



KITAB AL-TAWHEED



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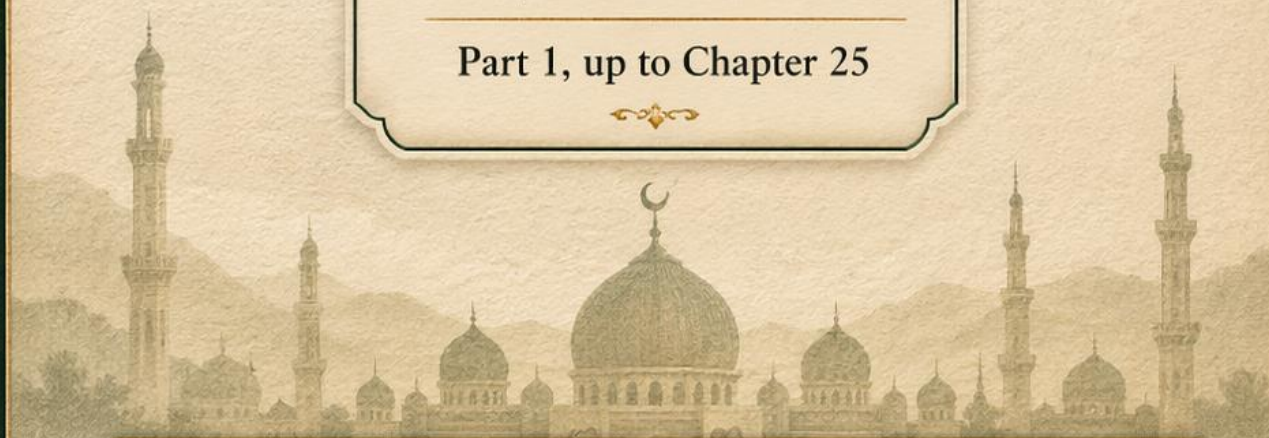


Notice, Unrevised Translation

Part 1, up to Chapter 25



Any mistakes, please email abuammara@pm.me



CATEGORISATION AND CLARIFICATION OF KITAB AT-TAWHEED

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Table of Contents

Table of Contents	3
Book Introduction	8
Summary of the Chapters of the Book of Tawheed (67 Chapters)	11
First: Introduction (5 Chapters)	19
1. Chapter on the Obligation of Tawheed	20
2. Chapter on the Virtue of Tawheed and What It Expiates of Sins	28
3. Chapter on Those Who Perfect Tawheed Will Enter Paradise Without Reckoning	32
4. Chapter on the Fear of Shirk	36
5. Chapter on Calling to the Testimony of La Ilaha Illa Allah	41
First Section Test	45
Second: Explanation of Tawheed (9 Chapters)	51
6. Chapter on the Explanation of Tawheed and the Testimony of La Ilaha Illa Allah	51
7. Chapter on Wearing Rings and Threads and the Like for Removal or Repelling of Harm is a Form of Shirk	54
8. Chapter on Ruqyah and Amulets	58
9. Chapter on Seeking Blessing from Trees, Stones, and the Like	62
10. Chapter on Slaughtering for Other than Allah	65
11. Chapter on Not Slaughtering for Allah in Places Where Sacrifices for than Allah Is Made	68
12. Chapter on Vowing to Other Than Allah is from Shirk	71
13. Chapter on Seeking Refuge with Other than Allah is Shirk	72
14. Chapter on Calling Upon Other than Allah is Shirk (Istighatha)	74



Second Section Test	76
Third: Invalidity of Worshipping Other than Allah (4 Chapters)	80
15. Chapter on the Saying of Allah: "Do they associate with Him those who create nothing, and they are [themselves] created?"	80
16. Chapter on the Saying of Allah the Exalted: "Until, when terror is removed from their hearts"	83
17. Chapter on Intercession	87
18. Chapter on the Saying of Allah the Exalted: "Verily! You (Muhammad ﷺ) guide not whom you like, but Allah guides whom he wills."	90
Third Section Test	92
Fourth: The Reason for the Disbelief of the Children of Adam (4 Chapters)	96
19. Chapter on Excessive Exaggeration of The Righteous People Is the Reason for Them Leaving Off Their Religion	96
20. Chapter on the Severe Warning for Worshipping Allah at the Graves of the Righteous	98
21. Chapter on Exaggeration in the Graves of The Righteous Persons Extends Them to Become Idols	102
22. Protectiveness of the Prophet (ﷺ) Of Tawhid (And His Closing of Every Way That Leads to Shirk)	104
Fifth: Refuting the Argument that Shirk Does Not Occur in This Ummah or the Arabian Peninsula (1 Chapter)	106
23. Chapter on What is Said About Some People of This Ummah Will Worship Idols	106
Fourth and Fifth Sections Test	111
Sixth: Satanic Actions (7 Chapters)	114
24. Chapter on Black Magic	114
25. Chapter on Clarifying Some Types of Black Magic	118
26. Chapter on Soothsayers and the Like	120
27. Chapter on Treatment of Black Magic (an-Nushrah)	123
28. Chapter on Omens	125
29. Chapter on Astrology	130



30. Chapter on Seeking Rain by the Stars	132
Sixth Section Test	135
Seventh: Actions of the Heart (9 Chapters)	139
31. Chapter on the Saying of Allah: "And among the people are those who take other than Allah as equals"	139
32. Chapter on the Saying of Allah: "That is only Satan who frightens [you] of his supporters. So, fear them not, but fear me"	143
33. Chapter on the Saying of Allah: "And upon Allah put your trust, if you are indeed believers."	146
34. Chapter on the Saying of Allah: "Did they feel secure against the plan of Allah"	149
35. Chapter on Having Patience in What Allah Has Decreed	161
36. Chapter on Showing Off	164
37. Chapter on Seeking Worldly Gains with Actions of Worship is a Form of Shirk	166
38. Chapter on Obeying Scholars and Rulers in Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited	١٥٩
39. Chapter on the Saying of Allah: "They wish to refer legislation to Taghut"	١٦١
Seventh Section Test	١٦٤
Eighth: Tawheed of Names and Attributes (1 Chapter)	١٦٨
40. Chapter on Denying Any of Allah's Names and Attributes	١٦٨
Eighth Section Test	١٧٥
Ninth: The Prohibited Statements of Shirk (26 Chapters)	١٧٧
41. Chapter on the Saying of Allah: "They recognise the favour of Allah; then they deny it"	١٧٧
42. Chapter on the Saying of Allah: "So do not attribute to Allah equals while you know"	١٧٩
43. Chapter on What is Said About One Not Being Satisfied with Taking an Oath by Allah	١٨١
44. Chapter on Saying: "What Allah Wills and You Will"	١٨٢
45. Chapter on Insulting Time is Insulting Allah	١٨٤



46. Chapter on Naming Someone "Judge of Judges" and the Like	١٨٦
47. Chapter on Respecting Allah's Names and Changing Names Due to That	١٨٧
48. Chapter on Those Who Mock Anything Related to Allah, the Qur'an, or the Messenger ﷺ	١٨٨
49. Chapter on the Saying of Allah: "And if we let him taste mercy from us after an adversity which has touched him, he will surely say, "this is [due] to me..."	١٩١
50. Chapter on the Saying of Allah: "But when he gives them a good [child], they ascribe partners to him..."	١٩٤
51. Chapter on the Saying of Allah: "And to Allah belong the best names, so invoke him by them."	١٩٧
First Test of the Ninth Section	١٩٩
52. Chapter on it being Prohibited to Say, "Peace Be Upon Allah"	٢٠٤
53. Chapter on Saying: "O Allah, Forgive Me if You Will"	٢٠٥
54. Chapter on Not Saying: "My Slave and My Female Slave"	٢٠٦
55. Chapter on Not Rejecting Anyone Who Asks by Allah (Prohibition or Dislike)	٢٠٨
56. Chapter on Asking Only for Paradise by Allah's Face	٢١٠
57. Chapter on What is Said About "If Only..."	٢١١
58. Chapter on the Prohibition of Cursing the Wind	٢١٣
59. Chapter on the Saying of Allah: "And (they) thought wrongly of Allah, the thought of ignorance."	٢١٤
60. Chapter on Denying Divine Decree	٢١٦
61. Chapter on What is Said About Image-Makers	٢٢١
62. Chapter on Taking Oaths Frequently	٢٢٣
63. Chapter on the Covenant of Allah and His Prophet	٢٢٥
64. Chapter on Taking an Oath by Allah	٢٢٨
65. Chapter on Not Seeking Intercession of Allah with Creation	٢٢٩
66. Chapter on the Protection of the Prophet ﷺ Of Tawheed and Closing the Routes to Shirk	٢٣٠
Tenth: Conclusion (1 Chapter)	٢٣١

Explanation of Kitab Tawheed



67. Chapter on the Saying of Allah: "They did not recognise the true worth of Allah."		٢٣١
Test of the Rest of the Ninth Section and the Conclusion		٢٣٥



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad deeds. Whom Allah guides, none can misguide, and whoever He allows to go astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad is His servant and Messenger.

Allah says in the Quran:

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims” (Al-Imran 3:102). “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer” (An-Nisa 4:1). “O you who have believed, fear Allah and speak words of appropriate justice. He will [then] rectify for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment” (Al-Ahzab 33:70-71).

To proceed: The most significant knowledge of the Sharia is the knowledge of Tawheed (monotheism), which aims to recognise the existence of Allah, affirm His uniqueness in actions, and establish that He alone deserves worship with all His names and attributes. Those who uphold Tawheed will attain Allah’s pleasure and Paradise, while those who neglect it and associate partners with Allah will be among the inhabitants of Hellfire, and we seek refuge in Allah from that. Due to the importance of this noble knowledge, scholars of Islam have paid great attention to it since the early days of Islam. They authored numerous works on the subject, such as the book “Kitab at-Tawheed” by Ibn Khuzaymah and “Tajreed at-Tawheed al-Mufid” by Taqi ad-Din al-Maqrizi, among others.



One of the best books composed on this subject is “Kitab at-Tawheed” by Sheikh Muhammad ibn Abdul-Wahhab. This book, though small in size, is immensely beneficial. The author mainly relied on the Quran and Sunnah and the sayings of the companions and their followers on various issues of Tawheed. He provided many essential explanations and concluded each chapter by mentioning some points derived from the evidences of that chapter, serving as a brief explanation.

Many scholars have praised this book, memorised, explained, and taught it. Sheikh Muhammad ibn Qasim said, “Kitab at-Tawheed has no equal; it became unique in its meaning, a guide for the monotheists, and an argument against the atheists. It became well-known, and students began to memorise it.” Sheikh Ibn Uthaymeen said, “One of the best books on Tawheed is Kitab at-Tawheed by Sheikh Muhammad ibn Abdul-Wahhab, a comprehensive book that combines topics with evidences.”

Many scholars have written commentaries and annotations on this book, such as “Fath al-Majeed” by the author’s grandson, Abdul-Rahman ibn Hassan, “Tayseer al-Azeez al-Hameed” by his other grandson, Sulayman ibn Abdullah, “Al-Qawl al-Sadeed” by Sheikh Abdur-Rahman ibn Nasir as-Sa’di, and “Al-Qawl al-Mufeed” by Sheikh Muhammad ibn Salih al-Uthaymeen, among others. Sheikh Ibn Uthaymeen’s commentary is notable for its clarity and organisation, making it suitable for intermediate students of knowledge, although beginners might find it somewhat challenging.

Therefore, we decided to summarise it and present it in an academic format, highlighting the evidence provided by the author by underlining it, we have benefited this from the explanations of Sheikh Saleh al-Usaymi (May Allah Preserve him). We also focused on explaining essential terms and briefly summarising the issues derived from the evidence. We included the divisions mentioned by the commentator in tables for easy understanding. We divided the book into nine sections according to the topics it covers and added several tests to help students assess their understanding of the book’s chapters.

We ask Allah, the Ever-Living, the Sustainer, to make this work sincerely for His sake and beneficial for the reader, the writer, and the helper. Indeed, He is the Protector and Capable of that. May Allah’s peace and blessings be upon Prophet Muhammad, his family, companions, and those who follow them in righteousness until the Day of Judgment. Glory be to your Lord, the Lord of might, above what they describe. Peace be upon the messengers, and praise be to Allah, Lord of the worlds.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad deeds. Whomsoever Allah guides, none can misguide, and whomsoever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad ﷺ is His servant and Messenger, peace be upon him. To proceed:

Principles to Know Before Studying the Book:

1. The student of knowledge should memorise the text before studying it (Memorise, for every memoriser is a leader).
2. Understand the reason for citing each verse and why it is included in the chapter.
3. Know the relevance of each chapter to the Book of Tawheed and the reason for its inclusion, so the book remains cohesive.
4. Focus on one explanation, primarily "Al-Qawl Al-Mufeed" by Sheikh Ibn Uthaymeen. Once we finish it, we can move on to another explanation, and so on, to avoid confusion.

Why do we study this book?

1. Because the righteous scholars recommended it.
2. Because it is one of the best works written on this subject.
3. The author excelled in refuting the opponents' arguments and dispelling doubts with evidence.
4. Because Allah granted it acceptance on Earth.
5. Scholars advised memorising and understanding it.
6. It is well organised and structured.
7. Scholars have been dedicated to teaching it, and there are many commentaries on it.
8. The book is filled with evidences from the Quran and the Sunnah.
9. Its language is simple and easy to understand.
10. Scholars have testified to the author's deep knowledge and sound beliefs.
11. The book pays great attention to Tawheed al-Uloohiyyah (monotheism of worship), due to the great defects [in people's belief] whilst also mentioning Tawheed al-Ruboobiyyah (monotheism of lordship) and Tawheed al-Asmaa' wa'l-Sifaat (monotheism of names and attributes).
12. The author followed the way of the Salaf, not including his own words, similar to how Imam al-Bukhari did in his "Sahih".



Summary of the Chapters of the Kitab at-Tawheed (67 chapters)

Before starting to study any book, one should read the introduction and the table of contents to understand the book's content, the method of authorship, and to get a complete overview of the book. Accordingly, we can divide this book into ten sections.

First: The Introduction (5 Chapters)

1. (Author Did Not Write a Title for this Chapter, it is the Chapter on the Obligation of Tawheed)

This chapter is included to clarify that Tawheed is the foremost and most obligatory of all duties, as it is the call of the prophets, peace be upon them.

2. Chapter on the Virtue of Tawheed and What It Expiates of Sins

This chapter aims to encourage and explain that mentioning the virtue of something does not imply it is not obligatory. It also addresses those who discourage and devalue the study and teaching of Tawheed.

3. Chapter on Those Who Perfect Tawheed Will Enter Paradise Without Reckoning

This chapter is included to emphasise purifying Tawheed from shirk (associating partners with Allah), innovations, and sins, so it is appropriate to place this chapter after the obligation of Tawheed and its virtue.

4. Chapter on the Fear of Shirk

This chapter is included because those who wish to perfect Tawheed must fear shirk for themselves and others. It also addresses the possibility that someone might think they have perfected Tawheed when they have not. Every chapter after this one contributes to perfecting Tawheed; for example, the chapter on the fear of shirk is part of achieving Tawheed.

5. Chapter on Calling to the Testimony of La Ilaha Illa Allah

This chapter is included, and Allah knows best, for two reasons:

1. Those who seek to perfect Tawheed must call to it, as the Prophet ﷺ and his followers did.
2. To refute those who claim that the first thing to be called to is prayer.



Second: Explanation of Tawheed (9 Chapters)

6. Chapter on the Explanation of Tawheed and the Testimony of La Ilaha Illa Allah

After mentioning the obligation of Tawheed, its virtue, the need to perfect it, the fear of its opposite, and the call to it, it is appropriate to explain the true essence of Tawheed starting from this chapter until the end of the book.

7. Chapter on Wearing Rings and Threads and the Like for Removal or Repelling of Harm is a Form of Shirk

This chapter explains Tawheed by understanding its opposite.

8. Chapter on Ruqyah and Amulets

This chapter explains the shirk-related Ruqyah and amulets that contradict Tawheed.

9. Chapter on Seeking Blessings from Trees, Stones, and the Like

This chapter provides an explanation of the prohibited forms of seeking blessings that oppose Tawheed.

10. Chapter on Slaughtering for Other than Allah

This chapter aims to explain that sacrificing for others out of love and reverence contradicts Tawheed.

11. Chapter On Not Slaughtering for Allah in Places Where Sacrifices for than Allah Is Made

This chapter explains the practice of some ignorant people who imitate and participate with polytheists in their festivals and places of worship, which contradicts Tawheed.

12. Chapter on Vowing to Other Than Allah is from Shirk

This chapter explains the prohibited vows that contradict Tawheed.

13. Chapter on Seeking Refuge with Other than Allah is a Form of Shirk

This chapter aims to explain seeking refuge in others than Allah in matters that only Allah can control contradicts Tawheed.

14. Chapter on Calling Upon Other than Allah is a Form of Shirk (Istighatha)

This chapter explains the shirk-related practices of seeking help and calling upon others than Allah in matters that only Allah can control contradict Tawheed.



Third: The Invalidity of Worshipping Anything Other than Allah (4 Chapters)

15. Chapter on the Saying of Allah: "Do they associate with Him those who create nothing, and they are [themselves] created?"

This chapter is included to negate the worship of anyone other than Allah, whether it be a prophet, an idol, or anything else.

16. Chapter on the Saying of Allah the Exalted: "Until, when terror is removed from their hearts"

This chapter is included to negate worship from the honourable angels.

17. Chapter on Intercession

This chapter aims to nullify the belief of the disbelievers in their idols regarding intercession.

18. Chapter on the Saying of Allah the Exalted: "Verily! You (Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills."

This chapter is included to negate the granting of guidance (Tawfeeq) from anyone other than Allah.

Fourth: The Reason for the Disbelief of the Children of Adam (4 Chapters)

After explaining Tawheed and nullifying the worship of anything other than Allah, it is appropriate to mention the acts that lead to disbelief so that we can avoid them:

19. Chapter on the Excessive Exaggeration of the Righteous People as the Reason for Them Leaving Off Their Religion

The most dangerous reason for the children of Adam falling into disbelief, and the first instance of Shirk on Earth.

20. Chapter on the Severe Warning for Worshipping Allah at the Graves of the Righteous

One of the reasons for falling into Shirk is the presence of statues, images, and making graves into places of worship.

21. Chapter on Exaggeration in the Graves of the Righteous Persons Extends Them to Become Idols

Excessive veneration of the graves of the righteous is one of the causes of disbelief.

22. Protectiveness of the Prophet ﷺ of Tawheed and Closing of Every Way That Leads to Shirk

The Prophet ﷺ cut off the avenues towards Shirk in belief and action, and a chapter will follow regarding how he cut off words that can lead to Shirk.



**Fifth: Refuting the Argument that Polytheism Does
Not Occur in This Ummah or the Arabian Peninsula
(1 Chapter)**

23. Chapter on What is Said About Some People of This Ummah Will Worship Idols

Sixth: Satanic Actions (7 Chapters)

24. Chapter on Black Magic

This chapter is included because magic can only be practised through disbelief in Allah, and it is one of the greatest means of leading people to disbelief.

25. Chapter on Clarifying Some Types of Black Magic

This chapter is included to teach us that there are various types of magic, all of which must be avoided.

26. Chapter on Soothsayers and the Like

This chapter aims to identify them, explain the ruling on consulting them, and the different ways they are approached.

27. Chapter on Treatment of Black Magic (an-Nushrah)

This chapter is included to clarify the prohibited and the permissible ways of undoing magic.

28. Chapter on Omens

This chapter aims to negate the pessimism that was prevalent among the people of ignorance.

29. Chapter on Astrology

This chapter aims to refute the alleged knowledge of the influence of celestial bodies.

30. Chapter on Seeking Rain by the Stars

This chapter is included to refute reliance on polytheistic means.



Seventh: Actions of the Heart (9 Chapters)

31. Chapter on the Saying of Allah: “and among the people are those who take other than Allah as equals”.

This chapter is included to negate Tawheed from those who love a creature as much as or more than Allah.

32. Chapter on the Saying of Allah: “That is only Satan who frightens [you] of his supporters. So, fear them not, but fear me”.

This chapter is included to negate Tawheed from those who fear a creature as much as or more than Allah.

33. Chapter on the Saying of Allah: “And upon Allah put your trust, if you are indeed believers.”

This chapter is included to negate Tawheed from those who put their trust in other than Allah.

34. Chapter on the Saying of Allah: “did they feel secure against the plan of Allah”.

This chapter is included to encourage the believer to combine both fear and hope in their journey towards Allah.

35. Chapter on Having Patience in What Allah Has Decreed.

This chapter is included to explain the state of a believer during trials and tribulations.

36. Chapter on Showing Off.

This chapter is included to highlight the great danger of showing off for a believer, as it is the most feared for the righteous

37. Chapter on Seeking Worldly Gains with Actions of Worship is a Form of Shirk.

This chapter is included to explain that whoever seeks worldly gains with acts meant for the Hereafter falls into Shirk, clarified by being pleased or displeased for worldly reasons.

38. Chapter on Whoever Obeys Scholars and Rulers in Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited Has Taken Them as Lords Besides Allah (Shirk in Obedience).

This chapter is included to explain what nullifies Tawheed, such as judging by other than Allah’s law.

39. Chapter on the Saying of Allah: “They wish to refer legislation to Taghut”

This chapter is included to aid the believer in understanding the meaning of disbelief in false deities and the explanation of true and false faith.



Eighth: Tawheed of Names and Attributes (1 Chapter)

40. Chapter on Denying Any of Allah's Names and Attributes

This chapter is included to clarify that Tawheed is negated from those who deny any of Allah's names and attributes.

Ninth: The Prohibited Statements of Shirk (26 Chapters)

41. Chapter on the Saying of Allah: "they recognise the favour of Allah; then they deny it".

This chapter is included to explain the obligation of the believer towards the blessings of Allah.

42. Chapter on the Saying of Allah: "so do not attribute to Allah equals while you know".

This chapter is included to clarify the state of the believer regarding swearing by Allah alone and the difference between using "and" and "then".

43. Chapter on What is Said About One Not Being Satisfied with Taking an Oath by Allah.

This chapter is included to explain the greatness of Allah in the heart of the believer when swearing by Him.

44. Chapter on the Saying: "What Allah Wills and You Will".

This chapter is included to warn the believer against associating others with Allah in will.

45. Chapter on Insulting Time is Insulting Allah.

This chapter is included to warn the believer against cursing anything, as it would be indirectly cursing the One who commands and controls it.

46. Chapter on Naming Someone "Judge of Judges" and the Like.

This chapter is included to warn the believer against encroaching upon the domain of Allah's lordship.

47. Chapter on Respecting Allah's Names and Changing Names Due to That.

This chapter is included to explain the believer's state of proper etiquette with Allah, His names, attributes, religion, and prophets.

48. Chapter on Those Who Mock Anything Related to Allah, the Qur'an, or the Messenger

This chapter is included to explain the negation of Tawheed from those who mock, how to deal with them, and the obligation to guard the tongue.



49. Chapter on the Saying of Allah: "And if we let him taste mercy from us after an adversity which has touched him, he will surely say, "this is [due] to me..."

This chapter explains the duty of a believer before receiving blessings and after having them.

50. Chapter on the Saying of Allah: "But when he gives them a good [child], they ascribe partners to him..."

This chapter is included to explain the state of the believer when blessings come, and the prohibition of any name that implies servitude to anyone other than Allah.

51. Chapter on the Saying of Allah: "And to Allah belong the best names, so invoke him by them."

This chapter is included to warn the believer against deviation regarding the names and attributes of Allah.

52. Chapter on it being Prohibited to Say, "Peace Be Upon Allah"

This chapter is included to warn the believer against phrases that contradict proper etiquette with Allah.

53. Chapter on Saying: "O Allah, Forgive Me if You Will"

This chapter is included to warn the believer against including exceptions in their supplications, and to instil a sense of Allah's power.

54. Chapter on Not Saying: "My Slave and My Female Slave"

This chapter is included to remind the believer of the importance of using appropriate terms.

55. Chapter on Not Rejecting Anyone Who Asks by Allah (Prohibition or Dislike)

This chapter is included to explain the believer's state when asked by Allah, that they respond out of reverence for Allah.

56. Chapter on Asking Only for Paradise by Allah's Face

This chapter is included to clarify the believer's state of reverence for Allah and complete etiquette towards Him.

