *al-Mushrikūn***»;
4. His (سُبْحَانَهُ وَتَعَالَى) praise of the foremost among the *awliyā* for their escape from *shirk*;
5. That avoiding *ruqyah* and cauterization is among the traits of *tawhīd*;
6. That *tawakkul* (dependence upon Allah) includes these traits;
7. The depth of the companions' knowledge in that they knew they would not achieve this state without deeds;
8. Their desire for whatever is good;
9. The virtue of this ummah in both its quantity and quality;
10. The great number of Mūsā's companions;
11. That the nations were displayed for him (ﷺ);
12. That each ummah is gathered individually with its prophet;
13. The scarcity of those who respond to the prophets;
14. That a prophet who no one followed will come alone;
15. The fruit of this knowledge; that one should not be misled by quantity nor give up due to scarcity;
16. The permission for *ruqyah* in case of the evil eye or poisonous sting;
17. The deep understanding of the *salaf* as seen by the saying: «**He has done well who acts upon what he heard, but...**» So know that the first *ḥadīth* does not contradict the second;
18. The *salaf's* refraining from unnecessarily praising people;
19. His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: «**You are one of them**» is among the indications of prophethood;
20. The virtue of 'Ukāshah;
21. The usage of indirect speech;
22. The model behaviour of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

⁴⁰ 'Abdur-Rahmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāsid at-Tawhīd Sharḥ-Kitāb at-Tawhīd*.

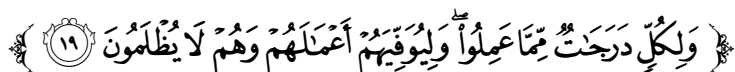
Imam as-Sa'di commented:

This chapter follows up and completes the previous chapter. For the fulfillment of *tawhīd* removes and cleanses one from major and minor *shirk*, from innovated sayings and belief, innovated customs and deeds, and from disobedience. This is achieved by **complete** sincerity for Allah in sayings, actions and intent, and by escaping major *shirk*, the nullifier of *tawhīd*, and minor *shirk*, the negator of its completeness, and by escaping innovation, and the disobedience which tarnishes *tawhīd*, prevents its completion and hinders its results.

Among the results of one's *tawhīd* is that his heart is encouraged by faith, *tawhīd*, and sincerity. He does his deeds out of sincere faith, because he is guided by the commands of Allah, obeying and repenting, and seeking refuge in Allah, not damaging that by insisting on disobedient matters. This is the one that enters Paradise without a reckoning, he is among those forerunners who enter it to inhabit its dwellings.

Among the clearest signs of *tawhīd*'s complete fulfilment is devotion to Allah and firm dependence upon Allah. Such that in his heart, he is not looking towards creatures for any of his needs nor elevating them, nor asking them with the tongue in any circumstance. Rather he behaves, both outwardly and inwardly, when speaking and acting, loving and hating, in every case - in every situation, he is intending Allah's Face alone, following Allah's Messenger.

People vary in degrees in relation to this great position,



«And for all, there will be degrees according to that which they did.» [Sūrah al-Aḥqāf(46):19]

Tawhīd is not achieved by simple desire or prayer without a true sense of meaning, nor by contentment without works, but it depends on the heart's firmness in the elements of faith, the realization of *iḥsān*, and its true acceptance of the beautiful manners and beautiful righteous deeds.

So by fulfilling *tawhīd* in this manner, then all of the virtues expounded upon in the previous chapter will result in their entirety.



Chapter Four

بَابُ

الْخَوْفِ مِنَ الشِّرْكِ

Chapter Fear of Polytheism

وقول الله عز وجل: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Allah, the Almighty, says:

«Verily Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He wills, sins other than that.» [Sūrah an-Nisā (4):116]

وقال الخليل عليه السلام: ﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ (٣٥)

Ibrāhīm invoked Him saying:

«Keep me and my sons away from worshipping idols.» [Sūrah Ibrāhīm (14):35]

When Ibrāhīm was supplicating to Allah, one of the things he asked for was that he and his children be granted distance from the act of worshipping idols. He asked Allah to protect him and his children from worshipping idols **while** he was the one who smashed the idols with the firmness upon *tawhīd* that he had.

In Sūrah Maryam, Ibrāhīm called his father to *tawhīd* saying:

﴿يَتَابَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا﴾ (٤٣) ﴿يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾ (٤٤) ﴿يَتَابَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾ (٤٥)

«O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. O my father! Worship not *shayṭān* (Satan). Verily, *shayṭān* has been a rebel against the Most Gracious (Allah). O my father! Verily, I fear lest a torment from the Most Gracious (Allah) should overtake you, so that you become a companion of *shayṭān* (in the Hell-Fire).» [Sūrah Maryam (19):43-45]

Allah (سُبْحَانَهُ وَتَعَالَى) has praised him with special praises: being *Ḥanīf* (pure in his monotheism) and being free from ever having made *shirk*.

Along with that, here he is saying:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ (٣٥)

«(O Allah!) **Keep me and my sons away from worshipping idols.**» [Sūrah Ibrāhīm (14):35]

This clearly shows you that he was concerned and afraid of worshipping idols. He was afraid of committing *shirk* with Allah (سُبْحَانَهُ وَتَعَالَى) along with the strength of his *tawhīd*, the strength of his conviction, his sincerity, his certainty and his knowledge of Allah (سُبْحَانَهُ وَتَعَالَى). This did not lead him to feel safe from being misguided, being tricked by the *shayṭān* or being led astray. Rather, he knew that only Allah (سُبْحَانَهُ وَتَعَالَى) could protect him, and only Allah could keep him from *shirk*, and every other thing would lead to his destruction and demise.

Lessons Drawn from the Verses:

١ - أَنَّ الشِّرْكَ أَعْظَمُ الذُّنُوبِ، لِأَنَّ اللَّهَ تَعَالَى أَحْبَرَ أَنَّهُ لَا يَغْفِرُهُ لِمَنْ لَمْ يَتُوبْ مِنْهُ.

1. **Polytheism is the gravest sin, as it will never be forgiven unless one turns to Allah in repentance.**

First point: *Shirk* is the most heinous of all crimes since Allah does not forgive those who commit *shirk*. Those who repent from *shirk* will be forgiven by Him (سُبْحَانَهُ وَتَعَالَى), but those who die without having repented from it will **not** be saved in the Hereafter.

٢ - أَنَّ مَا عَدَا الشِّرْكَ مِنَ الذُّنُوبِ إِذَا لَمْ يَتُوبْ مِنْهُ دَاخِلٌ تَحْتَ الْمَشِيعَةِ - إِنْ شَاءَ اللَّهُ غَفَرَهُ بِلا تَوْبَةٍ، وَإِنْ شَاءَ عَذَّبَ بِهِ - ففِي هَذَا دَلِيلٌ عَلَى خَطَرَةِ الشِّرْكَ.

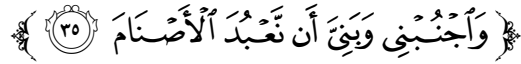
2. **If anyone commits any sin other than polytheism and dies before repentance, his affair will absolutely be referred to Allah, Who may grant him forgiveness or chastise him in the Hereafter.**

Second point: When a person does not repent from whatever is less than *shirk* and he dies, then it is up to Allah to forgive him or punish him. This shows the true danger of *shirk* and that it is not like any other sin. If a person dies without having repented from it and freed himself of it, then he will for sure enter the Hell-Fire and not receive any Mercy from Allah (سُبْحَانَهُ وَتَعَالَى). We ask Allah for safety.

٣ - الْخَوْفُ مِنَ الشِّرْكَ، فَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - وَهُوَ إِمَامُ الْحَنْفَاءِ وَالَّذِي كَسَّرَ الْأَصْنَامَ بِيَدِهِ - خَافَهُ عَلَى نَفْسِهِ فَكَيْفَ يَمُنْ دُونَهُ.

3. **The Muslim must express his fear of polytheism, for Ibrāhīm (عليه السلام), who was distinguished by demolishing idols at his time, was afraid of falling into such a grave sin.**

Third point: We should (truly) be afraid of the reality of *shirk* since Ibrāhīm (عليه السلام) was the Imam of the monotheists, and he demolished the idols with his hands, yet still feared falling into *shirk*. If the Imam of the monotheist, Ibrāhīm (عليه السلام), feared *shirk* for his own being, should we not, as average every-day monotheists, be moreso afraid for ours?



«(O Allah!) **Keep me and my sons away from worshipping idols.**» [Sūrah Ibrāhīm (14):35]

Ibn Taymiyyah commented: **WHO** can be safe from trials after that?⁴¹

Ibn Kathīr in his *Tafsīr* said: Based on this, **EVERY** caller to the religion should make *du'ā* for the safety of his own-self, the safety of his religion, and for the religion of his father or his parents, and that of his children in lineage and offspring.

٤ - مشروعية الدعاء لدفع البلاء، وأنه لا غنى للإنسان عن ربه.

4. **The permissibility of invoking Allah for removing tribulations. He is the One to be sought for help and support.**

Fourth point: The legislated nature of making *du'ā* to keep away from trials and straying. There is no self-sufficiency for mankind from Allah. Mankind cannot be free from Allah, and be rightly guided because of their intellect or acts of worship. Rather, they are totally reliant upon Allah for guidance at all times.

٥ - مشروعية دعاء الإنسان لنفسه ولذريته.

5. **It is permissible to invoke Allah for oneself and on behalf of one's offspring as well.**

Fifth point: The legislated nature of a man making *du'ā* for himself and his children.

٦ - الرد على الجهال الذين يقولون: لا يقع الشرك في هذه الأمة فأمنوا منه فوقعوا فيه.

6. **The verses refute the allegation of some ignorant people that the Muslim nation is not susceptible to fall into acts of or forms of polytheism. Those people felt safe from it and thus ignorantly fell into its darkness.**

Sixth point: These two *āyahs* are a refutation against the ignorant who say: "*Shirk* does not take place in this *Ummah*." They feel that simply because they are Muslims, they are safe from that which opposes Islam, *shirk*. And because of the feeling of safety that they have, they have fallen into it. Many people around the world openly fall into *shirk* while they claim Islam as their religion and claim that they worship Allah upon *tawhīd*.

⁴¹ Collected by Ibn Abī Ḥātim in his *Tafsīr*.



و في الحديث: أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ. فَسُئِلَ عَنْهُ فَقَالَ: الرِّيَاءُ

And in the *ḥadīth*:

«The thing I fear most for you is minor polytheism.» He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was then questioned about it, upon which he said: «It is (offering your good deeds) in ostentation.»⁴²

It has a *ḥasan* chain. There is an additional phrase that completes the *ḥadīth* as found in the *Musnad* of Imam Aḥmad:

«يقول الله عز و جل إذا جرى الناس بأعمالهم : اذهبوا إلى الذين كنتم تراؤون في الدنيا ، فانظروا هل تجدون عندهم جزاء»

«When the people are being rewarded based on their deeds (on the Day of Judgment), Allah (سُبْحَانَهُ وَتَعَالَى) will say to the show-offs: Go to those whom you used to show off for in the *dunyā*, and see if they have any type of reward they can offer you today.»⁴³

This *ḥadīth* has come in the *Musnad* of Imam Aḥmad with a break in the chain, however, in other narrations collected by the likes of al-Baghawī in *Sharḥ as-Sunnah*, it comes with a connected chain. Furthermore, we have a witnessing narration for it that proves that it is established, and it is a good *ḥadīth* with a good meaning. It is found in the *Ṣaḥīḥ* of Ibn Khuzaymah (937) - narrated by Maḥmūd b. Labīd, who said that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«يا أيها الناس إياكم وشرك السرائر قالوا يا رسول الله وما شرك السرائر قال يقوم الرجل فيصلي فيزين صلاته جاهدا لما يرى من نظر الناس إليه فذلك شرك السرائر»

«O people! Be warned against the *shirk* of insignificant things. They asked: 'What is this *shirk* of insignificant things?' He said: A man who goes to pray knowing that the people are watching him, so he begins to beautify his prayer and lengthens it for the sake of the people who are watching him. That is the *shirk* that is related to inconspicuous things.»

Lessons Drawn from the *Ḥadīth*:

- ١ - شدة الخوف من الوقوع في الشرك الأصغر، وذلك من وجهين:
 الأول: أَنَّ الرسولَ - صلى الله عليه و سلم - تَخَوَّفَ مِنْ وَقْعِهِ تَخَوُّفاً شديداً.
 الثاني: أَنَّهُ - صلى الله عليه و سلم - تَخَوَّفَ مِنْ وَقْعِهِ فِي الصَّالِحِينَ الْكَامِلِينَ فَمَنْ دَوَّنَهُمْ مِنْ بَابِ أُولَى.

⁴² Related by Aḥmad in *al-Musnad* no. 5/428 and no. 429 and at-Ṭabarānī in *al-Mu'jam al-Kabīr* 4/253 no. 4301.

⁴³ Al-Albānī declared this *ḥadīth* *aṣ-Ṣaḥīḥ* in *Ṣaḥīḥ at-Targīb* no. 32.

1. A true believer should be anxious about falling into minor polytheism, since the Prophet (ﷺ) expressed his anxiety in the aforementioned *ḥadīth*, and moreover, warned righteous Muslims against it.

First point: A person should be extremely afraid the lesser form of *shirk*, because the Messenger himself (ﷺ) was extremely afraid for his *Ummah* to fall into this type of polytheism. Secondly, he was afraid for the pious and most complete individuals of his *Ummah*, so everyone less than them should be more-so afraid.

٢ - شدته شفقتيه - صلى الله عليه و سلم - على أمتيه وحرصيه على هدايتهم ونصحه لهم.

2. The Prophet (ﷺ) was compassionate and keen to guide his nation to the straight and righteous path.

Second point: It shows that the Messenger (ﷺ) was seriously concerned about his nation and followers. He was vigilant and keen to do everything he could to guide and advise them.

٣ - أن الشرك ينقسم إلى أكبر و أصغر - فالأكبر هو أن يسوي غير الله بالله فيما هو من خصائص الله، والأصغر هو ما أتى في النصوص أنه شرك ولم يصل إلى حد الأكبر - والفرق بينهما :

أ - أن الأكبر يحبط جميع الأعمال، والأصغر يحبط العمل الذي قارنه

ب - أن الأكبر يخلد صاحبه في النار، والأصغر لا يوجب الخلود في النار.

ج - أن الأكبر ينقل عن الملة، والأصغر لا ينقل عن الملة.

3. Polytheism is categorized into major and minor polytheism. The former is defined as setting rivals to All-Mighty Allah whereas the latter is confined to acts designated as polytheistic according to the Qur'an or the *Sunnah* without reaching the degree of major polytheism. They, may, further, be compared as follows:

- a) The former renders man's entire deeds void, whereas the latter only renders acts contaminated with impure intentions null and void.
- b) While retainers of major polytheism will abide in the Hellfire for eternity, perpetrators of minor polytheism will not.
- c) A perpetrator of major polytheism is regarded as a repudiator of Islam while the holder of any act or form of minor polytheism is regarded as a Muslim.

Third point: *Shirk* is divided into two categories: Major and lesser *shirk*. The first type of *shirk*, which is the major kind, is that he considers someone else to be equal to, or on the same level as Allah (سُبْحَانَهُ وَتَعَالَى). The lesser kind is everything that has been named *shirk* in the texts of the Book and the *Sunnah*, but does not enter into major *shirk*. The difference between *al-akbar* (major *shirk*) and *al-asgar* (minor *shirk*) should be understood through three basic ways:

- a) The first kind of *shirk* (*shirk al-akbar*) nullifies every last deed that the person has done. The lesser form of *shirk* (*shirk asgar*) nullifies the deed itself, but not all of the person's deeds.
- b) Major *shirk* necessitates that the one who did it and dies without repenting from it will be placed into the Hell-Fire forever, whereas lesser *shirk* does not necessitate such.
- c) The major *shirk* takes a person outside of Islam, and the lesser *shirk* does not take a person outside of Islam.



وَعَنِ ابْنِ مَسْعُودٍ -رَضِيَ اللَّهُ عَنْهُ-: أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: مَنْ مَاتَ وَهُوَ يَدْعُو اللَّهَ نَدًّا دَخَلَ النَّارَ. رواه البخاري.

Ibn Mas'ūd (رضي الله عنه) narrated that the Messenger (صلى الله عليه وسلم) said:

«Whoever dies while still invoking anything other than Allah as an equal will enter the Hell-Fire.»⁴⁴

This *ḥadīth* was collected in the *Ṣaḥīḥayn* (al-Bukhārī and Muslim). In Muslim's narration, no. 92, he (صلى الله عليه وسلم) said:

«من مات يشرك بالله شيئاً دخل الجنة» . وقلت أنا : ومن مات لا يشرك بالله شيئاً دخل الجنة»

«Whoever dies associating anything with Allah will enter the Fire (of Allah). 'Abdullāh b. Mas'ūd⁴⁵ said: I say that he who died without associating anything with Allah entered Paradise.»⁴⁶

This shows you the principle of understanding the words of the Messenger (صلى الله عليه وسلم): the opposite understanding is always to be investigated and considered. So when the Messenger (صلى الله عليه وسلم) said: «Whoever dies associating partners with Allah will go to the Hell-Fire,» place the opposite understanding to it: «Whoever dies without making *shirk* will enter Paradise.»

Lessons Drawn from the *Ḥadīth*:

١ - التخويفُ مِنَ الشَّرْكِ وَالْحَثُّ عَلَى التَّوْبَةِ مِنْهُ قَبْلَ الْمَوْتِ.

1. This *ḥadīth* warns Muslims against all acts and forms of polytheism and advises them to turn to Allah in repentance.

First point: We should be afraid of *shirk*, and we should be encouraged to make *tawbah* from it before death.

⁴⁴ Reported by al-Bukhārī no. 4497.

⁴⁵ Concerning 'Abdullāh b. Mas'ūd, *Shaykh Ṣāliḥ b. al-Fawzān* (may Allah preserve him) said: "He was a companion of the Prophet (صلى الله عليه وسلم) and from the first and foremost Muslims. He was from the *muhājirīn* (those who emigrated from Makkah to Madinah). He was distinguished by his knowledge, his piety, his worship and his following of the Messenger (صلى الله عليه وسلم). He was from the greatest of the scholars among the companions and he was one of their *fuqahā* (jurists). He died in Madinah in 32H, while in his sixties." [Sharḥ of *Lum'ah al-I'tiqād*]

Imam ath-Thahabī said: "Ibn Mas'ūd was the scholar of the highest, *Faqīh al-Ummah* (the Jurist of the *Ummah*), made both *Hijrahs*, witnessed the Battle of Badr, was from the first and foremost to enter Islam, and his virtues and accolades are innumerable."

⁴⁶ Reported by Muslim no. 92 on the authority of 'Abdullāh b. Mas'ūd.

٢ - أَنْ كُلِّ مَنْ دَعَا مَعَ اللَّهِ نَبِيًّا أَوْ وَلِيًّا - حَيًّا أَوْ مَيِّتًا - أَوْ حَجَرًا أَوْ شَجَرًا فَقَدْ جَعَلَ نَدًّا لِلَّهِ.

2. **Invoking a prophet or a friend of Allah whether alive or dead, and seeking the blessings of a stone or a tree are regarded as acts of polytheism.**

Second point: Any person who has called upon Allah, and a righteous person whether alive or dead, or called upon a rock, tree or some kind of idol has made a partner to Allah in his worship.

٣ - أَنْ الشِّرْكَ لَا يُغْفَرُ إِلَّا بِالتَّوْبَةِ

3. **Polytheism is only expiated by repentance.**

Third point: *Shirk* is not forgiven except through repentance.

In the *Ṣaḥīḥ* of Imam Muslim, Abū Tharr (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) said:

«أتاني جبريل فبشرني : أنه من مات لا يشرك بالله شيئا دخل الجنة . قلت : وإن سرق وإن زنى ؟ قال : وإن سرق وإن زنى»

«Jibril came to me and gave me tidings: Verily, he who died amongst your nation without associating anything with Allah will enter Paradise.» I (the narrator) said: "Even if he committed adultery and theft?" He (the Prophet) said: «Yes, even if he committed adultery and theft.»⁴⁷

This fear that we should have from *shirk* is something indicated in the *ḥadīth* of Ibn Mas'ūd (رضي الله عنه):

حدثنا رسول الله صلى الله عليه وسلم وهو الصادق المصدوق «إن أحدكم يجمع في بطن أمه أربعين يوما ، ثم يكون علقة مثل ذلك ، ثم يكون مضغة مثل ذلك ، ثم يبعث الله إليه ملكا بأربع كلمات ، فيكتب عمله ، وأجله ، وورقه ، وشقي أم سعيد ، ثم ينفخ فيه الروح ، فإن الرجل ليعمل بعمل أهل النار ، حتى ما يكون بينه وبينها إلا ذراع ، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخل الجنة . وإن الرجل ليعمل بعمل أهل الجنة ، حتى ما يكون بينه وبينها إلا ذراع ، فيسبق عليه الكتاب ، فيعمل بعمل أهل النار ، فيدخل النار.»

The Messenger of Allah (صلى الله عليه وسلم) - and he is truthful, the believed - narrated to us: «Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a *nutfah* (mixed drop of male and female sexual discharge), then he is a '*alaq* (clot of blood) for a like period, then a *mudgah* (morsel of flesh) for a like period, then the angel is sent to him who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether his end is good or bad.

⁴⁷ Reported by Ṣaḥīḥ al-Bukhārī no. 7487 and Muslim no. 94

By Allah, Whom there is no deity (worthy of worship) other than Him, one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of the Hellfire until he enters it. And one of you behaves like the people of Hellfire until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of Paradise until he enters it.»⁴⁸

So, simply because man is on *tawhīd* today, it is not guaranteed he will die upon it (tomorrow).

From the worst actions of the people of the Hell-Fire is *shirk*. May Allah protect us.



⁴⁸ Reported by al-Bukhārī, no. 3332.

و لمسلم عَنْ جَابِرٍ - رضي الله عنه - : أَنَّ رَسُولَ - صلى الله عليه و سلم - قَالَ : «مَنْ لَقِيَ اللَّهَ وَهُوَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ»

Muslim records from Jābir b. 'Abdullāh (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

«He who meets Allah without associating anything with Him will enter Paradise, and he who meets Him associating anything with Him will enter the Hell-Fire.»⁴⁹

Lessons Drawn from the *Hadīth*:

١ - وجوبُ الخوفِ مِنَ الشِّرْكِ، لأنَّ النجاةَ مِنَ النارِ مشروطةٌ بالسلامةِ مِنَ الشِّرْكِ.

1. One must be overly afraid of committing any act of polytheism, since salvation from the Hellfire is contingent on the abandonment of such a grave sin.

First point: The obligation of being afraid of *shirk*, since being saved from the Fire has been made conditional to a person's distance or innocence in having committed *shirk*.

٢ - أَنَّهُ لَيْسَ الْعِبْرَةُ بِكَثْرَةِ الْعَمَلِ، وَإِنَّمَا الْعِبْرَةُ بِالسَّلَامَةِ مِنَ الشِّرْكِ.

2. One's good deeds are not accepted except when being free of any form or act of polytheism.

Second point: The most important factor here, is not a lot of action or lots and lots of deeds, but rather it is the deeds that are clear of *shirk*, and the deeds that are pure and for Allah alone.

٣ - بَيَانُ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهُ تَرْكُ الشِّرْكِ وَإِفْرَادُ اللَّهِ بِالْعِبَادَةِ.

3. Clarifying the concept of the testification of faith, which implies utter renunciation of polytheism and pure worship of One God.

Third point: Clarifying the meaning of *lā ilāha illa Allāh*, which is to abandon *shirk* and worship Allah (صلى الله عليه وسلم) alone with all acts of worship.

٤ - قُرْبُ الْجَنَّةِ وَالنَّارِ مِنَ الْعَبْدِ وَأَنَّهُ لَيْسَ بَيْنَهُمَا إِلَّا الْمَوْتُ.

4. Both Paradise and Hell-Fire are so close to man, so every human being will fully realize his destination upon the end of his life.

Fourth point: There is nothing between a person and Paradise, the Hell-Fire, and the Hereafter other than death. The Prophet (صلى الله عليه وسلم) told us that Paradise is closer to man than his own shoe-lace.

⁴⁹ Reported by Muslim no. 95 and Aḥmad in *al-Musnad* no. 3/345.

٥ - فضيلة من سلم من الشرك.

5. The *ḥadīth* affirms the virtues of those who are safeguarded against polytheism.

Fifth point: The virtues and bounties of those people who have been saved from committing *shirk* with Allah (سُبْحَانَهُ وَتَعَالَى).

One important note on a *ḥadīth* that is commonly quoted in the explanation of this passage, is the *ḥadīth* attributed to Abū Mūsā al-Ash'arī. It is sometimes attributed as his statement and sometimes as a *ḥadīth* from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«Stay away from this *shirk*, for it is more inconspicuous and more difficult to detect than the ant that crawls on a dark rock.» They allegedly said: "How can we avoid it when it is so difficult to detect?" He allegedly said: «O Allah! We seek refuge in You from committing *shirk* with You in any way that we know and we seek Your forgiveness for what we have done without knowledge.»

However, this is from the narration of someone named Abū 'Alī, a man from the tribe of Kahil. His reliability is not established in *ḥadīth*, and he is the only one who ever narrated this *ḥadīth*, as a number of scholars have mentioned. It is to be warned that this *ḥadīth* is **not** authentic.



Important Points & Additional Commentary by Imam as-Sa'dī⁵⁰, may Allah have mercy on him:

1. The fear of *shirk*;
2. That *riyā* is a form of *shirk*;
3. That it is a kind of minor *shirk*;
4. That it is the most dangerous thing for the righteous;
5. The nearness of Paradise and the Fire;
6. Mentioning their nearness in the same *ḥadīth*;
7. That he who meets Him, without associating anything with Him, enters Paradise; and he who meets Him, while having associated something with Him enters the Fire, even though he may have been the person most prone to worship;
8. The tremendous importance of this issue, such that *al-Khalīl* (Ibrāhīm) asked that he and his offspring be protected from worshipping idols;
9. His concern for the condition of most people when he said: «**Lord! Indeed they (the idols) have misguided many of the people.**»
10. The interpretation of *lā ilāha illa Allāh*, as mentioned by al-Bukhārī;
11. The virtue of the one who is free of *shirk*.

Imam as-Sa'dī commented:

The Fear of *Shirk*

Every instance of *shirk* in *tawḥīd al-ilāhiyyah* and *al-'ibādah* negates *tawḥīd*. And this *shirk* is of two types: The blatant major *shirk*, and the subtle minor *shirk*.

Major *Shirk*

It is to make rival to Allah that is called upon as Allah is called upon, or to fear him, or hope in him, or love him, as Allah is loved, or to render a type of worship to him. This is the *shirk* which does not leave its practitioner with any *tawḥīd* at all, this is the *mushrik* that Allah has forbidden from Paradise, and his abode is the Fire.

It does not matter whether the worship rendered to other than Allah is called worship or *tawassul* (seeking a means of nearness to Allah), or even if it is given a name other than these. All of that is major *shirk*, because what is important is the reality of the thing and its implication, not the word or expression used to describe it.

Minor *Shirk*

⁵⁰ 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*.

This is every saying or action which leads to *shirk*, like aggrandizing creatures in a way that does not quite reach the level of worship. Like, for example, making an oath by other than Allah, or behaving for show, etc.

Since *shirk* negates *tawhīd* and necessitates eternal damnation in the Fire, and when it is the major type it makes Paradise unlawful, and since bliss cannot be achieved except by escaping from it, then it is necessary for the worshipper to duly fear it, to hurry in escape from it - its every path, means and cause - and to ask Allah to protect him from it as was the habit of the prophets, the purified, and the best of the creatures.

The worshipper must struggle to increase and strengthen the sincerity in his heart, and this is done by completely devoting oneself to Allah - being subjugated, repentant, fearful, hopeful, obedient, seeking His satisfaction and rewards in all that he does without neglecting this in any matter, open or hidden. True sincerity inherently repels both major and minor *shirk*, but whenever a type of *shirk* is present it will weaken's one sincerity.



Chapter Five

بَابُ

الدَّعَاءُ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Chapter Calling to Testification of Faith

وقول الله تعالى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٠٨﴾

And the saying of Allah (سُبْحَانَهُ وَتَعَالَى):

«Say (O Muhammad (ﷺ)): **This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me** (also must invite others to Allah, i.e. to the Oneness of Allah) **with sure knowledge. And Glorified and Exalted be Allah** (above all that they associate as partners with Him). **And I am not of the *mushrikūn* (polytheists, pagans, idolators, and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).**»
[Sūrah Yūsuf (12):108]

This verse carries a clear message to the Prophet (ﷺ) and his followers, to proclaim the *dīn* of Allah as our way; to we call to Allah upon knowledge, insight and proofs; to exonerate Allah above what they ascribe to Him of falsehood, and to declare ourselves free of the people of *shirk*.

Lessons Drawn from the Verse:

١ - أَنَّ الدَّعْوَةَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ هِيَ طَرِيقَةُ الرِّسُولِ وَأَتَابِعِهِ.

1. **Inviting people to bear witness that there is no deity but Allah, is the exemplary practice of the Prophet (ﷺ) and his followers.**

First point: The invitation to testify that there is none worthy of worship other than Allah, is the way of the Prophet and Messenger (ﷺ) and his followers.

٢ - أَنَّهُ يَجِبُ عَلَى الدَّاعِيَةِ أَنْ يَكُونَ عَالِماً بِمَا يَدْعُو إِلَيْهِ عَالِماً بِمَا يَنْهَى عَنْهُ.

2. **A propagator of Islam should be well versed and possessed of comprehensive about what he enjoins or forbids.**

Second point: It is an obligation upon the caller to be knowledgeable about the affairs that he invites the people to, and the affairs he prohibits them from, as understood from «**I invite unto Allah with sure knowledge.**»
Meaning: I call unto Allah with knowledge and proofs, both textual and intellectual proofs.

٣ - التنبيه على الإخلاص في الدعوة بأن لا يكون للدعاية مقصد سوى وجه الله لا يقصد بذلك تحصيل مال أو رئاسة أو مدح من الناس أو دعوة إلى حزب أو مذهب

3. A caller to Allah should sincerely offer his call without any personal yearning or desire. He should never be partial to a party, a sect or a doctrine.

Third point: It is a must to have sincerity when calling to Allah (سُبْحَانَهُ وَتَعَالَى) and inviting to His way. It is not allowed for the caller to have an ulterior motive other than seeking the Face of Allah, seeking the pleasure of Allah. He should not intend money, leadership, a (high) position, or praise from the people. And he should not make his call to a *hizb* (sect) or to a *math-hab*.

٤ - أن البصيرة فريضة لأن أتباعه - صلى الله عليه وسلم - واجب و لا يتحقق اتباعه إلا بالبصيرة وهي العلم واليقين

4. Having insight is a religious obligation, for following the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is obligatory and is achieved only through insight represented in knowledge and firm belief.

Fourth point: Having insight is an obligation, since following the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is *wājib* (obligatory) and it cannot be fulfilled without *al-Baṣīrah*, which is to have knowledge and conviction.

٥ - حُسْنُ التَّوْحِيدِ لِأَنَّهُ تَنْزِيَهُ لِلَّهِ تَعَالَى

5. Knowing the virtue of monotheism, which is based upon on the conviction that Allah is far above any imperfection.

Fifth point: The goodness and wholesome nature of *tawhīd*, as it is a way of exonerating Allah above the false claims of the false claimants.

٦ - قُبْحُ الشِّرْكِ لِأَنَّهُ مَسْبُوءٌ لِلَّهِ تَعَالَى

6. Abomination of polytheism since it is a means of abominable profanation.

Sixth point: The filthy nature of *shirk* because it is an insult to Allah (سُبْحَانَهُ وَتَعَالَى).

٦ - وجوب ابتعاد المسلم عن المشركين لا يصير منهم في شيء فلا يكفي أنه لا يُشْرِكُ

7. Not only should a Muslim be free from any action of act of polytheism, but he must also disown the polytheists and their practices.

Seventh point: It is an obligation upon the Muslim to be far removed from the *mushrikīn*. He should not share with them in their actions, for it is not sufficient for him not to commit *shirk*. Rather he must also free himself from the *mushrikīn*.



عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ لَهُ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ» ((إِلَى أَنْ يُوحِّدُوا اللَّهَ. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» أَخْرَجَاهُ

Ibn 'Abbās (رضي الله عنه) narrated:

«When the Prophet (ﷺ) sent Mu'āth to Yemen, he said to him: **«You will go to the People of the Scripture. So, when you reach there, invite them to testify that there is no deity but Allah.** (In another narration, it is narrated that the Prophet (ﷺ) said: **«...to confess the Oneness of Allah»**) **If they obey you in that, tell them that Allah has enjoined on them five prayers each day and night. If they obey you in that, tell them that Allah has enjoined on them to pay the Zakāh, which will be taken from the rich among them and given to the poor among them. If they obey in that, then avoid taking the best of their possessions, and be afraid of the invocation of an oppressed person because there is no screen between it and Allah.»** [Related by al-Bukhārī and Muslim]

On the authority of 'Abdullāh b. 'Abbās:

When the Messenger of Allah (ﷺ) send Mu'āth b. Jabal to Yemen, he said to him: **«You are going to reach a group of people from Ahlul-Kitāb (Jews and Christians). So let the first thing that you invite them to be the testimony that none has the right to be worshipped other than Allaah.** (In one narration of the same *ḥadīth*: **«that they single out Allah with their worship»**) **If they follow and obey you in that, then inform them that Allah has prescribed upon them five prayers to be offered in each day and night. If they obey you in that, then inform them that Allah has prescribed upon them that Ṣadaqah is to be taken from their rich and distributed amongst their poor. If they obey you in that, then be warned and take heed about the best forms of their wealth.**⁵¹ **Be warned and place a barrier between yourself and the supplication of the oppressed as there is nothing between the supplication of the oppressed and Allah.**⁵²»

This *ḥadīth* was collected by al-Bukhārī and Muslim, as the author mentions (أَخْرَجَاهُ), meaning: they both collected this *ḥadīth*. This shows the status of al-Bukhārī and Muslim, such that when someone says: 'Both of them collected it,' everyone knows that this means al-Bukhārī and Muslim. They are the two Imams of *ḥadīth* when it comes to references of source books.

⁵¹ **Meaning:** Zakāt is the pillar of Islam, so when you take Ṣadaqah from them, do not take the finest category of their wealth. For example, if they have sheep, do not take their prize sheep, or if they have cows, do not take their prize cows. You must take from the middle categories, neither the best nor the worst. It would be a kind of oppression to take the best kind of wealth from the people for their zakāt.

⁵² This is an indication that the supplication of someone who has been oppressed is answered by Allah and given special consideration.

Lessons Drawn from the *Ḥadīth*:

١ - مشروعية إرسال الدعاة إلى الله.

1. The permissibility of sending preachers who are capable of inviting people to Islam.

First point: The legislated nature of dispatching people to call to the way of Allah.

٢ - أن شهادة أن لا إله إلا الله أول واجب وهي أول ما يُدعى إليه الناس.

2. Inviting people to bear witness that there is no deity but Allah takes precedence over all other religious duties.

Second point: To testify that none has the right to be worshiped other than Allah is the very first obligation upon a person, and thus it is the very first thing that the people are to be invited to. This is a very important point. When, we, the people of the West, address the Western people and invite them to Islam, let us not take the *manhaj* in *da'wah* of those who contradict the *Sunnah* of the Prophet (ﷺ). Let us take this *ḥadīth* as our guide and list of priorities. The Messenger (ﷺ) specifically told Mu'aath, and then everyone else who would call a people to Islam - to first invite them to single out Allah with their worship. He (ﷺ) said quite profoundly: «**If they obey you in that, then inform them that Allah has prescribed upon them five prayers to be offered in each day and night.**»

Mafhūm al-mukhālafah (the opposite understanding) is a very important tool for understanding the texts from the Book and the *Sunnah* as it was meant to be understood. What can be understood from the opposite understanding of the narration? If they reject that Allah has the right to be worshipped alone, and they do not accept that from you, do you go on and teach them the rest of the pillars of Islam? Or do you continue in your invitation and in your attempts to get them to realize the right of Allah to be worshipped alone?

You continue and you do not go on to the next priority in *da'wah* until you have led the people, by Allah's permission, to affirming Allah's sole right to be worshipped alone. This tells you, that informing a non-Muslim about the five *ṣalawāt*, what *fajr* means, how many *rakāt* there are, and how it is to be offered, while he has not affirmed that Allah deserves worship alone and that none deserve worship beside Him, is a mistake when it comes to the priorities of the *da'wah* to Allah, as clearly understood in this *ḥadīth*: «**So let the first thing that you invite them to be the testimony that none has the right to be worshipped other than Allah. If they obey you in that, then inform them that Allah has prescribed upon them five prayers to be offered in each day and night.**»

So, **we have steps to follow**. What possible benefit is there in explaining and helping them understand the *fiqh* of the *ṣalāh*, *wudū'* (purification), the times of the prayers while they do not agree that Allah has the right to be worshipped alone? What benefit will there be in a discussion of the issues of *ṣalāh* when they refuse to worship Allah alone in the first place? Take note of this point as it is often either disregarded or misunderstood by people who call to Islam. They may spend a lot of effort talking about not only *ṣalāh* or *zakāh*, but discussing (a topic) that's even further away from the top priorities. For example, (you find them talking about) the issues of the Islamically legislated punishments, *jihād*, *ḥijāb*, the prohibition of alcohol, or many other issues that people give priority to when they invite to Islam. Our *da'wah* according to the guidance of the Messenger (ﷺ) should be focused, and it should be targeted towards the issue of singling out Allah as the only object of worship. Then,

once the people accept that from us, we can begin to educate them about the pillars of Islam. This is all branched from the words of the author about the second point of the *ḥadīth*.

٣ - أَنَّ مَعْنَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ تَوْحِيدُ اللَّهِ بِالْعِبَادَةِ وَتَرْكُ عِبَادَةِ مَا سِوَاهُ.

3. The testification of faith is defined as dedicating all devotions to Allah and deifying nothing besides Him.

Third point: The meaning of testifying that there is none worthy of worship other than Allah is the singling out Allah with all acts of worship, and abandoning worship of anyone else as understood from the two narrations of the same *ḥadīth*.

٤ - أَنَّهُ لَا يَحْكُمُ بِإِسْلَامِ الْكَافِرِ إِلَّا بِالنُّطْقِ بِالشَّهَادَتَيْنِ.

4. A man becomes Muslim after verbally proclaiming the Testification of faith.

Fourth point: It is not to be understood that a non-Muslim has entered into Islam until he pronounces the *shahādatayn*.⁵³

٥ - أَنَّ الْإِنْسَانَ قَدْ يَكُونُ قَارِئاً عَالِماً وَهُوَ لَا يَعْرِفُ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ، أَوْ يَعْرِفُهُ وَلَا يَعْمَلُ بِهِ كَحَالِ أَهْلِ الْكِتَابِ.

5. A man may be well-learned but remains unaware of the correct meaning and consequences of the Testification of faith. However, some people are aware of its meaning, but do not put it into practice. Such is the case of the People of the Scripture.

Fifth point: It is possible that a person could be an avid reader and a person of knowledge, but he does not know the meaning of *lā ilāha illa Allāh*. Meaning: he has knowledge of the *dunyā* and of other things, but he does not know the meaning of *lā ilāha illa Allāh*. Or maybe he does know the meaning, but he does not act by it like some from the people of the book. This is because the Prophet (ﷺ) sent Mu'āth b. Jabal to *Ahlul-Kitāb*.

٦ - أَنَّ مَخَاطَبَةَ الْعَالَمِ لَيْسَتْ كَمَخَاطَبَةِ الْجَاهِلِ: (إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ).

6. There are various levels of discourse, which must be taken into account when inviting different people to Islam. This is inferred from the Prophet's words, which read «....You will go to the People of the Scripture.»

Sixth point: Speaking to people who have a level of knowledge is not done in the same way as when you speak to people who do not have knowledge. This is understood by the introduction given to Mu'āth b. Jabal: «**You are going to reach a group of people from *Ahlul-Kitāb* (Jews and Christians).**» Meaning: People who have a book which they follow and/or people who have some amount of knowledge, and not people who do not know of any religious matter. You are coming to people who have some understanding.

⁵³ He declares that only Allah has the right to be worshipped, and he affirms the Messenger-ship of Muḥammad (ﷺ),

٧ - التنبيه على أنه ينبغي لإنسان خصوصاً الداعية أن يكون على بصيرة من دينه، ليتخلص من شبهات المشبهين وذلك بطلب العلم .

7. According to the *ḥadīth*, a propagator of Islam should be well versed in the principles of the Muslim faith so that he may refute all misconceptions. This may be achieved by seeking knowledge.

Seventh point: There is an indication here, that it is upon a person, especially a caller, to have knowledge and insight into his religion so that he is able to handle and answer doubts of the people who spread them. This is only accomplished by seeking knowledge.

٨ - أنَّ الصلاة أعظم الواجبات بعد الشهادتين

8. Praying comes second only to the testification of faith.

Eighth point: Prayer is the greatest obligation after the *shahādatayn* (the two declarations of faith).

٩ - أنَّ الزكاة أوجب الأركان بعد الصلاة.

9. Paying obligatory *Zakāh* follows establishing prayers in importance.

Ninth point: *Zakāh* is the most obligatory of the pillars after the *ṣalāh*. Meaning: After the first two pillars of Islam (the *shahādatayn* and the *ṣalāh*), *zakāh* is next in terms of priority and importance.

١٠ - بيان مصرف من مصارف الزكاة وهم الفقراء وجواز الاقتصار عليه

10. According to the *ḥadīth*, the poor are entitled to receive *Zakāh*. It may also be paid to them only.

Tenth point: This *ḥadīth* is a clarification about one of the recipients of *Zakāh*. There are eight recipients of *Zakāh*, the ones identified in this *ḥadīth* are the *fuqarā* (the poor). It is permissible to take all of the *Zakāh* and distribute it to the poor people only. It is permissible to do this based on this *ḥadīth*, which acts as an explanation to the verse in *Sūrah at-Tawbah* about the recipients of *Zakāh*. The Prophet (ﷺ) summarized the *Zakāh* by saying: «If they obey you in that, then inform them that Allah has prescribed upon them that *Ṣadaqah* is to be taken from their rich and distributed amongst their poor.» This is the end of what he told Mu'āth to perform. So then, it would be permissible for the people in charge of the distribution of *Zakāh* to distribute it solely to the poor people if that is something that they see as most befitting.

١١ - أنه لا يجوز أخذ الزكاة من جيد المال إلا برضا صاحبه.

11. It is impermissible to take *Zakāh* from the best of people's possessions, unless they do it willingly.

Eleventh point: It is not permissible to take the better kinds of wealth for the *Zakāh* unless the person willfully gives it. So, if you are the *Zakāh* collector, and a person gives you his prize cow, prize sheep, the best of his

harvest, or the best form of his wealth, and he says: I want to give in *Zakāh* the very best of my wealth - voluntarily from his own self - then it would not be oppression to receive that, while the obligation is to give from the middle grade of his wealth.

١٢ - التحذير من الظلم، وأن دعوة المظلوم مستجابة ولو كان عاصياً

12. Warning against oppression, as the invocations of the oppressed person will certainly be answered, even if it might be a wrongdoer.

Twelfth point: It is a warning against *dhulm* (oppression) as the supplication of the oppressed one is answered, even if he is a disobedient, impious person. In a narration of the *ḥadīth*: «...even if he is a *kāfir*.»

So, the end of this *ḥadīth* warns us against oppression, and not only with regards to how we take the *Zakāh* from the people - it refers to how we collect the *Zakāh* from the people, and how we deal with them in all of our general interactions. «If we oppress them» meaning: Take a right that they have without right, or refuse them a right that they have upon us. This is the meaning of *dhulm* (oppression), either one of these things would lead a person to having his *du'ā* accepted.

For example, you owe a person money, and you are capable of repaying it, but the deadline has come and you do not repay it, then this is oppression. The Prophet (ﷺ) said: «**Delaying payment of debt by a person who is able to pay it back is an oppression.**»⁵⁴ The one who has his money delayed when it is due to him is in a position to have his *du'ā* answered.

It seems to be indicated here, the permissibility of making *du'ā* against the oppressor. However, as the scholars have mentioned, what is best in this situation is that the person makes *du'ā* in favor of the oppressor (i.e. that Allah betters him) instead of making a *du'ā* against him. This is the *martabah* of the people of piety; when they are oppressed and have a chance to make a *du'ā* for or against someone because their *du'ā* is answered, they make it in favor of someone so that they may be corrected, guided and bettered. And they also make *du'ā* for themselves and their own children.

So when a person is oppressed, he is a facing a trial from the trials of this life. And for him to make *du'ā* in that trial by turning to Allah and by complaining to Him about the oppression, and then making *du'ā* in favor of himself, his children, his beloved ones and the Muslims in general, then all of that is a station higher than the one who says: 'O Allah! Destroy the wealth of the person who is oppressing me. Or destroy his property and harm him, so on.' The person with the better Islam is the one who rises up here, and makes *du'ā* with favorable supplications. And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

There is also an indication in the last part of the *ḥadīth* that shows you just how important it is to stay away from oppressing people, for Allah (سُبْحَانَهُ وَتَعَالَى) will answer the *du'ā* of the oppressed even if he is a *kāfir*, disobedient or impious. So, we should refrain with all of our level-best from all kinds of oppression against the servants of Allah (سُبْحَانَهُ وَتَعَالَى) be they righteous or irreligious people. Do not take the people's rights and do not deny them the rights that they have over you. This would place yourself in a very dangerous situation - someone is in a position to have their *du'ā* answered, and he is angry with you, he is oppressed, and harmed by you, so he is likely to supplicate against you. We should be afraid of it as the statement from the Messenger of Allah (ﷺ) teaches to be afraid of it:

⁵⁴ Meaning: After its legislated time to be paid back.

«اتقوا دعوة المظلوم»

«Be afraid and take caution against the supplication of the oppressed one.»



وَهُمَا عَنْ سَهْلِ بْنِ سَعْدٍ -رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ يَوْمَ خَيْبَرَ: «لَا عَظِيمَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ»، فَبَاتَ النَّاسُ يَدُوكُونَ لِيَلْتَنَهُمْ أَثَرُهُمْ يُعْطَاهَا. فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَشْتَكِي عَيْنَيْهِ، فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ كَأَن لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ وَقَالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ»

Sahl b. Sa'd (رضي الله عنه) narrated:

On the day of the Battle of Khaybar the Prophet (ﷺ) said: «**Tomorrow, I will give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger, and at whose hands Allah will grant victory.**»

So, people (the Companions) wondered all that night, wishing eagerly to see to whom the flag will be given. In the morning, every one of the Companions wished to be given the flag. However, the Prophet (ﷺ) asked: «**Where is 'Alī b. 'Abī Ṭālib?**» It was said that 'Alī was suffering from eye-trouble.⁵⁵

So, he ordered them to bring 'Alī in front of him. Then the Prophet (ﷺ) spat in his eyes and invoked Allah for him, and his eyes were cured immediately as if he had never had any eye trouble. Then the Prophet (ﷺ) gave him the flag and said: «**Go to them patiently and calmly until you enter their land and face them. Then, invite them to Islam and inform them of what Allah has enjoined upon them, for by Allah, if a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels (the Arabs' most precious possessions).**» [Related by al-Bukhārī and Muslim]

Sahl b. Sa'd (رضي الله عنه) narrates:

On the day of the Battle of Khaybar⁵⁶ the Prophet (ﷺ) said: «**I am going to give the flag of the battlefield⁵⁷ to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and Allah is going to bring victory through him.**»

So the people spent their night discussing the one to receive that flag. In the morning, they went to the Messenger of Allah (ﷺ), all hoping they would be the ones to receive it. He (ﷺ) said: «**'Alī b. 'Abī Ṭālib?**» They said he was having a problem with his eyes. So they sent for him, and he was brought.

The Prophet (ﷺ) spat into his eyes and supplicated for him to be healed. Soon after, his vision cleared up and his eye problem went away as if there had been no problem before that. So the Prophet (ﷺ) gave him the flag and said: «**Go forth persistently and calmly with purpose until you**

⁵⁵ According to a version recorded by Muslim, it was ramad - Eng; ophthalmia - an inflammation of the eyes.

⁵⁶ Year seven after the *hijrah*.

⁵⁷ Meaning: the leadership of the army

reach the place where they are.⁵⁸ Then, call them to Islam and inform them of what Allah's right is upon them [and what they have to know about that right of Allah], for by Allah, if Allah guides by your effort only one person, it would be better for you than the red camels.»⁵⁹

Lessons Drawn from the *Ḥadīth*:

١ - فضيلة ظاهرة لعلي بن أبي طالب رضي الله عنه، وشهادة من الرسول - صلى الله عليه وسلم - له بموالاته الله ورسوله وإيمانه ظاهراً وباطناً.

1. Knowing the virtues of 'Alī b. 'Abī Ṭālib; his loyalty to Allah and His Messenger, and his possession of certain and firm belief. These virtues were attested by the Prophet (صلى الله عليه وسلم).

First point: It is an obvious virtue and status held by 'Alī b. 'Abī Ṭālib, may Allah (صلى الله عليه وسلم) be pleased with him. And it is a testimony from the Messenger (صلى الله عليه وسلم) for him, that 'Alī has the love of Allah and the love of the Messenger (صلى الله عليه وسلم). It is also a testimony for his faith inwardly and outwardly.

٢ - إثبات أن الله يحب أوليائه محبةً تليقُ بجلاله كسائر صفاته المقدسة الكريمة.

2. This *ḥadīth* proves that All-Mighty Allah loves in a way that is appropriate for His Majesty.

Second point: We can affirm from this *ḥadīth* that Allah (صلى الله عليه وسلم) Loves those who draw near to Him with a love that is befitting for His Majesty and Greatness like the rest of His Attributes, the Generous and Noble Lord.

٣ - حرص الصحابة على الخير وتسابقهم إلى الأعمال الصالحة رضي الله عنهم.

3. The companions were keen to compete in offering all good deeds.

Third point: The vigilance of the companions in general over good matters. They used to be very keen to chase after the good and race one another to do good deeds, may Allah (سبحانه وتعالى) be pleased with them.

٤ - مشروعية الأدب عند القتال وترك الطيش والأصوات المزعجة التي لا حاجة إليها.

4. Muslims are ordained to show good manners even at times of war. They are also commanded to avoid hasty decisions and undesired sounds during war.

Fourth point: A person should have good manners when going towards the battle. When a Muslim is taking part in a Muslim expedition, he should avoid being silly and saying things that are pointless; and he should also avoid making annoying sounds during the journey. This is understood from «Go forth persistently and calmly with purpose...».

٥ - أمر الإمام عماله بالرفق واللين من غير ضعف ولا انتقاض عزيمة.

⁵⁸ The enemy

⁵⁹ Meaning: the best of all of the worldly possessions to the Arabs at that time.

5. **The Imam should command his viceroys to treat their subjects with tenderness without showing weakness or lack of vigor.**

Fifth point: The Imam should order those who work for him (this is understood regarding military expeditions and in general) with gentleness, leniency and without being weak or purposeless. He should be firm in what he is going to do, but in dealing with the people, he should be kind and lenient.

٦ - وجوب الدعوة إلى الإسلام لاسيما قبل قتال الكفار.

6. **Before engaging in combat with their enemies, the Muslims must invite them to Islam.**

Sixth point: The obligation of calling to Islam. Before they engage in an established *jihād*, the Muslims are to invite the opponent to Islam.

٧ - أن من امتنع من قبول الدعوة من الكفار وجب قتاله.

7. **War is to be waged against whoever stands against the proportion.**

Seventh point: In the aggressive situation aforementioned, if the enemy is invited to Islam and he does not accept, battle will ensue.

٨ - أن الدعوة تكون بالتدرج فيطلب من الكافر أولاً الدخول في الإسلام بالنطق بالشهادتين، ثم يؤمر بفرائض الإسلام بعد ذلك.

8. **When inviting non-Muslims to Islam, Muslims should introduce the teachings of Islam to them by degrees. That is, a disbeliever may be first invited to proclaim the Testification of Faith and then invited to perform the other pillars of Islam.**

Eighth point: The invitation to Islam is in degrees. So, the first thing that is requested from a non-believer is that he enters into Islam by professing the *shahādatayn*. Once he agrees and submits to that, he is to be ordered with the rest of the obligations of Islam. This is a further support from what we took from the *ḥadīth* of Mu'ath, the call to *lā ilāha illa Allāh* has a methodology, priorities and steps.

٩ - فضل الدعوة إلى الإسلام وما فيها من الخير للمدعو والداعي، فالمدعو قديتهدي والداعي يثاب ثواباً عظيماً، والله أعلم.

9. **The virtue of inviting non-Muslims to accept Islam lies in the generous reward they will be granted in case they embrace Islam.**

Ninth point: The virtue and status calling to Islam holds, and all of the goodness that is found in that for the one who is being called and the one who calls. The one who is being invited could possibly be guided, and thus saved from the Hell-Fire, and the one who calls and invites him could receive an amazing and outstanding great reward. And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

١٠ - دليلٌ مِنْ أدلة نبوة الرسول - صلى الله عليه وسلم - وذلك ببيشارته بالفتح قبل وقوعه وبراءة الأُم بريقه.

10. This *ḥadīth* implies two proofs of the Prophet-hood of Muḥammad. He gave glad tidings of victory beforehand and cured the sore eyes by applying his honorable saliva to 'Alī's eyes.

Tenth point: The honesty, sincerity and truthfulness of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). A miracle was given to him, as he gave information about the victory of the battle beforehand, and he also healed, by Allah's Permission, the eye of 'Alī b. 'Abī Ṭālib with his saliva.

١١ - الإيمان بالقضاء والقدر، لحصول الراية لمن لَمْ يَسْعَ إلیها ومنعها ممن سَعَى إلیها.

11. It is obligatory for Muslims to believe in the Divine Decree. This is shown by the fact that though each Companion was keen to be granted the flag; it was only given to the one foreordained by Allah.

Eleventh point: To believe in the *Qadr* (what Allah has preordained will take place). This is (indicated) by the flag that was given to someone who was not busy seeking it, 'Alī b. 'Abī Ṭālib. Allah chose him to receive the flag and take the position, and those whom were seeking it wanted it, and were doing things to go after it, yet they didn't get it. It was written for 'Alī b. 'Abī Ṭālib alone.

١٢ - أنه لا يكفي التَّسْمِي بالإسلام بَلْ لَا بُدَّ مِنْ معرفة واجباته والقيام بها.

12. It is not enough for the person to be called a Muslim. He must, further, be acquainted with the legal duties incumbent upon him and put them into practice.

Twelfth point: It is not sufficient that a person ascribes to Islam by name, rather he must know about the obligations, and he must fulfill them.



Important Points & Additional Commentary by Imam as-Sa'di⁶⁰, may Allah have mercy on him:

1. That the invitation to Allah is among the ways of following Allah's Messenger (ﷺ);
2. The emphasis on sincerity, since most of the people who invite to the truth actually are only inviting to themselves;
3. That *baṣīrah* (clarity) is among the obligations;
4. Keeping ones thoughts about Allah free of blasphemy is among the signs of healthy *tawḥīd*;
5. Blasphemy against Allah is a disgusting trait of *shirk*;
6. Among the most important points is the Muslims' distancing himself from the *mushrikūn*, not being in their midst even though he does not commit *shirk* while with them;
7. That *tawḥīd* is the first obligation;
8. That it precedes everything including prayer;
9. That the meaning of "that you single out Allah" is the same as the meaning of testifying of *lā ilāha illa Allāh*.
10. That although a person is one of the People of the Book, yet he does not know the meaning of this, or he may be aware of it, but he does not act upon it;
11. The emphasis on teaching in stages;
12. Beginning with the most important things then following with the next most important;
13. The distribution of *Zakāh*;
14. The knowledgeable removing doubts from the one seeking knowledge;
15. The prohibition of taking ones most prized possessions;
16. Guarding oneself against the supplication of the oppres
17. The information that it (the supplication of the oppressed) is not hindered;
18. Among the evidences of *tawḥīd* is that the master of the messengers and the foremost among the *awliyā'* suffered from hardship, hunger, and infections;
19. His saying, "I will give the flag..." is a sign of prophethood;
20. His blowing in the eyes is also a sign of prophethood;
21. The virtue of 'Alī, may Allah be pleased with him;

⁶⁰ 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*.

22. The virtue of the companions, that they spent the night wondering about one thing, and they were not concerned with news of the victory;
23. A reminder about faith in the *qadr*; since it (i.e. the flag) was given to one who did not seek it, yet it was not given to those who did;
24. The conduct encompassed by his saying, "Proceed slowly..."
25. The invitation to Islam before fighting;
26. That it is permissible to fight those who have already been invited;
27. Inviting with wisdom as he (ﷺ) said: «**Inform them what it makes obligation on them...**»
28. Being aware of the rights of Allah that come with Islam;
29. The rewards given to someone when even one person is guided by their hands;
30. Swearing by Allah in conjunction with issuance of a religious decree.

Imam as-Sa'di commented:

The author's arrangement of these chapters is most appropriate. In the preceding chapters he mentioned the obligation of *tawhīd* and its virtues, its importance and the importance of its perfection, what fulfills it both outwardly and inwardly, then the fear of what would ruin it. All of this deals with the servant's perfection of *tawhīd* in himself.

Then in this chapter he mentions the servant's perfecting *tawhīd* for others by inviting to the testimony of *Lā ilāha illa Allāh*. For the worshipper's *tawhīd* is not complete until he has perfected every necessary element of it himself, then rushed to bring fulfilment to others with it, and this is the way of all of the prophets. The first thing they invited their people to was the worship of Allah alone without any partners, and this is the way of the master and Imam of the prophets (ﷺ). He was the greatest enforcer of this invitation, he invited to the way of his Lord with wisdom, good preaching, and arguing with what was best, he was unwavering, he did not give in until Allah established the religion by him, and guided to the greatest behaviour by him. He (ﷺ) spread His religion to the East and West of the earth by his (ﷺ) blessed invitation. As he (ﷺ) himself invited, he command his envoys, and his followers to invite to Allah and to *tawhīd* of Him before everything else, because all deeds depend, in both their correctness and acceptability, upon *tawhīd*.

Therefore, just as it is necessary for the worshipper to practice *tawhīd* of Allah, then it is also necessary for him to invite others to Allah with what is best, and for everyone who is guided by his hands he will be given rewards equivalent to theirs without diminishing any of their rewards at all.

And since the invitation to Allah, to the testimony of *Lā ilāha illa Allāh*, is obligatory upon everyone, then everyone is responsible for it based upon his ability. So it is necessary for the one who has such knowledge to explain it, to invite it, show the way, and give the best guidance to anyone else who does not possess such knowledge. It is more of a duty of the one who is able, either by his body, his hand, his

wealth, his prestige, or his impressive speech, than for the one who does not any of these abilities. Allah (سُبْحَانَهُ وَتَعَالَى) 1said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

«**And fear Him as much as you can.**» [Sūrah al-Taḡābun (64):16]

May Allah have mercy upon he who makes the religion known, even if by half of a word, and destruction in this matter only befalls the servant who forsakes what he is capable of inviting to this religion.



Chapter Six

باب

تفسير التوحيد وشهادة أن لا إله إلا الله

Chapter

Meaning of Monotheism and the Testification of Faith

وقول الله تعالى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ

عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

Allah (سُبْحَانَهُ وَتَعَالَى) says:

«Those whom they call upon [like 'Īsā (Jesus) - son of Maryam (Mary), 'Uzayr (Ezra), angel, etc] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Īsā - son of Maryam, 'Uzayr, angel, etc] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!» [Sūrah al-Isrā (17):57]

In order to understand this verse «Those whom they call upon» we need to read the verse before it:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾﴾

«Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)): 'Call unto those besides Him whom you pretend [to be gods like angels, 'Īsā, 'Uzayr, etc]. They have neither the power to remove adversity from you nor even to shift it from you to another person.» [Sūrah al-Isrā (17):56]

The angels and righteous people are the ones who have been taken as objects of worship.

﴿يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾

«[They] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest.»

They themselves are working hard to draw near to Allah. Which of them are closer? Are they closer or is Allah closer?

﴿وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾﴾

«They ['Īsā - son of Maryam, 'Uzayr, angel, etc] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!»

Meaning: They would never be pleased with your *shirk*, and verily the punishment of your Lord is something obligatory for us to take caution against.

Lessons Drawn from the Verse:

١ - الرُّدُّ عَلَى الَّذِينَ يَدْعُونَ الْأَوْلِيَاءَ وَالصَّالِحِينَ فِي كَشْفِ الضَّرِّ أَوْ جَلْبِ النِّفْعِ بِأَنَّ هَؤُلَاءِ الْمَدْعُومِينَ لَا يَمْلِكُونَ لَأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا فَكَيْفَ يَمْلِكُونَ ذَلِكَ لَغَيْرِهِمْ.

1. The verse provides a counter argument against those who falsely believe that Allah's friends and righteous person invoked besides Allah are competent to bring benefit or avert harm.

First point: This is a refutation against those who call upon the righteous people to relieve their burdens and stress, or to get them some benefit, while those people that are being called upon do not have the ability to relieve the burdens from their own selves, nor give themselves benefit. So how could they be able to do that for someone else?

٢ - بَيَانُ شِدَّةِ خَوْفِ الْأَنْبِيَاءِ وَالصَّالِحِينَ مِنَ اللَّهِ وَبَيَانُ رَجَائِهِمْ لِرَحْمَتِهِ

2. It shows how the Prophets and the righteous fear Allah and seek His mercy.

Second point: A clarification that the Prophets and the righteous are extremely afraid of Allah and His punishment (سُبْحَانَهُ وَتَعَالَى), and entirely hopeful in His Mercy.



وَقَوْلِهِ: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾﴾
 الزخرف: ٢٦، ٢٧

Allah (سُبْحَانَهُ وَتَعَالَى) says:

«And (remember) when Ibrāhīm (Abraham) said to his father and his people: Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me.» [Sūrah az-Zukhruf (43):26-27]

It is important to note the verse right after this:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾

«And he made it [i.e. *lā ilāha illa Allāh*] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. repent to Allah or receive admonition).» [Sūrah az-Zukhruf (43):28]

Ibrāhīm made this statement of *barā'ah* (dissociation and disloyalty) to the people of *shirk* - this is another understanding of *lā ilāha illa Allāh*. He made this as a *kalimah*, a position, and as a statement that remained with his children, those who came from his loins, so that they could return back to it, follow it and make *tawhīd* their position in the affairs which the people differed over.

Lessons Drawn from the Verse:

١ - أَنَّ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ تَوْحِيدُ اللَّهِ بِإِخْلَاصِ الْعِبَادَةِ لَهُ وَالْبَرَاءَةُ مِنْ عِبَادَةِ كُلِّ مَا سِوَاهُ.

1. The meaning of the Testification of Faith is to believe in the Oneness of Allah, devote all acts of worship to Him Alone, and dissociate oneself from all false deities.

First point: The meaning of *lā ilāha illa Allāh* is to single Allah out with sincerity in our worship, and it is to declare ourselves free of everything worshipped besides Him.

٢ - إظهارُ البراءةِ مِنْ دِينِ الْمُشْرِكِينَ.

2. A believer should avowedly declare his repudiation of the polytheists.

Second point: Openly display your disloyalty, dissociation and freedom from the religion of the polytheists.

٣ - مشروعيةُ التبري مِنْ أَعْدَاءِ اللَّهِ وَلَوْ كَانُوا أَقْرَبَ النَّاسِ.

3. A Muslim should dissociate himself from the enemies of Allah even if they are from among the nearest kin.

Third point: The legislated nature of declaring yourself free from the enemies of Allah even if they are your parents or your closest relatives. You must declare yourself free from them, their *shirk* and religion.



وَقَوْلِهِ تَعَالَى: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ (٣١)

Allah (سُبْحَانَهُ وَتَعَالَى) says:

«They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, (Mary), while they (Jews and Christians) were commanded [in the *Tawrāt* (Torah) and the *Injeel* (Gospel)] to worship none but One *Ilāh* (Allah) *lā ilāha illa Huwā* (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).» [Sūrah at-Tawbah (9):31]

Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was once reciting this Verse, so 'Alī b. Hātim said: "O Allah's Messenger! They do not worship them (i.e. the rabbis and monks)." Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: «They certainly do. They (i.e. the rabbis and monks)] made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them.»⁶¹

Lessons Drawn from the Verse:

١ - أَنَّ مِنْ مَعْنَى التَّوْحِيدِ وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ طَاعَةُ اللَّهِ فِي التَّحْلِيلِ وَالتَّحْرِيمِ.

