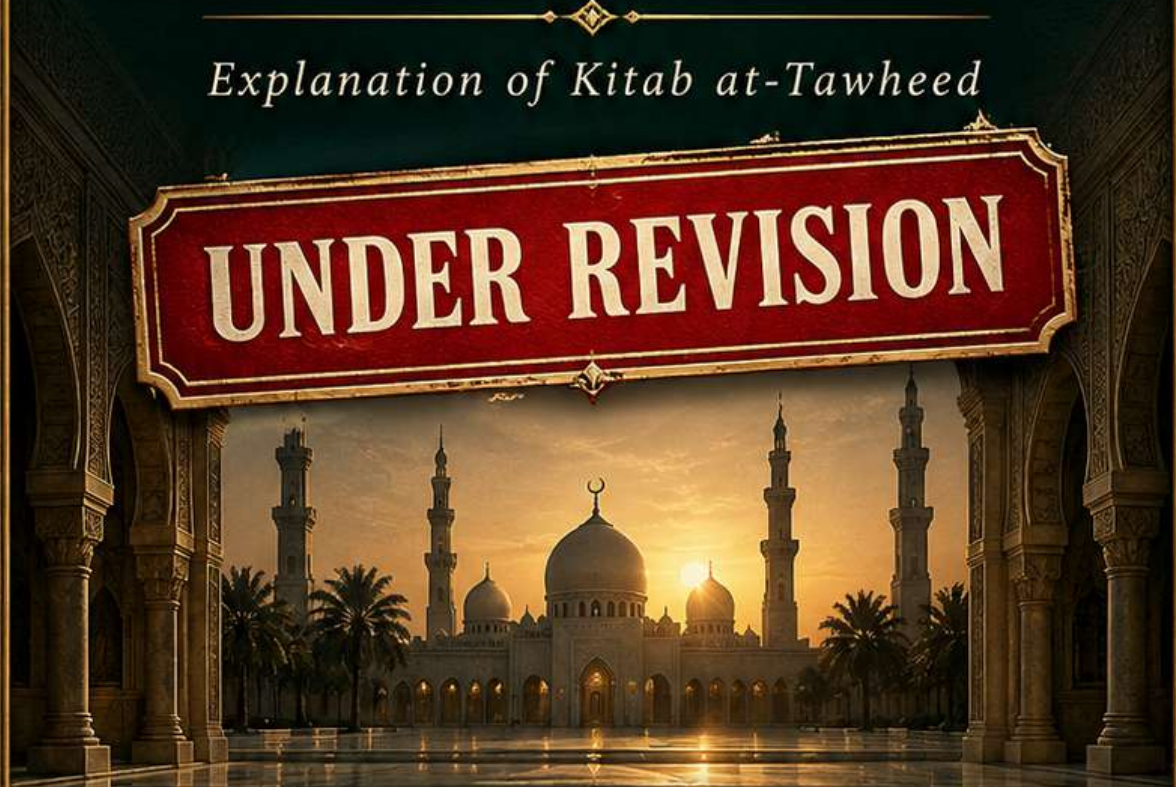


CATEGORISATION
— AND —
CLARIFICATION OF
KITAB
AT-TAWHEED

Explanation of Kitab at-Tawheed

UNDER REVISION



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CATEGORISATION AND CLARIFICATION OF KITAB AT-TAWHEED

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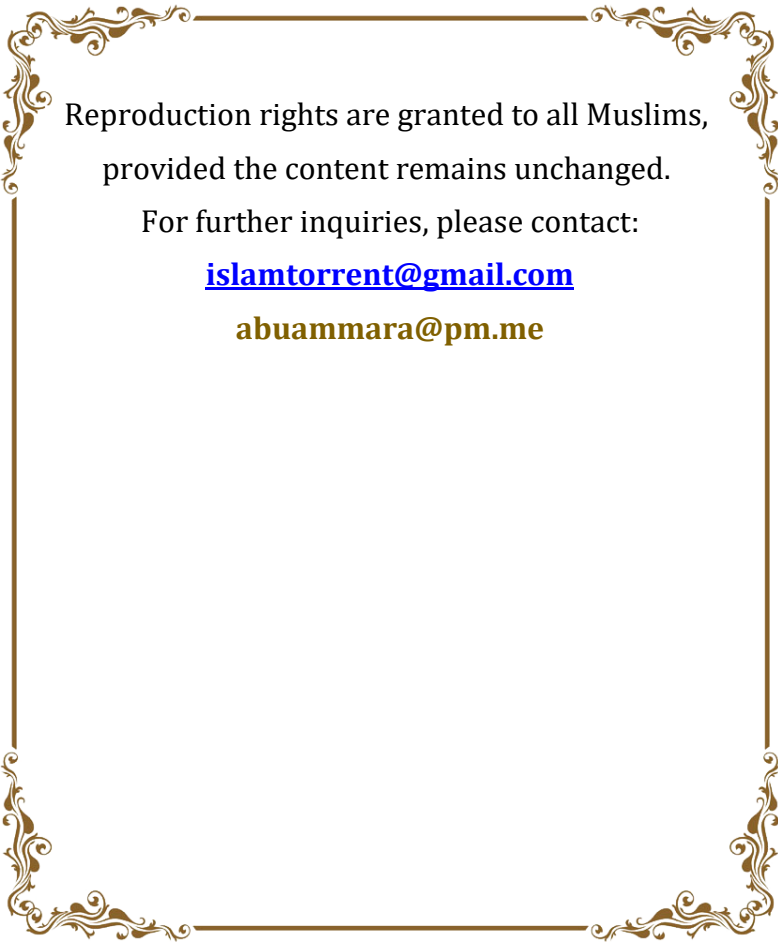
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May Allah forgive him, his parents, and those who helped
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Introduction

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 wa Ithbat Sifat ar-Rabb” 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 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 Are Made for Other Than Allah

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, they say, 'What has your Lord said?' They say, 'The truth.' And He is the Most High, the Most Great."