57. Chapter on What is Said About "If Only..."

This chapter is included to teach the believer the etiquette of using good speech and not objecting to the divine decree and predestination.

58. Chapter on the Prohibition of Cursing the Wind

This chapter is included to guide the believer towards beneficial speech when encountering unpleasant situations.

59. Chapter on the Saying of Allah: "And (they) thought wrongly of Allah, the thought of ignorance."

This chapter is included to warn the believer against harbouring evil thoughts about Allah, as was the custom of the people of ignorance.

60. Chapter on Denying Divine Decree

This chapter is included to explain the state of the believer's faith in divine decree and predestination.



61. Chapter on What is Said About Image-Makers.

This chapter is included to alert the believer to the danger of encroaching upon the domain of Allah's lordship.

62. Chapter on Taking Oaths Frequently.

This chapter is included to advise the believer to preserve oaths and revere Allah when dealing with people.

63. Chapter on the Covenant of Allah and His Prophet.

This chapter is included to instil in the believer the importance of revering the in times of ease and hardship. ﷻ covenant of Allah and the covenant of His Prophet

64. Chapter on Taking an Oath by Allah.

This chapter is included to warn the believer against encroaching upon the domain of Allah's lordship by closing the door of mercy to the servants.

65. Chapter on Not Seeking Intercession of Allah with Creation.

This chapter is included to warn the believer against elevating the status of the created above the Creator.

Of Tawheed and Closing the ﷻ 66. Chapter on the Protection of the Prophet Routes to Shirk.

This chapter is included to help the believer avoid any statements that could lead to Shirk.

Tenth: The Conclusion (1 Chapter)

67. Chapter on the Saying of Allah: "They did not recognise the true worth of Allah."

This chapter is included to explain to the believer that the polytheists who did not uphold Tawheed did not give Allah His due reverence; therefore, O believer, beware of their path.

First: Introduction (5 Chapters)

Why did he not write an introduction for this book?

1. It was omitted in some manuscripts, as other copies have: the basmala, al-hamdala and the salutation upon the Prophet ﷺ.

3. Following the example of Imam al-Bukhari, who did not write an introduction for his book, he wanted to attach people to the Quran and the Sunnah.

2. He sufficed with the title as it indicates the subject of the book, which is Tawheed.

4. The first five chapters of the book serve as an introduction.

Definition of Tawheed:

Islamically: to single out Allah in what is exclusively His, regarding His Lordship, His Divinity, and His Names and Attributes.

Linguistically: It is the verbal noun of "wahhada" meaning to make something one.

3. Tawheed al-Asmaa' wa'l-Sifaat (Names and Attributes): It is to single out Allah in what He has named and described Himself with in His Book or on the tongue of His Messenger ﷺ, by affirming what He has affirmed for Himself and negating what He has negated from Himself, without distorting, denying, or likening His attributes to those of His creation.

2. Tawheed al-Uloohiyyah (Divinity or Worship): It is to single out Allah in worship, or in the actions of the worshippers.

1. Tawheed al-Ruboobiyyah (Lordship): It is to single out Allah in creation, sovereignty, and administration, or to single out Allah in His actions.

Deeds are not accepted without Tawheed, and we were created to uphold Tawheed. Only those who uphold Tawheed will enter Paradise. It is the call of the prophets, a reason for increasing good deeds, and perfecting it prevents falling into shirk.



Worship Is Comprised of Two Factors:

2. The action itself: Worship is the comprehensive term for everything that Allah loves and is pleased with, whether words and actions, apparent or hidden (as stated by Ibn Taymiyyah).

1. The one who performs the action: Worship means humbling oneself before Allah by following His commands and avoiding His prohibitions, out of love and reverence.

(1) Chapter on the Obligation of Tawheed

The author did not place a title this chapter to attach people to the Quran and Sunnah. The evidences mentioned indicate the obligation of Tawheed, so we can name it "Chapter on the Obligation of Tawheed."

The First Evidence:

And the Saying of Allah the Exalted: "And I did not create the jinn and mankind except to worship Me." (51:56)

(لِيَعْبُدُونِ): To single me out in worship, or to humble themselves before Me in obedience by doing what is commanded and avoiding what is forbidden. (Every act of worship in the Quran means Tawheed, according to Ibn Abbas).

Meaning of the verse: I did not create the jinn and mankind for any purpose except to worship Me.

The Second Evidence:

And His Saying: "And We certainly sent into every nation a messenger, [saying], Worship Allah and avoid Taghut (false deities)." (16:36)

This verse is emphasised with three affirmations: [1] the implied oath, [2] the emphatic "lam," [3] and "qad" (indeed).

The verse indicates the consensus of the messengers on the call to Tawheed and that Allah sent them for this purpose.



The term "ummah" in the Quran has four meanings:

As in this verse.

1) a group

"Indeed, Abraham was a (Ummah) leader". (16:120)

2) a leader

"Indeed, we found our forefathers upon a religion." (43:22)

3) a religion

"But the one who was freed and remembered after a time"
(12:45)

4) a period
of time

(فَاجْتَنِبُوا الطَّاغُوتَ): This means: distance yourselves from it by being on one side while it is on the other side.

The most comprehensive definition given is by Ibn al-Qayyim, who said: "**Taghut is anything that exceeds its proper bounds of being followed, worshipped, or obeyed,**" referring to those who are pleased with it.

1. Those who are followed: such as soothsayers, magicians, and evil scholars.

2. Those who are worshipped: such as idols.

3. Those who are obeyed: such as rulers who deviate from obedience to Allah.

The verse indicates Tawheed as idols are among the false deities (taghut) worshipped besides Allah.

Tawheed is only complete with its two pillars: negation and affirmation. Pure negation is complete negation, and pure affirmation does not negate having partners. For example, "Zayd is standing" indicates the act of standing for Zayd but does not indicate that he is the only one standing, whereas "No one stood" is pure negation. However, "No one stood except Zayd" signifies Tawheed in standing for Zayd as it includes both affirmation and negation.

The wisdom behind sending messengers:

(4) Clarifying
the path
leading to
Allah.

(2) Mercy: "And We
have not sent you, [O
Muhammad], except
as a mercy to the
worlds." (21:107)

(1) Establishing the proof:
"Messengers as bringers of good
tidings and warners so that mankind
will have no argument against Allah
after the messengers." (4:165)



The Third Evidence:

And His Saying: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word." (17:23)



This is Tawheed because it includes both negation and affirmation.

Allah's decree is divided into two types:

2. Universal decree (Qadaa' Kawni):

- It pertains to both what Allah loves and what He does not love.
- It must inevitably occur, as in the verse: **"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned."** Corruption is not commanded by Allah nor does He love it.

1. Legislative decree (Qadaa' Shar'i):

- It only pertains to what Allah loves.
- It may or may not occur, as in the verse: **"And your Lord has decreed that you not worship except Him."** Here, "decreed" means "ordained" or "commanded."

How does Allah decree what He does not love?

Something that is loved for its consequences may be disliked for its essence, but it is loved due to the wisdom and benefit it contains; thus, it is loved from one aspect and disliked from another.

For example: Corruption on earth by the Children of Israel is inherently disliked by Allah because Allah does not love corruption or the corrupt. However, due to the wisdom it contains, it becomes loved by Allah from another angle. This includes drought, barrenness, illness, and poverty.

The loved (things) are divided into two types:

2. Loved for its consequences: Like medicine, which is loved for its healing properties.

1. Loved for its essence: Love for Allah.



Servitude is divided into three types:

3. The most specific: This is the servitude of the prophets, which is the most perfect form of worship, as Allah says: "Blessed is He who sent down the Criterion (Quran) upon his slave." None can match these prophets in their servitude.

2. Specific: This is the general servitude of obedience, as Allah says: "And the servants of the Most Merciful are those who walk upon the earth easily." This includes everyone who worships Allah according to His laws.

1. General: This is servitude to Allah's Lordship (servitude of compulsion) and applies to all creation, as Allah says: "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant." This includes the disbelievers.

The Fourth Evidence:

And His Words: "And your Lord has decreed that you not worship except Him." (17:23)

(شَيْئًا): Is an indefinite noun in the context of a prohibition, so it encompasses everything: not a prophet, nor an angel, nor a saint, nor even anything from the affairs of the world; do not make the world a partner with Allah.

The Fifth and Sixth Evidences:

5. And His Words: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him...'" (6:151-153)

6. Ibn Mas'ud (may Allah be pleased with him) said: "Whoever wants to look at the will of Muhammad ﷺ that bears his seal, let him read the words of Allah the Exalted: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him... to His Words: 'And this is My path, which is straight, so follow it; and do not follow [other] ways..." (6:151-153)

The path is attributed to:

1. **Allah**: because it leads to Him and He is the One who has established it for His servants; as in the verse, "**And this is My path, which is straight.**" (6:153)

2. **Its followers**: because they are the ones who follow it, and the saving path is one and does not multiply, while the rest are divergent; as in the verse: "**The path of those upon whom You have bestowed favour**" (1:7)



These verses include ten commandments:

The second verse (4 commandments):

6. Do not approach the orphan's (the one whose father dies before they reach maturity) property, except with good intentions.
7. Be just when you speak.
8. Give full measure and weight with fairness.
9. Fulfill the covenant of Allah.

The first verse

(5 commandments):

1. Tawheed (monotheism) of Allah.
2. Good treatment of parents.
3. Do not kill your children.
4. Do not approach immoralities.
5. Do not kill the innocent.

The third verse (one commandment):

10. "And this is My path, which is straight, so follow it."

Narrated in the hadith, the Prophet ﷺ drew a straight line and said: "This is the path of Allah." Then he drew lines to its right and left and said: "These are the other paths, and on each path, there is a devil calling to it." Then he recited the verse.

Some important benefits:

"We will provide for you and for them" This verse starts with the provision for the parents because they are poor. In Surah Al-Isra: **"We provide for them and for you"** it starts with the provision for the children before the parents because the parents are wealthy but fear poverty.

Reaching maturity, which entails accountability:

1. Completion of fifteen years of age.
 2. Or the growth of pubic hair.
 3. Or ejaculation.
- for women, the onset of menstruation.

The soul which Allah has made sacred (protected):

1. The Muslim.
2. The Dhimmi (non-Muslim living in an Islamic country).
3. The Mu'ahad (one with whom we have a treaty).
4. The Musta'man (one who is granted safety and security).

Except by lawful right as established by Sharia: This includes punishments decreed by a judge in a Muslim country for crimes such as murder, adultery by a married individual, or apostasy that causes communal disorder."

A will (wasiyyah): means a covenant, and a covenant is not considered a will unless it pertains to an important matter.



Why did Ibn Mas'ud (may Allah be pleased with him) say, "This verse is his ﷺ will," even though the Prophet ﷺ did not make a will?

2. Because it is the will of Allah: **"This has He instructed you"** and the Prophet ﷺ is the one who conveys it from Allah.

1. Because he considered these verses to encompass the **entirety of the religion**, and they are great and comprehensive verses.

The Seventh Evidence:

It is narrated from Mu'adh ibn Jabal (may Allah be pleased with him) that he said: I was riding behind the Prophet ﷺ on a donkey when he said to me, "O Mu'adh, do you know what the right of Allah upon His servants is, and what the right of the servants upon Allah is?" I said: Allah and His Messenger know best. He said, "The right of Allah upon His servants is that they worship Him and do not associate anything with Him, and the right of the servants upon Allah is that He does not punish those who do not associate anything with Him." I said: O Messenger of Allah, should I not give the people the glad tidings? He said, "Do not inform them lest they rely on it." [Bukhari & Muslim].

- **"Do you know"**: The question is for encouragement and to capture his full attention, which is an effective teaching method.
- **"The right of the servants upon Allah"**: The servants have not imposed anything on Allah; rather, Allah has obligated this upon Himself out of His grace.
- **"Give the glad tidings"**: Glad tidings refer to conveying news that brings joy, although it can also be used for news that causes harm.
- **"Do not inform them"**: Meaning, do not tell them.
- The hadith highlights the virtue of Tawheed, as it prevents Allah's punishment.
- It also indicates that Allah does not punish those who do not associate anything with Him and that sins can be forgiven through the realisation of Tawheed. The Prophet ﷺ forbade informing them so they do not rely solely on this good news without fulfilling its requirements. The realisation of Tawheed necessitates avoiding sins, as sins stem from desires, which is a type of shirk.

In it are important points:

These points are not from the Book of Tawheed; the author included them as an explanation for his book. He is the best one to explain it because he understands his intention best, so attention should be given to them.



1. The wisdom in the creation of jinn and humans (is Tawheed, not for them to merely enjoy food and pleasures).
2. Worship is Tawheed, because the dispute (between the Prophet ﷺ and the Quraysh) was about it. Any act of worship not based on Tawheed is invalid.
3. Whoever does not fulfil Tawheed has not worshipped Allah. This is the meaning of the verse: **"And you are not worshippers of that which I worship"** (109:3)
4. The wisdom in sending the messengers (to worship Allah alone and avoid worshipping false deities).
5. The message was universal for every nation (group).
6. The religion of the prophets is one (the foundation of the religion is one, but practical legislation differs according to the nations, places, and times).
7. An issue of great importance; that worshipping Allah does not happen except by rejecting false deities. This is the meaning of the verse: **"So whoever disbelieves in Taghut."** (2:256) (It is considered a great issue because many people are ignorant of it, and it is not permissible to label someone as a polytheist, disbeliever, or cursed for engaging in such acts, as there are reasons and preventions for such judgments.)
8. Taghut is general and includes everything worshipped besides Allah.
9. The significance of the three decisive verses in Surah Al-An'am according to the Salaf (pious predecessors), which contain ten points, the first of which is the prohibition of shirk.
10. The decisive verses in Surah Al-Isra, which contain eighteen issues, starting with Allah's saying: **"Do not make a god with Allah, lest you sit disgraced, abandoned."** (17:22). and ending with His saying: **"Do not make a god with Allah, lest you be thrown condemned and vanquished into Jahannam."** (17:39). Allah has highlighted the importance of these issues by saying: **"This is some of the wisdom that your Lord revealed to you"** (17:39).
11. The verse in Surah An-Nisa known as the verse of the ten rights, which begins with Allah's saying: **"Worship Allah and associate nothing with Him."** (4:36)
12. The reminder of the will of the Messenger of Allah ﷺ at the time of his death (although he did not make a specific will, he indicated that if we adhere to the Book of Allah, we will not go astray after him).



13. Knowing the right of Allah over us (that we worship Him and do not associate anything with Him).
14. Knowing the right of the servants upon Him if they fulfil His right (a right of grace).
15. That most of the Companions did not know this matter (because Mu'adh shared it upon his death to avoid the sin of withholding knowledge, after many of the Companions had already passed away, and the Prophet ﷺ feared they might rely solely on it; he did not intend to withhold it absolutely, as he would not have informed Mu'adh or anyone else).
16. The permissibility of withholding knowledge for the sake of a greater benefit (though this is not absolute).
17. The desirability of giving glad tidings to a Muslim that brings joy (this is one of the best benefits).
18. The fear of relying solely on the vastness of Allah's mercy (and likewise despair).
19. The response of the one asked about what he does not know: "Allah and His Messenger know best" (said during the life of the Prophet ﷺ and in matters of religion).
20. The permissibility of specifying some people with knowledge without others.
21. The humility of the Prophet ﷺ in riding a donkey with someone behind him.
22. The permissibility of riding double on an animal (given it does not overburden it).
23. The greatness of this matter.
24. The virtue of Mu'adh ibn Jabal.



2. Chapter on the Virtue of Tawheed and What It Expiates of Sins

The author included this chapter to generate interest, contrary to what Satan may instil in people's minds. The presence of virtue for something does not imply that it is not obligatory; rather, the virtue is one of its results and effects of Tawheed, like the congregational prayer.

The First Evidence:

And the Words of Allah the Exalted: **"It is those who believe and do not mix their belief with injustice (shirk) - those will have security, and they are rightly guided."** (6:82)

﴿يَلْبِسُوا﴾: They did not mix.

﴿يَظْلَمُ﴾: Injustice here means shirk.

﴿يَهْتَدُونَ﴾: In: 1. This world: to Allah's guidance through knowledge and action.
2. The Hereafter: to Paradise.

Among the virtues of Tawheed is the establishment of security in both this world and the Hereafter.

The Second Evidence:

It is narrated from Ubada ibn al-Samit that the Messenger of Allah ﷺ said: "Whoever testifies that there is no deity worthy of worship except Allah alone, with no partners, and that Muhammad is His servant and Messenger, and that Isa (Jesus) is the servant of Allah and His Messenger, and His word which He bestowed upon Mary, and a spirit from Him, and that Paradise is true, and Hellfire is true, Allah will admit him into Paradise regardless of his deeds." [Narrated by Bukhari and Muslim]

The Third Evidence:

In the hadith of Itban: "Indeed, Allah has forbidden the Fire for the one who says, 'There is no deity worthy of worship except Allah,' seeking thereby the face of Allah.' [Narrated by Bukhari and Muslim]

"شَهِدَ" (testifies): The testimony involves acknowledgment with the tongue, belief in the heart, and affirmation through actions.

"أَنْ لَا إِلَهَ إِلَّا اللَّهُ": No one deserves to be worshipped in any way except Allah.

"وَحْدَهُ" (alone): Emphasis on affirmation, "لَا شَرِيكَ لَهُ" (with no partners): Emphasis on negation in everything exclusive to Him.



- "وَأَنَّ مُحَمَّدًا" (and that Muhammad): bin Abdullah bin Abdul-Muttalib al-Qurashi al-Hashimi, the Seal of the Prophets.
- "عَبْدُهُ" (His servant): meaning [1] he is not a partner with Allah, [2] the most devoted of creation.
- "وَرَسُولُهُ" (and His Messenger): meaning he was sent with what was revealed to him, so he is not a liar against Allah. Fulfilling this testimony negates: [1] committing sins, [2] innovating in the religion what is not part of it.

Sins, in the general sense, can be considered shirk, and in the specific sense, they are divided into: [1] major shirk, [2] minor shirk, [3] major sin, [4] minor sin.

- "عِيسَى عَبْدُ اللَّهِ" (Isa, the servant of Allah): a refutation of the Christians, "وَرَسُولُهُ" (and His Messenger): a refutation of the Jews. We believe in his message but are not required to follow him if his Shariah contradicts ours. The Shariah of those before us has three cases:

1. If it contradicts our Shariah, we follow our Shariah.
2. If it agrees with our Shariah, we follow our Shariah.
3. If it is not mentioned in our Shariah, it is considered our Shariah.

- People are divided regarding Isa (Jesus) into two extremes and a middle path:

1. Extremists in rejection: like the Jews; they denied him, slandered him and his mother, rejected his prophethood, and sentenced him to death.
2. Extremists in affirmation: like the Christians; they said he is the son of God, part of the Trinity, and made him a deity.
3. The middle path: we testify that he is a servant of Allah and His Messenger, his mother is a truthful woman, and she was a virgin who guarded her chastity. His creation is like that of Adam; Allah created him from dust, then said to him, "Be," and he was.

- "كَلِمَتُهُ" (His word): because he was created by the word, and Isa is not the word of Allah, as speech is an attribute of Allah.

- "رُوحٌ مِنْهُ" (a spirit from Him): a creation from His creations and attributed to Allah for honor and dignity.

- "أَدْخَلَهُ اللَّهُ الْجَنَّةَ" (Allah will admit him into Paradise): Entering Paradise is of two types:

1. Complete entry without preceding punishment for those who perfected their deeds.
2. Incomplete entry preceded by punishment for those whose deeds were deficient.

- "قَالَ: (لَا إِلَهَ إِلَّا اللَّهُ)" (says: "There is no deity worthy of worship except Allah"): with the condition of sincerity, as indicated by "يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ" (seeking thereby the face of Allah).

- This hadith refutes two groups:

1. The Murji'ah: who suffice with saying "There is no deity except Allah" without action and sincerity.
2. The Khawarij: who claim that the perpetrator of major sins is a disbeliever destined to Hell forever.



What Allah has attributed to Himself:

Attributing descriptions that are not connected to a created entity, as in the verse **“which I created with My own hands”** (38:75). This is an example of attributing an attribute to the One described.

Attributing entities that exist independently, and what is connected to these entities is created, as in the verse: **“she-camel of Allah”** (91:13) This is attributing the created to its Creator. Therefore, every entity that exists independently and is separate from Allah is created.

General attribution: Allah the Exalted says: **“Indeed, My earth is spacious.”** (29:56)

Attribution of honour: Allah the Exalted says: **“and a spirit from Him.”** (4:171)

The Fourth and Fifth Evidences:

4. It is narrated from Abu Sa'id al-Khudri, that the Messenger of Allah ﷺ said: "Musa (peace be upon him) said: 'O Lord, teach me something that I may remember You and supplicate to You with.' Allah said: 'Say, O Musa, La ilaha illa Allah (There is no deity worthy of worship except Allah).' Musa said: 'All of Your servants say this.' Allah said: 'O Musa, if the seven heavens and all who inhabit them, except Me, and the seven earths were in one side of a scale, and La ilaha illa Allah were in the other side of the scale, La ilaha illa Allah would outweigh them.'" [Narrated by Ibn Hibban and Al-Hakim, who graded it as Sahih].

5. It is narrated from Anas, that he heard the Messenger of Allah ﷺ say: "Allah the Exalted said: 'O son of Adam, if you came to Me with sins nearly as great as the earth and then met Me without associating anything with Me, I would bring you forgiveness as great as it.'" [Narrated by At-Tirmidhi, who graded it as Hasan].

- "لَا إِلَهَ إِلَّا اللَّهُ" (There is no deity worthy of worship except Allah): This phrase is a remembrance that includes supplication, as the one who remembers Allah seeks His pleasure. It is the key to Paradise, but just as a key without teeth cannot open a lock, its conditions are the teeth.
- "بِقِسْرَائِهَا مَغْفِرَةٌ" (forgiveness as great as it): The virtue of Tawheed is so great that it can expiate major sins if one meets Allah without associating anything with Him. Forgiveness is the covering and pardoning of sins.



Important Points

1. The vastness of Allah's grace.
2. The great reward of Tawheed with Allah.
3. Its expiation of sins.
4. The explanation of the verse in Surah Al-An'am: "It is those who believe and do not mix their belief with injustice - those will have security, and they are rightly guided."
5. Reflecting on the five points in the hadith of Ubada.
6. When you combine it with the hadith of Itban and what follows, it clarifies the meaning of "La ilaha illa Allah" and reveals the mistake of those who are deluded (because it must be sought for the sake of Allah, and if so, it must lead one to righteous deeds).
7. The emphasis on the condition mentioned in the hadith of Itban (and mere saying is not enough).
8. The fact that the prophets needed to be reminded of the virtue of "La ilaha illa Allah" (so others need it even more).
9. The reminder that it outweighs all creation, despite the fact that many who say it will have light scales (the fault lies with the person, not the statement, due to a missing condition or a impediment).
10. The explicit statement that the earths are seven like the heavens (similarity in number).
11. The indication that the heavens have inhabitants (the inhabitants are the angels).
12. Affirmation of attributes, contrary to the Ash'arites (and those who negate [Al-Mu'attila]; it affirms the face of Allah).
13. When you understand the hadith of Anas, you know that the statement in the hadith of Itban: "For indeed Allah has forbidden the Fire for one who says 'La ilaha illa Allah' seeking thereby the face of Allah" means that abandoning shirk is not merely a verbal statement.
14. Reflecting on Isa and Muhammad being servants and messengers of Allah.
15. Understanding the exclusivity of Isa being the word of Allah (and that he was created without a father).
16. Understanding him being a spirit from Him (among the created spirits).
17. Understanding the virtue of belief in Paradise and Hell (and that it is a reason for entering Paradise).
18. Understanding the statement: "regardless of his deeds."
19. Understanding that the scale has two pans.
20. Understanding the mention of the face (as an attribute of Allah).



3. Chapter on Those Who Perfect Tawheed Will Enter Paradise Without Reckoning

The author included this chapter so that we may perfect the Tawheed that is obligatory upon us and to create a longing for it. Perfecting it involves purifying it from shirk, innovations, and sins, and it is achieved through knowledge, belief, and compliance. According to the author, perfecting Tawheed involves detailed reading of the chapter, and in summary, it includes: 1. Following the example of the Prophet Ibrahim (peace be upon him). 2. Emulating the leading saints (the Companions). 3. Remaining steadfast on Tawheed even if you are alone. 4. Reliance on Allah and abandoning practices such as seeking Ruqyah (incantations), cauterisation, and omens.

