



Kitab **At-Tauhid**

Shaikhul-Islam Muhammad bin Abdul-Wahhab
a renowned Reviver and a great Reformer





Shaikhul-Islam Muḥammad bin Abduḥ-Waḥḥab

a renowned Reviver and a great Reformer

The Book of Monotheism

Translated and Published by



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Table of Contents

1. Publishers Note	7
2. Shaikhul-Islam Muhammad bin Abdul-Wahhab -- a renowned Reviver and a great Reformer.....	9
<hr/>	
1. <i>At-Tauhid</i> (The Oneness of Allah)	21
2. The Superiority of <i>Tauhid</i> and what it removes of Sins.....	27
3. Who purifies <i>Tauhid</i> (from <i>Shirk</i> etc.) will enter Paradise without giving an Account	31
4. Fear of <i>Shirk</i> (Polytheism)	35
5. The Call to testify that there is nothing deserving of Worship in Truth except Allah.....	38
6. An Explanation of <i>Tauhid</i> and the Testimony: <i>La ilaha illallah</i>	43
7. To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of <i>Shirk</i>	47
8. <i>Ruqa</i> (incantation), Talismans and Amulets.....	50
9. Whoever seeks Blessing through a Tree, a Stone, or the like	53
10. Slaughtering for Other than Allah	56
11. Make no Animal Sacrifice for Allah in a Place where Sacrifice is made for Other than Allah	60
12. Vowing for Other than Allah is an act of <i>Shirk</i>	63
13. Seeking Refuge in Other than Allah is a Part of <i>Shirk</i>	65
14. To seek Help in Other than Allah (<i>Istighathah</i>) or to invoke Other than Him is an Act of <i>Shirk</i>	67



CHAPTERS

15. (The Created One could not be an Object of Worship).....	71
16. (What the Lord has said).....	75
17. The Intercession	79
18. (Allah guides whom He wills)	83
19. Excessive Dogma in the Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from True Religion.....	86
20. The condemnation of the One Who worships Allah at the Grave of a Righteous Man and how then of a man who worships the buried man itself	90
21. Exaggeration in the Graves of the Righteous Persons tends them to become Idols worshipped besides Allah	94
22. The protectiveness of <i>Al-Mustafa</i> of <i>Tauhid</i> and His blockading every Path leading to <i>Shirk</i>	96
23. Some People of this <i>Ummah</i> (Nation) will worship Idols	99
24. On Sorcery (<i>As-Sihr</i>).....	104
25. Clarification of types of Sorcery (<i>As-Sihr</i>)	107
26. On Soothsayers and the Like	110
27. Curing through Magical Spells (<i>An-Nushrah</i>).....	113
28. What is said regarding Belief in Omens (<i>At-Tataiyur</i>)	115
29. What is said regarding Astrology (<i>At-Tanjeem</i>).....	119
30. Seeking Rain through the Lunar Phases (Constellation)	121
31. (Love for Allah)	124
32. (Fear of Allah Alone)	128
33. (Put your Trust in Allah)	131
34. (To feel secure against the Plan of Allah contradicts <i>Tauhid</i>)....	134

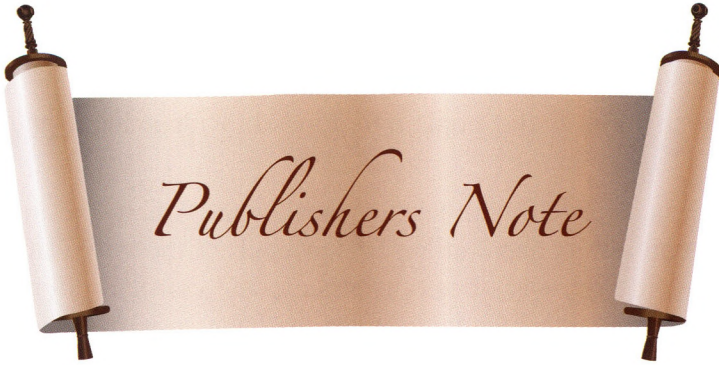


35. A part of *Iman* (Belief) in Allah is the forbearance with what Allah has decreed..... 136
36. Forbiddance of Showing off 139
37. It is of *Shirk* to perform a (righteous) deed for worldly reasons. 141
38. Whoever obeys the Scholars and the Rulers, forbidding what Allah has made permissible and permitting what He has made forbidden, has certainly taken them as Lords (besides Allah)..... 144
39. (Seeking judgement from other than Allah and His Messenger is hypocrisy)..... 147
40. (Whosoever denies any of the Names and Attributes of Allah).. 151
41. (Recognizing the Grace of Allah, yet denying it is disbelief)..... 153
42. (“Do not set up rivals unto Allah...”)..... 155
43. What is said about the One who is not satisfied with an Oath taken by Allah’s Name..... 158
44. How it is to say “What Allah may will and you ۞ may will” 159
45. Whoever curses Time has wronged Allah..... 162
46. To be named “Judge of Judges” and the like 164
47. Respect for the Names of Allah and changing one’s name for the sake of that 166
48. (He commits disbelief) Who makes fun of anything where mention is made of Allah or the Qur`an or the Messenger ۞ 168
49. (Saying “This wealth is the result of my labor and knowledge” is against *Tauhid*) 171
50. (Every name which leads to the service of other than Allah is prohibited)..... 176
51. (The Most Beautiful Names belong to Allah)..... 179

CHAPTERS

52. Do not say <i>As-Salam</i> (peace and Security) upon Allah.....	181
53. Saying: “O Allah, forgive me if You wish”	182
54. One should not say “My Slave (Male or Female)”.....	183
55. Whoever asks with the Name of Allah, is not to be rejected	184
56. Nothing but Paradise should be asked for by Allah’s Face.....	185
57. On saying “If only such and such ...”	186
58. Prohibition of cursing the Wind	188
59. (Prohibition of evil thoughts regarding Allah).....	189
60. What is said about them who deny <i>Qadar</i> (Divine Decree).....	192
61. (What is the punishment) for the Picturemakers.....	196
62. The forbiddance of taking Oaths frequently	198
63. The Protection of Allah’s Covenant and the Protection of His Prophet’s Covenant	201
64. To swear and to take Oath (binding) upon Allah	204
65. None should ask Intercession of Allah before His creation	206
66. The Prophet’s safeguarding of <i>Tauhid</i> and his closing of the paths to <i>Shirk</i>	208
67. (“They made not a just estimate of Allah...”).....	210





Shaikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'an, *Hadith* and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Shaikh-ul-Islam has not only elaborated the Qur'an and *Sunnah*, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing *Kitab At-Tauhid* is one of the best books on the subject of *Tauhid* (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Shaikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'an and *Sunnah*; contradict the prevailing but absurd beliefs and customs not supported by the Traditions of the Prophet ﷺ and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant Verses reasonably, rationally and sincerely; and has placed the essence of the Qur'an and *Sunnah* in a very simple and appealing manner, and this is the reason that the right persons, beyond groupism and prejudices, have been adopting the correct Islamic path—the path of the Qur'an and *Sunnah*—under the influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications, guided by its own commitment to serve the Qur'an and *Sunnah* and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the Arabic text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Shaikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

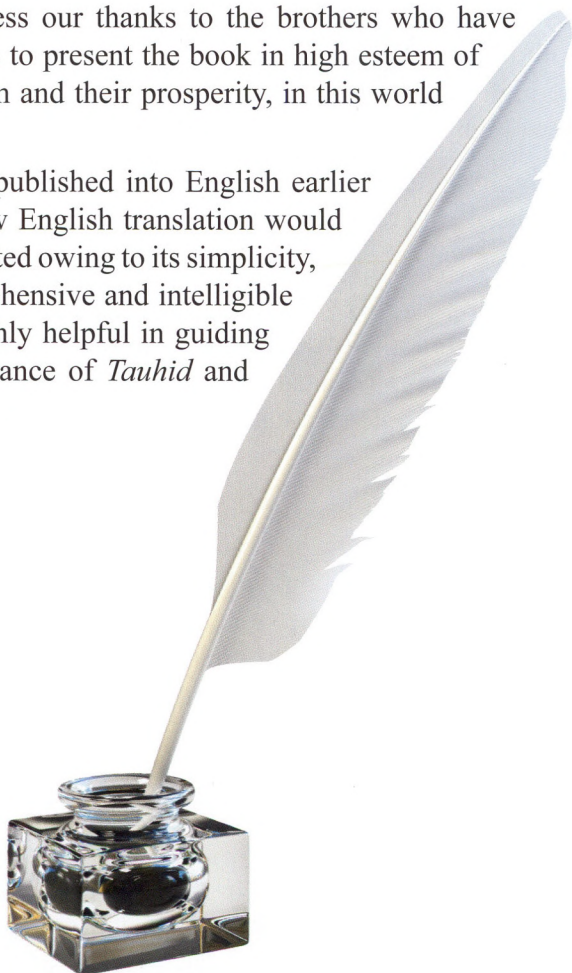
It gives us pleasure to express our thanks to the brothers who have exerted their best endeavours to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

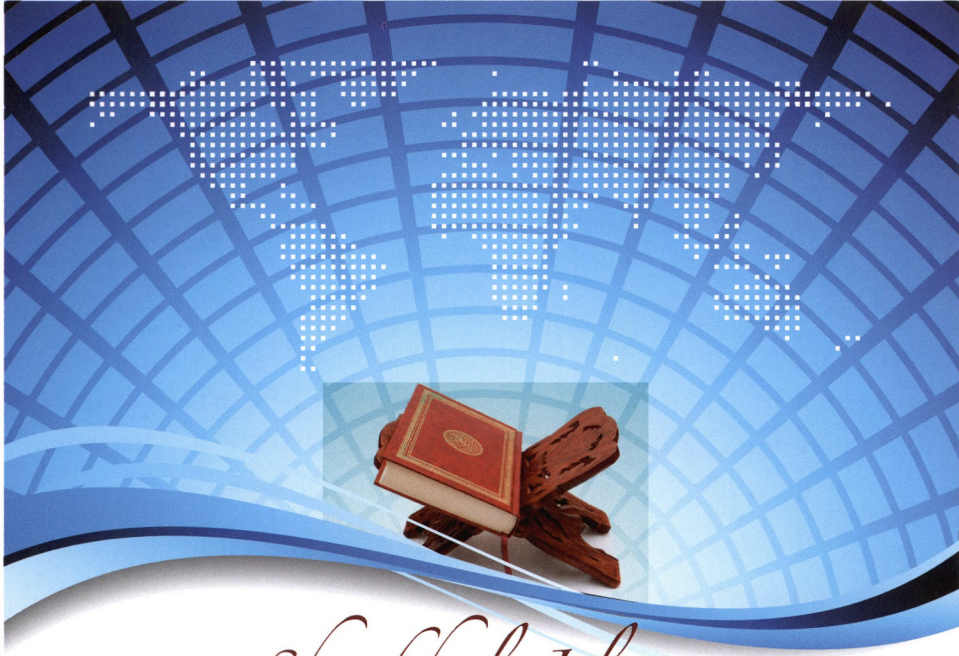
Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of *Tauhid* and the fundamentals of *Shariah*.

Abdul-Malik Mujahid

Rajab, 1432

June, 2011





Shaikhul-Islam Muhammad bin Abdul-Wahhab

A renowned Reviver and a great Reformer

His Birth and Lineage

Shaikhul-Islam, Muhammad bin `Abdul-Wahhab, was born in 1115 H in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Shaikh `Abdul-Wahhab bin Sulaiman, characterised by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaikh Sulaiman bin `Ali, the chief of the scholars and well-versed in teaching, writing and giving verdict.



Education

Shaikhul-Islam acquired his primary education from his Esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'an by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadith* and *Fiqh*. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Shaikhul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform *Hajj* at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Shaikh Abdullah bin Ibrahim bin Sa'id Najdi and Shaikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly '*Ulama*' too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and *Jinns* were the common religious features.

Mission of Da'wah

Having studied this pitiable condition of the nation, Shaikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Shaikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad*.

Shaikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the Qur'an and *Sunnah*. He urged upon 'Ulama' to strictly follow the Qur'an and *Sunnah* and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the *Ummah* in preference to the Qur'an and *Hadith*.

Shaikh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and





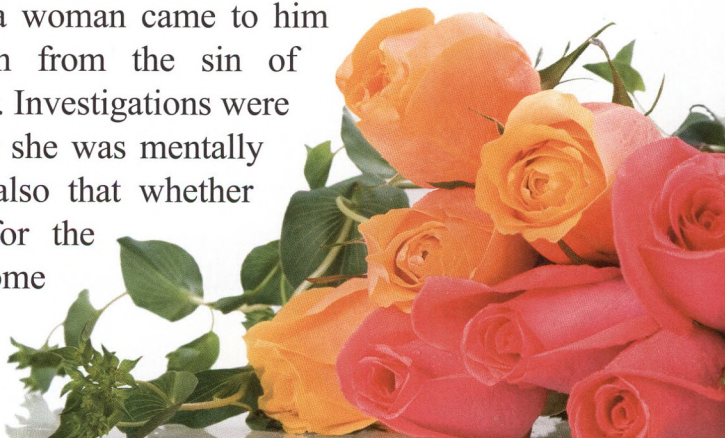
supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof. The so-called learned ones rose against Shaikh as they were being affected by his *Da 'wah* in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Travelling through Zabir, Ahsa, Huraimala, he reached 'Uyainah.

Arrival at 'Uyainah

That was the period when the ruler of 'Uyainah was 'Uthman bin Hamd bin Ma'mar. He welcomed Shaikh gladly, and assured him every help in his mission of Islamic *Da 'wah*. Shaikh devoted himself to this great work of reformation for the sake of Allah. He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

Shaikh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, trees etc., which were worshipped by the Muslims. With the help of Amir 'Uthman bin Ma'mar, most of them were extirpated by Shaikh. He became engaged in purifying the people from polytheistic and heretic rituals in 'Uyainah and its surroundings.

In the mean time, a woman came to him for her purification from the sin of committing adultery. Investigations were made as to whether she was mentally sound or not and also that whether she had choiced for the punishment under some





pressure or voluntarily. When it was confirmed that she was doing that voluntarily out of repentance, Shaikh ordered for the *Rajm* (to kill by throwing stones – punishment for adultery). Owing to these events – dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to `Uyainah to seek guidance from the Shaikh – the reputation of Shaikh spread far and wide.

Exit from `Uyainah and Entrance to Dar`iyah

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai`ar came to know about the popularity of Shaikh among the people, he became afraid of the growing strength of Shaikh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir `Uthman, with whom Shaikh was living, and asked him to kill the Shaikh. Amir `Uthman was not in a position to withstand Sulaiman, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made Shaikh acquainted with the whole situation and submitted him to migrate to any other place. And Shaikh migrated from `Uyainah to Dar`iyah.

The people of Dar`iyah knew the Shaikh very well and they were also aware of



his mission. When the ruler of Dar'iyah Amir Muhammad bin Sa'ud came to know about the arrival of the Shaikh in his territory, he was much pleased and visited him at his place. Muhammad bin Sa'ud belonged to a pious family and himself was a practical Muslim. He exchanged his views with Shaikh and was rejoiced to know that his mission aimed to revive Qur'an and *Sunnah* and the Islamic teachings in its original form; he desired to promote firm belief in the Oneness of Allah and true guidance of Prophet Muhammad .

Pledge to propagate the Teaching of Islam

Shaikh described before him the accounts of the Prophet and his Companions as to how did they strive for the cause of Allah, enduring all the difficulties and making their best efforts with all the sacrifices. Shaikh persuaded the Amir also to the same and assured him of Allah's Pleasure in the Hereafter, and His favor and victory in this world. Ibn Sa'ud, being convinced by the Shaikh, agreed with him and promised his full support to him and to his mission, provided when Allah would bless him with victory, he would not leave him. Shaikh also gave his words to this effect, and thus Ibn Saud gave Shaikh his pledge to propagate the teachings of Islam (esp. *Tauhid*, the Oneness of Allah), mobilize adherence to the *Sunnah* of Allah's

Messenger, enjoin the good deeds and forbid the evils. Shaikh invoked Allah to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar`iyah, the Centre of Da`wah

At this time Shaikh found himself in a peaceful environment, most suitable for his work of *Da`wah*. He seized the golden opportunity and started to educate the masses. People of Dar`iyah and its surroundings resorted to him for the lessons in Islam. Amir Muhammad bin Saud presented himself before the Shaikh as one of his students of Islam along with the members of his family. Dar`iyah was crowded with the people visiting for learning. Shaikh started teaching, preaching and inviting people to Allah. He undertook the task of delivering lectures on different branches of knowledge namely, *Tauhid* (Islamic Monotheism), exposition of Qur`an and *Sunnah*, knowledge of *Fiqh* and Arabic language etc.

Thus Dar`iyah turned into a centre of learning and *Da`wah*, and people started migrating to it in a large number.

The concourse of people and far-reaching effect of his mission made him far-famed which rendered his enemies into jealous. They started false propaganda against the Shaikh and even blamed him of blasphemy, and branded him a *Zindiq* and sorcerer. Shaikh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in the best manner and in a polite way. This attitude proved very

effective and rendered his opponents to be his supporters.

Shaikh, along with his work of *Da'wah*, planned for *Jihad* against overwhelming polytheism and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from every corner of the Arab Peninsula visited Dar'iyah to pledge their support to Shaikh and to take lesson of true monotheism of Islam. Then they would return back to their areas to teach the same to their people and educate them.

The ruler of `Uyainah and the elates took journey to pay visit and requested him to turn back to `Uyainah. But Shaikh rejected the proposal. They also pledged to fight for the cause of Islam till their last. Shaikh also sent his disciples to the different regions and countries to preach the teachings of Islam based only on Qur'an and authentic *Ahadith* of the Prophet ﷺ.

Correspondence with Rulers

Shaikh drew the attention of the rulers and the scholars of each region towards the polytheism and heresy in which the people were indulged, and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Kharj, towns of the southern region, Qaseem, Hayel, Washm, Sudair etc. He also wrote to the outstanding 'Ulama' of Ahsa, Makkah and Al-Madinah. Outside the Arab Peninsula,



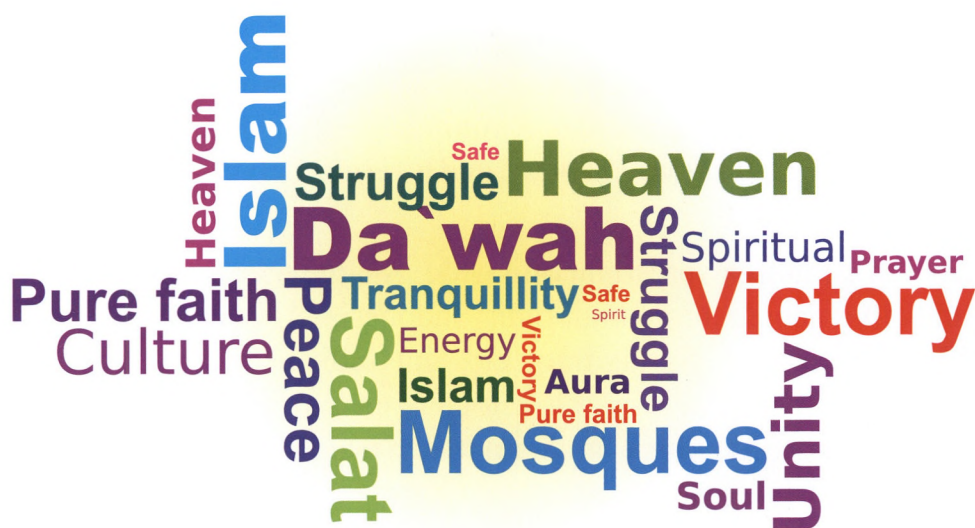
he made correspondence to the learned figures of Syria, Iraq, India, Yemen as well. He maintained his communication with them, explained them the aims and objects of his mission, substantiated the points with Qur'an and *Sunnah* and invited their attention towards the eradication of absurd and heretical beliefs and practices in the masses.

Shaikh's mission spread far and wide. A large number of scholars and other people throughout India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. got influenced and attracted towards his *Da'wah*. They also stood up in their own regions, with a great zeal and enthusiasm, to invite the people towards Allah and to the pure and basic teachings of Qur'an and *Sunnah*, free from all heresies and misinterpretations.

Death

Shaikh dedicated his whole life for this *Da'wah* and *Jihad* with his utmost sincerity and with the help of Muhammad bin Sa'ud and his son 'Abdul-'Aziz, the rulers of Dar'iyah. He breathed his last on the last day of the month of Dhul-Qa'dah in 1206 H (1792 CE).





Impact of Da'wah

As a result of the continued *Da'wah*, vigorous struggle and *Jihad* in the way of Allah for a long period of about fifty years from 1158 H to 1206 H, a complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees etc. and all the more they deserted all of them and practiced the pure faith of Islam. Blind following of the forefathers, ancestors and traditions in vogue was abandoned; and *Shari'ah* was revived and established. Obligatory duties were being observed in the light of Qur'an and *Sunnah* .

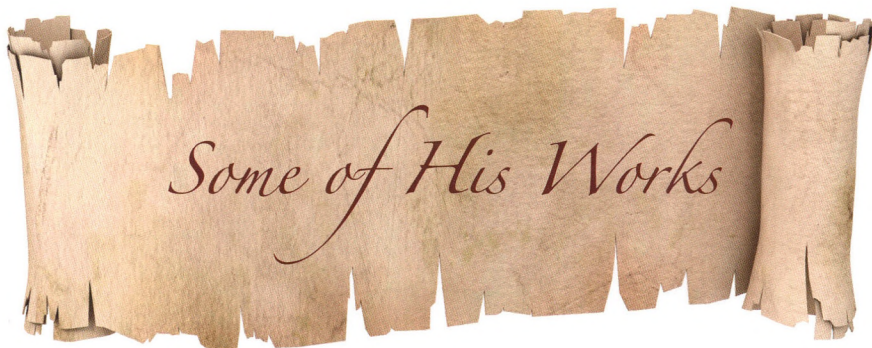
A framework for enjoining good deeds and forbidding bad ones was instituted. Mosques began to be visited by people in abundance for performing *Salat*.

Peace and tranquillity prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious bedouins moulded their conduct. The preachers and preceptors were sent to every corner to teach and educated the common people.

Thus a thorough revival of the complete religion came into existence.

After the expiry of Shaikh, his sons, grandsons, disciples and supporters continued the work of *Da'wah* and *Jihad* in the way of Allah. Among his sons, the most ardent in these activities were: Shaikh Imam Abdullah bin Muḥammad, Shaikh Husain bin Muḥammad, Shaikh Ali bin Muḥammad and Shaikh Ibrahim bin Muḥammad; and among his grandsons were: Shaikh Abdur-Rahman bin *Hasan*, Shaikh Ali bin Husain, Shaikh Sulaiman bin 'Abdullah. Apart from them, a large group of his disciples including Shaikh Hamd bin Nasir, scholars from Dar'iyah and others remained continuously engaged in inviting people towards Allah's true religion by writing and publishing books, fighting for the cause of Allah and making correspondence in this regard.



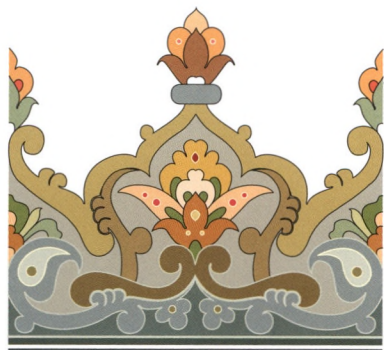


Despite the fact that Shaikhul-Islam Muhammad bin 'Abdul-Wahhab was a reformer and a man of *Da'wah*, he still engaged in writing also. His some famous works are as follows:

1. *Kitab At-Tauhid*
 2. *Kitab Al-Kabaair*
 3. *Kashf Ash-Shubhat*
 4. *Mukhtasar Seerat Ar-Rasool*
 5. *Masail Al-Jahiliyah*
 6. *Usool Al-Iman*
 7. *Fadail Al-Qur'an*
 8. *Fadail Al-Islam*
 9. *Majmu' Al-Ahadith*
 10. *Mukhtasar Al-Insaf wa Ash-Sharh Al-Kabeer*
 11. *Al-Usool Ath-Thalatha*
 12. *Aadaab Al-Mashi ilas-Salat*
- and others.

Chapter

1



At-Tauhid

(The Oneness of Allah)

Allah the Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the *Jinns* and men except they should worship me (Alone).” (51:56)

And He stated:

﴿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) *Taghut* (besides Allah).” (16:36)

And He said:

﴿وَقَضَىٰ رَبِّيَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يَبْغُنَ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُمٌّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾



“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’ ”
(17:23,24)

And He said: ﴿وَلَا أَنْتُمْ عَابِدُونَ مَا عَابَدُكُمْ﴾

“Worship Allah and join none with Him in worship.” (4:36)

And He said:

﴿قُلْ تَعَالَوْا أَنْتَ 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 بَطَنَ وَلَا تَقْنُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْيَتِيمِ وَالْقِسْطَ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

“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-Fawahish* (shameful sins and 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. 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. 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-Muttaqun* (the pious). ' (6:151-153)

Ibn Mas'ud رضي الله عنه said:

مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى وَصِيَّةِ مُحَمَّدٍ ﷺ الَّتِي عَلَيْهَا خَاتَمُهُ فَلْيَقْرَأْ قَوْلَهُ تَعَالَى:
 ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَآَنَ هَذَا صِرَاطِي مُسْتَقِيمًا﴾

Whoever wishes to ascertain the very will of Prophet Muhammad ﷺ on which the Prophet has put his seal, let him read the Statement of Allah:

“Say (O Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him....(up to) ...And verily, this is my straight path.’ ”

It is narrated that Mu'adh bin Jabal رضي الله عنه said:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ، 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 تُبَشِّرْهُمْ فَيَتَكَلَّبُوا».

I was riding behind the Prophet ﷺ on a donkey and he said to me “O Mu'adh, do you know what is the Right of Allah on his slaves and what is the right of the slaves upon Allah?” I



responded: “Allah and His Messenger know best.” He continued, “The Right of Allah upon His slaves, is to worship Him Alone and never to associate anything with Him. The right of slaves upon Him is not to punish any person who does not associate anything with Him.” I said: “O Allah’s Messenger, may I not give the glad tidings to the people?” He replied: “No. Do not inform them lest they rely on (this promise and lapse in their service to Him)¹.” [The above *Hadith* is mentioned in two *Sahih* Books (*Al-Bukhari and Muslim*)].

Important Issues of the Chapter



- 1) Wisdom of Allah in creating *Jinn* and mankind.
- 2) Worship is *Tauhid*, as in this issue there had always been dispute (between the Prophets and the polytheists).
- 3) Those who have not fulfilled the requirements of *Tauhid* are such as they have not worshipped Allah, and in this sense is the meaning of the Verse:

﴿وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ﴾

“Nor will you worship that which I worship.” (109:3)

- 4) The wisdom in sending the Messengers.
- 5) The message of the Prophet (*Tauhid*) applies to all nations.
- 6) All Prophets have brought one and the same religion.
- 7) The major issue is that the worship of Allah cannot be performed until *Taghut* is denounced and rejected. In this meaning is the Saying of Allah:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ

¹-Mu'adh narrated this *Hadith* avoiding the sin of concealment. [Translator]

لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“Whoever disbelieves in *Taghut* and believes in Allah then he has grasped the most trustworthy handhold.” (2:256)

- 8) *At-Taghut* is inclusive of all that is worshipped other than Allah.
- 9) The tremendous importance of the three entirely Clear Verses of *Surah Al-An'am* (6:151-153) among the early pious predecessors. In these Verses are 10 issues, the first of which is the prohibition of *Shirk*.
- 10) The Clear Verses in *Surah Al-Isra'* (17:22-39) have 18 substantial issues. Allah begins them with:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

“Set not up with Allah any other *ilah* (god), (O man) or you will sit down reprov'd, forsaken (in the Hell-fire).” (17:22)

And ended with:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

“And set not up with Allah any other *ilah* (god) lest you should be thrown into Hell, blameworthy and rejected.” (17:39)

Allah informed us the importance of these issues by saying:

﴿ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ﴾

“This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your Lord has revealed to you.” (17:39)

- 11) The Verse of *Surah An-Nisa* (4:36) called “The Verse of the ten rights” to which Allah the Most High begins by saying:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“And worship Allah, and join none with Him (in worship).”