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

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 Exaggeration of the Righteous Is the Cause of the Disbelief of the Children of Adam and Their Abandonment of 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. Then What if He Worships the Righteous Person?

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”.

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 Patience with Allah’s Decrees Is Part of Faith in Allah.

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 Minor 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 foundation 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 Nothing Should Be Asked by Allah's Face Except Paradise

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 Sharia or the divine decree.

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 That Allah Will Do Something.

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 distortion, negation, specifying how His attributes are, or likening them 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 (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)

"To worship Me": 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

"Avoid Taghut": 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 sheer denial, 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:

(3) 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)

"That you do not worship except Him" 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."** [30:41] 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 do 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 His own sake: 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." [25:1] 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." [25:63] 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." [19:93] This includes the disbelievers.

The Fourth Evidence:

And His Words: "And worship Allah and associate nothing with Him." [4:36]

"Nothing": 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" [6:151]. This verse starts with the provision for the parents because they are poor. In Surah Al-Isra: **"We provide for them and for you"** [17:31]. 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.

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.

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]. (Allah's right is the greatest of all rights)
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 - those will have security, and they are rightly guided."** (6:82)

"Injustice": Shirk.

"Guided": 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]

"Testifies": The testimony involves acknowledgment with the tongue, belief in the heart, and affirmation through actions.

"La Ilaha Illa-Allah": No one deserves to be worshipped in any way except Allah.

"Alone": Emphasis on affirmation. **"With no partners"**: is an emphasis of negation in everything that is exclusive to Him.



“and that Muhammad” bin Abdullah bin Abdul-Muttalib al-Qurashi al-Hashimi, the Seal of the Prophets.

“His servant”: meaning [1] he is not a partner with Allah, [2] the most devoted of creation.

“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.

“Isa, the servant of Allah”: a refutation of the Christians, **“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.

“His word”: because he was created by the word, and Isa is not the word of Allah, as speech is an attribute of Allah.

“a spirit from Him”: a creation from His creations and attributed to Allah for honour and dignity.

“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.

“says: ‘There is no deity worthy of worship except Allah’”: with the condition of sincerity, as indicated by “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].

“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.

“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." [6:82].
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." [16:120]

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. **"a Leader (Ummah)"**: A leader to be followed in his deeds, actions, and struggles, with reliance on Allah.
2. **"Devoutly obedient"**: Always obedient, consistently so in every situation, he was steadfast and constant in his obedience.
3. **"To Allah"**: This indicates sincerity.
4. **"Inclining towards truth"**: Inclining toward Allah and turning away from shirk, avoiding everything that opposes obedience.
5. **"He was not of those who associate others with Allah"** Disavowal of shirk and its people (with heart, tongue, and limbs).
6. **"Grateful for His blessings"** 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 his father was an enemy to Allah, he freed himself from him."** [9:114].
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: accounts of military campaigns, reports of great battles, and tafsir": 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)**

"Ascribe not anyone (in worship) as partners": 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 seek 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."



"What prompted you to do that?": This indicates the permissibility of seeking evidence or proof, but with respect.

"There is no Ruqyah except from the evil eye or a sting": 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.

"حُمَة": Refers to the sting of any venomous creature, while "الْحَمَة" refers to a fever

"Ar-Raht": A group ranging from three to nine.

"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 "لا يَرْقُونَ" (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. One who asks someone to perform Ruqyah on him. This person has missed out on perfection (he is excluded from the seventy thousand, who enter Paradise without reckoning).
2. One who does not prevent someone from performing Ruqyah on him. This person has not missed out on perfection, because he did not seek or ask for it.
3. One who prevents someone from performing Ruqyah on him. This goes against the Sunnah, because the Prophet ﷺ did not prevent Aisha from performing Ruqyah on him.

"And they do not believe in bad omens": At-Tiyarah 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 indirect speech ([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. **"And keep me away"**: Keep me on one side and keep the idol worshippers on another side, so that I remain far from them.

Explanation of Kitab Tawheed

"Idols" (Al-Asnam): A Sanam (idol) is that which is fashioned in the image of a human or anything else and is worshipped besides Allah. As for a Wathan (object of worship), it is whatever is worshipped besides Allah in any form whatsoever. Therefore, a Wathan is a more general term than a Sanam.

Ibrahim ﷺ feared for himself, even though he is the Khalil (close friend) of the Most Merciful and the leader of the Hunafa' (pure monotheists); so what about us then?! Therefore, do not feel secure from Shirk and do not feel secure from hypocrisy; for no one feels secure from hypocrisy except a hypocrite.

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 calling upon a rival to 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.

“A Rival (Nidd)”: A Nidd is something similar, equal, or a match.

“Entered the Fire”: This is the punishment for taking rivals alongside Allah.

“Anything”: This encompasses any form of shirk, even if someone associates the most noble of creation with Allah, they will enter the Fire.

“And whoever meets Him associating anything with Him entered the Fire”: If the shirk is minor, it does not necessarily result in eternal residence in the Fire; but if it is major, it does.

The matter of Shirk is very severe and not something to be taken lightly; however, Allah makes sincerity (Ikhlas) easy for the servant. This is achieved by the servant keeping Allah right before his eyes, intending by his deeds only the Face of Allah, not the praise of people, nor their dispraise, nor their commendation upon him; for people can never benefit him.

Likewise, it is also important that a person should not rejoice that people accept his words simply because they are his words. Rather, he should rejoice that people accept his words when he sees that it is the truth, not just because it is his saying, and the same applies to the reverse. Sincerity is very difficult, except that if a person is directed towards Allah with a truthful, sound direction upon a straight path, then Allah will assist him with it and make it easy 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." [14:36]**
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.
 ﴿أَرْبَابًا﴾: 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 Allah

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 Are Made for Other Than Allah

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.

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.