1. Submission to the Will of Allah with regard to His obligations and prohibitions is one of the implications of monotheism and sincere Testification of Faith.

First point: From the meanings of *tawhīd* and to bear witness that 'there is none worthy of worship other than Allah,' is to obey Allah alone in issues of *ḥalāl* and *ḥarām*. This is since Allah (سُبْحَانَهُ وَتَعَالَى) is the only One who legislates for us the *ḥalāl* and *ḥarām*.

٢ - أَنَّ مَنْ أَطَاعَ مَخْلُوقًا فِي تَحْلِيلِ الْحَرَامِ وَتَحْرِيمِ الْحَلَالِ فَقَدْ اتَّخَذَهُ شَرِيكًا لِلَّهِ.

2. Obeying anyone in making lawful what Allah made prohibited or prohibiting what Allah made lawful, is a form of polytheism.

Second point: Whoever knowingly obeys a created being in declaring something to be *ḥalāl*, while it is *ḥarām* in reality, or in declaring something that is *ḥalāl* to be *ḥarām*, then he has taken him as a partner to Allah. Meaning: He has considered him to be either equal to or higher than Allah in His legislative ability. Both are clear *shirk*.

٣ - الرُّدُّ عَلَى النَّصَارَى فِي اعْتِقَادِهِمْ فِي الْمَسِيحِ عَلَيْهِ السَّلَامُ وَبَيَانُ أَنَّهُ عَبْدُ اللَّهِ.

⁶¹ Reported by Aḥmad, at-Tirmithī no. 3094, Ibn Jarīr and it is a *ḥasan* (sound) *ḥadīth*.

3. **The Qur'anic verse refutes the Christian belief that Jesus is a god, and affirms that he is the servant of Allah.**

Third point: It is a refutation against the Christian belief about the Messiah (may Allah send His peace upon him), and a clarification that he was a worshipper of Allah.

٤ - تنزيه الله عن الشريك

4. **Allah is far above having an associate or a partner.**

Fourth point: Allah (سُبْحَانَهُ وَتَعَالَى) is to be Exalted and Exonerated above the *shirk* that the people commit with Him.



وَقَوْلِهِ تَعَالَى: ﴿وَمِنَ النَّاسِ مَن يَخِذُّ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ (١٦٥)

Allah (سُبْحَانَهُ وَتَعَالَى) says:

«And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah (more than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.» [Sūrah al-Baqarah (2):165]

Lessons Drawn from the Verse:

١ - أَنَّ مِنْ مَعْنَى التَّوْحِيدِ وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِفْرَادُ اللَّهِ تَعَالَى بِالْحُبِّهِ الْمَقْتَضِيَةِ لِلذَّلِّ وَالْخُضُوعِ.

1. Monotheism designates the retainment of love and reverence, which correlate submission and surrender, to Allah alone.

First point: From the meaning of *tawhīd* and the testimony that 'there is none worthy of worship other than Allah,' is that you single out Allah with your full and unconditional love, which leads you to submissiveness and humility. You do not submit to any of the creation of Allah humbly, submissively and in totality as you submit with your love of Allah (سُبْحَانَهُ وَتَعَالَى) alone.

٢ - أَنَّ الْمُشْرِكِينَ يُحِبُّونَ اللَّهَ حُبًّا عَظِيمًا وَلَمْ يُدْخِلْهُمْ ذَلِكَ فِي الْإِسْلَامِ، لِأَنَّهُمْ أَشْرَكُوا مَعَهُ غَيْرَهُ فِيهَا.

2. Though they render great love to Allah, the polytheists are not considered Muslims, since they associate false deities with Allah.

Second point: The people of *shirk* love Allah very much, however, this severe love that they have did not allow them to enter into Islam. Why? They have committed *shirk* with Allah. They have worshipped others along with their worship of Allah. So, their great love for Allah does not help nor benefit them. It does not allow us to consider them Muslims.

٣ - أَنَّ الشِّرْكَ ظُلْمٌ

3. Polytheism is a form of injustice.

Third point: *Shirk* is oppression, as mentioned specifically in this verse and other verses.

٤ - الْوَعْدُ لِلْمُشْرِكِينَ يَوْمَ الْقِيَامَةِ.

4. The verse warns the polytheists against the severe punishment prepared for them on the Day of Resurrection.

Fourth point: The severe threat for the people of *shirk* of what is prepared for them in the Hereafter.



وفي الصحيح عن النبي -صلى الله عليه وسلم- أنه قال: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَّمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ» وَشَرَحَ هَذِهِ التَّرْجَمَةَ مَا بَعْدَهَا مِنَ الْأَبْوَابِ.

In the *Ṣaḥīḥ*, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«He who testifies that there is no deity but Allah and renounces whatever is worshipped besides Allah, his property and blood become inviolable, and his account will be with Allah.»⁶²

When the phrase «الصحيح» is used, it can be used refer to both al-Bukhārī and Muslim, or it can be used to refer to one or the other. In this case, the author is referring to *Ṣaḥīḥ Muslim*.

The author mentions that all the chapters hence forth, will be an explanation to this chapter title.

Lessons Drawn from the *Hadīth*:

١ - أن معنى: لا إله إلا الله هو الكفر بما يُعبد من دُونِ اللَّهِ مِنَ الأصنام والقبور وغيرها.

1. Declaration of belief in one God implies the renunciation of all other false deities worshipped besides Allah, such as idols and tombs.

First point: The meaning of *lā ilāha illa Allāh* is to reject and denounce everything that is worshiped besides Allah, such as idols and graves, etc.

٢ - أن مجرد التلقظ بلا إله إلا الله مع عدم الكفر بما يُعبد من دُونِ اللَّهِ لا يُحرِّمُ الدَّم والمَال ولو عَرَفَ معناها وَعَمَلَ بِهِ. ما لم يَضِفْ إلى ذَلِكَ الكفر بما يُعبد من دُونِ اللَّهِ.

2. If anyone merely testifies that there is no deity but Allah, understands its meaning and acts accordingly, his blood and property will not be secured unless he declares his renunciation of all false deities worshipped besides Allah.

Second point: Merely pronouncing the statement *lā ilāha illa Allāh*, without rejecting and denouncing everything worshiped besides Allah, does not protect a person's blood or property by the rules of Islam, even if he knows the meaning and acts by it. It is not enough for him to know and affirm that Allah has the right to be worshipped, and to act by it. Rather it must be coupled with rejection and a denouncement of everything worshipped besides Allah.

٣ - أن من أتى بالتوحيد والتزم شرائعهُ ظاهراً وجب الكفُّ عَنْهُ حَتَّى يَتَبَيَّنَ مِنْهُ ما يَخَالِفُ ذَلِكَ.

3. A mere verbal declaration of belief in one God (i.e. Allah) and showing apparent adherence to the religion ordinances secure man's property and blood until proven otherwise.

⁶² Related by Muslim no. 23 and Aḥmad in the *Musnad* 3/472.

Third point: Anyone who comes with the statement of *lā ilāha illa Allāh* and follows the legislation and rulings of Islam openly, it is obligatory upon us to respect and honor him, unless something occurs to prove that the ruling has changed, and he has now violated the status that he holds.

٤ - وجوب الكف عن الكافر إذا دخل في الاسلام ولو في حال القتال حتى يتبين منه ما يخالف ذلك.

4. **A Muslim is enjoined to withhold his hands from the disbelievers once they accept Islam, even if they do so while being in a state of war, until the contrary is proven.**

Fourth point: It is obligatory to refrain from fighting against the enemy combatant who has accepted Islam, until there is something that contradicts his open statement of Islam.

٥ - أن الإنسان قد يقول: لا إله إلا الله ولا يكفر بما يُعبد من دونه.

5. **A man may verbally testify that there is no deity but Allah without expressing his renunciation of other false deities.**

Fifth point: A person may testify *lā ilāha illa Allāh*, yet he does not renounce nor reject everything worshipped besides Allah. This will not benefit him.

٦ - أن الحكم في الدنيا على الظاهر، وأما في الآخرة فعلى النيات والمقاصد.

6. **People are judged according to their apparent deeds. In the Hereafter, they will be judged according to their hidden motivations.**

Sixth point: Our judgments of people in this worldly life are based on their apparent statements and action. In the Hereafter, people are held to account based on their intentions and motivations.

٧ - حرمة مال المسلم ودمه إلا بحق.

7. **A Muslim's blood and property are inviolable except for a justifiable reason such as executing a penalty.**

Seventh point: The property and blood (i.e. physical safety) of a Muslim is all to be considered a sanctuary, except by a right. For example, when a thief steals and he is convicted of stealing in a Muslim court, his hand is to be cut off, and in this case, his blood here is not considered a sanctuary that is inviolable. Here, there is a right of Allah to be implemented. The people have the right to have their money protected, so this is an exception to the inviolable nature of the property and safety of the Muslim.



Important Points & Additional Commentary by Imam as-Sa'dī ⁶³, may Allah have mercy on him:

This topic, containing the greatest and most important of issues - that is the explanation of *tawhīd* and the explanation of the *shahādah* - is detailed further with clear examples in subsequent chapters.

Among such examples:

1. The *āyah* of *al-Isrā*, containing a clear refutation of the *mushrikūn* who call upon the righteous, in this is the proof that such behavior is major *shirk*;
2. The *āyah* of *Barā'ah* (*at-Tawbah*) explaining that the People of the Book their rabbis and monks as lords other than Allah. And it explains that they were commanded to only worship one Lord, so it clearly refers, with no doubts, to obeying their learned and pious in sin, it does not refer to their calling upon them;
3. By *al-Khalīl's* (ﷺ) saying to the disbelievers: «**Verily, I am innocent of what you worship, except Him** (i.e. I worship none but Allah alone) **Who did create me.**»

He made an exception for his Lord among those who are worshipped.

And Allah (سُبْحَانَهُ وَتَعَالَى) mentioned this disavowal and this allegiance as the meaning of the testimony to *lā ilāha illa Allāh*, He (سُبْحَانَهُ وَتَعَالَى) said: «**And he made it a Word lasting among his offspring** (true monotheism), **that they may turn back** (i.e. repent to Allah or receive admonition).» [*Sūrah az-Zukhruf* (43):28]

4. The *āyah* of *al-Baqarah* where Allah said about the disbelievers: «**And they will never get out of the Fire.**» [*Sūrah al-Baqarah* (2):167]

He (سُبْحَانَهُ وَتَعَالَى) mentioned that they loved the rivals as they loved Allah, showing that they had a great love for Allah, yet they did not enter into Islam, **so what about the one who loves the rival more than he loves Allah? And how about the one who loves the rivals but not Allah?**

5. The saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): «**He who testifies that there is no deity but Allah and renounces whatever is worshipped besides Allah, his property and blood become inviolable, and his account will be with Allah.**»

This is among the greatest explanations of the meaning of *laa ilaaha illa Allaah*. For he did not make the mere utterance of it shelter for one's blood and wealth, not even knowing its meaning and its utterance, nor its acknowledgment, nor even that he does not call upon any but Allah alone without partners. No, but he did not declare his wealth and his blood unlawful until he attached to that the disbelief in what is worshipped other than Allah. So if he doubts this or hesitates, his blood and wealth are not unlawful. So what a tremendously important issue it is, and what a clear explanation and proof it is, such that it ends all debate.

Imam as-Sa'dī commented:

⁶³ 'Abdur-Rahmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsīd at-Tawhīd Sharḥ-Kitāb at-Tawhīd*

These both have the same meaning, so here only their synonymous nature is clarified. And this issue is the greatest and most important of issues as the author said, may Allah have mercy upon him. **The true meaning of *tawḥīd* is the knowledge and awareness that the Lord is alone in all of His perfect attributes and to render worship sincerely to Him alone. This depends upon two matters;**

1. Negating all divinity from other than Allah, such that it is known and believed that neither divinity, nor any element of worship is due to any creature, nor a prophet who was sent, nor an angel holding an honoured station, nor anyone else, and believing that not one part or parcel of this is due to any creature.
2. Confirming divinity to Allah (سُبْحَانَهُ وَتَعَالَى), without any partners, singling Him out with all implications of divinity, including all the perfect attributes. This belief alone is not sufficient until the servant accompanies it by sincerely rendering religion to Allah, abiding in Islam, faith and *iḥsan*, maintaining the rights of Allah and the rights of the creatures with the sole intent of Allah's Face, seeking His reward and acceptance.

This teaches that the disavowal of worshipping other than Allah completes the expression and fulfilment of *tawḥīd*. That taking rivals that are loved as Allah is loved or obeyed as Allah is obeyed, or when deeds are done for them as they are done for Allah, then this is the severest negation of the meaning of *lā ilāha illa Allāh*.

The author, may Allah have mercy upon him, explains that one of the greatest clarification of the meaning of *lā ilāha illa Allāh* is the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

«He who testifies that there is no deity but Allah and renounces whatever is worshipped besides Allah, his property and blood become inviolable, and his account will be with Allah.»

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not make the mere statement a shelter for his blood and wealth, not even knowing its meaning and its utterance, nor its acknowledgment, nor even that he does not call upon any but Allah alone without partners. No, but he did not declare his wealth and his blood unlawful until he attached to that the disbelief in what is worshipped other than Allah. So if he doubts this or hesitates, his blood and wealth are not unlawful.

So this necessitates believing that it is obligatory to worship Allah alone without partners, and to accept that with both creed and utterance, and to worship Allah alone in obedience and submission to Him, and to disavow whatever belief, saying, or action negates that. Yet this is not complete except with the love of those who uphold *tawḥīd* of Allah and allegiance and assistance for them, and by hating the people of disbelief, and *shirk*, and having enmity for them. Mere utterance of an expression or slogans without real meaning are not enough for this. Rather it is essential that this includes knowledge, creed, sayings and actions. So these things are interdependent, such that if one of them is contradicted then the rest of them are contradicted. And Allah knows best.



Chapter Seven

بَابُ

مِنَ الشِّرْكِ لِبَسِ الْحَلَقَةِ وَالْخَيْطِ وَنَحْوَهُمَا

لِرَفْعِ الْبَلَاءِ أَوْ دَفْعِهِ

Chapter

Acts of Polytheism:

Wearing Bracelets, Anklets, Strings and the Like for Removing Affliction

وقول الله تعالى: ﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي

بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

Allah (سُبْحَانَهُ وَتَعَالَى) says:

«Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could you remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.» [Sūrah az-Zumar (39):38]

Lessons Drawn from the Verse:

١ - بطلان الشِّركِ لِأَنَّ كُلَّ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ، لَا يَمْلِكُ ضَرًّا وَلَا نَفْعًا لِعَابِدِهِ.

1. The invalidity of polytheism, for whatever is worshipped besides Allah is absolutely incapable of doing benefit or causing harm.

First point: The futility of *shirk*. This is because every single thing that is worshipped besides Allah cannot possibly harm or bring any benefit to its worshipper.

٢ - التحذيرُ مِنْ لِبَسِ الْحَلَقَةِ وَالْخَيْطِ وَغَيْرِهَا لَجَلْبِ النِّفَعِ أَوْ دَفْعِ الضَّرِّ، لِأَنَّهُ شِرْكٌ مِنْ جَنْسِ مَا يَرَادُ مِنَ الْأَصْنَامِ.

2. Wearing rings, strings or their like for the sake of deriving benefit or averting harm, is strongly denounced. Such acts of polytheism are similar to idolatry.

Second point: The warning against wearing bracelets, amulets or strings to protect oneself from harm or to bring some kind of good, because this is a kind of *shirk* done by idol worshippers.

٣ - مشروعيةُ مناظرةِ المشركين لإبطالِ الشِّركِ.

3. It is permissible to encounter the polytheists in polemical confrontations for refuting their false doctrines.

Third point: The legislation of debating with the polytheists in a way that nullifies their argument for polytheism. This is from the statement of Allah: «Say: Tell the then, the things that you invoke besides Allah...»

Allah then instructed His Messenger (ﷺ) to give a convincing intellectual argument and a comparison to those who realize the greatness of Allah, yet call on those less than Him. The convincing intellectual argument is: If you call on those less than Allah to help you, yet Allah does not want to help you, and wants to punish you, then will those that you call on besides Allah be able to repel His punishment? And if Allah wants to have mercy on me, you, or anyone else, and those that you call upon besides Allah do not want that, will they be able to prevent the mercy of Allah from reaching you?

Those who worship other than Allah only worship them to get closer to Allah. They realize that Allah is All-Powerful. They believe that there is no one Stronger and more Compelling than He, and there is no one above His Authority. They believe in the issues of *Rubūbiyyah*, and they do not have an argument against it. So, then this argument is suitable for them - if Allah - the Most Powerful, the Most Dominating, the Most Compelling, the One whose Power and Authority that none can restrict - if He wants something for you, and those you call upon besides Him do not want it, would they be able to prevent what Allah wants for you? The answer is clearly, no. They will not be able to stop what Allah (سُبْحَانَهُ وَتَعَالَى) wanted.

The legislation to debate the people of *shirk* has detail to it, and it should be dealt with thoroughly for another time. But in general, from the conditions: The *ḥaqq* is aided and made clear, and *bāṭil* (falsehood) is neither aided nor sympathized with, or given a platform to be spread.

٤ - وجوب الاعتماد على الله وحده ونفويض الأمور كلها إليه.

4. The obligation of relying entirely upon Allah and trusting Him.

Fourth point: The obligation of reliance upon Allah alone, and to relegate all of the affairs back to Him. From the end of the verse: «Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.»



عَنْ عُمَرَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى رَجُلًا يَدِيهِ حَلَقَةٌ مِنْ صُفْرِ فَقَالَ: «مَا هَذِهِ؟» قَالَ: مِنَ الْوَاهِنَةِ. فَقَالَ: «انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا» رواه أحمد بسندٍ لا بأس به.

'Imrān b. Ḥusayn (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) saw a man wearing a bracelet of brass in his hand. Thereupon, the Prophet (صلى الله عليه وسلم) said to him: «**What is this bracelet for?**» The man replied: "It is because of *al-Wāhinah* (a vein that causes pain in the shoulder and the hand)." Thereupon, the Prophet (صلى الله عليه وسلم) said: «**Take it off, for it will only increase your pain, and if you die wearing it, you will never succeed.**» [Related by Aḥmad].

'Imrān b. Ḥusayn al-Khuza'i: He was a *ṣaḥābī*, the son of another *ṣaḥābī*. He accepted Islam in the year of *Khaybar*, year 7, after *Hijrah*, and he died around the year 52H in Baṣrah.

He allegedly said that the Messenger (صلى الله عليه وسلم) saw a man who had dyed bracelet around his arm. So, the Messenger of Allah (صلى الله عليه وسلم) allegedly said: «**What is this?**» (and in one narration: «**Woe to you! What is this?**») The man said: "This is to heal me from *al-Wāhinah* (disability that makes a person's hands weak)." So, the Messenger of Allah (صلى الله عليه وسلم) allegedly said: «**Take it off, as it would only increase your weakness, and if you were die wearing this, you would never be successful.**»⁶⁴

It was collected by Aḥmad b. Ḥanbal ash-Shaybānī in his *Musnad*, with a chain that the author considered to be *lā ba'sa bihi*. It was also collected by Ibn Ḥib-bān in his *Ṣaḥīḥ*, Ibn Mājah in his *Sunnah*, and al-Ḥākim in his *Mustadrak*. Al-Ḥākim authenticated this *ḥadīth*, and ath-Thahabī, the famous checker of that book, remained silent about this ruling.

It is commonly said that ath-Thahabī agreed to al-Ḥākim's ruling on this *ḥadīth*. However, it should be worded properly that ath-Thahabī did not oppose it, there was nothing said by him concerning it. This is something that is insufficient for the authentication of a *ḥadīth* in light of defects in the chain. We commonly hear that Imam ath-Thahabī approved of, or remained silent upon the rulings of *aḥādīth* which are criticised, but collected and authenticated by al-Ḥākim.

(So, know that) there is additional work done on the *aḥādīth* collected by al-Ḥākim which ath-Thahabī either approved of, or remained silent upon. There is a book called, *Tattabu' Awhām al-Ḥākim alathī Sakata 'alayha ath-Thahabīyyu* (The Mistakes of al-Ḥākim that were Approved of by ath-Thahabī) by one of the late scholars of *ḥadīth*, *Shaykh* Muqbil b. Ḥādī al-Wādī'i. In volume 4, page 341, *Shaykh* Muqbil mentioned that this is a narration from al-Ḥasan al-Baṣrī, who narrates from 'Imrān b. Ḥusayn, and that it has been identified that al-Ḥasan al-Baṣrī never heard from 'Imrān b. Ḥusayn. This makes this *ḥadīth musral* (there is a break in the chain).

There are other researches in *ḥadīth* coming to the same conclusion in the different books of *taḥqīq* available. This is what seems to be correct about the *ḥadīth* - it is not authentic. However, given the possibility that it may be authentic based on the authentication of al-Ḥākim, Ibn Ḥib-bān and others, we will look at the points that the

⁶⁴ Al-Albānī graded it weak due to defects in its transmission. See *ad-Da'īfah* no. 1029 and *Ghāyāt al-Marām* no. 296.

author offers, all under the general statement, "If the *ḥadīth* is authentic, then these eights could be benefited from."

Lessons Drawn from the *Ḥadīth*:

١ - أَنَّ لِبَسَ الْحَلَقَةِ وَغَيْرِهَا لِلْإِعْتَصَامِ بِهَا مِنَ الْأَمْرَاضِ مِنَ الشِّرْكِ.

1. Wearing bracelets and the like for the sake of being safeguarded against diseases is regarded as an act of polytheism.

First point: Wearing bracelets and amulets to protect oneself from sickness is a kind of *shirk*.

٢ - النَّهْيُ عَنِ التَّدَاوِيِّ بِالْحَرَامِ.

2. It is forbidden to use any prohibited material as a treatment.

Second point: The prohibition of seeking a curing through *ḥarām* means.

٣ - إِنْكَارُ الْمُنْكَرِ تَعْلِيمُ الْجَاهِلِ.

3. It is obligatory for the Muslim to deny the evil and teach the ignorant.

Third point: To reject wrong and to teach the ignorant.

٤ - ضَرَرُ الشِّرْكِ فِي الدُّنْيَا وَالْآخِرَةِ.

4. Polytheism has bad consequences both in this life and in the Hereafter.

Fourth point: The harms of *shirk* in both this life and the Hereafter.

٥ - اسْتِفْصَالُ الْمُفْتِيِّ وَاعْتِبَارُ الْمَقَاصِدِ.

5. A *muftī* (Muslim scholar qualified in issuing legal rulings) must perceive the issue in detail before delivering his verdict. He should also take major objectives of the *Shari'ah* (Islamic Law) into account before giving his legal ruling.

Fifth point: The *muftī* who gives the ruling should investigate and ask questions, and he should look into the person's intentions.

٦ - أَنَّ الشِّرْكَ الْأَصْغَرَ أَكْبَرُ الْكِبَائِرِ.

6. Minor polytheism is at the top of the major sins.

Sixth point: The lesser form of *shirk* is from the greatest of major sins.

٧ - أَنَّ الشِّرْكَ لَا يَعْذَرُ فِيهِ بِالْجَهْلِ.

7. Falling into polytheism out of ignorance is by no means excused.

Seventh point: No one is excused from committing *shirk* because of ignorance.

٨ - التعليلُ في الإنكارِ على من فعلَ شيئاً ممن الشركِ؛ لأجلِ التنفيرِ منه.

8. People must strictly oppose the one who commits any act of polytheism so as to make people abhor such a practice.

Eighth point: When you prohibit someone from committing *shirk*, then it should be done in a harsh manner, and this is something that will cause him to be very wary of it in the future.



وَلَهُ عَنْ عَقْبَةَ بْنِ عَامِرٍ مَرْفُوعًا. «مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللَّهُ لَهُ. وَمَنْ تَعَلَّقَ وَدْعَةً فَلَا وَدَعَ اللَّهُ لَهُ» وفي رواية: «مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ».

And he also has a *marfū'* report from 'Uqbah b. 'Āmir:

«If a person uses an amulet, may Allah not fulfill his purpose, and if he uses a shell (as a remedy, or to protect him from the evil eye), may Allah not grant him calmness.»⁶⁵

And in one narration:

«Whoever uses an amulet commits an act of polytheism.»⁶⁶

This is a *marfū' ḥadīth* (a statement that is ascribed to the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).

This narration is also problematic. It has been collected by Imam Aḥmad, Ibn Ḥib-bān in his *Ṣaḥīḥ*, and it was declared authentic by al-Ḥākim in his *Mustadrak*. If we look into the book - do you (now) see the value of this book? And the value of the scholar, Muqbil b. Ḥādī, who wrote this book?. How many times have we referred to it now? (Do you now see) how much we are in need of the knowledge contained therein?

He said, in the chain is Khālīd b. 'Ubayd, who is *majhūl al-'ayn* (he is a person whose credibility or reliability as a narrator is completely unestablished). However, the second narration in this pair is authentic and without problems. And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

Lessons Drawn from the *Ḥadīth*:

١ - أَنَّ تَعَلِيقَ التَّمَائِمِ وَالْوَدْعِ مِنَ الشِّرْكِ.

1. Attaching amulets is an act of polytheism.

First point: Wearing amulets and the like to repel the *'ayn* (evil eye) is a kind of *shirk*.

٢ - أَنَّ مَنْ اعْتَمَدَ عَلَى غَيْرِ اللَّهِ عَامِلَهُ اللَّهُ بِنَقِضِ قَصْدِهِ.

2. Whoever relies on others besides Allah will never attain aim.

Second point: Whoever relies upon other than Allah will be given the opposite of what he is seeking.

٣ - الدَّعَاءُ عَلَى مَنْ عَلَّقَ التَّمَائِمَ وَالْوَدْعَ بِمَا يَفُوتُ عَلَيْهِ مَقْصُودُهُ وَيَعْكَسُ عَلَيْهِ مَرَادُهُ.

3. One may invoke Allaah not to fulfill the purpose of those attaching such amulets.

⁶⁵ Recorded by Ahmad, at-Tabaraani, al-Haakim and others. Al-Haakim graded it *ṣaḥīḥ*, and ad-Dhahabee agreed. Al-Albānī graded it as weak in *al-Da'eefah* no. 1266, *Da'eef al-Jaami' as-Sagheer* no. 5703, due to one of its narrators. However, in *as-Saheehah* no. 492, he brings it after the following wording that mentions *shirk*, also narrated from 'Uqbah.

⁶⁶ Recorded by Ahmad and al-Haakim. Al-Haythamee said that the reporters in Ahmad's chain are trustworthy, and al-Haakim and Al-Albānī graded it *ṣaḥīḥ*. See *as-Saheehah* no. 492.

Third point: A supplication against a person who commits *shirk* to give him the opposite of what he is seeking (based on the first narration).



ولا بن أبي حاتم عن حذيفة: «أنه رأى رجلاً في يده خيط من الحمى فقطعه، وتلا قوله: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ (١٠٦)»

Imam Abī Ḥātim related that Ḥuthayfah (may Allah be pleased with him): «Saw a man wearing a thread around his arm to protect him from *al-Ḥummah*⁶⁷, thereupon, Ḥuthayfah cut it and recited the Qur'anic verse that reads:

«And most of them believe not in Allah except while they associate others with Him.» [Sūrah Yūsuf (12):106]

[Related by Ibn Abī Ḥātim]

Ibn Abī Ḥātim: He is the son of Abū Ḥātim ar-Rāzī 'Abdur-Raḥmān. He had many famous books. Here, he is narrating from Ḥuthayfah in an issue of *tafsīr*. So, we say this *ḥadīth* is likely to be found in his book of *tafsīr*. (He has a famous and early *tafsīr*).

Ibn Abī Ḥātim died in the year 327H. He collected a lot of narrations from the Prophet (ﷺ), the Companions, and the *tābi'īn* in *tafsīr* of the Qur'an. It was relied upon heavily by the early scholars of *tafsīr*, the likes al-Qurtubī and Ibn Kathīr, because it is a source of *tafsīr* with connected chains coming from the late 3rd or early 4th century.

Lessons Drawn from the Narration:

١ - إنكار لبس الخيط لرفع البلاء أو دفعه، وأنه شرك.

1. Wearing threads to remove afflictions or repel them is prohibited, for it is regarded as an act of polytheism.

First point: To reject the idea, and to refute someone who ties a string around his arm to repel harm, for it is *shirk*.

٢ - وجوب إزالة المنكر لمن يقدر على إزالته.

2. It is obligatory to forbid evil and remove it whenever possible.

Second point: The obligation of physically removing an evil thing for those who are able to do that.

٣ - صحه الاستدلال بما نزل في الشرك الأكبر على الشرك الأصغر لشمولة له.

3. It is possible to use Qur'anic verses and Prophetic traditions pertaining to major polytheism to prove the prohibition of acts classified as minor polytheism.

⁶⁷ It likely means to protect him from a scorpion or insect bite.

Third point: The correctness of using verses that have been revealed about major *shirk* to apply to actions of lesser *shirk*. This is since the generality of the phrase "*shirk*" or someone being "*mushirk*" includes both major and lesser forms of *shirk*.

٤ - أَنَّ الْمُشْرِكِينَ يَقْرَأُونَ بِتَوْحِيدِ الرَّبُّوبِيَّةِ وَمَعَ هَذَا هُمْ مُشْرِكُونَ، لِأَنَّهُمْ لَمْ يَخْلَصُوا فِي الْعِبَادَةِ.

4. **Though the polytheists confess *Tawḥīd ar-Rubūbiyyah* (belief in Allah's Lordship), they are deemed polytheists because they worship false deities besides Allah.**

Fourth point: The people of polytheism agree and affirm the Lordship of Allah; they affirm His sole Attribute of creating; and being the Lord of the Creation. They affirm that He is the One who provides, gives sustenance, brings life, and causes death. However, with all of this, they still commit *shirk* because they did not single Him out with their acts of worship. Their affirmation of these Attributes or Actions of Allah - His *Rubūbiyyah* - is not enough for them to be Muslims, rather, they are still considered to be polytheists, because they did not sincerely dedicate their acts of worship to Allah (سُبْحَانَهُ وَتَعَالَى) alone.



The issue of wearing an amulet or a necklace can be understood with the following points:

If a person wears a necklace, and believes that this necklace in of itself brings him benefit or repels harm, then he has committed *shirk akbar* (major *shirk*). He is outside of Islam, even if he claims Islam as his religion.

If he believes that the amulet he is wearing does not protect him or bring him any harm in of itself, yet by wearing it, other than Allah will benefit him or will not bring him any harm, then he has committed *shirk akbar*. He is outside of Islam.

If a person wears an amulet around his neck, and he believes Allah will protect him or that Allah will repel harm through the usage of this amulet, then we say he has committed *shirk asgar*. He has committed an act of *shirk* that was mentioned by Ḥuthayfah, as understood by the 'ulāma like our Shaykh Ṣāliḥ b. al-Fawzān. This is because of the generality of the statement of the Messenger (ﷺ), that wearing it itself without considering what the intention or purpose of the wearer is, is at least *shirk asgar*.

There is an issue that some of the *Salaf* differed in: They say that (it is permissible or acceptable) if a person were to hang Qur'an or *du'ā* (that requested the help or protection of Allah) around his neck. But these are mistakes and errors from some of the scholars. We say, in this case: The person who has the proper understanding of *tawḥīd* has no need to tie anything, Qur'an or otherwise, whether it is around his neck, his children's neck, his riding beast, or his car. He does not hang anything on himself, his children, his riding beast or his automobile. He does not place messages in his suitcase when he travels, saying: "O Allah! Protect me." He uses no medium other than the obedience to Allah, his relationship with Allah, and his sincere calling upon Allah. If he wants to be protected, he asks Allah to protect him.

Allah (سُبْحَانَهُ وَتَعَالَى) has told His Messenger (ﷺ) to convey to us:

﴿قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾ (38)

«Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.» [Sūrah az-Zumar (39):38]

Having said that, the general body of scholars consider (this act of wearing the Qur'an or any *du'ā* as an amulet around the neck) as an innovation, and it is feared that it is not exempted from the general words of the Messenger (ﷺ):

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

«Whoever uses an amulet commits an act of polytheism.»