- 12) We must note the admonition of Prophet Muhammad ﷺ which he made before his death.

- 13) To recognize Allah's Right upon us.
- 14) To recognize the rights of slaves on Allah, if they fulfill His Right.
- 15) This issue was unknown to most of the Companions of Prophet Muhammad ﷺ.
- 16) Permissibility to hide some knowledge of the common good (as determined by the *Shari'ah*).
- 17) It is desirable to pass the pleasing news to other Muslims.
- 18) Fear of depending (of the people) upon the expansiveness of Allah's Mercy.
- 19) The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best."
- 20) It is correct to impart knowledge selectively to someone and not to others.
- 21) The humility of Prophet Muhammad on riding a donkey with a companion behind.
- 22) It is legitimate to have a second rider behind.
- 23) Superiority of Mu'adh bin Jabal رضي الله عنه.
- 24) The great importance of this issue (of *Tauhid*).



Chapter

2



The Superiority of Tauhid and what it removes of Sins

Allah the Most Exalted said:

﴿الَّذِينَ 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 *Zulm* (wrong, i.e. by worshipping other besides Allah), for them (only) there is security and they are the guided ones.” (6:82)

Narrated `Ubadah bin As-Samit ؓ that Allah's Messenger ﷺ said:

«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».

“Whoever testifies that none has the right to be worshipped but Allah Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that `Isa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be.” (*Al-Bukhari and Muslim*)



‘Itban  narrated that the Prophet  said:


«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah’, seeking thereby nothing but Allah’s Face (Pleasure).” (*Al-Bukhari and Muslim*)

Abu Sa’id Al-Khudri  narrated that Allah’s Messenger  said:

«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 وَغَايِرَهُنَّ غَيْرِي، وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ، مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ.»

“Musa (Moses) said: ‘O my *Rabb*, teach me something through which I can remember You and supplicate to You.’ Allah answered: ‘Say, O Musa, *La ilaha illallah*.’ Musa said: ‘O my *Rabb*, all your slaves say these words.’ Allah said: ‘O Musa, if the seven heavens and all they contain other than Me² (*Ghairy*) and the seven earths as well, were all put in one side of a scale and *La ilaha illallah* put in the other, the latter would outweigh them.” (This *Hadith* has been reported by Ibn Hibban, and Al-Hakim, who declared it *Sahih*]

At-Tirmidhi reported, and he declared this *Hadith* as *Hasan*, from Anas that he heard Allah’s Messenger  saying:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً.»

“Allah the Most Exalted said: ‘O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (*Shirk*), I would come to you with a similar amount of forgiveness.”

2- This phrase (*Ghairy*) is the exception from what is in the heavens. It should not be misunderstood that Allah is contained within the heavens or earth since He has described Himself in the Qur’an as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah cannot be considered within the creation. [Detailed explanation can be seen in “ *Fathul-Majeed Sharh Kitabut-Tauhid* -- Translator].



Important Issues of the Chapter



- 1) Abundance of Allah's favor.
- 2) The abundant reward of *Tauhid* towards Allah.
- 3) Besides earning rewards, *Tauhid* recompenses sins.
- 4) Explanation of the Verse 82 in *Surah Al-An'am*.
- 5) Ponder the five points mentioned in the *Hadith* narrated by 'Ubadah (bin As-Samit).
- 6) If you look at the *Ahadith* from 'Ubadah and 'Itban and what follows altogether, the meanings of *La ilaha illallah* become clear to you along with the error of those who are the deceived ones (*Al-Maghrurin*).
- 7) Take note of the condition in 'Itban's *Hadith*.
- 8) That the Prophets needed to be apprised of the tremendous virtue of *La ilaha illallah* (There is no true God but Allah).
- 9) The point of overweighing of the *Kalimah* (لا إله إلا الله) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.
- 10) The text showing that there are seven earths like seven heavens.
- 11) That the seven earths and heavens are full of creatures.
- 12) Confirmation of the Attributes of Allah, contrary to the claims of *Ash'ariyah*.
- 13) Undoubtedly, if you understand the *Hadith* of Anas رضي الله عنه, you would understand the statement in the *Hadith* of 'Itban رضي الله عنه:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ».

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah,’ seeking thereby nothing but Allah’s Face (Pleasure)”, that it



constitutes abandonment of *Shirk* practically and not merely confessing *La ilaha illallah* by the tongue.

- 14) Reflection and consideration of the shared characteristics of Muhammad ﷺ and 'Isa عليه السلام both as Prophet and slaves of Allah.
- 15) Knowing the peculiarity of Jesus عليه السلام being created as *Kalimatullah* (the Word of Allah).
- 16) Knowledge that Jesus عليه السلام is a spirit from Allah (*Ruhum-Minhu*).
- 17) Knowing the merits of belief in Paradise and Hell.
- 18) Knowledge of the meaning of the statement (of the Prophet): "... whatever his deeds might be."
- 19) Knowledge that *Al-Mizan* (the Scale) consists of two sides.
- 20) What is meant by the mention of the "Face" (of Allah).



Chapter

3



Who purifies Tauhid

(from *Shirk* etc.) will enter Paradise
without giving an Account

Allah the Most Exalted said:

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

“Verily Ibrahim (Abraham) عليه السلام was indeed a model, devoutly obedient to Allah, unswervingly true in faith and he was not of those who ascribed partners to Allah.” (16:120)

And He further said: ﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ﴾

“And those who ascribe not anyone (in worship) as partners with their Lord.” (23:59)

Husain bin Abdur-Rahman رضي الله عنه narrated:

كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَبُيْكُمْ رَأَى الْكُوكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟
فَقُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِّي لُدِغْتُ، قَالَ: فَمَا صَنَعْتَ؟
قُلْتُ: ارْتَقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدَّثَنَاهُ الشَّعْبِيُّ، قَالَ:

وَمَا حَدَّثَكُمْ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ الْحُصَيْبِ أَنَّهُ قَالَ: «لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ».

قَالَ: قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ، وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، إِذْ رَفَعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ». ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ. فَخَاصَ النَّاسُ فِي أَوْلِيكَ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ ﷺ. وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا. وَذَكَرُوا أَشْيَاءَ. فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَأَخْبَرُوهُ. فَقَالَ: «هُمْ الَّذِينَ لَا يَسْتَرْفُونَ وَلَا يَكْتَوُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ بْنُ مَحْصَنِ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

Once when I was with Sa'id bin Jubair, he asked, "Who among you did see the shooting star last night?" I answered, "I had seen it," and then explained that I was not at the prayer at the time because I had been stung by a poisonous scorpion. He said, "What did you then do?" I replied, "I used *Ruqyah*³ to cure it!" he said, "What compelled you to do that?" I said, "A *Hadith* I heard from Ash-Sha'bi." He asked, "Which *Hadith* Sha'bi narrated?" I replied, "He reported from Buraidah bin Al-Husaib, who said that *Ruqyah* is not allowed except for the treatment of 'evil eye' (`Ain) and (poisonous) sting." He (Sa'id bin Jubair) said, "He has done well by stopping on what

3- To translate *Ruqyah* as 'incantation' may bring to mind connotations of magic or sorcery which are forbidden in Islam. [See Ismail L. Faruq's translation] *Ruqyah* is when a person recites part of the Qur'an such as Al-Fatihah or makes supplication using words transmitted from the authentic *Hadith* of the Prophet ﷺ upon someone. What appears to be a blanket forbiddance of doing so except for the two exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is confirmed in the authentic *Seerah* that the Prophet ﷺ himself allowed *Ruqyah* in other instances, but he ﷺ himself allowed *Ruqyah* in other instances, but he ﷺ admonished against a person doing so for other than himself. (Ref. *Fathul-Majid*) [Translator]



he has heard (i.e. to act according to the knowledge as opposed to ignorance). However Ibn Abbas narrated us that the Prophet ﷺ said, 'All the nations were made to pass before me, and I saw a Prophet with a small group with him, and a Prophet ﷺ with two or three people and a Prophet with none. Then there appeared a large group of people which I took to be my nation (*Ummah*). But I was told that those were of Musa and his people. Later, a larger group appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.' The Prophet ﷺ then got up and went to his house, and the people went into discussion as to who they might be. Some said, 'Perhaps they are the Companions of the Messenger of Allah.' Others said, 'May be they belong to those who were born on Islam and therefore had never ascribed anyone partner with Allah.' And while they were exchanging their views like this, the Prophet ﷺ came out and was informed about the news. He said, 'Those people are those who do not treat themselves with *Ruqyah*, nor do they believe in bad or good omen (from birds etc.), nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.' On that 'Ukashah bin Mihsan got up and said (to Prophet) 'Invoke Allah to make me one of them.' He ﷺ said, "You are one of them.' Then another man got up and said, 'Invoke Allah to make me one of them.' He ﷺ said, 'Ukashah has preceded you.'"

Important Issues of the Chapter



- 1) In *Tauhid*, people are classified into various ranks.
- 2) What is the meaning of 'purification of *Tauhid*.'
- 3) Ibrahim ؑ was praised by Allah for he was not of the polytheists.
- 4) Allah praised all those *Auliya* ' for they did not make anyone with Him as the partner (did not practise polytheism).



- 5) Keeping away from cauterization and *Ruqyah* is the fullest purification of *Tauhid*.
- 6) Possessing these characteristics (traits) is *Tawakkul* (trust in Allah Alone).
- 7) The deep knowledge of the Companions of Prophet Muhammad who knew that such degree of trust (*Tawakkul*) in Allah could not be attained without action.
- 8) This shows how earnest the Companions were in doing good deeds.
- 9) The superiority of the followers of Muhammad quantitatively as qualitatively.
- 10) The superiority of the *Ummah* (followers) of Musa عليه السلام.
- 11) All the *Ummah* (nations) will be paraded before Prophet Muhammad ﷺ.
- 12) Every *Ummah* (nation) will be accompanied by its respective Prophet.
- 13) Generally, few people responded to the call of Prophets.
- 14) The Prophets, whom nobody responded to, will come alone before Allah.
- 15) The substance of these facts is that man should not worry about numbers, neither must he feel proud about huge numbers nor be disheartened by less numbers.
- 16) The permission of using *Ruqyah* to treat effects of evil eye and poisonous sting.
- 17) By the sentence of *Hadith* : “He has done well by stopping on what he has heard,” the depth of knowledge of the predecessors is known, and it is also known that the first *Hadith* does not contradict the second.
- 18) The avoidance of the predecessors of praising anyone undeservedly.
- 19) The Prophet’s statement, ‘You are one of them, is a sign of Prophethood.
- 20) The excellence of ‘Ukashah رضي الله عنه.
- 21) Using *Ma`areed* (to mention something casually among other things, or a description open to various interpretations).
- 22) The excellent manners of Prophet Muhammad ﷺ.



Chapter

4



Fear of Shirk (Polytheism)

Allah the Almighty said:

﴿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 pleases.” (4:48,116)

Prophet Ibrahim عليه السلام said:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

“And keep me and my sons away from worshipping idols.”
(14:35)

It is narrated in the *Hadith* that Allah’s Messenger ﷺ said:

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ» فَسُئِلَ عَنْهُ؟ فَقَالَ: «الرِّبَاءُ».

“What I fear most for you is a form of *Shirk*. ” When asked about it, he said, “*Ar-Riya*’ (showing off).”

Ibn Mas`ud narrated that Prophet Muhammad ﷺ said:

«مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ»

“Whoever dies while ascribing partners to Allah, enters the Hell-fire.” (*Al-Bukhari*)

Muslim reports from Jabir that Allah’s Messenger ﷺ said:

«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ. وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.»

“Whoever meets Allah (on the Day of Judgement) not having associated anyone with Him (in worship), shall enter Paradise; and whoever meets Him having committed *Shirk* in any way will enter the Hell-fire.”

Important Issues of the Chapter

- 1) Fear of *Shirk* (polytheism).
- 2) Showing off (*Riya*’) is a type of *Shirk*.
- 3) Showing off is a lesser type of *Shirk*.
- 4) Falling into minor *Shirk* (*Riya*’) is more fearful to the righteous and pious people than other matters (because of the ease, one can fall into it due to its being so subtle).
- 5) Nearness of Paradise and Hell.
- 6) Combination of the nearness of Paradise and Hell has been stated in the same *Hadith*.
- 7) Whoever meets Allah (on the Day of the Judgement) having associated nothing with Him, shall enter Paradise; and whoever dies

while committing *Shirk* with Allah in any way shall enter Hell, even though he might have been a great worshipper.

- 8) The important issue of the invocation of Ibrahim عليه السلام, for himself and his progeny, being the protection from worship of idols.
- 9) The acknowledgement of Ibrahim عليه السلام of the condition of most people by saying:

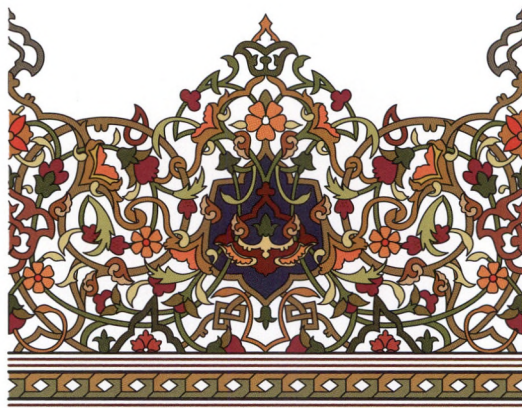
﴿ رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ ﴾

“O my Lord, they have indeed led astray many among mankind.”

- 10) An explanation of the meaning of (the *Kalimah*) لا إله إلا الله “None has the right to be worshipped but Allah” as reported by *Al-Bukhari*.
- 11) The superiority of one who is free from *Shirk* .



5 Chapter



The Call to testify

that there is nothing deserving of
Worship in Truth except Allah

Allah the Exalted said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Say you (O Muhammad ﷺ): ‘This is my way; I invite unto Allah (i.e. to the Oneness of Allah -- Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e. to the Oneness of Allah -- Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allah (above all that they associate as partners with Him), and I am not of the polytheists.’ ” (12:108)

Ibn ‘Abbas ؓ narrated:

أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ لَهُ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ

الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

When Allah's Messenger sent Mu'adh رضي الله عنه to Yemen, he said, "You will come upon the People of the Book, let your first act be to call them to testify that -- none has the right to be worshipped but Allah."

And in another version of this Tradition (it is said):

«إِلَى أَنْ يُوحِّدُوا اللَّهَ» - «فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمُهُمْ: أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمُهُمْ: أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَآتِقْ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ»

"To single out Allah Alone in the worship, i.e. actualize the Oneness (*Tauhid*) of Allah -- if they obey you in this, inform them that Allah has prescribed for them to offer five prayers (*Salat*) every day and night. If they obey you in this, then inform them that Allah has imposed upon them the duty of *Sadaqah* (*Zakat*) to be levied from their rich and distributed to the poor. If they obey you in this, then be careful not to take the best of their properties (as payment of *Zakat*), and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allah."
(*Al-Bukhari and Muslim*)

Both collectors have also reported that Sahl bin Sa'd رضي الله عنه said:



أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ حَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ». فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ، أَنَّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحُوا عَدُوا عَلَى رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَشْتَكِي عَيْنَيْهِ، فَأَرْسَلُوا إِلَيْهِ فَأَتِي بِهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَن لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ فَقَالَ: «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.

On the day of Khaibar, Allah's Messenger ﷺ asserted, "Tomorrow I shall indeed give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger. Allah will grant victory under his leadership." The people spent the night absorbed in discussing as to whom might the flag be given! In the morning they came eagerly to Allah's Messenger ﷺ each of them hoping to be given the flag. Allah's Messenger ﷺ asked, "Where is 'Ali bin Abi Talib?" They replied, "He is suffering from an eye ailment." He was sent for and brought. Allah's Messenger then spat in his eyes and prayed for him, where upon he was cured as if he had no previous pains. Allah's Messenger ﷺ then gave him the flag and said, "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah, if He may guide through you a single man to Islam then it is better for you than the red camels."

Important Issues of the Chapter

- 1) It is the way of the followers of Prophet Muhammad ﷺ to call people to Islam.
- 2) Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.
- 3) Calling people to Allah with sure knowledge is obligatory.
- 4) Of the signs of the beauty of *Tauhid* is its being free of any blasphemy towards Allah.

- 5) The ugliness of *Shirk* is that it vilifies Allah.
- 6) Of the most important issues of the chapter is that a Muslim must and should remain aloof from polytheists in order to not become like them even if he does not himself commit *Shirk*.
- 7) Having *Tauhid* (and calling towards it) is the foremost obligation.
- 8) We must first begin with *Tauhid* before everything, even *Salat*.
- 9) The meaning of singling out Allah Alone in worship and being sincere in His Oneness is the meaning of the Shahadah "*La ilaha illallah*."
- 10) Among the People of the Scriptures are some who either have no knowledge of *Tauhid*, or if they do, they don't follow it accordingly.
- 11) Stress on teaching step by step.
- 12) The most important issues must be explained first.
- 13) How to spend *Zakat* (obligatory charity).
- 14) The scholar (learned) must try to clear away misunderstandings of the learner.
- 15) The best properties of people must not be taken for *Zakat* (obligatory charity).
- 16) Beware of the supplication of the oppressed.
- 17) We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).
- 18) The afflictions, hardship, hunger and epidemics suffered by the head of all the Prophets and the best of those close to Allah are nothing but exact evidences of *Tauhid*.
- 19) The Prophet's assertion: "I shall indeed give the flag..." is a sign from among the signs of Prophethood.
- 20) Applying spit to the eyes of `Ali  and the supsequent cure he received, is another sign of the Prophethood.
- 21) The superiority of `Ali .
- 22) The merits and virtues of the Companions that they kept speculating

among themselves throughout the night (as to whom the flag might be handed over to) and their preoccupation with it over the news of lasting victory.

- 23) An illustration of the faith in *Qadar* -- how the predetermined occurs to those who do not seek it and denial to those who wished it all along the night.
- 24) The manner of the Prophet's advice to Ali ؑ: "Advance with ease and gentleness..."
- 25) Calling to Islam before waging war.
- 26) Legitimacy of fighting with those who were previously called to Islam but rejected it.
- 27) Preaching Islam with wisdom as evidenced in his words: "Inform them of the obligations upon them."
- 28) Recognizing the duty to Allah in Islam.
- 29) The reward of a person by whose hand a single man is guided.
- 30) To swear in support of a juristic verdict.



Chapter

6



An Explanation of *Tauhid* and the Testimony: *La ilaha illallah*

Allah the Almighty said:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

“Those whom they call upon [like ‘Isa (Jesus) -- son of Maryam (Mary), ‘Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allah) , as to which of them should be the nearest; and they [‘Isa (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!” (17:57)

And He said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦٧﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَهِدٌ بَيْنِي وَبَيْنَهُمْ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾﴾



“And (remember) when Ibrahim (Abraham) عليه السلام 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.’ And he made it [i.e. *La ilaha illallah* (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition) .” (43:26-28)

Allah the Almighty said:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ﴾

“They (Jews and Christians) took their *rabbis* and their monks to be their lords besides Allah...” (9:31)

He said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

“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)” (2:165)

And in *Sahih Muslim* it is reported that the Prophet ﷺ said:

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِن دُونِ اللَّهِ، حَرَّمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ».

“He who professed that there is no God to be worshipped but Allah and made a denial of everything which the people worship besides Allah, his property and blood become inviolable, and his affair rests with Allah.”

The next chapters will explain the meanings of this *Hadith*.

Important Issues of the Chapter



This chapter contains the greatest and most important of issues namely the explanation of *Tauhid* and the testimony of Faith and a clarification of it through matters.

Of them is the Verse in *Surah Al-Isra'*. It is a clear rejection to the polytheists who supplicate the righteous ones, as well as making clear that to do so is major *Shirk*.

Also the Verse in *Surah Al-Bara'ah* clearly shows that the People of the Book took their priests and their *Rabbis* as lords besides Allah. It is also clear that they were not ordered except to worship a single deity (i.e. Allah). The explanation of the Verse which has no ambiguity in their obedience to the scholars and other slaves of Allah in sinful things and not calling or supplicating them.

Additionally is the statement of Ibrahim عليه السلام to the disbelievers wherein he excepted his Lord from other deities:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي﴾

“Verily, I am innocent of what you worship except Him, Who did create me.” (43:26,27)

Allah mentioned that this disassociation and being free from *Shirk* explain the testimony of *La ilaha illallah*, for He said:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ﴾

“And he made it [i.e. *La ilaha illallah* (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition).” (43:28)

There is the Verse of *Surah Al-Baqarah* regarding the disbelievers where Allah said of them:

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾





“They will never get out from the Fire.” (2:167) It is mentioned that they love those whom they associate with Allah, as they love Allah, and this points to the fact that they do indeed love Allah tremendously but this nevertheless did not bring them into the fold of Islam. Then how about the one who loves the false deity more than he loves Allah? How about the one who loves none other than his false deity and has no love for Allah?

The Prophet ﷺ stated:

“Whoever says *La ilaha illallah* and rejects all other things that are worshipped besides Allah, his wealth and his blood are inviolable and his account rests with Allah.”

This is of the weightiest statements clarifying the meaning of *La ilaha illallah*. It shows that a mere pronouncement does not protect the pronouncer’s blood and wealth. It is insufficient to simply understand its evident meaning and words, to acknowledge it, or even for the pronouncer to call on none other than Allah, Who is Alone and without partners. Rather, the pronouncer’s wealth and blood do not become inviolable until in addition to all of the above, he totally rejects all else that is falsely worshipped besides Allah. For, if one has doubt or hesitates in this, neither his wealth nor blood is safe. What a greater or more splendid example is this? What an elucidated point in a clear manner is this? What a conclusive argument is this to cut off any dispute of the point?



Chapter

7



To wear a
Ring, Twine, or anything similar
to them for prevention or lifting of Harm or
Affliction, is an act of *Shirk*

Allah the Almighty said:

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ
ضُرُّهُ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُونَ﴾

“Say: ‘Tell me then, the things that you invoke besides Allah if Allah intended some harm for me, could they 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.’ ”
(39:38)

Imran bin Husain narrated:

أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا فِي يَدِهِ حَلَقَةً مِنْ صُفْرِ فَقَالَ: «مَا هَذِهِ؟» قَالَ: مِنْ





الْوَاهِنَةِ، فَقَالَ: «انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا»

The Prophet ﷺ once saw a man with a brass ring on his hand and asked him, “What is this?” the man replied, “To overcome the weakness of old age.” He said, “Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed.” [This *Hadith* was recorded by *Ahmad* (bin Hanbal) with a good chain of narrators.]

He also recorded a *Marfu' Hadith*; 'Uqbah bin 'Aamir ؓ narrated that Prophet Muhammad ﷺ said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدْعَةً فَلَا وَدَعَ اللَّهُ لَهُ»

“Whoever wears talisman or an amulet, would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest.”

In an another version, the Prophet ﷺ is reported to have said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ».

“Whoever wears a talisman has committed *Shirk* (polytheism).”

Ibn Abi Hatim reported about Hudhaifah ؓ:

أَنَّهُ رَأَى رَجُلًا فِي يَدِهِ خَيْطٌ مِنَ الْحُمَى، فَقَطَعَهُ وَتَلَا قَوْلَهُ: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and read the Verse: “Most of them believe in Allah and still practice *Shirk* (polytheism).” (12:106)



Important Issues of the Chapter



- 1) The strict forbiddance of wearing rings, twines and the like.
- 2) If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor *Shirk* is greater (worse) than major sins.
- 3) Ignorance was no excuse.
- 4) Wearing any such article will not benefit in this life. Indeed, it is harmful as was stated by the Prophet ﷺ : “It can only add to your weakness.”
- 5) The intense disapproval and censure of whoever does such a deed.
- 6) The declaration that whoever attaches something to himself will have that thing put in charge of him.
- 7) The declaration that whoever wears an amulet has committed *Shirk*.
- 8) Hoping to get cured from fever by using a talisman is *Shirk*.
- 9) Hudhaifah’s reciting the Verse of Qur’an is a clear-cut proof that Companions used to recite the Verses dealing with the major *Shirk* to condemn minor *Shirk*. (As Ibn ‘Abbas ؓ mentioned while interpreting the Verse from *Surah Al-Baqarah* (2:165).
- 10) Seeking relief against evil eye by using amulets is *Shirk* .
- 11) The curse upon those who use amulets that their wishes should not be granted by Allah and those who use shells will not get rest nor peace. That is, Allah has left them.



8 Chapter



Ruqa (incantation), Talismans and Amulets

Narrated Abu Bashir Al-Ansari :

أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، فَأَرْسَلَ رَسُولًا «أَنْ لَا يَبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ، أَوْ قِلَادَةٌ إِلَّا أَقْطَعْتُ».

He was in the company of Allah's Messenger on one of his journeys. Allah's Messenger sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off." (*Al-Bukhari and Muslim*)

Ibn Mas'ud narrated that he heard Allah's Messenger saying:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

“ *Ar-Ruqa, At-Tama'im and At-Tiwalah* are all acts of *Shirk* (polytheism).” (*Musnad Ahmad and Abu Dawud*)



At-Tama'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye! If the amulet contains the Verses of the Qur'an then it is allowed by some ancestors and disallowed by some. Ibn Mas'ud was among those who disapproved it.

Ar-Ruqa or *Al-Aza'im* is the act of reciting incantations, charms etc. Those are allowed in which there is no trace of *Shirk* (polytheism). Prophet Muhammad has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye. *At-Tiwalah* (bewitchment) is something done by those who claim they can cause a woman to be more beloved by her husband or vice versa.

`Abdullah bin `Ukaim narrated the following *Marfu' Hadith* :

«مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ».

“Whoever uses, attaches or wears a talisman to himself, will have that talisman put in charge of him.” (*Ahmad* and *Tirmidhi*)

Ahmad reported the tradition of Ruwaifi' رضي الله عنه who said that Allah's Messenger ﷺ said to him:

«يَا رُوَيْفِعُ، لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ، فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًّا، أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ».

“O Ruwaifi', it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around the neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad ﷺ has disowned him (has nothing to do with him).”

Sa'id bin Jubair رضي الله عنه said:

«مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسَانٍ كَانَ كَعَدْلِ رَقَبَةٍ».

“Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave.”



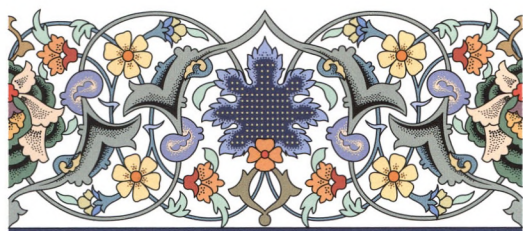
It was Waki', who recorded it, he also reported from Ibrahim Nakh'i that they used to dislike every type of amulets and talismans whether that contained the Verses of Qur'an or anything else. [They were the companions of `Abdullah bin Mas`ud ﷺ.]

Important Issues of the Chapter

- 1) Explanation of incantations (*Ar-Ruqa*) and amulets (*At-Tama'im*).
- 2) Explanation of bewitchment (*At-Tiwalah*).
- 3) That all the three above-mentioned are acts of *Shirk* without exception.
- 4) Reciting an incantation (*Ruqyah*), using words of truth, for seeking protection from evil eye or scorpion bite is not like *Shirk*.
- 5) 'Ulama' have different opinions about using the amulets containing the Verses of Qur'an.
- 6) Putting on necklaces on animals against evil eye amounts to committing *Shirk*.
- 7) Anyone tying the bowstring (or committing such practices) has been warned of severe punishment.
- 8) The reward of a person who cuts off an amulet of someone.
- 9) The statement of Ibrahim Nakh'i that early Muslims used to avoid amulets whether it contained Qur'anic Verses or anything else is not contradictory as the reference here is to the companions of `Abdullah bin Mas`ud.