The First Evidence:

And the Words of Allah the Exalted: "Indeed, Abraham was a leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."

This verse praises our Prophet Ibrahim (peace be upon him), so it is obligatory upon us to love and follow him. We will also receive praise in proportion to our following of him because he perfected Tawheed through six matters mentioned in the verse:

1. (إِمَامًا): A leader to be followed in his deeds, actions, and struggles, with reliance on Allah.
2. (قَانِتًا): Always obedient, consistently so in every situation, he was steadfast and constant in his obedience.
3. (بِإِسْمِهِ): This indicates sincerity.
4. (حَنِيفًا): Inclining toward Allah and turning away from shirk, avoiding everything that opposes obedience.
5. (وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ): Disavowal of shirk and its people (with heart, tongue, and limbs).
6. (شَاكِرًا لِّأَنْعَامِهِ): Because blessings are a test and require gratitude.

Benefits:

1. Ibrahim's (peace be upon him) father, Azar, died a disbeliever, **"And when it was cleared to him that he was his enemy, he freed himself from him."** (9:129).
2. The parents of Noah (peace be upon him) were believers, **"O my Lord, forgive me and my parents"** (71:28).
3. Imam Ahmad said: Three things have no basis: battles, stories of the past, and Tafseer; because they are often mentioned without a chain of narration, so no one knows about previous nations except through revelation from Allah's words and the Sunnah of His Prophet ﷺ.



The Second Evidence:

And He said: **"And those who ascribe not anyone (in worship) as partners with their Lord." (23:59)**

(لَا يُشْرِكُونَ): Shirk in the general sense; perfecting Tawheed can only be achieved by avoiding shirk in its general sense. However, this does not mean that they will not commit sins, as every son of Adam is prone to error and is not infallible. But when they sin, they repent and do not persist in their sins.

The Third Evidence:

It is narrated from Husayn ibn Abdur-Rahman that he said: I was with Sa'id ibn Jubayr, and he said: "Which of you saw the star that fell last night?" I replied: "I did," then I said, "But I was not praying; I had been stung." He asked, "What did you do?" I replied, "I sought treatment by incantation (Ruqyah)." He asked, "What prompted you to do that?" I replied, "A hadith we were told by ash-Sha'bi." He asked, "What did he tell you?" I said, "He narrated from Buraidah ibn al-Husayb that he said: 'There is no Ruqyah except from the evil eye or a sting.'" Sa'id ibn Jubayr said, "He did well who acted according to what he heard; however, Ibn Abbas narrated to us from the Prophet ﷺ that he said: 'The nations were presented to me, and I saw a prophet with a small group, and a prophet with one or two men, and a prophet with no one with him. Then a great multitude was raised before me, and I thought they were my ummah, but I was told: This is Musa and his people. Then I looked and saw a great multitude, and I was told: This is your ummah, and among them are seventy thousand who will enter Paradise without reckoning or punishment." Then he ﷺ got up and went to his house, and the people began to discuss those who would enter Paradise without reckoning or punishment. Some said: "Perhaps they are those who accompanied the Messenger of Allah ﷺ," and some said: "Perhaps they are those who were born in Islam and did not associate anything with Allah," and they mentioned other things. Then the Messenger of Allah ﷺ came out and they informed him, so he said: "They are those who do not seek Ruqyah, do not practice cauterisation, do not believe in bad omens, and trust in their Lord." Then Ukasha ibn Mihsan stood up and said: "O Messenger of Allah, pray to Allah to make me one of them." He said: "You are one of them." Then another man stood up and said: "Pray to Allah to make me one of them." He said: "Ukasha has preceded you to it."

"الْفَضْل": Fell.

"ارْتَقَيْتُ": I sought Ruqyah.

"عَيْنٌ": Evil eye.



- "فَمَا حَمَلَكَ عَلَى ذَلِكَ؟": This indicates the permissibility of seeking evidence or proof, but with respect.
- "لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ": This means that no treatment or medicine is more effective for the evil eye and the sting of venomous creatures than the legitimate Ruqyah with its conditions, although Ruqyah is also valid for other ailments.
- "حُمَةٍ": Refers to the sting of any venomous creature, while "الحُمَّة" refers to a fever.
- "الرَّهْطُ": A group ranging from three to nine.
- "لَا يَسْتَرْفُونَ": They do not ask anyone to perform Ruqyah on them, due to:
 1. Their strong reliance on Allah.
 2. Their honour in not humbling themselves before anyone other than Allah.
 3. The avoidance of attaching their hearts to others besides Allah.
- The narration "لَا يَرْفُونَ" (do not perform Ruqyah on others) is incorrect as stated by Shaykh al-Islam because the Prophet ﷺ performed Ruqyah, and Jibreel and Aisha performed Ruqyah on him, and the Companions also performed Ruqyah.
- Types of people regarding seeking Ruqyah:
 1. Those who ask for Ruqyah to be performed on them, which misses out on perfection (excludes them from the seventy thousand).
 2. Those who do not prevent others from performing Ruqyah on them, which does not miss out on perfection because they neither seek nor ask for it.
 3. Those who prevent others from performing Ruqyah on them, which is contrary to the Sunnah because the Prophet ﷺ did not prevent Aisha from performing Ruqyah on him.
- "وَلَا يَكْتُمُونَ": They do not ask anyone to cauterise them.
- "وَلَا يَنْطَرُونَ": At-Tiyarah (omen) is to take bad omens from what is seen, heard, known, in a place or time, and its ruling is that it is minor shirk.
- Besides these three, nothing prevents entering Paradise without reckoning and punishment, as evidenced by texts encouraging seeking treatment and praising certain medicines like honey and black seed.

Types of Ummah:

Ummah al-Da'wah:

This includes both those who have responded to Allah and the Messenger ﷺ, and those who have not responded (the disbelievers).

Ummah al-Ijabah:

Those who responded to Allah the Exalted and the Messenger ﷺ.



Important Points:

1. Knowing the levels of people in Tawheed.
2. What does it mean to perfect it? (Purifying it from shirk, innovations, and sins).
3. Allah's praise of Ibrahim for not being among the polytheists.
4. Allah's praise of the leading saints for being free from shirk.
5. The abandonment of Ruqyah and cauterisation as part of perfecting Tawheed (seeking Ruqyah and cauterisation).
6. The common factor among these traits is reliance on Allah (as they abandoned them due to their strong reliance).
7. The depth of the Companions' knowledge by understanding that they did not achieve this except through sincere deeds.
8. Their eagerness for good (because they wanted to know how to achieve it).
9. The virtue of this ummah in quantity (number) and quality (deeds).
10. The virtue of the followers of Musa.
11. The presentation of the nations to the Prophet ﷺ ([1] as a consolation for him, [2] to demonstrate his virtue and honour).
12. Each nation will be gathered alone with its prophet.
13. The scarcity of those who responded to the prophets.
14. Those who had no followers will come alone.
15. The benefit of this knowledge is [1] not being deceived by large numbers (and perishing with them), [2] not underestimating small numbers (as they may be better than the large ones).
16. The permissibility of Ruqyah (legitimate) for the evil eye and stings (and other ailments).
17. The depth of the knowledge of the early generations; for saying: "He has done well who acted according to what he heard, but such and such," indicates that the first hadith does not contradict the second.
18. The early generations' avoidance of praising a person for what he does not possess.
19. His saying, "You are among them," is a sign of prophethood.
20. The virtue of Ukasha (for being among those who enter Paradise without reckoning or punishment).
21. The use of ambiguity ([1] either because the person was a hypocrite, [2] or to prevent opening the door for others who are not deserving).
22. The good character of the Prophet ﷺ.



4. Chapter on the Fear of Shirk

Why did the author bring this chapter after the chapter on perfecting Tawheed?

Because a person might think that they have perfected Tawheed while they have not, so they should not be deluded by themselves.

Because every chapter following the chapter on perfecting Tawheed is part of achieving true Tawheed. Fear of shirk is a component of perfecting Tawheed, as is calling others to it, and so on until the end of the book.

The First and Second Evidences:

1. The words of Allah the Exalted: **"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills."** (4:48).
2. And the words of the close friend (Ibrahim, peace be upon him): **"And keep me and my sons away from worshipping idols."** (14:35).

How do we fear shirk?

Disavowing Shirk and its people and keeping away from them so as not to become one of them.

Praying and seeking help from Allah the Exalted.

Studying shirk and understanding its causes and motivations, to avoid it.

By learning Tawheed, practising it, calling others to it, and being patient.

- Shirk is never forgiven by Allah if one dies upon it, because it is a violation of Allah's exclusive right, which is Tawheed. Whoever dies upon major shirk will reside eternally in Hellfire. If someone dies upon minor shirk, they will be punished according to their level of shirk and then enter Paradise. They will not remain in Hellfire eternally because they are considered among the believers.
- (وَأَجْنُبْنِي): Keep me on one side and keep the idol worshippers on another side, so that I remain far from them.



- **(أصنام):** An idol (صنم) is something made in the form of a human or another figure that is worshipped besides Allah. A pagan idol (وثن) is anything worshipped besides Allah in any form, so a pagan idol is more general than an idol.
- Ibrahim (peace be upon him) feared for himself, and he is the close friend of the Most Merciful and the leader of the monotheists. So, what about us? Do not feel safe from shirk, nor from hypocrisy, for only a hypocrite feels secure from hypocrisy.

Evidences Three to Five:

3. In the hadith: "The thing I fear most for you is minor shirk." He was asked about it, and he said: "Showing off (riyaa)."
4. From Ibn Mas'ud (may Allah be pleased with him), that the Messenger of Allah ﷺ said: "Whoever dies while associating anything with Allah will enter the Fire." (Narrated by Bukhari).
5. And in Sahih Muslim, from Jabir (may Allah be pleased with him), that the Messenger of Allah ﷺ said: "Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him while associating anything with Him will enter the Fire."

Riyaa (showing off): It is to worship Allah so that people see or hear about him and praise him for being a worshipper, without intending the worship to be for the people; otherwise, it would be major shirk. However, if one intends by his worship that people follow his example, this is not Riyaa; rather, it is part of calling others to Allah. The cures for Riyaa:

1. Studying Tawheed, as by learning Tawheed, one magnifies Allah and does not concern himself with anyone else's opinion in the matter of religion.
2. Praying (making Du'a).
3. Ensuring that deeds remain a secret between the servant and his Lord.
4. Not abandoning good deeds under the pretext of avoiding Riyaa.
5. Engaging frequently in righteous actions that remind one of the Hereafter, such as visiting graves with its proper conditions.

Why did the Prophet ﷺ fear Riyaa (showing off) for his ummah more than he feared the Antichrist (Dajjal)?

Because the trial of the Dajjal will occur at a specific time (the end of times), while Riyaa can happen at any time.

Because the trial of the Antichrist (Dajjal) is apparent, whereas the trial of Riyaa is hidden.



Types of Riyaa (showing off):

After completing the act of worship:

It only affects it if there is wrongdoing involved, such as boasting or harming others after giving charity.

Incidental: The essence of the worship is for Allah, but Riyaa occurs incidentally during it.

In the essence of worship: This means that the act of worship is performed solely for showing off; therefore, the worship is invalid.

If one continues with it, there are details:

If one resists it: this does not harm them because they have struggled against it, and their worship remains valid.

If the beginning of the act of worship is separate from its end, such as with zakat: only the part affected by Riyaa is invalid.

If the beginning of the act of worship is connected to its end, such as with prayer: the entire act of worship is invalid.

- "نِدًّا": A Nidd is something similar, equal, or a counterpart.
- "دَخَلَ النَّارَ": This is the punishment for taking rivals alongside Allah.
- "شَيْئًا": This encompasses any form of shirk, even if someone associates the most noble of creation with Allah, they will enter the Fire.
- "وَمَنْ لَّقِيَہُ يُشْرِكْ بِہِ شَيْئًا دَخَلَ النَّارَ": If the shirk is minor, it does not necessarily result in eternal residence in the Fire; but if it is major, it does.
- Shirk is a very serious matter, not something trivial. However, Allah makes sincerity easy for the servant by keeping Allah always in front of them, intending their deeds for Allah's sake alone, not for the praise or blame of people; for people cannot benefit them at all.
- It is also important that a person should not be pleased simply because people accept his words because they are his words, but rather because people accept them as truth, not merely because they are his words. Similarly, the opposite holds true. Sincerity is very difficult, but if a person is genuinely and honestly oriented towards Allah on the straight path, then Allah will help and facilitate sincerity for him.



Du'a (supplication) is divided into two types:

Du'a of request (supplication for needs):

It is divided into two types:

In matters that a created being is capable of:

This type of supplication is permissible with four conditions: the one being called upon must be **alive, present, capable**, and must be a **means**.

Du'a of worship: For example, if someone prays, performs Hajj, or fasts for other than Allah, they are committing major disbelief

In matters that only Allah has power over:

Directing such supplications to anyone other than Allah is major shirk; for example, asking for a child or requesting rain from someone other than Allah.

The difference between major Shirk (Akbar) and minor Shirk (Asghar):

Minor Shirk (Shirk Asghar):

- Does not take one out of the fold of Islam.
- Nullifies only the specific deed it accompanies.
- The person who commits it will not reside eternally in Hellfire.
- Evidenced explicitly as minor shirk in religious texts.
- Involves believing that something which Allah has not made a cause is a cause.
- Anything leads to major shirk is considered minor shirk.
- Anything referred to as shirk or kufr in the Shariah without being defined with "Al" (the definite article) is generally considered minor shirk.

Major Shirk (Shirk Akbar):

- Takes one out of the fold of Islam.
- Nullifies all deeds.
- The person who commits it will reside eternally in Hellfire.
- Evidenced explicitly as major shirk in religious texts.
- Involves believing that someone other than Allah has hidden control over the universe and holds the power to bring benefits or prevent harms.



Important Points

1. Fear of shirk.
2. Riyaa (showing off) is a form of shirk.
3. Riyaa is considered minor shirk (Slight Riyaa).
4. It is the most feared thing for the righteous (because it can enter the heart without awareness due to its subtlety and the soul's inclination towards it, as many souls love to be praised for their worship).
5. The nearness of Paradise and Hellfire.
6. The combination of their nearness in one hadith.
7. Whoever meets Allah associating anything with Him will enter the Fire, even if they are among the most devout people (if it is major shirk, they will never enter Paradise; if minor, they will be punished according to their sins and then enter Paradise).
8. The great issue: the request of Ibrahim for himself and his descendants to be protected from idol worship.
9. Considering the condition of the majority, as in his statement: **"My Lord, indeed they have led astray many among the people."**
10. It explains "La ilaha illallah" as mentioned by Bukhari.
11. The virtue of those who are free from shirk (they will enter Paradise).



5. Chapter on Calling to the Testimony of La Ilaha Illa Allah

Why did the author include this chapter?

1. After discussing the individual's Tawheed, the author mentioned calling others to it because faith is not complete unless one invites others to Tawheed. Therefore, Tawheed must be accompanied by the call to it; otherwise, it is incomplete.
2. To refute those who claim that the first thing to be addressed is prayer, not Tawheed.

First Evidence:

The words of Allah the Exalted: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me.'" (12:108).

- ﴿سَبِيلِي﴾: "My way" refers to what the Prophet ﷺ brought of the Shariah, including worship and calling to Allah.
- ﴿إِلَى اللَّهِ﴾: Those who call can be divided into: [1] those who call to Allah, and [2] those who call to something other than Him.
- ﴿عَلَىٰ بَصِيرَةٍ﴾: This includes: [1] Islamic knowledge, [2] understanding the state of the person being invited, [3] wisdom.

Conditions for Calling to Allah:

1. Sincerity.
2. Islamic knowledge.
3. Wisdom.
4. Understanding the state of the person being invited.
5. Patience.

Second Evidence:

From Ibn Abbas (may Allah be pleased with him): When the Messenger of Allah ﷺ sent Mu'adh to Yemen, he said to him, "You are going to a people of the Book, so let the first thing you call them to be the testimony that there is no god but Allah — and in another narration: to single out Allah in worship. If they obey you in that, then inform them that Allah has enjoined upon them five prayers every day and night. If they obey you in that, then inform them that Allah has enjoined upon them charity to be taken from their rich and given to their poor. If they obey you in that, then beware of taking the best of their wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allah." (Bukhari and Sahih Muslim).



Benefits In the hadith:

1. The legitimacy of sending callers to Allah and educating them.
2. The Prophet ﷺ sent a single person, which indicates the acceptance of the report of one person, even in matters of belief.
3. No specific number of days was set for the invitation; the caller may stay with them as long as needed.
4. The method of inviting opponents, with the easiest approach being to call them to Tawheed, rather than engaging in debates.
5. It is not sufficient to simply invite them to Islam; rather, they should be informed of their obligations in it so that they are convinced and committed, but following the order mentioned in the hadith of sending Mu'adh (may Allah be pleased with him).

Third Evidence:

In the narration of Sahl ibn Sa'd (may Allah be pleased with him), the Messenger of Allah ﷺ said on the day of Khaybar, "Tomorrow I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him; Allah will grant victory through his hands." That night, the people spent it discussing among themselves who would be given the flag. In the morning, they went to the Messenger of Allah ﷺ, each hoping to be given the flag. He asked, "Where is Ali ibn Abi Talib?" They said, "He has sore eyes." So, they sent for him, and he was brought. The Prophet ﷺ spat in his eyes and prayed for him, and he was healed as if he had no pain. The Prophet ﷺ then gave him the flag and said, "Proceed calmly until you reach their courtyard, then invite them to Islam and inform them of what Allah requires of them in it. By Allah, if Allah guides even one man through you, it is better for you than red camels (the most precious of wealth)."

- This hadith affirms the attribute of love for Allah; Allah loves and is loved, but His love is not like human love.
- Having a specific merit does not necessarily imply having the highest merit overall; for example, the Prophet ﷺ referred to Abu Ubaidah (may Allah be pleased with him) as "the trustworthy one of this Ummah," which does not mean he was the best of the companions, and the same applies to Mu'adh (may Allah be pleased with him).
- "Humr al-Ni'am": refers to red camels, which are highly prized and desirable among the Arabs.



Supernatural phenomena are four types, which are things that occur contrary to what people are accustomed to, such as flying in the air or walking on water:

2. Al-Karamah (Divine Favour):

This occurs for the righteous servants of Allah who combine faith and piety. An example of karamah is what happened with the Companions of the Cave (Ashab al-Kahf).

1. Al-Ayah (Sign): This occurs for the prophets and is not referred to as a miracle, because this is the term used in the Qur'an. The term "miracle" may imply something that some people cannot perform and could occur to others besides prophets. No one can claim a sign after the death of the Prophet ﷺ.

4. Al-Fadhihah (Disgrace): Anyone who lies about Allah is disgraced in this world before the Hereafter. An example of disgrace is what happened with Musaylimah the liar; he spat in the eye of a sick person, and the person went blind.

3. Al-Mu'jizah or Al-Fitnah (Miracle or Trial): This occurs for the allies of Satan and can be identified by the state of the person—having neither faith nor piety. An example of this is what happens with the Dajjal (Antichrist).

Important Points

1. Calling to Allah is the path of those who follow the Messenger of Allah ﷺ (the path of the prophets and their followers).
2. Emphasising sincerity, as many people, when calling to the truth, might actually be calling to themselves.
3. Knowing that insight is obligatory (calling is a duty, so knowledge of it becomes obligatory).
4. A sign of the beauty of Tawheed is that it involves exalting Allah from any imperfection.
5. One of the uglinesses of shirk (polytheism) is that it involves reviling Allah (and the monotheist exalts Allah above deficiencies).
6. A very important point is that the Muslim must keep away from the polytheists so that they do not become one of them, even if they do not commit shirk (because being among them makes one appear to be one of them outwardly).
7. Knowing that Tawheed is the first obligation.
8. It must be prioritised before everything else, even prayer.
9. The statement "to single out Allah in worship" means the same as the testimony of La ilaha illa Allah.



10. A person may be among the People of the Book and not know it or know it but not act upon it.
11. The importance of gradual teaching.
12. Starting with the most important, then the next (Tawheed first, then prayer, then Zakat).
13. The allocation of Zakat (the eight categories).
14. The role of scholars in clarifying doubts for the learner (through teaching and removing ignorance).
15. Prohibition of taking the best of people's wealth [for Zakat].
16. Avoiding the supplication of the oppressed.
17. Information that the supplication of the oppressed is not veiled (combining encouragement and warning).
18. Among the evidences of Tawheed are the hardships, hunger, and plague endured by the chief of the messengers and the leading saints (taken from the story of Khaybar).
19. His statement: "I will give the banner" is a sign of prophethood.
20. His spitting in Ali's (RA) eyes is also a sign of prophethood.
21. The virtue of Ali (may Allah be pleased with him) (one of the merits of the Commander of the Faithful).
22. The merit of the Companions in their eagerness that night and their preoccupation with the glad tidings of victory.
23. Belief in predestination, as it happened to those who did not strive for it and was denied to those who sought it.
24. Proper etiquette in his statement: "Proceed calmly" (advising patience and avoiding haste).
25. Inviting to Islam before fighting.
26. It is prescribed for those who were called before and fought.
27. Inviting with wisdom, as he said: "Inform them of what Allah requires of them" (because one may practice Islam or not, and thus, it is necessary to monitor them so they do not revert to disbelief).
28. Knowing Allah's right in Islam.
29. The reward for one who guides even one person to Islam (better than everything desirable in this world).
30. Swearing upon giving a fatwa (it is not recommended unless there is a benefit and a reason).



Second: Explanation of Tawheed (9 Chapters)

Chapter on the Explanation of Tawheed and the Testimony of La ilaha illa Allah

When the discussion on Tawhid preceded, it is as if the soul yearned for a clarification of what this Tawhid is, for which these chapters were written (its obligation, its virtue, its realisation, the fear of its opposite, and the call to it). The response is in this chapter, which is the explanation of Tawhid up to the end of the book.

First Evidence:

Allah Almighty says: “Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest”.

(يدعون) - Those whom they call upon are themselves seeking a means of access to their Lord, striving to be closer to Him; so how can you call upon them when they are in need and in a state of poverty themselves? (This is Shirk in supplication).

Second Evidence:

Allah Almighty says: “And [mention] when Abraham said to his father and his people, 'Indeed, I am disassociated from that which you worship. Except for He who created me.'” (43:26-27)

- **﴿إِلَّا الَّذِي فَطَرَنِي﴾**: Combines both negation and affirmation, and does not say (except Allah) for two benefits:
 - To clarify the reason for singling out Allah alone for worship; just as He alone is the Creator, He must be worshipped alone.
 - To highlight the invalidity of idol worship, as idols did not create you for you to worship them.
- Tawhid (monotheism) is not achieved by worshipping Allah alongside others; rather, worship must be exclusively for Allah. In some Muslim countries, people pray, give zakat, fast, and perform Hajj, yet they still prostrate to graves.



The Third and Fourth Evidences:

[3] His saying: "They have taken their scholars and monks as lords besides Allah..."

[4] His saying: "And of the people is he who takes other than Allah as equals to Him. They love them as they [should] love Allah....".

﴿أَخْبَارُهُمْ﴾: Their scholars; a scholar is sometimes referred to as "بحر" (sea) due to the vastness of his knowledge. ﴿وَرُحَبَائِهِمْ﴾: Their worshippers.
﴿أَرْيَابًا﴾: They obeyed the scholars in disobedience to Allah, and they worshipped the monks (which is shirk in obedience).
﴿يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾: They love the idols with a love that is equal to the love of Allah Almighty.

Types of Love

Natural Love:

(Permissible) Provided that it does not take precedence over love for Allah, such as love for a child or spouse.

Love for the sake of Allah:

(Obligatory) "The strongest bond of faith is love for the sake of Allah..."

Love alongside Allah: (Major Shirk)

It contradicts the love for Allah, as it involves loving others in a way that is equal to or greater than the love for Allah.

Love for the sake of Allah is further divided into: Love for righteous actions, righteous people, specific times and places.

The Fifth Evidence:

In the authentic narration from the Prophet ﷺ, he said: "Whoever says: **La ilaha illa Allah and disbelieves in what is worshipped besides Allah, his wealth and blood are protected, and his account is with Allah.**"

The explanation of this topic follows in the subsequent chapters.

﴿وَكَفَرَ بِمَا يُعْبَدُ﴾: It is necessary to disbelieve in the worship of anything worshipped besides Allah and to reject all forms of disbelief. Therefore, anyone who professes the testimony of faith yet believes that today's Christians and Jews are on a true religion is not considered a Muslim. Similarly, those who view religions as mere ideas to choose from are not Muslims.