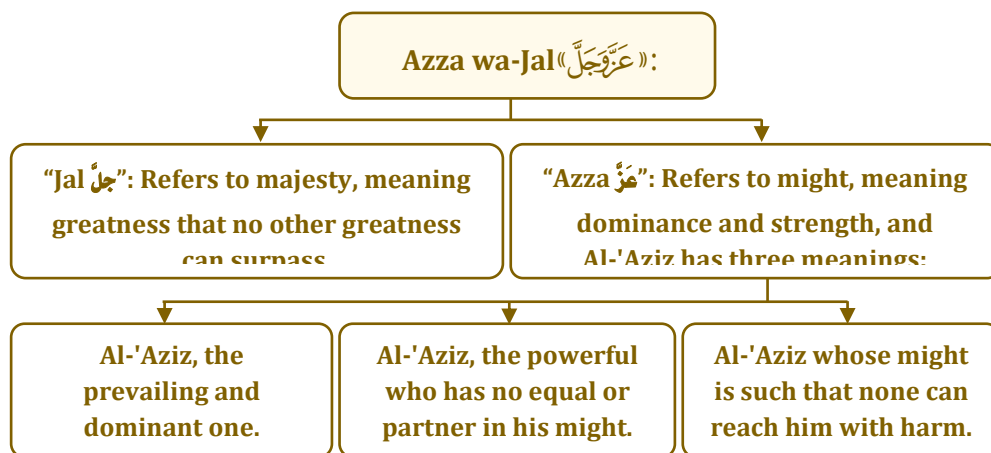


The Third Evidence:

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 Exaggeration of the Righteous Is the Cause of the Disbelief of the Children of Adam and Their Abandonment of 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 balanced group:

They don't go to extremes, either in praise or criticism, and they are the people of Sunnah.

The group that exaggerates in criticism:

Like the Jews with prophet Eesa عليه السلام.

The group that exaggerates in praise:

Like the Christians with prophet Eesa عليه السلام.

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.)



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.

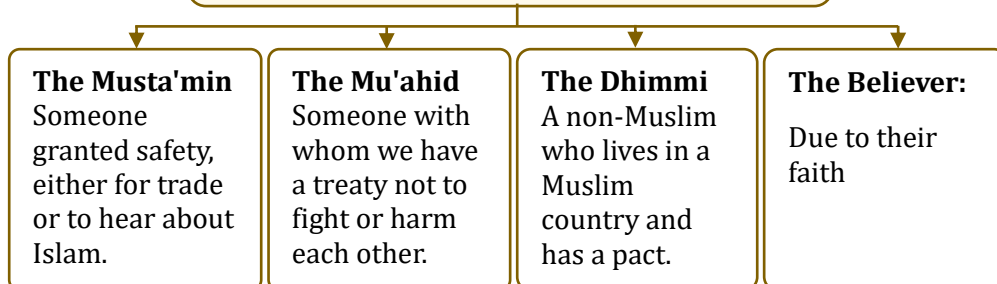
"Consuming usury": Its meaning is taking usury, regardless of whether it is used for eating, furnishing, or anything else. Usury is either an excess in a contract involving items that must be equal, or a delay in a contract involving items that must be exchanged immediately. It is divided into two types: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

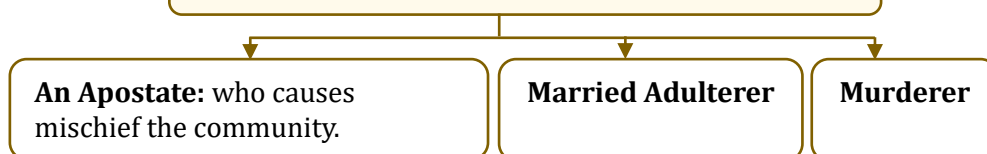
"Fleeing from the battlefield": Turning back on the day of battle when the two lines meet in combat with the disbelievers.

"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



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.

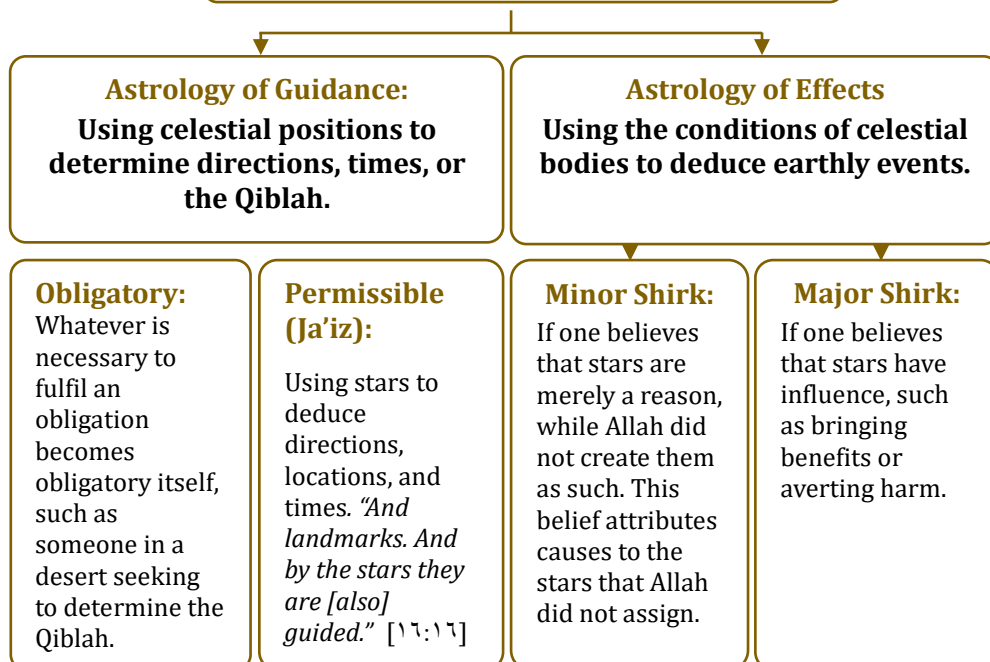
"The sound of Satan (Rannat al-Shaytan)": Refers to Satan's inspiration; this is considered part of his whispering and dictation.