Chapter 9



Whoever seeks Blessing through a Tree, a Stone, or the like

Allah the Most Exalted said:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ (١٩) وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ ﴾

“Have you then considered *Al-Lat* and *Al-Uzza* (the two idols of the pagan Arabs). And *Manat* (another idol of the pagan Arabs), the other third?” (53:19,20)

Al-Tirmidhi reported and declared as *Sahih* (sound), that Abu Waqid Al-Laithi رضي الله عنه said:

خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى حُنَيْنٍ، وَخُنْ حُدُثَاءَ عَهْدٍ بِكُفْرٍ، 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 ﷺ: «اللَّهُ أَكْبَرُ! إِنَّهَا السَّنَنُ، قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴾ لَتَرْكَبُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ».

We went out with Allah's Messenger on the campaign to Hunain while we had just left disbelief (*Kufr*) for Islam. The *Mushrikin* had a *Sidrah* (lote-tree) that they would stay there and hang their arms on, called *Dhat Anwat*. When we passed a *Sidrah* , we asked, "O Messenger of Allah, won't you make for us another *Dhat Anwat* just like their *Dhat Anwat* ?" Allah's Messenger said, " *Allahu Akbar* (Allah is the Most Great)! By the One (Allah) Who holds my soul in His Hand, verily these are the ways of earlier nations, you have said exactly as Bani Israel said to Musa : 'Make for us a god just as their gods.' He said: 'Verily you are a people who know not.' (7:138) Certainly you will follow the ways of those who went before you."

Important Issues of the Chapter

- 1) Explanation of the Verse from *Surah An-Najm* (53: 19,20).
- 2) The nature of the matter requested by the Companions (regarding a tree similar to *Dhat-Anwat*).
- 3) In fact they (Companions) did not act upon it.
- 4) Their intention was to become closer to Allah by their act as they thought He would like it.
- 5) If the Companions were unaware of the nature of their intended act, it stands to reason that other than they (of much lesser status) are more likely to fall into ignorance.
- 6) For the Companions is the reward of good deeds and the promise of forgiveness that is not for others.
- 7) The Prophet did not excuse them but denied by saying: " *Allahu Akbar* ... these are the ways... you will follow the ways of those who went before you" -- thereby expressing the weightiness of the matter by these three things.
- 8) This is a major issue which is intended, that the Prophet informed them that their request was like that of Bani Israel when they asked Musa : "Make for us a god."

- 9) The negation of this act is of the meanings of (*La ilaha illallah*) “There is no true God except Allah”, which being subtle and hidden, was not perceived by them.
- 10) Swearing made by the Prophet upon the ruling and he did not swear except for a beneficial purpose.
- 11) *Shirk* is of two types, i.e. major and minor because the Companions were not turned apostates due to their request.
- 12) Their submission that “we had just left disbelief,” tells us that other Companions were not unaware of the matter.
- 13) The saying of *Allahu Akbar* to express surprise. It contradicts those who consider it undesirable (*Makruh*).
- 14) To put an end to all possible ways leading to *Shirk* (polytheism).
- 15) Prohibition of any resemblance with the people of ignorance (disbelievers).
- 16) A teacher can become angry over his students (for the sake of any goodness) while educating.
- 17) The general tendency of mankind has been expressed by the Prophet ﷺ by saying: “These are the ways”.
- 18) It is one of the signs of the Prophethood that the events occurred accordingly as he informed.
- 19) In every place where Allah has censured the Jews and Christians in the Qur'an, He has also warned us against those deeds.
- 20) The Companions knew this principle that worships were based on direct commandment. It therefore, became a reminder concerning questions pertinent to the grave. The question (to be asked of the dead) “Who is your Lord?” is clear. The second question “Who is your Prophet?” depends on the information of the Prophet ﷺ regarding unseen. While the third question “Which is your religion?” is related to their (the Jews) request (from Musa). “Make for us a god”.
- 21) That the ways of the People of the Book are condemned as those of polytheists.
- 22) The one who has moved from falsehood (i.e. became Muslim) and got accustomed to certain beliefs or habits is not totally safe from having remnants of those habits as is evidenced in their (the Companions) words “and we had just left disbelief (*Kufr*).”

10 Chapter



Slaughtering for Other than Allah

Allah the Exalted said:

﴿قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say (O Muhammad ﷺ) : ‘Verily, my *Salat* (prayer) , my sacrifice, my living, and my dying are for Allah, the Lord of the ‘*Alamin* (mankind, *Jinn* 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)

Allah the Exalted also said:

﴿فَصَلِّ لِرَبِّكَ وَأَنحِرْ﴾

“Therefore turn in prayer to your Lord and sacrifice (to Him only).” (108:2)

Muslim reports that `Ali bin Abi Talib ؓ said:

«حَدَّثَنِي رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ: لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

“Allah’s Messenger ﷺ informed me about four Judgements (of Allah): (1) Allah’s curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allah; (2) Allah’s curse is upon the one who curses his own parents; (3) Allah’s curse is upon the one who shelters a heretic (who has brought a *Bid‘ah* in religion); (4) Allah’s curse is upon the one who alters the landmarks (who changes boundary lines).”

Ahmad reports that Tariq bin Shihab narrated that Allah’s Messenger ﷺ said:

«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 يُقَرِّبَ لَهُ شَيْئًا، فَقَالُوا لِأَحَدِهِمَا: قَرِّبْ، قَالَ: لَيْسَ عِنْدِي شَيْءٌ أَقَرِّبُ، قَالُوا لَهُ: قَرِّبْ وَلَوْ ذُبَابًا، فَقَرَّبَ ذُبَابًا، فَخَلَّوْا سَبِيلَهُ، فَدَخَلَ النَّارَ. وَقَالُوا لِلْآخَرِ: قَرِّبْ، فَقَالَ: مَا كُنْتُ لِأَقَرِّبَ لِأَحَدٍ شَيْئًا دُونَ اللَّهِ عَزَّ وَجَلَّ، فَضَرَبُوا عُنُقَهُ، فَدَخَلَ الْجَنَّةَ»

“A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly.” They (the Companions) asked, “How was that possible O Messenger of Allah ﷺ?” He said, “Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said, ‘I have nothing to present as an offering.’ The people told him, ‘Sacrifice something, even if it be a fly.’ So he presented a fly (to their idol). They opened the way for him, and thus he entered the Hell-fire. They said to the other man, ‘Sacrifice something.’ He said, ‘I will never sacrifice anything to any other than Allah, Most Majestic and Glorious.’ So they struck his throat and killed him; and he, therefore, entered Paradise.”
(*Ahmad*)



Important Issues of the Chapter

- 1) Explanation of the Verse:

﴿إِنَّ صَلَاتِي وَنُسُكِي﴾

“Verily my prayer, my sacrifice....” (6:162)

- 2) Explanation of the Verse:

﴿فَصَلِّ لِرَبِّكَ وَأَنحِرْ﴾

“Therefore turn in prayer to your Lord and sacrifice (to Him only).” (108:2)

- 3) The beginning of the principle from cursing those who sacrifice to other than Allah.
- 4) Curse is upon those who curse their parents (by cursing other's parents and, in turn, the latter curses his parents).
- 5) Cursed is the person who shelters the heretic (*Muhdith*) in religion, that is, he innovates something that is necessarily only Allah's right to do and he seeks shelter with someone who assists him in it.
- 6) Curse upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbor's, and changes those borders to encroach upon that land or obstruct it.
- 7) The difference between a specific curse and a curse upon the disobedient and rebels in general.
- 8) The mentioned story of the fly is a tremendous story.
- 9) The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.
- 10) Knowing the extent of how hated *Shirk* is to the hearts of the believers seeing how the man was patient in facing execution and he did not

give in to their demand in spite of the fact that they only demanded an external act from him.

- 11) The man who went to Hell-fire was a Muslim. If he would have been a disbeliever (*Kafir*), the Prophet would not have said: “He went to Hell merely for a fly.”
- 12) This is a confirmation of the *Hadith* : “Paradise is closer to you than the laces of your shoes and the Hell-fire is likewise.”
- 13) The action of the heart is aimed, even among the idol worshippers.





11

Chapter



Make no Animal
Sacrifice for Allah
in a Place where Sacrifice is made
for Other than Allah

The Statement of Allah the Exalted:

﴿ لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴾

“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 (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature] .” (9:108)





Thabit bin Dahhak said:

نَذَرَ رَجُلٌ أَنْ يَنْحَرِ إبْلاً بِبُؤَانَةَ، فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «هَلْ كَانَ فِيهَا وَثْنٌ مِنْ
أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟» قَالُوا: لَا، قَالَ: «فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟» قَالُوا:
لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ، وَلَا
فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ»

“A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet ﷺ about it. He said, “Did the place have any idol which is worshipped, of the idols of *Jahiliyah*?” They answered, “No.” The Prophet asked again, “Did the disbelievers hold any of their recurring festivities there?” They answered, “No.” Allah’s Messenger ﷺ then said, “Fulfill your vow. Verily there is no fulfilling of a vow made in disobedience to Allah, nor one that is beyond a person’s capacity.” (Reported by *Abu Dawud* on the conditions of verification of *Al-Bukhari and Muslim*.)

Important Issues of the Chapter



1) The explanation of the Verse:

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

“Never stand you therein.” (9:108)

- 2) That disobedience of Allah leaves impressions on the earth as does obedience.
- 3) A problematic issue should be answered by a clear issue to eliminate any lack of clarity.
- 4) One who gives a religious verdict (*Mufti*) may ask for details if needed.



- 5) Vows can be specified for a particular place so long as that place is free from anything that would prohibit doing so.
- 6) It is prohibited to fulfill the vows in a place, if there were present any idol of the idols of the times of ignorance even being a long time idolatry has been ended.
- 7) It is prohibited to fulfill the vows in a place where disbelievers had celebrated any of their recurring festivities even it was stopped since a long time.
- 8) A vow cannot be fulfilled what was made for any such place because it is considered a vow of disobedience (to Allah).
- 9) A warning against resembling the polytheists in their celebrations even if not intended (i.e. the Muslims intention would not be the same as that of the polytheists).
- 10) There is no valid vow in disobedience to Allah.
- 11) No vow is valid for that beyond the possession of a person⁴.



⁴- Literally the children of Adam.

Chapter 12



Vowing for Other than Allah is an act of *Shirk*

Allah the Most Exalted said:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.” (76:7)

Allah the Most Exalted also said:

﴿وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ﴾

“And whatever you spend for spendings (e.g. in *Sadaqah* – charity etc. for Allah’s cause) or whatever vow you make, be sure Allah knows it all.” (2:270)





Narrated `Aishah رضي الله عنها that Allah's Messenger ﷺ said:

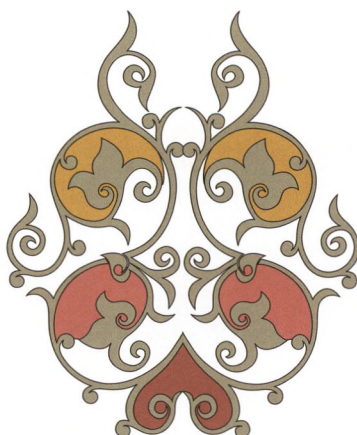
«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعِصِيَ اللَّهَ فَلَا يَعِصِهِ»

“Whoever vows that he will be obedient to Allah, he should be obedient to Him; and whoever made a vow that he will disobey Allah, he should not disobey Him.” (*Al-Bukhari*)



Important Issues of the Chapter

- 1) Fulfillment of the vow is obligatory.
- 2) Since it is approved that making a vow is an act of worship to Allah, then directing a vow to other than Allah is committing *Shirk*.
- 3) Any vow based on disobedience (to Allah the Almighty) is impermissible to be carried out.



Chapter 13



Seeking Refuge in

other than Allah is a part of *Shirk*

Allah the Most Exalted said:

﴿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.” (72:6)

Muslim reports that Khawlah bint Hakim رضي الله عنها said: I heard Allah’s Messenger ﷺ say:

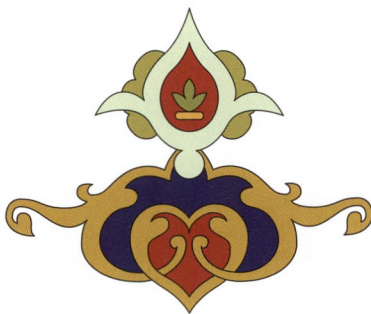
«مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرَحَلَ مِنْ مَنَزِلِهِ ذَلِكَ».



“Whoever goes into a dwelling and says (while entering it): ‘I seek refuge in Allah’s Perfect Words from the evil (of those creatures) which He created,’ no harm shall befall him until he departs from that place.” (*Muslim*)

Important Issues of the Chapter

- 1) Explanation of the Verse from *Surah Al-Jinn* (72:6).
- 2) Seeking refuge in others than Allah is a part of *Shirk* (polytheism).
- 3) Using this *Hadith* as a proof: For, the scholars use it to prove that the Words of Allah are not creatures. They say this because to seek refuge in creatures is *Shirk*.
- 4) The superiority of this invocation despite its being short.
- 5) Though it may be that one can achieve some worldly benefit from a thing, as prevention from a harm or evil, or gaining some advantage or good, but it does not mean that it (dependence on such) is not *Shirk*.



Chapter 14



To seek Help in Other than Allah (*Istighathah*) or to invoke Other than Him is an Act of *Shirk*

Allah the Most Exalted said:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾
وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

“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 *Zalimun* (polytheists and wrongdoers). 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.” (10:106,107)



And He said:

﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ﴾

“...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.” (29:17)

He the Almighty said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِيلَةِ وَهُمْ عَن
دُعَائِهِمْ غَفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

“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.” (46:5,6)

Allah, the Most Exalted said:

﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
أَإِنَّهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ﴾

“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 *ilah* (god) with Allah? Little is that you remember!” (27:62)

At-Tabarani narrates with his *Isnad* (chain of the narrators):

أَنَّهُ كَانَ فِي زَمَنِ النَّبِيِّ ﷺ مُنَافِقٌ يُؤْذِي الْمُؤْمِنِينَ، فَقَالَ بَعْضُهُمْ: قُومُوا بِنَا
نَسْتَعِثُ بِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا يُسْتَعَاثُ بِي،

وَأِنَّمَا يُسْتَغَاثُ بِاللَّهِ.

“During the days of the Prophet ﷺ there was a hypocrite who used to harm the believers, some of them (the believers) said, “Come (support) with us while we appeal to Allah’s Messenger ﷺ for help against this hypocrite.” The Prophet ﷺ replied, “Verily, no one should seek to me for help. Indeed, it is Allah Who is to be sought for support and help.”

Important Issues of the Chapter



- 1) To attach supplication or invocation (*Du'a*) with seeking help (*Istigathah*) through conjunction is to attach a general matter to one which is specific.
- 2) Explanation of the Verse:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ﴾

“And invoke not besides Allah any that will neither profit you nor harm you...” (10:106)

- 3) This is the greater *Shirk* .
- 4) The most pious person, if he calls for help other than Allah, even for the gratification of someone else, he will become one of the *Zalimun* (wrongdoers, polytheists).
- 5) Explanation of the Verse following (10:107).
- 6) Calling others for help besides Allah is of no benefit in this world and besides that it is disbelief (*Kufr*).
- 7) Explanation of the Verse 29:17.
- 8) Requesting sustenance and provisions should be done to none other than from Allah. Just as Paradise can be requested from none other than Him.



- 9) Explanation of the fourth Verse 46:5.
- 10) There is none more misguided than the one who calls on others than Allah.
- 11) To whom the call is made (besides Allah) is unaware of the supplications of the caller; he knows nothing about it.
- 12) That call will be the cause of anger and enmity of the one called towards the caller.
- 13) The call is named as worship of the one called on.
- 14) The one called upon will deny and reject this act of worship towards him.
- 15) This is why such a supplicant is the most astray of the people.
- 16) Explanation of the fifth Verse 27:62.
- 17) Astonishing is the admission of idolaters that none relieves the one in distress other than Allah. That is why, they call upon Him in times of extreme difficulty with the utmost religious sincerity.
- 18) The protection of the Chosen One (Muhammad ﷺ) means the protection of *Tauhid* and being mindful towards Allah.



Chapter

15



(The Created One

could not be Object of
Worship)

Allah the Almighty said:

﴿أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾﴾

“Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves.” (7:191,192)

Allah the Most Exalted said:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ وَلَا يَنْبِتُكَ مِثْلُ خَيْرٍ ﴿١٤﴾﴾

“...And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date stone) . If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything) .” (35:13,14)

It is reported in the *Sahih* (i.e. *Al-Bukhari and Muslim*) from Anas رضي الله عنه who narrated:

شَجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ وَكُسِرَتْ رُبَاعِيَّتُهُ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟» فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

The Prophet ﷺ was hit on the day of Uhud (the battle of Uhud) and his teeth were broken. So he said, “How can a people succeed who hit their Prophet?” The Verse (3:128) was then revealed: “Not for you (O Muhammad, but for Allah) is the decision.”

Also reported therein from Ibn `Umar رضي الله عنه:

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ - إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ -: «اللَّهُمَّ الْعَنِ فُلَانًا وَفُلَانًا» بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

He heard Allah’s Messenger ﷺ say when he raised his head from bowing in the last *Rak’ah* of the *Fajr* prayer: “O Allah, curse so-and-so.” Then Allah revealed: “Not for you (O Muhammad, but for Allah) is the decision.”

In another narration:

يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ، وَسَهِيلِ بْنِ عَمْرٍو، وَالْحَارِثِ بْنِ هِشَامٍ، فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“He ﷺ invoked Allah against Safwan bin Umaiyah and Suhail bin `Amr and Al-Harith bin Hisham”, then the Verse was revealed: ‘Not for you (O Muhammad, but for Allah) is the decision.”

It is also reported in the *Sahih Al-Bukhari and Muslim* from Abu Hurairah ؓ who said:

قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَ عَلَيْهِ ﴿٧٩﴾ وَأَنْذَرَ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٨٠﴾
فَقَالَ: «يَا مَعْشَرَ قُرَيْشٍ، أَوْ كَلِمَةً نَحْوَهَا، اشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ
مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا صَفِيَّةُ
عَمَّةَ رَسُولِ اللَّهِ ﷺ لَا أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا. وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، سَلِينِي
مِنْ مَالِي مَا شِئْتَ، لَا أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا».

Allah’s Messenger ﷺ stood up when it was revealed to him: “And warn your tribe (O Muhammad) of near kindred.” (26:214) And said, “O people of Quraish” - or words similar to that -- “sell your own souls. I will not be of any help to you before Allah: O `Abbas bin `Abdul-Muttalib, I will not be of any help to you before Allah; O Safiyah, aunt of Allah’s Messenger, I will not be of any help to you before Allah; O Fatimah, daughter of Muhammad ﷺ, ask of my wealth what you wish, I will be of no avail to you before Allah.”

Important Issues of the Chapter



- 1) An explanation of the two Verses (7:191,192 and 53:13,14).
- 2) The story of Uhud.
- 3) *Qunut* (supplication) of Allah’s Messenger ﷺ in the prayer (against someones) and saying *Amin* of the Companions ؓ behind him.
- 4) The ones who were supplicated against, were disbelievers (*Kuffar*).



- 5) They (Quraish) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet and being intent upon his murder. Also mutilation of those killed in battle though they were their cousins:
- 6) Allah revealed to him in relation to this:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad, but for Allah) is the decision.”

- 7) His (Allah’s) Statement:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ﴾

“He turns in mercy to (pardons) them or punishes them.”
and He did turn toward them and they believed.

- 8) *Al-Qunut* (invoking Allah against someones) in time of disaster.
- 9) Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.
- 10) Cursing someone in particular in the *Qunut*.
- 11) Circumstances of the Prophet at the time of the revelation to him of:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your tribe (O Muhammad ﷺ) of near kindred.”
(26:214)

- 12) The seriousness of the Prophet to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.
- 13) His (the Prophet’s) statement to those close and far to him: “I will not be of any help to you before Allah” to the extent that he said: “O Fatimah, daughter of Muhammad, I will be of no avail to you before Allah.” If he made this clear while he was the leader of the Messengers that he could not avail the best of women of this world, and a man believes that he does not speak but truth, -- then if he looks at what has occurred in the hearts of the people of position today, the issue of *Tauhid* would be clear, and so the strangeness of the religion.⁵

5- Reference is made to the *Hadith* : “Islam began as something strange and it will again return to being something strange, so may Allah bless the strangers (that they be beneath a tree of Paradise).”

Chapter

16



(What the Lord has said)

Allah the Most Exalted said:

﴿ حَقَّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴾

“Until when fear is banished from their hearts they say: ‘What is it that your Lord has said?’ They say: ‘The Truth, and He is the Most High, the Most Great.’ ” (34:23)

And in *Sahih (Al-Bukhari)* it is reported that Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ صَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ يَنْفُذُهُمْ ذَلِكَ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ - وَمُسْتَرِقُ السَّمْعِ هَكَذَا: بَعْضُهُ فَوْقَ بَعْضٍ - وَصَفَهُ سُفْيَانُ بِكَفِّهِ، فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ، فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا،

وَرَبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةً كَذِبَةً. فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ..

“When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their hearts, they say, ‘What is that your Lord has said?’ They say: ‘The Truth, and He is the Most High, the Most Great.’ (34:23) Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other (Sufyan, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him, and the second will convey it to that who is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, ‘Didn’t he (i.e. magician) tell such and such a thing on such and such date?’ So that magician is said to have told the truth because of the statement which has been heard from the heavens.”

An-Nawwas bin Sam'an  narrated that Allah's Messenger  said:

«إِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يُوحِيَ بِالْأَمْرِ، تَكَلَّمَ بِالْوَحْيِ، أَخَذَتِ السَّمَوَاتُ مِنْهُ رَجَفَةً، أَوْ قَالَ: رَعْدَةً شَدِيدَةً، خَوْفًا مِنَ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا سَمِعَ ذَلِكَ أَهْلُ السَّمَوَاتِ صُعِقُوا وَخَرُّوا لِلَّهِ سُجَّدًا، فَيَكُونُ أَوَّلُ مَنْ يَرْفَعُ رَأْسَهُ جِبْرِيلُ، فَيَكَلِّمُهُ اللَّهُ مِنْ وَحْيِهِ بِمَا أَرَادَ، ثُمَّ يَمُرُّ جِبْرِيلُ عَلَى الْمَلَائِكَةِ، كُلَّمَا مَرَّ بِسَمَاءٍ سَأَلَهُ مَلَائِكَتُهَا: مَاذَا قَالَ رَبُّنَا يَا جِبْرِيلُ؟ فَيَقُولُ جِبْرِيلُ: قَالَ الْحَقُّ، وَهُوَ الْعَبْدُ الْكَبِيرُ. فَيَقُولُونَ كُلُّهُمْ مِثْلَ مَا قَالَ جِبْرِيلُ، فَيَنْتَهِي جِبْرِيلُ بِالْوَحْيِ إِلَى حَيْثُ أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ.»

“When Allah wishes to reveal something to man, He speaks out the words to be revealed. At this, the heavens shake strongly in fear of Him. When the Words of Allah fall upon the inhabitants of heaven, they are taken by shock and fall prostrate. The first of them to raise his head is the angel Jibrael whom Allah speaks out of the revelation what He wishes. Then Jibrael passes by the other angels in different heavens, and is asked at each station, ‘What did our Lord say, O Jibrael?’ He answers: ‘He said the Truth; He is the Most High, the Most Great,’ and all repeat the same after him. Then Jibrael moves on to the destination with the Revelation, to where commanded by Allah the Most High.”

Important Issues of the Chapter



- 1) Explanation of the Verse 34:23.
- 2) In this Verse is a proof for the invalidation of *Shirk*. Especially regarding what is attached to those righteous people (i.e. of the supplications of the ignorant toward them). It is said that this Verse cuts the roots of the tree of *Shirk* in the heart.
- 3) Explanation of Allah’s Words:

﴿قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

“They say: ‘The Truth, and He is the Most High, the Most Great.’”

- 4) The reason for their question about that (Verse).
- 5) That Jibrael (Gabriel) answered their question after that by his words: “He said such and such.”
- 6) The description of the fact that Jibrael (Gabriel) was the first to raise his head (to attend to the Revelation of Allah).
- 7) Jibrael (Gabriel) answers to all angels of the heavens for they all



question him.

- 8) Unconsciousness occurs to all the dwellers of the heavens.
- 9) Trembling of the heavens due to the Words of Allah.
- 10) That Jibrael (Gabriel) is the one who conveys the Revelation to wherever Allah commands.
- 11) Eavesdropping of heavenly discussion by devils.
- 12) State of standing of *Jinns* atop of one another.
- 13) Falling down of shooting stars.
- 14) The shooting star sometimes hits the devil before he conveys the stolen message and sometimes he reaches the ear of his human friend before he is struck.
- 15) Sometimes the soothsayer may relay the truth.
- 16) The soothsayer mixes the truth with a hundred lies.
- 17) His lies are not believed except for the word (of truth) which was heard from heaven.
- 18) The acceptance of falsehood by the human nature. How they hang onto one truth and not consider the 100 lies.
- 19) How they pass the word to one another, memorize it and use it as evidence (for other lies).
- 20) Affirmation of the Divine Attributes of Allah, in opposition to denials of the *Ash`ariyah*⁶ and *Mu`attilah*.
- 21) That the trembling and shaking of the heavens is due to the fear of Allah the Almighty.
- 22) Angels fall down in prostration for Allah.

6- One of their beliefs is to nullify Allah's Attribute of having speech. *Ahlus-Sunnah* is firm upon the principle of affirming these names and attributes that are mentioned by Allah and His Prophet . However, without negating their evident meaning, saying exactly how, or making any similitude with the creation.

Chapter

17



The Intercession

Allah the Almighty said:

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ﴾

“And warn therewith (the Qur’an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him.” (6:51)

Allah the Almighty said:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

“Say: To Allah belongs all intercession.” (39:44)



Allah the Almighty said:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His Permission?...” (2:255)

He said:

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى﴾

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.” (53:26)

He said:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ﴾

“Say (O Muhammad ﷺ to polytheists, pagans) : ‘Call upon those whom you assert (to be associate gods) besides Allah, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits.’ ” (34:22,23)

Abul-Abbas⁷ said that Allah has equally negated all that the *Mushrikin* have attached (to their false gods). For He has negated that anyone has any dominion or any share of it besides Him, or that there is any assistant to Allah. And that there is nothing to remain except intercession. It is clear that there will be no benefit to anyone except for who has been granted permission by the Lord, as He stated:

7- Shaikhul-Islam Ibn Taimiyah, Ahmad bin Abdul-Haleem bin Abdus-Salam -- see *Fathul-Majeed*, page 168.

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ﴾

“...and they cannot intercede except for him with whom He is pleased...” (21:28)

And for this reason the intercession that the *Mushrikin* believe in is rejected on the Day of Resurrection, as it is rejected by the Qur`an and as the Prophet ﷺ informed us:

«أَنَّهُ يَأْتِي فَيَسْجُدُ لِرَبِّهِ وَيَحْمَدُهُ لَا يَبْدَأُ بِالشَّفَاعَةِ أَوَّلًا - ثُمَّ يُقَالُ لَهُ: «ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعُ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعَ»

“He will come and prostrate to his Lord and praise Him, and he will not begin with intercession at first. It will be said afterwards: “Raise your head, speak and it will be heard, ask and you will be given, intercede and intercession will be granted.”

Abu Hurairah رضي الله عنه asked the Prophet ﷺ:

مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ»

“Who will be the happiest of people with your intercession, O Messenger of Allah?” He (the Prophet) said, “Whoever said *La ilaha illallah* sincerely with pure intention from his heart.”

So this intercession is for those people with pure intent, if Allah so wills, and it will not be for those who commit *Shirk*.

The essence of the matter is that it is Allah, Who is above all imperfections, Who favors the people sincere in their worship and forgives them through the medium of the invocation of whoever He has given permission to intercede as an honor to him and to confer upon him the Highest Place (*Al-Maqam Al-Mahmud*).

The intercession which is rejected and denied in the Qur`an is that which involves *Shirk* , and this is why intercession is confirmed and affirmed by the Permission of Allah in many places. The Prophet ﷺ made it clear that this intercession will not be for other than the people of *Tauhid* (Islamic Monotheism) and *Ikhlas* (sincerity in the religion of Islam).