Important Points

This section explains the greatest and most important issues, which are the interpretation of monotheism and the testimony, clarified with clear points (it must include both negation and affirmation).

1. Verse from Al-Isra: It clarifies the refutation of the polytheists who call upon the righteous, indicating that this is the major form of shirk (polytheism in supplication).

2. Verse from Al-Bara'ah: It explains that the People of the Book took their rabbis and monks as lords besides Allah, and it clarifies that they were only commanded to worship one God. The interpretation, which has no ambiguity, is the obedience to scholars and worshippers in disobedience, not calling upon them (shirk of obedience).

3. The Saying of Prophet Ibrahim (Abraham) to the Disbelievers: "Indeed, I am disassociated from that which you worship. Except for He who created me." He excluded his Lord from those worshipped and stated that this disavowal and allegiance solely to Allah is the interpretation of the testimony of La Ilaha Illa Allah, he said: "And he made it a word remaining among his descendants that they might return [to it]."

4. Verse from Al-Baqarah Regarding Disbelievers: "And they are never to emerge from the Fire." The verse states that the disbelievers love their idols as they love Allah, indicating that they love Allah greatly, but this does not make them Muslims. How about those who love idols more than Allah? And how about those who only love idols and do not love Allah at all? (This is Shirk of love, with four types being:

- [1] Loving Allah more than anything else, which is monotheism.
- [2] Loving others equally to Allah, which is shirk.
- [3] Loving others more than Allah, which is worse.
- [4] Loving others with no love for Allah at all, which is the worst).

5. The Prophet's (ﷺ) saying: "Whoever says, La Ilaha Illa Allah,' and disbelieves in what is worshipped besides Allah, his property and blood are protected, and his reckoning is with Allah." This clearly shows that saying the testimony alone does not protect one's blood and property; it must be accompanied by disbelieving in everything worshipped besides Allah. If one doubts or hesitates, their blood and property are not protected.

This highlights the magnitude and importance of this issue, the clarity of the explanation, and the decisive evidence against the opponent!



7. Chapter on Wearing Rings and Threads and the Like for Removal or Repelling of Harm is a Form of Shirk

"From shirk": Meaning a part of shirk, which can be major or minor, hence the general usage.

"To remove affliction" after it has occurred, "or to prevent it" before it occurs.

Is wearing a ring, thread, and similar items considered minor shirk or major shirk?

Minor shirk:

If one believes that it is a cause, even though Allah the Exalted has not made it a cause, neither in a tangible sense nor in a religious sense.

Major Shirk:

If one believes that it has an effect by itself and that it has the power to bring benefits and ward off harm.

People are divided into three categories regarding belief in causes:

Major Shirk: To believe that it has an effect by itself and that it has the power to bring benefits and ward off harm.

Minor Shirk: To believe and consider something that Allah has not made a cause as a cause, such as hanging a bull's head to ward off the evil eye, which is not a cause.

Correct: To believe and consider what Allah has made a cause as a cause, and causes can either be tangible (like medicine) or religious (like Ruqyah).

People are divided into two extremes and a middle ground regarding taking causes (Asbaab):

Moderate:
Affirms the tangible and religious causes only, excluding others.

Exaggerate:
Affirms what is not a cause, like the Sufis.

Deny:
Rejects the wisdom of Allah, like the Jabriyya and Ash'aris.



The ruling on the one who hangs a thread, and similar items has different conditions:

If he is ignorant of its ruling:

He should be taught.

To believe that it is a cause, while Allah the Exalted has not made it a cause:

This is minor Shirk.

To believe that it has an effect by itself and that it has the power to bring benefits and ward off harm.

This is major Shirk.

If he has no belief in it but wears it for adornment, like some young people—may Allah guide us and them—all who see this hanging may think it is permissible, thus opening the door to evil for people, and it involves imitation of women and polytheists.

This is a major sin among the major sins.

The First Evidence:

The saying of Allah the Exalted:

“Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm?” (۲۹:38)

- These idols do not benefit their owners by bringing any benefit or repelling any harm, so they are not causes for that. Anything that is not a legal or predestined cause is analogised to this; taking it as a cause is considered associating others with Allah, the Exalted.
- (قُلْ حَسْبِيَ اللَّهُ): This implies entrusting sufficiency to Allah without relying on made up causes.

The Second Evidence:

From Imran ibn Husayn, that the Prophet ﷺ saw a man with a brass ring on his hand, and he said, "What is this?" He replied, "It is for weakness." The Prophet ﷺ said, "Remove it, for it will only increase your weakness. If you die while it is on you, you will never succeed." Narrated by Ahmad with an acceptable chain.



"A brass ring": A ring made of brass or similar materials, even if it were iron or threads.

"What is this?": To verify before rejecting, because one might consider something incorrect without it actually being so.

"For (Wahn) weakness": A disease that affects the bones, like rheumatism; the man intended that the ring would protect him from this illness.

"It will only increase your weakness": Meaning a weakness in both body and belief, as the recompense matches the action.

The Third Evidence:

Narrated by 'Uqbah ibn 'Amir in a marfu' narration: "Whoever wears a talisman, may Allah not protect him, and whoever wears a shell (Wada'a), may Allah not leave him in peace." In another narration: "Whoever wears a talisman has committed shirk."

"Whoever wears a talisman": He hangs it and his heart is attached to it, which is why it says "wears" and not just "hangs."

"May Allah protect him": This could either be a supplication against him or a simple statement of fact.

"Whoever wears a Wada'a": Objects taken from the sea, like shells.

"May Allah not leave him in peace": May Allah not leave him in comfort or tranquillity, as he is treated with the opposite of his intent.

"Has committed Shirk": Major Shirk if he believes it has an effect by itself without Allah's command; otherwise, it is minor Shirk.

The Fourth Evidence:

From Ibn Abi Hatim, narrated from Hudhayfah, that he saw a man with a thread on his hand for fever, so he cut it off and recited the verse: "And most of them believe not in Allah except that they associate others with Him." (Yusuf 12:106).

"For fever": Meaning it was for the fever, to cool him down or to heal from it.

"So he cut it off": Changing the evil with his hand, showing the strength of the Salaf in changing the evil.

Ruling on hanging: All types of hanging are prohibited: rings, threads, shells, talismans, wolf eyes, hooves, old shoes, blue beads, palms, eyes, bull heads, lion statues, types of trees, rags, and others.



Important Points:

1. The severity in wearing rings, threads, and similar items for such purposes.
2. The fact that if the Companion had died while wearing it, he would not have succeeded; this supports the statement of the Companions that minor shirk is greater than major sins (because shirk is not forgiven, even if minor, unlike major sins).
3. He was not excused due to ignorance (he was not excused after it was made clear to him by the Prophet ﷺ). **Ignorance is of two types:**
 - [1] Ignorance that is not excused, which arises from negligence and disregard when there is reason to learn; he is not excused in this, whether in disbelief or sins.
 - [2] Ignorance that is excused, which arises from the opposite, meaning there was no negligence, no disregard, and no reason to learn, as it never crossed his mind that this thing was forbidden; he is excused in this. If he is associated with Islam, it does not harm him, but if associated with disbelief, he is a disbeliever in this world, though his affair in the Hereafter is with Allah).
4. It does not benefit in the immediate, rather it harms, as stated: "It will only increase your weakness."
5. Denunciation with severity towards those who do such things.
6. The explicit statement that whoever attaches to something is left to it.
7. The explicit statement that whoever wears a talisman has committed shirk.
8. That hanging a thread for fever is included in this.
9. Hudhayfah's recitation of the verse is evidence that the Companions used verses about major shirk as evidence for minor shirk, as Ibn Abbas mentioned regarding the verse in Al-Baqarah (about love).
10. That hanging shells to ward off the evil eye is part of this (from the shirk talismans).
11. The supplication against those who wear a talisman that Allah does not complete for him, and for those who hang shells, that Allah does not leave them in peace (we do not address the doer explicitly by saying to a person we see wearing a talisman: "May Allah not complete for you," because addressing the doer explicitly may cause him to turn away, but we say: "Leave the talismans or shells," and recite the hadith to him).



8. Chapter on Ruqyah and Amulets

Why did the author write the title "Chapter: On Ruqyah" instead of saying "From Shirk: Amulets" as in the previous chapter?

1. Because Ruqyah (incantations) can be divided into two categories: lawful (Shar'i) and unlawful (non-Shar'i).
2. Whereas amulets (Tamā'im) are all considered Shirk, except when they are from the Quran; in such cases, they are prohibited (Haram), not classified as Shirk.

The First Evidence:

In Sahih al-Bukhari, from Abu Bashir al-Ansari, that he was with the Prophet ﷺ on one of his journeys. The Prophet sent a messenger saying: "No necklace of a string — or any necklace — should remain on the neck of a camel except that it is cut off."□

"He sent the messenger": to check on their conditions in accordance with what the Shariah dictates.

"Necklace": They believed that it would ward off the evil eye from the camel, and this is a false belief.

The Second and Third Evidences:

[2] On the authority of Ibn Mas'ud (RA) he said: I heard the Messenger of Allah ﷺ say: "Indeed, incantations (Ruqyah), amulets (Tamā'im), and love charms (Tiwala) are Shirk." Narrated by Ahmad and Abu Dawood.

[3] On the authority of Abdullah ibn Ukaym, from the Prophet ﷺ: "Whoever attaches himself to something will be left to it." Narrated by Ahmad and Tirmidhi.□

"Indeed Ruqyah": Refers to the customary incantations known to them, which are associated with Shirk when not aligned with what is prescribed in the Sharia.

"Whoever attaches himself to something will be left to it": It does not say "whoever hangs," because it involves both hanging it and attaching the heart to it. Whoever attaches himself to Allah, Allah will suffice him, but whoever attaches himself to anything other than Allah will be forsaken.

A person should not attach their heart to the means, but rather to Allah. For example, an employee whose heart is entirely attached to their salary while being heedless of the Provider, Allah, has fallen into a form of Shirk. However, if one believes that the salary is merely a means and that the true Provider is Allah, this does not contradict reliance on Him.



Conditions of Legitimate Ruqyah:

One must believe that it is a legitimate cause and that it only benefits by the permission of Allah.

It must be with words that are understandable, audible, and known, in the Arabic language.

It should be from the Qur'an or the Sunnah, or involve supplication using the names and attributes of Allah.

If any of these conditions are not met, the Ruqyah becomes illegitimate. There is no Ruqyah in a language other than Arabic, except in the case of supplication, where it is permissible to supplicate in a non-Arabic language, provided that the beautiful names of Allah are not altered, as they are established (the names are recited as they are in all languages).

Amulets (Tamā'im): These are items hung on children to protect them from the evil eye. However, if what is hung is from the Qur'an, some of the early generations permitted it, while others did not permit it and considered it prohibited, among them was Ibn Mas'ud (may Allah be pleased with him).

Ruqyah: This refers to incantations, and evidence specifically permits those free of shirk. The Messenger of Allah ﷺ allowed Ruqyah for the evil eye and venomous stings.

At-Tiwalah: This is something made to create love between a woman and her husband, and between a man and his wife, by claiming it brings about affection.

From the Tiwalah is the wedding ring:

Prohibited:

This is its minimum ruling because it is among the customs of Christians, who believe in placing it with the belief in the Trinity, and there is further concern if it is made of gold for men.

Minor shirk:

If one believes it is a cause for maintaining the marital relationship.

Major Shirk:

If one believes that it has an effect by itself and that it has the power to bring benefits and ward off harm.



The Fourth Evidence:

Imam Ahmad narrated from Ruwayfi' who said: The Messenger of Allah ﷺ said to me, "O Ruwayfi', it may be that life will be prolonged for you, so inform the people that whoever ties his beard, or wears a string around his neck, or cleans himself with the dung of animals or bones, then Muhammad ﷺ is free from him."

"Whoever ties his beard": Either out of arrogance or believing it to be a means to ward off the evil eye.

"Wears a string around his neck": The string refers to a cord made from animal sinews taken from a sheep, used to ward off the evil eye.

"Or cleans himself with the dung of animals": Removing the residue from the private parts with animal dung.

"Or bones": Bones are food for the Jinn, and dung is fodder for the animals of the jinn.

The Fifth and Sixth Evidences:

[5] From Sa'id ibn Jubayr who said: "Whoever cuts off an amulet from a person, it is like freeing a slave." Narrated by Waki'.

[6] And from Ibrahim: "They used to dislike all amulets, whether from the Qur'an or other than the Qur'an."

"It is like freeing a slave": Because he has liberated the person from the bondage of Satan, which involves shirk, and this is higher than freeing someone from human enslavement. However, it should be cut in the best manner possible.

Why do we rule the amulets made from the Qur'an as prohibited?

Because it involves disrespecting the Qur'an, as it might be taken into the bathroom or exposed to impurity.

It could open the door to evil, as some may think that all amulets are permissible, even those not from the Qur'an.

Because they fall under the saying of the Prophet ﷺ: "Indeed, incantations, amulets, and at-Tiwalah are Shirk."

The dislike of some of the early generations for them, and dislike among the early generations implies prohibition.



Important Points:

1. Explanation of incantations (Ruqyah) and amulets (Tamā'im).
2. Explanation of at-Tiwalah.
3. These are all shirk without exception.
4. That Ruqyah with truthful speech for the evil eye and venomous stings is not part of this (and it also includes other cases like magic).
5. If the amulet is from the Qur'an, scholars have differed: is it part of this or not? (The more cautious view is that of Ibn Mas'ud (may Allah be pleased with him), because the default is non-legislation).
6. Hanging strings on animals against the evil eye is included in this (as Shirk).
7. The severe warning against those who attach a string.
8. The great reward for one who cuts an amulet from a person.
9. The statement of Ibrahim does not contradict the previous disagreement, as his intent refers to the companions of Abdullah ibn Mas'ud (may Allah be pleased with him) (and not to the Companions in general or the Followers (Tabieen) overall.)



[9] Chapter on Seeking Blessing from Trees, Stones, and the Like

Tabarruk: It is the act of seeking blessings, and it includes:

Prohibited Seeking of Blessings:

The criterion for this is anything that is not established through Sharia or tangible means, such as rubbing against the Prophet's ﷺ chamber.

Legitimate Tabarruk:

Through tangible means:

Such as seeking blessings by studying the books of Ahl as-Sunnah, like the works of Shaykh al-Islam.

Through legal means:

Such as praying in the Sacred Mosque (Masjid al-Haram) and reciting the Qur'an.

The First Evidence:

The saying of Allah the Exalted: "Have you considered al-Lāt and al-'Uzzā, and Manāt, the third—the other one?" (53:19-20)

The Second Evidence:

Narrated by Abu Waqid al-Laythi: We went out with the Messenger of Allah ﷺ to Hunayn, and we had recently left disbelief. The polytheists had a lote tree that they would stay at and hang their weapons on, called Dhat Anwat. We passed by a lote tree and said, "O Messenger of Allah, make for us a Dhat Anwat just like they have a Dhat Anwat." The Messenger of Allah ﷺ said, "Allah is Greatest! By the One in whose Hand is my soul, you have said just as the Children of Israel said to Moses: *'Make for us a god just as they have gods.'" (7:138) Then he said, "You will follow the ways of those who came before you." Narrated by Al-Tirmidhi and he authenticated it.

"Have you considered al-Lāt and al-'Uzzā ": Tell me about the matter of these idols that you venerate and what is their status compared to these great signs like the ascension (Mi'raj). They believe these idols can benefit or harm them, which is why they come to them; they pray to them, offer sacrifices, and seek closeness to them.

"Al-Lāt": [1] It is read with a stressed "t": A righteous man who used to prepare food and water for pilgrims.

[2] It is read with a light "t": They derived a name for this idol from the names of Allah and called it Al-Lāt.



"Al-'Uzzā": Derived from the name of Allah, Al-'Aziz (The Mighty).

"Manāt": [1] Derived from the name of Allah, Al-Mannān (The Benefactor).

[2] Alternatively, it is derived from "Minā," due to the abundance of bloodshed (sacrificial blood) at that location, and from this the place "Minā" was named.

"Recently left disbelief": New to Islam, mentioned as an excuse for their request and question.

"Hang": They would hang their weapons on it seeking its blessings.

"Dhat Anwat": Named because weapons were hung on it in hopes of receiving blessings.

"Make for us a Dhat Anwat just as they have a Dhat Anwat": They understood that worship is prescribed and must have permission, so they sought the Prophet's ﷺ permission; thus, he sternly rebuked them, and they did not fall into this shirk.

"You will follow": You will act as they did and say as they said; this serves as both a prediction and a warning.

Important Points:

1. Explanation of the verse from Surah An-Najm (53:19-20).
2. Understanding the nature of the request they made (to annoy the disbelievers, not to worship them).
3. They did not actually perform the act.
4. They intended to draw closer to Allah through this, thinking that He loves it.
5. If they were unaware of this, then others are more likely to be ignorant (so we should not be deceived by the actions of people).
6. They have good deeds and the promise of forgiveness that others do not have (so only speak of them positively; criticising them is an attack on Allah, His religion, His Messenger ﷺ, and them).
7. The Prophet ﷺ did not excuse them; instead, he rebuked them by saying: "Allah is Greatest! Indeed, these are the ways... You will follow the ways of those who came before you." Thus, he emphasised the matter with these three statements.
8. The major issue—and the intended point—is that he stated their request was like the request of the Children of Israel when they said to Moses: "Make for us a god just as they have gods" (7:138). This includes a prohibition against imitating the polytheists in their words.
9. Denying this is part of the meaning of "La Ilaha Illa Allah," despite its subtlety and being overlooked by them (the testimony negates every deity except Allah, and similarly, blessings cannot come from anyone other than Allah).
10. He swore when issuing the ruling, and he only swears for a benefit (or to ward off harm).



11. That Shirk includes both major and minor forms because they did not apostatise due to this.
12. Their statement, "We are new to Islam" indicates that others are less likely to be ignorant of this (so they were excused due to their ignorance as new converts).
13. Saying "Allahu Akbar" when astonished, contrary to those who dislike it.
14. Blocking the means (Sadd al-Dharā'ī): these are pathways leading to something, and there are two types:
 - [1] Means to praiseworthy matters, which should not be blocked but rather opened and pursued.
 - [2] Means to blameworthy matters, which should be blocked, as the author intends.
15. The prohibition of imitating the people of ignorance (this does not only apply to the pre-Islamic era but includes anyone who is ignorant of the truth and acts like the ignorant).
16. Anger in teaching.
17. The general rule from his statement: "These are the ways" (this serves as a warning).
18. This is a sign of prophethood because it occurred as he foretold.
19. Everything Allah condemned the Jews and Christians for in the Qur'an also applies to us.
20. It is established with them that worship is based on command, and this serves as a reminder of the questions of the grave: as for "Who is your Lord?" it is clear; as for "Who is your Prophet?" it relates to his information of the unseen; and as for "What is your religion?" it is reflected in their request, "Make for us a god..." and so on.
21. The way of the People of the Book is condemned, just like the way of the polytheists.
22. The one transitioning from falsehood that their heart was accustomed to is not secure from retaining traces of that habit, as indicated by their statement: "We are new to Islam" (therefore, it is wise to exile the adulterer after their flogging away from the place of crime to prevent them from returning to Zina. A person should avoid places of disbelief, shirk, and immorality. The method of Ahl as-Sunnah is to take from the righteous scholars, and one who returns to the Sunnah after being in misguidance should not be learned from until the scholars testify to the purity of their belief and the removal of their previous misguidance).



10. Chapter on Slaughtering for Other than Allahﷻ

Why did he say: (Chapter of What Has Been Reported) and not say: (It is from Major Shirk to Sacrifice for Other than Allah)?

1. He intended to train the student to derive the ruling from the evidence, which is a form of practical education.
2. Or because sacrificing for other than Allah is divided into two categories: permissible and major shirk.

The First and Second Evidences:

[1] And the statement of Allah the Exalted: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." [6:162-163].

[2] And His statement: "So pray to your Lord and sacrifice [to Him alone]."

"Say:" tell these polytheists, declaring to them your commitment to pure monotheism.

"My prayer": My physical acts of worship, the most virtuous of which is prayer, whether obligatory or voluntary.

"My rites of sacrifice": My sacrifice, my financial acts of worship, the best of which is sacrificing for Allah.

"My living and my dying": My entire existence and my death are managed and controlled by Allah.

"And I am the first [among you] of the Muslims:" [1] Relatively first, meaning: I am the first Muslim of this nation.

[2] Absolutely first, implying: the greatest and most complete in submission among all nations.

"Sacrifice [to Him alone]": Make your sacrifice for Allah, just as your prayer is for Him, and sacrifice is a form of worship.

Types of Sacrifice:

Sacrifice for Other Than Allah Out of Love and Reverence (Major Shirk):
Examples include sacrificing for the occupants of graves or Jinn.

Permissible Sacrifice: Examples include sacrificing lamb for meat, honouring a guest, or for trade.

Sacrifice for Allah the Exalted: Examples include the sacrificial animals for Hajj, Eid sacrifices, and 'Aqiqah. Directing it to other than Allah is major shirk.



The Third Evidence:

From Ali ibn Abi Talib (may Allah be pleased with him) who said: The Messenger of Allah ﷺ told me four statements: "May Allah curse whoever sacrifices for other than Allah, may Allah curse whoever curses his parents, may Allah curse whoever shelters an innovator, may Allah curse whoever alters the landmarks of the land." Narrated by Muslim.

"May Allah curse": The curse from Allah means being expelled and distanced from the mercy of Allah. It could mean that the Prophet ﷺ is informing that Allah has cursed whoever sacrifices for other than Allah, or that he is supplicating O Allah, curse whoever sacrifices for other than Allah.

The Fourth Evidence:

From Tariq ibn Shihab, that the Messenger of Allah ﷺ said: "A man entered Paradise because of a fly, and a man entered Hell because of a fly." They asked, "How is that, O Messenger of Allah?" He said: "Two men passed by a people who had an idol, and none could pass it without offering something to it. They said to one of them, 'Offer something.' He said, 'I have nothing to offer.' They said, 'Offer even a fly.' So he offered a fly, and they let him go, and he entered Hell. Then they said to the other, 'Offer something.' He said, 'I will never offer anything to anyone other than Allah, Exalted is He,' so they struck his neck, and he entered Paradise." Narrated by Ahmad.

"(في ذباب) Because of a fly": Here, "fee" indicates causation, meaning due to a fly. □

Important Points:

1. Interpretation of His statement: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah."
2. Interpretation of His statement: "So pray to your Lord and sacrifice [to Him alone]."
3. Beginning with the curse of those who sacrifice for other than Allah (because it is shirk, and the right of Allah is the greatest of rights).
4. The curse of whoever curses his parents, including if you curse a man's parents and he curses your parents in return (because the cause is akin to the direct act, or he curses his parents directly).
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. (And whoever supports them is more severe and greater than those who protect them, and the innovations could be:

[1] In religion, such as the innovations introduced by the Jahmiyyah, the Mu'tazilah, the Rafidah, and others.

[2] In the affairs of the nation, such as crimes and the like, where one shelters thieves and highway robbers).

6. The curse of whoever changes the landmarks of the land, which are the boundaries that distinguish your right from that of your neighbour's land, altering them by increasing or decreasing.

7. The difference between cursing a specific individual and cursing the people of sins in general (the first is prohibited, while the second is permissible; you are not allowed to curse a specific person, and the default is the prohibition of general cursing).

8. This significant story, which is the story of the fly (if presumed authentic).

9. The fact that he entered Hell because of that fly, which he did not intend, but did to avoid their evil (because compulsion was not a valid excuse in previous nations).

10. Recognising the gravity of shirk in the hearts of the believers; how he endured being killed and did not comply with their request, despite the fact that they only demanded an outward act!? (If complying with their request and lack of patience would harm Islam, then he must be patient, and patience may become obligatory).

11. That the one who entered Hell was a Muslim; because if he were a disbeliever, it would not have been said, "He entered Hell because of a fly" (his offering was the cause of his entry into Hell).

12. It serves as evidence for the authentic hadith: "Paradise is closer to one of you than the strap of his sandal, and so is Hell" (the aim of this is encouragement and warning).

13. Understanding that the act of the heart is the greatest intent, even among the idol worshippers (the remedy for the heart is the Book and the Sunnah, so do not occupy your heart with the worldly matters).