We ask Allah (سُبْحَانَهُ وَتَعَالَى) for safety.



Important Points & Additional Commentary by Imam as-Sa'di⁶⁸, may Allah have mercy on him:

1. The danger of wearing bracelets and cords and similar items;
2. That if the wearer dies with it on he will not succeed. This supports the statement of the companions, that minor shirk is worse than major sins;
3. That ignorance is not an excuse for this;
4. That it will not bring any benefit in this life, only harm, since he (ﷺ) said: «**It will only increase your weakness.**»
5. The harsh rebuke of whoever does something like this;
6. It explains that when someone wears one of these things he becomes entrusted to it;
7. The explanation that someone who wears a charm has committed *shirk*;
8. The explanation that wearing a cord for fever is the same;
9. Ḥuthayfah's recitation of the *āyah* proves that the companions used to quote aayat about major *shirk* as proof against minor *shirk*, as Ibn 'Abbās did with the *āyah* of *al-Baqarah*;
10. That wearing a shell for protection against the evil eye falls into the same category;
11. Supplicating against the one who wears a charm, that Allah does not give him protection, and for the one who wears a shell, "may Allah not protection him," means "may Allah abandon him."

Imam as-Sa'di commented:

The understanding of this chapter depends upon awareness of the rules for understanding means [i.e. antidotes or treatments etc]. In order to clarify this point, it is necessary for the worshipper to be aware of three regulations regarding means;

1. That he does not assign abilities to them except those confirmed legislatively or those that they are potentially capable of.
2. That the worshipper does not depend upon them, rather he depends upon the one who gives them their abilities and makes them work, using only the lawful types of means with the objective of benefitting from them.
3. That he knows that no matter what the strengths or abilities of the means are, they still depend upon Allah's decree and His will, there is no escape for them from that.

So Allah (سُبْحَانَهُ وَتَعَالَى) makes them effective as He wills. If He wills, He sustains their effectiveness so the worshippers can use them. By this, they are aware of the completeness of His wisdom since it is He that regulates the cause and the effects, and they know that if He wills otherwise then it will be as He wills. So the worshippers have not depended upon the means, since they are aware of His complete control, and that the unrestricted right of disposal and the unrestricted right of effectiveness is solely Allah's. This is what is obligatory upon the worshipper in his thinking and behaviour regarding every type of means.

⁶⁸ 'Abdur-Rahmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāsid at-Tawhīd Sharḥ-Kitāb at-Tawhīd*

When this is known, then it is realized that if someone wears a bracelet or a cord or anything else with the aim of removing afflictions after they occur, or as a defence against them, then he has committed *shirk*. If he thinks that this is the thing that defends and the thing that relieves, then this is major *shirk*. And if he believes that it has some share with Allah in creating and originating, then it is *shirk* in *rubūbiyyah*. And it is *shirk* in *'ubūdiyyah* as much as he submits himself to that and his heart depends upon it, hoping and expecting it to bring him benefit. If he believes that Allah alone is the reliever and the protector, but that the means does not possess the ability to protect against ailments, then he has given it abilities beyond the abilities that legislation permits, or those that are possible for it. In this case, what he has done is unlawful and delusional from the perspective of the *sharī'ah*, as well as the perspective of possibility.

As for the *sharī'ah*, it has in fact issued a severe prohibition against these things, and that which it prohibits cannot be beneficial.

As for possibility, then these things are not among those conventional means, nor the non-conventional means, that lead to the result intended. Nor are they among the permissible beneficial antidotes.

It is for this reason that it falls into the category of a means leading to *shirk*, especially if the heart relies upon it for such result. Such reliance is a type of *shirk* and a road leading to it.

So when these things are not among the means of the *sharī'ah* that have been legislated upon the tongue of His Prophet which earn Allah's pleasure and rewards, nor among those potential means - those that are known or considered to give some benefit - then because the heart has such dependence upon it, hoping for its benefit, then it is necessary for the believer to avoid them to complete his faith and *tawhīd*. When his *tawhīd* is complete, his heart will not depend upon it to give him benefit. This also contradicts reason since he would have relied upon something that was not worthy of dependence nor capable of providing any benefit whatsoever, rather it only causes harm.

The *sharī'ah* is built upon perfecting the religion of the creatures by eliminating the idols and dependence upon creatures, and upon perfecting their reason by eliminating fallacies and superstitions, and endeavoring in matters that promote healthy reason, to purify the souls, strengthening them on all fronts, whether in their religion or in their worldly life. And Allah knows best.



Chapter Eight

بَابُ
مَا جَاءَ فِي الرُّقَى وَالتَّمَائِمِ

Chapter
Ruqyā and Amulets

فِي الصَّحِيحِ عَنْ أَبِي بَشِيرٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَأَرْسَلَ رَسُولًا: «أَنْ لَا يَبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ أَوْ قِلَادَةٌ إِلَّا قُطِعَتْ»

It is reported in the *Ṣaḥīḥ*, from Abū Bashīr al-Anṣārī (رضي الله عنه):

That he was with Allah's Messenger (صلى الله عليه وسلم) during some of his travels. So he dispatched someone with the directive that he should not leave any camel's neck with a charmed necklace - or - any necklace, without breaking it.⁶⁹

Ruqāh is the plural of *ruqyā*. *Ruqyā* is the reading of some phrases to heal oneself, and as discussed previously, it is either *shar'iyyah* (permissible) or *gayru-shar'iyyah* (impermissible) based on the kind of *ruqyā* that it is. The *ruqyā* that is seeking a cure from Allah (سُبْحَانَهُ وَتَعَالَى) alone with clear and understandable phrases of *tawḥīd* directed to Him alone without any intermediaries is the *ruqyā* that is *ruqyā shar'iyyah* (permissible *ruqyā*). And the *ruqyās*, on the other hand, that are the murmuring of phrases not understood or the *ruqyā* that are requested from other than Allah or done with a practice that contradicts the practice of the Messenger of Allah (صلى الله عليه وسلم) are the types of *ruqyā mamnū'ah gayru-shar'iyyah* (impermissible *ruqyās*). They are contradictory to the legislation of Allah.

Tamā'im is the plural of *tamīmah*. This word has been mentioned in a few *aḥādīth*, from them:

The Prophet (صلى الله عليه وسلم) said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

«Whoever uses an amulet commits an act of polytheism.»



⁶⁹ Reported by al-Bukhārī no. 3005 and Muslim no. 2115.

Abū Bashīr al-Anṣārī (رضي الله عنه): He is a *ṣaḥābī* known as Abū Bashīr, who fought in the Battle of Khandaq and those after it. He died in the year 60H.

He said: «I was with the Messenger of Allah (ﷺ) during some of his journeys. The Messenger of Allah (ﷺ) sent a messenger to the people.»

The *rasūl* (messenger) is one who is dispatched. Here, it does not mean a messenger from Allah. Rather, it means: someone sent to warn the people with a specific warning.

«....it is not permissible for there to remain around the neck of any riding beast, a necklace made from a bow string, or any kind of necklace, except that they are to be cut off.»

The *ḥadīth* says:

«قِلَادَةٌ مِنْ وَتَرٍ أَوْ قِلَادَةٌ»

«...a necklace made of bow string or any necklace.»

This *ḥadīth* is collected in *Ṣaḥīḥ al-Bukhārī* and *Muslim*.

Some scholars have said that this is *shakkun minar-rāwī* - the narrator, either Abū Bashīr, or those who narrated the *ḥadīth* from him somewhere along the line in the chain, may have been doubtful about the wording. So, they narrated it carefully by saying, «...a necklace made of bow string» **or** maybe just «...any necklace.» During their time, it was the case that things hung around the necks of animals - but you would not call them necklaces for animals they were made of bowstrings. So, he was not sure if that was from the wording of the Messenger (ﷺ) or the wording of the *ḥadīth* or if it was added for understanding. So he narrated them both ways and said, «...a necklace made of bowstring **or** anything hung around the neck.»

The Prophet (ﷺ) here, showed his attention on issues that lead to *shirk*. He made a general ruling and he did not ask the people why they had strings around the necks of their animals, rather, he asked that each and every string tied around the neck of any of their riding beast be removed.

Lessons Drawn from the *Ḥadīth*:

١ - أَنْ تَعْلِقَ الْأَوْتَارَ - لدفع الآفات - في حكم التمايم في التحريم.

1. Attaching strings to animals in order to repel harm is as prohibited as attaching amulets.

First point: Hanging bowstrings or necklaces around animals to repel some kind of calamities (e.g. to make your trip safe, etc) has the same ruling as a amulet. It is impermissible.

٢ - إزاله المنكر.

2. It is obligatory to remove evil whenever possible.

Second point: The person responsible for the people must forbid them from their evil. This *ḥadīth* also indicates the generality of forbidding an evil thing.

٣ - تبليغ الناس ما يَصُونُ عقيدتهم

3. **People must be warned against all forms of polytheism so that their true belief may be properly maintained.**

Third point: To convey to the people that which will protect their proper implementation of *tawḥīd*, even if some people were merely hanging a string around their riding beasts necks out of custom without any motivation behind it. It was the practice of the people of *shirk*, so it was prevented in a general way without asking 'why' to some, rather all of the strings should be cut off.



وَعَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكَ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ

Ibn Mas'ūd (رضي الله عنه) narrated:

I heard the Messenger (صلى الله عليه وسلم) saying: «*Ruqyā, charms, and tiwalah (a kind of magic used to make a woman love her husband) is an act of polytheism.*»⁷⁰

This *ḥadīth* was collected by the two Imams Aḥmad b. Ḥanbal and Abū Dāwūd as-Sijistānī in the *Musnad* of Aḥmad and the *Sunan* of Abī Dāwūd. It was also collected by others like Ibn Mājah and al-Ḥākim in his *Mustadrak*, and he considered it to be authentic.

This was studied in detail by the scholar of *ḥadīth*, Shaykh Muḥammad Nāṣirud-Dīn al-Albānī in his book *Silsilatul-Aḥādīth as-Ṣaḥīḥah* no. 331.

Lessons Drawn from the *Ḥadīth*:

١ - الْحَثُّ عَلَى صِيَانَةِ الْعَقِيدَةِ عَمَّا يَخْلُ بِهَا وَإِنْ كَانَ يَتَعَاطَاهُ كَثِيرٌ مِنَ النَّاسِ.

First point: An encouragement to do things that will protect the 'aqidah of the people from everything that could possibly affect it negatively, even if you have to oppose the majority.

٢ - تَحْرِيمُ اسْتِعْمَالِ هَذِهِ الْأَشْيَاءِ الْمَذْكُورَةِ فِيهِ.

2. It is impermissible to seek the help of amulets, incantations, or *tiwalahs*.

Second point: The prohibition of using the things mentioned in this *ḥadīth*: *ruqyās*, *tamā'im* (talismans and amulets) and *tiwalahs* (love potions).

For a further and rather important elaboration: As mentioned, *ruqyās* are permissible or impermissible. Some of the scholars said that *ruqyās* are generally impermissible because of this text:

«إِنَّ الرُّقَى شِرْكٌ»

«*Ruqyās are shirk*»

The only ones that are not *shirk* are the ones established by authentic evidence from the Messenger (صلى الله عليه وسلم), such as the *ruqyah* done with the Qur'an (i.e. *Sūrah al-Fātiḥah* or any *sūrah*), the audible and clear *ruqyā*, and the kind that the Messenger (صلى الله عليه وسلم) used to use, such as *du'ā* - calling upon and seeking from Allah alone. This *ruqyā* from *tawḥīd* is exempted from the generality of the impermissibility of *ruqyās*. This is the same as saying there are impermissible *ruqyās* and permissible *ruqyās* so long as the permissible *ruqyaas* takes the same description as the exemption in the first opinion from the generality of *ruqyās* being prohibited. Either case, *ruqyās* in violations to our *tawḥīd* are prohibited. They are against our legislation, as are amulets and love potions.

⁷⁰ Related by Aḥmad no. 1/381 and Abū Dāwūd no. 3883. It is also recorded by Ibn Mājah, Ibn Ḥib-bān, and al-Ḥākim who graded it *Ṣaḥīḥ* and ath-Thahabī agreed. See *aṣ-Ṣaḥīḥah* no.331.

Tiwalah (love potions) come under the generality of *as-sihr* (magic). It will be discussed (in the forthcoming lessons), *in shā' Allāh*.

٣ - أَنَّ هَذِهِ الثَّلَاثَ الْمَذْكُورَةَ شِرْكٌ مِنْ غَيْرِ اسْتِثْنَاءٍ.

Third point: These three mentioned in the *ḥadīth* are *shirk* with no exception. Here, we say: it is important to study the books of the scholars, either directly from them or at least with a student of knowledge, who is able to identify a mistake or a generality that must be understood in context. This is because in this case, if you (read) this phrase from *Shaykh* Ṣāliḥ b. al-Fawzān without proper understanding, you would misunderstand it. He said that the *ruqyā*, *tamīmah*, and *tiwalah* are *shirk* with no exception. This statement is somewhat blanket, and, in other statements of his, the *Shaykh* clearly distinguishes between permissible *ruqyā* and impermissible *ruqyā*. He did not mean to say that *ruqyās* of all types are totally impermissible, unless you say that he meant except that which is established in the authentic evidences. However, his statement here " مِنْ غَيْرِ اسْتِثْنَاءٍ " (without any exception) causes a person to believe that he meant there are no such things as permissible *ruqyās*. And this is not correct as you will see from the words of the author of *Kitāb at-Tawḥīd* himself.



التَّمَائِمُ: شَيْءٌ يُعَلَّقُ عَلَى الْأَوْلَادِ مِنَ الْعَيْنِ. لَكِنْ إِذَا كَانَ الْمَعْلُوقُ مِنَ الْقُرْآنِ فَرَحَّصَ فِيهِ بَعْضُ السَّلَفِ وَبَعْضُهُمْ لَمْ يُرَحِّصْ يُرَحِّصْ فِيهِ، وَيَجْعَلُهُ مِنَ الْمُنْهَيِّ عَنْهُ. مِنْهُمْ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ.

وَالرُّقَى: هِيَ الَّتِي تُسَمَّى الْعَزَائِمُ. وَخَصَّ مِنْهُ الدَّلِيلُ مَا خَلَا مِنَ الشِّرْكِ. فَقَدْ رَحَّصَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَيْنِ وَالْمَةِ. وَالتَّوَلَّةُ: شَيْءٌ يَصْنَعُونَهُ بِزَعْمٍ أَنَّهُ يُحِبُّ الْمَرْأَةَ إِلَى زَوْجِهَا وَالرَّجُلَ إِلَى امْرَأَتِهِ.

Tamā'im (charms) are things that were put on children to ward off the evil eye. Some of the *salaf* made an exception for it if it contained something from the Qur'an, while others did not, they still considered it among the prohibited, among the latter was Ibn Mas'ūd, may Allah be pleased with him.

Ruqyā is that which is known as '*azā'im* [incantation], if it is proven to be free of *shirk*, then Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) permitted it in the case of the evil eye and for poisonous stings.

Tiwalah is something that they did with the claim that it makes a woman more loved by her husband, or vice versa.

Tamā'im are things that are hung around children's necks to keep them from being affected by the evil eye. However, if that which you hung around your child's neck was something from the Qur'an, then some of the *salaf* allowed that, while some others of the *Salaf* did not allow it and considered it from the impermissible use of *Tamā'im*. From these *salaf* who did not allow it was 'Abdullāh b. Mas'ūd (رضي الله عنه).

Pay attention: Why did we just mention 'Abdullāh b. Mas'ūd? Who is he in relation to the issue of *Ruqyās*? He is the narrator of the *ḥadīth* that has just preceded:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَّةَ شِرْكٌ»

Ibn Mas'ūd (رضي الله عنه) narrated:

I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: «Using (illegal) incantations, amulets, or *tiwalah* (a kind of magic used to make a woman love her husband) is an act of polytheism.»

So, his understanding was that the prohibition also included hanging something of the Qur'an around the neck of a person.

Ruqyās have also been called '*azā'im*. And evidence has exempted any type of *ruqyā* that does not contain *shirk* from this general prohibition,⁷¹ as the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has exempted doing a *ruqyā* in two cases: from a scorpion bite and from the evil eye.

So, this indicates that when the author brought this *ḥadīth*, he not only intended to show the prohibition of amulets and love potions, but to also show the prohibition of *ruqyās* that are not from the permitted or legislated type.

⁷¹ Meaning, a *ruqyā* founded upon *tawhīd* has been exempted from this general prohibition.

As for love potions, people believe that it is going to make a woman love her husband or make a man love his wife. This is a kind of magic as was mentioned, and we will discuss it further as the lessons go on, *in shā' Allāh*.

Conclusion:

١ - أَنَّ الرقية تنقسم إلى قسمين: قسم مشروع وقسم ممنوع: فالمشروع ما خلا من الشرك، والممنوع ما كان فيه شرك.

1. **Legal incantation may be held permissible or prohibited. To become permissible, a legal incantation must be free of any form, act or conviction entailing polytheism. If it is contaminated by any act of polytheism, it will be rendered prohibited.**

First point: *Ruqyās* are of two categories: one kind that is legislated and thus permissible, and another that is impermissible. So, the legislated kind is that which has absolutely no *shirk* in it. The impermissible kind has some form of *shirk* in it.

٢ - أَنَّ التمايم تنقسم إلى قسمين:

قسم ممنوع بالإجماع: وهو ما كان يشتمل على شرك، وقسم مختلف فيه وهو ما كان من القرآن. قيل: إنه جائز، وقيل: إنه ممنوع، والصحيح أنه ممنوع سداً للذريعة وصيانة للقرآن.

2. **Amulet is absolutely prohibited if it contains any spell or charm entailing polytheism according to the consensus of Muslim scholars. Scholars, however, differed on the amulet containing passages of the Qur'an: While some permitted it, others forbade it. The sound view is that it is forbidden lest its use should open further avenues of innovative acts of worship. It is similarly rendered prohibited for the sake of securing the Qur'an from all innovative practices.**

Second point: *Tamā'im* (amulets or necklaces worn for protection) are of two types: one type that is impermissible according to the consensus of all of the scholars. It is the type that contains some form of *shirk*. There is another kind of amulet that is differed over: it is an amulet or necklace that contains Qur'an verses. While it has been said from the *salaf* (this differing goes back to some of the companions and the *Tābi'in*) that it is permissible, others of the companions and *Tābi'in* said that it is restricted and impermissible.

That which is correct about this issue of differing, and that which is most appropriate for us to follow is that it is impermissible to hang an amulet that consists of the Qur'an. This is to keep away from falling into the actions of the *mushrikīn* and to protect the Qur'an; the Qur'an is not jewellery, it is not to be made to hang around the necks of children. It was revealed as guidance and not as decoration.

٣ - التولة ممنوعة من غير خلاف، لأنها نوع من السحر.

3. **According to the unanimous agreement of Muslim scholars, *tiwalah* is forbidden because it is classified as a form of sorcery.**

Third point: Love potions are impermissible and there is no scholarly differing in this issue because it is a form of magic.



وَعَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ مَرْفُوعاً: «مَنْ تَعَلَّقَ شَيْئاً وَكَلَّ إِلَيْهِ» رواه أحمد والترمذي

And from 'Abdullāh b. 'Ukaym (رضي الله عنه) narrated, as a *marfū' ḥadīth*, that the Prophet (صلى الله عليه وسلم) said:

If anyone wears anything (like an amulet) (believing that it brings good or repels evil), **Allah will leave him to such a thing he attached himself to.**⁷²

'Abdullāh b. 'Ukaym was Abū Ma'bad al-Juhānī.

He said in a *ḥadīth* which he relates from the Messenger (صلى الله عليه وسلم):

«Whoever hangs something (and he becomes connected to it, relying on it for protection)...

This is the meaning of " تَعَلَّقَ " ('*alaqahu wa tallaqa bihi* - he hung it and kept himself connected to it). Meaning: He put his hopes in the thing protecting him.

«...whoever did that, he will be left to that amulet.»

This *ḥadīth* was collected by Aḥmad and at-Tirmithī, the two Imams of *ḥadīth*.

An important point about authenticity: 'Abdullāh b. 'Ukaym met the Messenger (صلى الله عليه وسلم) and accepted Islam in his time, but he did not narrate any *ḥadīth* directly from the Messenger (صلى الله عليه وسلم). So this *ḥadīth* here, is understood to be *mursal*, however, *mursal aṣ-ṣaḥābī*. What does that mean? It is a *mursal* that a companion narrates. So, a companion like 'Abdullāh b. 'Ukaym, who is considered a *ṣaḥābī*, but did not have any narrations nor did he hear from the Messenger (صلى الله عليه وسلم) - his narrations are acceptable openly because he only narrates from other companions. So, he would have only heard this from another companion. And not knowing who the companion between him and the Messenger (صلى الله عليه وسلم) was would not affect our belief in the correctness of the narration as is the understanding of the scholars of *ḥadīth*. They say that (*mursal aṣ-ṣaḥābī ḥujjatun*) the narration of a companion who has a middle person between him and the Prophet (صلى الله عليه وسلم) is acceptable as a proof.

Lessons Drawn from the *Ḥadīth*:

١ - النَّهْيُ عَنِ التَّعَلُّقِ بِغَيْرِ اللَّهِ.

1. It is prohibited to attach oneself to any object besides Allah.

First point: The prohibition of being reliant upon other than Allah.

٢ - وَجُوبُ التَّعَلُّقِ بِاللَّهِ فِي جَمِيعِ الْأُمُورِ.

2. A Muslim must exclusively rely on Allah for accomplishing all his deeds.

⁷² Reported by Aḥmad in *al-Musnad* no. 4/211 and at-Tirmithī no. 2073. It was also recorded by al-Ḥākim. There is some discussion about its authenticity. Al-Albānī graded it *ḥasan* in *Ghāyatul-Marām* no. 297 due to a *ṣaḥīḥ mursal* report from al-Ḥasan, as well as a weak *marfū'* report via al-Ḥasan through Abū Hurayrah.

Second point: The obligation of being reliant upon Allah alone, hopeful in Him in all affairs.

٣ - بيانُ مضرةِ الشركِ وسوءِ عاقبتهِ.

3. Falling into polytheism incurs great harm and bad consequences.

Third point: The clarification about the harm of *shirk* and its evil outcomes.

٤ - أنَّ الجزاءَ مِنْ جنسِ العملِ.

4. Rewards are always proportionate to deeds.

Fourth point: The recompense is of the same type of the action; if it is a good deed, the reward is good, and of the same nature; if it is a bad action, the punishment will be bad and of the same nature. So, when a person places his hope and connects himself to an amulet, that will be his saviour. It will be made to be that which protects him, but it will not be able to protect him. It will not be able to do anything for him. So, that is the punishment for his crime of being hopeful and reliant upon that what cannot help him or harm him. He will be left to it. There are also other texts which establish this principle, such as:

- Preserve the limits of Allah, and He will preserve you.
- Aid Allah, and He will aid you.

These are examples from *jins al-'amal* (recompense of a deed will be similar to the deed itself).

٥ - أنَّ نتيجةَ العملِ ترجعُ إلى العاَمِلِ خيراً أو شراً

Fifth point: The end result of any action returns to the one who does it, whether it is good or bad. When you do something good, goodness will return to you. If you do something evil, evil will return to you.



وَرَوَى الْإِمَامُ أَحْمَدُ عَنْ رُوَيْفِعٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا رُوَيْفِعُ، لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ حَيْثَهُ أَوْ تَقَلَّدَ وَتَرَأً أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ»

Imam Aḥmad reported from Ruwayfi' (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) said: «O Ruwayfi! Perhaps you will live a long life (in another narration «after my death»). So tell the people: Whoever ties his beard or wears a string round his neck, or cleans himself with animal dung, or bones, then surely Muḥammad is innocent of him.»⁷³

Imam Aḥmad narrated this *ḥadīth* and collected it in his *Musnad* with the chain to Ruwayfi'. Ruwayfi' was a companion who died in the year 56H (may Allah be pleased with him). He narrated that the Prophet (صلى الله عليه وسلم) said to him:

«O Ruwayfi! Perhaps you will live for a long time (in one narration «after my death»). So inform the people: Whoever twists ties his beards or hangs a bowstring⁷⁴ around his neck,⁷⁵ or he makes *istinjā'* (purification) with animal dung, or bones,⁷⁶ then surely Muḥammad (صلى الله عليه وسلم) is free of him. (In one narration collected by Imam Aḥmad «he has freed himself from what Allah (سُبْحَانَهُ وَتَعَالَى) revealed to Muḥammad (صلى الله عليه وسلم).»

There is some controversy about the authenticity of this narration. It is based on the idea that the *ḥadīth* has been narrated by Shaybān b. 'Umayyah who narrates this *ḥadīth* from Ruwayfi'. Shaybān b. 'Umayyah al-Qitbānī was *majhool*, yet there is a narration that has been reported from Shuyaym b. Baytān. Shuyaym (*thiqā*) was a narrator from Ruwayfi', and he said that he heard this *ḥadīth* directly from Ruwayfi'. This is collected by Imam an-Nasā'ī in his *Mujtaba* (i.e. *Sunan an-Nasā'ī* no. 5067). Some scholars like *Shaykh* Muḥammad Nāsirud-Dīn al-Albānī and others said that because of this second narration, the *ḥadīth* chain is authentic. However, other scholars have criticized the *ḥadīth* from the angle of Shuyaym's narration since it comes in two different ways. Shuyaym narrates it from Ruwayfi' in some reports and from Shaybān from Ruwayfi' in others (i.e. with Shaybān between him and Ruwayfi').

It is very possible that the correct narration is Shuyaym narrating the *ḥadīth* from Shaybān, and if this is the case, then the *isnād* (chain of the *ḥadīth*) is only one chain, and we cannot find any support for it. However, I am not able to decide right now, so I will leave you with this: some noteworthy scholars have called it authentic, from amongst them *Shaykh* Muḥammad Nāsirud-Dīn al-Albānī.

Others have pointed that there is some differing in the narration of Shuyaym and it needs to be investigated, since it is feared that Shuyaym narrates from Shaybān himself. But we will trust that the author has collected an

⁷³ Reported by Aḥmad in *al-Musnad* no. 4/108-109 and Abū Dāwūd no. 36, about whose chain an-Nasā'ī said, "This is good," and whose chain was labeled *ḥasan* by an-Nawawī and *ṣaḥīḥ* by others including *Shaykh* al-Albānī in *Ṣaḥīḥ al-Jāmi'* no. 7910.

⁷⁴ Meaning: a talisman.

⁷⁵ or around the neck of his family or his riding animal

⁷⁶ For example, you are out camping or in the wild...and you are looking for something to clean yourself with, and you find a hardened stool - you might not use it nor may you use a bone.

authentic *ḥadīth*, and we will also trust in the likes of the great *muḥaddith* Shaykh al-Albānī in affirming the authenticity of the narration, until detailed research can be performed on its chain.

Lessons Drawn from the *Ḥadīth*:

١ - عَلَّمَ مِنْ أَعْلَامِ النُّبُوَّةِ، فَإِنَّ رُوَيْفَعًا طَالَتْ حَيَاتُهُ إِلَى سَنَةِ ٥٦ هـ.

1. This *ḥadīth* is a proof of Muḥammad's prophet-hood. The Prophet (ﷺ) foretold that Ruwayfi' would lead a long life. He had a long lifespan and died in 56 A.H.

First point: It is a true prophecy from the Messenger of Allah (ﷺ). He foretold that Ruwayfi' would live a long time after him. He lived for about 46 years after the Messenger of Allah (ﷺ) and he died in the year 56.

٢ - وَجُوبُ إِخْبَارِ النَّاسِ بِمَا أُمُّرُوا بِهِ وَنُهُوا عَنْهُ مِمَّا يَجِبُ فَعْلُهُ أَوْ تَرْكُهُ.

2. People should be fully informed about the legal duties and the prohibitions with which they must comply.

Second point: It is obligatory to inform the people about that which they have been ordered to do as a religious obligation, or which they have been prohibited from as a legislated limit in Islam.

٣ - مَشْرُوعِيَّةُ إِكْرَامِ الْحَيَةِ وَإِعْفَائِهَا وَتَحْرِيمُ الْعَبَثِ بِهِمْ بِحَلْقٍ أَوْ قَصٍّ أَوْ عَقْدٍ أَوْ تَجْعِيدٍ أَوْ غَيْرِ ذَلِكَ.

3. It is permissible to honour one's beard and let it grow, whereas shaving, cutting, twisting or even curling it is prohibited.

Third point: The legislation of honouring one's beard, growing it, and considering it from ones religion, and having respect and reverence for it. He is not allowed to play with it by shaving, trimming or tying it into knots, or braiding it and the like.

٤ - تَحْرِيمُ اتِّخَاذِ الْقَلَادَةِ لِدَفْعِ الْمَحْذُورِ، وَأَنَّهُ شُرْكٌ.

4. Wearing a necklace to repel harm is prohibited, as it is an act of polytheism.

Fourth point: It is prohibited to wear amulets to protect oneself from some type of danger, since it is an action of *shirk*.

٥ - تَحْرِيمُ الاسْتِنْجَاءِ بِالرُّوثِ وَالْعَظْمِ.

5. Cleansing oneself with animal dung or bone is prohibited.

Fifth point: The prohibition of using bones or animal dung for purification.

In the wording of the Messenger (ﷺ):

أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ

«or cleans himself with animal dung...»

When compared to the word *istijmār*, *istijnā'* typically refers to the usage of water to clean oneself, while *istijmār* typically refers to the usage of other than water (e.g. toilet paper, leaves or solid things) to clean oneself. However, here, the Messenger says:

اسْتَنْجَى

«to make *istijnā'* with animal dung.»

Istijnā' can be used as a phrase to refer to both, the use of water, or its replacement, i.e. paper or leaves, etc.

٦ - أَنَّ هَذِهِ الْجَرَائِمَ الْمَذْكُورَةَ مِنَ الْكِبَائِرِ .

6. The aforementioned prohibitions are classified as major sins.

Sixth point: These types of crimes mentioned in this *ḥadīth*, are from the major sins in Islam. This is understood from the phrase «**then surely, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is innocent of him.**»

As a principle, if a text comes where the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) frees himself from a person who does an action, the first thing that every Muslim must realize is that it is very serious. Can you imagine the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) seeing you do an action, and he is so disgusted with you, that he says «**I am free from him**»?! The natural reaction of a person hearing about this stance of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is: "This is serious!" And his statement: "This is serious!" is a natural understanding of that issue, and it is what the scholars allow themselves to understand and explain as the text referring to a major sin. This is not an average sin being referred to here. Rather, any sin where the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) declares himself free from the doer, it is obviously considered a much more serious crime, and something to pay extra attention to. So beware! And know that tying your beard into knots is a major sin, and hanging an amulet around yourself or someone else, is a major sin and *shirk*. And making *istijnā'* with animal dung or bones is a major sin. Whoever does them, then surely Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has declared himself free of him.



وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسَانٍ كَانَ كَعَدْلِ رَقَبَةٍ». [رواه وكيع]. وَلَهُ عَنْ إِبْرَاهِيمَ: كَانُوا يَكْرَهُونَ التَّمَائِمَ كُلَّهَا مِنَ الْقُرْآنِ وَغَيْرِ الْقُرْآنِ.

From Sa'id b. Jubayr who said:

«Whoever removes an amulet by a man he will be rewarded as if he has emancipated a slave.»
[Reported by Waki']

Waki' also reported that Ibrāhīm said:

«They (the followers of 'Abdullāh b. Mas'ūd) disliked all forms of amulets; whether they consisted of passages from the Qur'an or not.»

The first report has been narrated by Sa'id b. Jubayr, the great Imam of the *tābi'īn*. He met a great number of the companions, and he was killed by al-Ḥajjāj, and he had not even reached the age of 50. He is considered to be a *thiqah* (an extremely reliable narrator) from the Imams of the second generation, and he lived in Kufah.

He said: «Whoever cuts off an amulet from another person, his reward shall be comparable to the one who has freed a slave.»

Waki' b. al-Jarrāh ar-Ru.āsī⁷⁷, the great Imam, has narrated this *ḥadīth*. He died in the year 197. He reported this *ḥadīth* in one of his books. He authored many books, many of which have not reached us. They were early books written in the second century, slightly before or during the time of Imam ash-Shāfi'ī. He had a number of books like *az-Zuhd* and others, and this narration is collected in that book.