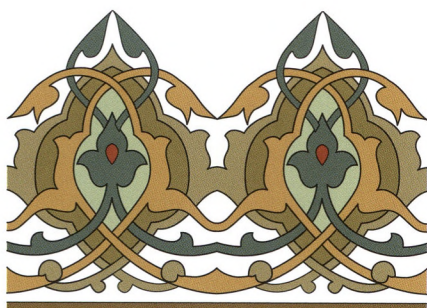
Important Issues of the Chapter



- 1) Explanation of the Verses mentioned.
- 2) Description of rejected intercession.
- 3) Description of affirmed intercession.
- 4) The “Greatest Intercession” being the “Highest Place” (of the Prophet ﷺ).
- 5) A description of what the Prophet ﷺ will do (on the Day of Judgement) and that he will not begin by making intercession, rather he will prostrate and when he is given permission, he will intercede.
- 6) Who would be the happiest of people with the intercession of the Prophet ﷺ.
- 7) Intercession will not at all be for whoever committed *Shirk* .
- 8) Clarification of the real state of intercession.



Chapter 18



[Allah guides whom He wills]

Allah the Almighty stated:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.” (28:56)

In the *Sahih (Al-Bukhari)*, Ibn Al-Musaiyib has reported from his father:

قَالَ لَمَّا حَضَرْتُ أَبَا طَالِبٍ الْوَفَاةَ، جَاءَهُ رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ وَأَبُو جَهْلٍ، فَقَالَ لَهُ: «يَا عَمُّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ» فَقَالَا لَهُ: أَتُرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَأَعَادَ عَلَيْهِ النَّبِيُّ ﷺ، فَأَعَادَا، فَكَانَ آخِرُ مَا قَالَ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ النَّبِيُّ ﷺ:

«لَا سْتَغْفِرَنَّ لَكَ، مَا لَمْ أُنْزِلْ اللَّهُ عَنْكَ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ:

When death approached Abu Talib, Allah's Messenger ﷺ came to him and found 'Abdullah bin Abi Umayyah and Abu Jahl in his company. The Prophet said, "O uncle, say: 'There is no true God except Allah ﷻ, a word which will enable me to plead for you with Him.'" Both of them said, "Would you forsake the religion of (your father) 'Abdul-Muttalib?" The Prophet repeated (the request) and both of them also repeated (their question). The final word of Abu Talib was about being on the religion of 'Abdul-Muttalib and he refused to say: *La ilaha illallah*. The Prophet said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the Verse: "It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the *Mushrikin* even though they be of kin." (9:113) Allah also revealed concerning Abu Talib: "Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided." (28:56)

Important Issues of the Chapter

- 1) Explanation of the Verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills." (28:56)

- 2) Explanation of the Verse:

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

“It is not (proper) for the Prophet ﷺ and those who believe, to ask Allah’s forgiveness for the *Mushrikin* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief) .” (9:113)

- 3) It is a major issue in the explanation of the statement of the Prophet ﷺ: “Say: *La ilaha illallah.*” Differing with those who claim to be possessing (religious) knowledge. (They claim it sufficient to be forgiven by merely uttering *Kalimah*).
- 4) Abu Jahl and those who were with him knew full well the intent of the Prophet ﷺ when he said to the man (his uncle) Say: “*La ilaha illallah.*” May Allah denounce the ones who were less knowledgeable than Abu Jahl regarding Islam.
- 5) The eagerness and intense desire of the Prophet ﷺ to convert his uncle to Islam.
- 6) The denial of those who claim that Abdul-Muttalib and his forefathers were Muslims.
- 7) Allah did not forgive Abu Talib despite the Prophet’s initially asking forgiveness for him. On the contrary, he ﷺ was forbidden to do so.
- 8) The harmful influence that evil companions can have on people.
- 9) The harm of overpraising ancestors and important personalities.
- 10) The arguments of falsifiers are the arguments of *Jahiliyah* (pre-Islamic period).
- 11) An attestation to the weight of the final deeds in one’s life because had Abu Talib confessed it that there is no true God but Allah, he would have been benefitted by it.
- 12) The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet and his repetition (of the *Kalimah*). Because of their tremendous pride (in ancestry) and its distinction among them, they were content with it.



19 Chapter



Excessive Dogma

in the Righteous Persons is the
Root Cause of Infidelity of
Mankind and its deviation
from True Religion

The Statement of Allah the Almighty, the Most Exalted:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

“O People of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth....” (4:171)

In *Sahih (Al-Bukhari)*, Ibn Abbas رضي الله عنه commented on the Verse:

﴿وَقَالُوا لَا نُذَرُّ إِلَهًا إِلَّا هُوَ وَلَا نَذَرُّ وَدًّا وَلَا سُوعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“And they have said: ‘You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwa’*, nor *Yaghuth*, nor *Ya’uq*, nor *Nasr*’ (these are the names of their idols).” (71:23)



He said:

«هَذِهِ أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ: أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ فِيهَا أَنْصَابًا، وَسَمُّوْهَا بِأَسْمَائِهِمْ، فَفَعَلُوا، وَلَمْ تُعْبَدْ، حَتَّى إِذَا هَلَكَ أُولَئِكَ وَنُسِيَ الْعِلْمُ عُذَّتْ».

“These are the names of some righteous persons from Noah’s (Nuh) people. When they passed away, Satan inspired their people to set up statues in their honor and set them in their gathering places, and to give these statues the names of those departed. They did this but did not worship them until these people passed away and knowledge of their origins were forgotten, then they were worshipped.”

Ibn Al-Qaiyim said that most of our predecessors have stated: After the death (of the righteous persons), they confined at their graves and made statues and after much time passed they started worshipping them.

‘Umar (bin Al-Khattab ؓ) is reported to have said that Allah’s Messenger ﷺ said:

«لَا تُظَرُونِي كَمَا أَظَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ».

“Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus, son of Mary. I am but a slave, so call me Allah’s slave and His Messenger.” (*Al-Bukhari and Muslim*)

Allah’s Messenger ﷺ said:

«إِيَّاكُمْ وَالْعُلُوَّ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ».

“Beware of exaggeration. Your predecessors perished on account of their exaggeration.”

In (*Sahih Muslim*), ‘Abdullah bin Mas’ud reported that Allah’s Messenger ﷺ said:

«هَلَكَ الْمُتَنَطِّعُونَ». قَالَهَا ثَلَاثًا.

“Destroyed are those who are extreme (in religion).” He said it three times.





Important Issues of the Chapter



- 1) Whoever understood this chapter and the following two, will recognize clearly the “strangeness” of Islam and see Allah’s Wondrous Power and Wisdom to change hearts.
- 2) The first *Shirk* on the earth happened due to the confusion regarding righteous persons (that they have attributed godly characteristics).
- 3) The first thing to cause changes in the religion of the Prophets and the reason for that, despite the knowledge that they were sent by Allah.
- 4) The acceptance of heresy though it is against legal laws and inborn nature.
- 5) The reason for all of that is the mixing of truth with falsehood: firstly, the exaggeration in the love of the righteous; and secondly, the action of people with religious knowledge intending to do good (performed with well intentions); but the later generations thought that they intended something else.
- 6) Explanation of the Verse in *Surah Nuh* (71:23).
- 7) Human nature towards the truth weakens in the heart while falsehood increases. (Except upon whom Allah has bestowed His Mercy.)
- 8) It confirms the sayings of righteous predecessors that heresy (*Bid‘ah*) is the main cause leading to *Kufr* (disbelief) [and that it (*Bid‘ah*) is more loved by *Iblis* than sinfulness because one may repent from sins but will not repent from *Bid‘ah*].
- 9) Satan (the devil) knows what the result of heresy is (and how much will it misguide), even if one commits it with good intention.
- 10) Knowledge of the general rule that excess and exaggeration (in the righteous ones) is prohibited, and knowledge of what it leads to.
- 11) The harm of seclusion at the grave even with intention of performing a righteous deed.



- 12) The prohibition against statues and the wisdom in destroying them.
- 13) Greatness of the matter within this story and how badly it is needed (i.e. the lesson within) in the face of the heedlessness and neglect of it.
- 14) It is absolutely amazing! And more amazing is that despite their (people of *Bid'ah*) reading this story in the books of *Tafsir* and *Hadith* , along with their understanding of its meaning, and knowing about the obstruction that Allah has put between them and their hearts, they believed that the deed of the people of Nuh (i.e. overpraising the dead and memorializing their graves with statues) is the best type of worship. They believed in what Allah and His Messenger ﷺ have forbidden which is the disbelief (*Kufr*) that permits the taking of life and wealth....!
- 15) The declaration that they only wished the righteous ones to intercede for them.
- 16) Their assumption that those scholars who first shaped the statues had intended so.
- 17) The tremendous statement of Prophet Muhammad ﷺ: “Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus, son of Mary.” May the peace and blessing of Allah be upon him who has conveyed the clear message!
- 18) The admonition by the Prophet to us of destruction of those going to extreme in religion.
- 19) The clear statement that they (the statues) were not worshipped until true knowledge was forgotten. This explains the value of the presence of knowledge and the harm of losing it.
- 20) The reason for the loss of knowledge is the death of scholars.



20 Chapter



The condemnation

of the One Who worships Allah at the Grave of a Righteous Man and how then of a man who worships the buried man itself

In the *Sahih* (i.e. *Al-Bukhari and Muslim*), `Aishah رضي الله عنها reported:

أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ، وَمَا فِيهَا مِنْ الصُّورِ، فَقَالَ: «أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ، أَوِ الْعَبْدُ الصَّالِحُ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ» فَهَؤُلَاءِ جَمَعُوا بَيْنَ الْفِتْنَتَيْنِ: فِتْنَةِ الْقُبُورِ، وَفِتْنَةِ التَّمَاثِيلِ.

Umm Salamah mentioned to Allah's Messenger ﷺ that in Abyssinia she saw a church full of pictures and statues. He said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah. They combine the two evils; worshipping to the graves and making graven images and statues."

Also in *Al-Bukhari and Muslim* it is reported that `Aishah رضي الله عنها narrated:



لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِيقُ حَمِيصَةَ لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا، فَقَالَ - وَهُوَ كَذَلِكَ - : «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَذِّرُ مَا صَنَعُوا، وَلَوْلَا ذَلِكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

When the death approached Allah's Messenger ﷺ he began to draw a piece of cloth (bed sheet) over his face (sometimes covering and sometimes removing because of distress), he ﷺ said in this state: "Allah's curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Had there not been any fear of making the Prophet's grave a place of worship, his grave would have been as open as the grave of his Companions ﷺ.

Muslim reported from Jundub bin 'Abdullah ؓ who narrated:

سَمِعْتُ النَّبِيَّ ﷺ قَبْلَ أَنْ يَمُوتَ يَحْمِسُ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ قَدْ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنَهَاكُمُ عَنْ ذَلِكَ».

I heard the Prophet ﷺ say only five days before his death: "I am free and clear towards Allah of having any of you as my *Khalil* (specially close friend). Verily, Allah has taken me as His *Khalil* just as He had taken Ibrahim ؑ as a *Khalil*. If I would have taken anyone from my *Ummah* as a *Khalil*, I would have taken Abu Bakr ؓ as a *Khalil*. Beware! Those who preceded before you, used to make their Prophets' graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so."

He ﷺ forbade this at the end of his life. After this [forbidding of taking graves as *Masjid* (place of worship)], he cursed anyone who did any such deed within this context. Prayer at the graves is one of these deeds, even





if no *Masjid* has been built. This is the meaning of his words: “He feared (his grave) would be taken as a *Masjid* .” The Companions never built any place of worship around his grave. Any place which is intended for prayer or where prayer is performed has indeed been taken as *Masjid*. Just as the Prophet ﷺ said:

«جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا».

“The whole earth has been made for me a *Masjid* and it is pure and clean.”

Ahmad has reported with a good Sanad that Ibn Mas`ud narrated in a *Marfu` Hadith* (tradition traced to the Prophet himself):

«إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءُ، وَالَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ».

“The most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship (*Masjid*.)” (This Tradition was also reported by Abu Hatim in his *Sahih*.)



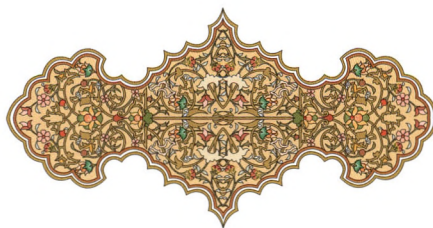
Important Issues of the Chapter

- 1) The intimidation of Allah’s Messenger ﷺ over the one who builds a mosque to worship Allah near the grave of a righteous person even with good intention.
- 2) Prohibition of statues and likenesses and the gravity of the matter.
- 3) A lesson in the emphasis of the Prophet ﷺ on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was previously said insufficient in the context.
- 4) Prophet ﷺ strongly prohibited the turning of his grave into a *Masjid* before it had come into existence.
- 5) It was the practice of the Jews & Christians to turn the graves of their



Prophets into places of worship.

- 6) His curse on the Jews and Christians for this practice.
- 7) His intention in doing so was a warning to us regarding his grave.
- 8) The reason for not raising his grave
- 9) The meaning of taking them (graves) as *Masjid* .
- 10) The Prophet ﷺ linked those who took the graves as *Masjid* to those upon whom the Hour will occur. He mentioned the means to *Shirk* before its actual occurrence along with its final consequence.
- 11) The mentioning of Prophet ﷺ in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72⁸ sects. These two sects are *Rafidah*⁹ and *Jahmiyah*¹⁰. The occurrence of *Shirk* and grave worshipping was due to *Rafidah* sect, and they were the first to build *Masjid* over the graves.
- 12) Suffering of the Prophet ﷺ with pains and affliction from the agony of death.
- 13) Allah awarded the favor of making him a *Khalil* (friend).
- 14) A clear declaration that close friendship is more valuable than love.
- 15) A clear declaration that *As-Siddiq* (Abu Bakr) was the best of the Companions.
- 16) The indication to him (Abu Bakr) as Caliph (successor to the Prophet).



8- 72 sects mentioned as being from the Prophet's nation, but all would go to Hell because of their heresies.

9- *Rafidah* -- the *Shi'ah* called *Rafidah* because of their rejection (*Rafd*) to `Ali bin Hussain (Zainul-`Aabideen)..

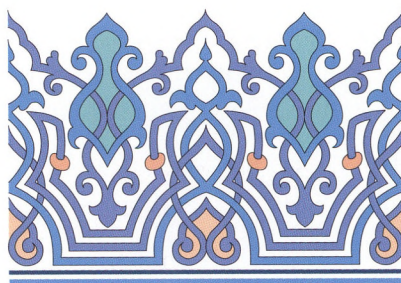
10- *Jahmiyah* -- A sect denying all the Names and Attributes of Allah.





21

Chapter



Exaggeration

in the Graves of the
Righteous Persons tends
them to become Idols
worshipped besides Allah

Imam Malik رحمته الله recorded in his book *Muwatta'*

that the Prophet ﷺ said:

«اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ، اَشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ
أَنْبِيَائِهِمْ مَسَاجِدَ»

“O Allah! Never turn my grave into an idol to be worshipped.
Allah’s wrath intensified on a people who turn their Prophet’s
graves into *Masjid* .”

Concerning the Verse: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

“Have you then considered *Al-Lat* and *Al-Uzza*.” (53:19)

Ibn Jarir (At-Tabari) reported from Sufyan, from Mansur, from
Mujahid: كَانَ يَلْتُمُ لَهُمُ السَّوِيقَ، فَمَاتَ، فَعَكَفُوا عَلَى قَبْرِهِ.



“He (*Lat*) used to serve the pilgrims by preparing *Saweeq* (fine flour of barley or wheat mixed with water and ghee) for them. After his death, the people began to stay and confine at his grave for the purpose of reward.”

The same was confirmed (about *Lat*) by Abul-Jawza رحمہ اللہ from Ibn Abbas رحمہ اللہ.

Ibn Abbas رحمہ اللہ reported:

«لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسَّرُجَ».

“Allah’s Messenger ﷺ cursed the women who visit the graves. He ﷺ also cursed those who set up mosques and lights over graves.” (This *Hadith* has been recorded by *Abu Dawud*, *At-Tirmidhi*, *Ibn Majah* and *An-Nasa’i*).

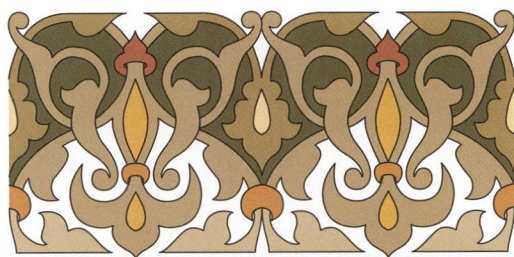
Important Issues of the Chapter



- 1) Explanation issues of idols.
- 2) Explanation of worship.
- 3) The Prophet did not seek refuge in Allah except from that which he feared would occur.
- 4) The Prophet’s joining this supplication, i.e., “O Allah! Never turn my grave.. “ with taking the graves of Prophets as *Masjid*.
- 5) Mention of the intense Wrath of Allah (on those who indulge in such activities).
- 6) Of most importance is the description as to how the worship of “*Lat*,” one of the major (pre-Islamic) idols, was started.
- 7) The knowledge that “*Lat*” was the grave of a righteous man.
- 8) “*Lat*” was the name of a person buried in that grave and the mention of the meaning behind (the idol) being named such.
- 9) Curse (of the Prophet) on the women who visit the graves.
- 10) The Prophet’s Curse upon those who put up lights on the graves.



22 Chapter



The protectiveness of Al-Mustafa of Tauhid and His blockading every Path leading to Shirk

Allah the Most Exalted said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well) . It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire) ; for the believers (he is) full of pity, kind and merciful. But if they turn away, say (O



Muhammad ﷺ: 'Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) , in Him I put my trust and He is the Lord of the Mighty Throne.' ” (9:128,129)

Abu Hurairah narrated that Allah's Messenger ﷺ said:

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ»

“Do not make your homes graves. Do not make my grave a place of celebration. Send your *Salat* (blessings, graces, honors and mercy) on me. Your *Salat* will be conveyed to me, wherever you may be.” (*Abu Dawud* recorded this *Hadith* with reliable chain of narrators.)

And `Ali bin Husain narrated:

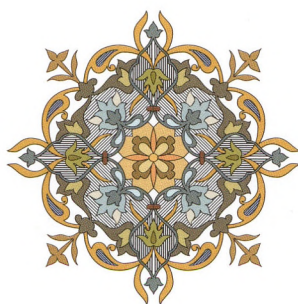
أَنَّهُ رَأَى رَجُلًا يَجِيءُ إِلَى فُرْجَةِ كَانَتْ عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَيَدْخُلُ فِيهَا فَيَدْعُو، فَتَنْهَاهُ. وَقَالَ: أَلَا أَحَدَّثَكُمْ حَدِيثًا سَمِعْتُهُ مِنْ أَبِي عَنْ جَدِّي، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ، فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي أَيْنَ كُنْتُمْ».

He saw a man at a space that was at the grave of the Prophet ﷺ and he would go in it and supplicate. So he (`Ali bin Husain) prevented the man and instructed him saying, “Should I not tell you a *Hadith* which I heard from my father who in turn heard it from my grandfather (`Ali) who reported from Allah's Messenger ﷺ? He said: 'Do not take my grave as a place of celebration, nor your homes as graves, make *Salat* (blessing, graces, honors and mercy) upon me, for, your salutation (asking safety for me) will be conveyed to me from wherever you are.'”
[*Al-Mukhtarah* (the collection of Imam Al-Maqdsi)]

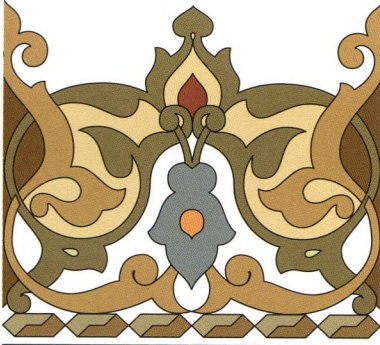
Important Issues of the Chapter



- 1) Explanation of the Verses in *Surah Bara`ah* (Taubah).
- 2) The Prophet did his best to keep his *Ummah* far away from the boundaries of *Shirk* as far as possible.
- 3) The Prophet's concern for our well-being and success and his compassion and mercy.
- 4) The Prophet forbade visiting his grave in a certain manner, though visiting his grave is among the best of deeds.
- 5) The Prophet forbade us making excessive visits to his grave.
- 6) His urging to perform voluntary prayer in the home.
- 7) It is established among the Companions that offering *Salat* in the cemetery is prohibited.
- 8) The explanation that a person's invocation of *Salat* (blessings, graces, honors and mercy) and *Salam* upon the Prophet is conveyed to him even if he may be far away. So there is no need of what some misconstrue as a necessity to be in close proximity (to his grave).
- 9) He (the Prophet) is in *Al-Barzakh* where the *Salat* and *Salam* of his *Ummah* are conveyed to him.



Chapter 23



Some People of this Ummah (Nation) will worship Idols

Allah the Most Exalted said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّولَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴾

“Have you not seen those who were given a portion of the Scripture? They believe in *Al-Jibt* and *At-Taghut* (all false deities) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).” (4:51)

Allah the Almighty said:

﴿ قُلْ هَلْ أَنبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ
وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ﴾

“Say (O Muhammad ﷺ to the People of the Scripture): ‘Shall I inform you of something worse than that, regarding the

recompense from Allah: those (Jews) who incurred the curse of Allah and His wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Taghut* (false deities) ...' (5:60)

Allah the Exalted said:

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

“Those who won their point said (most probably the disbelievers): ‘We verily shall build a place of worship over them.’” (18:21)

Narrated Abu Sa’id رضي الله عنه that the Prophet ﷺ said:

«لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ، حَدُّوا الْقُدَّةَ بِالْقُدَّةِ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ» قَالُوا: يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ؟».

“Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it.” They said, “O Allah’s Messenger! Do you mean to say that we will follow the Jews and the Christians?” He replied, “Whom else?” (meaning, of course the Jews and the Christians). (*Al-Bukhari and Muslim*)

Muslim reports from Thawban that Allah’s Messenger ﷺ said:

«إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَىٰ لِي مِنْهَا، وَأُعْطِيتُ الْكَذْرَيْنِ: الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ بَعَامَةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ بَعَامَةٍ، وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ. وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا، حَتَّىٰ يَكُونَ بَعْضُهُمْ يَهْلِكُ بَعْضًا وَيَسِي بَعْضُهُمْ بَعْضًا».

“Allah the Most Exalted folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red (gold) and the white (silver) were bestowed on me. I prayed to my Lord that He may not destroy my community by a prevailing famine, and not give their control to an enemy who annihilates them en masse except from among themselves. My Lord said to me, ‘Muhammad, if I issue a decree, it is not withdrawn; I have promised your *Ummah* that I will not destroy it by a prevailing famine, and I shall not give their control to an enemy -- except from among themselves -- who exterminates them en masse, even if they are stormed from all sides of the earth; only a section of them will destroy another section, and a section will take a prisoner another section.”

Al-Barqani recorded this *Hadith* in his *Sahih* and added to it the following words:

«وَأَتَمَّا أَخَافُ عَلَى أُمَّتِي الْأَيْمَةِ الْمُضِلِّينَ، وَإِذَا وَقَعَ عَلَيْهِمُ السَّيْفُ لَمْ يُرْفَعَ إِلَى يَوْمِ الْقِيَامَةِ، وَلَا تَقُومُ السَّاعَةُ حَتَّى يُلْحَقَ حَيٌّ مِنْ أُمَّتِي بِالْمُشْرِكِينَ، وَحَتَّى تَعْبُدَ فِتْنًا مِنْ أُمَّتِي الْأَوْثَانَ، وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَابُونَ ثَلَاثُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ، لَا نَبِيَّ بَعْدِي، وَلَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَبَارَكَ وَتَعَالَى».

“I am afraid about my community of those astray leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come until the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is a prophet, whereas I am the Last of the Prophets after whom (me) there will be no Prophet; and section of my people will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them till Allah’s Command comes.”



Important Issues of the Chapter



- 1) Explanation of the Verse in *An-Nisa* (4:51).
- 2) Explanation of the Verse in *Al-Ma'idah* (5:60).
- 3) Explanation of the Verse in *Al-Kahf* (18:21).
- 4) The most important issue is what is meant by believing in *Al-Jibt* (magic, *Shirk*, idols) and *At-Taghut* (all false deities worshipped besides Allah). Does it mean believing in that sincerely by the heart; or approval of those who do so while hating it and knowing its falsehood?
- 5) Their (Jews) saying (regarding the pagan Quraish) that the disbelievers who are well aware of their *Kufr* (disbelief) are on a more correct and guided path than the believers.
- 6) Such people will be found in the Muslim community (the *Ummah*) as is proved by *Hadith* of Abu Sa'id Al Khudri ؓ This is the main object of the Chapter.
- 7) The occurrence of his declaration that many followers of this *Ummah* will worship false deities (idols, statues etc).
- 8) Most amazing is the appearance of those claiming Prophethood like Al-Mukhtar (Al-Mukhtar bin Abi Ubaid Ath-Thaqafi who conquered Kufah at the beginning of the caliphate of Ibn Zubair) despite his proclamation of *Ash-Shahadatain*, and his declaration of being a part of this Muslim nation, and (his testifying) that the Messenger (Muhammad ﷺ) was true and the Qur'an was true and therein is the confirmation that Muhammad was the Last of the Prophets. He was believed inspite of his clear and open contradiction to it (*Ash-Shahadatain*). Al-Mukhtar appeared in the latter era of the Companions and many people followed him.
- 9) The glad tiding that the truth will never perish completely as it had in the past. Indeed, there will always be a group upon the truth.

- 10) The greatest of signs is that they (victorious group) will not be harmed by those who oppose them and fight against them despite (them) being few in number.
- 11) This will be the case until the Last Hour.
- 12) Here are a number of signs in the statement of the Prophet ﷺ:
 - * Allah folded for him the east and the west (i.e. the lands under the control of Islam); the meaning of it; and that it indeed occurred as he informed; as opposed to the north and the south.
 - * That two treasures (i.e. treasures of Rome and Persia) were bestowed upon him.
 - * That two of his (*Du'a*) (invocations) on behalf of his nation have been accepted.
 - * That the third of his invocations was prevented.
 - * That the sword would be used and that it would not be lifted after that.
 - * That false prophets would appear among this nation (the Muslims).
 - * There would always be a victorious group.
 - * All of this occurred as he mentioned even though each one of them was far from what could have been conceived.
- 13) The extent of fear for his nation from the misguided and astray leaders.
- 14) Warning and notice of the meaning of idol worship.



24 Chapter



On Sorcery (As-Sihr)

Allah the Most Exalted said:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

“And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.” (2:102)

Allah the Almighty said:

﴿يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

“They believe in *Al-Jibt* and *At-Taghut* (all false deities).” (4:51)

‘Umar رضي الله عنه is reported to have said that *Al-Jibt* is magic (sorcery) while *At-Taghut* is *Ash-Shaitan*.

Jabir رضي الله عنه is reported to have said that *At-Taghut* are soothsayers upon whom the devil alights and every tribe has one.

Abu Hurairah is reported to have heard the Prophet ﷺ saying:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْعَافِلَاتِ الْمُؤْمِنَاتِ».

“Save yourself from the seven destroyers.” The Companions رضي الله عنهم asked: “O Messenger of Allah, what are those?” He ﷺ said, “To associate anything with Allah, sorcery (magic), without any just cause killing a life Allah has forbidden, taking interest (usury), usurping the wealth of orphans, turning back from the battlefield, and making a false charge (accusation) against the chaste but unmindful women (i.e. they never even think of anything touching chastity).” (Bukhari and Muslim)

Jundub رضي الله عنه narrated the following *Marfu' Hadith* , which *At-Tirmidhi* reported and said: “It is more proper to say that this *Hadith* is *Mauquf* .”

«حَدُّ السَّاحِرِ صَرْبُهُ بِالسَّيْفِ».

“The punishment for the sorcerers/magicians is that he should be struck with the sword (executed).”