Should a person, when compelled to disbelief, endure even if killed, or comply outwardly and interpret?

1. To comply outwardly and inwardly, which is not permissible because it constitutes apostasy.

2. To comply outwardly but not inwardly, intending only to escape compulsion; this is permissible.

3. To neither comply outwardly nor inwardly and be killed, which is permissible and an act of patience, especially if complying with compulsion would result in harm to the general public in the religion; otherwise, one may comply outwardly but not inwardly.



11. Chapter On Not Slaughtering for Allah in Places Where Sacrifices for than Allah Is Made

This transition by the author is one of the best approaches; after mentioning sacrificing for other than Allah, he moved to the prohibition of sacrificing for Allah in a place where sacrifices are made for other than Allah, such as someone wanting to offer a sacrifice to Allah in a place where sacrifices are made for idols. The wisdom behind this includes the following:

1. It leads to resembling the disbelievers.
2. It leads to being deceived by this action, making one think that the act of the polytheists is permissible.
3. The polytheists will be strengthened in their actions, which is prohibited, **and angering them is required.**

The First Evidence:

And the statement of Allah the Exalted: "Do not stand within it - ever" [9:108]

The reason the author included this verse:

Since Masjid al-Dirar was established for sin, harm, disbelief, ambush, and division among the believers, Allah forbade His Messenger ﷺ from standing in it, even though his prayer there would be for Allah. This indicates that any place where Allah is disobeyed should not be used, even after its removal. Just as prayer is worship, so is sacrificing.

Similar is the prohibition against praying at sunrise and sunset because these are times when the disbelievers prostrate to the sun; this relates to time, while the hadith pertains to the place.

The Second Evidence:

From Thabit ibn al-Dahhak (may Allah be pleased with him) who said: A man vowed to sacrifice camels at Buwanah, so he asked the Prophet ﷺ, who said: "Was there an idol from the idols of the pre-Islamic period that was worshipped there?" They said: No. He said: "Was there a festival from their festivals held there?" They said: No. So the Messenger of Allah ﷺ said: "Fulfil your vow, for there is no fulfilment of a vow in disobedience to Allah, nor in what the son of Adam does not possess." Narrated by Abu Dawood, and its chain of narration meets the conditions of Bukhari and Muslim.

Explanation of Kitab Tawheed



Vow (Nadhr): Linguistically, it means a commitment and obligation; legally, it is obligating oneself to something that is not obligatory.

A vow made for other than Allah (major shirk):

It is like swearing by other than Allah in wording only; it does not become binding (meaning neither fulfilment nor expiation is required, and repentance to Allah is necessary).

A vow made for Allah:

General vow: It includes every Muslim, “**They fulfil [their] vows**” [76:7] Because a Muslim vows to obey commands and avoid prohibitions.

Specific vow: For example, to vow something specific.

Before verbalising it: It’s prohibited [to make a vow], as the Prophet ﷺ forbade it; if it were good, the Prophet ﷺ would have vowed.

After verbalising it: It requires fulfilment or expiation like an oath.

If it involves obedience: It must be fulfilled, and if broken, expiation is required (for example, vowing to perform a voluntary prayer).

If it involves disobedience: It is forbidden to fulfil it, and one must break it and expiate (for example, vowing to commit a prohibited act like backbiting).

If it involves something permissible: One is given the choice between fulfilling it—which is preferable—or breaking it with expiation (for example, vowing to wear a specific garment).

If it involves obstinacy and anger: Its ruling is like a permissible vow, intended in the sense of an oath (such as vowing to leave).

If it involves something disliked: It is disliked to fulfil it, and it is recommended to break it and expiate (for example, vowing to turn fidget and move in prayer).

Unrestricted vow: When the vow is unspecified, expiation is required (such as saying: “I have made a vow for Allah” and remaining silent).

- If the vow is made for Allah the Exalted, it becomes binding: one must either fulfil it or break it, in which case expiation is required.
- If it is made for other than Allah the Exalted, it does not become binding: there is neither fulfilment nor expiation, and repentance is required (major shirk).



Important Points:

1. Interpretation of His statement “Do not stand within it – ever” [9:108]
2. That disobedience may affect the land, as well as obedience (since this land was a place of shirk, it is forbidden for a person to perform acts resembling shirk in it, due to resembling the polytheists).
3. Referring a problematic issue to a clear one to remove the ambiguity.
4. The need for the mufti to inquire for details if necessary (or to provide a detailed answer).
5. That specifying a location for a vow is permissible if free from prohibitions (but if it is feared that the common people may believe there is a special virtue in this place, it would be forbidden).
6. Prohibition if there was an idol from the idols of pre-Islamic times there, even after its removal.
7. Prohibition if there was a festival of theirs held there, even after its removal.
8. It is not permissible to fulfil what was vowed in that place because it is a vow of disobedience.
9. Warning against resembling the polytheists in their festivals, even without intent (Ibn Taymiyyah stated that resemblance does not require intention, but it is more sinful with intention).
10. There is no vow in disobedience (meaning the vow becomes binding, but it should not be fulfilled).
11. No vow for the son of Adam in what he does not possess (meaning no fulfilment; what one does not own falls into two categories:
 - [1] Legally: Such as saying, "I vow to Allah to free so-and-so's slave," which is invalid because he does not own it.
 - [2] Physically: Such as saying, "I vow to Allah to fly with my hands," which is invalid because he does not have the ability).

Expiation of a vow made to Allah is like the expiation of an oath:

- One has the choice between freeing a Muslim slave, feeding ten needy people, or clothing them.
- If unable, one should fast for three consecutive days.



[12] Chapter: Vowing to Other Than Allah is from Shirk

The First and Second Evidences:

[1] And the statement of Allah the Exalted: "They fulfil [their] vows" [76:7].

[2] And His statement: "Whatever you spend of good or make of vows, indeed, Allah knows of it." [2:270].

The relevance of these two verses to the chapter is that making vows is one of the means by which the righteous enter Paradise, and it is an act of worship, which necessitates that directing it to other than Allah is shirk. Similarly, linking something to the knowledge of Allah and its accountability also implies that it is an act of worship.

The Third Evidence:

In the authentic narration from Aisha (may Allah be pleased with her), the Messenger of Allah ﷺ said: "Whoever vows to obey Allah, let him obey Him; and whoever vows to disobey Allah, let him not disobey Him."

The difference between vows of obedience, disobedience, and those made to other than Allah:

Vow to other than Allah: Like swearing by other than Allah, it does not become binding, and repentance is required. This is major shirk.

Vow of disobedience to Allah: Like swearing by Allah, it becomes binding (requiring either fulfilment or expiation), but it is forbidden to fulfil it.

Vow of obedience to Allah: Like swearing by Allah, it becomes binding (requiring either fulfilment or expiation), and it must be fulfilled.

Important Points:

1. The obligation of fulfilling a vow (only a vow of obedience if it is for Allah).
2. If it is established that it is an act of worship for Allah, then directing it to other than Him is shirk.
3. A vow of disobedience should not be fulfilled (and expiation of an oath is required).

Note: The rulings of vows and oaths are closely related, which is why the jurists combine them in the chapter of Oaths and Vows.



[13] Chapter on Seeking Refuge with Other than Allah is a Form of Shirk (In matters that only Allah has power over)

The First Evidence:

And the statement of Allah the Exalted: "And there were men from mankind who sought refuge in men from the jinn, so they only increased them in burden." [72:61].

"They seek refuge": Seeking refuge is from what one fears, while seeking aid (liyaadh) is in what one hopes for.

"And that it increased them in burden": The terror and fear in the hearts, and the burden upon the bodies. Seeking refuge in other than Allah does not benefit the one seeking refuge; rather, it increases him in burden, and it is major shirk, thus he is punished with the opposite of what he intended.

The Second Evidence:

From Khawlah bint Hakim (may Allah be pleased with her), who said: I heard the Messenger of Allah ﷺ say: "Whoever dwells in a place and says: (I seek refuge in the complete words of Allah from the evil of what He has created), nothing will harm him until he departs from that place." Narrated by Muslim.

"Dwelling": This includes both permanent and temporary dwelling, such as on a ship, for example.

"I seek refuge": I seek shelter and protection, **"in the complete words of Allah,"** which encompass both His universal and legislative words.

"The complete": [1] Truthfulness in the statements. [2] Justice in the rulings.

"From the evil of what He has created": Evil is not attributed to Him; because He created evil for a wisdom. Categories of creatures:

[1] Purely good; like Paradise, the messengers, and angels.

[2] Purely evil; like the Hellfire and Iblis in their essence, but considering the wisdom behind their creation, they are good.

[3] Contain both good and evil, like humans, jinn, and animals.

"Nothing will harm him": A statement that cannot be false because it is the word of the most trustworthy. But if it appears not to be true, it is due to the presence of an impediment, not due to a shortcoming in the cause or failure of the statement, such as reciting Al-Fatihah for healing the sick, where it is recited by some, and the sick is not cured.



Important Points:

1. Interpretation of the verse of Surah Jinn "And there were men from mankind who sought refuge in men from the jinn, so they only increased them in burden." [72:6].
2. That it is a form of shirk (major shirk, i.e. seeking refuge in other than Allah in matters that only Allah can handle).
3. Using the hadith as evidence for this; because scholars use it as evidence that the words of Allah are not created, since seeking refuge in the created is shirk (major shirk in such matters, and if they were created, the Prophet ﷺ would not have instructed us to seeking refuge in them).
4. The virtue of this supplication despite its brevity (nothing will harm you as long as you remain in this place).
5. That the occurrence of some worldly benefit, whether repelling harm or bringing benefit, does not indicate that it is not shirk (benefiting from it does not negate shirk).

Other benefits:

In the hadith, the Sharia does not abolish something from the pre-Islamic practices unless it mentions what is better; for instance, in the pre-Islamic period, they used to seek refuge with the Jinn, and the Sharia replaced it with these words. This is the correct approach that a caller to Islam should adopt: if he closes the door of evil for people, he must open the door of good for them, and this has many examples in the Quran and Sunnah.



[14] 14. Chapter on Calling Upon Other than Allah is a Form of Shirk
(Istighatha)

The First to Fifth Evidences:

[1] And the statement of Allah the Exalted: "And invoke not besides Allah that which neither benefits you nor harms you, for if you did so, then indeed you would be of the wrongdoers. And if Allah should touch you with adversity, there is no remover of it except Him." [10:106-107].

[2] And His statement: "So seek sustenance from Allah and worship Him" [29:17].

[3] And His statement: "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection..." [46:5-6]. Two verses

[4] And His statement: "Is He [not best] who responds to the desperate one when he calls upon Him and removes evil..." [27:62]

[5] And it is narrated by Al-Tabarani with his chain of narration that during the time of the Prophet ﷺ, there was a hypocrite who used to harm the believers. Some of them said, "Come with us to seek help from the Messenger of Allah ﷺ against this hypocrite." So the Prophet ﷺ said: "It is not me who is sought for help; rather, it is Allah who is sought for help."

"Invoke not": A supplication of worship and request in matters that only Allah can handle.

"So, seek sustenance from Allah": Prioritising what should be deferred to emphasise exclusivity; meaning seek sustenance from Allah alone, not from others, for they worship these idols, which do not possess any sustenance for them.

"And worship Him": This indicates that true worship includes seeking sustenance and its means.

"And be grateful": Because blessings are a test and require gratitude expressed through the heart, tongue, and limbs.

"Responds": One should not ask anyone to remove their harm or alleviate their suffering if they are incapable.

"The hypocrite": A hypocrite is one who outwardly displays Islam but inwardly conceals disbelief. and causing harm is part of his nature.

Categories of Sustenance (Rizq):

Specific to the believers: This includes faith, piety, and righteous deeds.

General: Applies to every creature and is either lawful (halal) or unlawful (haram).



Important Points:

1. Joining supplication (Du'a) with seeking help (Istighaathah) is a case of joining the general with the specific.
2. Interpretation of His statement: "And invoke not besides Allah that which neither benefits you nor harms you" [10:106].
3. That this is major shirk.
4. Even the most righteous person, if he does it to please others, becomes one of the wrongdoers (the prohibition is directed to someone for whom it is impossible considering their state; so, it applies even more to those for whom it is possible).
5. Interpretation of the following verse: "And if Allah should touch you with adversity, there is no remover of it except Him..." [6:17], so if no one can remove harm except Allah, then worship and seeking help must be directed to Him alone.
6. Doing so does not benefit in this world, despite being disbelief (so he loses both this world and the Hereafter).
7. Interpretation of the third verse: "So seek sustenance from Allah and worship Him..." [29:17].
8. Seeking sustenance should only be from Allah, just as Paradise is sought only from Him.
9. Interpretation of the fourth verse: "And who is more astray than he who invokes besides Allah..." [46:5].
10. There is none more astray than one who calls upon others besides Allah (because the question here implies a negation).
11. The invoked is unaware of the supplication of the supplicant and does not know about it.
12. Such supplication causes the invoked to hate the supplicant and to be an enemy to him.
13. Calling such supplication worship of the invoked.
14. The disbelief of the invoked in that worship (his rejection and denial).
15. The reason why this makes him the most misguided of people:
 1. Because he calls upon someone besides Allah who does not respond.
 2. The invoked are unaware of their supplication.
 3. The invoked disbelieves in their worship.
16. Interpretation of the fifth verse: "Is He [not best] who responds to the desperate one when he calls upon Him" [27:62]
17. The remarkable matter, which is the admission by idol worshippers that none answers the distressed except Allah, and for this reason, they call upon Him alone during hardships, sincerely dedicating their religion to Him.
18. The Prophet Muhammad's ﷺ safeguarding of the domain of Tawheed and his showing proper etiquette with Allah (teaching the Ummah to turn to Allah alone in hardships and to seek help only from Him).



Third: Invalidity of Worshiping Other than Allah

After explaining Tawheed, he brings four chapters as proofs indicating the falsehood of worshipping anything besides Allah:

- The falsehood of worshipping idols and anything besides Allah, and the worship of the Prophet ﷺ.
- The falsehood of worshipping angels, who are the closest beings to Allah, except for the chosen ones among the children of Adam.
- The falsehood of intercession being attributed to anyone other than Allah, as intercession is a right that belongs to Allah alone.
- The falsehood of guidance of success being attributed to anyone other than Allah, as no one possesses it except Allah.

15. Chapter on the Saying of Allah: "Do they associate with Him those who create nothing, and they are [themselves] created?"

Allah has clarified the incapability of these idols, and that they are unfit to be worshipped from four aspects:

- [1] They do not create, and whoever does not create does not deserve to be worshipped.
- [2] They are created from nothing, thus they are dependent on others from the beginning and continuously.
- [3] They cannot help those who call upon them. [4] They cannot even help themselves.

The Second Proof:

His saying: "And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [35:13].

Allah invalidated the worship of anything besides Him for the following reasons:

- [1] They do not possess any dominion.
- [2] They do not hear.
- [3] Even if we assume they could hear, they will not respond because they are incapable of doing so.
- [4] On the Day of Judgment, Allah will bring forth all that were worshipped, and they will disassociate from what was ascribed to them in shirk.



The Third to Sixth Proofs:

[3] His saying: " And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed " [35:13].

[4] In Sahih al-Bukhari, it is narrated from Anas that the Prophet ﷺ was wounded on the day of Uhud, and his incisor tooth was broken. He said: "How can a people who injured their Prophet succeed?" Then the verse was revealed: "Not for you, [O Muhammad], is the decision" [3:128].

[5] In Sahih al-Bukhari, it is narrated from Ibn Umar that he heard the Messenger of Allah ﷺ say, while raising his head from the bowing position in the last rak'ah of Fajr prayer: "O Allah, curse so-and-so and so-and-so," after saying: "Allah hears those who praise Him, our Lord, and to You is all praise." Then Allah revealed: "Not for you, [O Muhammad], is the decision" [3:128]. In another narration, he was cursing Safwan ibn Umayya, Suhayl ibn Amr, and al-Harith ibn Hisham, and the verse was revealed: "Not for you, [O Muhammad], is the decision" [3:128].

[6] In Sahih al-Bukhari, it is narrated from Abu Hurayrah that the Messenger of Allah ﷺ stood up when the verse "And warn your closest kindred" [26:214] was revealed and said: "O people of Quraysh—or something similar—save yourselves, for I cannot avail you against Allah at all. O Abbas, son of Abdul Muttalib, I cannot avail you against Allah at all. O Safiyyah, the aunt of the Messenger of Allah, I cannot avail you against Allah at all. O Fatimah, daughter of Muhammad, ask me for whatever you wish of my wealth, but I cannot avail you against Allah at all."

- This shows that the Prophet ﷺ was a human who experienced what humans experience, and thus the invalidation of worshipping him ﷺ.
- There is a lesson here for those who reflect: do not exclude anyone from Allah's mercy, even if they were sinners.
- "Safwan ibn Umayya, Suhayl ibn Amr, and al-Harith ibn Hisham" – these three embraced Islam and their Islam became good. Reflect now on how enmity can turn into loyalty.
- What is prohibited:
 - [1] Cursing specific disbelievers; however, cursing them in general is permissible, and it is also permissible to pray for relief from a disbeliever by saying, "O Allah, relieve the Muslims from him."
 - [2] Praying for the destruction of all disbelievers; the Prophet ﷺ did not pray against them, and Allah decreed their continued existence.



Important Points

1. Explanation of the two verses (in which the falsehood of idol worship and worship of anything besides Allah is mentioned).
2. The story of Uhud (which demonstrates the falsehood of worshipping him ﷺ, so worshipping others is even more invalid).
3. The *Qunoot* of the leader of the Messengers ﷺ against (the disbelievers) and behind him were the leaders of the *Awliya* (Companions) saying *ameen* in prayer (No one from this Ummah is closer to Allah than him ﷺ and his companions, yet they turn to Allah, so others are even more obligated to do so).
4. Those who were cursed were disbelievers (and the Prophet ﷺ had no power over them).
5. They did things that most disbelievers did not do, such as wounding their Prophet, striving to kill him, and mutilating the dead, even though they were his kin.
6. Allah revealed regarding this: *"Not for you, [O Muhammad], is the decision"* [3:128] (the matter belongs to Allah).
7. His saying: "He turns in mercy to (pardons) them or punishes them" [3:128] and He did turn toward them in mercy, and they believed.
8. *Qunoot* in times of calamity (it is only prescribed for matters that come from Allah, such as earthquakes).
9. Mentioning those being supplicated against in the prayer by their names and the names of their fathers (is permissible).
10. Cursing a specific individual in *Qunoot* (happened but was later prohibited).
11. The story when the verse *"And warn your closest kindred"* [26:214] was revealed (he ﷺ complied with Allah's command).
12. His ﷺ seriousness in this matter, such that he did what made people accuse him of madness, and likewise, if a Muslim were to do this today (one must strive with effort and diligence in calling to Allah with wisdom).
13. His saying to both the far and the near: "I cannot avail you against Allah at all," even saying: "O Fatimah, daughter of Muhammad! I cannot avail you against Allah at all." So, if the master of the Messengers declares that he cannot avail anything for the leader of the women of the worlds, and if one believes that he only speaks the truth, and then reflects on what has entered the hearts of some of the elite today, it becomes clear how *Tawheed* has been abandoned and how estranged the religion has become (what benefits with regards to being related to him ﷺ is belief in him and following him. A believer's affection and inclination towards the Messenger ﷺ is undeniable, but a person should not let emotion override reason. Rather, they must follow what the Qur'an and Sunnah indicate, supported by sound reason free from doubts and desires).



16. Chapter on the Saying of Allah the Exalted: “Until, when terror is removed from their hearts”

This is from the evidences that indicate that no one deserves to be a partner with Allah, because the angels are among the closest creation to Allah, apart from the chosen ones from the children of Adam, and despite that, they are overwhelmed with fear when they hear the speech of Allah Almighty.

What does belief in the angels entail?

Belief in the angels entails that we believe in their existence, and that they are honoured creatures, created from light. They obey Allah, do not disobey Him, and do what they are commanded. We believe in their names, their attributes, their deeds, and the news that have come to us regarding them.

“Removed”: The sudden fear that is removed from their hearts.

“And He is the Most High” The people of Sunnah affirm for Allah:

1. The Highness of His Essence,
2. The Highness of His Attributes,
3. The Highness of His Dominance over all creation.

The benefits of the verse:

- The angels fear Allah, as Allah Almighty said: “They fear their Lord above them.”
- That the angels have hearts, Allah the Exalted said: “Until, when terror is removed from their hearts”
- Affirmation that they have bodies and are not spirits without physical form, as Allah Almighty said: “He makes the angels messengers having wings, two, or three, or four” [35:1].
- That they have intellects, for indeed the hearts are the place of reason.
- Affirmation that Allah the Exalted speaks, and that it is related to his will.
- Affirmation that the word of Allah is true, and the truth in speech is: [1] truthfulness in reports, [2] justice in rulings. Allah the Exalted said: “And the word of your Lord has been fulfilled in truth and in justice.” [6:115].

The evidences for the Highness of Allah’s Essence (Uluww al-dhat)
are generally five:

Natural Disposition
(Fitrah) □

Intellect

Consensus
(Ijma')

The Sunnah

The Quran



The Second Evidence:

In Sahih (Al-Bukhari) from Abu Huraira (may Allah be pleased with him), from the Prophet ﷺ, who said: "When Allah decrees a matter in the heaven, the angels beat their wings in submission to His word, as if it is a chain on smooth rock, penetrating them. When fear is removed from their hearts, they say: 'What has your Lord said?' They reply: 'The truth, and He is the Most High, the Great.' Then the eavesdropper hears it, and the eavesdropper is like this—one above the other." (Sufyan described it with his hand, turning it and spreading his fingers.) "So the eavesdropper hears the word and relays it to the one beneath him, then the next passes it on to the one below him, until it reaches the tongue of the sorcerer or the soothsayer. Sometimes the shooting star strikes him before he relays it, and sometimes he relays it before the shooting star strikes him. So they mix it with a hundred lies, and the people often say: 'Did he not tell us on such and such a day that such and such would happen?' Thus, they believe him because of that one word heard from the heavens."

Benefits of the hadith:

- Affirmation of speech for Allah the Exalted, and affirmation of the greatness of Allah. And nothing comes from Allah the Exalted except the truth.
- Affirmation of wings, speech, and intellect for the angels, and that they fear and submit to Allah.
- That Allah allows these jinn to reach the heavens as a trial for people.
- The abundance of jinn, and their bodies are light, enabling them to fly.
- That soothsayers are among the most deceitful of people, as they add many lies to what they have heard.
- That the sorcerer creates illusions for the bewitched, showing them what is not real, so one must be cautious of them.

Stages of eavesdropping by the jinn:

1. Before the Prophet was sent, eavesdropping was frequent.
2. When the Prophet ﷺ was sent, they were prevented from eavesdropping.
3. After his death ﷺ, they resumed eavesdropping but to a lesser extent.

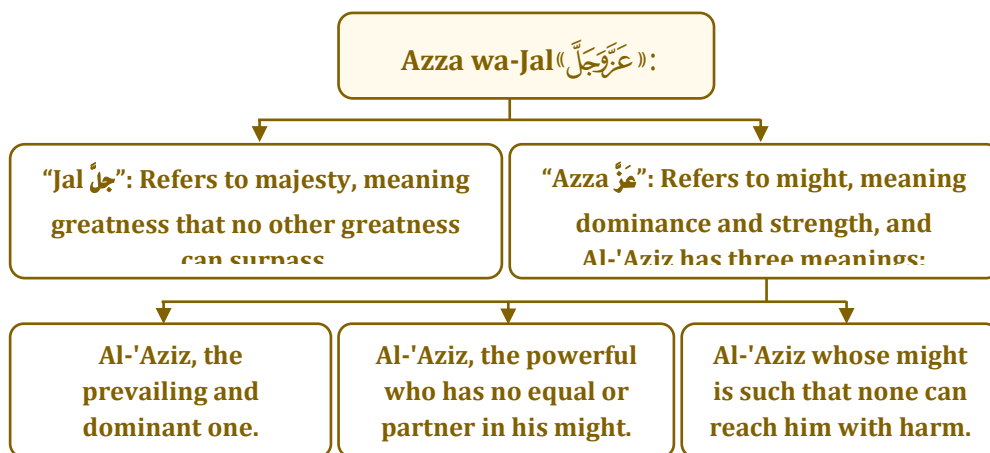


The Third Evidence:

From An-Nawwas bin Sam'an (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "When Allah the Exalted intends to reveal a matter, He speaks through revelation, and the heavens tremble with it — or he said: they shake violently — in fear of Allah the Mighty and Majestic. When the inhabitants of the heavens hear that, they fall unconscious and prostrate to Allah. The first to raise his head is Jibreel, and Allah speaks to him with the revelation as He wills. Then Jibreel passes by the angels, and whenever he passes by a heaven, the angels of that heaven ask him: 'What has our Lord said, O Jibreel?' He replies: 'He has said the truth, and He is the Most High, the Great.' All of them then repeat what Jibreel said, and Jibreel continues with the revelation to where Allah has commanded him."