"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.*)



28. Chapter on Omens

***At-Tatyr* (seeking omens) contradicts *tawhid* (monotheism):**

1. Because the one who seeks omens (*mutataiyir*) breaks their reliance on Allah and depends on something other than Him.
2. Because it involves attaching oneself to something baseless, as it is merely delusion and imagination, True Tawhid consists of both worship and seeking aid from Allah alone.

Definition of *At-Tatyr* in Islamic: Seeking bad omens from something seen, heard, or known, whether related to time or place:

1. **From something seen:** For example, seeing a bird and feeling pessimistic because it looks frightening or black.
2. **From something heard:** For example, intending to do something and overhearing someone say to another, "You loser," and taking it as a bad omen.
3. **From something known** Such as feeling pessimistic about certain days, months, years, or places.

First and Second Evidence:

1. **Allah's statement:** *"No! Their omen is with Allah, but most of them do not know."* [7:131]
2. **Allah's statement:** *"Your evil omen is with you."* [36:19]

"No! Their omen is with Allah" This means that what befalls them, such as drought and famine, is decreed by Allah, and it has no connection to Musa (peace be upon him) and his people. On the contrary, they were a source of blessings and goodness.

"Your evil omen is with you" This means the misfortunes they experience are due to their own deeds; they are the cause of their calamities.

No contradiction between the two verses: The first verse indicates that the decreer of these events is Allah, while the second clarifies the cause of these events, it is due to them. In essence, their misfortune (*tā'iruhum*) is attached to them, meaning it accompanies them and arises from their actions.

The Third And Fourth Evidences:

Narrated by Abu Hurairah (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: *"There is no 'Adwa, no omen, no Hamah and no Safar."* Reported by both Bukhari and Muslim. Muslim added: *"And is no naw', and no ghoul."*

Narrated by Anas (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: *"There is no contagion, no belief in bad omens (ṭiyara), but I like optimism."* They asked: *"What is optimism?"* He replied: *"A good word."* Reported by both Bukhari and Muslim.



"There is no 'Adwa": This negates the pre-Islamic belief that illness independently causes harm. The intended meaning is that no contagion has an effect on its own; rather, it is a cause for the spread of disease by Allah's permission.

"No Hamah": Refers to a bird resembling an owl (or the owl itself) that people in pre-Islamic times associated with bad omens.

"No Şafar": This could refer to:

1. The month of Şafar, which the Arabs considered unlucky, especially for marriage.
2. A disease in the stomach of camels that spreads from one to another.
3. *Al-Nasī'*, delaying the sacredness of a month to Şafar so they could fight during Muḥarram.

"No Naw": The lunar phases/mansions. Each phase has a corresponding star, and the Arabs held superstitions regarding them. Some would say, "This is a star of misfortune with no good in it," while others believed the opposite, claiming a star brought good luck.

"No ghou": When the Arabs travelled, devils (demons) would appear to them in changing forms to strike terror into their hearts. This would lead them to become depressed and refrain from reaching their intended destination.

The Prophet ﷺ negated their influence, not their existence. Believers should proceed with ease, relying on Allah and thinking good about him.

No contradiction exists between these texts and the Prophet's statement: "*If bad luck exists in anything...*" because:

1. This statement belongs to the *mutashābihāt* (ambiguous texts), while the texts criticizing *ṭiyara* and describing it as *Shirk* are definitive (*muḥkam*).
2. All forms of pessimism (*ṭiyara*) are blameworthy, and only Allah can bring benefit or prevent harm.
3. It is permissible for a servant to flee from Allah's decree to Allah's decree by taking lawful means, without resorting to *ṭiyara*.
4. The misfortune in the ḥadith applies to those who believe in it, not to those who rely on Allah and reject such beliefs.
5. Whoever fears something other than Allah will be afflicted by it. Similarly, whoever loves something alongside Allah will be punished by it, and whoever places hope in something alongside Allah will be abandoned by it (as mentioned by Ibn al-Qayyim).

The Fifth Evidence:

Narrated by Abu Dawud with a sound chain from 'Uqbah ibn 'Amir, who said: *Superstition (ṭiyarah) was mentioned in the presence of the Messenger of Allah ﷺ, and he said: "The best of it is optimism (fa'l), and it does not repel a Muslim. If any of you sees something he dislikes, let him say: 'O Allah, no one brings good except You, and no one repels evil except You. There is no power and no strength except through You.'"*

The Difference Between	
Superstition (Tiyarah)	Optimism (Fa'l)
A pessimistic outlook based on something seen, heard, or known, from a specific time or place.	Anything that uplifts a person due to a praiseworthy word or action, whether seen or heard.
Weakens reliance on Allah.	Strengthens reliance on Allah.
It is: [1] Minor Shirk if it is believed to be a reason.[2] Major Shirk if it is believed to have an effect by itself.	Its ruling is that it is recommended.
Reflects bad expectations of Allah.	Reflects good expectations of Allah.
This is the state of the hypocrite or disbeliever.	The state of the monotheist who actualises tawhid.
Could happen intentionally, such as iyafah.	Happens unintentionally and without burden.
That which prompts you to proceed or turns you back, by relying on what you see or hear, and making that the reason for your action.	That which you hear or see is not a cause for you to proceed or turn back; rather, you are simply pleased by it, and it makes you feel motivated.
It necessitates attachment to the thing that is being used as an omen.	It necessitates attachment to Allah.

Example 1: A person intended to marry, and when he asked about the girl's name, he was told it was *Hana*; he proceeded with the marriage. Another person asked about the girl's name and was told it was *Sakhr* (meaning rock), so he refrained. Both cases fall under superstition (*tiyarah*) because superstition is defined as something that drives you forward or holds you back.