In *Sahih Al-Bukhari*, Bajalah bin `Abadah رضي الله عنه narrated:


كَتَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَنْ اأَفْتُلُوا كُلَّ سَاحِرٍ وَسَاحِرَةٍ، قَالَ: فَفَقَتَلْنَا ثَلَاثَ سَوَاحِرَ.

“...`Umar bin Al-Khattab رضي الله عنه wrote: Execute every sorcerer or sorceress.” So Bajalah continued: “We executed three sorcerers.”



In a *Sahih Hadith* , Hafsah is reported to have ordered an execution of a slave woman who practiced magics / orcery on her and she was

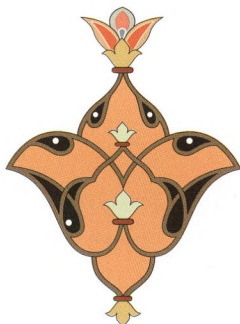


executed. Such an event has also been reported through Jundub .

According to Imam *Ahmad* , execution of sorcerers (magicians) is testified by three Companions of the Prophet ('Umar, Hafsa, Jundub).

Important Issues of the Chapter

- 1) Explanation of the Verse in *Al-Baqarah* (2:102)
- 2) Explanation of the Verse in *An-Nisa'* (4:51).
- 3) Meaning of *Al-Jibt* and *At-Taghut* and the difference between the two.
- 4) *At-Taghut* could be among *Jinns* or humans.
- 5) Details of seven grave destroyers which are strictly forbidden.
- 6) Sorcerers or magicians are disbelievers (*Kafir*).
- 7) That the sorcerers  magicians should be executed and no repentance is accepted.
- 8) Sorcerers were found among the Muslims during the period of 'Umar . So how about thereafter?¹¹



¹¹- Meaning, they surely increased in later times.

Chapter 25



Clarification of types of Sorcery (*As-Sihr*)

Imam Ahmad رحمہ اللہ reported:

Muhammad bin Ja'far narrated from 'Auf, from Haiyan bin Al-'Ula', from Qatan bin Qabisah, from his father that he heard the Prophet ﷺ say:

«إِنَّ الْعِيَافَةَ وَالطَّرْقَ وَالطَّيْرَةَ مِنَ الْجُبْتِ».

“Verily, Al-'Iyafah (letting birds fly to foretell events) and *At-Tarq* (drawing lines on earth to predict events) and *At-Tiyarah* (taking sight on some object as a bad omen) are *Al-Jibt* (sorceries والمagic).”

'Auf رحمہ اللہ explained, “*Al-'Iyafah* is letting a bird's flight foretell events while *At-Tarq* is drawing line on earth.” Hasan Basri رحمہ اللہ explained, “*Al-Jibt* is the scream of Satan (devil).” The above *Hadith* has been narrated through good chain of narrators and collected by *Abu Dawud*, *An-Nasa'i* and *Ibn Hibban*.





Abu Dawud reported in his book with *Sahih Isnad* that Ibn Abbas رضي الله عنه narrated that Allah's Messenger ﷺ said:

«مَنْ اقْتَبَسَ شُعْبَةً مِنَ التُّجُومِ فَقَدْ اقْتَبَسَ شُعْبَةً مِنَ السَّحْرِ، زَادَ مَا زَادَ».

“Whoever learns a part of astrology (drawing knowledge from stars) has learned a part of sorcery (magic). Those who learn more are getting that much more (sin to their credit).”

In An-Nasa'i, Abu Hurairah رضي الله عنه is reported to have said:

«مَنْ عَقَدَ عُقْدَةً، ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ».

“Whoever tied a knot and blew on it, has committed sorcery and whoever committed sorcery, has committed *Shirk*. Whoever wears an amulet or talisman will be subjected to its control.”

Ibn Mas'ud رضي الله عنه is reported to have heard Allah's Messenger ﷺ saying:

«أَلَا هَلْ أَنْبَأُكُمْ مَا الْعَضَةُ؟ هِيَ التَّمِيمَةُ، الْقَالَةُ بَيْنَ النَّاسِ».

“Shall I not tell you what *Al-`Adh* (literally: lying, sorcery etc.) is? It is conveying false rumors for the purpose of causing disputes between people.” (*Muslim*)

Both *Sahih* collectors reported from Ibn Umar رضي الله عنه that Allah's Messenger Muhammad ﷺ said:

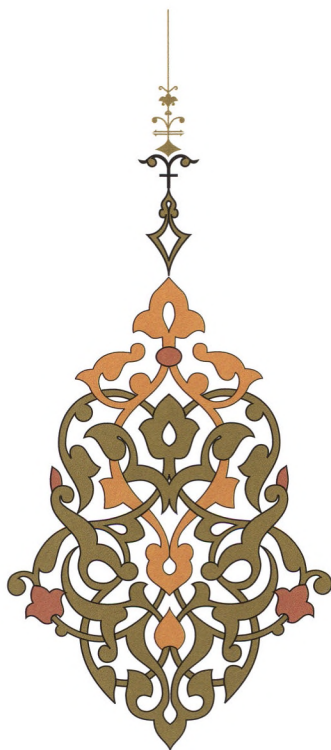
«إِنَّ مِنَ الْبَيَانِ لَسِحْرًا».

“Some eloquence can be (so beautiful that it constitutes) sorcery.”

Important Issues of the Chapter



- 1) *Al-`Iyafah, At-Tarq, At-Tiyarah* are three kinds of *Al-Jibt* (sorcery / magic).
- 2) Explanation of *Al-`Iyafah*, and *At-Tarq*.
- 3) Astrology too is a kind of sorcery.
- 4) Tying knots and blowing over them is also form of sorcery.
- 5) *An-Namimah* (talebearing, backbiting) is also a form of sorcery.
- 6) Talking sometimes superfluously and eloquently can too be sorcery.





26 Chapter



On Soothsayers and the Like

Muslim recorded in his *Sahih*, from some of the wives of the Prophet (Hafsah) that he ﷺ said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ فَصَدَّقَهُ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا».

“Whoever goes to a fortuneteller and asks him something and believes in his words, will have his prayer (*Salat*) rejected for forty days.”

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ؐ».

“Whoever visited a soothsayer and believed in his words, has denied the Revelation to Muhammad ﷺ (i.e. the Qur’an and the *Hadith*).” (*Abu Dawud*)



The other four *Hadith* collectors and Al-Hakim equally reported this *Hadith* (of Abu Hurairah رضي الله عنه) and Al-Hakim classified it as *Sahih* (sound) according to the conditions of *Al-Bukhari and Muslim*:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ».

“Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad ﷺ.”

Abu Ya‘la reported a similar *Hadith* from Ibn Mas‘ud رضي الله عنه with good *Isnad* but as *Mawquf* (discontinued).

‘Imran bin Husain narrates in a *Marfu‘ Hadith* that Allah’s Messenger said: «لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطَيِّرَ لَهُ، أَوْ تَكْهَنَ أَوْ تُكْهَنَ لَهُ، أَوْ سَحَرَ أَوْ سُحِرَ لَهُ، وَمَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ».

“He is not from us who seeks omens or has omens interpreted for him (i.e. *At-Tiyarah*); or who practices fortunetelling or has his fortune told; or who practices sorcery and magic or goes to have it done for him; and whoever goes to a *Kahin* (fortuneteller) and believes in what he says has disbelieved in what was revealed to Muhammad ﷺ.” (Reported by Al-Bazzar with good chain of narrators.)

The same *Hadith* was reported by At-Tabarani in *Al-Awsat* with a fair chain of narrators from Ibn Abbas رضي الله عنه without the words “Whoever goes to.. “ at the end.

Imam Al-Baghawi said, “*Al-‘Arraf* is a person who claims to know the matters with fore signs by which he can point to stolen items, the place of lost things and the like.” Some said, *Al-‘Arraf* is the *Kahin*; and *Kahin* is the one who foretells of unseen matters in the future. It is also said that it is the one who informs of the inner secrets.

Abul-‘Abbas bin Taimiyah said, “*Al-‘Arraf* is a name for the fortuneteller and the astrologer (*Al-Munajjim*), and the diviner (*Ar-Rammal*), and the



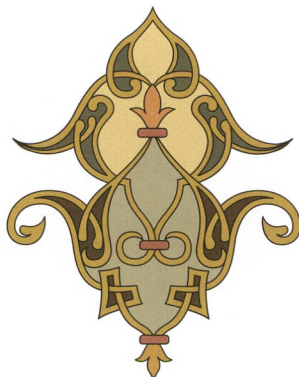
like of them who speak of having knowledge of matters in similar ways.”

Ibn `Abbas رضي الله عنه said about those people who write *Abjad* (alphabet to use in soothsaying, fortunetelling etc.) and gaze at the stars, i.e., believe in their influences on the earth -- “I do not see that whoever does such has any portion by Allah.”

Important Issues of the Chapter



- 1) Belief in a *Kahin* and faith in the Qur`an cannot coexist.
- 2) Declaration that to do so (i.e. believe in a *Kahin*) is disbelief.
- 3) Mention of the one whose fortune is told.
- 4) Mention of the one for whom an omen is sought.
- 5) Mention of the one whom sorcery is done.
- 6) Mention of the one who learns *Abjad* (use of alphabet in soothsaying or astrology).
- 7) The difference between the *Kahin* and the *`Arraf*.



Chapter 27



Curing through Magical Spells (*An-Nushrah*)

Jabir رضي الله عنه narrates:

أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ النَُّشْرَةِ، فَقَالَ: «هِيَ مِنْ عَمَلِ الشَّيْطَانِ».

Allah's Messenger was asked about *An-Nushrah* (the act of seeking cure from magical spells / incantation), he said, "It is one of the deeds of Satan." [*Ahmad* and *Abu Dawud* have reported it with good chain of narrators (*Isnad*).]

Imam Abu Dawud reported that when Imam Ahmad bin Hanbal رحمته الله was asked about this, he said: "Ibn Mas'ud رضي الله عنه disliked all this."

Al-Bukhari reports from Qatadah رضي الله عنه :



I said to Ibn Al-Musaiyib, "A man is under a magical spell or is unable to copulate with his wife, should we treat him by *An-Nushrah* or apply some other means to cure the spell / sorcery?" Ibn Al-Musaiyib replied, "It is






alright because they intend restoration or mending. That which benefits is not forbidden.”¹²

Imam Al-Hasan (Al-Basri) is of the view that only a sorcerer (magician) can break the spell of another sorcerer.

Ibn Al-Qaiyim  wrote that *An-Nushrah* is removing the effects of sorcery  spell from the affected one, and it is of two types:

1) The use of magic (sorcery) to remove the effects of another magic and it is an act of Satan to which the comment of Imam Al-Hasan (Al-Basri ) applies, i.e., that the one who performs sorcery and the patient, both get closer to Satan by that which he loves. Satan then removes the effects of magic from the afflicted.

2) The effects of magic can be removed by making recitation of Qur’anic Verses, by offering legitimate prayers (*Ruqyah*) as well as by using pharmaceutical preparations. This type of *Nushrah* is permissible.

Important Issues of the Chapter



- 1) Prohibition of *An-Nushrah* .
- 2) The difference between the prohibited one and what is permitted for the removal of such problems.



¹²- Ibn Al-Musaiyib predicted it on a kind of *An-Nushrah* which has no sorcery.



Chapter 28



What is said regarding **Belief in Omens** (At-Tataiyur)

Allah the Most Exalted said:

﴿أَلَا إِنَّمَا طَلَيْهِمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

“Verily, their evil omens are with Allah but most of them know not.” (7:131)

Allah the Most Exalted said:

﴿قَالُوا طَلَيْكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

“They (Messengers) said: Your evil omens be with you! (Do you call it ‘evil omen’) because you are admonished? Nay, but you are a people *Musrifun* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).” (36:19)



Narrated Abu Hurairah رضي الله عنه that Allah's Messenger ﷺ said:

«لَا عَدْوَى، وَلَا طَيْرَةَ، وَلَا هَامَةً، وَلَا صَفَرَ».

“(There is) no `Adwa (contagion of disease without Allah's Permission), nor is *At-Tiyarah* (any bad omen from birds), nor is there any Hamah (the omen of the night bird, i.e., owl), nor is there (any bad omen in the month of) Safar.” (*Al-Bukhari and Muslim*)

In Muslim's *Sahih* the following words are added:

«وَلَا نَوَّءَ، وَلَا غُولَ».

“..And no *Naw*' (constellation) and no *Ghul* (ghost etc.)¹³ ”

Anas رضي الله عنه is reported to have heard the Prophet ﷺ saying:

«لَا عَدْوَى، وَلَا طَيْرَةَ، وَيُعْجِبُنِي الْقَالُ». قَالُوا: وَمَا الْقَالُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

“No *Adwa* (contagion) and no *Tiyarah* (bad omen) but *Al-Fa'l* pleases me.” So they asked, “What is *Al-Fa'l* ?” He ﷺ answered, “It is the good word.” (*Bukhari and Muslim*)

With valid *Isnad* , Abu Dawud reported that `Uqbah bin `Aamir رضي الله عنه said:

“ *At-Tiyarah* (taking bad omens) was once mentioned before Allah's Messenger ﷺ and he said,

«أَحْسَنُهَا الْقَالُ، وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

“The best form of it is *Al-Fa'l* (optimism or the expectation that an event will occur by Allah's Permission). It does not prevent a Muslim from his object. Whenever any of you sees something he dislikes, he should pray: ‘O Lord, none but You bring good things! None but you prevent evil things! There is no power and no strength except in You.’”

13- *Naw* : Constellation in the path of moon or a division of time connected with the phrases of the moon.

Ghul : Fictitious monster often invoked to scare children like ghost etc.



It is narrated from Ibn Mas'ud رضي الله عنه in a *Marfu'* *'Hadith* :

«الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ وَمَا مِنَّا إِلَّا..... وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

“*At-Tiyarah* is *Shirk*, *At-Tiyarah* is *Shirk* . There is none among us who does not feel something in his heart about *At-Tiyarah* . But Allah, due to deep trust in Him, removes it.” (This *Hadith* was collected by *Abu Dawud* and *At-Tirmidhi* and he declared it as *Sahih* , he stated that its last part is the statement of Ibn Mas'ud رضي الله عنه).

Ahmad reported from Ibn 'Amr (he رضي الله عنه narrated from the Prophet ﷺ) the following *Hadith* :

«مَنْ رَدَّتْهُ الطَّيْرَةُ عَنْ حَاجَتِهِ فَقَدْ أَشْرَكَ» قَالُوا: فَمَا كَفَّارَةُ ذَلِكَ؟ قَالَ: «أَنْ تَقُولَ: اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ».

“Whoever is turned back by *At-Tiyarah* (bad omens) has committed *Shirk* .” They asked, “What makes the atonement for such a sin?” The Prophet ﷺ answered, “To say: ‘O Lord, there is no good except the good which You bestow. There is no evil which You decree. And there is no true God except You.’”

Fadl bin 'Abbas رضي الله عنه is reported to have said:

«إِنَّمَا الطَّيْرَةُ مَا أَمْضَاكَ أَوْ رَدَّكَ».

“ *At-Tiyarah* is that which causes you to carry something out or that turns you back (from your mission).” (*Musnad Ahmad*)



Important Issues of the Chapter

- 1) Reminding the meanings of the Verses:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

“Verily, these evil omens are with Allah.” (7: 131)

and

﴿طَائِرُكُمْ مَعَكُمْ﴾

“Your evil omens be with you.” (36:19)

- 2) Repudiation of contagion of disease.
- 3) Negation of any bad omen (no *At-Tiyarah*).
- 4) Repudiation of *Hamah* (Omen in the night bird, i.e. owl).
- 5) Negation of any bad omen in the month of *Safar*.
- 6) *Al-Fa 'l* is not prohibited but in fact it is desirable.
- 7) Explanation of *Al-Fa 'l* in detail.
- 8) There is no harm if such suspicion falls on the hearts while disliking it. Indeed, Allah will provide safety, due to deep trust in Him.
- 9) What should be said if such feelings occur.
- 10) Declaration that *At-Tiyarah* is *Shirk* .
- 11) Explanation of blameworthy and condemned *At-Tiyarah*.



Chapter 29



What is said regarding

Astrology

(At-Tanjeem)

Imam Al-Bukhari رحمہ اللہ recorded in his *Sahih* that Qatadah رحمہ اللہ said:

“Allah created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; and (3) As signposts for the guidance of travellers. Whoever interprets otherwise is mistaken. Such a person is to lose his reward (on the Day of Resurrection), and takes upon himself that which is outside his knowledge.”

Harb has reported that the learning of the lunar phases was permitted by Ahmad and Ishaq, discouraged by Qatadah and prohibited by Ibn `Uyainah.

Abu Musa رحمہ اللہ is reported to have said that Allah’s Messenger ﷺ said:



«ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: مُدْمِنُ الْخَمْرِ، وَمُصَدِّقُ السَّحْرِ، وَقَاطِعُ الرَّحِمِ».

“Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The believer in sorcery (and astrology is among it); and (3) The one who severs blood relations.” (Recorded by Ahmad, and Ibn Hibban has mentioned this *Hadith* in his *Sahih*).

Important Issues of the Chapter

- 1) The wisdom behind creating the stars.
- 2) The refutation of those who claim otherwise.
- 3) Mention of the difference of opinions regarding study of the lunar phases.
- 4) The punishment promised for those who believed in any aspect of sorcery though knowing fully well that sorcery is falsehood.



Chapter 30



Seeking Rain through the Lunar Phases (Constellation)

Allah the Most Exalted said:

﴿وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

“And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief) (and say that we have rained because of such and such lunar phase and such and such star!)” (56:82)

Abu Malik Al-Ash‘ari رضي الله عنه narrated Allah’s Messenger ﷺ as saying:

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَخْرُ بِالْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ وَالْاِسْتِسْقَاءُ بِالنُّجُومِ، وَالتَّيَاحَةُ. وَقَالَ: النَّاسِحَةُ إِذَا لَمْ تَتَّبَقْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ، وَذِرْعٌ مِنْ جَرَبٍ»

“My Ummah will not abandon four undesirable matters from



the Period of Ignorance (period previous to Islam). They are: (1) Over pridefulness in ancestors; (2) Defaming or slandering someone's lineage; (3) Seeking rain according to the stars, i.e. believing that falling star causes the rain on the earth; and (4) Lamentation and wailing of women for the dead." He further said, she will be raised on the Day of the Resurrection covered with a dress of liquid pitch, and a cloak of itches." (*Muslim*)

Narrated Zaid bin Khalid رضي الله عنه:

صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُوءٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوَاكِبِ».

Allah's Messenger ﷺ led us in the *Fajr* prayer at Hudaibiyah after a rainy night. On completion of the *Salat* (prayer), he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Messenger know better." He said, "Allah has said, 'In this morning, some of *Ibadi* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star, is a disbeliever in Me and believer in the star.' " (*Al-Bukhari and Muslim*)

Al-Bukhari and Muslim also have a similar *Hadith* from Ibn Abbas رضي الله عنه where it has been said that Allah revealed the following Verses (*Surah Waqi'ah* 56:75-82); when some said that it rained because of such and such a star:

﴿فَلَا أَقْسَمُ بِمَوْقِعِ الْجُومِ ۖ (٧٥) وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ۖ (٧٦) إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۖ (٧٧) فِي كِتَابٍ مَكْنُونٍ ۖ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۖ (٧٩) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۖ (٨٠) أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ۖ (٨١) وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ ۖ﴾



“So, I swear by the setting of the stars. And verily that is indeed a great oath, if you but know. That (this) is indeed an honorable recitation (the Noble Qur’an). In a Book well-guarded (with Allah in the heaven, i.e. *Al-Lauh Al-Mahfuz*). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur’an) from the Lord of the *‘Alamin* (mankind, *Jinn* and all that exists). Is it such a talk (this Qur’an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief!)” (56:75-82)

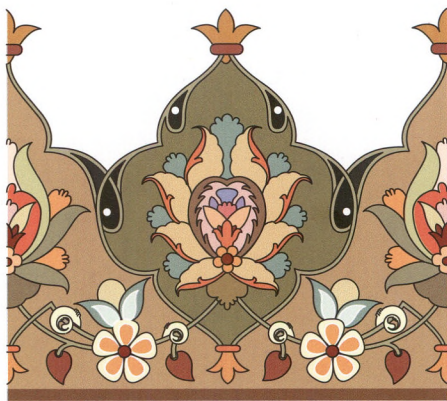
Important Issues of the Chapter



- 1) Explanation of the Verses in *Al-Waqi`ah* (56:75-82).
- 2) The four undesirable customs of the pre-Islamic period.
- 3) The *Kufr* (disbelief) contained in some of them.
- 4) That some acts of disbelief do not expel one from the religion (of Islam).
- 5) The Statement of Allah: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ»
 “In this morning, some of *Ibadi* (my slaves) remained as true believers and some became disbelievers..”
 Due to the favor bestowed upon them (of rain).
- 6) The understanding of *Iman* in such a circumstance.
- 7) The understanding of *Kufr* (disbelief) in such a circumstance.
- 8) The understanding of his statement in response to some who verified: “It rained because of such and such star.”
- 9) The scholar’s teaching to students by way of a question to explain the issue as the Prophet said: “Do you know what your Lord has said (revealed)?”
- 10) Punishment promised to the bewailing women.



31 Chapter



(Love for Allah)

Allah the Most Exalted said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.” (2:165)

Allah Almighty said:

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْتَرَفْتُمُوهَا وَبَنَاتٌ تَحْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ
اللَّهِ وَرُسُلِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger ﷺ, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment).” (9:24)

Anas رضي الله عنه narrated that Allah’s Messenger said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

“None of you becomes a believer till he loves me more than his father, and his children and all mankind.” (*Al-Bukhari & Muslim*)

Anas رضي الله عنه also narrated that the Prophet ﷺ said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ. أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ».

“Whoever possesses the following three (qualities), will have the sweetness (delight) of Faith: (1) The one to whom Allah ﷻ and His Messenger (Muhammad ﷺ) are more beloved than anything else; (2) The one who loves another only for Allah’s sake; and (3) The one who hates to convert to disbelief after Allah has rescued him from it, as he hates to be thrown into fire.” (*Al-Bukhari and Muslim*)

In another version the above-mentioned *Hadith* begins with the words:

«لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى ...»

“No one will find the sweetness of *Iman* (Belief) until and unless..”

Ibn Abbas رضي الله عنه said:

«مَنْ أَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، وَوَالَى فِي اللَّهِ، وَعَادَى فِي اللَّهِ، فَإِنَّمَا تُنَالُ

وَلَا يَتُوبُ اللَّهُ إِلَيْكَ، وَلَنْ يَجِدَ عَبْدٌ طَعْمَ الْإِيمَانِ، وَإِنْ كَثُرَتْ صَلَاتُهُ وَصَوْمُهُ،
حَتَّى يَكُونَ كَذَلِكَ، وَقَدْ صَارَتْ عَامَّةُ مُوَآخَاةِ النَّاسِ عَلَى أَمْرِ الدُّنْيَا، ذَلِكَ لَا
يُجْدِي عَلَى أَهْلِهِ شَيْئًا».

“Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah’s friendship. Without abiding by this, no one can get the real taste (sweetness) of *Iman* (Belief) though he may have been a frequent offerer of prayer (*Salat*) and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement).” (Ibn Jarir mentioned this *Hadith*.)

In interpreting the Verse:

﴿وَنَقَطَ عَنْهُمْ الْأَسْبَابَ﴾

“...then all their relations will be cut off from them.” (2:166)
Ibn Abbas رضي الله عنه said it means, “love.”

Important Issues of the Chapter

- 1) Explanation of the Verse in *Al-Baqarah* (2:165).
- 2) Explanation of the Verse in *At-Taubah* (9:24).
- 3) We must love Prophet Muhammad more than ourselves, families, and wealth.
- 4) Denial of *Iman* does not mean going out of Islam.
- 5) *Iman* has a sweetness that is sometimes tasted by a person and sometimes not.
- 6) No one can get the friendship of Allah and relish of *Iman* until and

unless he possesses four “actions” of the heart: (1) Love for the sake of Allah; (2) Hate for the sake of Allah; (3) Friendship for the sake of Allah; and (4) Enmity for the sake of Allah.

- 7) The Companions’ understanding of the reality that people in general feel fraternity for worldly reasons.
- 8) Explanation of the Verse:

﴿وَنَقَطَعْتَ بِهِمُ الْأَسْبَابَ﴾

“...then all their relations will be cut off from them.” (2:166).

- 9) Some polytheists do love Allah intensely.
- 10) The threat of punishment for the person who loves more the “eight” than his religion. The “eight” being: ancestors, descendants, brothers, spouses, clan, wealth, trade and habitat.
- 11) Whoever takes a partner (to Allah) for whom he has as much love as he has for Allah, has committed major *Shirk*.



32 Chapter



(Fear of Allah Alone)

Allah the Most Exalted said:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائِهِ ۖ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴾

“It is only *Shaitan* (Satan) that suggests to you the fear of his *Auliya* ‘ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)] ; so fear them not, but fear Me, if you are (true) believers.” (3:175)

Allah the Almighty stated:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا لِلَّهِ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

“The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform *As-Salat* (*Iqamatus-*

Salat) , and give *Zakat* and fear none but Allah. It is they who are on true guidance.” (9:18)

Allah said:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ﴾

“Of mankind are some who say: ‘We believe in Allah.’ But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah’s punishment...” (29:10)

Abu Sa’id رضي الله عنه narrated the following *Marfu’ Hadith*:

«إِنَّ مِنْ ضَعْفِ الْيَقِينِ أَنْ تُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ، وَأَنْ تَحْمَدَهُمْ عَلَى رِزْقِ اللَّهِ، وَأَنْ تَذُمَّهُمْ عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ، إِنَّ رِزْقَ اللَّهِ لَا يَجْرُهُ حِرْصُ حَرِيصٍ، وَلَا يَرُدُّهُ كَرَاهِيَّةُ كَارِهٍ».

“It is the weakness of certainty (complete Faith) to seek pleasure of others by displeasing Allah and to praise others for the livelihood which was provided by Allah and to blame others for the thing not bestowed by Allah. Not even the greediness of the most greedy person can bring the livelihood of Allah, and not even anybody’s aversion can prevent it.”

(Reported by Abu Nu`aim in *Al-Hilyah*)

`Aishah رضي الله عنها narrated that Allah’s Messenger ﷺ said:

«مَنْ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَى عَنْهُ النَّاسُ، وَمَنْ التَّمَسَّ رِضَا النَّاسِ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ وَأَسَخَطَ عَلَيْهِ النَّاسُ».

“Whoever seeks Allah’s Pleasure at the cost of men’s displeasure, will win the Pleasure of Allah and Allah will cause men to be pleased with him. Whoever seeks to please man at the cost of Allah’s displeasure, will win the displeasure of Allah, and Allah will cause men to be displeased with Him.”

(Reported by Ibn Hibban in his *Sahih*.)



Important Issues of the Chapter



- 1) Explanation of the Verse in *Al-`Imran* (3:175).
- 2) Explanation of the Verse in *Al-Bara`ah* (*At-Taubah*) (9:18).
- 3) Explanation of the Verse in *Al-`Ankabut* (29:10).
- 4) There is a fluctuation in the Faith, it gets weak and strengthens.
- 5) The signposts of a decline in the strength of *Iman*. Three of them are mentioned.
- 6) Devoting fear to Allah only is a duty (in Islam).
- 7) The reward of a person who fears Allah Alone with utmost sincerity.
- 8) The punishment of a person who does not have fear of Allah.