Benefits from the hadith:

- Affirmation of will for Allah, and it is of two types:
 1. Legislative will.
 2. Universal will.
- That the creations, even if they are inanimate objects, sense the greatness of the Creator.
- Affirmation of the multiplicity of heavens, and that each heaven has its own designated angels.
- The virtue of Jibreel, as he is known for the trustworthiness of the revelation, and he is the trustworthy one.
- Affirmation of might and majesty (al-Izza) for Allah.





Important Points:

1. Interpretation of the verse "Until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." [34:23]
2. The argument it contains for refuting polytheism, especially what is related to the righteous, and this verse is said to uproot the roots of the tree of polytheism from the heart.
3. Explanation of His statement "They will say, "The truth." And He is the Most High, the Grand." [34:23]
4. The reason for their questioning about that (the intensity of their fear).
5. That Jibreel answers them afterward by saying (He said such and such).
6. That the first to raise his head is Jibreel (indicating his virtue).
7. That he speaks to all the inhabitants of the heavens because they ask him (a sign of his greatness among them).
8. That the unconsciousness encompasses all the inhabitants of the heavens.
9. The trembling of the heavens due to the speech of Allah (out of reverence for Him).
10. That Jibreel is the one who delivers the revelation to wherever Allah commands him (because he is the trustworthy one).
11. The eavesdropping by the devils.
12. The description of how they mount one upon the other.
13. The sending of the shooting star (which burns the eavesdropper).
14. That sometimes the shooting star strikes him before he can relay it, and sometimes he relays it to his human ally before being struck.
15. That the soothsayer sometimes speaks the truth.
16. That he mixes it with a hundred lies (as an exaggeration, not a specific number).
17. That his lie is only believed because of that one word heard from the heavens.
18. How souls accept falsehood, clinging to one truth and disregarding a hundred lies.
19. That they relay this word among themselves and memorise it, using it as proof (because it is what promotes their trade, and if their trade were all lies, it wouldn't prosper).
20. Affirmation of the divine attributes, contrary to the Ash'arites who negate them.
21. The explicit statement that the trembling and unconsciousness are out of fear of Allah.
22. That they fall in prostration to Allah (in reverence and as protection from what they fear).



Chapter on Intercession .۱۷

Why was this chapter included?

- To nullify intercession for idolaters, as disbelievers believe that it will benefit them before Allah.
- Because Allah possesses complete knowledge, power, and authority, unlike the kings of this world, who need intercessors due to their limited knowledge, authority, and lack of power. Intercessors help them in this regard and, therefore, intercessors dare to intervene without needing permission.

The First to Fifth Evidences:

1. The saying of Allah, the Exalted: "And warn by it those who fear that they will be gathered before their Lord; for them there will be no protector or intercessor besides Him." [6:51]
2. His saying: "Say, 'To Allah belongs all intercession entirely.'" [39:44]
3. His saying: "Who is it that can intercede with Him except by His permission?" [2:255]
4. His saying: "And how many angels there are in the heavens whose intercession will not avail at all except after Allah has permitted it for whom He wills and approves." [53:26]
5. His saying: "Say, 'Call upon those whom you claim as deities besides Allah.' They possess not an atom's weight in the heavens or on the earth, nor do they have therein any share, and there is not for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits." [34:22-23]

- **"And warn by it"**: Warning is the notification that includes fear, and the meaning is that he warns through the Quran.
- **"And how many angels there are"**: It means the multitude of angels in the heavens, yet despite that, their intercession does not avail anything except after Allah grants permission and is pleased with the intercessor and the one interceded for.
- **"Call upon those whom you claim as deities besides Allah"**: For challenge and incapacity, meaning bring them forth or call upon them in supplication.
- **"Any share"**: That is, they do not possess any by themselves or in partnership.
- **"Assistant"**: This negates that idols can be helpers, and the helper is the supporter.



- Everything that the worshippers rely on is negated from these idols; that they do not possess anything independently, nor through partnership, nor assistance. Because anyone who assists you, even if not a partner, would have a favour over you, so you might feel obliged to give them what they desire. When these three matters are negated, only intercession remains, which Allah has nullified, so the intercession of these idols is of no benefit.
- Regarding this verse and the one following it, Ibn al-Qayyim, may Allah have mercy on him, said: "It is the verse that cuts off the roots of Shirk from the heart."

Types of Intercession

(It is mediating on behalf of others to bring about a benefit or repel harm):

3. In what the servant is able to do: With the condition that the intercessor, be:

- Alive.
- Capable.
- Present.
- A cause.

2. Prohibited: As mentioned in the Quran. This is when intercession is sought from other than Allah for what only Allah is capable of, and it is Major Shirk.

1. Permitted: Which Allah has affirmed for Himself, and its conditions are

1. Permission for intercession.
2. Approval of the intercessor.
3. Approval of the one being interceded for.

"And how many angels there are in the heavens whose intercession will not avail at all except after Allah has permitted it for whom He wills and approves." [53:26]

General intercession of the Prophet ﷺ and for all people, angels, and believers (including young children):

- Intercession in raising the ranks of the believers.
- Intercession on behalf of those deserving Hellfire from among the monotheists, preventing them from entering Hell.
- Intercession for those who have entered Hell from among the monotheists, that they may be brought out of it.

Specific to the Prophet ﷺ, which no one else shares with him:

- The great intercession, which is the praised station promised to him by Allah.
- His intercession ﷺ for his uncle, who asked that his punishment be lessened.
- His intercession ﷺ in opening the gates of Paradise for its people.



Abu al-Abbas said: "Allah has negated from everything other than Himself all that the polytheists cling to. He negated that anyone besides Him has ownership, a share of it, or that they assist Allah. Nothing remains except intercession, and He clarified that it will only benefit those for whom the Lord grants permission, as He says: "And they will not intercede except for one whom He approves" [21:28].

This intercession that the polytheists assume, is negated on the Day of Resurrection, as the Qur'an has denied it. The Prophet ﷺ informed that he will come and prostrate before his Lord and praise Him, he will not start with intercession initially. Then he will be told: 'Raise your head, speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.'

Abu Hurairah asked him ﷺ: 'Who will be the happiest of people with your intercession?' He replied: 'Whoever says, "There is no deity worthy of worship but Allah," sincerely from his heart.' So this intercession is for the people of sincerity by Allah's permission, and it will not be for those who associate partners with Allah.

Its reality is that Allah, glorified be He, is the One who bestows favour upon the people of sincerity, forgiving them through the supplication of those whom He has permitted to intercede, in order to honour them and grant them the Praised Position.

The intercession negated by the Qur'an is that which involves shirk. Therefore, He affirmed intercession by His permission in certain places, and the Prophet ﷺ clarified that it will only be for the people of monotheism and sincerity." End of his words.

Important Points:

1. Explanation of the verses (which are five).
2. Description of the negated intercession (which involves shirk).
3. Description of the affirmed intercession (which is the intercession for the people of monotheism after Allah's permission and His approval of the intercessor and the one interceded for).
4. Mention of the greatest intercession, which is the Praised Position (for those gathered for judgment).
5. Description of what the Prophet ﷺ will do, as he will not begin with intercession but will prostrate, and when permission is granted to him, he will intercede (this indicates the greatness of the Lord and the perfect manners of the Prophet ﷺ).
6. Who will be the happiest of people with it? (The people of monotheism and sincerity).
7. It will not be for those who associate partners with Allah.
8. Explanation of its reality (that Allah, exalted be He, is the One who bestows favour upon the people of sincerity, forgiving them through the supplication of those whom He has permitted to intercede, to honour them and grant them the Praised Position).



18. Chapter on the Saying of Allah the Exalted: "Verily! You (Muhammad ﷺ) guide not whom you like."

The Second Evidence:

In Sahih (Bukhari), it is narrated from Ibn Al-Musayyab from his father, who said: When Abu Talib was on his deathbed, the Prophet ﷺ came to him, and with him were 'Abdullah ibn Abi Umayyah and Abu Jahl. The Prophet ﷺ said to him, "O uncle, say 'None has the right to be worshipped except Allah,' a word with which I will intercede for you before Allah." But they said, "Will you turn away from the religion of Abdul-Muttalib?" So the Prophet ﷺ repeated it to him, but they also repeated their statement, until the last thing he said was that he remained on the religion of Abdul-Muttalib, and he refused to say, 'None has the right to be worshipped except Allah.' So the Prophet ﷺ said, "By Allah, I will keep asking forgiveness for you unless I am forbidden to do so." Thus, Allah revealed: "It is not for the Prophet and those who believe to ask Allah's forgiveness for the polytheists..." [Quran, 9:113]. And Allah revealed concerning Abu Talib: "Verily, you (O Muhammad) do not guide whom you like, but Allah guides whom He wills..." [28:56].

Types of Guidance:

Guidance of Instruction and Direction: This is possessed by the Prophet ﷺ, as in Allah's statement: "And verily, you (O Muhammad) guide to the Straight Path." [42:52].

Guidance of Success: This is only possessed by Allah: "Verily, you (O Muhammad) do not guide whom you like..." [28:56].

The author included this chapter to clarify that no one has the ability to guide someone else with the guidance of success (*hidayah tawfiq*), which leads a person to fulfil what Allah has commanded.

An objection may arise: How could the Prophet ﷺ love Abu Talib when he was a disbeliever? This can be explained in several ways: [1] The one whose guidance you loved, and not the one you love (and this is the strongest opinion). [2] Or the one you loved with a natural type of love, and this is permissible. [3] Or the one you loved before the prohibition of loving the disbelievers.

"The Messenger of Allah ﷺ came to him": This indicates the recommendation of visiting a disbeliever if there is hope for their acceptance of Islam.

"O uncle": The use of this affectionate address suggests compassion, which is a wise approach in *da'wah*.

How do we reconcile this hadith with the scholars' statement that it is recommended to indicate to the dying person to say the shahada without explicitly telling them to "say it"? The answer is that Abu Talib was a disbeliever, if he refused, he would remain upon his disbelief, and it would not harm him. Unlike the case of a Muslim, who might be at risk, as prompting could potentially harm them (if they refuse to say it)



“his deathbed” means that the signs of death became apparent on him, although death itself had not yet overtaken him. In this case, would his repentance be accepted? The correct opinion is that it would not be accepted: [1] because the verse, “But repentance is not accepted from those who continue to do evil deeds until death comes to one of them” [4:18] applies directly to the context of this hadith, [2] and because the Prophet ﷺ said, “I will plead on your behalf,” without certainty of it benefiting him.

This matter is specific to the Prophet ﷺ, who interceded for his uncle despite his disbelief.

Al-Musayyib and Abdullah ibn Abi Umayyah embraced Islam, contrary to Abu Talib and Abu Jahl.

“He is upon the religion of”: Here, the pronoun “he” was used instead of “I,” which reflects the narrators' affirmation of the concept of Tawheed (not attributing shirk to himself).

Important Points

1. Explanation of the verse: “Verily, you (O Muhammad) do not guide whom you like, but Allah guides whom He wills...” [28:56].
2. Explanation of the verse: “It is not for the Prophet...” [9:113]. (it is forbidden to show grief over their death or offer condolences).
3. The major issue: Explanation of the statement, “Say: There is no deity worthy of worship but Allah,” contrary to what those who claim knowledge (which is why he refused to say it).
4. Abu Jahl and his companions knew the Prophet's ﷺ intent when he told someone to say: “: There is no deity worthy of worship but Allah”; may Allah disgrace those whom Abu Jahl was more knowledgeable than regarding the essence of Islam.
5. The Prophet's ﷺ earnestness and persistence in seeking his uncle's Islam. 1. Due to kinship, 2. Due to the good his uncle had done for the Prophet ﷺ and Islam; thus, he is appreciated for it, though condemned for his disbelief).
6. Refutation of the claim that Abdul Muttalib and his forefathers embraced Islam (their religion was disbelief).
7. The Prophet ﷺ sought forgiveness for him, yet it was not granted; rather, he was prohibited from doing so (the matter is in the hand of Allah).
8. The harm of evil companions on a person.
9. The harm of glorifying ancestors and elders (if they were upon falsehood).
10. The fallacy used by those who reject the truth, as evidenced by Abu Jahl's reasoning.
11. The evidence that deeds are judged by their conclusions; for if he had said it, it would have benefited him.
12. Reflecting on the weight of this misconception in the hearts of the misguided; for in the story, they argued with him using only this point, despite the Prophet's ﷺ persistence and repetition. Due to its significance and clarity in their eyes, they limited their argument to this point (i.e., the fallacy of venerating ancestors and elders).



Fourth: The Reason for the Disbelief of the Children of Adam (4 Chapters)

He brought this chapter to clarify the causes of disbelief so that we may avoid them, and as an answer to the question: Why does disbelief occurs from some in the Ummah? He responded with three chapters, and the fourth one shows that he ﷺ closed off all paths leading to shirk.

19. Chapter on Excessive Exaggeration of The Righteous People Is the Reason for Them Leaving Off Their Religion

This is among the greatest and most dangerous causes, and the first shirk that occurred was due to the doubt raised by exaggeration of the pious.

The First and Second Evidences:

The saying of Allah Almighty: “O People of the Scripture, do not commit excess in your religion...” [4:171].

In Sahih (Bukhari), on the authority of Ibn Abbas (may Allah be pleased with them both) regarding the verse, “And they said, 'Do not leave your gods and do not leave Wadd, nor Suwa', nor Yaghuth, and Ya'uq, and Nasr.” [71:23]. He said: “These are the names of righteous men from among the people of Noah. When they died, Satan inspired their people to erect statues at their places of gatherings and name them after them, so they did, but they were not worshipped until that generation perished and knowledge was lost, then they were worshipped.”

- **“O People of the Scripture”:** This refers to the Jews, who have the Torah, and the Christians, who have the Gospel.
- **“Do not commit excess in your religion”:** meaning, do not go beyond the limit in praise or in criticism. The Christians exaggerated in their praise of Jesus, saying he is the son of God or one of three, while the Jews went to extremes in their criticism of him.
- **“Satan inspired”:** Satan whispered to them.



- **“Erect statues”**: Refers to anything set up, like a stick or a stone. He told them: When you see these, you will be motivated in your worship. However, they deviated from the path of Sharia. Intention alone is not enough; it must be accompanied by actions in accordance with Sharia. Thus, while the intent was correct, the action was invalid.
- **“When they died”**: Refers to those who set up idols and made statues.

The people before Noah did three things:

- **“They made images”**: Of their statues, highlighting the danger of images and statues.
- **“They gathered around”**: Their graves.
- **“A long time passed”**: And the time of prophethood became distant, knowledge was lost, and major shirk occurred, leading them to worship these images instead of Allah. The foundation is to maintain knowledge and practice to avoid such occurrences.

The harms of exaggeration:

- It elevates the one being exaggerated beyond their status if it is praise or below it if it is criticism.
- It leads to worshipping the one being exaggerated.
- It diverts from the exaltation of Allah Almighty, as the soul will either be engaged in falsehood or truth.
- If the one being exaggerated is present, they may become prideful, which corrupts the praised individual and causes enmity and tribulation if it is criticism.

The categories of people regarding the righteous:



The Third To Fifth Evidence:

3. On the authority of Umar (may Allah be pleased with him) that the Messenger of Allah ﷺ said: “Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant, so say: the servant of Allah and His Messenger.” Narrated by Bukhari & Muslim.



4. On the authority of Ibn Abbas (may Allah be pleased with them both), the Messenger of Allah ﷺ said, "Beware! Excessive praise has destroyed those before you."

5. In Sahih Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him), the Messenger of Allah ﷺ said, "The extremists are destroyed." He said it three times.

- **"Do not exaggerate":** Excessive praise, similar to the exaggeration of the Christians in praising Jesus, or less than that.
- **"The servant of Allah and His Messenger":** This is the most truthful and honourable description for him ﷺ.
- **"Exaggeration":** Exceeding the limits in praise, worship, and actions.
- Extremism has many forms: extremism in belief, acts of worship, dealings, and customs. The religion of Allah is a middle path between those who go to extremes in it and those who fall short.
- **"The extremists":** Refers to those who overdo things in speech and actions, either out of self-admiration or in following extreme paths in religion, resembling exaggeration and extremism, which is a cause of destruction.

Important Points

1. Whoever understands this chapter and the two chapters that follow will realise the strangeness of Islam and will see the astonishing power of Allah and His ability to turn hearts.
2. Knowing that the first shirk to occur on earth was due to the doubt raised by reverence for the righteous.
3. Knowing that the first thing by which the religion of the Prophets was altered (was shirk), and the cause of that (was exaggeration in regard to the righteous), along with the knowledge that Allah had sent them.
4. The acceptance of innovations despite the fact that both the laws and natural disposition reject them.
5. The cause of all this is the blending of truth with falsehood: the first being love for the righteous, and the second being the actions of some people of knowledge and religion who intended good but were misunderstood by those who came after them (whoever seeks to strengthen their religion with innovation finds its harm greater than its benefit).



6. Explanation of the verse in Surah Nuh (which mentions that they encourage each other in falsehood).
7. The innate nature of humans, in that truth diminishes in their hearts while falsehood increases (except for those whom Allah favours).
8. This provides evidence for what has been narrated from the Salaf that innovations are a cause of disbelief (and there can be multiple causes).
9. Understanding that Satan knows the eventual outcome of innovation, even if the intention of the one performing it is good.
10. Understanding the general principle, which is the prohibition of exaggeration, and knowing what it leads to.
11. The harm of devotion to a grave for the purpose of performing a righteous act (as it leads to worshipping it).
12. Knowing the prohibition of statues and the wisdom behind their removal (to block the means to shirk).
13. The significance of this story and the great need for it, along with the heedlessness regarding it.
14. The most astonishing matter: their reading it in books of Tafsir and Hadith, understanding the meaning, and yet Allah placed a barrier between them and their hearts so that they believed the actions of the people of Noah were the best of worship, and they considered what Allah and His Messenger prohibited to be disbelief that justifies taking life and wealth.
15. The explicit mention that they only intended intercession (yet, despite this, they fell into shirk).
16. Their assumption that the scholars who created images intended it (to intercede for them, which is a false assumption).
17. The profound message in his saying: "Do not exaggerate in praising me as the Christians praised the son of Mary," for Allah's prayers and peace be upon him, conveyed the clear message (thus, he forbade excessive praise and exaggeration, and yet some of this Ummah have fallen into it, even to a greater extent).
18. His advice to us about the destruction of the extreme ones (as a warning against it).
19. The explicit mention that they were not worshipped until knowledge was forgotten, which highlights the importance of knowledge and the harm of its absence.
20. The reason for the loss of knowledge is the death of scholars (this is one of the greatest causes, along with neglect, disregard, preoccupation with worldly matters, and indifference towards it).



**20. Chapter on the Severe Warning for
Worshipping Allah at the Graves of the Righteous,
and even more severe if he is worshipped himself.**

The author included this chapter to clarify the estrangement of the religion and how people have abandoned Tawheed, as well as to highlight the prohibition of worshipping Allah near the graves of the righteous, to prevent it from becoming a means to shirk.

The First Evidence:

In Sahih (al-Bukhari and Muslim), it is narrated from Aisha (may Allah be pleased with her) that Umm Salamah mentioned to the Messenger of Allah ﷺ a church she had seen in the land of Abyssinia and what it contained of images. He said: "They are a people who, when a righteous man or servant among them dies, they would build a mosque over his grave and make images in it. They are the worst of creation in the sight of Allah." These people combined two trials: the trial of graves and the trial of images.

- **"These people combined two trials":** This is a statement by Ibn Taymiyyah, who called it a trial because it becomes a cause for diverting people from their religion.
- The original ruling regarding graves is that they should be outside buildings to prevent them from becoming a means to shirk.
- Graves are a greater trial than statues due to several reasons:
 - Graves are present everywhere, unlike statues.
 - At graves, certain feelings arise that do not occur in other places, like fear.

The Second Evidence:

In Sahih al-Bukhari and Sahih Muslim, it is narrated from Aisha (may Allah be pleased with her) that she said: "When the Messenger of Allah ﷺ was in his final moments, he would cover his face with a cloth. When he felt distressed because of it, he would remove it and say while in that state: 'May Allah's curse be upon the Jews and Christians; they took the graves of their prophets as places of worship.' He was warning against what they had done. Had it not been for this, his grave would have been placed in the open, but it was feared it would be taken as a mosque." (Bukhari and Muslim).



The Third Evidence:

In Sahih Muslim, it is narrated from Jundub ibn Abdullah, who said: "I heard the Prophet ﷺ five days before he passed away, saying: 'Indeed, I disassociate myself before Allah from having any intimate friend (*Khalil*) among you, for Allah has taken me as an intimate friend, just as He took Ibrahim as an intimate friend. If I were to take an intimate friend from my nation, I would have taken Abu Bakr as one. Beware! Those before you used to take the graves of their prophets as places of worship. Beware! Do not take graves as places of worship, for I forbid you from doing that.'"

Thus, he prohibited it in the last days of his life. Furthermore, he cursed, while on his deathbed those who engaged in such practices. Praying at graves is included in this prohibition, even if a mosque is not built there. This is the meaning of her statement, "It was feared it would be taken as a mosque," for the Companions would not have built a mosque around his grave.

Any place intended for prayer becomes a mosque. In fact, every place where prayer is performed is called a mosque, as the Prophet ﷺ said: "The earth has been made a mosque and a means of purification for me."

- **"The curse of Allah":** Meaning His rejection and removal from mercy. This could be either a statement about Allah's decree or a supplication by the Prophet ﷺ against them.
- **"They took the graves of their prophets as places of worship":** Either by prostrating on them or building mosques over them.
- **"His grave would have been in the open":** Meaning it would have been revealed and moved outside his home, such as being buried in Al-Baqi'.

Why was the Prophet ﷺ buried inside the chamber, where no one could see the chamber, let alone the soil of the grave?

Due to his statement ﷺ: "No prophet is taken except that he is buried where he passes away."

"It was feared" means, either the Prophet ﷺ feared his grave would become an idol or the companions feared the grave would become an idol, out of their eagerness to preserve Tawheed.

How do we respond to those who claim that the Prophet's grave is inside the mosque?

General response: This is one of the ambiguous matters (*Mutashabihat*). It is obligatory to adhere to the clear and decisive texts (*Muhkamat*) of the Quran and Sunnah. Those who follow ambiguous matters and abandon clear texts are not to be listened to.



Detailed response:

1. The mosque was not built over the grave; rather, it (the Masjid) was constructed during the lifetime of the Prophet ﷺ.
2. The Prophet ﷺ was not buried in the mosque but in his house, which was outside the mosque.
3. The inclusion of the chambers into the mosque was not by the consensus of the Companions (may Allah be pleased with them). It occurred after most of them had passed away, and some of those who remained opposed it, such as Sa'id ibn al-Musayyib.
4. The grave is not inside the mosque but in an independent chamber. The mosque is not built over it. The grave is enclosed by three walls, and the wall was constructed at an angle away from the Qiblah to prevent worshippers from facing it.
5. The Prophet's Mosque holds special merits for prayer, travel, and other virtues.

Note: **Khilah** (intimate friendship) is the highest and most profound form of love. To the best of our knowledge, Allah has only granted this status to two of His creations: Ibrahim and Muhammad ﷺ. This highlights the grave ignorance in the common statement, "Ibrahim is Allah's close friend, and Muhammad is Allah's (Habib) beloved." This belittles the rank of the Prophet ﷺ by placing him below Ibrahim and equating him with the rest of humanity, for Allah loves the doers of good, for example. Whoever describes the Prophet ﷺ as "Allah's beloved" (Habib) has erred.

The Fourth Evidence:

Narrated by Ahmad with a sound chain from Ibn Mas'ud (may Allah be pleased with him) as a *Marfu'* (attributed to the Prophet ﷺ) hadith: "Indeed, among the worst of people are those whom the Hour will overtake while they are alive, and those who take graves as places of worship." Reported by Abu Hatim in his Sahih

"The worst of people": This indicates that people differ in their levels of evil, with some being worse than others.