Example 2: A person asked about the girl's name after he had already proceeded with the marriage. When he found out her name was *Sa'ada* (meaning happiness), he felt optimistic. This is considered optimism (*fa'l*) because it was not the cause of his decision to proceed or refrain but rather a source of hopefulness after the decision had been made.

Some people open the Qur'an for signs. If they see a verse mentioning Hellfire, they become pessimistic; if they see a verse about Paradise, they say, "This is a good omen." This practice resembles the behavior of pre-Islamic people who sought guidance through divination arrows (*azlam*).

"Uqbah ibn 'Amir": The correct name is *'Urwah ibn 'Amir*.

"And it does not deter a Muslim" This implies that if a person is deterred by superstition from pursuing their needs, they are not truly Muslim.

"And no power except by You": The *ba* (preposition) here could mean: (1) *In*. (2) For seeking assistance. (3) As a cause or reason.



Categories of People Regarding Superstition (Tiyarah):

Continues, but with worry and distress, fearing the influence of the superstition. This person is sinful.

Refrains and responds to superstition:
Leaves the action: This is *Shirk*. Minor *Shirk*: If he believes it is a cause.
Major *Shirk*: If he believes it inherently has an effect.

Does not deter him from his need:
Proceeds with reliance on Allah. This is the state of the monotheist.

Sixth to the Eighth Evidences:

6. From Ibn Mas'ud, attributed to the Prophet ﷺ: *"At-Tiyarah (superstition) is Shirk. At-Tiyarah is Shirk. There is none among us except that he may have something of it, but Allah removes it with reliance (on Him)."* Narrated by Abu Dawood and At-Tirmidhi, who authenticated it and attributed the last part to Ibn Mas'ud himself.

7. Ahmad narrated from the Hadith of Ibn 'Amr: *"Whoever is turned back from his need by Tiyarah has committed Shirk."* They asked: *"What is the expiation for that?"* He replied: *"That one says: 'O Allah, there is no good except Your good, no omen except Your omen, and there is no deity other than You.'"*

8. Ahmad also narrated from the Hadith of Al-Fadl ibn Al-Abbas: *"At-Tiyarah is only that which makes you proceed or turn back."*

- **"There is none among us except that":** It means being affected by superstition (Tiyarah). This highlights avoiding phrases associated with *Shirk* and emphasises achieving Tawheed in speech. Reporting disbelief does not make one a disbeliever.
- **"Tawakkul":** Sincere reliance on Allah for obtaining benefits and averting harms, accompanied by trust in Him and taking the appropriate means that Allah has made permissible.

How to treat Tiyarah:

1. **Achieving Tawheed:** Superstition is dispelled by relying on Allah (Tawakkul), leading to a heart that is content and at ease.
2. **Reading the Prophetic supplication:** "O Allah, there is no good except Your good, and no omen except Your omen, and there is no deity except You."
3. **Optimism:** Focus on good outcomes and avoid letting pessimistic thoughts enter your mind.
4. **Persistence in beneficial actions:** Do not shy away from pursuing what is good, even if faced with initial challenges. Keep trying until Allah grants ease and success.



Drawing Lots	Divination with Arrows
Its ruling is permissible.	It is a major sin and is form of gambling.
Achieves the intended Shar'i purpose.	Does not achieve the intended Shar'i purpose.
Used to decide between disputants who have equal claims to a right, without specification.	Used to determine good or evil, resembling a claim to know the unseen and reliance on luck.
An act of people of Tawheed.	An act of mushrikeen.
Example: Drawing lots for the first row or call to prayer.	Divination by tossing coins and counting.
Distinguishes for the rightful owner when division is not possible.	Distinguishes for someone without rightful ownership when division is possible.

Important Points

- Highlighting the Verse:** *"Their ill omen is with Allah"* [Al-A'raf 7:131], in comparison with *"Your ill omen is with yourselves"* [Yasin 36:19] (there is no contradiction between them).
- Negation of Contagion (Adwa):** The negation here pertains to the belief in the independent effect of contagion, not denying that it can be a cause for spreading illness by Allah's permission.
- Negation of Superstition (Tiyarah):** The negation is about its independent influence, not its existence.
- Negation of Hamah:** (Owl or a Similar Bird)
- Negation of Safar:** (Time has no effect or influence; all good and bad are decreed by Allah. Safar is like any other month in which good or bad may occur. Some people, when finishing tasks in Safar, call it "Safar of goodness," which is addressing an innovation with another innovation, or ignorance with more ignorance. Safar is neither a good nor a bad month.)
- Optimism (Faal) is Not Part of Tiyarah:** (Rather, it is recommended.)
- Explanation of Faal (Good Omen):** (It refers to anything that uplifts a person and motivates them towards something positive.)
- What Occurs in the Heart from Such Matters, if Disliked, Does Not Harm:** Allah removes it through trust and reliance on Him.
- What One Says When Experiencing Such Thoughts:** *"O Allah, there is no good except Your good, no omen except Yours, and there is no deity besides You."*
- Affirmation That Tiyarah is Shirk:** (With clarification: if one believes it has independent influence, it is major Shirk; if considered as a cause, it is minor Shirk.)
- Explanation of Condemned Tiyarah:** (It refers to what influences



29. Chapter on Astrology

And he did not say: (it is Shirk); because it requires clarification, because it is two types: knowledge of influence (which is Shirk) and knowledge of guidance (which is permissible). This has already been explained earlier.

Evidence One to Three:

[1] Bukhari stated in his Sahih: Qatadah said: "Allah created these stars for three purposes: as adornments for the sky, as missiles for the devils, and as signs for guidance. Whoever interprets them for anything else has erred, wasted his share, and engaged in what he has no knowledge of."

[2] Qatadah disapproved of learning the phases of the moon (Mawaqit al-Qamar), and Ibn Uyaynah did not permit it. This was mentioned by Harb on their authority.

[3] Ahmad and Ishaq allowed learning about the phases (Manazil).