Chapter 33



(Put your Trust in Allah)

Allah the Almighty said:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“...and put your trust in Allah if you are believers indeed.”
(5:23)

He the Most Exalted said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone).” (8:2)



He said:

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“O Prophet (Muhammad ﷺ) ! Allah is sufficient for you and for the believers who follow you.” (8:64)

He said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever puts his trust in Allah, then He will suffice him.” (65:3)

Narrated Ibn Abbas رضي الله عنه:

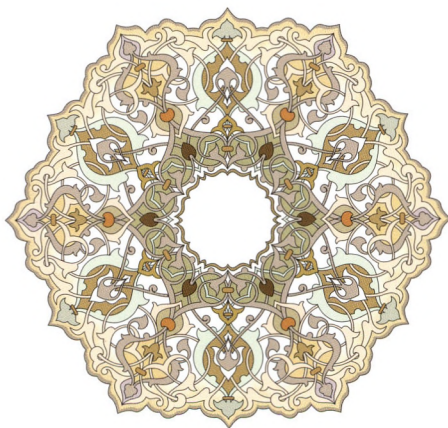
﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ، حِينَ قَالُوا لَهُ: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾

“Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us),” was said by Ibrahim when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, “Verily the people (pagans) have gathered against you (a great army), therefore, fear them,” but it only increased them in Faith and they said: “Allah (Alone) is Sufficient for us, and He is the Best disposer of affairs (for us).” (*Al-Bukhari and An-Nasa'i*).

Important Issues of the Chapter



- 1) To have trust (*Tawakkul*) in Allah, is a religious duty.
- 2) Trust upon Allah (*Tawakkul*) is a condition of Faith (*Iman*).
- 3) Explanation of the Verse in *Al-Anfal* (8:2).
- 4) Explanation of another Verse in *Al-Anfal* (8:64).
- 5) Importance of the words “Allah (Alone) is sufficient for us and He is the best Disposer of affairs (for us).” These were the words said by Ibrahim and Prophet Muhammad at the time of distress.



34 Chapter



(To feel secure

against the Plan of Allah
contradicts *Tauhid*)

Allah the Most Exalted said:

﴿ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴾

“Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers.” (7:99).

He the Almighty said:

﴿ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴾

“Who despairs of the Mercy of his Lord except those who are astray?” (15:56)



Narrated Ibn Abbas رضي الله عنه:

أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْكَبَائِرِ؟ فَقَالَ: «الشِّرْكُ بِاللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ».

Allah's Messenger ﷺ was asked concerning major sins then he ﷺ said, “(1) Associating others with Allah; (2) To lose hope of relief from Allah, and (3) Thinking oneself secure from the Plan of Allah.” (This *Hadith* was recorded by Al-Bazzar and Ibn Abi Hatim .)

Abdur-Razzaq reports from Ibn Mas'ud رضي الله عنه that the Prophet ﷺ said:

«أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ، وَالْقَنُوطُ مِنْ رَحْمَةِ اللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ».

“The greatest of the major sins is *Shirk* -- associating others with Allah, thinking oneself secure from the Plan of Allah, to despair of the Mercy of Allah, and lose hope of Allah's Relief.”

Important Issues of the Chapter

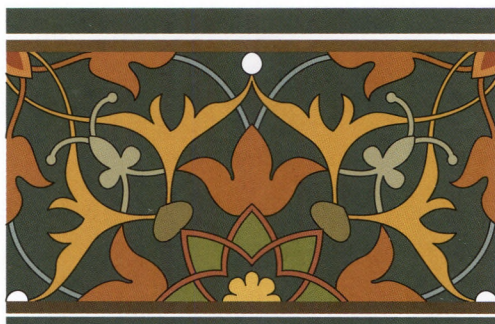


- 1) Explanation of the Verse in *Al-A'raf* (7:99).
- 2) Explanation of the Verse in *Al-Hijr* (15-56).
- 3) The severity of punishment promised for the one who thinks himself safe from the Plan of Allah.
- 4) The severe punishment promised for the one who despairs of the Mercy of Allah.





35 Chapter



A part of Iman

(Belief) in Allah is the
forbearance with what Allah has
decreed

Allah the Almighty said:

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“... and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the *Qadar* (Divine Preordainments)]. And Allah is the All-Knower of everything.”
(64:11)

Alqamah ﷺ said:

“He (the person referred to in the foregoing Verse) is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him.”



Muslim in his *Sahih*, reported from Abu Hurairah رضي الله عنه that Allah's Messenger ﷺ said:

«اِثْنَتَانِ فِي النَّاسِ، هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالتَّيَاحَةُ عَلَى الْمَيِّتِ».

“Two matters among people amount to disbelief: attacking or defaming one's lineage, and bewailing the deceased.”

Narrated Ibn Mas'ud that the Prophet ﷺ said:

«لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُبُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

“He who slaps the cheeks, tears the clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us.” (*Al-Bukhari and Muslim*)

Anas رضي الله عنه narrated that Allah's Messenger ﷺ said:

«إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ، حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ».

“Whenever Allah wills good for His slave, He hastens to punish him in this life: and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Judgement.” (*At-Tirmidhi*)

The Prophet ﷺ said:

«إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ».

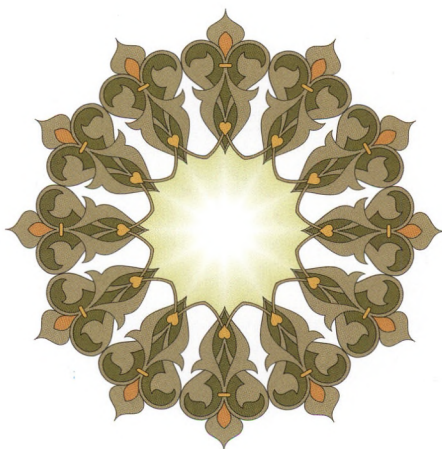
“The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them to the trial. Whoever is acceptant of it will have Allah's acceptance and whoever is displeased and unacceptant with it will gain Allah's displeasure.” [Recorded by *At-Tirmidhi* who graded it as *Hasan* (fair).]





Important Issues of the Chapter

- 1) Explanation of the Verse in *Surah At-Taghabun* (64:11).
- 2) This (i.e. acceptance to Allah's Decree) is part of proper Faith (*Iman*) in Allah.
- 3) Disparaging lineage.
- 4) Intensity of punishment promised to those who slap the cheeks in anguish and tear the clothes and call to the ways of the Days of Ignorance.
- 5) The sign that Allah wants good for His slave.
- 6) The sign that Allah wants bad for him.
- 7) The sign of love of Allah for His worshipper.
- 8) Forbiddance of being displeased and unacceptant (of Allah's Decree).
- 9) The merit and reward of being acceptant of tests and trials.



Chapter 36



Forbiddance of Showing off

Allah the Most Exalted said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَ فَنَ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“Say (O Muhammad ﷺ): I am only a man like you. It has been revealed to me that your *Ilah* (God) is One *Ilah* (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18:110)

Muslim reported the following *Marfu' Hadith* from Abu Hurairah رضي الله عنه that Allah said:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَبَشَرَكُهُ».



“I am most independent and free from needing associates. Whoever performs a deed while associating partners with Me (doing so for others along with Me) I will leave him along with his setting up of associates to Me (*Shirk*).”

Ahmad reported the following *Marfu' Hadith* from Abu Sa'id رضي الله عنه (Al-Khudri) that the Prophet ﷺ said:

«أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الشِّرْكُ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّي فَيَزِينُ صَلَاتَهُ، لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ».

“Shall I not tell you what I fear for you more than the False Messiah?” The Companions said, “Indeed, O Messenger of Allah.” He said, “Inconspicuous *Shirk*, as, when a person improves his rendering of the *Salat* when he knows that others are watching.”

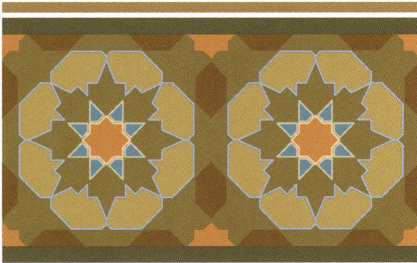


Important Issues of the Chapter

- 1) Explanation of the Verse in *Surat Al-Kahf* (18:110).
- 2) The great issue that good deed, if it was joined other with Allah in any way, is fully rejected.
- 3) Allah's absolute self-sufficiency is the reason (of the rejection of the good deed, if it is not done purely for Him).
- 4) Another reason is that He is the Best than those who are given share in worship (i.e. false deities of disbelievers).
- 5) The fear, the Prophet ﷺ had of *Riya'*, for his Companions .
- 6) He explained *Riya'* by expressing the state of a person performing prayer for Allah, but he improves his rendering of the *Salat* when he knows that others are looking at him.'



Chapter 37



It is of Shirk

to perform a (righteous)
deed for worldly reasons

Allah the Most Exalted said:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلَ مَا
كَانُوا يَعْمَلُونَ﴾

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.”
(11:15,16)



Abu Hurairah narrated that the Prophet ﷺ said:

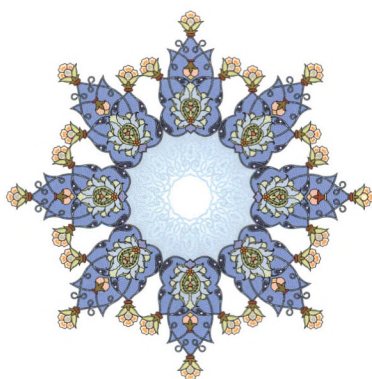
«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ الْحَمِيصَةِ، تَعِسَ عَبْدُ الْحَمِيلَةِ، إِنْ أُعْطِيَ رَاضِي، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتِقَاشَ. طُوبَى لِعَبْدٍ أَخَذَ بَعِثَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَتْ رَأْسُهُ، مُغْبَرَّةٌ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ».

“Let the slave of *Dinar* and *Dirham*, and *Khamisah* (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Tuba (all kinds of happiness, or a tree in Paradise) is for him who holds the reins of his horse to strive in Allah’s cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission (before a ruler), he is not permitted; and if he intercedes, his intercession is not accepted (because of his simplicity).” (*Al-Bukhari*)

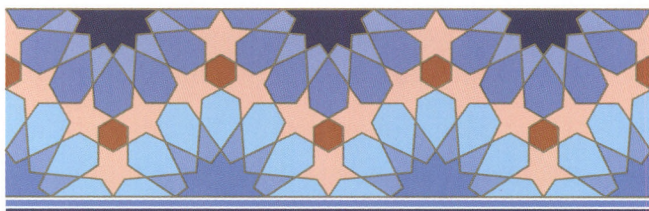
Important Issues of the Chapter



- 1) Man's desire for the worldly gains on the pretext of the action for the Hereafter.
- 2) Explanation of the Verses in *Surah Hud* (11:15,16).
- 3) Naming the Muslim the slave of *Dinar* and *Dirham*, and *Khamisah* (i.e. money and luxurious clothes).
- 4) The explanation of that by the fact that "he is pleased if these things are given to him, and if not, he is displeased."
- 5) Meaning of the words: "Let such a person perish and relapse." (*Ta'isa, Intakasa*).
- 6) Meaning of the words: "and if he is pierced with a thorn, let him not find anyone to take it out for him."
- 7) The praise upon the *Mujahid* who can be attributed with the characterization (in the *Hadith*).



38 Chapter



Whoever obeys the Scholars and the Rulers,
**forbidding what Allah has
 made permissible**

and permitting what He has made forbidden, has
 certainly taken them as Lords (besides Allah)

Ibn Abbas رضي الله عنه said:

يُوشِكُ أَنْ تَنْزَلَ عَلَيْكُمْ حِجَارَةٌ مِنَ السَّمَاءِ، أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
 وَتَقُولُونَ: قَالَ أَبُو بَكْرٍ وَعُمَرُ.

“(It may be that) stones are soon to descend upon you from the
 heavens! I say to you: ‘Allah’s Messenger ﷺ said ...’ and you
 say to me: ‘Abu Bakr and Umar said...’!?”

Ahmad bin Hanbal رحمته الله said:

I am astonished at a people who know the chain of transmission (of
 a *Hadith*) and its authenticity but nevertheless follow the opinion
 of Sufyan (Ath-Thauri) while Allah the Most High says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger’s (Muhammad’s) commandment (i.e. his *Sunnah* legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.” (24:63)

Do you know what the *Fitnah* is? *Al-Fitnah* is *Shirk*. May be the rejection of some of his words would cause one to have doubt and deviation in his heart and thereby be destroyed.

It is narrated from Adi bin Hatim رضي الله عنه:

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ إِنَّمَا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ فَقُلْتُ لَهُ: إِنَّا لَسْنَا نَعْبُدُهُمْ. قَالَ: «أَلَيْسَ يُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَتَحَرَّمُونَهُ، وَيُحِلُّونَ مَا حَرَّمَ اللَّهُ فَتَحِلُّونَهُ» فَقُلْتُ: بَلَى، قَالَ: «فَتِلْكَ عِبَادَتُهُمْ».

I heard the Prophet ﷺ read this Verse: “They (Jews and Christians) took their *Rabbis* and their monks to be their lords besides Allah, and Messiah -- son of Maryam, while they were commanded to worship none but One *Ilah* (God-Allah), *La ilaha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him),” (9:31) so I said to him, “Verily, we did not worship them,” to which he replied, “Did they not make *Haram* what Allah made *Halal* so you then made it *Haram*, and (did they not) make *Halal* what Allah made *Haram* and you therefore made it *Halal* ?” I said, “Yes.” He said, “That is worshipping them.” [Reported by *Ahmad* and *At-Tirmidhi* who graded it as *Hasan* (fair).]

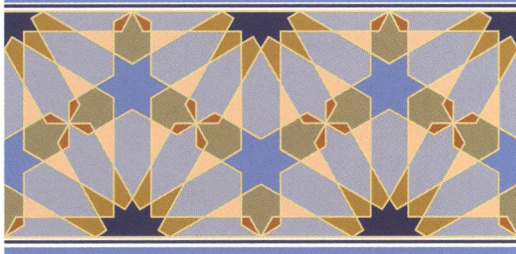


Important Issues of the Chapter

- 1) Explanation of the Verse in *Surah An-Nur* (24: 63).
- 2) Explanation of the Verse in *Surah Al-Bara'ah* (or *At-Taubah*) (9:31).
- 3) Pointing out the meaning of worship that was initially denied by Adi.
- 4) The example given, of Abu Bakr and Umar, by Ibn Abbas; and example of Sufyan given by Ahmed.
- 5) Conditions have changed to the point that the worship of monks has become the best of deeds under the name of *Al-Wilayah* (sainthood), while the worship of learned men in religion is considered knowledge and understanding. Thereafter, conditions changed to the point that those worshipped besides Allah were not even righteous, and those were also worshipped who were absolutely illiterate.



Chapter 39



(Seeking judgement from other than Allah and His Messenger is hypocrisy)

Allah the Most Exalted said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۝٦٠ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝٦١ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۝﴾

“Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taghut* (false judges) while they have



been ordered to reject them. But *Shaitan* (Satan) wishes to lead them far astray. And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad ﷺ),' you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!" (4:60-62)

He the Almighty said:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

"And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.'" (2:11)

Allah the Exalted said:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers." (7:56)

Allah the Almighty said:

﴿أَفَحُكْمَ الْجَهْلِیَّةِ یَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ یُّوقِنُونَ﴾

"Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith." (5:50)

Abdullah bin Amr bin Al-'Aas رضی اللہ عنہ narrated that Allah's Messenger ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ».

"None of you truly believes until his desires are in accordance with what I came with." [An-Nawawi graded this *Hadith* as

Sahih and recorded in *Kitab Al-Hujjah* with a sound chain of narrators.]

Sha'bi said: "There was a dispute between a Jew and a *Munafiq* (hypocrite). The Jew said: 'Let us seek a judgement from Muhammad,' for he knew that he does not take bribes. The hypocrite said: 'Let us get a judgement from the Jews', because he knew they accepted bribes. Thus, both of them agreed to take their case to a soothsayer in *Juhainah*. It was on this occasion the Verse:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ﴾

'Have you seen those who claim...' (4:60) was revealed."

Some said that there was a dispute between two men. One of them said: "Let us take the dispute to the Prophet ﷺ for his judgement" but the other said: "Take it to Ka'b bin Al-Ashraf." Thereafter both of them came to Umar . One of them told him the story so he asked the other who was not content to take the case to Prophet ﷺ, "It is so (as the other said)?" He said, "Yes." He then (Umar رضي الله عنه) struck him with his sword and killed him.

Important Issues of the Chapter



- 1) Explanation of the Verse in *An-Nisa* ' (4:60) with the emphasis on the understanding of *Taghut* .
- 2) Explanation of the Verse in *Al-Baqarah* (2:11):

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ﴾

"And when it is said to them: 'Make not mischief on the earth' .."

- 3) "Explanation of the Verse in *Al-A'raf* (7:56):



﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾

“And do not do mischief on the earth, after it has been set in order...”

- 4) Explanation of the Verse in *Al-Maidah* (5:50):

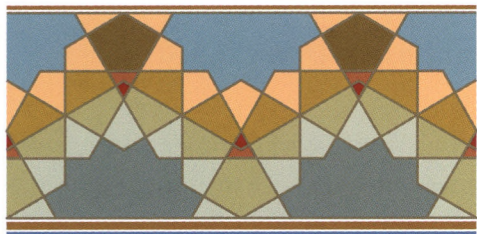
﴿أَفَحُكْمَ الْجَهْلِیَّةِ یَبْغُونَ﴾

“Do they then seek the judgement of (the days of) Ignorance?”

- 5) The statement of Sha’bi on the occasion of revelation of the Verse (4:60):
- 6) The difference between true *Iman*, and the false and feigned Belief.
- 7) The incidence of Umar رضی اللہ عنہ with the *Munafiq* (hypocrite.)
- 8) Nobody attains *Iman* (Belief) until his all desires are in accordance with what Allah’s Messenger ﷺ came with.



Chapter 40



(Whosoever denies any of the Names and Attributes of Allah)

Allah the Most Exalted said:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾

“... and they disbelieve in the Most Gracious (Allah). Say: ‘He is my Lord! *La ilaha illa Huwa* (none has the right to be worshipped but He) ! In Him is my trust, and to Him will be my return with repentance.” (13:30)

Narrated Ali عليه السلام:

«حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُرِيدُونَ أَنْ يُكَذِّبَ اللَّهُ وَرَسُولُهُ».

“You should preach to the people in a way that they can easily understand. Would you like that Allah and His Messenger ﷺ be denied?” (*Al-Bukhari*)

Abdur-Razzaq reported from Ma`mar from Ibn Tawus from his father that Ibn Abbas رضي الله عنه narrated:



أَنَّهُ رَأَى رَجُلًا انْتَفَضَ لَمَّا سَمِعَ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الصِّفَاتِ اسْتِنكَارًا لِذَلِكَ، فَقَالَ: مَا فَرَقُ هَؤُلَاءِ؟! يَجِدُونَ رِقَّةً عِنْدَ مُحْكَمِهِ، وَيَهْلِكُونَ عِنْدَ مُتَشَابِهِهِ؟.

He (Ibn Abbas) saw a man springing to his feet in disapproval of the statement when he heard a *Hadith* from the Prophet about the Divine Attributes. Then he (Ibn Abbas) said, “What type of the fear is of these people!? They find in entirely clear Verses that which they fear and are brought to ruin by those Verses which are not entirely clear (in which they seek deviant interpretations).”

When the tribe of Quraish heard Allah’s Messenger mentioning *Ar-Rahman*, they denied this Attribute. It was on this occasion that Allah the Almighty revealed the Verse:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

“And they disbelieve in *Ar-Rahman* [the Most Beneficent (Allah)].” (13:30)



Important Issues of the Chapter

- 1) The denial of any of the Names and Attributes of Allah casts out one from *Iman* .
- 2) Detailed account of the Verse (13:30).
- 3) Avoid speaking in a manner which the listener cannot understand clearly.
- 4) Mentioning the reasons which lead to the denial of Allah and His Messenger ﷺ even unintentionally.
- 5) Warning of Ibn Abbas ؓ to the effect that whoever denies any of the Attributes of Allah, he would be ruined.

Chapter

41



(Recognizing **the Grace of Allah,** yet denying it is disbelief)

Allah the Almighty said:

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ﴾

“They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ).”
(16:83)

Mujahid has stated: The sayings of a man as: “The wealth is mine. I have inherited it from my elders.”

Aun bin Abdullah says: They say, “If so-and-so would not have been, such and such would not have occurred.”

Ibn Qutaibah رحمته الله said: “They say that these blessings are the result of their deity’s intercession.”

After the *Hadith* of Zaid bin Khalid (in Chapter 30), in which Allah said: “In this morning, some of My slaves remained as true believers and some became disbelievers....” Abul-Abbas (Ibn Taimiyah) said: “Such commandments have occurred frequently in Qur’an and *Sunnah*. Allah condemns those who attribute His Blessings and Mercy to others whom they associate with Him.”

Some other scholars of earlier days cite its example as: “Wind was blowing favorably” and “the sailor was wise and experienced.”

And likewise are the statements of most of the people.



Important Issues of the Chapter

- 1) Recognition of the blessings and description of their denial.
- 2) All types of denials are being uttered by most of the people.
- 3) Naming such statements as the denial of the blessings.
- 4) Combination of two opposites in the heart.



Chapter 42



["Do not set up rivals unto Allah..."]

Allah the Almighty said:

﴿فَلَا تَجْعَلُوا لِلّٰهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

“Do not set up rivals (*Al-Andad*) unto Allah (in worship) while you know (that He Alone has the right to be worshipped).”
(2:22)

With reference to the above quoted Verse, Ibn Abbas رضي الله عنه said:

الْأُنْدَادُ هُوَ الشَّرْكَ، أَخْفَى مِنْ دَيْبِ التَّمْلِ عَلَى صَفَاءِ سَوْدَاءٍ فِي ظُلْمَةِ اللَّيْلِ، وَهُوَ أَنْ تَقُولَ: وَاللَّهِ وَحَيَاتِكَ يَا فُلَانُ وَحَيَاتِي. وَتَقُولَ: لَوْلَا كُلِّبَةُ هَذَا لَأَتَانَا اللَّصُوصُ. وَلَوْلَا الْبُطُّ فِي الدَّارِ لَأَتَانَا اللَّصُوصُ. وَقَوْلُ الرَّجُلِ لِصَاحِبِهِ: مَا شَاءَ اللَّهُ وَشِئْتُ. وَقَوْلُ الرَّجُلِ: لَوْلَا اللَّهُ وَفُلَانٌ. لَا تَجْعَلْ فِيهَا فُلَانًا، هَذَا كُلُّهُ بِهِ شِرْكٌ.



“*Al-Andad* means *Shirk*. It is as inconspicuous as a black ant moving (crawling) on a black stone in the darkness of night. It is to swear: ‘by Allah and by your life’ and ‘by my life’. It is also to say: ‘Had there not been this little dog or the duck in the house, the thief would have entered.’ Or, like the statement of a man to his companion: ‘By Allah’s and yours will...’ or ‘Had it not been Allah and so-and-so’, etc. Do not mention anybody with Allah because all of it is *Shirk*.” (It has been reported by *Ibn Abi Hatim*.)

Umar bin Al-Khattab رضي الله عنه narrated that Allah’s Messenger ﷺ said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ، أَوْ أَشْرَكَ.»

“Whoever swears by other than Allah, has disbelieved or committed *Shirk*.” [*At-Tirmidhi* graded this *Hadith* as *Hasan* (fair) and *Al-Hakim* has graded it *Sahih* (sound).]

Ibn Mas’ud رضي الله عنه said:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِهِ صَادِقًا.

“To swear by Allah while lying is more loved by me than to swear by other than Him while speaking truth.”

Hudhaifah رضي الله عنه narrated that the Prophet ﷺ said:

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ.»

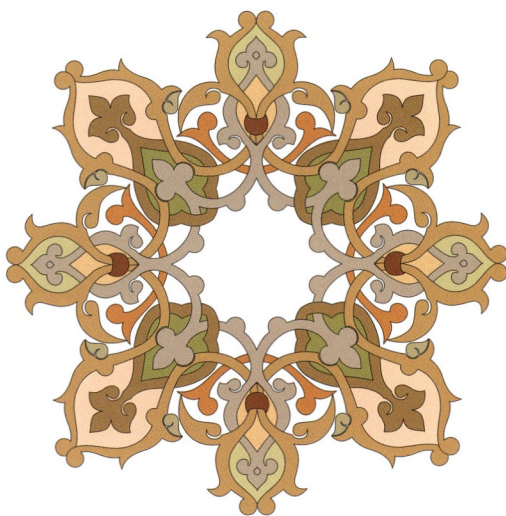
“Do not say ‘With the Will of Allah and with the will of that person’ but rather say ‘With the Will of Allah and then with the will of that person.’” (*Abu Dawud* reported this *Hadith* with a *Sahih* chain.)

It is related about Ibrahim Nakhyee that he detested to say: ‘I seek refuge in Allah and in you,’ but it is permitted to say: ‘I seek Allah’s refuge first and then yours.’ He said, “Say ‘If not Allah and then so-and-so’ and do not say ‘if not Allah and so-and-so.’”

Important Issues of the Chapter



- 1) Explanation of *Al-Andad* as it is mentioned in Verse of *Al-Baqarah* (2:22).
- 2) The Companions used to explain that the Verses revealed about major *Shirk* include minor *Shirk* also.
- 3) To swear by other than Allah is *Shirk* .
- 4) To swear by other than Allah truthfully (believing such) is a far greater sin than to swear by Allah to a lie.
- 5) The difference between the conjunctions 'wa' (and) and 'thumma' (then).



43 Chapter



What is said about the **One who is not satisfied** with an Oath taken by Allah's Name

Ibn Umar رضي الله عنه narrated that Allah's Messenger ﷺ said:

«لَا تَحْلِفُوا بِآبَائِكُمْ، مَنْ حَلَفَ بِاللَّهِ فَلْيَصِدْقْ، وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ،
وَمَنْ لَمْ يَرْضَ بِاللَّهِ فَلَيْسَ مِنَ اللَّهِ»

“Do not swear by your forefathers. Whoever swears by Allah, let him speak the truth. And the one for whom the oath is taken in the Name of Allah, should be satisfied with it, and whoever is not satisfied, is not from the slaves of Allah.” (This *Hadith* was reported by Ibn Majah with good *Isnad*.)



Important Issues of the Chapter

- 1) To make an oath by forefathers is not allowed.
- 2) The person for whom an oath by Allah's Name is made, must be acceptant of it.
- 3) The punishment for the person who is not satisfied by an oath made by Allah's Name.



Chapter 44



How it is to say

“What Allah may will and
you ﷺ may will”

Qutailah رضي الله عنه narrated:

أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّكُمْ تُشْرِكُونَ، تَقُولُونَ: مَا شَاءَ اللَّهُ وَشِئْتُ،
وَتَقُولُونَ: وَالْكَعْبَةِ، فَأَمَرَهُمُ النَّبِيُّ ﷺ إِذَا أَرَادُوا أَنْ يَحْلِفُوا أَنْ يَقُولُوا: «وَرَبَّ
الْكَعْبَةِ» وَأَنْ يَقُولُوا: «مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ».

A Jew came to the Prophet and said, “Your people commit *Shirk* when they say: ‘By the Will of Allah and (also) with your will’, and say: ‘By Ka’bah’.” Thereafter, the Prophet ﷺ commanded (the Companions to swear by saying: “By the *Rabb* (Lord) of the Ka’bah” and to say “By the Will of Allah and then with your will.” (*An-Nasa’i* mentioned this *Hadith* and graded it *Sahih*.)

An-Nasa’i also reported the *Hadith* of Abdullah bin Abbas رضي الله عنه:

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: مَا شَاءَ اللَّهُ وَشِئْتُ، فَقَالَ: «أَجَعَلْتَنِي لِلَّهِ نِدًّا؟ مَا شَاءَ
اللَّهُ وَحْدَهُ».



Once a man came to the Prophet and said, "With the Will of Allah and (also) with your will", he ﷺ then said, "Have you made me an associate with Allah? Rather it is 'what Allah Alone wills."