Summary of the chapter:

It is obligatory to avoid shirk and its means. Severe warnings are given to those who worship Allah near the grave of a righteous person, whether through prayer or other acts. Anyone who claims that giving charity near such a grave is better than elsewhere resembles those who take graves as places of worship.



Important Points

1. What the Messenger ﷺ mentioned about those who built a mosque where Allah is worshipped near the grave of a righteous person, even if the doer's intention is sincere (this action does not require intention since it is inherently tied to the act itself, as well as imitating the polytheists).
2. The prohibition of images and the severity of this matter (especially when the images are customarily venerated, such as those of leaders and ancestors, or religiously, such as those of saints and righteous individuals).
3. The Prophet's ﷺ persistence in clarifying this matter: first, by explaining it to them early on; then, five days before his death, he reiterated it; and even while on his deathbed, he did not suffice with what had been mentioned earlier.
4. His prohibition of this practice at his grave even before the grave existed.
5. That this is from the practices of the Jews and Christians concerning the graves of their prophets.
6. His curse upon them for this act.
7. His intention ﷺ in warning us specifically about his own grave.
8. The reason for not exposing his grave (fearing it would be worshipped, and every prophet is buried where they pass away).
9. The meaning of taking graves as places of worship (building mosques over them and using them for prayer).
10. That he associated those who do this with those upon whom the Hour will occur, thus mentioning the means to shirk before it occurs and its ultimate consequence.
11. His mention of this matter in his sermon five days before his death serves as a refutation of the two groups that are the worst among the people of innovation. Some scholars have even excluded them from the 72 sects, namely the Rafidah and the Jahmiyyah. It was due to the Rafidah that Shirk and the worship of graves emerged, as they were the first to build mosques over them.
12. The severe pain and difficulty he ﷺ endured in the moments of passing.
13. The honour he ﷺ was granted with the status of him being *Khalil* (intimate friendship).
14. The explicit statement that *Khillah* is higher than *Mahabbah* (love).
15. The explicit mention that Abu Bakr is the best of the Companions (superiority in faith and righteous deeds outweighs superiority in lineage, which is why Abu Bakr was preferred over Ali).
16. The indication of Abu Bakr's succession (*Khilafah*).



21. Chapter on Exaggeration in the Graves of The Righteous Persons Extends Them to Become Idols

This is the third reason for the occurrence of shirk. This leads the fanatics to excessively glorify these graves, their occupants. Excessiveness (*Ghuluw*) is defined as exceeding the proper bounds, whether in praise or criticism.

People's attitudes towards graves fall into two extremes and a balanced middle: one group goes to excess by worshipping them and building domes over them, while another group neglects the respect due to them by sitting on them or desecrating them. The correct and balanced approach lies in preserving their sanctity without excessive veneration that leads to their worship besides Allah.

The First To Fourth Evidences:

1. It is narrated by Malik in al-Muwatta that the Messenger of Allah ﷺ said: "O Allah, do not make my grave an idol that is worshipped. Allah's anger intensified against people who took the graves of their prophets as places of worship."
2. Ibn Jarir narrated with his chain from Sufyan, from Mansur, from Mujahid regarding the verse: "So have you considered al-Lat and al-'Uzza?" [53:19]. Mujahid said: "He used to prepare porridge for them, then he died, so they devoted themselves to his grave."
3. Abu al-Jawza also narrated from Ibn Abbas: "He used to prepare porridge for the pilgrims."
4. It is narrated from Ibn Abbas that he said: "The Messenger of Allah ﷺ cursed women who frequently visit graves and those who take graves as places of worship and light lamps upon them." narrated by the authors of the Sunan collections

"Allah's anger intensified": This is an affirmed, true attribute of Allah, unlike the anger of created beings.

"They took the graves of their prophets as places of worship": This could either mean prostrating upon them or constructing mosques over them.

Was the supplication of the Prophet ﷺ answered, preventing his grave from being made an idol that is worshipped, or did Allah's wisdom dictate otherwise? Ibn al-Qayyim (may Allah have mercy upon him) said: Allah indeed answered his supplication, as it has not been reported that his grave was made an idol. Rather, it was protected by three walls.

The Lord of the Worlds answered his prayer***And surrounded it with three walls."

While it is true that there are some people who go to extremes regarding him, they have not reached the level of making his grave an idol.



“So have you considered”: The connection of these idols to the great signs that the Prophet ﷺ saw on the Night of Ascension (Mi'raj) remains a point of reflection.

“Porridge”: A type of roasted barley that is grounded, mixed with dates, and served to pilgrims.

“As-Suruj”: Plural of *siraj* (lamp), referring to lamps lit over graves day and night as a form of veneration and excessive glorification.

The visitation of graves by women is a major sin, as is the construction of mosques or the lighting of lamps over graves, as both are cursed by the Prophet ﷺ.

Types of Visiting the Graves:

1. **Permissible (Shar'i)**: This involves not undertaking long journeys specifically for it and intending to remember the Hereafter and make supplication for both oneself and the deceased.
2. **Shirk**: This occurs when one intends to invoke the dead themselves for assistance.
3. **Innovative (Bid'ah)**: This happens when one intends to supplicate to Allah at the graves.

Important Points:

1. Definition of idols (*awthan*): (That which is worshipped besides Allah, whether it is an idol, a grave, or something else.)
2. Definition of (*Ibadah*) worship: (Submission and humility to the worshipped one, accompanied by fear, hope, love, and veneration.)
3. The Prophet ﷺ only sought refuge from what is feared to occur.
4. His association of this matter with taking the graves of the prophets as places of worship.
5. Mentioning the intensity of Allah's anger.
6. Understanding one of the most significant points: the nature of the worship of al-Lat, one of the greatest idols.
7. Knowing that it was the grave of a righteous man.
8. Understanding that the name “al-Lat” refers to the person buried in the grave, and the meaning behind the naming.
9. The curse upon women who frequently visit graves.
10. The curse upon those who light lamps over graves.

An important point: Excessive veneration of the graves of the righteous turns them into idols, as was the case with the grave of al-Lat.

Another: If a woman goes to the Rawdah in the Prophet's Mosque to pray, the grave is nearby, so she stands and offers her greetings. There is no objection to this; however, it is preferable to avoid crowds and mixing with men, so as not to give the impression to onlookers that it is permissible for women to specifically intend to visit the grave.



22. Chapter on Protectiveness of the Prophet ﷺ Of Tawhid (And His Closing of Every Way That Leads to Shirk)

He brought this chapter to clarify that he ﷺ established preventive measures to protect Tawheed with precision, leaving no door open for anyone to approach that could lead to Shirk. He closed every path that might lead to associating partners with Allah.

The First and Second Evidences:

The saying of Allah, the Exalted: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer..." [9:128]

From Abu Hurairah رضي الله عنه, he said: The Messenger of Allah ﷺ said: *"Do not turn your houses into graves, and do not make my grave a place of recurring celebration. Send blessings upon me, for your blessings reach me wherever you are."*

(Narrated by Abu Dawood with a Hasan chain and its narrators are trustworthy.)

"There has certainly come to you": The verse begins with three emphatic elements: 1. An implied oath. 2. The lām (ل) of emphasis. 3. Qad (قد).

"A Messenger from among yourselves": That is, someone from your own kind, not an angel, but who brings you revelation.

"From yourselves": In another recitation: **"min anfaskum"** (with the *fathah* on the letter "fa"), meaning: the most noble and pious among you.

"Dear to him is what you suffer": He finds it distressing when you face harm, which is why he was sent with the pure and compassionate religion.

"Concerned over you": He exerts his utmost effort in seeking what benefits you.

"To the believers, kind and merciful" bringing forward what is typically delayed denotes emphasis, which implies exclusivity. This means that the Prophet's kindness and mercy are directed solely towards the believers.

As the verse describes: *"Muhammad is the Messenger of Allah; and those with him are harsh against the disbelievers, merciful among themselves."* [48:29]

"But if they turn away": The phrase avoids saying *if you turn away*, because 1. turning away after receiving such clear guidance is highly disliked. 2. **To draw the reader's attention:** the pronoun was changed to ensure the reader remains alert to the shift in meaning.

"Say: Sufficient for me is Allah": This means it does not harm you; ignore them and say with both your tongue and heart: *Sufficient for me is Allah.*

"Do not turn your houses into graves": That is, 1. Do not abandon prayer in them. 2. Do not bury the dead in them.

"Do not make my grave a recurring celebration (Eid)": Do not repeatedly visit my grave or make it a habit, whether it is annually, monthly, or weekly. Rather, it should be visited for a specific reason, such as when returning from a journey or to reflect on the Hereafter.



“And send blessings upon me”: Sending blessings from Allah means praising him in the highest assembly of angels.

“Reaches me”: Because the Prophet ﷺ said: *“Indeed, Allah has angels who travel throughout the earth conveying to me the greetings of peace from my Ummah.”* Thus, there is no need to crowd in front of his ﷺ grave.

The Third Evidence:

It is narrated from Ali ibn al-Husayn that he saw a man coming to a gap near the grave of the Prophet ﷺ, entering it, and making supplication there. He forbade him and said: *“Shall I not tell you a hadith I heard from my father, from my grandfather, from the Messenger of Allah ﷺ who said: ‘Do not take my grave as a place of recurring celebration, nor turn your houses into graves. For your salutations will reach me wherever you are.’”* *“This was narrated in al-Mukhtarah. (Ahadith al-Mukhtarah of Maqdisi 428).*

“Making supplication there”: He assumed that supplication at the grave holds special merit, but rather it opens a door and a means to shirk.

“Wherever you are”: The intended meaning is to send blessings upon me from wherever you are, without the need to come to the grave to offer greetings or send blessings.

Important Points:

1. Explanation of the verse from Surah al-Bara’ah: *“There has certainly come to you a Messenger from among yourselves.”* [9:128.]
2. His ﷺ distancing his Ummah from boundaries of Shirk (As in his saying, *“Do not turn your houses into graves.”*)
3. Mentioning his concern, kindness, and mercy towards us: (As reflected in the verse from Surah al-Bara’ah.)
4. Prohibiting visiting his grave in a specific manner: Despite the fact that visiting him is among the best of deeds (as it includes sending peace upon him, and his right is greater than others’).
5. Prohibition of frequent visits to the grave.
6. Encouragement to perform voluntary prayers at home.
7. It being established that one should not pray in a graveyard.
8. Explaining that a person’s prayer and greetings reach him ﷺ even from afar: Hence, there is no need for what some imagine regarding proximity (Ali ibn al-Husayn said: *“You and the one in Andalusia are the same.”*).
9. The fact that in the Barzakh, the deeds of his Ummah are presented to him, especially their prayers and salutations upon him



**Fifth: Refuting the Argument
that Shirk Does Not Occur in This Ummah
or the Arabian Peninsula (1 Chapter)**

**23. Chapter on What is Said About Some
People of This Ummah Will Worship Idols**

He brought this to refute the argument of those who claim that Shirk cannot occur in this Ummah because it is protected from it, based on the statement of the Prophet ﷺ: ***“Indeed, Satan has despaired of being worshipped by those who pray in the Arabian Peninsula.”***

The response to their misconception is twofold:

General: This is an example of following ambiguous texts while leaving out the clear and definitive ones.

Detailed:

- The statement about Satan’s despair does not imply that Shirk will not occur.
- He despaired regarding those who pray but not those who do not pray. “Those who pray” here refers to monotheists.
- This understanding contradicts numerous texts from the Qur’an and Sunnah.
- The Companions ﷺ fought the apostates in the Arabian Peninsula because of their Shirk.
- Reality itself disproves this, as acts like slaughtering for other than Allah occur in the Peninsula.
- This reflects what Satan felt in his heart but does not mean he ceased working to mislead humanity.
- This occurred during the time when Islam spread widely, and people entered the religion in multitudes.
- Scholars mention actions that can cause a person to apostatise, even if they are in the Arabian Peninsula.
- Whoever claims that Musaylimah was a prophet has committed disbelief, and their testimony of faith (La Ilaha Illa Allah) will not benefit them. So, what about those who elevate individuals like Tijani and others to the rank of the Lord of the heavens? Is this not clear disbelief? This is truly astonishing!

What is the relevance of the author citing these verses in this chapter when they do not appear to support his point? The intended meaning only becomes clear with the hadith of Abu Sa’id, which makes the verses align perfectly with the chapter’s theme.

The First and Second Evidences:

The saying of Allah, the Exalted: “Have you not seen those who were given a portion of the Scripture, believing in superstition and false objects of worship” [4:51].



The saying of Allah, the Exalted: “Say, ‘Shall I inform you of what is worse than that as a recompense from Allah? It is those whom Allah has cursed and with whom He became angry and made of them apes and pigs and worshippers of Taghut.’ [5:60].

“Those who were given”: They were granted knowledge of part of the Scripture but were not given the entirety of it, as they were deprived due to their disobedience.

“Believing in superstition and false objects of worship”: This means they affirm belief in them and acknowledge them rather than denying them.

Benefits of the First Verse:

1. It is astonishing that a person is given a portion of the Scripture and yet believes in superstition and false objects of worship.
2. Knowledge alone does not protect its possessor from committing sins.
3. It is obligatory to reject superstition (*jibt*) and false objects of worship (*taghut*); they must not be approved.
4. Members of this Ummah also believe in superstition and false objects of worship, as was found among the Children of Israel.

“Say, ‘Shall I inform you’”: This is an address to the Prophet ﷺ in response to the Jews who mocked and ridiculed the religion of Islam. The interrogative form is used for confirmation and to captivate the audience.

Benefits of the Second Verse:

1. Establishing the opponent's acknowledgment and using it as evidence against them, as the Jews admit that among them are those whom Allah cursed, became angry with, and turned into apes and pigs. If they acknowledge this while mocking Muslims, it can be said to them: those who were punished are more deserving of ridicule.
2. People's ranks differ with Allah based on the increase or decrease of their faith and the consequences of their actions.
3. The miserable state of the Jews is evident in the punishments of cursing, transformation, and worship of false objects.
4. Affirming Allah's voluntary actions, such as cursing, anger, and power, and that He does as He wills.
5. The Prophet ﷺ said: *“Indeed, Allah did not allow the transformed ones to have descendants.”* Thus, apes existed prior to this punishment.
6. Punishments correspond to the nature of the crime; the Jews engaged in actions that outwardly seemed permissible but were prohibited.
7. The Jews became worshippers of false objects, and there is no doubt that they continue to worship them to this day.



The Third Evidence:

His Saying: "And those who prevailed in their matter said, 'We will surely build [for ourselves] over them a masjid.'" [18:21]

"And those who prevailed in their matter said": This was stated by the authorities, swearing and confirming their decision. The story of the People of the Cave contains signs that indicate the perfect power of Allah. One of the reasons for building mosques over graves is excessive veneration of the occupants of the graves. Even a small amount of exaggeration concerning graves can lead to something far greater.

The Fourth Evidence:

It is narrated from Abu Sa'id (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "You will surely follow the ways of those who came before you, step by step, so much so that if they were to enter a lizard's hole, you would follow them." The Companions said: "O Messenger of Allah, do you mean the Jews and Christians?" He replied: "Who else?" Narrated by Bukhari and Muslim.

The Fifth Evidence:

It is narrated in Sahih Muslim from Thawban (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Indeed, Allah gathered the earth for me, so I saw its eastern and western parts, and the dominion of my Ummah will reach what was gathered for me. I was granted the two treasures: the red (gold) and the white (silver). I asked my Lord for my Ummah that they not be destroyed by a widespread famine, and that they not be overpowered by an external enemy who would annihilate them. My Lord said: 'O Muhammad, when I decree a matter, it cannot be reversed. I have granted your Ummah that they will not be destroyed by a widespread famine, and they will not be overpowered by an external enemy who would annihilate them, even if all nations gathered against them, unless they destroy one another and take one another captive.'"

Al-Burqani narrated this in his Sahih, with an addition: "What I fear most for my Ummah is misguiding leaders. When the sword is drawn upon them, it will not be lifted until the Day of Resurrection. The Hour will not be established until a group of my Ummah joins the polytheists, and until some factions of my Ummah worship idols. There will be thirty impostors in my Ummah, each claiming to be a prophet, but I am the seal of the prophets; there is no prophet after me. A group of my Ummah will remain steadfast on the truth, victorious, unharmed by those who oppose them, until the command of Allah, Blessed and Exalted, comes."



“Step by step”: Symbolising precise resemblance.

1. Some members of this Ummah will worship idols, as it is part of following the way of those before us, and we will imitate them.
2. It is essential to learn about the ways of those before us to be cautious and avoid falling into their errors. Most of this is detailed in the Qur'an and Sunnah, so we should not follow them in disobedience to Allah.
3. The Companions' astonishment at the notion of following the ways of those before us, especially after receiving guidance.
4. The longer the time between a person and the revelation, the further they will be from the truth.

“I asked my Lord for my Ummah”: The Prophet ﷺ asked Allah for three things, two of which were granted, and the third was denied:

1. That the Ummah not be destroyed by a widespread famine: Allah will not allow drought and barrenness to encompass the entire Ummah.
2. That disbelievers would not dominate the entire Muslim Ummah.
3. That the Ummah would not fight among themselves; this request was not granted.

“Misguiding leaders”: His ﷺ primary fear was regarding misguided leaders. Leadership is of two types:

- **Good leadership:** *“And We made them leaders guiding by Our command...”* [21:73].
- **Evil leadership:** *“And We made them leaders inviting to the Fire...”* [28:41].

“If the sword falls upon them, it will not be lifted”: This refers to the civil strife that began with the assassination of Uthman (may Allah be pleased with him) and continues until today.

“Until a group from my Ummah worships idols”: This indicates that groups from the Ummah will eventually revert to idol worship.

“Thirty liars”: This could signify either exaggeration or an exact count.

Important Points:

1. Explanation of the verse from Surah An-Nisa: (*“Believing in superstition and false objects of worship”* [4:51].)
2. Explanation of the verse from Surah Al-Ma'idah: (*Worshippers of Taghut.”* [5:60].)
3. Explanation of the verse from Surah Al-Kahf: (*“We will surely build [for ourselves] over them a masjid”* [18:21]. This refers to the fact that when previous nations worshipped idols and false objects, there will also be people in this Ummah who worship idols and false objects.)



4. The most significant issue: What is the meaning of “belief in superstition (*jibt*) and false objects of worship (*taghut*)”? In this context, does it mean. Internal belief of the heart? Or Agreement with their adherents, despite knowing their falsehood?
 1. Case 1: If one agrees based on belief in their validity, this is disbelief.
 2. Case 2: If one agrees without believing in their validity, this is not disbelief.)
5. Their statement that disbelievers, whose disbelief is evident, are more guided than believers: (This is an act of disbelief and apostasy, as it places disbelief above faith.)
6. The chapter's main focus: To affirm that such events will occur in this Ummah, as established in the hadith of Abu Sa'id, (and to serve as a warning.)
7. Explicit mention of idol worship within this Ummah: Idol worship will occur among large groups of people in this Ummah.
8. The astonishing phenomenon: The emergence of individuals claiming prophethood, such as Al-Mukhtar, despite affirming the shahadah, acknowledging the Qur'an and the truth of Muhammad ﷺ as the seal of the prophets, which highlights a clear contradiction. Al-Mukhtār appeared at the end of the era of the Companions, yet he managed to gain a large following. (*Al-Mukhtar refers to Ibn Abi Ubaid Al-Thaqafi.*)
9. The glad tidings: The truth will never completely disappear from this Ummah, unlike previous nations. A group will always remain until the Day of Resurrection (from this ummah steadfast on the truth.)
10. The great sign: Despite their small numbers, they will not be harmed by those who abandon or oppose them.
11. This condition will persist until the approach of the Hour.
12. Numerous miraculous signs in the narration:
 - The Prophet's ﷺ statement that Allah gathered for him the eastern and western parts of the earth and explained its meaning, which occurred exactly as he foretold, unlike the south and north.
 - His prophecy about being granted the two treasures (gold and silver).
 - The acceptance of two of his supplications for his Ummah and the denial of the third.
 - His prophecy about the sword being drawn upon the Ummah and never being lifted.
 - His warning about internal conflicts, destruction, and captivity among the Ummah.
 - His fear for the Ummah concerning misguiding leaders.
 - His foretelling of the emergence of false claimants to prophethood.
 - His prophecy about the victorious group.
 - All of these occurred exactly as foretold, despite being highly improbable by rational standards.
13. Great fear for his Ummah concerning misguiding leaders.
14. Clarification of idol worship: (It is not limited to bowing or prostrating but includes following misguiding leaders.)



- ٤٣- شَرُّ النَّاسِ هُمَ الَّذِينَ: □ تَدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاء □
□ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ □
□ الْجَمِيعَ.
- ٤٤- يجب البعد عن: □ الشُّرْك □ وسائله □
□ الْجَمِيعَ.
- ٤٥- الصَّدَقَةُ عِنْدَ الْقَبْرِ لَا بَأْسَ بِهَا؛ لِأَنَّ النَّهْيَ عَنِ الصَّلَاةِ فَقَطْ. □
□ صَح □ خَطَأً.
- ٤٦- التَّشَبُّهُ بِالْمُشْرِكِينَ كَبِيرَةٌ: □
□ إِذَا قَصِدَ التَّشَبُّهُ □ سَوَاءٌ قَصَدَهُ أَوْ لَمْ يَقْصُدْهُ.
- ٤٧- حَذَرُ ﷺ مِنْ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ:
□ فِي حَيَاتِهِ □ قَبْلَ مَوْتِهِ بِخَمْسِ □ فِي السِّيَاقِ □
□ الْجَمِيعَ.
- ٤٨- أَفْضَلِيَّةُ الْإِيمَانِ وَالْعَمَلِ الصَّالِحِ فَوْقَ أَفْضَلِيَّةِ النَّسَبِ: □
□ صَح □ خَطَأً.
- ٤٩- «لَا تَجْعَلْ قَبْرِي وَثَنًا»: □
□ اسْتُجِيبَ لَهُ ﷺ □ اقْتَضَتْ حِكْمَةُ اللَّهِ غَيْرَ ذَلِكَ.
- ٥٠- زِيَارَةُ النِّسَاءِ لِلْقُبُورِ مِنْ كِبَائِرِ الذُّنُوبِ: □
□ صَح □ خَطَأً.
- ٥١- النَّبِيُّ ﷺ: □
□ حَمَى جَنَابَ التَّوْحِيدِ □ سَدَّ كُلَّ مَا يُوَصِّلُ إِلَى الشُّرْكِ □
□ الْجَمِيعَ.
- ٥٢- «يُبَيِّنُكُمْ قُبُورًا» أَي: □
□ لَا تَدْفِنُوا فِيهَا □ لَا تَرَكُوا الصَّلَاةَ فِيهَا □
□ الْجَمِيعَ.
- ٥٣- لَا يُشَدُّ الرَّحْلُ لَزِيَارَةِ قَبْرِه ﷺ، وَلَا تَرَدَّدُ عَلَى الْقَبْرِ: □
□ صَح □ خَطَأً.
- ٥٤- الصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ ﷺ تَكُونُ: □
□ عِنْدَ قَبْرِهِ، فَيُوصَى الْمَسَافِرُ إِلَى الْمَدِينَةِ
بِالسَّلَامِ عَلَيْهِ □ مِنْ أَيِّ مَكَانٍ (مَا أَنْتَ وَمَنْ فِي الْأَنْدَلُسِ إِلَّا سَوَاءً).
- ٥٥- «قَبْرِي عِيدًا» أَي:
- ٥٦- الشُّرْكُ لَا يُمْكِنُ أَنْ يَقَعَ فِي هَذِهِ الْأُمَّةِ، فَهِيَ مَعْصُومَةٌ مِنْهُ. □
□ صَح □ خَطَأً.
- ٥٧- ﴿أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ﴾ لَمْ يُعْطُوا كُلَّ الْكِتَابِ بَلْ حُرِّمُوا بِسَبَبِ مَعْصِيَتِهِمْ.
□ صَح □ خَطَأً.
- ٥٨- الْعِلْمُ لَا يَعْصِمُ صَاحِبَهُ مِنَ الْمَعْصِيَةِ. □
□ صَح □ خَطَأً.
- ٥٩- هَلِ الْقِرْدَةُ وَالْخَنَازِيرُ بَقِيَّةُ أَوْلَئِكَ الْمَمْسُوحِينَ؟ □
□ نَعَمْ □ لَا.
- ٦٠- الْغُلُوفُ فِي الْقُبُورِ وَإِنْ قَلَّ قَدْ يُوَدِّي إِلَى مَا هُوَ أَكْبَرُ مِنْهُ: □
□ صَح □ خَطَأً.
- ٦١- لَا تَكَادُ تَجِدُ مَعْصِيَةً فِي الْأُمَّةِ إِلَّا وَجَدْتَ لَهَا أَصْلًا فِي الْأُمَمِ السَّابِقَةِ: □
□ صَح □ خَطَأً.
- ٦٢- الْأُمَّةُ لَمَّا تَفَرَّقَتْ وَصَارَ بَعْضُهَا يَهْلِكُ بَعْضًا، سَلَّطَ اللَّهُ عَلَيْهَا عَدُوًّا مِنْ سِوَاهَا.
□ صَح □ خَطَأً.
- ٦٣- الْإِمَامُ يَكُونُ إِمَامًا فِي: □
□ الْخَيْرِ فَقَطْ □ الْخَيْرِ وَالشَّرِّ مَعًا.
- ٦٤- أَعْظَمُ مَا يُخَافُ عَلَى الْأُمَّةِ: □
□ أُمَّةُ الشَّرِّ □ اتِّبَاعُ سُنَنِ الْيَهُودِ وَالنَّصَارَى.
- ٦٥- اسْتُجِيبَ لِلنَّبِيِّ ﷺ فِي اثْنَتَيْنِ هُمَا: ١- ٢-
وَمُنْعُ الثَّالِثَةِ وَهِيَ



Sixth: Satanic Actions (7 Chapters)

24. Chapter on Black Magic

Magic (Sihr) can only occur through Shirk (associating partners with Allah), as devils do not serve humans except for their own benefit, which is to mislead the children of Adam and lead them into Shirk and sins.