Everyone among the salaf who prohibited learning about the phases of the stars, their statement is interpreted to refer to astrology involving belief in their influence (Ilm al-Tathir).

Everyone among the salaf who permitted learning about the phases of the stars, their statement is interpreted to refer to astronomy for practical guidance (Ilm al-Tasir).

The Fourth Evidence:

It is narrated from Abu Musa that the Messenger of Allah ﷺ said:
"Three will not enter Paradise: one who is addicted to alcohol, one who severs ties of kinship, and one who believes in magic."
 (Reported by Ahmad and Ibn Hibban in his Sahih)

"Will not enter Paradise": This is one of the warnings (wa'id) mentioned in the texts, and it should be accepted as it is without attempting to reconcile it with other texts (of promise, wa'ad). This style is more effective in deterrence.

"Addicted to alcohol": Refers to someone who frequently consumes intoxicants. Alcohol (khamr) is defined as anything that clouds the mind for the purpose of pleasure or elation.

"One who severs ties of kinship": Kinship refers to family relations. The specifics of maintaining ties are not strictly outlined in the Shari'ah and are generally left to customary practices, as long as they do not contradict Islamic principles.

"One who believes in magic": This is the key point of relevance here, highlighting that astrology or the belief in celestial influence is considered a form of magic.



Discussion on Major Sins

Definition of a Major Sin:

Shaykh al-Islam (Ibn Taymiyyah) defined it as: *"Any act for which a specific punishment is prescribed,"* such as: Being cursed, Invoking divine anger, Expulsion (from Allah's mercy), Disavowal of its doer, Being described as among the disbelievers or polytheists, Being declared not among the believers, or Being likened to the most despicable animals.

Ruling on Its Perpetrator: They are a believer by virtue of their faith but a sinner due to their major sin. They are under Allah's will: He may punish them or forgive them.

Are Major Sins Countable or Defined? Defined by the above criteria, not simply countable.

Are Major Sins Worse than Minor Shirk? Sins range from minor sins to major sins, then minor Shirk, and finally major Shirk. Allah says: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" [4:48].

Ibn Mas'ud said: "Swearing by Allah falsely is better than swearing by others truthfully," as swearing falsely by Allah is a major sin, while swearing by others, even truthfully, is minor Shirk.

Can Major Sins Be Expiated by Good Deeds, or Is Repentance Necessary?

Repentance is necessary, as the Prophet ﷺ said: "The wailing woman, if she does not repent before her death..." and "if major sins are avoided..."

Can One Repent from Some Major Sins Without Repenting from Others?

Yes, repentance for some sins is valid even if others are not repented from, though one must cease all acts of disobedience.

Should the Perpetrator of a Major Sin Be Loved or Hated? They should be loved to the extent of their faith and hated to the extent of their sin. They should not be accompanied while committing the major sin.

Do Major Sins Vary in Severity? Yes, as the Prophet ﷺ said: "Shall I inform you of the greatest of the major sins?"

What Do We Call Someone Who Commits a Major Sin?

They are a believer by virtue of their faith but a sinner due to their major sin. They are described as a believer with deficient faith. Unlike the Murji'ah: "a believer with complete faith." Unlike the Khawarij: "a disbeliever."

Important Points:

1. The Wisdom Behind the Creation of Stars: ([1] Beautification of the sky. [2] Missiles for the devils. [3] Signs for guidance.)
2. Refutation of Those Who Claim Otherwise: (belief in *Ilm al-Tathir*)
3. Discussion of the Disagreement on Learning the Phases of the Stars
4. The Warning Against Believing in Any Aspect of Magic: Even if one knows it is false.



30. Chapter on Seeking Rain by the Stars

1. **Major Shirk:** Calling upon the celestial phenomena (*anwa*) for rain or believing that they independently control events and fulfill needs.
2. **Minor Shirk:** Believing that the celestial phenomena are merely causes while acknowledging that Allah is the Creator and ultimate Doer.

The First And Second Evidences:

1. **Allah's statement:** *"And make your provision that you deny."* [56:82]
2. **From Abu Malik Al-Ash'ari, that the Messenger of Allah ﷺ said:** *"Four matters in my nation are from the affairs of pre-Islamic ignorance that they will not leave: pride in ancestry, defaming lineage, seeking rain through the stars, and wailing over the dead."* He also said: *"The wailing woman, if she does not repent before her death, will be raised on the Day of Judgment wearing a garment of tar and a shirt of scabies."* Reported by Muslim.

"You deny": Denying that it is from Allah by attributing its occurrence to something other than Him.

"Four": This is not meant for exclusivity, as there are other things like these. The Prophet ﷺ used this form of enumeration to categorise and summarise knowledge for better understanding and retention.

"Ignorance (Jahiliyyah)": Refers to the pre-Islamic era before the Prophet's ﷺ mission. The purpose of mentioning it is to criticise and warn against its practices, as they embody ignorance and immorality.

"They will not leave": This indicates both a statement of fact and a warning, not an approval.

"Pride in ancestry": Refers to boasting and taking pride in one's lineage and status. True pride should come from piety and obedience to Allah, which prevents arrogance and fosters humility. The greater the blessings of Allah, the greater the humility toward both Allah and His creation.

"defaming lineage": Criticising someone's lineage, such as saying: "You are the son of a tanner."

"Seeking rain through stars": This is the key point of evidence, meaning to attribute rainfall to the stars.

"Wailing": Loud crying and wailing over the deceased, done intentionally as an act of mourning.

"Raised": She will be raised from her grave. **"Garment":** A long garment. **"Tar":** Tar or molten copper.

"Scabies": A skin disease that causes the skin to react painfully to anything that touches it. The meaning is that her entire skin will be afflicted with scabies, resembling a coat of armor.

Explanation of Kitab Tawheed

When tar and scabies combine, the suffering is intensified. The wisdom behind this punishment is that since she did not cover her calamity with patience, she is covered with this affliction instead. This is a case of punishment being of the same nature as the deed.