Ibn Majah reported from Tufail رضي الله عنه, 'Aishah's brother from her mother's side, that he رضي الله عنه narrated:

رَأَيْتُ فِيمَا يَرَى النَّاسُ كَأَنِّي أَتَيْتُ عَلَى نَفَرٍ مِنَ الْيَهُودِ، قُلْتُ: إِنَّكُمْ لَأَنْتُمْ الْقَوْمُ لَوْلَا أَنْتُمْ تَقُولُونَ: عَزِيرُ ابْنِ اللَّهِ، قَالُوا: وَإِنَّكُمْ لَأَنْتُمْ الْقَوْمُ لَوْلَا أَنْتُمْ تَقُولُونَ: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ. ثُمَّ مَرَرْتُ بِنَفَرٍ مِنَ النَّصَارَى، فَقُلْتُ: إِنَّكُمْ لَأَنْتُمْ الْقَوْمُ، لَوْلَا أَنْتُمْ تَقُولُونَ: الْمَسِيحُ ابْنُ اللَّهِ، قَالُوا: وَإِنَّكُمْ لَأَنْتُمْ الْقَوْمُ، لَوْلَا أَنْتُمْ تَقُولُونَ: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ، فَلَمَّا أَصْبَحْتُ أَخْبَرْتُ بِهَا مَنْ أَخْبَرْتُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، قَالَ: «هَلْ أَخْبَرْتَ بِهَا أَحَدًا؟» قُلْتُ: نَعَمْ، قَالَ: فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ طَفِيلًا رَأَى رُؤْيَا أَخْبَرَ بِهَا مَنْ أَخْبَرَ مِنْكُمْ، وَإِنَّكُمْ قُلْتُمْ كَلِمَةً كَانَ يَمْنَعُنِي كَذَا وَكَذَا أَنْ أَتَاهَاكُمْ عَنْهَا، فَلَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ وَحْدَهُ».

I had a dream in which I came upon a group of Jews and said to them, "You are indeed a good people had you not claimed Uzair, the son of Allah." Then they said, "You too are good if you do not say: 'What Allah may will and Muhammad may will'." After that, I came upon a group of Christians and said to them, "You are indeed a good people if you do not claim Christ, the son of Allah," then they said, "You too are good if you do not say: 'What Allah may will and Muhammad may will'." Then the following morning, I narrated the above event to some, and came to the Prophet ﷺ and repeated the whole event. He ﷺ asked, "Have you told this to anybody else?" I said, "Yes." Then he ﷺ went to his pulpit and after offering praises to Allah said, "Tufail had a dream which he already had communicated to some of you. You used to say a sentence



which due to some hesitation (that Allah did not reveal in this regard) I could not prevent you from. Henceforth, do not say: 'What Allah may will and Muhammad may will' but say: 'What Allah may will Alone'."

Important Issues of the Chapter



- 1) The Jews were aware of the consequences of minor *Shirk* .
- 2) Man`s understanding of the *Shirk* if he wishes to.
- 3) The statement of the Prophet ﷺ: "Have you made me an associate with Allah." How condemnable is the poet who said:

مَا لِي مَنِ الْوَدُّ بِهِ سِوَاكَ عِنْدَ حُدُوثِ الْعَارِضِ الْهِمَمِ

"O noblest of the creatures, there is none for me but you to seek refuge in distress." And the next two verses of this poetry of the same meaning (from Qasidah Burdah).

- 4) This is not the major *Shirk* as the Prophet said: "I was prevented from doing so for such and such...."
- 5) A true dream is a kind of revelation.
- 6) The sound and true dream may be reason for initiating some rulings in the *Shari'ah*.



45 Chapter



**Whoever
curses Time**
has wraonged Allah

Allah the Almighty said:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

“And they say: ‘There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time).’ And they have no knowledge of it, they only conjecture.”
(45:24)

Narrated Abu Hurairah ؓ that the Prophet ﷺ said:

«قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ».



“Allah said, ‘The son of Adam wrongs me for he curses *Ad-Dahr* (the time); though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night.”
(*Al-Bukhari*)

In another version wherein it is said:

«لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

“Do not abuse *Ad-Dahr* (the time); for Allah is *Ad-Dahr* ”.

Important Issues of the Chapter



- 1) Cursing *Ad-Dahr* (the time) is forbidden.
- 2) Abusing *Ad-Dahr* (the time) is in fact to wrong Allah.
- 3) Contemplation of the statement of the Prophet ﷺ: “Verily Allah is *Ad-Dahr* .”
- 4) Something may be an abuse even if such was not the heartfelt intention (of the abuser).



46 Chapter



To be named "Judge of Judges" and the like

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said:

«إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ، رَجُلٌ تَسَمَّى مَلِكَ الْأُمْلَاكِ، لَا مَالِكَ إِلَّا اللَّهُ».

"The most perfidious (awful / meanest) name to Allah is (that of) a man calling himself *Malik Al-Amlak* (the king of kings). In fact, there is no king but Allah." (*Al-Bukhari*)

Sufyan said, "Another example is the title of *Shahanshah*."

In another version:

«أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَخْبَثُهُ».

"Allah will be most enraged on the Day of Judgement, and the most wicked (will be a man who has given himself the title of 'king of kings')."

And the word *Akhna* ' (أَخْنَعَ) means "lowest, meanest," (*Auda* 'أَوْضَعَ).

Important Issues of the Chapter



- 1) Prohibition of applying the title 'king of kings' to anyone.
- 2) Prohibition of applying any other similar connotation as in the example given by Sufyan.
- 3) Comprehension and understanding of the gravity of the Prophet's saying despite that one may not intend the ugly or worst meaning of it in his heart.
- 4) Realization and understanding this on account of Allah being Most High and Unapproachable in His Greatness and without any shortcomings (unlike the worldly 'king').



47 Chapter



Respect for the Names of Allah and changing one's name for the sake of that

It is narrated from Abu Shuraih رضي الله عنه:

أَنَّهُ كَانَ يُكْنَى أَبَا الْحَكَمِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ» فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ، فَرَضِيَ كِلَا الْفَرِيقَيْنِ، فَقَالَ: «مَا أَحْسَنَ هَذَا! فَمَا لَكَ مِنَ الْوَلَدِ؟» قَالَ: شَرِيحٌ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ، قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قُلْتُ: شَرِيحٌ، قَالَ: «فَأَنْتَ أَبُو شَرِيحٍ».

His *Kunyah* (nickname) was Abul-Hakam. So the Prophet ﷺ once said to him. “Allah is *Al-Hakam* (the Judge); and His Judgement is to prevail.” Then Abu Shuraih said, “My people come to me for adjudication of their disputes; and when I judge between them, both parties are pleased with my judgement.” The Prophet ﷺ rejoined, “How excellent is this! Do you have

any children?" I said, "Yes, Shuraih, Muslim and Abdullah." Then the Prophet ﷺ asked, "Who is the eldest?" I said, "Shuraih, then the Prophet ﷺ said, "You are henceforth to be called Abu Shuraih."

Abu Dawud and other collectors have mentioned this *Hadith* in their books.

Important Issues of the Chapter



- 1) Respect for the Names and Attributes of Allah, though its actual meaning was not intended (by the user for himself).
- 2) Changing the name on account of that.
- 3) Taking the eldest child's name as *Kunyah*.



48 Chapter



(He commits disbelief)

Who makes fun

of anything where mention is made of Allah or the Qur'an or the Messenger ﷺ

Allah the Most Exalted said:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ﴾

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah ﷻ, and His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?’ ” (9:65)

Ibn Umar, Muhammad bin Ka'b, Zaid bin Aslam and Qatadah ؓ narrated the following *Hadith* (the words of *Hadith* narrated by them have been intermingled):

أَنَّهُ قَالَ رَجُلٌ فِي عَزْوَةٍ تَبُوكِ: مَا رَأَيْنَا مِثْلَ فُرَائِنَا هَؤُلَاءِ، أَرْغَبَ بَطُونًا، وَلَا

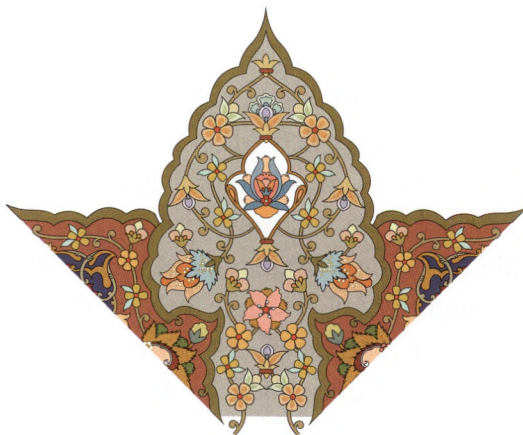
أَكْذَبَ أَلْسِنًا، وَلَا أَجَبَنَ عِنْدَ اللَّقَاءِ، يَغْنِي رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الْفَرَاءَ، فَقَالَ لَهُ عَوْفُ بْنُ مَالِكٍ: كَذَبْتَ، وَلَكِنَّكَ مُنَافِقٌ. لِأَخْبِرَنَّ رَسُولُ اللَّهِ ﷺ، فَذَهَبَ عَوْفٌ إِلَى رَسُولِ اللَّهِ ﷺ لِيُخْبِرَهُ، فَوَجَدَ الْقُرْآنَ قَدْ سَبَقَهُ، فَجَاءَ ذَلِكَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ ارْتَحَلَ وَرَكِبَ نَاقَتَهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا كُنَّا نَخُوضُ وَنَتَحَدَّثُ حَدِيثَ الرَّكْبِ نَقْطَعُ بِهِ عَنَاءَ الطَّرِيقِ، قَالَ ابْنُ عُمَرَ: كَأَنِّي أَنْظُرُ إِلَيْهِ مُتَعَلِّقًا بِنَسْعَةِ نَاقَةِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الْحِجَارَةَ تَنْكَبُ رِجْلَيْهِ، وَهُوَ يَقُولُ: إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ. فَيَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: ﴿يَا أَيُّهَا اللَّهِ وَءَايُنِيهِ﴾ وَرَسُولُهُ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿٦٦﴾ مَا يَلْتَفِتُ إِلَيْهِ وَمَا يَزِيدُهُ عَلَيْهِ.

In the course of the campaign of battle Tabuk, a man came up one day and declared: “We have seen no people with greater appetite, more lying, more cowardly in battle than those people,” he meant Allah’s Messenger ﷺ and his Companions. Awf bin Malik rose and said, “In fact, you are the liar and a hypocrite (*Munafiq*) and I will inform Allah’s Messenger ﷺ about your words.” So he went to Allah’s Messenger but by then he was already informed through a revelation. Meanwhile, the hypocrite also approached Allah’s Messenger ﷺ when he started journey and was already on his camel. He pleaded: “O Messenger of Allah! We were only joking and trying to pass the time while travelling.” Ibn Umar ؓ said, “As if I see him that he was clinging to the saddle belt of the Messenger of Allah’s camel as it ran and his legs were being battered by the rough ground and even then he continued pleading (i.e. we were only joking).” Allah’s Messenger ﷺ said, “Was it at Allah and His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc). and His Messenger ﷺ that you were mocking? Make no excuse; you have disbelieved after you had believed.” (9:65,66) Neither he ﷺ looked towards him nor spoke anything further.



Important Issues of the Chapter

- 1) It is such a terrible thing that whoever makes fun in these matters is a disbeliever (*Kafir*).
- 2) The explanation given of the Verse 9:65, applied to those who commit such an act, whoever they may be.
- 3) There is a difference between backbiting and admonition, and loyalty to Allah and His Messenger ﷺ.
- 4) The difference between forgiveness which Allah loves and severity in dealing with the enemies of Allah.
- 5) Some excuses are unacceptable.



Chapter

49



(Saying

"This wealth

is the result of my labor and

knowledge"

is against *Tauhid*)

Allah the Almighty said:

﴿ وَلَئِنْ أَذَقْتَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۝۱۰ ﴾

"And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: 'This is due to my (merit) ; I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him.' Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment." (41:50)



Mujahid said, "(The Arabic words *Hadha li* mean) this is the result of my labor and I do deserve it."

Ibn Abbas رضي الله عنه said, "(that it means) what is with me is due the virtue of myself."

And the Statement of Allah:

﴿ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ﴾

"He (Korah) said: 'This has been given to me only because of the knowledge I possess'." (28:78)

Qatadah رضي الله عنه said (in explanation of this Verse): "This wealth was given to me because of my merit and experience in earning."

Others (scholars) said: "Because of knowledge from Allah that I particularly deserved for this."

And this is the meaning of *Mujahid's* statement: "This was bestowed on me because of my high rank."

Abu Hurairah رضي الله عنه narrated that he heard Allah's Messenger ﷺ saying:

«إِنَّ ثَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمَى، فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ أَنَّ حَسَنَ وَجِلْدِي حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي النَّاسُ بِهِ. قَالَ: فَمَسَحَهُ، فَذَهَبَ عَنْهُ قَذَرُهُ، فَأَعْطِي لَوْ أَنَّ حَسَنًا وَجِلْدًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ - أَوْ الْبَقَرُ شَكَّ إِسْحَاقُ - فَأَعْطِي نَاقَةً عَشْرَاءَ، وَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. قَالَ: فَأَتَى الْأَقْرَعَ، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي النَّاسُ بِهِ، فَمَسَحَهُ فَذَهَبَ عَنْهُ، وَأَعْطِي شَعْرًا حَسَنًا، فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ - أَوْ الْإِبِلُ - فَأَعْطِي بَقْرَةً حَامِلًا، قَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. فَأَتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرِدَّ اللَّهُ إِلَيَّ

بَصْرِي، فَأُبْصِرَ بِهِ النَّاسَ، فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِدًا، فَأُنْتَبِجَ هَذَانِ وَوُلِدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنَ الْإِيلِ، وَلِهَذَا وَادٍ مِنَ الْبَقَرِ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ. قَالَ: ثُمَّ إِنَّهُ أَتَى الْأُبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدْ انْقَطَعَتْ بِي الْحِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ - بِالَّذِي أَعْطَاكَ اللُّونَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ - بَعِيرًا أَتَبْلُغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحَقُوقُ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ! أَلَمْ تَكُنْ أُبْرَصَ يَفْذُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ الْمَالَ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ. قَالَ: وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ. قَالَ: وَأَتَى الْأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ، قَدْ انْقَطَعَتْ بِي الْحِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبْلُغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَيَّ بَصْرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ».

“Allah willed to test three Israelis who were: a leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good color and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels or cows’ -- Ishaq, the narrator is confused. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allah bless you in it.’ The angel then went to the bald-headed man and said, ‘What thing do you like most?’ He said, ‘I like good hair and wish to be cured of

this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows or camels.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' So he gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones. And multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong.) I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted

while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eyesight. (I was poor and Allah made me rich;) so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e. three man) have been tested and Allah is pleased with you and is angry with your two companions.' (*Al-Bukhari*)

Important Issues of the Chapter



- 1) Explanation of the Verse in *Al-Fussilat* (41:50).
- 2) The meaning of:

﴿لَيَقُولَنَّ هَذَا لِي﴾

"He is sure to say: 'This is for me (due to my merit)'."

- 3) The meaning of :

﴿إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

"This has been given to me only because of knowledge I possess." (28:78)

- 4) The great lessons hidden in the wonderful story quoted.





50 Chapter



(Every
name which leads
to the service of other than Allah
is prohibited)

Allah ﷻ said:

﴿ فَلَمَّا ءَاتٰهُمَا صٰلِحًا جَعَلَا لَهٗ شُرَكَآءَ فِیْمَا ءَاتٰهُمَا فَتَعٰلٰی اِلٰهُهُمَا عَمَّا یُشْرِكُوْنَ ﴾

“But when He gave them (the polytheist and his wife) a *Salih* (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High is Allah, Exalted above all that they ascribe as partners to Him.” (*Tafsir Ibn Kathir*) (7:190)

Allamah Ibn Hazm رحمه الله said that Muslims were collectively agreed upon the impermissibility of every name which means service to anyone other than Allah ﷻ such as Abd-`Umar (slave of `Umar), Abdul-Ka`bah (slave of the Ka`bah), and like that except Abdul-Muttalib.





Ibn Abbas رضي الله عنه commented upon the above Verse of the Qur'an as such:

لَمَّا تَعَشَّاهَا آدَمُ حَمَلَتْ، فَأَتَاهُمَا إِبْلِيسُ فَقَالَ: إِنِّي صَاحِبُكُمَا الَّذِي أَخْرَجْتُكُمَا مِنَ الْجَنَّةِ لَطُيْعَتَيْنِي أَوْ لَأَجْعَلَنَّ لَهُ قَرْنَيْنِ أَكْبَلِ فَيَخْرُجُ مِنْ بَطْنِكَ فَيَشْقُقُهُ، وَلَا فَعْلَنَ، وَلَا فَعْلَنَ - يُخَوِّفُهُمَا - سَمِّيَاهُ عَبْدَ الْحَارِثِ، فَأَتَيَا أَنْ يُطِيعَاهُ، فَخَرَجَ مَيِّتًا. ثُمَّ حَمَلَتْ فَأَتَاهُمَا فَقَالَ مِثْلَ قَوْلِهِ، فَأَتَيَا أَنْ يُطِيعَاهُ فَخَرَجَ مَيِّتًا. ثُمَّ حَمَلَتْ فَأَتَاهُمَا فَذَكَرَ لَهُمَا. فَأَذَرَكُهُمَا حُبُّ الْوَلَدِ، فَسَمِّيَاهُ عَبْدَ الْحَارِثِ، فَذَلِكَ قَوْلُهُ: .

When Adam had sexual relation with Eve, she became pregnant. At that time *Iblis* (Satan) came to them and said, "I am the one who cause your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!" Satan thus frightened them (Adam and Eve) and said to name the boy Abdul-Harith (slave of the earth cultivator). They (Adam and Eve) did not obey him (Satan) and a dead child was born to them. When Eve became pregnant a second time, Satan again approached them and repeated the same demand, but again they did not obey. And the second child was still born dead. She (Eve) became pregnant a third time, Satan again came to them and put the demand mentioning what had happened before. Adam and Eve were overcome by love of the child and named the boy Abdul-Harith (slave of the earth cultivator). And this is what Allah said (in the Verse): "They made partners with Him for what they were given." (Reported by Ibn Abi Hatim)

He (Ibn Abi Hatim) also reports with a *Sahih* chain from Qatadah رضي الله عنه that he said¹⁴:

"They made partners in giving obedience along with Him but not in worship beside Him."


14- The above quoted *Hadith* is said to be weak. Hafiz Ibn Kathir and Allamah Al-Albani ranked it weak (*Da'if*). [Publisher]



He (Ibn Abi Hâtim) also reports with a sound chain from *Mujahid* regarding the Verse: ﴿لَيْنِ آتَيْنَا صَلِيحًا﴾

“If you give us a Salih (good in every aspect) child, we shall be among the grateful.” (7:189)

{هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ *

that they (Adam and Eve) were frightened that the child might not be human. Such a meaning was mentioned by *Hasan*, Sa`id and others .



Important Issues of the Chapter

- 1) Any name which implies worship of others than Allah is forbidden.
- 2) Explanation of the Verse in *Al-A'raf* (7:189).
- 3) This *Shirk* is concerned only with the naming though its actual implied meaning was not intended.
- 4) The gift of Allah to a man of a normal girl is also of His favors.
- 5) The pious predecessors made a distinction between *Shirk* in obedience and *Shirk* in worship.

Chapter 51



(The Most Beautiful Names belong to Allah)

Allah the Most Exalted said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ﴾

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.” (7:180)

Ibn Abi Hatim رحمته الله reported that Ibn Abbas رضي الله عنه said: “Those who belie or deny His Names actually commit *Shirk*. ”

Also reported from him is: “They derived *Al-Lat* from *Al-Ilah* and *Al-Uzza* from *Al-Aziz*. ”



A`mash said: “They included (in the Names of Allah) such (names) which do not belong to Him.”



Important Issues of the Chapter

- 1) Confirmation of the Names of Allah.
- 2) All the Names of Allah are beautiful.
- 3) We must call Allah by His Names.
- 4) The command to shun the ignorant, evil apostates.
- 5) Explanation of the kind of apostasy one commits by misusing the Names of Allah.
- 6) The punishment promised for the person who commits apostasy.



Chapter

52



Do not say

As-Salam (peace and Security) upon Allah

It is reported in *As-Sahih* (*Al-Bukhari*) and *Muslim* from Ibn Mas'ud رضي الله عنه, he said:

كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ».

Whenever we offered *Salat* (prayer) behind the Prophet ﷺ, we used to recite (in sitting): “ *As-Salam* (the peace) be on Allah from His slaves. *As-Salam* (the peace) be on such and such people.” The Prophet ﷺ guided us by saying: “Do not say, ‘*As-Salam ala-Allah* -- the peace be on Allah’, for Allah Himself is *As-Salam* (the Peace).”

Important Issues of the Chapter



1. Explanation of *As-Salam* (the peace).
2. *As-Salam* (the peace) is a greeting or salutation.
3. *As-Salam* is not proper to use for Allah.
4. The reason being Allah Himself is *As-Salam* (the Peace).
5. The Prophet ﷺ taught the Companions رضي الله عنهم the invocation in the way it should be offered to Allah.



53 Chapter



Saying:
**"O Allah, forgive me
if You wish"**

It is reported in *As-Sahih (Al-Bukhari)* from Abu Hurairah رضي الله عنه that Allah's Messenger ﷺ said:

«لَا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمَ الْمَسْأَلَةَ فَإِنَّ اللَّهَ لَا مُكْرَهَ لَهُ».

"None of you should say: 'O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish; but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

Muslim reports: «وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاطَى شَيْءٌ أَعْطَاهُ».

"One should appeal to Allah with firm determination for nothing is too much for, or beyond Allah."

Important Issues of the Chapter

- 1) Forbiddance of making any exclusions in the supplication.
- 2) The reason for not saying 'If You wish'.
- 3) The Prophet ﷺ said to make the appeal with firm determination.
- 4) Ask whatever you can of Allah.
- 5) The reason for that (for nothing is too much for, or beyond Him).

Chapter 54

One should not say

"My Slave (Male or Female)"

In *As-Sahih (Muslim)*, Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said:

«لَا يَقُلْ أَحَدُكُمْ: أَطْعِمُ رَبَّكَ، وَصَّيْءُ رَبِّكَ، وَلْيَقُلْ: سَيِّدِي وَمَوْلَايَ. وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي وَأَمَّتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَغُلَامِي».

"One of you should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, but he should say, 'My master (*Saiyidi*) (e.g. Feed your master instead of lord, etc.)' or 'My guardian (*Maulaya*)', and one should not say, 'My slave (*Abdi*) or my slave girl (*Amati*)', but he should say 'My lad (*Fataya*)', 'My lass (*Fatati*)' and 'My boy (*Ghulami*)'."

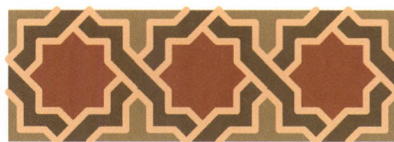
Important Issues of the Chapter



- 1) Forbiddance of saying: "My slave-boy" or "My slave-girl."
- 2) The slave should not say: "My lord", nor should it be said to him: "Feed your lord."
- 3) Teaching the master to instead say: "My lad", "My Lass" and "My boy".
- 4) Teaching the slave to instead say: "My master" or My guardian."
- 5) The point here is to emphasize *Tauhid* in the fullest, even in one's expressions.



55 Chapter



Whoever asks with the
Name of Allah,
is not to be rejected

Ibn Umar رضي الله عنه narrated that Allah's Messenger ﷺ said:

«مَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ،
وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ، حَتَّى
تُرَوْا أَنَّكُمْ قَدْ كَفَّائْتُمُوهُ».

“If anyone makes a request in Allah’s Name, give it to him; if anyone seeks refuge by Allah’s Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.” [Abu Dawud and An-Nasa’i mentioned this *Hadith* with a *Sahih* (sound) chain of narrators.]

Important Issues of the Chapter

- 1) Grant protection to those who seek protection with the Name of Allah.
- 2) Give of one asks with the Name of Allah.
- 3) Acceptance of the invitation.
- 4) Return kindness that has been done to you.
- 5) If one has on means to repay kindness then supplication for him is a compensation.
- 6) His Statement: “Until you feel that you have compensated him.”



Chapter 56



Nothing but Paradise should be asked for **by Allah's Face**

Jabir رضي الله عنه narrated that Allah's Messenger ﷺ said:

«لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ».

“Nothing except Paradise should be asked for by Allah's Face.”

(Abu Dawud)

Important Issues of the Chapter



- 1) Forbiddance of asking by Allah's Face for other things than the utmost aim (that is Paradise).
- 2) Affirmation of Allah's Attribute of having the Face.



57 Chapter



On saying "If only such and such ..."

Allah the Most Exalted said:

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا﴾

"They say: 'If we had anything to do with the affair, none of us would have been killed here'." (3:154)

The Almighty Allah said:

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا﴾

"(They are) the ones who said about their killed brethren while they themselves sat (at home): 'If only they had listened to us, they would not have been killed.' " (3:168)

It is narrated in *Sahih (Muslim)* from Abu Hurairah رضي الله عنه that Allah's Messenger ﷺ said:

«اَحْرِضْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا

تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا لَكَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.

“Seek carefully what benefits you (in the Hereafter) and seek help only from Allah and neither lose heart. If any adversity (misfortune) comes to you don't say: 'If I had only acted in such and such way, it would have been such and such', but instead say: 'Allah has decreed it and what He willed is done.' Verily 'If' opens the way for the work of Satan.”

Important Issues of the Chapter



- 1) Explanation of the two Verses in *Aal 'Imran* (3:154 and 3:168).
- 2) Clear forbiddance of saying 'If' when something adverse happens to you.
- 3) The reason being that to do so opens the way for the work of Satan.
- 4) Guidance to the best speech.
- 5) The exhortation to do good deeds which are beneficial (in the Hereafter) while seeking help only from Allah.
- 6) Doing the opposite (i.e. seeking help from other than Allah) is prohibited, which is weakness.



58 Chapter



Prohibition of cursing the Wind

It is narrated from Ubai bin Ka'b رضي الله عنه that Allah's Messenger ﷺ said:

«لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ، وَخَيْرِ مَا فِيهَا، وَخَيْرِ مَا أُمِرْتُ بِهِ. وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُمِرْتُ بِهِ».

“Do not curse the wind. If you see that which is displeasing to you then say: ‘O Allah, we ask of You the good of this wind and the good of what is in it and the good that it is commanded to bring along with it. And we seek Your protection, from the harm of this wind and the evil of what is in it and the evil that it is commanded to bring along with it.’ [At-Tirmidhi graded this Hadith as Sahih (sound).]

Important Issues of the Chapter

- 1) Cursing the wind is prohibited.
- 2) Guidance to beneficial words when someone sees that which he dislikes.
- 3) The wind is commanded by Allah's Order
- 4) The wind may be ordered with good as well as harm.



(Prohibition of
evil thoughts
regarding Allah)

Chapter 59

Allah ﷻ the Almighty said:

﴿يَظُنُّونَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُوا هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۚ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلّٰهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

“They thought wrongly of Allah the thought of ignorance. They said, ‘Have we any part in the affair?’ Say (O Muhammad ﷺ) : ‘Indeed the affair belongs wholly to Allah.’ They hide within themselves what they dare not reveal to you, saying: ‘If we had anything to do with the affair, none of us would have been killed here.’ Say: ‘Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,’ but that Allah might test what

is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.” (3:154)

Allah the Most Exalted said:

﴿الظَّالِمِينَ يَلْقَىٰ اللَّهُ ظُلُمَ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ﴾

“Who think evil thoughts about Allah, for them is a disgraceful torment.” (48:6)

Ibn Al-Qaiyim رحمته الله said regarding the first Verse: The ‘thought of ignorance’ is explained as meaning that Allah will not help the Messenger ﷺ, and his mission will soon fade away. It is also explained as meaning that the afflictions he suffered were not due to Divine Preordainment from Allah and His Wisdom. It is therefore explained as the denial of Wisdom and Decree and denial that the mission of His Messenger ﷺ would be completed and that it would prevail over all other religions. These were the evil thoughts in the minds of *Munafiqun* (hypocrites) and *Mushrikun* (polytheists) which are mentioned in *Surah Al-Fath* as *Su’-uz-Zan* (evil thoughts). These thoughts were only explained as *Su’-uz-Zan* (evil thoughts) because these are against what is befitting the Most Perfect (Allah). Neither do they befit His Wisdom and Praiseworthiness nor His True Promise. Any person who thinks that the falsehood (Satan, polytheism etc.) will prevail over truth (Islamic Monotheism) continuously and it would cause truth to vanish; or who denies that things occur due to Allah’s Decision and Decree; or who denies an overriding wisdom behind His Decree that is deserving of praise and thinks that such is due to an arbitrary purposeless will: these are the thoughts of those who disbelieve. Woe to those who disbelieve of the punishment of Hell.