The First and Second Evidences:

1. The saying of Allah, the Exalted: *"But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share."* [2:102]
2. And His Saying: *"They believe in superstition and false objects of worship..."* [4:51].
 - Umar (may Allah be pleased with him) said: *"Al-Jibt refers to magic, and Al-Taghut refers to Satan."*
 - Jabir (may Allah be pleased with him) said: *"The Taghuts are the soothsayers upon whom devils descend; in every neighbourhood, there is one."*

"Purchased": Refers to Learning Black Magic.

"Taghut refers to Satan": This is an explanation by giving an example, as Taghut is broader and encompasses more than just Satan.

Does it Negate (Share in hereafter) Completely or Partially?

Second Opinion: The texts of warning are combined with the texts of mercy, and the negation of the "Share in hereafter" depends on specifics:

Partial Negation:
if magic involves the use of medicine (without involving devils).

Complete Negation:
if magic is performed through the assistance of devils.

First Opinion: The verses of warning are taken as they are, and no effort is made to reconcile them with verses of mercy. Instead, they are understood as absolute without diminishing their impact. For example, Allah says: *"And We send not the signs except as a warning."* [17:59]. This is because Allah mentions these warnings to evoke fear from this act.



The Third Evidence:

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Avoid the seven destructive sins." They (the Companions) said: "O Messenger of Allah, what are they?" He replied: Shirk, black magic, killing a soul which Allah has forbidden, except by right, consuming usury (Riba), consuming the wealth of an orphan, fleeing from the battlefield on the day of fighting, slandering chaste, unaware, believing women.

"Avoid": This means to leave something while maintaining a distance, such that you are on one side, and it is on the other.

"The seven": This does not indicate exclusivity, as there are other destructive sins.

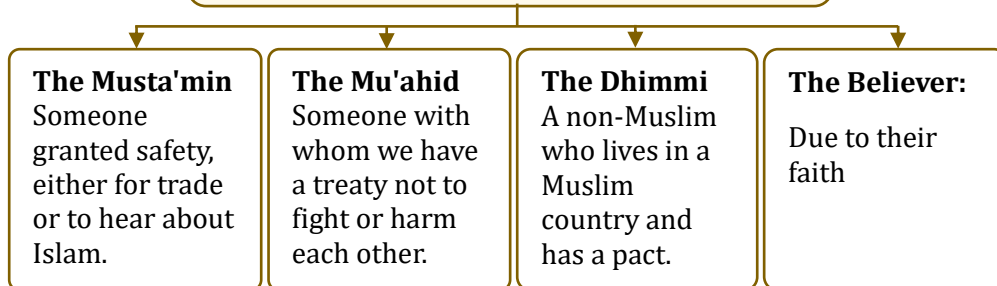
"Consuming usury": Its meaning is taking usury, regardless of whether it is used for eating, furnishing, or anything else. Usury is either an excess in a contract involving items that must be equal, or a delay in a contract involving items that must be exchanged immediately. It is divided into two types: 1. Riba of excess (Fadl). 2. Riba of delay (Nasee'ah)

"Consuming the wealth of an orphan": The orphan is one whose father has died before they reach maturity, whether male or female.

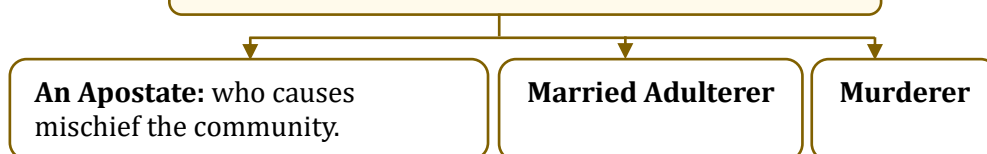
"Fleeing from the battlefield": Turning back on the day of battle when the two lines meet in combat with the disbelievers.

"Slandering chaste, unaware, believing women": Accusing a free, believing woman of adultery.

"Killing a soul that Allah has forbidden, except by right" includes four categories:



"Except by right" includes three scenarios:





Retreating is permissible in three situations

When the disbelievers are more than double the number of Muslims:

fleeing is permissible in such a situation.

“Retreating to another group”

Joining another faction for support due to necessity, provided it does not cause harm to the army.

“Retreating to fight”

As in the case of someone who moves away to obtain reinforcements, weapons, or to regroup and attack from another direction

Evidences Four to Seven:

From Jundub (may Allah be pleased with him), reported as a marfu' hadith: “The punishment for a magician is striking them with the sword.” (Narrated by Al-Tirmidhi, who said: “The narration is mawquf.”)

In Sahih Al-Bukhari, from Bajalah ibn Abadah: “Umar ibn Al-Khattab wrote: 'Kill every magician, male and female.' He said: 'So we killed three magicians.'”

It is authentically reported from Hafsah (may Allah be pleased with her): “She ordered the killing of a slave girl who had practiced magic on her, and she was killed.”

Similarly, it is authentically reported from Jundub (may Allah be pleased with him).

Imam Ahmad said: “This is reported from three of the Companions of the Messenger of Allah ﷺ.”

What is the ruling on the magician?

Second Opinion (Attributed to Al-Shafi'i, and the view supported by Sheikh Ibn Uthaymeen):

Magic involving herbs and medicines:

The practitioner is treated as an aggressor (*ṣā'il mu'tadī*), and they are executed as a legal punishment (*hadd*), while still being regarded as a Muslim.

Magic involving devils:

The practitioner is considered an apostate and is given an opportunity to repent.

If they repent: They are executed as a legal punishment (*hadd*) because they are still regarded as a Muslim.

If they do not repent: They are executed as a disbeliever (*kafir*) and apostate.

First Opinion (Attributed to Muhammad ibn Abdul Wahhab):

Magic in all its forms constitutes disbelief (*kufr*). The magician is to be killed outright, with their repentance left to Allah.



Important Points

1. **Explanation of the verse from Surah Al-Baqarah:** *"They certainly knew that whoever purchased..."* [2:102].
2. **Explanation of the verse from Surah An-Nisa:** *"They believe in superstition and false objects of worship..."* [4:51].
3. **Explanation of *Jibt* and *Taghut*, and the distinction between them:**
 - *Jibt*: Anything devoid of goodness, such as magic and other evils.
 - *Taghut*: Anything that causes a servant to exceed proper limits, whether it is a deity, a leader, or an authority figure.)
4. **That *Taghut* can be from among the jinn or humans:**
 - (When *Taghut* is mentioned, it generally refers to the devil among the jinn.
 - A sorcerer or soothsayer is the devil among humans.)
5. **Understanding the seven destructive sins specifically prohibited.**
6. **The magician is a disbeliever.**
7. **The magician is executed without being given a chance to repent:**
 - (If the legal punishment (*hadd*) is referred to the ruler, the individual is executed without repentance.
 - However, in cases of disbelief, opportunity to repent is presented before execution.)
8. **The existence of magic among Muslims during the time of Umar (may Allah be pleased with him):**
 - If this occurred during his era, how much worse must it be after his time?

The ruling of capital punishment for magicians by the authority aligns with the principles of Islamic law because they spread corruption on earth. Their corruption is among the gravest, and it is obligatory upon the ruler to execute them.

It is impermissible for the ruler to neglect this duty, as leaving them unchecked leads to widespread corruption both in their own land and elsewhere. Killing them ensures the safety of the people from their evil and serves as a deterrent against practicing magic.



25. Chapter on Clarifying Some Types of Black Magic

After mentioning magic, the author clarifies some of its types so that you may understand its various forms and avoid them.

Evidences One to Five:

1. **Ahmad reported:**
Muhammad ibn Ja'far narrated from 'Awf, from Hayyan ibn Al-'Alaa', from Qatan ibn Qubaisah, from his father, who heard the Prophet ﷺ say: "Indeed, divination by omens (*'iyafah*), drawing lines in the ground (*ṭarq*), and superstitions (*ṭiyarah*) are from al-jibt." 'Awf said: "'Iyafah refers to interpreting the flight of birds, and ṭarq refers to drawing lines on the ground."
Al-Hasan said: "Al-jibt refers to the sound of Satan." Its chain is authentic, and Abu Dawood, An-Nasa'i, and Ibn Hibban recorded the related narration in their respective works.
2. **From Ibn Abbas (may Allah be pleased with him):** The Messenger of Allah ﷺ said: "Whoever learns a branch of astrology has learned a branch of magic. The more he learns, the greater the sin." (Narrated by Abu Dawood with an authentic chain of narration).
3. **An-Nasa'i reported, from Abu Hurairah (may Allah be pleased with him):** "Whoever ties a knot and blows into it has practiced magic, and whoever practices magic has committed Shirk. Whoever depends on something is left to it."
4. **From Ibn Mas'ud (may Allah be pleased with him):** The Messenger of Allah ﷺ said: "Shall I not inform you of what al-'adhu is? It is slander, spreading malicious speech among people." (Narrated by Muslim).
5. **From Ibn Umar (may Allah be pleased with him):** The Messenger of Allah ﷺ said: "Indeed, some forms of eloquence (speech) are a type of magic." (Narrated by Al-Bukhari and Muslim).

"'Iyafah": Interpreting the flight of birds as a means of seeking omens, either for pessimism or optimism, from practicing *ṭiyarah* (seeking omens) by action.

"Al-Ṭarq": Striking or drawing lines on the ground, often associated with magic and soothsaying.

"Al-Ṭiyarah": Pessimism or seeking bad omens from something known, whether visible or audible, related to time or place.

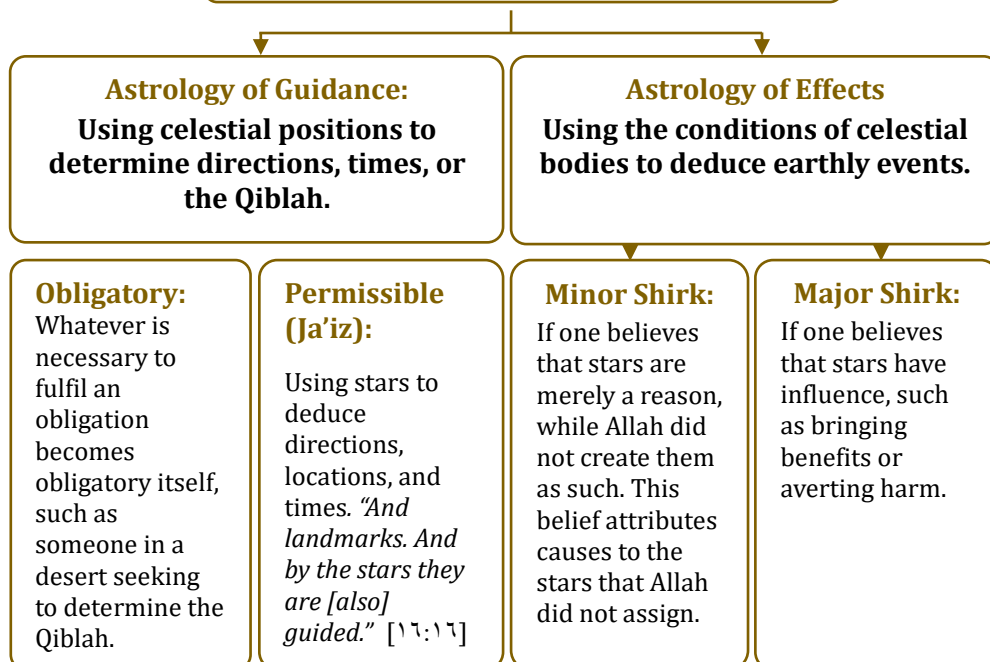
"The sound of Satan (Rannat al-Shaytan)": Refers to Satan's inspiration; this is considered part of his whispering and dictation.

"Al-'Adhu": Means cutting and dividing.

Why is it mentioned under the topic of magic? To illustrate that division and discord are the goals of both the slanderer (*nammam*) and the magician. In fact, the slanderer causes more harm than the magician.



Astrology Is Divided into Two Categories:



"Al-Bayan" (Eloquence): Refers to complete eloquence that captivates minds and changes thoughts. It is divided into two types:

- **Praiseworthy:** Intended to establish truth and refute falsehood.
- **Blameworthy:** Intended to reject truth and establish falsehood.

What is the connection between eloquence (*al-bayan*) and magic?

Both false eloquence and magic share the trait of altering realities.

Important Points:

1. That divination by omens (*'iyafah*), drawing lines (*ṭarq*), and superstitions (*ṭiyarah*) are *jibt*.
2. Explanation of *'iyafah* and *ṭarq*.
3. That astrology (*ilm al-nujum*) is a type of magic (Astrology of effects).
4. That tying knots and blowing on them is part of this.
5. That slander (*namimah*) among people is included (because it causes division like magic).
6. That some forms of eloquence are also included (because a skilled orator can manipulate or ignite emotions).



26. Chapter on Soothsayers and the Like

This is one of the best examples of structuring. After explaining magic and some of its types, it now clarifies who the soothsayer (*kāhin*), sand diviner (*rammāl*), and astrologer (*munajjim*) are, the ruling on consulting them, and the methods of approaching them.

Evidences One to Four:

1. Muslim reported in his *Sahih* from some of the wives of the Prophet ﷺ, that the Prophet ﷺ said: *"Whoever goes to a fortune-teller and asks them about something and believes them, their prayer will not be accepted for forty days."*
2. From Abu Hurairah (may Allah be pleased with him), the Prophet ﷺ said: *"Whoever goes to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad ﷺ."* (Narrated by Abu Dawood).
3. Reported by the four (Abu Dawood, Tirmidhi, Nasa'i, and Ibn Majah) and Al-Hakim, who said: *"Whoever goes to a fortune-teller or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad ﷺ."* He added: *"This narration is authentic according to their criteria (Bukhari and Muslim)."*
4. A similar narration has been reported by Abu Ya'la with a sound chain of narrators from the statement of Ibn Mas'ud (*mawquf*)

"Whoever goes": Refers to approaching a soothsayer through various means, such as sitting with them, contacting them directly, sending someone on your behalf, sending a message, watching their channels, visiting their websites, buying their magazines (especially those with horoscopes), or listening to what they say. This carries great harm.

"Their prayer will not be accepted" : The reward of their prayer is nullified by the sin of going to a soothsayer, even if they do not believe them.

"Has disbelieved in what was revealed to Muhammad ﷺ": Refers to disbelief in the Qur'an, which states: *"Say, 'None in the heavens and earth knows the unseen except Allah.'" [An-Naml 27:65]*

- If someone believes a soothsayer has knowledge of the unseen while knowing that only Allah possesses such knowledge, this constitutes major disbelief (*kuf'r akbar*).
- If the person is ignorant and does not believe that the Qur'an is false, this constitutes minor disbelief (*kuf'r asghar*).
- Belief in the soothsayer might not occur immediately but develops if something they predict comes true.

"Fortune-teller ('arraḥ)": A general term for soothsayers, astrologers, sand diviners, and others who claim to know the unseen through methods they employ. It encompasses anyone who practices or claims these abilities.



The Fifth Evidence:

From Imran ibn Husayn (may Allah be pleased with him), reported as marfu (attributed to the Prophet ﷺ): *“Whoever practices divination (ṭiyarah) or has it done for them, practices soothsaying (kihanah) or has it done for them, practices magic, or has it done for them, and whoever goes to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad ﷺ.”* (Narrated by Al-Bazzar with a sound chain of narration).

The Sixth Evidence:

At-Tabarani reported in *Al-Awsat* with a good chain of narration, from Ibn Abbas (may Allah be pleased with him), without the phrase: *“And whoever goes to...”* to the end of the hadith.

Al-Baghawi said: *“The 'arraḥ (fortune-teller) is someone who claims to know matters through methods they use to identify stolen items, locate lost objects, and similar matters.”* It is also said to refer to the soothsayer (*kahin*), who predicts future unseen events. Another opinion states it refers to someone who claims to know what is in the heart.

Ibn Taymiyyah (Abu Al-Abbas) said: *“The 'arraḥ is a general term for the soothsayer (kahin), astrologer (munajjim), and diviner (rammal), and others who speak about matters of the unseen using such methods.”*

“Whoever practices divination”: This includes someone who seeks omens for themselves or on behalf of someone else.

“Or has divination done for them”: Refers to instructing someone to practice divination on their behalf or being pleased with someone performing it for them.

“Has magic done for them”: This applies when someone, for example, approaches another person complaining about their spouse, and the latter offers to perform magic for them, saying, “I will handle the magic; you need not do anything.” The individual may mistakenly believe they bear no sin in such a case.

The Seventh Evidence:

Ibn Abbas (may Allah be pleased with him) said regarding people who write “Aba-Jad” (a form of alphabetical divination) and look into the stars: *“I do not think that anyone who does such a thing will have any share with Allah.”*

Learning “Aba-Jad” (alphabetical divination) is divided into two categories:

Permissible: Learning it for numerical calculations (*ḥisāb al-jummal*) and similar uses, as scholars have historically used it for dating events.

Prohibited: Using it in connection with the movement, positions, rising, and setting of stars, linking it to astrological practices.



Rulings on Asking a Soothsayer and the Similar:

Inquiry to expose their inability and falsehood:

It is either recommended or obligatory, provided that the inquirer is qualified and capable of fulfilling this responsibility.

Asking for testing:

It is permissible to ask to determine the truthfulness or falsehood of the soothsayer, but not with the intention of acting upon their words. The inquirer must be qualified and capable of discerning the truth in such matters.

Inquiry with Belief:

This constitutes major disbelief (Kufr Akbar) because it involves rejecting the Qur'an.

Simply Asking:

This is a major sin, as the Prophet ﷺ said: *"Their prayer will not be accepted for forty days."*

Signs of a Sorcerer:

1. Violating the conditions for permissible *ruqyah*.
2. Tying knots and blowing on them.
3. Writing disconnected letters or incomprehensible words.
4. Practicing *ṣarf* (separation spells) and *ʿaṭf* (love spells).
5. Observing stars (Astrology of effects).
6. Reading palms or coffee cups.
7. Asking for the mother's name.
8. Claiming knowledge of the unseen.
9. Commanding the patient to violate Islamic teachings, such as neglecting prayer or omitting *bismillah* when slaughtering animals.
10. Causing the patient to rely on them rather than Allah.
11. Being one of the allies of Satan.

Important Points:

1. **That belief in a soothsayer cannot coexist with belief in the Qur'an:** (This is one of the gravest forms of disbelief).
2. **Explicit clarification that it is disbelief (kufr).**
3. **Mention of those for whom soothsaying is performed:** (Such individuals are like the soothsayer due to the Prophet's ﷺ disavowal of them.)
4. **Mention of those for whom divination (*ṭiyarah*) is practiced.**
5. **Mention of those for whom magic is performed:** (Those who request magic to be performed on their behalf are equal to the practitioners in punishment.)
6. **Mention of those who learn *Abajad*:** (There is detailed clarification regarding its permissibility or prohibition.)
7. **Clarification of the difference between a soothsayer (*kahin*) and a fortune-teller (*ʿarraḥ*).**



27. Chapter on Treatment of Black Magic (an-Nushrah)

This is an excellent arrangement. After mentioning magic, the author explains its treatment. Undoubtedly, healing someone afflicted with magic through permissible, lawful means holds great virtue for those who seek the pleasure of Allah.

The First Evidence:

From Jabir (may Allah be pleased with him): The Messenger of Allah ﷺ was asked about *an-nushrah* (the act of curing magic with magic), and he said: *"It is from the work of Satan."* (Narrated by Ahmad with a sound chain and by Abu Dawood).

The Second Evidence:

It was said that Ahmad ibn Hanbal was asked about it (*an-nushrah*), and he replied: "Ibn Mas'ud disliked all of this."

"An-Nushrah": Refers to the practice known during the pre-Islamic era (*Jahiliyyah*) that they commonly used.

"From the work of Satan": Attributing it to Satan emphasises its reprehensibility and deters people from it.

"He dislikes this": Among the early scholars, *dislike* (*kraha*) often implied prohibition (*tahrim*).

"He dislikes all of this": Refers specifically to the *nushrah* that involves practices associated with Satan, particularly *nushrah* performed through magic.

The Third Evidence:

Narrated in *Sahih al-Bukhari* from Qatadah: He said: *"I asked Ibn al-Musayyib about A man afflicted by ṭibb or withheld from his wife: 'Can it be resolved or undone (nushrah)?' He replied: 'There is no harm in it; they only seek to bring about reconciliation. As for what benefits, it has not been prohibited.' 'End of quote."*

"Ṭibb": Refers to black magic. It is worth noting that the term *Ṭibb* generally means the treatment of illness, but here it is used to describe magic as a form of euphemism or optimism, similar to how a person bitten by a snake is called *salīm* (healthy) or someone with a broken limb is called *jabir* (mended).

"withheld from his wife": This means being prevented from intimacy with his wife, often through magic. While this is not due to a physical ailment but is rather a type of black magic.



The Fourth Evidence:

It is narrated from Al-Hasan that he said: “No one can undo magic except a magician.”

Ibn Al-Qayyim explained: “*An-nushrah (undoing magic) is the act of removing magic from the afflicted person. It is of two types:*

1. **Undoing magic with similar magic:** This involves practices associated with Satan. Al-Hasan's statement is understood in this context. The practitioner (the one undoing the magic) and the afflicted person seek to please Satan with acts he desires, so the magic is nullified.
2. **Undoing magic through *ruqyah* (Islamic supplications), invocations, prayers, and permissible remedies:** This is lawful (*permissible*).”

Response to Those Who Permit Undoing Magic with Magic:

1. It contradicts the Qur'an, Sunnah, and the practice of the Companions and early generations of the Ummah (may Allah be pleased with them).
2. It weakens reliance on the Qur'an and prophetic supplications as remedies.
3. It empowers magicians and increases their influence over the general public.
4. It abandons certainty (treatment with the Qur'an and supplications) in favor of speculation (treatment with magic).
5. Undoing magic through magic requires the practitioner and the afflicted person to please Satan with acts he desires, which leads to further entanglement with evil.
6. If the afflicted person endures patiently, they are promised Paradise, as mentioned by the Prophet ﷺ.
7. Using magic to undo magic often compounds the problem, adding more magic to the affliction.
8. The Prophet ﷺ was afflicted by magic but did not resort to magic for treatment; instead, he used lawful Ruqyah (Islamic supplications).

Important Points:

1. **Prohibition of *nushrah* [undoing magic using prohibited means].**
2. **Distinction between what is prohibited and what is permissible, which clarifies the matter:** (The statements permitting the undoing of magic are understood to refer to using *ruqyah* (Islamic supplications), invocations, permissible remedies, and prayers. The statements prohibiting the undoing of magic refer specifically to using magic to undo magic. *And Allah knows best.*)