In the books of *muṣṭalah*, the statement of a companion is called *mawqūf* and the statement of a *tābi'ī* is called *maqṭū'*. It refers to a report narrated that stops at the *tābi'ī*. He does not narrate it from a companion and he does not narrate it from the Messenger (ﷺ). When a *tābi'ī* narrates something from the Prophet (ﷺ), it is called *mursal*.

In this narration, it is the statement of Sa'id b. Jubayr. So it be considered *mursal* or *marfū' ḥukman*? Can it be considered something that he ascribed to the Prophet (ﷺ)? Because it mentions the reward or the equivalence of a good deed. Legislated reward and punishments only come from the revelation sent to Muḥammad (ﷺ). So, can Sa'id b. Jubayr speak about an issue like this, unless it is something that he is narrated from the Prophet (ﷺ)? If we say that it has *ḥukm ar-raf* (it is considered like a *ḥadīth* which he narrates from the Messenger (ﷺ)), then the chain would be weak, because he is not a companion, but a *tābi'ī*, and he has left out mention of the one he narrates this *ḥadīth* from. He left out another *tābi'ī* or *ṣaḥābī* from the chain, and so it is not acceptable as a *ḥadīth* from the Messenger (ﷺ). However, it is very possible that this does not have to be something from the revelation. It does not have to be something that Sa'id narrates as a *ḥadīth* from the Prophet (ﷺ), but in his estimation, taking off an amulet from someone is like freeing a slave.

⁷⁷ Waki' is Ibn al-Jarrāh b. Waki' al-Kufi, a trustworthy Imam and author of among others *al-Jāmi'*. Imam Aḥmad and others from this time reported from him. He died in the year 197H.

What is his angle here? It is very likely that his angle can be related to the *ḥadīth* of 'Abdullāh b. 'Ukaym:

«مَنْ تَعَلَّقَ شَيْئاً وَكَلَّ إِلَيْهِ»

«If anyone wears anything (like an amulet) (believing that it brings good or repels evil), Allah will leave him to such a thing he attached himself to.»

From this, we understand that if someone is left to the protection of a piece of string, how could it benefit him? How could it be of any avail? How could it repel danger? How could it bring him any good? If the servant turns away from Allah and turns to an amulet and begins to trust in and rely upon it, as a punishment, Allah (سُبْحَانَهُ وَتَعَالَى) will turn away from him. And Allah (سُبْحَانَهُ وَتَعَالَى) will allow him to be left to the trust of that that piece of string that will neither avail him nor harm him at all.

«Allah will leave him to such a thing...» Meaning: Allah will not aid him and He will not protect him as a punishment for his actions.

So, Sa'id is saying: «Whoever breaks that amulet from another person (and teaches him to rely upon Allah alone).» Otherwise, it could be understood as simply breaking an amulet off another person, yet this person remains attached to the amulet, so he repairs it and places it on his neck. As a result, nothing has been accomplished, so the meaning is: «Whoever breaks the amulet off the neck of another person (along with redirecting his focus and reliance to Allah alone), then it will be as though he has emancipated a slave.»

In fact, it would be better than freeing a slave, for he has guided someone away from *shirk*, to Islam and to the proper implementation of *tawḥīd*.

Sahl b. Sa'd narrated from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said:

«فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ خُمْرِ النَّعَمِ»

«By Allah, if a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels (the Arabs' most precious possessions).»

So, guiding a person to *tawḥīd* and away from *shirk* (which is the best type of guidance) is better for you than everything that this whole world contains of worldly possessions.

This is Sa'id b. Jubayr's possible angle for the 'reward equal to freeing a slave,' and we can say, it is possibly even better (than freeing a slave). This simple statement from Sa'id could be an encouragement to the people and likewise a warning for them against the use of amulets. And it could also be that he was not intending to narrate something from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And Allah (سُبْحَانَهُ وَتَعَالَى) knows best.

The second statement mentioned:

Wakī' also reported that Ibrāhīm said:

«They (the followers of 'Abdullāh b. Mas'ūd) disliked all forms of amulets; whether they consisted of passages from the Qur'an or not.»

This is an important phrase that Ibrāhīm an-Nakha'ī⁷⁸ narrates. He was a great *tābi'ī* and among the great scholars of *fiqh* that were known to have positions before the four famous Imams. His positions in *fiqh* are often quoted by the early scholars of Islam. In at-Tirmithī's *Sunan*, he quotes ash-Shāfi'ī and Mālik along with Ibrāhīm. Many of the scholars have done likewise, showing us that Ibrāhīm an-Nakha'ī had positions in *fiqh* that were well-known and spread during the time of the *tābi'īn*. Ibrāhīm an-Nakha'ī met a number of the companions, but he mostly from other *tābi'īn*.

Wakī' b. Jarrāḥ ar-Ru.āsī also collected this narration, so he has two narrations: one from Sa'id b. Jubayr, the *tābi'ī* and the second from Ibrāhīm an-Nakha'ī, the other great scholar from the *tābi'īn*.

When a *tābi'ī* like Ibrāhīm says «**they used to detest amulets**,» he is referring to the companions and the *tābi'īn* he met.

«**They used to...**» meaning: the general body of them. He did not say: "There are two issues here," rather his position was that they used to detest all forms of amulets; whether they consisted of passages from the Qur'an or not.

Lessons Drawn from the Two Reports:

١ - فضل قطع التمايم؛ لأنَّ ذلك من إزالة المنكر وتخليص الناس من الشرك.

1. The merit of removing amulets and freeing people from the bondage of polytheism.

First point: The virtue of removing amulets, because it is removing an evil and keeping people away from *shirk*.

٢ - تحريم تعليق التمايم مطلقاً ولو كانت من القرآن عند جماعة من التابعين.

2. Attaching amulets is generally prohibited according to the view of some prominent scholars among the *tābi'īn*. Prohibition also includes amulets containing passages from the Glorious Qur'an.

Second point: The general prohibition of all amulets without exception, even if these amulets had Qur'anic inscriptions on them, according to a number of the *tābi'īn*. It was Ibrāhīm an-Nakha'ī who said that they used to detest amulets whether it contained a Qur'anic passage or not. It should not be overlooked that he did meet a small group of companions, he could also be relaying that position from the companions he met.

٣ - حرص السلف على صيانة العقيدة عن الخرافات.

3. The *salaf* were so keen to keep the Muslim belief pure and free from superstitions.

Third point: The vigilance of the *salaf* in how they used to protect the *'aqidah*, and in keeping away all actions which have come to distort the understanding of *tawhīd*. They were also vigilant about novelties and things which would take people away from the proper understanding of *tawhīd*.

⁷⁸ The narrator is Ibrāhīm an-Nakha'ī. He is speaking about the companions of Ibn Mas'ūd like 'Alqamah and others.

It is reported in the *Ṣaḥīḥ*, from Abū Bashīr al-Anṣārī (رضي الله عنه):

في الصحيح عن أبي بشير الأنصاري رضي الله عنه أنه كان مع رسول الله صلى الله عليه وسلم في بعض أسفاره
فأرسل رسلاً: «أن لا يبقين في رقبة بعير قلادة من وتر أو قلادة إلا قطعت»

That he was with Allah's Messenger (صلى الله عليه وسلم) during some of his travels. So he dispatched someone with the directive that he should not leave any camel's neck with a charmed necklace - or - any necklace, without breaking it.

So, Sa'id b. Jubayr mentioned the virtue of this action, and it seemsto be from his understanding of Islam and *tawhīd*, that it is as virtuous as freeing a slave. And Allah (سبحانه وتعالى) knows best.



Regarding the issue of the differing between the companions and the *tābi'īn* about amulets with Qur'anic passages:

If a person wears a necklace containing *āyatul-kursī* and he seeks the protection of Allah thereby, and he hopes that the speech of Allah will protect them...--

...the Messenger of Allah (ﷺ) used to seek refuge with the speech of Allah, saying:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَةِ

«I seek refuge with the perfect words of Allah.»

The scholars have understood that if you seek refuge with the Qur'an, it is similar to seeking refuge with the *'Izza* (honor) of Allah, or seeking refuge with His Face or any of His Attributes. And seeking refuge with the speech of Allaah means seeking refuge with Allah, and that is not *shirk*.

However, in the issue of hanging the Qur'an around one's neck, the companions and *tābi'ūn* after them have differed. *Shaykh* Ṣāliḥ b. al-Fawzān said that it is safer for a person to refrain from using amulets, even if they have Qur'anic inscriptions on them, in order to protect oneself from relying on the physical jewellery or from being a person who looks like and wears something that resembles the very same items worn by those who commit *shirk*. They seek protection from amulets, and they do not have intentions of seeking protection from Allah, rather they are direct *shirk* - asking for the protection of saints, and so on.

Many of the scholars, from them *Shaykh* Ibn 'Uthaymīn, *Shaykh* Ṣāliḥ b. al-Fawzān and others, said to close the door on that avenue, and to stay away from using amulets that have Qur'anic inscriptions on them, even if the issue is an issue of differing. It is much clearer and safer for you to stay away from them for the sake of protecting your *'aqidah*.

The author previously said:

However, if that which you hang contains Qur'an, then some of the *salaf* allowed that, while some others of the *salaf* did not allow it and they considered it from the impermissible use of *tamā'im*. From these *salaf* who did not allow it was 'Abdullāh b. Mas'ūd (رضي الله عنه).

In this passage, it seems that the author leans towards the position that it is not allowed. **That is confirmed by the way he ends his discussion on the topic here.** He brings the statement of Ibrāhīm an-Nakha'i, which is a very strong statement. Ibrāhīm narrates from a number of people, both companions and *tābi'īn*, saying that they used to detest amulets in totality, whether it is from the Qur'an or other than it. So, the author closes his discussion with this point (and proceeds to the next chapter)!



Important points Made & Additional Commentary by Imam as-Sa'di⁷⁹, may Allah have mercy on him:

1. The explanation of *ruqyā* and *tamā'im*;
2. The explanation of *tiwalah*
3. That these three, without exception are *shirk*;
4. That *ruqyā* with the True Words for the evil eye and poisonous sting is not *shirk*;
5. That when charms consist of the Qur'an then the scholars have differed over it; is it from this category or not? [However, that which is most correct and most appropriate for us to follow is that it is impermissible to hang amulets which contain Qur'anic so as to avoid falling into polytheistic actions and further, to protect the Qur'an since it is not meant to be used as decoration. And Allah knows best].
6. That putting necklaces on animals for the evil eye is *shirk*;
7. The virtuous rewards for the one who destroys people's charms.

Imam as-Sa'di commented

Charms are necklaces relied upon by the hearts of the people who wear them...

Among them is that which constitutes major *shirk*, like that which includes statements that seek help from the *shayāṭīn* or other creatures. Seeking help from other than Allah - when none but Allah has the power to help - is *shirk* as is discussed later, if Allah wills.

Among them is that which is unlawful like whatever contains words whose meanings are not comprehensible, this is because it may lead to *shirk*.

As for the signets which contain Qur'an or Prophetic *aḥādīth*, or recommended sacred supplications, then it is preferred to avoid them due to the absence of mention about them by the *sharī'ah*. Additionally, they may cause one to commit other unlawful acts. Especially since most people who wear them do not honour their sacredness, and they enter filthy places with them on.

The details of the *ruqyā* are as follows:

If it is done with the Qur'an or *Sunnah* or with good words, then it is recommended for the one administering it because it falls into the category of doing good for someone, because of the benefits that it contains. Then, for the one it is administered to, it is simply allowed, as long as he does not seek it to be done.

For part of the worshipper's reliance upon Allah and strengthening his certainty in Him is that he does not ask help from any creature, not for *ruqyā*, nor otherwise. Rather, if he asks someone to supplicate for him, he must keep in mind that the one supplicating is performing worship that he himself benefits from, and its results may also benefit the one he supplicates for. **This is one of the most fascinating**

⁷⁹ 'Abdur-Rahmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāṣid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*

implications and most marvelous realities of *tawḥīd* that is not understood or acted upon except by the most complete worshippers.

If the *ruqyā* includes supplicating to other than Allah, and seeking cures from other than Him, then this is major *shirk*, because he is calling upon and asking for help from other than Allah.

So take heed to this point, and beware that the rulings for the causes and effects of *ruqyā* are the same as the rulings in that regard mentioned earlier.



Chapter Nine

بَابُ

مَنْ تَبَرَّكَ بِشَجَرَةٍ أَوْ حَجَرٍ وَنَحْوِهِمَا

Chapter

Seeking the Blessings of Trees, Stones and Other Things

وَقَوْلُ اللَّهِ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾﴾

«Have you then considered *al-Lāt*, and *al-Uzzā* (two idols of the pagan Arabs)? And *Manaāt* (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!» [Sūrah an-Najm (53):19-23]

This passage is very important. Allah (سُبْحَانَهُ وَتَعَالَى) invites the polytheists to reflect over their objects of worship and their realities. Has Allah given these names that they have assumed and these objects any authority? Has Allah (سُبْحَانَهُ وَتَعَالَى) asked them to worship these to get nearer to Him? Rather, they are things that were invented by them and their forefathers, having no authority from Allah (سُبْحَانَهُ وَتَعَالَى). And Allaah exposes them, that they only follow assumptions, guess work, conjecture, and their desires, and while they are (associating others in worship), there is a guidance and a Qur'an being recited by the Messenger in their midst. Clear guidance has come to them yet they are clinging to names of deities that their forefathers invented.

There are two recitations for *al-Lāt*: (اللَّات) and (اللات). If it is read with the former recitation, then it refers to a white rock in Ta'if that is worshipped. If it is read with the latter recitation, then it is the name of a person who used to provide water for the pilgrims. He died and the people took his grave as a place of ritual worship, so he became the deity known as *al-Lāt*. Thus, there is differing over the origin of *al-Lāt*. Some said it was a rock in Ta'if and others said it was a man who was in Makkah, he died and the people with to excesses with rituals at his gravesite.

al-Uzzā was an idol between Makkah and Ta'if. People placed curtains around it and took it as a place of worship.

al-Manāt (in one narration: *wa manā.at* (the third one)) is an idol that was between Makkah and Madinah. Allah (سُبْحَانَهُ وَتَعَالَى) refers to it as the third of the three as if it is the most despised or the least in value.

Allah mentions them all and then addresses the intellect and rationale of the polytheists, asking them: «**Is it for you the males and for Him the females?**»

Lessons Drawn from the Verse:

١ - أَنَّ التَّبَرُّكَ بِالْأَشْجَارِ وَالْأَحْجَارِ شِرْكٌ.

1. Seeking the blessings of trees and stones is an act of polytheism.

First point: Seeking blessings through trees and rocks is an act of *shirk*. The very origin of deities worshipped before Islam were rocks and trees. People used to seek blessings through them even though they knew that these rocks and trees could neither benefit nor harm them. They only worshipped them, as they said: «**to draw near to Allah.**» With that, Allah (سُبْحَانَهُ وَتَعَالَى) has identified it as an act of *shirk* and He sent down no authority for the worship of anything besides Himself.

٢ - مَشْرُوعِيَّةُ مُجَادَلَةِ الْمُشْرِكِينَ لِإِبْطَالِ الشِّرْكِ وَتَقْرِيرِ التَّوْحِيدِ.

2. It is permissible to encounter the polytheists in debates for the sake of removing their doubts.

Second point: The legislated nature of debating or arguing with the polytheists to nullify the *shirk* that they are upon and to establish the obligation of worshipping Allah alone.

٣ - أَنَّ الْحُكْمَ لَا يَثْبُتُ إِلَّا بِدَلِيلٍ مِمَّا أَنْزَلَ اللَّهُ لَا بِمَجْرَدِ الظَّنِّ وَهَوَى النَّفْسِ.

3. Legal rulings are proven only when supported by proofs deduced from the Divine Revelation. A ruling cannot be based on personal desires or assumptions.

Third point: An established ruling is not to be established except by an evidence from what Allah (سُبْحَانَهُ وَتَعَالَى) has sent down. It is not established by guess-work and following one's desires. Allah said: «**They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!**» There are proofs and clear texts from the Qur'an and the *Sunnah* that contain what Allah (سُبْحَانَهُ وَتَعَالَى) has commanded, but they leave this for guess work and following their desires.

٤ - أَنَّ اللَّهَ قَدْ أَقَامَ الْحُجَّةَ بِمَا أَرْسَلَ مِنَ الرِّسَالِ وَأَنْزَلَ مِنَ الْكُتُبِ.

4. Almighty Allah has clearly established religion through the Messengers He sent and the Scriptures He revealed.

Fourth point: Allah has established the proof upon the creation by the Messengers He sent and the Books He revealed, as Allah has mentioned: «**whereas there has surely come to them the Guidance from their Lord!**»

This is the second time we have heard the *Shaykh* (may Allah preserve him) mention a legislated nature of debating. And it is commonly heard in circles of knowledge that Allah (سُبْحَانَهُ وَتَعَالَى) dispraises *al-jadal* (argumentation and debating in the religion). You might recall:

﴿وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ﴾

«But those who disbelieve, dispute with false argument,
in order to refute the truth thereby.» [Sūrah al-Kahf(18):56]

Allah also said:

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝٥٤﴾

«But, man is ever more quarrelsome than anything.» [Sūrah al-Kahf(18):54]

These verses seem to dispraise argumentation and debate.

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

((ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل..))

«No people went astray after being upon guidance except after they engaged in argumentation.»⁸⁰

((ثم تلا رسول الله صلى الله عليه وسلم هذه الآية:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ۝٥٨﴾

«The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then recited this verse:

«They quoted not the above example except for argument.
Nay! But they are a quarrelsome people.»⁸¹ [Sūrah az-Zukhruf (43):58]

And the verse:

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ۝٤٠﴾

«None dispute in the āyat of Allah but those who disbelieve.» [Sūrah Ghāfir (40):4]

So, Allah (سُبْحَانَهُ وَتَعَالَى) has mentioned argumentation in His Book in a very negative way. However, are we to understand from that this is in all cases and that there is no argumentation in Islam? There is no debating? No dialogue? Or is there *tafṣīl* (elaboration required)? Quite clearly, we have (read) now, from our previous lessons and this one, the legislation of debating with the *mushrikīn*.

Allah (سُبْحَانَهُ وَتَعَالَى) says, regarding *da'wah*:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ ۝١٢٥﴾

«Invite (mankind, O Muḥammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better.» [Sūrah an-Naḥl (16):125]

⁸⁰ Reported by at-Tirmithī no. 3253 from a *ḥadīth* of Abū Umāmah. Al-Albānī declared it *ḥasan* in *Ṣaḥīḥ at-Tirmithī* no. 3253

⁸¹ Ibid.

The scholars of *tafsir* have said: «argue with them in a way that is better» (meaning): "with proofs and evidences, leading them to what benefits them in understanding the right of Allah and their obligations and duties to Him. (And with that which will) remind them of the grace that Allah has bestowed upon them. (Argue) with good manners and with clear, concise arguments in a manner that aids the Truth and does not confuse the people. That is better."

Allah also invites and prohibits us. He invites us to a certain kind of debate and He prohibits us from a certain kind of argumentation:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

«**And argue not with the people of the Scripture** (Jews and Christians), **unless it be in** (a way) **that is better** (with good words and in good manner, inviting them to Islamic Monotheism with His Verses).» [Sūrah al-Ankabūt (29):46]

So here, we clearly see that Allah (سُبْحَانَهُ وَتَعَالَى) has ordered us to argue or debate and He also prohibited us from debating.

- We have been prohibited from debating about the unclear meanings of Allah's verses.
- We have been prohibited from argumentation without knowledge.
- We have been prohibited from argumentation that is not in a way that is better, meaning: bad manners and disrespectful tones, or in a way that does not make the *haqq* clear from falsehood or in a way that aids falsehood.
- We have been prohibited from arguing in a manner that confuses the people.

However, if our arguments lead people to understand the truth, then we are upon the *manhaj* of the Qur'an and the *Sunnah*. Allah (سُبْحَانَهُ وَتَعَالَى) addresses the rational and the intellect of the people in His Book. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed the minds and the intellects of the people with his arguments. And we have been ordered to do likewise. We are to invite people to Islam, but we must do so with wisdom and good preaching. We do so with nice, clear, and rational arguments. We convey the texts (in this manner) from Allah and we invite the people to perform their duties or to give Allah His rights that He deserves.

Some people think, for example, that we have been prohibited from *jidāl* on *Hajj*, specifically:

﴿فَلَا رَفْثَ وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَجِّ﴾

«**Then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.**» [Sūrah al-Baqarah (2):197]

They think that this means we should not invite the people to *tawhīd* and that we do not forbid them from acts of *shirk* during *Hajj*. There are people during *Hajj* who turn to graveyards and call upon the (dead) people. They make *tabarruk* (seeking blessings from ornaments, etc) in *masājid* and other places.

Some people think that on *Hajj*, you do not argue, debate the people or enter into any discussions, rather you just focus on your act of worship. However, as our scholars have explained, we must invite the people to good and forbid the evil during *Hajj*. It is a praiseworthy kind of debate and an obligation upon you, in each and every place, on *Hajj* and other than *Hajj*.

You can receive a great reward (like a house in the middle of *Jannah*) when you leave an argument over a worldly matter. But do not take this *ḥadīth* and say: '(I will leave this argument because) I want a house in the middle of *Jannah*' while you are in the midst of presenting *tawḥīd* to the people and a *mushrik* begins to spread confusion and negate your argument.

In this case, if you are able, knock out the doubts that he is spreading and clarify the truth. You must negate and show the futility of his falsehood. You must show the purity of the truth and invite the people to it. This is never a blameworthy argumentation and it is not ever for a person to leave it off seeking a reward like a house in Paradise. Rather, he should leave off his argumentation with someone if they are bickering over money or a worldly matter. For example, an individual is in debt to another and they are arguing about paying it. One says: "I have paid it back," and his opponent (refuses) and says: "You have not paid it back. There is some remaining." For the one to whom the debt is due, he can seek the reward in this case by leaving the argument and saying, "I leave it to Allah."

But when it comes to guiding the people to the *ḥaqq*, you should not leave off arguing and inviting the people in a way that makes the *ḥaqq* clear from falsehood and by eliminating their doubts. You should never leave this off believing that you are going to receive a reward.



عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرِ وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيَنْوُطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ. فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا يَا رَسُولَ اللَّهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَكْبَرُ - إِنَّهَا السُّنَنُ - قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ [الأعراف: ١٣٨] لَتَرْكِبَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ» رواه الترمذي وصححه

Abū Wāqid al-Laythī said: "We went with Allah's Messenger to Ḥunayn while we had just recently left disbelief. The *mushrikīn* had a lote tree which they used to frequent and hang their swords upon. They called it *thāt al-anwāt* (possessor of the medals of honor). Afterward, we passed by (another) lote tree, so we said: 'O Messenger of Allah, make a *thāt al-anwāt* for us like their *thāt al-anwāt*.' Allah's Messenger (ﷺ) said: «**Allahu Akbar! This way that you have mentioned, by the One in whose Hand my soul is, is just like what the children of Isrā'īl asked Mūsā:**

«O Mūsā! Make for us an *ilahān* (a god) as they have *āliha* (gods). He said: 'Verily, you are a people who are behaving ignorantly.'» [Sūrah al-A'rāf(7):138]

You will follow the way of those before you.»⁸²

Abū Wāqid al-Laythī was al-Hārith b. 'Awf and he died in the year 68H.

Lessons Drawn from the Ḥadīth:

١ - أَنَّ التَّبَرُّكَ بِالشَّجَرِ شَرٌّ وَمِثْلُهَا الْأَحْجَارُ وَغَيْرُهَا.

1. Seeking blessings of trees or stones is an act of polytheism.

⁸² Reported by at-Tirmithī no. 2181 and he graded it *ḥasan ṣaḥīḥ*. It is also recorded by others. *Shaykh Al-Albānī* graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* no. 3601.

When you return to at-Tirmithī no. 2180 in his *Jāmi'*, you will find the *ḥadīth* with a slightly different wording. And since the author has only quoted at-Tirmithī and it is the *ḥadīth* of Abū Wāqid al-Laythī, it is befitting to mention that «**Allahu Akbar**» is not from *Sunan at-Tirmithī*. The Prophet (ﷺ) said, as the narration goes in *Sunan at-Tirmithī*:

«سبحان الله ، هذا كما قال قوم موسى : { اجعل لنا إلها كما لهم آلهة } ، والذي نفسي بيده لتركبن سنة من كان قبلكم»

«Glorified be Allah. This is just as the people of Mūsā had said: «O Mūsā! Make for us an *ilahān* (a god) as they have *āliha* (gods). He said: 'Verily, you are a people who are behaving ignorantly.'» By the One in whose Hand my soul is, you will follow the way of those before you.» [Reported by at-Tirmithī no. 2180. *Shaykh Al-Albānī* declared it *ṣaḥīḥ* in *Ṣaḥīḥ at-Tirmithī* no. 2180].

As for the phrase: «**Allahu akbar**» then that word is not found in at-Tirmithī but in the *Ṣaḥīḥ* of Ibn Ḥib-bān no. 6702 (called *Taqāsīm al-Anwā*) and in *Mu'jam al-Kabīr* of at-Ṭabarānī, vol. 3, p.244 with an authentic chain. Both phrases are acceptably established from the Messenger of Allah (ﷺ).

First point: Seeking blessings from a tree is an act of *shirk* and similar to that are stones amongst other things. The polytheists were seeking blessings from hanging their weapons on a tree and they were not merely hanging their weapons; rather, they were making *tadhīm* of that tree; it had a special place in their hearts.

٢ - أَنَّ الْمُتَنَقِّلَ مِنَ الْبَاطِلِ الَّذِي اعْتَادَهُ لَا يُؤْمِنُ أَنْ يَكُونَ فِي قَلْبِهِ بَقِيَّةٌ مِنْ تِلْكَ الْعَادَةِ.

2. If someone has recently abandoned falsehood, he may retain some erroneous beliefs.

Second point: A person who leaves falsehood (i.e. *kufr* or *shirk* which he used to practice as a regular habit) - it is not safe for him to think that he left traces of his custom behind. Meaning: he has been an idol worshipper and now he worships Allah alone, so things will call him back to his previous habits.

٣ - أَنَّ سَبَبَ عِبَادَةِ الْأَصْنَامِ هُوَ تَعْظِيمُهَا وَالْعُكُوفُ عِنْدَهَا وَالتَّبَرُّكُ بِهَا.

3. Idols are usually adored for the sake of seeking their blessings.

Third point: The reason that the idols are worshipped is that they are honored and given status. The people stay around them and dedicate themselves to these things, seeking blessings from them.

٤ - أَنَّ الْإِنْسَانَ قَدْ يَسْتَحْسِنُ شَيْئًا يَظُنُّهُ يَقْرُبُهُ إِلَى اللَّهِ وَهُوَ يُبْعِدُهُ عَنْهُ.

4. A man may applaud an erroneous act, which does not draw him nearer to Allah.

Fourth point: A person could possibly like an idea or an action which he believes is getting him closer to Allah, while in reality, it is taking him farther away from Him.

٥ - أَنَّهُ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَسْبَحَ وَيَكْبِرَ إِذَا سَمِعَ مَا لَا يَنْبَغِي أَنْ يُقَالَ فِي الدِّينِ وَعِنْدَ التَّعَجُّبِ.

5. When expressing surprise or exclamation, a Muslim may glorify Allah by saying 'Allah is Greatest.'

Fifth point: It is befitting that a Muslim glorifies Allah by saying: '*Allāhu Akbar*' or '*Subhān Allāh*,' if he hears something that is not befitting to be said about the religion, or during a time in which he is upset or dismayed at a statement or an action.

Some time ago, one of the excessive statements of Fāliḥ al-Ḥarbi was spread to the people when he called *Shaykh* Bakr Abū Zayd *takfirī* - and this was one of the things he was known for - being excessively harsh in his criticism and going beyond the statements of the scholars in their criticism of people (who have some statements that need to be rejected). So, when al-Ḥarbi said that, a student of knowledge said: '*Allāhu Akbar*.' People, out of compound ignorance, understood that the student of knowledge was approving of the *tabdī* of *Shaykh* Bakr Abū Zayd, while the student was simply expressing his shock at the statement of Fāliḥ al-Ḥarbi. And Allah's refuge is sought. So, because of the people's ignorance and lack of knowledge of the Arabic language and its usage in the proper context, they assumed that his statement '*Allāhu Akbar*' was one of approval and praise for the statement of *tabdī*, while in fact the opposite was true.

٦ - الْإِحْبَارُ عَنْ وَقُوعِ الشَّرِكِ فِي هَذِهِ الْأُمَّةِ وَقَدْ وَقَعَ.

6. The Prophet foretold that acts of polytheism would disseminate among the people of this nation.

Sixth point: The Prophet (ﷺ) foretold that people will fall into *shirk* from amongst the followers of Muḥammad (ﷺ). And it has happened.

٧ - علم من أعلام نبوته صلى الله عليه وسلم حيث وقع الشرك في هذه الأمة كما أخبر صلى الله عليه وسلم .

Seventh point: It is a sign of prophet-hood and truthfulness of his prophet-hood (may Allah raise his rank and grant him peace) since *shirk* has happened with the followers of this nation just as he has informed.

٨ - النهي عن التشبه بأهل الجاهلية واليهود والنصارى، إلا ما دلّ الدليل على أنه من ديننا.

8. It is prohibited to imitate the pagans, the Jews and the Christians unless what is approved of in the Muslim religion.

Eighth point: The prohibition of being similar to the people of pre-Islamic customs and ignorance, the Jews and the Christians, except where there is clear evidence which shows that it is from our religion. For example, you might say: 'Well, the Jews let their beards grow, so we should oppose the Jews and cut our beards short.' We say here: (إلا ما دلّ الدليل على أنه من ديننا), i.e. except for that which has been proven by evidence that it is part of our religion.

٩ - أن الاعتبار في الأحكام بالمعاني لا بالأسماء، لأن النبي صلى الله عليه وسلم جعل طلبتهم كطلبة بني إسرائيل ولم يلتفت إلى كونهم سُمُّوها ذات أنواطٍ.

9. Though the Companions chose the same designation of the polytheists' tree in their request, the Prophet (ﷺ) did not care for that, but rather he stressed the intrinsic nature of such a tradition depicting it as that sought by the Children of Isrā'īl. Thereupon, rulings are to be considered according to the connotations rather than designations.

Ninth point: The understanding of things and how they are to be applied is not done by their outward appearance or by the names given to them, but by their true meanings, because the Prophet (ﷺ) considered their request at that time to be similar to the request of the Children of Isrā'īl. He did not even consider that they called it *thāt al-anwāt*. Meaning: They said to Mūsā: «**Make for us an *ilahān* (a god) as they have *āliha* (gods).**» Here they said: 'We want *thāt al-anwāt*' and *thāt al-anwāt* is just a tree that they considered to be great and hung their weapons on. They named it *thāt al-anwāt*, yet the reality is that it was a thing that lead to *shirk*. So therefore, it is to be prohibited and warned against, whether you call it *thāt al-anwāt* or any other name. The reality is: it is a tree, and glorifying it and giving it focus is something that leads you directly to *shirk akbar* as done by the people of the past.

When the Prophet (ﷺ) talked about the paths that the people are going to follow - there are more explicit narrations that talk about this nation following after the Jews, the Christians, and the polytheists as is narrated by Abū Sa'īd al-Khudrī in the *ṣaḥīḥayn*:

((لتتبعن سنن الذين من قبلكم . شبرا بشبر ، وذراعا بذراع . حتى لو دخلوا في جحر ضب لاتبعتموهم))

«You are surely going to follow the ways of those who came before you, hand-span by hand-span, arm's length by arm's length, so much so that if one of them was to enter the hole of a lizard, you would also enter it.»