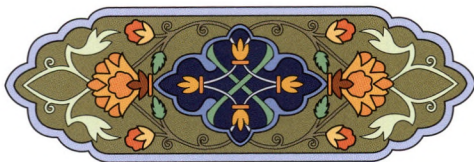
“Most people think the worst about Allah with regards to what affects them in particular and what He does with others. No one

is safe from that, except who truly knows Allah and His Names and Attributes, and the necessity of His Wisdom and Praise. Let the intelligent recipient of good advice look closely at himself in this matter and let him repent to Allah and beg His forgiveness for having harbored the worst thought about his Lord. If you were to look closely at (such individuals), you would see in him distress and annoyance with what Allah has decreed, blaming and finding fault in it, and thinking, it should rather be such and such. In this thought, some are up to lesser extent and others up to greater. Examine yourself: Are you free from such thought? If you are saved from it you have been saved from a great calamity. But if not, I cannot regard you as saved!”

Important Issues of the Chapter



- 1) Explanation of the Verse in *Aal 'Imran* (3:154).
- 2) Explanation of the Verse in *Surat Al-Fath* (48:6).
- 3) Notice that the worst estimation of Allah (*Su'-uz-Zan*) is of uncounted variety.
- 4) Only the person who knows himself and (true meaning of) the Names and Attributes of Allah is safe from harboring such thoughts.



60 Chapter



What is said about them **who deny Qadar** (Divine Decree)

Muslim reported that Ibn Umar رضي الله عنه said:

وَالَّذِي نَفْسُ ابْنِ عُمَرَ بِيَدِهِ، لَوْ كَانَ لِأَحَدِهِمْ مِثْلُ أُحُدٍ ذَهَبًا، ثُمَّ أَنْفَقَهُ فِي سَبِيلِ
اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ. ثُمَّ اسْتَدَلَّ بِقَوْلِ النَّبِيِّ ﷺ: «الْإِيمَانُ:
أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرٌ
وَشَرٌّ».

“By Him (Allah) in Whose Hand is the soul of Ibn Umar, if anyone possessed gold amount to Uhud mountain and spent it all in the cause of Allah, Allah would not accept it unless he believes in *Qadar* (Divine Decree).” Then he cited as evidence the words of the Prophet : “ *Iman* (Belief) is to believe in: (1) Allah; (2) His angels; (3) His revealed Books; (4) His

Messengers; (5) The Day of Resurrection; and (6) *Al-Qadar* (Divine Preordainments), the good and the bad of it.”

It is reported by Ubadah bin As-Samit رضي الله عنه:

أَنَّهُ قَالَ لِابْنِهِ: يَا بُنَيَّ، إِنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ فَقَالَ: رَبِّ! وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ». يَا بُنَيَّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي».

He said to his son, “O son, you’ll never get the taste of *Iman* until and unless you realise that what has afflicted you was not to miss you and what has missed you was not to afflict you. I heard Allah’s Messenger saying: ‘The first thing Allah created was the pen. He ordered it to write. It said: My Lord what shall I write? He said: Write down the Destinies of all things until the establishment of the Hour’. O my son, I hear Allah’s Messenger saying: ‘Who dies believing something other than this, does not belong to me.’”

In a slightly different version by *Ahmad*:

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ».

“The first thing Allah created was the pen. He said to it: ‘Write’ and in that very hour all what was to occur (was written) until the Day of Resurrection.”

In another narration by Ibn Wahb, Allah’s Messenger ﷺ said:

«فَمَنْ لَمْ يُؤْمِنْ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ أَحْرَقَهُ اللَّهُ بِالنَّارِ».

“Whoever does not believe in *Qadar* (Divine Preordainment),

whether good or bad, will be burned by Allah in the Hell-fire.”

It is reported in *Musnad Ahmad* and *Sunan Abi Dawud* on the authority of Ibn Ad-Dailami that he said:

أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: فِي نَفْسِي شَيْءٌ مِنَ الْقَدَرِ، فَحَدَّثَنِي بِشَيْءٍ، لَعَلَّ اللَّهَ يُذْهِبُهُ مِنْ قَلْبِي، فَقَالَ: لَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ، وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَلَوْ مِتَّ عَلَى غَيْرِ هَذَا لَكُنْتَ مِنْ أَهْلِ النَّارِ، قَالَ: فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، وَحُذَيْفَةَ بْنَ الْيَمَانِ، وَزَيْدَ بْنَ ثَابِتٍ، فَكُلُّهُمْ حَدَّثَنِي بِمِثْلِ ذَلِكَ عَنِ النَّبِيِّ ﷺ.

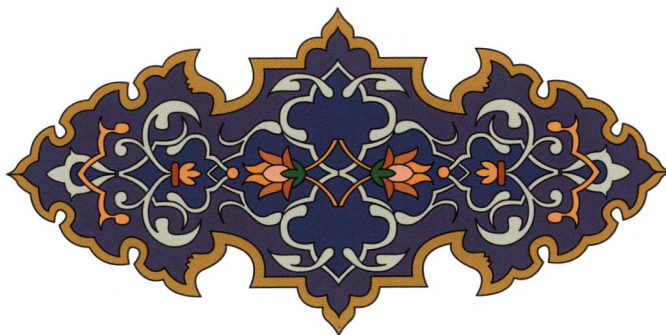
I went to Ubai bin Ka'b رضي الله عنه and I said to him, “There is something within me (doubt) regarding *Al-Qadar*. Please narrate to me something that perhaps by it Allah would take it (doubt) from my heart.” He said, “Even if you spend gold equal to the weight of Uhud mountain, Allah will not accept it until you believe in *Qadar*. And know that what has afflicted you was not to miss you and what has missed you was not to afflict you, and if you die believing something other than this, then you are one of the people of Hell-fire.” I then went to Abdullah bin Mas'ud and Hudhaifah bin Al-Yaman and Zaid bin Thabit رضي الله عنه and they all reported something similar from the Prophet ﷺ to me.

The above quoted *Hadith* is *Sahih*. Al-Hakim also reported it in his collection.

Important Issues of the Chapter



- 1) Explanation of the obligation to believe in *Al-Qadar* .
- 2) Explanation of how to believe regarding it.
- 3) Uselessness of the deeds of one who does not believe in it.
- 4) No one can get the sweetness of *Iman* unless he believes in *Qadar* (Divine Preordainment).
- 5) A mention of what Allah created first.
- 6) That the pen wrote down all the events to take place till the last day.
- 7) The Prophet's disapproval of whoever does not have belief in *Qadar*.
- 8) The habit of the pious predecessors to refer the matter to scholars to clear any doubts.
- 9) The scholars of Islam answered with what cleared all doubts regarding *Qadar* by only giving reference to the statements of the Prophet ﷺ.



61 Chapter



(What is the punishment) for the **Picturemakers**

Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said:

«قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

“Allah said: ‘Who would be more unjust than the one who tries to create the like of my creatures? Let them create an atom, or let them create a grain, or let them create a barley corn.’ ” (*Al-Bukhari and Muslim*)

They also reported from `Aishah رضي الله عنها that Allah's Messenger ﷺ said:

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ خَلْقَ اللَّهِ».

“The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creation.”

Also reported by them from Ibn Abbas رضي الله عنه that he heard Allah's Messenger ﷺ saying:

«كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ يُعَذَّبُ بِهَا فِي جَهَنَّمَ».

“All the picturemakers would be in the fire of Hell. A soul will be breathed in every picture prepared by him and it shall punish him in the Hell.”

It is additionally narrated from Ibn Abbas رضي الله عنه in a *Marfu' Hadith*:

«مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُفِّ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ».

“Whoever makes a picture in this world will be charged with putting a soul (life) in it and he will never be able to do it.”

Muslim reports from Abu Haiyaj (Al-Asadi) that Ali رضي الله عنه said to him:

«أَلَا أَبْعُثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: «أَنْ لَا تَدَعَ صُورَةً إِلَّا طَمَسْتَهَا، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ».

“Should I not depute you on a mission on which I was sent by Allah’s Messenger?: ‘Deface all the pictures which you come across and demolish all the high graves to the level of earth.’ ”

Important Issues of the Chapter



- 1) Intense condemnation of those who make pictures.
- 2) Picturemaking is condemned because it constitutes not having proper regard for Allah. As in His Statement; “Who would be more unjust than the one who tries to create the like of my creatures?”
- 3) Declaration of the Power and Ability of Allah and the incapacity and weakness of those (who attempt to create). As in His Statement: “Let them create an atom or a grain or a barley corn.”
- 4) Declaration that they (Picturemakers) will get the most severe punishment (on the Day of Judgement).
- 5) Allah will create a soul in place of every picture and the maker of that picture will be punished by it in Hell.
- 6) Picturemakers will be asked to breathe life into every of their images.
- 7) The command to deface all the images / pictures when found.



62 Chapter



The forbiddance of taking Oaths frequently

Allah the Most Exalted said:

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

“And protect your oaths.” (5:89)

It is narrated from Abu Hurairah رضي الله عنه that he heard Allah’s Messenger ﷺ saying:

«الْحَلْفُ مَنْقَعَةٌ لِلْسَّلْعَةِ، مَمْحَقَةٌ لِلْكَسْبِ».

“By swearing (the seller) may persuade the buyer to purchase the goods but he will be deprived of Allah’s blessing.” (*Al-Bukhari and Muslim*)

It is narrated from Salman رضي الله عنه that Allah’s Messenger said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَرْزُقُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: أَشِيمِطُ زَانٍ، وَعَائِلٌ مُسْتَكْبِرٌ، وَرَجُلٌ جَعَلَ اللَّهُ بِضَاعَتَهُ، لَا يَشْتَرِي إِلَّا بِيَمِينِهِ، وَلَا يَبِيعُ إِلَّا بِيَمِينِهِ»

“There are three types of people whom Allah will not speak to and neither will He bless them and for them is the severe

torment. They are: (1) A greying adulterer; (2) An arrogant needy; (3) The one who has made Allah as his merchandise that is, he does not purchase except by swearing (by Allah), nor does he sell except by swearing (by Allah).” (At-Tabarani recorded the above *Hadith* with *Sahih Isnad*.)

It is reported in *Sahih (Muslim)* from Imran bin Husain رضي الله عنه that Allah’s Messenger ﷺ said:

«خَيْرُ أُمَّتِي قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، قَالَ عِمْرَانُ: فَلَا أَدْرِي
أَذْكَرَ بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا؟» «ثُمَّ إِنَّ بَعْدَكُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ،
وَيُحْثُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلَا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ».

“The best of my *Ummah* (nation) is my generation, then those who (immediately) follow them, then those who (immediately) follow them.” Imran said, “I don’t know if he mentioned after his generation two (successive generations afterwards) or three.” “Then there will come a generation who will be ready to witness without being requested to do so and also they will be treacherous and untrustworthy. They will take oaths for vowing but never fulfill them, and obesity will be seen in them (i.e. due to their preoccupation in acquiring worldly ease).”

Also reported in *Muslim* and *Al-Bukhari* from Ibn Mas’ud رضي الله عنه is that the Prophet ﷺ said:

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ
شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

“The best of mankind is my generation then those who come (immediately) after them, then those who come after them. Thereafter will come a people whose witnesses will go ahead of their oaths and the oaths will go ahead of their witnesses.”

Ibrahim (Nakhyee رحمته الله) said: “In our childhood, we were beaten by our elders to stand firm on witnesses and covenants.”





Important Issues of the Chapter

- 1) Admonishment to protect oaths.
- 2) Declaration that by swearing, the goods are sold but deprived of blessing.
- 3) Threat of severe punishment of those who do not buy or sell without swearing.
- 4) Warning that committing sin for small reasons or no reason increases the degree of sin.
- 5) Censure for those who swear by themselves without being asked to swear.
- 6) The Prophet's praise for the first three or four generations and his prophecy of what would happen after them.
- 7) They would bear witness without being asked to do so.
- 8) Predecessors of the pious Muslims used to beat their children for (needlessly) bearing witness (by Allah's Name) or by the covenant (of Allah).





Chapter

63



The Protection of **Allah's Covenant** and the Protection of His Prophet's Covenant

Allah the Almighty said:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

“And fulfill the Covenant of Allah (*Bai`ah* : pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them and indeed you have appointed Allah your surety. Verily, Allah knows what you do.” (16:91)

Buraidah رضي الله عنه narrated:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا. فَقَالَ: «اغْزُوا بِسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيَّتُهُنَّ





مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ: أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ تَعَالَى، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَاسْأَلْهُمْ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِزْ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ، فَلَا تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَّةَ أَصْحَابِكُمْ: أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلْهُمْ، وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي: أَتُصِيبُ فِيهِمْ حُكْمَ اللَّهِ أَمْ لَا؟».

“Whenever Allah’s Messenger ﷺ deputed anyone as leader of an army (troop) or expedition, he admonished him to fear Allah, and be good to the Muslims with him. He used to say, “Start fighting (war) with the Name of Allah, in the cause of Allah, and fight those who disbelieve in Allah, You fight and do not take unduly from the booty, nor break any treaty, nor mutilate the dead bodies, nor kill the children. When you meet your enemies, who are polytheists, invite them to three alternatives. If they respond to any of these positively, accept them at their words and do not continue the war anymore. Invite them to accept Islam. If they agree to accept Islam, ask them to leave their homes and migrate to the lands of *Muhajirin*. Tell them that after migration they shall be entitled to get all the privileges and obligations of *Muhajirin*. If they refuse to migrate then make it clear that they will have the status of bedouin Muslims and shall be subjected to the commands of Allah like other Muslims but they shall not get any share from the booty or returns of the war unless they fight on the Muslims’ side. If





they do not confess Islam, impose *Jizyah* (a tax of protection taken from the non-Muslim citizens in the Islamic state) on them and if they comply with, then restrain your hands from them. But if they refuse (to pay *Jizyah*) then seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet, do not accord them the guarantee of Allah and His Prophet but give them the guarantee on behalf of yourself and on behalf of your companions. For it is a lesser sin that the security provided by you and your companions is disregarded than the security granted to them in the Name of Allah and His Prophet. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command but do so at your (own) command, for you do not know whether or not you'll be able to carry out Allah's Behest with regard to them.”
(*Muslim*)

Important Issues of the Chapter



- 1) The difference between the protection of Allah and His Prophet ﷺ and the protection of the Muslims.
- 2) Direction to choose the less dangerous alternative.
- 3) The Prophet's command: "Fight with the Name of Allah and in the way of Allah."
- 4) The Prophet's command: "Fight against those who disbelieve in Allah."
- 5) The Prophet's command: "Seek Allah's help and fight with them."
- 6) There is a difference between the Command of Allah and that of the '*Ulama*' (scholars).
- 7) That the Companions if necessary, would make a judgement without knowing if it would agree with Allah's Judgement or not.



64 Chapter



To swear and to take Oath (binding) upon Allah

It is narrated from Jundub bin Abdullah رضي الله عنه that Allah's Messenger ﷺ said:

قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ؟ إِنِّي قَدْ غَفَرْتُ لَهُ، وَأَحْبَطْتُ عَمَلَكَ»

“A man said: ‘By Allah! Allah would not forgive such and such (person).’ Thereupon Allah the Exalted and Glorious said: ‘Who is he who swears about Me that I would not grant pardon to so-and-so? I have granted pardon to so-and-so and blotted out your (the swearer’s) deeds.’ ” (Muslim)

According to another *Hadith* from Abu Hurairah رضي الله عنه, the man who said it, was a faithful worshipper. Abu Hurairah رضي الله عنه said:

تَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ

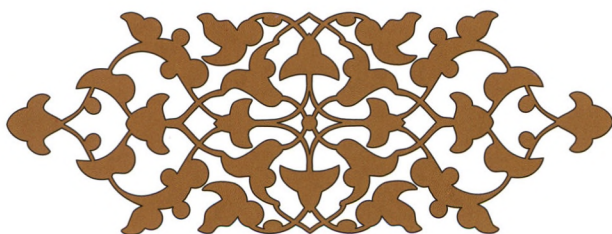
“His one statement destroyed his life in this world and the Hereafter.”



Important Issues of the Chapter



- 1) Warning against taking an oath binding on Allah.
- 2) Hell-fire is closer to us then the laces of our shoes.
- 3) So is the Garden (Paradise).
- 4) In this *Hadith* it is described that a man sometimes utters a sentence unintentionally but the consequences of that are grave (i.e. severe punishment).
- 5) Sometimes a man gets forgiveness from all his evil deeds because of a most detested matter to him.



65 Chapter



None should ask Intercession of Allah before His creation

It is narrated from Jubair bin Mut'im رضي الله عنه that he said:

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، نُهِكَّتِ الْأَنْفُسُ، وَجَاعَ الْعِيَالُ، وَهَلَكَتِ الْأَمْوَالُ؛ فَاسْتَسْقِ لَنَا رَبِّكَ فَإِنَّا نَسْتَشْفَعُ بِاللَّهِ عَلَيْكَ، وَبِكَ عَلَى اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ!» فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ. ثُمَّ قَالَ: «وَيْحَاكَ! أَتَدْرِي مَا اللَّهُ؟ إِنَّ شَأْنَ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ، إِنَّهُ لَا يَسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ».

An *A`rabi* (a nomadic Arab) came to the Prophet ﷺ and said, “O Messenger of Allah, people are being destroyed, the children are hungry, wealth has perished (the crops are withered and the animals are perishing). So ask your *Rabb* to send us some rain. For we seek intercession of Allah upon you, and of you upon Allah.” The Prophet said, “*Subhan Allah! Subhan Allah!*” And he continued to do so until the effect of that was apparent

on the faces of his Companions. He then said, “Woe to you! Do you know Who Allah is? Allah’s Sublimity is far greater than that! There is no intercession of Allah before anyone!” (*Abu Dawud*)

Important Issues of the Chapter



- 1) The Prophet’s disapproval and rebuke on saying: “We seek intercession of Allah upon you.”
- 2) The change in the Prophet ﷺ from this statement was clear enough to be seen on the faces of the Companions ﷺ.
- 3) The Prophet ﷺ did not disagree by the request for his intercession before Allah.
- 4) The meaning of *Subhan Allah*.¹⁵
- 5) The Muslims asked the Prophet ﷺ to pray for rain.



15- Literally, to declare that Allah is far above His creatures and totally free of any imperfection or need.



66 Chapter



The Prophet's **safeguarding** of *Tauhid* and his closing of the paths to *Shirk*

Narrated from Abdullah bin Ash-Shikhkhir ؓ who said:

انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْنَا: أَنْتَ سَيِّدُنَا، فَقَالَ: «السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى»، قُلْنَا: وَأَفْضَلُنَا فَضْلًا، وَأَعْظَمُنَا طَوْلًا، فَقَالَ: «قُولُوا بِقَوْلِكُمْ أَوْ بَعْضِ قَوْلِكُمْ، وَلَا يَسْتَجِرِّيَنَّكُمُ الشَّيْطَانُ».

I went with a delegation of Banu `Aamir to Allah's Messenger ﷺ and we (the delegation) said, "You are our lord (*Saiyid*)." To this he replied, "The Lord is Allah, the Blessed and Exalted." Then we said, "You are one of us most endowed with excellence and superiority." To this, the Prophet ﷺ replied, "Say what you have to say, or part of what you have to say, and do not let the Satan get you carried away." (*Abu Dawud* reported this *Hadith* with valid *Isnad* .)

It is narrated from Anas رضي الله عنه:

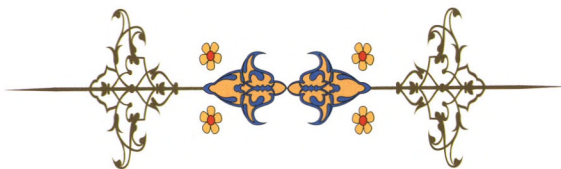
أَنَّ نَاسًا قَالُوا: يَا رَسُولَ اللَّهِ، يَا خَيْرَنَا وَابْنُ خَيْرِنَا، وَسَيِّدَنَا وَابْنُ سَيِّدِنَا، فَقَالَ:
«يَا أَيُّهَا النَّاسُ! قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ
وَرَسُولُهُ، مَا أَحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ».

Some people said, “O Messenger of Allah, O the best amongst us and son of the best of us, you are our master and also the son of our master.” So he (the Prophet ﷺ) said, “O people, say what you have to say; do not allow the Satan to fascinate you. I am Muhammad, the slave of Allah and His Messenger. I do not like you to raise me above my status to which I have been raised by Allah, Most Noble and Majestic is He.” (Reported by An-Nasa’i with valid *Isnad* .)

Important Issues of the Chapter



- 1) Warning people against exaggeration.
- 2) What the one should say if it is said to him: “You are our master.”
- 3) The Prophet’s statement: “Do not let Satan get you carried away,” though they only told the truth.
- 4) The Prophet’s statement: “I do not like you to raise me above my status...”



67

Chapter



**("They made not
a just estimate
of Allah...")**

Allah the Almighty said:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above all that they associate as partners with Him!" (39:67)

Abdullah bin Mas`ud رضي الله عنه narrated:

جَاءَ حَبْرٌ مِنَ الْأَحْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَحْدُ أَنْ اللَّهَ يَجْعَلُ
السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ عَلَى

إِصْبِغْ، وَالتَّرَى عَلَى إِصْبِغْ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبِغْ، فَيَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الْخَبَرِ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ﴾

A (Jewish) *Rabbi* came to Allah's Messenger and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King'." Thereupon the Prophet smiled so that his premolar teeth became visible, and that was the confirmation of the *Rabbi's* statement. Then Allah's Messenger ﷺ recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand." (39:67)

It is stated in an another narration of Muslim :

«وَالْجِبَالُ وَالشَّجَرُ عَلَى إِصْبِغْ، ثُمَّ يَهْزُهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا اللَّهُ».

"And the mountains and the trees on one finger. Then He will shake them while saying, "I am the King, I am Allah'."

In another version in *Al-Bukhari* :

يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبِغْ، وَالْمَاءَ وَالتَّرَى عَلَى إِصْبِغْ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبِغْ.

"Allah will put the heavens on one finger, and the water and the dust on one finger, and the rest of the creation on one finger."

In *Muslim*, from Ibn Umar رضي الله عنه in a *Marfu' Hadith*, it is narrated:

«يَطْوِي اللَّهُ السَّمَوَاتِ يَوْمَ الْقِيَمَةِ، ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضِينَ السَّبْعَ ثُمَّ يَأْخُذُهُنَّ بِشِمَالِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟».

"Allah will roll all the heavens up on the Day of Resurrection and take them in His Right Hand and then He will say, 'I am



the King; where are the tyrants and where are the arrogant ones (today)?’ He would then roll up the seven earths and take them in His Left Hand and say, ‘I am the King, where are the tyrants and where are the arrogant ones (today)?’ ”

It is narrated from Ibn Abbas رضي الله عنه that he said:

مَا السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي كَفِّ الرَّحْمَنِ إِلَّا كَحَرْدَلَةٍ فِي يَدِ أَحَدِكُمْ.

“The seven heavens and seven earths will be as small in Allah’s Hand as a seed of mustard in one of your hands.”

Ibn Jarir رحمه الله said: I was told by Yunus: We were informed by Ibn Wahb: Ibn Zaid said that his father told him that Allah’s Messenger ﷺ said:

«مَا السَّمَوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَدَرَاهِمَ سَبْعَةِ أَلْفَيْتٍ فِي ثُرَيْسٍ».

“Seven heavens are as small as seven *Dirhams* molded in a warrior’s shield in comparison to the *Kursi* (literally: a footstool) of Allah.”

And he (Ibn Jarir رحمه الله) said: Abu Dharr (Ghifari) رضي الله عنه said that he heard Allah’s Messenger ﷺ saying:

«مَا الْكُرْسِيُّ فِي الْعَرْشِ إِلَّا كَحَلَقَةٍ مِنْ حَدِيدٍ أُلْقِيَتْ بَيْنَ ظَهْرَيْنِ فَلَاةٍ مِنَ الْأَرْضِ».

“Thy *Kursi* (Allah’s Footstool) compared to the Throne (*Arsh*) is nothing but like a ring of iron thrown in a vast field.”

It is reported that Ibn Mas’ud رضي الله عنه said:

بَيْنَ السَّمَاءِ الدُّنْيَا وَالَّتِي تَلِيهَا خَمْسُمِائَةِ عَامٍ، وَبَيْنَ كُلِّ سَمَاءٍ وَسَمَاءٍ خَمْسُمِائَةِ عَامٍ، وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْكُرْسِيِّ خَمْسُمِائَةِ عَامٍ، وَبَيْنَ الْكُرْسِيِّ وَالْمَاءِ خَمْسُمِائَةِ عَامٍ، وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِكُمْ.

“The distance between first and second heaven is that of 500 years, and between each of the seven heavens is also 500 years, and the distance between seventh heaven to the *Kursi* (Allah’s Footstool) is also 500 years, and the distance between the *Kursi* and the water is again 500 years. The Throne (*Arsh*) is above the water and Allah the Almighty is above the Throne. And nothing is hidden to Allah of your deeds.”

This *Hadith* was reported by Ibn Mahdi from Hammad bin *Salamah* from Aasim from Zirr from Abdullah (Ibn Mas’ud). It was similarly narrated by Al-Mas’udi from Aasim from Abu Wail from Abdullah (Ibn Mas’ud). Al-Hafiz Adh-Dhahabi رحمته الله stated that the above-mentioned *Hadith* has been reported through other channels also.

It is narrated from Abbas bin Abdul-Muttalib that Allah’s Messenger said:

«هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَكَيْتُفُ كُلِّ سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْعَرْشِ بَحْرٌ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ تَعَالَى فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِ بَنِي آدَمَ.

“Do you know how much the distance between earth and heaven is?” We said, “Allah and his Messenger know better.” Then he ﷺ said, “The distance between them is 500 years, and the distance between one heaven to the next is 500 years, and the dimension of each heaven will take 500 years to travel, and there is a sea between the seventh heaven and the Throne which has between its lowest and highest ends the distance like that between the heavens and the earth (i.e. 500 years). And Allah the Most Exalted is above that and nothing is secret from Him of the deeds of *Bani Adam* (humankind).” (Reported by *Abu Dawud* and others.)





Important Issues of the Chapter

- 1) Explanation of the Verse:

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ﴾

"The whole of the earth will be grasped by His Hand on the Day of Resurrection." (39:67)

- 2) There remained with the Jews at the time of the Prophet ﷺ knowledge of such things like this that they neither denied nor explained.
- 3) When the *Rabbi* made mention to the Prophet ﷺ, he confirmed his statement and Qur`anic Revelation was sent down in agreement to that (what he had mentioned).
- 4) The event of the Prophet laughing in confirmation of what the *Rabbi* mentioned of such tremendous knowledge.
- 5) Mentioning of the two Hands of Allah; and the heavens in the Right Hand and the earths in the second.
- 6) The Second Hand was referred as the Left.
- 7) The mention of the tyrants and the arrogant ones along with that.
- 8) The statement that the comparison of the seven heavens and earths would be as small in Allah's Hand as a seed of mustard in one of yours.
- 9) The greatness of the *Kursi* (Allah's Footstool) in relation to the heavens.
- 10) The greatness of the Throne (*Arsh*) in relation to the *Kursi* .
- 11) That the *Kursi* , Water, and Throne exist separately.
- 12) The distance between one heaven to the next heaven.
- 13) The distance between the seventh heaven and the *Kursi*.



- 14) The distance between the *Kursi* and the water.
- 15) Allah's Throne is above the water.
- 16) Allah is above the Throne (*Arsh*).
- 17) The distance between heaven and the earth.
- 18) The diameter of each heaven is 500 years.
- 19) The sea (*Bahr*) above the seventh heaven is equal to the distance of 500 years between its lowest and highest depth. And Allah knows best.

All praises and thanks are due to Allah the Lord of all the worlds and may His *Salat* and *Salam* be upon our Prophet Muhammad ﷺ and on his followers and Companions altogether.