The Day of Resurrection (Yawm al-Qiyama) is named such for several reasons:

The Scales: "And We shall set up scales of justice for the Day of Resurrection." [21:47]

The Witnesses: "And the witnesses will come forth." [39:69]

The People: "The Day when people will **stand** before the Lord of the worlds." [83:6]

The Third And Fourth Evidences:

[3] Zayd ibn Khalid (RA), said: "The Messenger of Allah (peace and blessings be upon him) led us in the Fajr prayer at Al-Hudaybiyah following a night of rainfall. When he finished, he turned to the people and said: 'Do you know what your Lord has said?' They replied: 'Allah and His Messenger know best.' He said: 'This morning, some of My servants have become believers in Me and others disbelievers. As for those who said, "We were given rain by the bounty and mercy of Allah," they are believers in Me and disbelievers in the stars. But as for those who said, "We were given rain by such-and-such a star," they are disbelievers in Me and believers in the stars.'" *Bukhari & Muslim*.

[4] There is a similar report from Ibn Abbas, which includes: "Some of them said, 'Such-and-such a star was truthful in bringing us rain,' so Allah revealed these verses: 'So I swear by the positions of the stars...' [56:75], up to His statement: 'that you deny'". *Bukhari & Muslim*.

{قُلْ}: "No" here is for alertness, meaning: Pay attention, I swear by the positions of the stars.

The benefits of Allah swearing an oath, even though He is truthful and has no need for oaths:

1. This is an Arabic rhetorical style to emphasise matters with an oath.
2. It increases the certainty of the believer, and there is no harm in adding affirmations that strengthen the servant's conviction.
3. Allah swears by great matters that indicate His perfect power, greatness, and knowledge.
4. It highlights the significance of the object being sworn upon, as Allah only swears by something significant.
5. It shows the importance of what is being sworn upon, affirming that it is worthy of attention and validation.

"**Karim**" means: [1] Majestic and beautiful – the Qur'an is unparalleled in its beauty. [2] Abundantly generous – it provides its followers with religious, worldly, physical, and spiritual blessings.



"In a Register well-protected": Refers to the Preserved Tablet or the scrolls held by the angels.

"None touch it except the purified." Refers to the angels, with an indication that purifying one's heart from sins makes one more understanding of the Qur'an.

"A revelation" Contains:

1. That the Qur'an was revealed for all of creation, signifying the universality of its message.
2. That it was revealed by their Lord, making it the ultimate authority over them.
3. That the revelation of the Qur'an is part of Allah's perfect lordship and a mercy for the servants.
4. That the Qur'an is Allah's speech, revealed and not created.

"That you are indifferent": You fear – you should not fear, rather, one who possesses the Qur'an should proclaim it openly.

"And make [the thanks for] your provision that you deny [the Provider]?": You turn your gratitude into denial, and this is foolishness.

Important Points:

1. **Explanation of the verse in Surah Al-Waqi'ah:** *"And make [the thanks for] your provision that you deny [the Provider]"* [56:82].
2. **Mention of four practices from the era of ignorance (Jahiliyyah):** (Boasting about one's lineage, defaming others' lineage, seeking rain through stars, and wailing over the dead.)
3. **Some of these practices are Kufr:** Seeking rain through stars, defaming others, and wailing are considered acts of disbelief.
4. **Understanding that some acts of disbelief do not expel one from the fold of Islam:** Seeking rain through stars can either be major disbelief (that expels one from Islam) or minor disbelief (that does not).
5. **The statement:** *"This morning, some of My servants have become believers in Me and others disbelievers,"* which highlights the proper response to blessings. (When a person receives a blessing, they must not attribute it solely to its causes, neglecting Allah.)
6. **Recognising belief in this context:** Belief is shown by attributing blessings to Allah's bounty and mercy.
7. **Recognising disbelief in this context:** Disbelief is shown by attributing blessings to the stars.
8. **Paying attention to the statement:** *"Such-and-such a star was truthful,"* (meaning it fulfilled its supposed promise.)
9. **The method of a scholar in teaching a learner by posing a question:** As in the Prophet's statement, *"Do you know what your Lord has said?"* (This approach ensures that their hearts and minds are engaged and reflects the excellence of the Prophet's teaching.)
10. **The warning to the wailing woman:** Her punishment will be *"a garment of tar and a shirt of scabs."*

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"

Types of Love:

Natural Love:

(Permissible) e.g.
Parental love.

Love for Allah

(Obligatory): The
strongest bond of faith.

Love alongside

Allah (Major Shirk)

Places: Such
as loving
locations like
Makkah and
Madinah.

Times: Such as
loving the
blessed nights
like Laylatul
Qadr and the
last third of the
night.

The Doer: Such
as loving
prophets,
messengers,
angels, the
Companions,
and every
believer.

The action that
pleases Allah and
involves
adhering to what
the Shari'ah
prescribes, such
as Tawhid
(monotheism).

The Second And Third Evidences:

[2] And His statement: "Say, if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have acquired, commerce in which you fear a decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger..." [9:24].

[3] Narrated Anas: The Messenger of Allah ﷺ said: "None of you truly believes until I am more beloved to him than his child, his parent, and all of humankind." [Reported by Bukhari and Muslim].

"If your fathers, your sons...": The love for these individuals is not the love of worship, but if it is preferred over the love of Allah, it becomes a cause for punishment.

"None of you truly believes...": The negation refers to the perfection of obligatory faith unless it is devoid of love for him (the Prophet ﷺ).



Cases of Negation:

Negation of Perfection:

Example: "No prayer with food present." It does not negate the act itself but the perfection of the act.