((قلنا: يا رسول الله! اليهود والنصارى؟ قال: فمن؟))

«O Messenger of Allah! Do you mean the Jews and the Christians? He said: Then who else?»⁸³

In another narration by Abū Hurayrah (رضي الله عنه) as collected by Imam al-Bukhārī (and not by Imam Muslim) he said that the Prophet (صلى الله عليه وسلم) said:

((لا تقوم الساعة حتى تأخذ أمتي بأخذ القرون قبلها، شبرا بشبر وذراعا بذراع . فقيل: يا رسول الله، كفارس والروم؟ فقال: ومن الناس إلا أولئك))

«The Last Day would not be established until my *Ummah* takes the path of the earlier generations, hand-span by hand-span and arm-span by arm-span. It was said: 'O Messenger of Allah! Do you mean by those (nations) the Persians and Byzantines?' The Prophet (صلى الله عليه وسلم) said: **Who can it be other than they?**»⁸⁴

The *Fāris* were fire worshippers and the *Rawm* were Christians. So, the Prophet (صلى الله عليه وسلم) has warned us about following after the ways of the Jews, the Christians, and the polytheists and he has admonished us to follow his *Sunnah* and not to follow the ways of the people of misguidance.



⁸³ Reported by *Ṣaḥīḥ Muslim* no. 2669.

⁸⁴ Reported by *Ṣaḥīḥ al-Bukhārī* no. 7139

Important points made & Additional Commentary by Imam as-Sa'di⁸⁵, may Allah have mercy on him:

1. The explanation of the *āyah* in *Sūrah an-Najm*.
2. Being aware of the gist of the matter that they sought.
3. What they requested was not provided.
4. They sought nearness to Allah by such request, thinking that He would like that.
5. That if they were ignorant of this point, then others would be more ignorant about it.
6. That they had of good [rewards] and had the promise of forgiveness, what others do not have of this.
7. That the Prophet (ﷺ) did not excuse them for this, rather he rebuked them by saying: «**Allahu Akbar! This way....This is the way followed by those before you.**» So by these three statements, he (ﷺ) emphasized the gravity of the matter.
8. The most important matter, and it is the point here; that he (ﷺ) told them that they were seeking what the children of Isrā'īl sought when they asked Mūsā: "Make a god for us."
9. That such request is negated by the meaning of *lā ilāha illa Allāh*, yet it was overlooked by them.
10. Swearing when stating a ruling, and he (ﷺ) did not swear except for good reason.
11. That *shirk* can be of the minor as well as major type; they were not apostates because of this.
12. Their saying: "We had just recently left disbelief..." implies that others among them were not ignorant of that.
13. Saying the *takbīr* when astonished, contrary to those who object to this.
14. Closing the means.
15. The prohibition from imitating the people of ignorance.
16. Teaching while angry.
17. The encompassing principle implied by his saying: "This is the way [*sunan*]..."
18. That this is a sign of prophet-hood, because it has occurred as he informed it would.
19. That what Allah censured the Jews and the Christians for in the Qur'an, is with us too.
20. That according to them, acts of worship were built upon commands, to the point that when questioned in the grave, "Who is your Lord?" that would be clear, as for "Who is your prophet?" that is whoever

⁸⁵ 'Abdur-Rahmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāsid at-Tawhīd Sharḥ-Kitāb at-Tawhīd*.

brought them the revelation of the unseen, but as far as "What is your religion?" then it is as they said: "Make for us..." to the end.

21. That the blameworthy *sunnah* of the people of the book is the same as the *sunnah* of the *mushrikīn*.
22. That when one leaves falsehoods that he believes in his heart, there is no guarantee that his heart does not still hold some of those ideas. This is due to their saying: "While we had just recently left disbelief."

Imam as-Sa'di commented

Meaning that this is *shirk*, and the behavior of the *mushrikeen*. The scholars agree that the *sharī'ah* has not assigned any blessings to be derived from trees or stones or spots or tombs. For this type of seeking blessings becomes excessive until the thing becomes supplicated to and worshipped. And this is major *shirk* according to the guidelines that were discussed before. This generally applies to everything, even the Station of Ibraaheem, the tomb of the Prophet (ﷺ), and the rock at *Bayt al-Maqdis* or any other virtuous place.

As for touching the Black Stone and facing it, and touching the southern corner of the honored *Ka'bah*, then this is prescribed worship of Allah, exalting Allah, and subjection to His majesty, He is the one that is worshipped by doing that. So this is honoring the Creator and service to Him, and that is honoring the creatures and deifying them. The difference between the two is like the difference between the supplication which is done out of sincerity and *tawhīd* to Allah, and the supplication to the creatures which is *shirk* and making equals to Him.



Chapter Ten

بَابُ

ما جاء في الذبح لغير الله

Chapter

What is said about Slaughtering for Other than Allah

وقول الله تعالى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾﴾

«Say (O Muḥammad ﷺ): Verily, my *ṣalāt* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'ālamīn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.» [6:162-163]

(الذبح) is to slaughter. For example, to slaughter sheep (on the occasion of a 'aqīqah⁸⁶) or to slaughter the 'Ud-ḥiyyah on Yawm al-Ad-ḥā or Yawm an-Naḥar (the Day of Slaughtering), or to slaughter meat simply to eat it, or because of a guest whom you want to honour. All of these actions of slaughtering are to be directed towards Allah alone.

Lessons Drawn from the Verse:

١ - أَنَّ الذَّبْحَ لغيرِ اللهِ شُرْكٌ أَكْبَرُ لِأَنَّهُ قَرَنَهُ بِالصَّلَاةِ، فَكَمَا أَنَّ مَنْ صَلَّى لغيرِ اللهِ فَقَدْ أَشْرَكَ فَكَذَلِكَ مَنْ ذَبَحَ لغيرِهِ فَقَدْ أَشْرَكَ.

1. Offering a sacrifice for the sake of any deity besides Allah is regarded as an act of major polytheism. Prayer precedes sacrifice in the Qur'anic verse; since prayer must only be offered for Allah's sake, so must sacrifices.

First point: Offering a sacrifice for other than Allah is major *shirk* that takes a person outside the fold of Islam since Allah mentioned it in this verse along with prayer. So, just as someone prays to other than Allah has clearly committed *shirk*, someone who has slaughtered for other than Allah has also clearly committed *shirk*.

٢ - أَنَّ الصَّلَاةَ وَالذَّبْحَ مِنْ أَعْظَمِ الْعِبَادَاتِ.

2. Prayer and sacrifices are of the greatest and most rewarded devotional acts.

Second point: Prayer and sacrifice are from the greatest forms of worship.

٣ - وَجُوبُ الْإِخْلَاصِ لِلَّهِ فِي جَمِيعِ الْعِبَادَاتِ.

3. The obligation of dedicating all devotional acts with sincerity for Allah's sake.

⁸⁶ Slaughtering for a newborn child.

Third point: The obligation of being sincere to Allah in all acts of worship: «are for Allah, the Lord of the 'alamīn. He has no partner.»

٤ - أَنَّ الْعِبَادَاتِ تَوْقِيفِيَّةٌ - أَيُّ مَتَوَقِّفَةً عَلَى أَمْرِ الشَّارِعِ - لِقَوْلِهِ: ﴿وَبِذَلِكَ أُمِرْتُ﴾

4. Allah has ordained all devotional acts. Nobody is authorized to innovate further practices not enunciated by the Prophet (ﷺ). The Qur'an provides: «And of this I have been commanded.»

Fourth point: Actions of worship are restricted to textual evidences. They may not be done unless they are performed exactly as the legislator, Allah, has decreed them to be performed. This is due to His statement: «**And of this I have been commanded** (as an obligation).» So, we have to follow the way of the Messenger (ﷺ) and perform our acts of worship in conformity with his *Sunnah*. (And we must be aware that) all of our acts of worship are impermissible unless they are done in conformity with his teachings.



وَقَوْلِهِ: ﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ ﴿٢﴾

And His statement: «Therefore turn in prayer to your Lord and sacrifice (to Him only).»⁸⁷

Lessons Drawn from the Verse:

١ - أَنَّ الذَّبْحَ لِغَيْرِ اللَّهِ شُرْكٌ أَكْبَرُ؛ لِأَنَّهُ عِبَادَةٌ، وَصَرَفُ الْعِبَادَةِ لِغَيْرِ اللَّهِ شُرْكٌ أَكْبَرُ.

1. Devotional acts turn into acts of major polytheism once dedicated to false deities. Since offering sacrifices is an act of worship, it turns into an act of polytheism once dedicated to anything besides Allah.

First point: Since Allah has ordered that you pray to and slaughter for Him alone, it is an act of worship due to Him alone. If it is done for other than Allah, it is major *shirk* because it is an act of worship, and offering any act of worship to other than Allah is major *shirk*. It takes one outside the fold of Islam.

٢ - أَنَّ الصَّلَاةَ وَالذَّبْحَ مِنْ أَعْظَمِ الْعِبَادَاتِ.

2. Prayer and sacrificing are of the greatest devotional acts.

Second point: Prayer and slaughter are from the highest ranking forms of worship to be offered to Allah.

٣ - أَنَّ الصَّلَاةَ وَالذَّبْحَ لِلَّهِ مِنْ أَعْظَمِ مَظَاهِيرِ شُكْرِ النِّعَمِ؛ فَإِنَّهُ أَتَى بِالْفَاءِ الدَّالَّةِ عَلَى السَّبَبِ؛ لِأَنَّ فِعْلَ ذَلِكَ سَبَبٌ لِلْقِيَامِ بِشُكْرِ مَا أَعْطَاهُ مِنَ الْكَوْثَرِ.

3. Offering prayers and sacrifices to Allah are of the greatest proofs of acknowledging Allah's grace and showing gratitude.

Third point: Prayer and slaughter for Allah alone, are from the greatest outward displays of thankfulness and gratitude.

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ ﴿٢﴾

«Therefore (because we have given you the *Kawthar*) turn in prayer to your Lord and sacrifice (to Him only).»

The construction of the (letter) '*fā'*' that occurs in this verse denotes the most obvious resulting action from Allah in giving the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the great status of *Kawthar* (the river in Paradise).⁸⁸ Because Allah gave him that, the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was commanded to make prayer and sacrifice as a form of gratitude for what he was given. So, praying and offering a sacrifice are things that indicate a person has performed an act of gratitude and thankfulness, or that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was grateful for what he was given (i.e. the *Kawthar*).

⁸⁷ *Sūrah al-Kawthar* (108):2.

⁸⁸ It is also said it is his pool in Paradise.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: حَدَّثَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَرْبَعِ كَلِمَاتٍ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ» رواه مسلم.

On the authority of 'Alī b. Abī Ṭālib, may Allah be pleased with him, he said: Allah's Messenger, may Allaah raise his rank and grant him peace, narrated four things to me:

«Allah's curse be upon the one who sacrifices to other than Allah; Allaah's curse be upon the one who curses his parents; Allah's curse be upon the one who aids and supports a *muḥdith* (or a *muḥdath*)⁽¹⁾; Allaah's curse be upon one who alters the borders of the land.⁽²⁾» Reported by Muslim.

(1) The *muḥdith* is an innovator or a criminal who commits a crime, harm or a type of oppression, and you protect him from being turned in to the authorities or from having the Islamic punishment applied to him. Thus, Allah curses a person who aids a criminal or an innovator.

A *muḥdath* is a person who defends and attempts to establish an innovation.

(2) Allah curses someone who changes the landmarks that distinguish one person's property to the next person's property. «**Anyone who alters** (these)» meaning: makes the posts wider (than they actually are) for his property and takes the property of his neighbor, etc. Thus, Allah curses him.

These are the four people cursed in this *ḥadīth*:

- a) One who slaughters for other than Allah;
- b) One who curses his own parents;
- c) One who aids innovation or a crime or aids an innovator or a criminal;
- d) And one who changes the landmarks that distinguish one's person's land from another's.

'Alī b. Abī Ṭālib was the fourth *khalifah*, one of the greatest of all Muslims that ever lived. He is the cousin of the Prophet (ﷺ) and the fourth leader of the *ummah* after Abū Bakr, 'Umar, and 'Uthmān. Because he was from the household of the Prophet (ﷺ), he has that additional distinction of being from *Ahlul-Bayt*.⁸⁹

The people used to think that he may have had some knowledge from the Messenger (ﷺ) that was either a secret or something kept from the majority of the people's knowledge. So, Abū Ṭufayl (another companion) narrates:

We said to 'Alī: 'Inform us of something that the Messenger of Allah (ﷺ) has informed you of secretly.' So, he responded by saying: 'The Messenger (ﷺ) gave nothing to me as a secret that was kept from the people. However, he did tell me...'» (and he began to narrate this *ḥadīth*).

⁸⁹ The direct blood lineage of the Messenger, may Allah exalt his mention and grant him peace.

Meaning: 'Alī b. Abī Ṭālib thought that perhaps many people have not heard this *ḥadīth*, for this narration does not support the idea of secretive knowledge in Islam. Rather, it shows that 'Alī, may Allah be pleased with him, clearly and undisputedly said that the Prophet, may Allah raise his rank and grant him peace, never informed him of **anything** that he kept from the people. So, 'Alī had no secrets from the Messenger, may Allah raise his rank and grant him peace. However, he did have *aḥādīth* that he heard which other companions did not hear, just as other companions have *aḥādīth* that they heard which others did not hear.

Lessons Drawn from the *Ḥadīth*:

١ - أَنَّ الذَّبْحَ لِيُغَيِّرَ اللَّهَ مُحَرَّمٌ شَدِيدُ التَّحْرِيمِ وَشُرْكٌ فِي مَقَدِّمَةِ الْكِبَائِرِ.

1. Slaughtering a sacrificial animal for the sake of any deity besides Allaah is an abominable and prohibited act. It is an act of polytheism and is reckoned as a major sin.

First point: Slaughtering for other than Allah is *ḥarām* with a serious prohibition, and it is *shirk* at the very head of all of the major sins. The scholars of Islam considered the actions cursed by Allah (as reported from any *ḥadīth*) as very serious offenses to Allah, and they called them *kabā'ir* (major sins), the opposite of *saḡā'ir* (lesser sins). Scholars have attempted to compile the major sins in books, such as the book of ath-Thahabī, entitled "*al-Kabā'ir*."

٢ - أَنَّ الذَّبْحَ عِبَادَةٌ يَجِبُ صَرْفُهَا لِلَّهِ وَحْدَهُ.

2. Offering sacrifices is an act of worship, which must be dedicated to Allah alone.

Second point: Slaughtering is a form of worship, so it is obligatory that it is done for Allah alone.

٣ - تَحْرِيمُ لَعْنِ الْوَالِدَيْنِ سَبِّهِمَا مَبَاشَرَةً أَوْ تَسْبِيًّا.

3. The prohibition of insulting one's parents or driving others to insult them.

Third point: It is impermissible (*ḥarām*) to curse or insult one's parents, either directly or indirectly.

Insulting them directly is clear - you insult your parents or you ask Allah to curse them. But, what is the meaning of *tasabuban*? You become the reason why your parents are cursed. This is a very important matter that the Prophet (may Allah raise his rank and grant him peace) spoke about and warned against. He mentioned that it is from the major sins, not that you yourself curse your parents, but that you become **the reason** why your parents are cursed by someone else.

'Abdullāh b. 'Amr b. al-'Āṣ, may Allah be pleased with him, said that the Messenger of Allah (may Allaah raise his rank and grant him peace) said:

((إِنْ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ)) قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: ((يَسْبُ

الرَّجُلُ أَبَا الرَّجُلِ، فَيَسْبُ أَبَاهُ، وَيَسْبُ أُمَّهُ فَيَسْبُ أُمَّه))

«It is one of the greatest sins that a man should curse his own parents.» It was then said: 'O Messenger of Allah! How does a man curse his parents?' He said: «The man insults the father of another man and that latter man insults the father of the former and insults his mother, then the latter curses his mother.»⁹⁰

This shows you what the *Shaykh* meant when he said that he either insults his parents directly or indirectly, or that he becomes a reason for them being cursed by someone else. Either way, it is impermissible and from the greatest of major sins, since it causes the person to be cursed by Allah. And we seek Allah's protection.

٤ - تحريم مناصرة المجرمين وحمائهم من تطبيق الحد الشرعي عليهم وتحريم الرضا بالبدع.

4. The prohibition of supporting a criminal or giving him shelter.

Fourth: The impermissibility of aiding criminals and protecting them from being taken to the Islamic court in the land of the Muslims. This narration also shows the prohibition of being pleased with innovation. Some of the scholars have explained this *ḥadīth* (مَنْ آوَى مُحَدَّثًا) to mean: being pleased with an issue of innovation and to promote and defend it. So, it shows that the curse of Allaah is upon that and that it is severely prohibited in Islam.

٥ - تحريم التصرف في حدود الأرض بتقديم أو تأخير.

5. It is prohibited to change boundaries or frontiers for the sake of plundering people's possessions.

Fifth point: The prohibition of altering the landmarks that show where one property begins and where another ends.

٦ - جواز لعن أنواع الفساق لأجل الزجر عن المعاصي

6. It is permissible to curse wrongdoers and sinners in order to restrain them from committing sins.

Sixth point: The permissibility (**pay attention to the wording**) of cursing some rebellious and disobedient people so that it becomes a severe deterrent for others to commit that act of disobedience. Where is the evidence?

((وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ))

«Allah's curse be upon one who alters the borders of the land.»

This person is cursed by Allah with a general text and not with a specific individual name. Likewise, the one who aids innovation or defends it and is pleased with it, and the one who curses his parents, and the one who slaughters for other than Allah are all cursed by Him, the Most High. So sins that are outside of Islam, like offering a slaughter for other than Allah, and sins that do not expel a person from Islam, like the other three, depending on the severity of the *muḥdath* according to ones understanding - are at the least, major sins, and they allow a person to say: may Allah curse someone who does such-and-such.

⁹⁰ Reported by al-Bukhārī no. 5973 and collected by Muslim no. 90 from a *ḥadīth* of 'Abdullāh b. 'Amr b. al-Āṣ.

Some of the scholars have mentioned that it is not permissible that you curse an individual with his specific name and identity. Rather, if you hear of someone who has one of these attributes or has committed one of these things, you can say (after directly saying so-and-so has done such-and-such), may Allah curse someone who does such-and-such. This is as close as you may get to cursing an individual, since it is not permissible as the scholars have said, to curse an individual person, unless he has been individually cursed and specified in a text of revelation. This is since the meaning of *al-la'nah* is that you are asking for that person to be removed away from the Mercy and Compassion of Allah. You are asking for him to be punished and deprived of Mercy. This is only to be done for those people who have been identified as the people of the Hell-Fire.



وَعَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «دَخَلَ الْجَنَّةَ رَجُلٌ فِي ذُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي ذُبَابٍ» قَالُوا: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَرَّ رَجُلَانِ عَلَى قَوْمٍ لَهُمْ صَنَمٌ لَا يُجَاوِزُهُ أَحَدٌ حَتَّى يَقْرَبَ لَهُ شَيْئًا. قَالُوا لِأَحَدِهِمَا: قَرِّبْ. قَالَ: لَيْسَ عِنْدِي شَيْءٌ أَقْرَبُ. قَالُوا: قَرِّبْ وَلَوْ ذُبَابًا. فَقَرَّبَ ذُبَابًا فَدَخَلُوا سَبِيلَهُ فَدَخَلَ النَّارَ، وَقَالُوا لِلْآخَرِ: قَرِّبْ. قَالَ: مَا كُنْتُ لِأَقْرَبَ لِأَحَدٍ شَيْئًا دُونَ عَزٍّ وَجَلٍّ فَضَرَبُوا عُنُقَهُ فَدَخَلَ الْجَنَّةَ.»
رواه أحمد

Ṭāriq b. Shihāb said, that Allah's Messenger (ﷺ) said:

«A man entered Paradise because of flies, and a man entered the Fire because of flies.» 'They [the companions] said: How is that O Messenger of Allah?' He said: «Two men passed by a group of people who had an idol they used to worship. They did not allow anyone to pass through until they offered it something. So they said to one of them: 'Make your offer.' He said: 'I do not have anything with me to offer.' They said: 'Offer something, even if it just some flies.' So, he offered some flies, then they let him go about his way. So he entered the Fire. They told the other one: 'Make an offer.' He said: 'I will not offer anything to anyone other than Allah (*subhaanahu wa ta'aala*). So, they slashed his neck, and he entered Paradise.»⁹¹ [Reported by Imam Aḥmad].

Ṭāriq b. Shihāb did not narrate this *ḥadīth* from the Messenger of Allah (ﷺ), this is a mistake. And from our love and dedication to our scholars is to identify the mistakes that they have fallen into and to clarify the mistakes in attributing narrations to the Messenger (ﷺ) which are not from his speech.

It was collected by the Imam Aḥmad in *Kitāb at-Zuhd* and not in the *Musnad*. It was also collected by Abū Nu'aym in his book, *Hilyah al-Awliyā*, al-Khatīb al-Baghdādī in his book *al-Kifāyah*, al-Bayhaqī in *Shu'ab al-Īmān*, Ibn Abī Shaybah in *al-Muṣannaḥ*, and others. Most of the narrations in the aforementioned sources go back to Ṭāriq b. Shihāb from a story related by Salmān al-Fārisī. It is not a *ḥadīth* narrated from the Messenger (ﷺ). There is not one source that mentions this *ḥadīth* as something attributed to the Messenger (ﷺ). The other narration that is not by Ṭāriq b. Shihāb, is by someone else, but it is through Salmān al-Fārisī as well.

How did it find its place in this book? *Shaykh* Sulaymān al-Ḥafīdh, the grandson of the author of *Kitāb at-Tawḥīd*, wrote a very notable explanation of *Kitāb at-Tawḥīd*. He identified that the author followed the reference of Ibn al-Qayyim. Ibn al-Qayyim mentions this *ḥadīth* in his book, '*Jawāb al-Kāfi*' (The Sufficient Answer)⁹² as the narration of Ṭāriq b. Shihāb. He also mistakenly mentions it as a *ḥadīth* from the Messenger of Allah (ﷺ).

Some of the scholars mentioned this story, apparently taking it from Ibn al-Qayyim's book and not finding it in the *Musnad* of Imam Aḥmad. So, they relied on the precision of Ibn al-Qayyim, and this is one of the mistakes of the scholars. It is not allowed for us to take it and say: I have to consider this *ḥadīth* from the Messenger (ﷺ) because some of the *'ulāma*. have attributed it to the Messenger (ﷺ).

⁹¹ Reported by Aḥmad (p. 22) in *az-Zuhd* as a *ṣaḥīḥ mawqūf* report to Salmān al-Fārisī.

⁹² This book is also known as *ad-Dā wa ad-Dawā* (The Sickness and Its Cure).

So, in conclusion, none of the sources to this *ḥadīth* bring it as a narration from the Messenger of Allah (ﷺ). They only mention it as a story by Salmān al-Fārisī (رضي الله عنه) from the Companions. He was known to narrate Israelite stories from the people of the past. He had a rich history of narrating from Jews and the Christians before entering Islam. This is quite clearly from one of the stories and not something from the Messenger of Allah (ﷺ).

This story falls under the category of Israelite narrations which are permissible to narrate and hear. It is not permissible, however, to say that it is the speech of the Messenger (ﷺ).

Lessons Drawn from the *Ḥadīth*:

١ - بيانُ خطورةِ الشركِ ولو في شيءٍ قليلٍ.

1. The gravity of any act of polytheism regardless of its slowness.

First point: A clarification about the danger of *shirk*, that it can happen even with something very small.

٢ - أنَّ الشركَ يوجبُ دخولَ النارِ، وأنَّ التوحيدَ يوجبُ دخولَ الجنةِ.

2. Whoever commits any act of polytheism will inevitably be doomed to the Hell-Fire, and whoever adopts pure monotheism will be admitted into Paradise.

Second point: *Shirk* necessitates entering the Fire and *tawḥīd* necessitates entering Paradise.

٣ - أنَّ الإنسانَ قد يقعُ في الشركِ وهو لا يدري أنَّه الشركُ الذي يوجبُ النارَ.

3. Anyone may inadvertently fall into an act of polytheism, which entails chastisement in the Hell-Fire.

Third point: A person can fall into *shirk* not knowing that it is the *shirk* that necessitates the Hell-Fire.

٤ - التحذيرُ منَ الذنوبِ وإنَّ كانتْ صغيرةً في الحسابِ.

4. People should be warned against all sins however slight they may be.

Fourth point: A warning against sins, even if you think them to be very small.

٥ - أنَّ هذا الرجلَ دخلَ النارَ بسببٍ لم يقصدهُ ابتداءً وإنما فعله تخلصاً من شرِّ أهلِ الصنمِ.

5. Though the first person did not initially intend to offer sacrifices to the idol, he acceded to their will. He was thus admitted into the Hell-Fire.

Fifth point: This man entered the Fire because of something that he did not initially intend, rather, he only performed it to flee from the evil of the people.

For clarification: If this story actually occurred as Salmān narrated, then it supports the idea that there was no excuse of coercion in the *sharī'ah* for the people of the past. And this is something specific to the *Ummah* of Muḥammad (ﷺ) which the previous nations did not enjoy: if we are forced to make a statement of disbelief, then we can say the statement of disbelief while our hearts are clear and comfortable with *īmān*.

٦ - أَنَّ الْمُسْلِمَ إِذَا فَعَلَ الشِّرْكَ أَبْطَلَ إِسْلَامَهُ وَدَخَلَ النَّارَ؛ لِأَنَّ هَذَا الرَّجُلَ كَانَ مُسْلِمًا وَإِلَّا لَمْ يَقُلْ: «دَخَلَ النَّارَ فِي ذَبَابٍ»

6. If a Muslim commits an act of polytheism, he becomes a polytheist, and will inevitably enter Hell-Fire. Had he not been a Muslim, the Prophet (ﷺ) would not have said: «A man entered the Hell-Fire because of flies.»

Sixth point: If a person commits *shirk*, it nullifies his Islam and he enters the Fire as a result of it. This man was a Muslim, otherwise, if it was not for the fly, he would not have entered the Fire.

٧ - أَنَّ الْمَعْتَبَرَ عَمَلُ الْقَلْبِ وَإِنْ صَغُرَ عَمَلُ الْجَوَارِحِ وَقَلَّ.

7. People are judged according to their inner beliefs and intentions, however few their deeds are.

Seventh point: The actions of the heart is what is important, even if the actions of the bodily limbs are small, limited or very few.

٨ - أَنَّ الذَّبِيحَ عِبَادَةٌ وَصَرْفُهُ لغيرِ اللَّهِ شِرْكٌ أَكْبَرُ.

8. Sacrificing is an act of worship. However, when an act is offered to anyone other than Allah, it becomes an act of polytheism.

Eighth point: Slaughtering is an act of worship that is obligatory to be performed for Allah alone. Offering it for other than Allah is major *shirk*.

٩ - فَضْلُ التَّوْحِيدِ وَعَظِيمُ ثَمَرَتِهِ.

9. Belief in one God is a meritorious act, which will be greatly rewarded in the Hereafter.

Ninth point: The virtue of *tawḥīd* and the greatness of its reward, i.e. entering Paradise.

١٠ - فَضِيلَةُ الصَّبْرِ عَلَى الْحَقِّ.

10. The persistence adherence to righteous deeds is a greatly meritorious act.

Tenth point: The virtue of being patience upon the truth.

And Allah knows best.



Important points made & Additional Commentary by Imam as-Sa'di⁹³, may Allah have mercy on him:

1. The explanation of «**Surely, my prayer, my sacrifice...**»
2. The explanation of «**So pray to your Lord and make sacrifice [to Him].**»
3. Instituting a curse on the one who sacrifices to other than Allah;
4. Cursing the one who curses his parents, this includes when you curse a person's parents so he returns the curse upon your parents;
5. Cursing the one who shelters an innovator. That is a person who innovates something that Allah alone has the right over, so he seeks refuge of one who will help him in that;
6. Cursing the one who alters the land's borders, that is the boundaries which distinguish between your property and your neighbours, so he alters it by increasing or decreasing it;
7. Distinguishing between the curse and the one who is cursed, cursing the people of disobedience is a general application;
8. The story of the flies and its significance;
9. A man entered the Fire on account of the flies which he had no intention of offering, but he did it simply out of escaping the harm of those people;
10. Knowing the effect of *shirk* in the hearts of the believers. The one had patience even until he was killed. He did not give in to what they sought from him, even though they were only asking him to do a physical deed;
11. That the one who entered the fire was a Muslim, for if he was a disbeliever, [then he would not have] «**entered the Fire because of flies.**»
12. It testifies to the authentic *ḥadīth*, «**Paradise is nearer to one of you than the straps of his sandals, as to the Fire.**»
13. Knowing that the heart will make the best intention, even when worshipping idols.

Imam as-Sa'di commented:

[What is said about sacrificing to other than Allah] meaning that it is *shirk*. For indeed the texts of the Book and the *Sunnah* are clear in the command to sacrifice to Allah, and doing that sincerely for His Face. Just as they are clear in that regard with the case of prayer. Allah has accompanied sacrifice with prayer in a number of places in His Book.

⁹³ 'Abdur-Raḥmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāṣid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*.

So when it is confirmed that sacrifice is for Allah, for the sake of worship and out of the greatest obedience, then sacrifice to other than Allah is among the greatest shirk, removing one from the sanctity of Islam.

Major *shirk* has a simple rule or a definition which encompasses both its categories and its elements. **It is when the worshipper devotes a category or element of worship to other than Allaah.** So every belief, saying or action, which is confirmed to be ordered by the *sharī'ah*, then it is devoted solely to Allah, with faith, *tawhīd* and sincerity, and devoting it to other than Him is shirk and *kufr*. So you must adhere to this principle of major shirk which will not leave any doubt.

Similarly, minor *shirk* has a simple rule; it is defined as everything that is not considered worship, which is a means, a path, or a way to major shirk - be it intentions, sayings, or actions.

So you must adhere to these two guidelines regarding major and minor *shirk*. By doing this, you will be able to understand the chapters that preceded, and those that follow in this book, and by which you will be able to distinguish between the matters which many are confused over. And Allah is the One whom we seek from.



Chapter Eleven

بَابُ

لَا يُذْبَحُ لِلَّهِ بِمَكَانٍ يُذْبَحُ فِيهِ لِغَيْرِ اللَّهِ

Chapter

No Sacrificing in a Place Where Sacrifices are Offered to Other than Allah

وَقَوْلِ اللَّهِ تَعَالَى: ﴿لَا نَقُومُ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (١٠٨)

«Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].» [9:108]

«Never stand you therein.» i.e. *Masjid ad-Dirār* (the *masjid* of harm). This was an order to the Messenger, may Allah raise his rank and grant him peace.

«Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray).» i.e. The *masjid* that is built upon piety and upon observing the commands of Allah from the very first day it was established has more right that you stand therein for prayer.

This is in reference to *Masjid Qubā* or perhaps the *masjid* of the Messenger, may Allah raise his rank and grant him peace, depending on the different statements of the scholars of *tafsīr*. But what seems to be more correct is *Masjid Qubā*.

«In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure.» i.e. There are real men in that *masjid* that love to purify themselves and Allah, the Most High, loves those who continually purify themselves, spiritually and physically.

Notice: To understand the verse, you should always read the *sibāq* (previous verse) and the *lihāq* (following verse). This would give you much more insight into its meaning and how the author wanted to connect it to his topic at hand.

The verse prior to it, Allah, the Most High, mentioned:

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِصْكَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾ (١٠٧)

«And as for those who put a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger (Muḥammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.»

i.e. They established a *masjid* to keep the people away from praying with the Prophet (ﷺ) as he used to pray in *Masjid Qubā*.

There was a man named Abū 'Āmir al-Fāsiq, who used to write letters to the *munafiqīn* in al-Madinah. He advised them to set up this *masjid* in a way to get the Messenger (ﷺ) and some of the Muslims to pray there, so they can learn of the plans of the Muslims in order to harm Islam and the Muslims, as is the way of the hypocrites of this *Ummah*.

So, Allah, the Most High, exposed them in the time of the Prophet (ﷺ) with the revelation of these verses.

Allah, then mentions:

﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (١٠٩)

«Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the *Dhālimūn* (cruel, violent, proud, polytheist and wrong-doer).» [9:109]

The author shows the importance of slaughtering for Allah, alone as an act of worship with two texts, and each text ties prayer to slaughtering.

The first verse is as follows:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)﴾

«Say (O Muḥammad ﷺ): Verily, my *salaat* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the '*ālamīn* (mankind, *jinn*s and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.» [6:162-163]

﴿فَصَلِّ لِرَبِّكَ وَأَنْحَرْ﴾ (٢)

«Therefore turn in prayer to your Lord and sacrifice (to Him only).» [108:2]

These two texts show the importance of slaughtering as an act of worship by combining the order for slaughter with the order for prayer for Allah. So, just as prayer is an act of worship only accepted for Allah alone, then likewise, slaughtering is a great act of worship in Islam, and is only acceptable if performed for Allah alone.

There are some places where prayer is not acceptable. Here, the Messenger (ﷺ) was forbidden from praying in a place that was established with ill intent; a place that was established to aid the hypocrites; a place that was established for wickedness and plotting against Islam.

So, although the Prophet (ﷺ) would have visited this *masjid* and prayed to Allah upon perfect *tawhīd*, he was not allowed to offer prayer to Allah alone, in a place of disobedience, built for corruption. Similarly, we are not to slaughter for Allah alone, in a place where people slaughter for other than Allah.

Lessons Drawn from the Verse:

١ - منع الذبح لله في المواضع المعدة للذبح لغيره, قياساً على منع الصلاة في المسجد المؤسس على معصية الله.

First point: The prohibition of slaughtering for Allah in places where sacrifices are offered to other than Allah based on an analogy drawn from the prohibition of praying in the *masjid* that has been built for the disobedience of Allah.

٢ - استحباب الصلاة مع الجماعة الصالحين المتزهرين عن ملابسة القاذورات.

Second point: The recommended nature of praying in congregation with righteous people who are physically clean. They keep their garments clean and they observe clean clothes that do not have dirt or filth on them.

This is gleaned from the statement of Allah: «**In it are men who love to clean and to purify themselves.**»

«**And Allah loves those who make themselves clean and pure** (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].» i.e. Those who purify themselves of physical and spiritual filth, such as disbelief, ideas contradictory to the *'aqidah*, and so on.

٣ - إثبات المحبة لله على الوجه اللائق به سبحانه كسائر صفاته.

Third point: We must affirm that Allah has the Attribute of Loving in a way that is befitting to Him, the Most High, similar to the rest of His Attributes. So, Allah, the Most High, loves without weakness. He loves with a complete and perfect kind of Love, where the beloved one is deserving of that special status.

٤ - الحث على إسباغ الوضوء والتطهر من النجاسات.

Fourth point: A recommendation or an encouragement to do well when performing ablution, purifying oneself, and ridding oneself of physical impurities.

٥ - أَنَّ النية تؤثر في البقاع.

Fifth point: The intention can affect the physical place, and this is understood from the *masjid*. A house of worship was built and people were invited to pray therein to Allah alone, yet the intention behind the construction of the mosque rendered it filthy and made it a place of disobedience.

٦ - مشروعية سدِّ الدرائع المفضية إلى الشرك.

Sixth point: The legislated nature of cutting off all avenues that could lead to *shirk*.



عَنْ ثَابِتِ بْنِ الصَّخَّالِ قَالَ: نَذَرَ رَجُلٌ أَنْ يَنْحَرَ إِبِلًا بُوَانَةَ فَسَأَلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: «هَلْ كَانَ فِيهَا وَثْنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟» قَالُوا: لَا. قَالَ: «فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟» قَالُوا: لَا. فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ.» رَوَاهُ أَبُو دَاوُدَ وَإِسْنَادُهُ عَلَى شَرَطِهِمَا.

On the authority of Thābit b. Ad-Dahhāk, who said:

During the lifetime of the Prophet (ﷺ), a man vowed to slaughter a camel at *Buwānah*. So, he came to the Prophet (ﷺ) and said: "I have made a vow to sacrifice a camel at *Buwānah*." The Prophet (ﷺ) asked: «**Did the place contain any idol of Pre-Islamic Period of Ignorance (the *Jāhiliyyah*)?**» They (the Companions) said: "No." The Prophet (ﷺ) asked: «**Was any pre-Islamic festival observed there?**» They replied: "No." The Prophet (ﷺ) said: «**Fulfill your vow, for there is no vow to be fulfilled in defiance of Allah or concerning what man does not possess.**»⁹⁴

⁹⁴ Related by Abū Dāwūd in his *Sunan* (3313). Its chain of narration is authentic according to the condition stipulated by al-Bukhārī and Muslim. *Shaykh* Muqbil b. Ḥādī al-Wādī'ī has agreed with the grading of the chain in *aṣ-Ṣaḥīḥ al-Musnad Mimma Laysa fī aṣ-Ṣaḥīḥayn*.

This narration is from Thābit b. ad-Daḥḥāk, who was a Khazrajī, from the tribe of Khazraj in al-Madīnah. He was a companion who died in the year 64H, may Allah be pleased with him.

Buwānah is a plateau that is situated East of Yanbu. It is a coastal port city on the Red Sea, about 200km West of al-Madīnah. It had springs and wells, and as a plateau, it was a preferred resting stop. Many people who passed through the area would stop and spend time there. They would also offer sacrifices there.

The Prophet (ﷺ) said: «**Fulfill your vow.**»

Some of the scholars said: meaning, slaughter a camel anywhere, not necessarily at *Buwānah*. This is because they said: To specify the place is in itself a kind of *ta'thīm* (veneration) of that place and distinguishing it for an act of worship to be performed there.

Other scholars have said: the understanding, based on the apparent meaning, is that he is allowed to go there and slaughter a camel at that place specifically. This is while they said: So long as it does not lead to one honoring the place and taking it as a place of ritual worship. This is because if a person does an act of worship at a place every so often, that place can be described as a *'Īd*.

The Messenger of Allah (ﷺ) said,⁹⁵

((اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَا يُعْبَدُ))

And in one narration:

((اللَّهُمَّ لَا تَجْعَلْ قَبْرِي عِيدًا يُعْبَدُ))

«**O Allah, do not cause my grave to become a 'Īd that is worshipped.**»

Meaning: A place of continual, ritual visit.

So, a person may vow to slaughter something. For example, at a family dinner, an Islamic centre, a gathering, or at a monthly picnic. If it was an integral part of his vow to slaughter at that place, then he may fulfill that vow, so long he does not specify it as being special. But rather, he only slaughters there because that place is convenient for him, or it is a place where others gather...etc.

Some scholars would allow it, if he did not intend that place as an integral part of his vow. Meaning, he said: "I vow to slaughter a sheep at the next Muslim community picnic." He did not really intend the place, but it became part of the phrase that he used. Many scholars say: What was intended by the person who took the vow here, was to slaughter a sheep, and not necessarily to specify it to a park or to a certain gathering. So, in essence, it goes back to the intention of the person. However, if he did intend it to be part of his vow, so long as he is not honoring the park, or rendering it a place of worship, and he is doing it there because it is convenient, then it is binding him to fulfill his oath in that place and at that occasion.

Our Prophet (ﷺ) asked the man two questions: «**Did the place contain any idol of Pre-Islamic Period of Ignorance (the *Jaahiliyyah*)?**» They (the Companions) said: "No." The Prophet (ﷺ) asked: «**Was any pre-Islamic festival observed there?**»

⁹⁵ Related by al-Muwaṭṭaḥ of Imam Mālik (593).

The answer to both questions was "No." So the Prophet (ﷺ) gave him permission to fulfill his vow, stating: «**Fulfill your vow, for there is no vow to be fulfilled in defiance of Allah or concerning what man does not possess.**»

Meaning: Had a person vowed to slaughter an animal in a place known to be a place that is used to slaughter for other than Allah, then that would be an oath that is disobedience to Allah - or had it been in a place that was once honoured and that once contained an idol during *Jaahiliyyah* (even if it did not exist anymore), then that would be an oath that is in disobedience to Allah, and there is no fulfillment of that oath.

It is also not allowed to fulfill an oath that is related to something a person does not own, i.e. a person takes an oath to free another person's slave, or give another person's money in charity.

Lessons Drawn from the *Ḥadīth*:

١ - المنع من الوفاء بالنذر إذا كان في المكان الذي عُيِّنَ لَهُ وثْنٌ ولو بعد زواله.

1. A Muslim is duty bound not to fulfill a vow at a place where an idol once existed, even if that idol had been completely demolished.

First point: The prohibition of fulfilling an oath at a place that had been specific of the idol, even if it is after that idol has been removed.

٢ - المنع من الوفاء بالنذر بمكان عید الجاهلية ولو بعد زواله.

2. A Muslim is, similarly, legally bound not to fulfill a vow at a place where a pre-Islamic feast was celebrated, even if such a feast is no longer celebrated.

Secondly: A prohibition of fulfilling an oath that is related to a place that was taken as a ritual gathering place (*'īd*) of the people of *Jāhiliyyah*, even if the occasion no longer exists.

٣ - استفسال المفتي من المستفتي قبل الفتوى.

3. The *mufti* should thoroughly inquire about the issues on which he is asked about to give legal verdicts.

Thirdly: The *mufti* (the one issuing a *fatwā*) should seek *tafṣīl* (clarification and further detail) about the questioner's situation before giving the verdict. This is clear from the questioning of the Prophet (ﷺ) about the place *Buwānah*.

٤ - سدُّ الذريعةِ المفضيةِ إلى الشرك.

4. It is prohibited to offer any act leading to polytheism.

Fourthly: To obstruct all avenues that would lead to committing *shirk* with Allah. This is because a person may travel to a place where sacrifices are offered to other than Him, and he only intends to offer the sacrifice to Allah alone, yet he could be influenced by the people of *shirk*, and the evil of the place could have an effect on him, by Allah's Permission.

٥ - تركُ مشابحةِ المشركين في عبادتهم وأعيادهم وإن كان لا يُقصدُ ذلك.

5. **Even if they do not intend to be like the polytheists, Muslims are not permitted to imitate the polytheists' rituals and feasts.**

Fifthly: To abandon resembling the polytheists in their acts of worship and in their celebrations, even if there was no intention to imitate them, meaning: do not coincide with what they do in their celebrations and their acts of worship, for the intention here, is not given any weight.

٦ - أَنَّ الذَّبْحَ لِلَّهِ فِي الْمَكَانِ الَّذِي يَذْبَحُ فِيهِ الْمُشْرِكُونَ أَوْ يَتَخَذُونَهُ مَحَلًّا لِعِيدِهِمْ مَعْصِيَةٌ.

6. **Slaughtering a sacrificial animal for the sake of Allah at a place where the polytheists slaughter for their false deities or hold their feasts, is an act of disobedience to Allah.**

Sixthly: To slaughter for Allah only, in a place where the *mushrikūn* (polytheists) slaughter, or take it as a place of celebration is disobedience.

٧ - أَنْ نَذَرَ الْمَعْصِيَةِ لَا يَجُوزُ الْوَفَاءُ بِهِ.

7. **It is forbidden to fulfill a vow which leads to the commitment of a sin.**

Seventhly: It is not permissible to fulfill an oath of disobedience.

٨ - أَنْ النَّذَرَ الَّذِي لَا يَمْلِكُهُ النَّاذِرُ - كَأَنْ قَالَ: اللَّهُ عَلَيَّ أَنْ أَعْتِقَ عَبْدَ فَلَانٍ. لَا وَفَاءَ لَهُ.

8. **It is not obligatory for the Muslim to fulfill his vow if it is beyond his capacity. Therefore, if a man vows to manumit the slave of another man, his vow is not binding.**

Eighthly: When a person takes oath to do something that he does not possess the means to do, such as saying: "Upon me by Allah's Name is to free the slave of So-and-So" then it is not permissible. He does not have ownership of that slave, so therefore, it is not permissible to fulfill that vow because he cannot.

٩ - وَجُوبُ الْوَفَاءِ بِالنَّذْرِ الْخَالِي مِنَ الْمَعْصِيَةِ الدَّاخِلِ تَحْتِ مِلْكِ النَّاذِرِ.

9. **It is obligatory for the Muslim to fulfill any vow he takes as long as it is neither an act of disobedience nor beyond his capacity.**

Ninthly: The obligation of fulfilling an oath that does not have any disobedience or contradictions to the command of Allah, so long as it is within the ability or the ownership of the one who took the oath.

١٠ - أَنَّ النَّذَرَ عِبَادَةٌ لَا يَجُوزُ صَرْفُهُ لغيرِ اللَّهِ.

10. **Taking a vow is an act of worship, and is, thus, prohibited to be dedicated to any false deity besides Allah.**

Tenthly: A vow that is taken is an act of worship, and it is only taken in Allah's Name, and not by other than Allah.



Important points made & Additional Commentary by Imam as-Sa'di⁹⁶, may Allah have mercy on him:

14. The explanation His saying: «**Do not ever stand in it...**»;
15. That disobedience has a lasting effect in the world, as does obedience;
16. Referring a vague question to a clear one, to eliminate the ambiguity;
17. The *muftī* asking about details when there is a need to do that;
18. That there is no harm in specifying a particular place when making a vow, provided that it is free of other preventive factors;
19. It is prohibited when there are idols of *jāhiliyyah* present, or if there were such idols, although they no longer remain;
20. The prohibition of vows at a place where celebrations of the *mushrikīn* are held even if they are not celebrated at that place anymore;
21. That it is not allowed to fulfil a vow at such place because such a vow involves disobedience;
22. **The warning against resembling the *mushrikīn* in their celebrations, even unintentionally;**
23. No vows containing disobedience;
24. No vows for the son of Ādam containing what he is incapable of.

Imam as-Sa'di commented:

What is better than following the previous chapter with this one! Whereas the earlier deals with what is intended, this deals with what leads to such intentions. That being a category of major *shirk*, and this, a means to *shirk*.

If it is a place in which the *mushrikūn* performed sacrifices to become nearer to their gods, and associating partners with Allah, then this is a place of the rituals of *shirk*. So if a Muslim slaughters an animal at that place, even if he only intends Allah by it, then he has resembled the *mushrikīn* in their *shirk* at that shrine. **Outward consent invites to inner consent and draws one to it. It is for this reason that the legislation prohibitions imitating the *kuffār* in their rituals, celebrations, manners, and their dress, and it gathers the things that are particular to them, distancing the Muslims from conforming to them on the outside which is a means leading to inclination and dependence upon them.** Such that it is prohibited to offer optional prayers at a time when the *mushrikīn* prostate to other than Allah, out of the fear of appearing to that which was warned against.

⁹⁶ 'Abdur-Rahmān as-Sa'di, *al-Qawl as-Sadīd fī Maqāsid at-Tawhīd Sharḥ-Kitāb at-Tawhīd*.



Chapter Twelve

بَابُ

مِنَ الشَّرِكِ النَّذْرُ لِغَيْرِ اللَّهِ

Chapter

Acts of Polytheism: Vows to Other than Allah

وقول الله تعالى: ﴿يُوفُونَ بِالنَّذْرِ﴾

وقوله تعالى: ﴿وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ﴾

The statement of Allah, the Most High: «**They** (are those who) **fulfill** (their) **vows**» [Sūrah al-Insān (76):7].

And His statement, the Most High: «**And whatever you spend for spendings** (e.g., in *ṣadaqah* - charity, etc. for Allah's Cause) **or whatever vow you make, be sure Allah knows it all. And for the *dhālimūn*** (wrong-doers, etc.) **there are no helpers.**» [Sūrah al-Baqarah (2):270]

In the verse from Sūrah al-Insān, there is a praise of the people of Paradise. Allah, the Most High, described them saying:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۖ ﴿٥﴾ غَيْرَ يَسْرِبُ إِلَيْهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۖ ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۖ ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْثُ مَسَكِينَتُنَا وَيَتِيمَا وَأَسِيرًا ۖ ﴿٨﴾ إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۖ ﴿٩﴾﴾

«Verily, the *abraar* (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called *kafūr*. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly. They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. And they give food, inspite of their love for it (or for the love of Him), to *miskeen* (poor), the orphan, and the captive, (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.» [Sūrah al-Insān (76):5-9]

Allah, the Most High, describes them as:

1. The people of Paradise;
2. The people of righteousness;
3. And thirdly, as servants of Allah. The *idāfah* here is *tashrīf*, they are honoured to be called 'servants of Allah.'

So, Allah mentions them with three direct forms of praise, a) referring to them as '*abrār*,' b) '*ibād*,' and c) *ahlul-jannah*.

One of the attributes of *ahlul-jannah* is that they fulfill their vows.

The second verse is more general; Allah, the Most High, knows about charity being given or oaths being taken.

Lessons Drawn from the Verse:

١ - أَنَّ النَّذَرَ عِبَادَةٌ فَيَكُونُ صَرْفُهُ لغيرِ اللَّهِ شِرْكَاً أَكْبَرَ.

1. **Vowing is a devotional act, which becomes an act of major polytheism if devoted to any false deity besides Allah.**

Firstly: To take an oath is an act of worship, so to take it by someone else's name is major *shirk*.

٢ - إِبْثَاتُ عِلْمِ اللَّهِ تَعَالَى - بِكُلِّ شَيْءٍ.

2. **The two Qur'anic verses affirm that Allah's Knowledge encompasses everything.**

Secondly: To affirm the vast and comprehensive knowledge of Allah, that it encompasses everything, as gleaned from the verse: «**And whatever you spend for spendings** (e.g., in *ṣadaqah* - charity, etc. for Allah's Cause) **or whatever vow you make, be sure Allah knows it all.**»

٣ - إِبْثَاتُ الْجَزَاءِ عَلَى الْأَعْمَالِ.

3. **Allah will recompense people for good and evil deeds in the Hereafter.**

Thirdly: An affirmation that rewards and punishments are set and assigned for the performers of those actions.

٤ - الْحَثُّ عَلَى الْوَفَاءِ بِالنَّذْرِ.

4. **Muslims should be encouraged to fulfill their vows.**

Fourthly: An encouragement to fulfill ones' vows, since it is a description of the people of Paradise.

In addition to this: **What is *an-nathar*? What is the relationship between *an-nathar*, *al-qasam*, and *al-halaf*?**

The *qasam* and the *halaf* are synonyms; it is to take an oath and swear by Allah. This oath can be taken in one of three ways:

1. It can be related to the past. For example, to offer your testimony regarding something that you have witnessed in the past, and there is some doubt to your truthfulness...so someone asks you to swear by Allah's Name or Attributes - that what you are saying is indeed true.
2. Another way is called *yamīn* (it is another synonym) or *qasam*. This similar to idle-talk oath that you take, but it was not intended to be binding. For example, you get upset with your son and you say: "I am not taking you with me to the park, *wallāh*." You do not intend a *qasam* (an oath). It is called (اليمين اللغو) an oath taken as a false speech which is not intended. Regarding this, Allah says:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

«Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths.» [(5):89]

Allah holds you accountable for those oaths you intended to enter.

3. The third type is oath that one intends to take. This is also referred to as a *nathar*, *ḥalaf*, *qasam*, or *yamīn*. All four terms apply to this situation. This oath is about future events and what future actions one will enter into. It may be *mashrūṭ* or *ḡayr mashrūṭ* (a condition could be associated with it that should be fulfilled before the oath becomes affective, or it could be an oath taken without any condition).

For example: If I pass my mid-term, I will give such-and-such amount in charity. So, then, if you do not pass your mid-term, then there is no oath to fulfill because you have made it conditional on a certain thing.

The oath that is *ḡayr mashrūṭ* (does not have a stipulation associated with it), is similar to saying: "It is upon me by Allah to give 50 *dirhams* in charity" without any stipulation considered.

So both cases must be fulfilled, the first is to be fulfilled if the condition takes place and the second one is to be fulfilled in all cases.

The Messenger of Allah (ﷺ) has mentioned some words that indicate that the *nathar mashrūṭ* (the stipulated oath) is either *makrūh* (disliked) or (prohibited). 'Abdullāh b. 'Umar (رضي الله عنه) said:

«نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّذْرِ وَقَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ»

The Prophet forbade vowing and said: «In fact, vowing does not prevent anything, but it makes a miser to spend his property.»⁹⁷

Meaning, for example: If a person says: "If Allah allows me to pass this test, then I will give to charity." It has already been written that this person is going to pass the test or fail it. His oath does not affect in anyway his degree of success or failure on the test.

In one narration:

«النَّذْرُ لَا يُعَدِّمُ شَيْئًا وَلَا يُؤَخِّرُهُ»

«A vow neither hastens nor delays anything.»

In another narration:

«إِنَّهُ لَا يَأْتِي بِخَيْرٍ»

«It does not bring about good at all.»

These are the narrations of Ibn 'Umar.

In a narration:

⁹⁷ Reported by al-Bukhārī, no.6190.

«إِنَّمَا هُوَ شَيْءٌ يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ»

«It is whereby something is extracted from the miserly person.»

Thus, there is a negative ruling on the *nathar*. So, the *asl* of a *nahee* from the Messenger of Allah (ﷺ) is for prohibition. If he prohibited us from something, and that is all we know, then it becomes impermissible.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«And whatsoever the Messenger (Muḥammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment.» [Sūrah al-Ḥashr (59):7]

Abū Hurayrah, may Allah be pleased with him, narrated: The Messenger of Allah (ﷺ) said:

«لا يأتي ابن آدم النذر بشيء لم أكن قدرته، ولكن يلقيه النذر إلى القدر قد قدر له. فيستخرج الله به من البخيل»

«Vowing does not bring to the son of Ādam anything I have not already written in his fate, but vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth.»⁹⁸

This prohibition from the Messenger (ﷺ), according to the majority of the scholars, is considered to be disliked, but not impermissible. In order to say that, we must have a *qarīnah ṣārifah 'an at-taḥrīm* (we have to have some type of evidence which takes the prohibited ruling to a lighter understanding). What is the *qarīnah*? It is the *ḥadīth* the author will shortly mention.

The *nathar* is disliked, but if it is taken, it becomes obligatory to fulfill it, as the people who fulfill their vows are praised in the Book of Allah as has preceded.

'Abdullah b. 'Umar, may Allah be pleased with him, narrated: I heard the Messenger of Allah (ﷺ) say:

«من حلف بغير الله فقد أشرك»

«Whoever takes an oath by other than Allah has committed *shirk*.»⁹⁹

And 'Abdullāh b. 'Umar narrated that he found 'Umar b. al-Khaṭṭāb, may Allah be pleased with him, [during the early years of Islam] in a group of people and he was swearing by his father. So, Allah's Messenger called him, saying:

«أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تُخْلِفُوا آبَاءَكُمْ ، فَمَنْ كَانَ حَالِفًا فَلْيُخْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ»

«Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet.»¹⁰⁰

⁹⁸ Related by al-Bukhārī (6191).

⁹⁹ Related by Abū Dāwūd (3251), from a *ḥadīth* of 'Abdullāh b. 'Umar, may Allah be pleased with him. *Shaykh* al-Albānī declared it authentic in *Ṣaḥīḥ Abī Dāwūd* (3251).

¹⁰⁰ Related by al-Bukhārī (5713).

Abū Hurayrah, may Allah be pleased with him, said:

«لَا تَحْلِفُوا بِأَبَائِكُمْ، وَلَا بِأُمَّهَاتِكُمْ، وَلَا تَحْلِفُوا بِالْأَنْدَادِ، وَلَا تَحْلِفُوا إِلَّا بِاللَّهِ عَزَّ وَجَلَّ، وَلَا تَحْلِفُوا بِاللَّهِ إِلَّا وَأَنْتُمْ صَادِقُونَ»

«Do not swear by your fathers, or your mothers, or by those worshipped along with Allah. Do not swear except by Allah's Name, and do not swear by Allah except and unless you are truthful.»¹⁰¹

What if a person takes a binding vow upon himself, but he does not fulfill it? Allah, the Most High, says:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ^ط إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ^ط وَاحْفَظُوا أَيْمَانَكُمْ

«Allah will not punish for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *masākin* (poor person), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).» [Sūrah al-Mā'idah (5):89]

So, if you were to violate your vow by not fulfilling it, then you have one of two options. The first option is three-fold, and the second is when the first option cannot be fulfilled.

Three-fold option:

1. To feed ten poor people from the moderate foods that you feed your own families with;
2. Or to cloth ten poor people;
3. Or to free a slave.

You may choose to feed ten poor people if that is easier for you, or you may choose to clothe ten poor people if that is easier for you, or you may choose to free a slave if that is easier for you.

If you are unable and **only when** you are unable to perform one of those three options, then Allah says:

«But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).»

They do not have to be consecutive because Allah did not order that.

¹⁰¹ Reported by Abū Dāwūd (3248), from a *ḥadīth* of Abū Hurayrah, may Allah be pleased with him. Shaykh al-Albānī declared it authentic in *Ṣaḥīḥ Abī Dāwūd* (3248).

Some scholars, like *Shaykh* Muḥammad b. Ṣāliḥ al-'Uthaymīn, may Allah have mercy upon him, mentioned that vows that are *mashrūt* are not permissible to take, even by Allah's Name. He says that there is a strong argument for that position, and one of the proofs is:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾﴾

«**They swear by Allah their strongest oaths, that if only you would order them, they would leave** (their homes for fighting in Allah's Cause). **Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allah knows well what you do.»** [*Sūrah an-Nūr* (24):53]

The hypocrites have always been known for running from the lines of battle, so Allah, the Most High, responds to their actions and the oath they took in His Name, saying: «**Say: "Swear you not; (this) obedience (of yours) is known (to be false)."**» If the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was living around you and he ordered you to go out in *jihād*, just obey the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). There is no need for excessive oaths in Allah's Name.

So, here, Allah orders them and all of the people not to take oaths. This is an argument that indicates vowing is impermissible as a base ruling.



وَفِي الصَّحِيحِ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ»

Ā'ishah, may Allah be pleased with her, narrated that the Prophet (ﷺ) said: «**Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, he must not disobey Him.**»¹⁰²

Lessons Drawn from the *Ḥadīth*:

١ - أَنَّ النَّذَرَ عِبَادَةٌ، فَصَرْفُهُ لغيرِ اللَّهِ شُرْكٌ.

1. Taking a vow is an act of worship. Therefore if it is dedicated to anyone besides Allah, it turns to an act of polytheism.

Firstly: To take a vow is an act of worship, so to perform it for other than Allah is an act of *shirk*.

٢ - وَجُوبُ الْوَفَاءِ بِنَذْرِ الطَّاعَةِ.

2. A Muslim is duty bound to fulfill his vow as long as it is an act of obedience.

Secondly: The obligation of fulfilling an oath that is an oath of obedience, for example, praying, charity, or fasting.

٣ - تَحْرِيمُ الْوَفَاءِ بِنَذْرِ الْمَعْصِيَةِ.

3. It is prohibited to fulfill any vow entailing an act of disobedience.

Thirdly: The prohibition of fulfilling a vow done to disobey Allah. For example, someone vows to never speak to another person again, not because of a legislated thing, but because of a personal differing that took place in a business matter. This vow is not permissible and he may not fulfill that.

The scholars of *fiqh* differed over whether it was null and void from the beginning because it was an act of disobedience to make that vow, and thus ineffective and no *kafārah* is necessary; or whether the person must break the vow and fulfill the *kafārah*.



¹⁰² Related by al-Bukhārī, (6696).

Important points made & Additional Commentary by Imam as-Sa'di¹⁰³, may Allah have mercy on him:

1. The fulfilment of vows is obligatory;
2. If it is confirmed that a thing is worship of Allah, than rendering it to other than Him is *shirk*;
3. That it is not allowed to fulfill the vow involving disobedience.



¹⁰³ 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*.

Chapter Thirteen

بَابُ

مِنْ الشَّرِكِ الْاِسْتِعَاذَةُ بِغَيْرِ اللَّهِ

Chapter

Act of Polytheism: Seeking Refuge with other than Allah

وَقَوْلِهِ تَعَالَى: ﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ ﴿٦﴾

His Statement, the Most High: «**And verily, there were men among mankind who took shelter with the males among the *jinn*, but they (*jinn*) increased them (mankind) in sin and transgression.**» [Sūrah al-Jinn (72):6]

Introduction:

al-Isti'aanah (seeking assistance from Allah) is a general concept and the following enters into its generality:

- *Isti'ādah* (seeking refuge with Allah);
- *Isti'gāthah* (seeking His Aid in time of dire need);
- *Tawakkul* (placing ones trust in Allah);
- Imploring Him for individual things that you need in your life;
- Or any other thing that you seek Allah's assistance with.

It is important to mention this because it is the foundation and the general act of worship that the next topics discuss.

For example, *Sūrah al-Fātiḥah* plays a chief role in a Muslim's life, whether it be in his prayer or his recitation of the Qur'an. The Muslims says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِثُ﴾

«**You (Alone) we worship, and you (Alone) we ask for help** (for each and everything).» [Sūrah al-Fātiḥah (1):5]

(نَعْبُدُكَ) in Arabic means: "We worship You." The *kāf*, which is the object, if placed in front of the verb, will indicate emphasis on the thing that is the object. The object of worship in this case is given emphasis. So we say: (إِيَّاكَ نَعْبُدُ).

For example:

- (سَأَلْتُكَ) I asked you.
- (إِيَّاكَ سَأَلْتُ) You are the who I asked.

When you say the latter, you are placing emphasis on the object.

- (سَأَلْتُهُ) I asked him.
- (إِيَّاهُ سَأَلْتُ) He is the one that I asked.

So, in *Sūrah al-Fātiḥah*, we have the object of our *isti'ānah* (إِيَّاكَ نَعْبُدُ) with (تَقْدِمُ الْمَفْعُولُ). And instead of (نَسْتَعِينُكَ), we have: (إِيَّاكَ نَسْتَعِينُ) «**You Alone we seek for Help.**»

Seeking assistance from Allah is a great act of worship.

Mu'āth, may Allah be pleased with him reported: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) took hold of my hand and said: «**O Mu'āth! By Allah I love you, so I advise you to never forget to recite after every prayer:**

«اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»

«**O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner.**»

Another order for this *isti'ānah* to be performed for Allah alone:

On the authority of 'Abdullāh b. 'Abbās (رَضِيَ اللَّهُ عَنْهُ):

One day, I was behind the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) so he said to me:

«يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ يَجْعَلْهُ بُحَاةَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

«**O young man, I am going to teach you some words. Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him facing you. If you ask, then ask of Allah. If you seek aid, then seek aid in Allah.**»¹⁰⁴

Another narration collected by Imam Muslim in his *Ṣaḥīḥ* under the chapter of *al-Qadr*:

Abū Hurayrah narrated that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«المؤمن القوي خيرٌ وأحبُّ إلى الله من المؤمن الضعيف، وفي كلِّ خيرٍ، احرص على ما ينفعك، واستعن بالله ولا تعجز»

«**A strong believer is better and is more beloved to Allah than a weak believer, and there is good in both. Be vigilant about what gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart.**»¹⁰⁵

¹⁰⁴ Related by at-Tirmithī (2516) from a *ḥadīth* of 'Abdullāh b. 'Abbās.

¹⁰⁵ Related by Muslim (6441) from a *ḥadīth* of Abū Hurayrah, may Allah be pleased with him.

The strong believer is always vigilant about what benefits him and he always seeks the help of Allah in everything he does. He is not lazy and he does not offer false excuses as to why he cannot do important things of benefit.

And Yaqūb, may Allah be pleased with him:

﴿ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝١٨ ﴾

«So (for me) **patience is most fitting. And it is Allah (alone) whose Help can be sought against that (lie) which you describe.**»¹⁰⁶

The Lord of mankind has said to Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) whilst addressing him in the Qur'an:

﴿ قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝١١٢ ﴾

«He (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"» [Sūrah al-Anbiyā (21): 112]

"*Allāhul-Musta'ān*" (Allah is the One, Whose Help is sought) includes the statement: "I am seeking the Help of Allah," and when you say: "Allah is the One whose help is sought," you are saying - by necessary understanding - the following: "I seek refuge with Him." This is understood from the words of our Prophet and is mentioned in the Book of Allah.

So, *al-Isti'ānah* is an act of worship that is to be performed for Allah alone. Seeking other than Allah's Help is *shirk* in certain circumstances and in others, it is not. «**If you seek help, then seek the help of Allah alone. If you ask, then ask Allah alone.**»

This has two basic meanings that are very important for every Muslim to understand.

The first meaning relates to issues that are the sole right of Allah and from Him alone is help sought. So, if one asks, he must ask Allah alone, because asking other than Allah is *shirk akbar*. From amongst the matters of which one must seek from Allah alone are: seeking provisions, blessings, and ease in ones affairs, etc. He is the only One that we ask of for those things. We seek His Help alone in entering Paradise, worshipping Him, and remaining firm upon His religion.

The second meaning relates to issues that can be sought from Allah's creations with certain conditions, such as: food, worldly and religious matters.

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ ﴾

¹⁰⁶ Sūrah Yūsuf (12):18.

«**Help you one another in *al-birr* and *at-taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.**»

If you must seek help for a permissible matter, then first turn to Allah and seek His help before you turn to the creation of Allah. If you turn to the creation of Allah, then it must be from someone who possesses three attributes (حيّ, حاضر, قادر):

1. He is alive (حيّ)
2. He is present (حاضر)
3. He is capable (قادر)

So, the **first condition** is that the person must be alive, since seeking the help of the dead is *shirk*. The dead cannot help you, they cannot help themselves. They are in need of the help of Allah, the Most High. They cannot hear you. They cannot assist you. They cannot benefit you nor can they harm you.

The **second condition** is that the person must be present or (في حكم الحضور) have the ruling of being present. Meaning, you cannot call upon your *shaykh*, as if to say: he can hear your call no matter where you are in the world as some of the deviant *Ṣufis* do. The Prophets themselves did not hear the calls of help from the people who were not in the range of their hearing. The *Ṣufis* have exalted their *shaykhs* above the status of the Prophets and they have given them attributes that are the right of Allah alone. Allah is the All-Hearing. His Hearing encompasses all things.

So, when one calls upon his scholar and believes he can hear him from anywhere, then he has given him the attribute of Allah, the Most High - that he has unlimited hearing. This is for Allah alone, this is why calling upon someone who is not in your presence is a form of *shirk*.

The third condition is that the person must be capable. Meaning: imploring someone to grant you entrance to Paradise. This is the right of Allah alone. The person being asked is not capable of placing you in Paradise, or saving you from the torture of the grave, or the punishment of the Fire. He, himself, is in need of asking Allah alone. Asking a person for things that he is incapable of performing and that are the right of Allah alone is an act of *shirk*, even if he is alive and standing before you.

All conditions must be fulfilled for you to ask other than Allah for something.

However, it is better for the believer to abandon what is in the hands of the people, to abandon seeking their help and to turn to Allah in totality. Everything he requests, he should request from Allah, the Most High. Even with the permissibility of seeking help and assistance from other than Allah with those three conditions fulfilled, it is better that he applies the *ḥadīth* of 'Abdullāh b. Abbās.¹⁰⁷

Explanation of the Verse:

If one reviews *Sūrah al-Jinn*, they will find that the believers of the *jinn* mention four things of *shirk*:

¹⁰⁷ Refer to "Chapter: The One Who Fulfills Tawhīd Enters Paradise Without a Reckoning."

The First:

﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

«And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).» [Sūrah al-Jinn (72):3].

This is the claim of the Christians, which proves that some of the *jinn* were indeed Christians who believed that Allah had taken a wife and a child. So, the believers of the *jinn* refute this and reject it.

The Second:

﴿وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾

«And verily, we thought that men and jinn would not utter a lie against Allah.» [Sūrah al-Jinn (72):5]

The Third:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

«And verily, there were men among mankind who took shelter with the males among the *jinn*, but they (*jinn*) increased them (mankind) in sin and transgression.» [Sūrah al-Jinn (72):6]

The Fourth:

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا﴾

«And they thought as you thought, that Allah will not send any Messenger (to mankind or jinns).» [Sūrah al-Jinn (72):7]

Meaning: They did not believe that Allah would resurrect anyone.

This verse is very important because it shows that *isti'athah* (seeking refuge) with other than Allah is an act of *shirk*.

Isti'athah is to seek protection or to flee to someone fearing something. When you flee to this or that person, you believe that they possess the ability to protect you from the harms of something you are facing. So, the *isti'athah* is done as Allah, the Most High, has commanded us to perform it. Before we recite the Qur'an, we seek refuge with Allah. We say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from the accursed devil.

The Prophet (ﷺ) taught us in a number of narrations the importance of seeking refuge with Allah, the Most High.

Lessons Drawn from the Verse:

١ - أَنَّ الاستاذة بغير الله شرك، لأن مؤمني الجن قالوا: ﴿وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۖ﴾. ثم ذكروا بعد ذلك على

وجه الاستنكار ﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ﴾

1. Seeking refuge with any deity other than Allah is an act of polytheism. Consequently, the believers from among the *jinn* said: «**And we shall never join** (in worship) **anything with our Lord** (Allah).» Denouncing this act of polytheism, the *jinn* said: «**And verily, there were men among mankind who took shelter with the masculine among the jinns.**»

First point: Seeking refuge with other than Allah is *shirk*, because the believers of the *jinn* said: «**And we shall never join** (in worship) **anything with our Lord** (Allah).» They rejected and hated that some men of mankind were seeking refuge with some of the *jinn*: «**And verily, there were men among mankind who took shelter with the masculine among the jinns.**»

٢ - عموم رسالة محمد - صلى الله عليه وسلم - للثقلين.

2. The Prophet (ﷺ) has been sent for the sake of guiding both the *jinn* and mankind.

Second point: The generality and all-inclusive nature of the Message of Muḥammad (ﷺ) as it was sent to the *jinn* and mankind. What are the proofs that that the Messenger was sent to the *jinn* as well, and that they are accountable for following him, just as we, the people, are accountable for following him? There are believers from the *jinn* (the evidence for that has preceded), so if that is the case, then the generality of all the verses in the Qur'an, wherein Allah says: «**O you who believe!**» subsumes the mankind and *jinn*. There is no specification of mankind, Allah addresses mankind and *jinn* with all of His Revelation.

Furthermore, Allah directly addresses *jinn* and mankind in *Sūrah ar-Raḥmān* from beginning to end:

﴿فَيَأْتِي أَوْلَاءَ رَبِّكُمَا تُكَذِّبَانِ﴾

«**Then which of the Blessings of your Lord will you both** (*jinn* and men) **deny?**» [*Sūrah ar-Raḥmān* (55):13]

Meaning: not Abū Bakr and 'Umar, as the *shī'ā* would say, not any specific *ṣaḥābī*, and not any two specific Prophets.

Allah says:

﴿يَمْعَشَرِ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾

«**O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority** (from Allah)!» [*Sūrah ar-Raḥmān* (55):31]

So, *Sūrah ar-Raḥmān* contains clear addresses to the *jinn* and mankind, showing you that the Message of Muḥammad (ﷺ) was for *jinn* and mankind alike.

٣ - أَنَّ الاستعاذَةَ بِغَيْرِ اللَّهِ تَوْرَثُ الْخَوْفَ وَالضَّعْفَ.

3. Seeking refuge with anyone other than Allah is a major cause of fear and weakness.

Third point: Seeking refuge with other than Allah would only cause one fear and weakness. «**And verily, there were men among mankind who took shelter with the males among the *jinn*, but they (*jinn*) increased them (mankind) in sin and transgression.**»

٤ - يَفْهَمُ مِنَ الْآيَةِ أَنَّ الاستعاذَةَ بِاللَّهِ تَوْرَثُ قُوَّةً وَأَمْنًا.

4. The verse signifies that seeking refuge with Allah fills man with strength and safety.

Fourth point: It can be understood from the verse that if one were to seek refuge with Allah alone, it would give them strength and safety. If the believers from amongst the *jinn* said that the men (who sought refuge with the *jinn*) only increased them in fear and weakness; then this means, had they sought refuge with Allah, it would have increased them in strength and safety. This is called *dalil ishāri* (an indication to the meaning of something else).



وَعَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ» رواه مسلم.

From Khawlah bint Ḥakīm who said:

I heard the Prophet (ﷺ) say: «When anyone lands at a place, and then says: "I seek refuge with the Perfect Words of Allah from the evil of what He has created," nothing would harm him until he departs from that stopping place.»¹⁰⁸

Khawlah bint Ḥakīm as-Sulāmiyyah: She was the wife of 'Uthmān b. Math'oon, may Allah be pleased with them both. She was a righteous woman.

Lessons Drawn from the Ḥadīth:

١ - بيان أن الاستعاذة عبادة.

1. Seeking refuge with Allah is an act of worship.

First point: The clarification that *al-isti'āthah* is an act of worship.

٢ - أن الاستعاذة المشروعة هي ما كانت بالله أو بأسماء الله وصفاته.

2. Muslims are ordained to seek refuge only with Allah by invoking him by His Names and Attributes.

Second point: The legislated act of seeking refuge is done through Allah, His Names, or His Attributes. The Messenger of Allah (ﷺ) instructed us to seek refuge with the Words of Allah, and the Speech of Allah is one of His Attributes. So, you may say: "I seek refuge with the Face of Allah," "I seek refuge with the Honour and the Might of Allah," "I seek refuge with the Strength of Allah," etc.

٣ - أن كلام الله غير مخلوق؛ لأن الله شرع الاستعاذة به، والاستعاذة بالمخلوق شرك كما سبق، فدل على أنه غير مخلوق.

3. The Words of Allah are not created, for Allah ordains His servants to seek refuge in His Words. As it has been pointed out earlier, seeking refuge in any creature is an act of polytheism.

Third point: (The `ulaama of past used this ḥadīth to prove that the Qur'an is not created). This proves that the Speech of Allah is not created, for Allah has legislated that we seek refuge with it. And to seek refuge with a created thing is an act of *shirk* as has already preceded, so it shows that the Words of Allah are not created.

٤ - فضيلة هذا الدعاء مع اختصاره.

4. The virtue of invoking Allah by pronouncing the phrases mentioned in this ḥadīth, though they seem brief.

¹⁰⁸ Related by Muslim (2708) from a ḥadīth of Khawlah bint Ḥakīm.

Fourth point: This supplication is very virtuous and important, despite its brevity.

هـ - أَنْ تُوَاصِيَ الْمَخْلُوقَاتِ بِبَيْدِ اللَّهِ.

5. Allah dominates the affairs of all creatures.

Fifth point: All of the creatures are within Allah's control. He can control them and dispose of them however He likes. This understanding is derived from the aforementioned *ḥadīth*. Scorpions, spiders, bugs will not harm you when you lodge in a place, because Allah, the Most High, is in control of them and you have sought His Refuge.

After the *ḥadīth* of Khawlah, Imam Muslim mentions another narration of Abū Hurayrah, may Allah be pleased with him, who said:

جاء رجلٌ إلى النبي صلى الله عليه وسلم فقال: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَعْتَنِي الْبَارِحَةَ. قال: «أَمَّا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ» رواه مسلم.

A person came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said:

O Messenger of Allah! I was stung by a scorpion during the night. Thereupon he said: «**Had you recited these words in the evening: I seek refuge in the Perfect Word of Allah from the evil of what He created, it would not have done any harm to you.**»

This shows us how important this supplication is. It truly brings upon Allah's protection and preserves you from the harms of insect that would befall you in the night whilst sleeping.



Important Points Made & Additional Commentary by Imam as-Sa'di¹⁰⁹, may Allah have mercy on him:

4. The explanation of the *āyah* in *Sūrah al-Jinn*;
5. Seeking refuge in other than Allah is *shirk*;
6. This is supported by the *ḥadīth*, because the scholars use it to prove that Allahs' words are not created, they say: "Because seeking refuge in creatures is *shirk*";
7. The merit of this supplication even though it is brief;
8. Despite the fact that a thing may lead to some worldly benefit, by hindering evil or obtaining benefit, that does not prove that it is not *shirk*.



¹⁰⁹ 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawḥīd Sharḥ-Kitāb at-Tawḥīd*.

Chapter Fourteen

بَابُ

مِنْ الشِّرْكِ أَنْ يَسْتَغِيثَ بِغَيْرِ اللَّهِ أَوْ يَدْعُو غَيْرَهُ

Chapter Act of Polytheism: Seeking Refuge with other than Allah [In A Time of Dire Need]

﴿وَقَوْلِ اللَّهِ تَعَالَى: ﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴾ ١٠٦﴾﴾

The Statement of the Most High: «**And invoke not besides Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *dhālimūn* (polytheists and wrongdoers).**» [Sūrah Yūnus (10):106]

One of the most effective ways of understanding the verses of the Qur'an is to understand its context. So, in light of reviewing the context of the aforementioned verse, we shall examine the verse prior to it and the verse after it.

Allah, the Most High, says:

﴿قُلْ يَتَايَبُهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾ ١٠٤﴾﴾

«**Say (O Muḥammad (ﷺ)): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die, and I am commanded to be one of the believers.**» [Sūrah Yūnus (10):104]

﴿وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾ ١٠٥﴾﴾

«**And (it is revealed to me): Direct your face (O Muḥammad (ﷺ)) entirely towards the religion *ḥanīf* (Islamic monotheism, i.e. to worship none but Allah alone), and never be one of the *mushrikūn* (those who commit polytheism).**» [Sūrah Yūnus (10):105]

And finally:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ﴾ ١٠٦﴾﴾

The Statement of the Most High: «**And invoke not besides Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *dhaalimoon* (polytheists and wrongdoers).**» [Sūrah Yūnus (10):106]

These are the commands that the Prophet, may Allah raise his rank and grant him peace, was specifically given in order to relay them to the polytheists:

1. To be from amongst the believers;
2. To establish his religion as a monotheist, and
3. To not become from those who commit polytheism.

The Prophet, may Allah raise his rank and grant him peace, then receives a threatening verse from Allah: «**If (in case) you did so, you shall certainly be one of the *dhaalimoon* (polytheists and wrongdoers).**» And the most severe type of oppression that can be committed is to withhold from worshipping Him alone, by associating others in worship with Him.

Allah says:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (13)

«**And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *dhulm* (wrong) indeed.**» [Sūrah Luqmān (31):13]

We must seek firmness and stability from Allah, the Mighty and Majestic. This is why Muslims, during their five daily prayers in all its units, ask Allah to "guide us to the straight path." And guidance here, means the guidance to stability and firmness upon the straight path. We have already accepted *tawhīd*, we have already implemented it, we already worship Allah alone, and none besides Him. So, now, we ask Him give us the firmness and stability upon the truth that we have accepted.

The Prophet, may Allah raise his rank and grant him peace, was commanded with a number of verses to prove that he, himself, was afraid of Allah, the Most High. He was not confident that he would not be punished or that he would not face trial and calamities from Allah.

Allah says:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیْرِ الْکَافِرِینَ مِنْ عَذَابٍ أَلِیمٍ﴾ (28)

«**Say (O Muḥammad (ﷺ)): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us - who can save the disbelievers from a painful torment?"**» [Sūrah al-Mulk (67):28]

If Allah destroys me, the Prophet (ﷺ) then who would protect YOU?!

This was the Prophet's (ﷺ) position towards guidance; he was upon the correct guidance, without a shadow of a doubt, yet he was humble and fearful of Allah. He feared going astray. He sought refuge with Allah from going astray. So, this over-confidence that some people achieve when they study is from the *shayṭān*. It may lead a person to not seek the guidance and firmness upon that guidance from Allah.

Lessons Derived from the Verse:

١ - أَنَّ دَعَاءَ غَیْرِ اللَّهِ شِرْکٌ أَكْبَرُ.

1. Invoking deities besides Allah is an act of major polytheism.

First point: To call upon other than Allah is *shirk akbar* (major form of polytheism that takes a person outside of the religion).

٢ - أَنَّ أَصْلَحَ النَّاسِ لَوْ دَعَا غَيْرَ اللَّهِ صَارَ مِنَ الظَّالِمِينَ أَيِ الْمُشْرِكِينَ فَكَيْفَ بغيرِهِ.

2. If the most righteous servant of Allah invoked false deities besides Allah, he would be regarded as a polytheist. So, those of less righteousness are more entitled to fear this grave sin.

Second point: If the most pious, most correct, most upright of all of the people - i.e. the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) - was to call upon other than Allah, he would be from the oppressors (the people of *shirk*). So, what about those less than him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?!

٣ - بَيَانُ عَجْزِ آلِهَةِ الْمُشْرِكِينَ وَبَطْلَانُ عِبَادَتِهِمَا.

3. The Qur'anic verse highlights the disability of the polytheists' false deities, and thus the invalidity of worshipping them.

Third point: A clarification about the inability of the deities worshipped by the *mushrikeen*, and the falsehood and invalidity of worshipping them.



Question: When we seek to understand the verses of Allah, one of the ways of understanding them is to try to derive the opposite understanding. So, from this verse: «**And invoke not besides Allah any such that will neither profit you nor harm you**» is it possible to understand that Allah says that we can call upon other than Him from those who help us and those who harm us?

Answer: Anyone who understands *tawḥīd* knows that this is in direct contradiction to the entire message of the Book and the *Sunnah*. The scholars of *fiqh* have mentioned certain reasons as to why you cannot draw the opposite understanding here, and one of them is "*makhraj kashf al-wāqi*" (exposing the reality of those who called upon other than Allah).

Meaning: Whomever you call upon besides Allah is someone who cannot help you nor harm you, and not that there are some who can help you and harm you, and that it would be allowed to call upon them.



وَقَوْلِهِ: ﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ (107)

The Statement of the Most High: «And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His Slaves He wills. And He is the Oft-Forgiving, the Most Merciful.» [Sūrah Yūnus (10):107]

The first verse was about *tawhīd al-ulūhiyyah* (the right of Allah to be worshipped alone): «And invoke not besides Allah any.» This is the right of Allah. He is to be worshipped alone with supplication.

Verse (107) is actually an explanation of the verse before it. Why is it that you call upon Allah alone? It is because it is He alone who can benefit you and He alone who can harm you.

The second verse is about the *rubūbiyyah* of Allah (Lordship of Allah). He is the only One who can harm you or benefit you. He is the only One who can bring you any good. He does that for whomever He chooses.

Lessons Drawn from the Verse:

١ - وجوب إفراذ الله تعالى بتوحيد الألوهية لتفرده بتوحيد الربوبية.

1. Since Allah is the only God, He must be solely worshipped.

First point: The obligation of singling out Allah with the *tawhīd al-ulūhiyyah*. All of our acts of worship are to be directed to Him alone. This is because He is the only One who creates, provides, brings benefit and harm, and who brings life and death.

٢ - بطلان دعاء غير الله لعجزه عن نفع من دعاؤه ودفع الضر عنه.

2. The invalidity of invoking besides Allah others who cannot bring benefit or repel harm.

Second point: The falsehood and fruitless nature of calling upon besides Allah others who cannot help those who call upon them or to prevent any harm from reaching them.

٣ - إثبات المشيئة لله سبحانه.

3. The Qur'anic verse attests to the verity of the divine will.

Third point: To affirm that Allah, the Most High, wills some things and does not will other things. Allah has a Will (*a mashi.ah/irādah*).

٤ - إثبات صفتي المغفرة والرحمة لله سبحانه على ما يليق بجلاله.

4. It also affirms Allah's forgiveness and mercifulness in a way that is appropriate for His Majesty.

Fourth point: The affirmation of two Attributes of Allah, Forgiveness and Mercy. They are to be understood in a way that is befitting to His Great Majesty.¹¹⁰



¹¹⁰ Consult *al-Qawā'id al-Muthlā* (the Exemplary Principles) for further benefit:
http://www.troid.ca/media/transcription/MR_qawaaidalmuthlaa.pdf

وَقَوْلِهِ: ﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ﴾ (١٧)

And His Statement: «...So seek your provision from Allah (alone), and worship Him (alone), and be grateful to Him. To Him (alone) you will be brought back.» [Sūrah al-'Ankabūt (29):17]

To understand this verse in its proper context, examine the verse before it:

﴿وَاِذْ يَرْاهِمَ اِذْ قَالَ لِقَوْمِهِ اَعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُونَ﴾ (١٦)

«And (remember) Ibraaheem when he said to his people: "Worship Allah (alone), and fear Him, that is better for you if you did but know.» [Sūrah al-'Ankabūt (29):16]

﴿اِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ اَوْثَانًا وَتَخْلُقُونَ اِفْكَارًا ۚ اِنَّ الَّذِيْنَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ﴾ (١٧)

«You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.» [Sūrah al-'Ankabūt (29):17]

So, these verses lead you to understand that this is what Ibraaheem was ordered to command his people with. And we must benefit from these very orders and implement them as obligations. Our *sharī'ah* supports the *sharī'ah* of those who have come before us, so long there is no proof that it has been abrogated.

Lessons Drawn from the Verse:

١ - وجوبُ دعاءِ الله وحدهُ وطلبِ الرزقِ منه.

1. One is duty bound to solely invoke Allah and ask Him for provision.

First point: The obligation of calling upon Allah alone and seeking provisions from Him alone.

٢ - وجوبُ إفرادِ الله بجميع أنواع العبادَةِ.

2. It is incumbent on every Muslim to dedicate all his devotional acts to Allah alone.

Second point: The obligation of singling out Allah with every single act of worship.

٣ - وجوبُ شكرِ الله على نعمِهِ.

3. One must show gratitude to Allah for the great favors He bestows on man.

Third point: The obligation of thanking Allah for His Blessings.

٤ - إثباتُ البعثِ والجزاء.

4. Resurrection and reward are proven according to the *Qur'anic* verse.

Fourth point: Affirming the resurrection after death and the recompense.

٥ - أَنَّهُ لَا تَنَافِي بَيْنَ طَلْبِ الرِّزْقِ وَالْاِكْتِسَابِ وَعِبَادَةِ اللَّهِ وَأَنَّ الْإِسْلَامَ فِيهِ خَيْرُ الدِّينِ وَالْدُنْيَا.

5. There is no contradiction between seeking Allah's provision and worshipping Him, as Islam guarantees the interests of people in this life and the life to come.

Fifth point: There is no contradiction between a person seeking his provisions, working for his earnings, and worshipping Him, since Islam combines the best things from this life and the next.



وَقَوْلِهِ: ﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْفَيْصَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ﴾

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

And His Statement: «And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.» [Sūrah al-Aḥqāf (46):5-6]

An example of this generality is Īsā b. Maryam. He was a Prophet, and from the greatest and most forbearing of all the Prophets and Messengers of Allah. He called the people to worship Allah alone and forbade them from worshipping other than Him. However, the people after him lost this message, took him and his mother as worship besides Allah. On the Day of Resurrection, He will free himself from them, disbelieve in them, and reject them.

Lessons Drawn from the Verse:

١ - أَنَّ الدَّعَاءَ عِبَادَةً، فَمَنْ دَعَا غَيْرَ اللَّهِ فَقَدْ أَشْرَكَ الشَّرْكَ الْأَكْبَرَ.

1. Invocation is an act of worship that turns into an act of major polytheism in case it is directed to anyone other than Allah.

First point: The supplication is a form of worship, so whoever calls upon other than Allah has committed major polytheism (that nullifies one from Islam).

٢ - بَيَانُ شَقَاوَةِ مَنْ يَدْعُو غَيْرَ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ.

2. Whoever invokes anyone besides Allah remains miserable in both this life and the Hereafter.

Second point: Clarifying the miserable state of the person who calls upon other than Allah in this life and the next life.

٣ - أَنَّ الشَّرْكَ هُوَ أَعْظَمُ الضَّلَالِ.

3. Polytheism is the gravest manifestation of going astray from the Straight Path.

Third point: Polytheism is the severest type of straying.

٤ - إِثْبَاتُ الْبَعْثِ وَالْحَشْرِ لِلْجَزَاءِ.

4. The verity of the Resurrection, Assembly, and Reward in the Hereafter.

Fourth point: The affirmation of believing in the Resurrection and the Gathering for the Recompense of man.

٥ - أَنَّ الْأَوْثَانَ لَا تَسْمَعُ مَنْ دَعَاها وَلَا تَسْتَجِيبُ لَهُ عَكْسَ مَا يَتَصَوَّرُ الْمُشْرِكُونَ فِيهَا.

5. Unlike what the polytheists perceive, idols neither hear the invocations nor respond to them.

Fifth point: Idols do not hear those who call upon them and they do not respond to them, contrary to what the polytheists think.

٦ - أَنَّ عِبَادَةَ اللَّهِ وَحْدَهُ فِيهَا خَيْرُ الدُّنْيَا وَالْآخِرَةِ.

6. Bliss in both this life and the Hereafter can be achieved only by worshipping Allah alone.

Sixth point: The worship of Allah alone contains the goodness of this life and the Hereafter.



وَقَوْلُهُ تَعَالَى: ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ﴾

The Statement of the Most High: «**Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilāh* (god) with Allah? Little is that you remember!**» [Sūrah an-Naml (27): 62]

Lessons Drawn from the Verse:

١ - بطلان الاستغاثة بغير الله فيما لا يقدر عليه إلا الله.

1. The prohibition of invoking others besides Allah for achieving that which none is capable of but Allah.

First point: The falsehood of seeking help in times of dire need from other than Allah, in affairs that only Allah is capable of.

٢ - أَنَّ الْمُشْرِكِينَ مَقْرُونُونَ بِتَوْحِيدِ الرَّبُّوبِيَّةِ وَلَمْ يَدْخُلْهُمْ ذَلِكَ فِي الْإِسْلَامِ.

2. Though the polytheists believe in the Oneness of Allah's Lordship, they are not admitted into Islam.

Second point: The polytheists of old have always affirmed *tawḥīd ar-rubūbiyyah*. No one has disputed that except for abnormal individuals throughout history, who also believed in it within their hearts, but refused to declare it verbally out of arrogance. So, *at-tawḥīd ar-rubūbiyyah* is not something that Allah needs to convince His Creation of. They are already convinced that He is the only Creator. Allah, the Most High, only mentions it to lead the people to worshipping Him alone.

٣ - الاستدلال على توحيد الإلهية بتوحيد الربوبية.

3. The Oneness of Allah is a clear-cut proof of the oneness of His Divinity (i.e. His being the only one worthy of worship).

Third point: Allah, the Most High, mentions His Lordship - which everyone agrees upon - to lead the people to understand His Sole right to be worshipped.

٤ - الاحتجاج على المشركين بما أقرُّوا به على ما جحدوه.

4. The polytheists' belief in the Oneness of Allah can be taken as a counter-argument against their repudiation of the Oneness of His Divinity.

Fourth point: Allah builds His Argument on something they agree upon to lead them to what they disagree about.



وَرَوَى الطَّبْرَانِيُّ بِإِسْنَادِهِ: أَنَّهُ كَانَ فِي زَمَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُنَافِقٌ يُؤْذِي الْمُؤْمِنِينَ. فَقَالَ بَعْضُهُمْ: قُومُوا بِنَا نَسْتَعِثُ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّهُ لَا يُسْتَعَاثُ بِي، وَإِنَّمَا يُسْتَعَاثُ بِاللَّهِ.»

aṭ-Ṭabarānī reports a chain of narration that:

During the time of the Prophet (ﷺ) there was a hypocrite who used to harm the believers. Some of them said: "Let us go and seek help from Allah's Messenger (ﷺ) against this hypocrite." So the Prophet (ﷺ) (allegedly) said: «**Do not seek my refuge, but seek the refuge of Allah.**»¹¹¹

Ibn Abi Ḥātim mentioned that this hypocrite was 'Abdullāh b. Ubayy al-Munāfiq. Others say that they have not come across the identity of this un-named hypocrite.

This narration has a meaning that is supported by the Book and the *Sunnah*. However, the *isnād* of this *ḥadīth* is not authentic. It has been attributed to aṭ-Ṭabarānī in *Majma' az-Zawā'id* by al-Haythamī. He mentioned that it has Ibn Lahīyah in the chain. In the latter part of Ibn Lahīyah's life, a great deal of narrations became very confused. This seems to be one of them. We know that by the narrator who narrated it from him. He was not one of those whom were known to have narrated it from him during the earlier time of his life, such as 'Abdur-Rahmān b. Maḥdī, 'Abdullāh b. Maslamah al-Qa'nabī, and 'Abdullāh b. Wahb, etc. These were known to have narrated from him before he became confused.

So, the chain of the *ḥadīth* is from Mūsā b. Dāwūd, who narrates from Ibn Lahīyah. This identifies a point of weakness here. And this *ḥadīth*, with this *isnād* and with this general meaning is found in the *Musnad* of Imam Aḥmad, 5/317, however, with the wording: «**Do not stand up for me, rather, stand up for Allah.**»

It is also in the *Ṭabaqāt* of Ibn Sa'd and other sources. However, it is quoted in *Majma' az-Zawā'id* by al-Haythamī with the wording here, so it is likely to be found as such. But this shows that 'Abdullāh b. Lahīyah likely narrated this *ḥadīth* this way and that way, indicating what the scholars have said about him - i.e. he would have *itirāb* (contradictory phrases that he would narrate of the same *ḥadīth*).

So, the chain is weak. However, in *al-Istigāthah*, p152, *Shaykh al-Islām* Ibn Taymiyyah, may Allah have mercy upon him, said that this is a *ḥadīth* which can be strengthened, meaning, its weakness is not severe. The Book and the *Sunnah* are in favor of its meaning.

Allah says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

«Say (O Muḥammad (ﷺ)): **I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the *ḡayb* (Unseen), I should have secured for myself an abundance of wealth,**

¹¹¹ Similar is recorded by Aḥmad. It is a weak narration due to the presence of Ibn Lahīyah.

and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.» [Sūrah al-A'rāf (7):188]

And Allah says:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾

«Say: It is not in my power to cause you harm, or to bring you to the Right Path.» [Sūrah al-Jinn (72):21]

Thus, Allah, the Most High, has commanded His Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) to convey to the people that he was a servant, a messenger, a human being sent with revelation. He was not given knowledge of the unseen or any special power. And Allah knows best.



Important Points Made & Additional Commentary by Imam as-Sa'di¹¹², may Allah have mercy on him:

1. The relationship between "calling upon" (*du'ā*) and "seeking help" (*istigāthah*) is as simple as the relationship between a general thing and a specific one;
9. The explanation of the saying: «**Do not call upon others such that will not bring you any benefit nor harm**»;
10. That this is major *shirk*;
11. That in the case of the most righteous person, if he intentionally does this with other than Allah, then he becomes one of the great wrongdoers;
12. The explanation of the *āyah* afterwards;
13. This will bring no benefit in this world since it is *kufṛ*;
14. The explanation of the third *āyah*;
15. That one is not to seek his sustenance except from Allah, just as Paradise not to be sought except from Him;
16. The explanation of the fourth *āyah*;
17. That none is more deviant than the one who calls upon other than Allah;
18. That the one being called upon is heedless of the caller's call, he is not aware of it at all;
19. That this is a type of insult from the one calling to the one being called, causing enmity between them;
20. That call to the one being called upon is named, "worship";
21. The disbelief of the one who calls because of that worship;
22. It is for these reasons that he is the most deviant of people;
23. The explanation of the fifth *āyah*;
24. The wonder of accepting the worship of idols, when none but Allah is able to answer the one suffering, and because of this fact they call upon Him, making the entire religion sincerely for Him, when they are in severe distress;
25. The Chosen one's (ﷺ) defence of *tawḥīd*, and the manners with Allah.

¹¹² 'Abdur-Raḥmān as-Sa'dī, *al-Qawl as-Sadīd fī Maqāsid at-Tawḥīd Sharḥ Kitāb at-Tawḥīd*.

Imam as-Sa'di commented:

When the preceding guideline for the rule of *shirk* is understood, that is - one who renders any act of worship to other than Allah is committing *shirk* - then these three chapters, which the author cites to clarify this point, will be clearly understood.

An oath is an act of worship that Allah praised those who fulfill, and the Prophet (ﷺ) commanded fulfilling the oaths that involve obedience. Certainly every matter that the legislation praised, or every matter that praise is mentioned for the other who fulfills it, or every matter that the legislation commands, is worship.

And since worship is a name that encompasses everything that Allah loves and is pleased with, being deeds, or statements, whether apparent or internal, then oaths, certainly fall into this category.

Similarly, Allah commanded seeking protection against all evil from Him alone, and He commanded seeking assistance for every kind of trouble and mishap from Him alone. So sincerity for Allah in these acts is a form of faith and *tawhīd*, and rendering them to other than Allah is a form of *shirk* and making equals to Him.

The difference between *du'ā* [calling or supplicating] and *istiḡāthah* [seeking aid or succor], is that the *du'ā* is more general, applying to all circumstances, where *istiḡāthah* is the *du'ā* to Allah in dire circumstances. So in both cases, it is necessary to render it sincerely to Allah alone. He, the Most High, is the answerer of the *du'ā* of the supplicant, He is the reliever of the distress of those in dismay. Whoever calls upon other than Him, be it a prophet, an angel, a *walī*, etc., or **whoever seeks the aid of other than Allah in a matter that none has the power over but Allah - then he is a disbelieving *mushrik*.** Just as he has left the religion, so too has he defied his own reason. For not one of the creatures is solely capable of the slightest speck of benefit or defense for himself or anyone else, but all are in the need of Allah in every troubling circumstances that effects them.