Negation of Validity:

Example: "No prayer without purification." E.g. its invalid. If literal negation of validity is not possible, it is interpreted as:

Negation of Existence:

This is the original meaning. **Example:** "an Idol worshipper has no faith." If literal negation is not possible, it is interpreted as:

Relevance of the Hadith:

The relevance of the hadith is clear, as love for the Prophet ﷺ is part of loving Allah. We Love the Prophet ﷺ:

1. **Because he is the Messenger of Allah ﷺ:** If Allah is more beloved to you than anything, then His Messenger is more beloved to you than any creation.
2. **For his devotion to worshipping Allah and conveying His message.**
3. **For the virtues and noble character Allah has bestowed upon him.**
4. **For being the reason for your guidance, education, and direction.**
5. **For his patience in enduring harm while conveying the message.**
6. **For his sacrifices of wealth and self to elevate the Word of Allah.**

How can we love the Prophet ﷺ after his passing?

By learning his Sunnah, implementing his teachings in our lives, inviting others to follow his way, defending and upholding his teachings, prioritising his statements over anyone else's, and by adhering firmly to his guidance ﷺ.

People fall into four categories in their love with Allah:

Loving equals without loving Allah at all:

They love false deities or partners and do not love Allah at all. This is the greatest form of Shirk.

Loving others more than Allah:

Their love for created beings exceeds their love for Allah. This is also major Shirk.

Loving Allah alongside others equally:

They love equals (false deities, idols, etc.) as much as they love Allah. This is major Shirk.

Loving Allah without associating partners with Him:

They love Allah and none alongside Him. This is sincerity and true devotion.



Evidence Four To Six:

[4] Narrated by both Bukhari and Muslim: The Messenger of Allah ﷺ said: "Three qualities, whoever possesses them will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it as much as he hates to be thrown into the fire." In another narration: "None will taste the sweetness of faith until..." to the end of the hadith.

[5] Ibn Abbas said: "Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. A servant will not truly taste the sweetness of faith – even if he prays and fasts frequently – until he is like this. Nowadays, most people's friendships are based on worldly matters, which bring no benefit to their companions." Narrated by Ibn Jarir.

[6] Ibn Abbas, commenting on Allah's saying: "and cut off from them are the ties" [5:55], said: "It means love and loyalty."

**Love in Terms of
Worship:**

Love that is Not Worship in Its Essence:

Love for the sake of Allah and for Allah: Such as the love of the Messenger and the Prophets (peace be upon them).

Love of Compassion and Mercy: Like the love for a child.

Love of Honouring and Respect: Such as the love for a parent or a teacher.

Natural Love: Like the love for food, drink, etc.

**Love that is Worship in
Its Essence:**

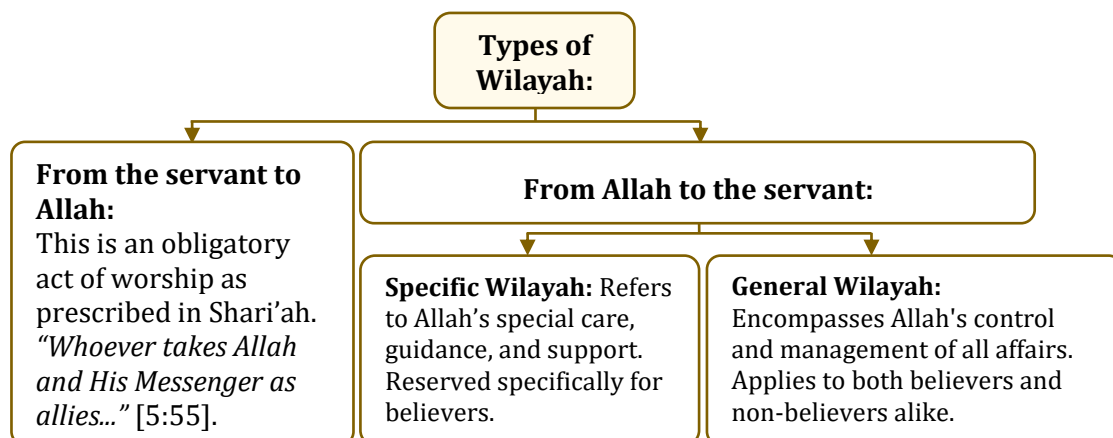
Worship of Love cannot be directed except to Allah, and it necessitates humility and reverence that require adhering to His commands and avoiding prohibitions.

The most honourable type is the first (love for Allah as worship). The rest are permissible unless associated with an intention of worship, which then makes them acts of worship.

"Sweetness of Faith": The sense of peace, comfort, and contentment one feels within their heart and soul.

"Whoever loves for Allah's sake": They dislike what Allah dislikes and love what Allah loves.

"Cut off": The ties and relationships upon which the polytheists relied are severed, including their affection for idols.



Important Points

1. **Explanation of the verse in Al-Baqarah** (*"among the people are those who take other than Allah as equals"* [2:165]).
2. **Explanation of the verse in Bara'ah** (*"Say, if your fathers and children..."* [9:24]).
3. **The obligation to (prioritise) love for the Prophet ﷺ over oneself, family, and wealth.**
4. **Negation of faith does not indicate exiting Islam** (unless the heart is completely devoid of love for the Prophet ﷺ, which would undoubtedly negate the essence of faith).
5. **Faith has a sweetness that some individuals experience while others do not.**
6. **The four acts of the heart that are essential for attaining Allah's friendship and experiencing the taste of faith:** (Love for Allah, hatred for what Allah despises, befriending for Allah's sake, enmity for Allah's sake.)
7. **The Companion's understanding of the reality that most love during his time were based on worldly matters** (and how much more so in our era!?).
8. **Interpretation of the verse: *"and cut off from them are the ties"* [18:51]** (Such as love and other connections.)
9. **Among the polytheists, there are those who love Allah intensely,** (but believers surpass them by having an even stronger love for Allah.)
10. **The warning for those who prioritise the eight attachments** (as mentioned in [9:24]) **over their religion.**
11. **Whoever takes an equal rival whose love matches their love for Allah has committed major Shirk.**

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

The Author placed the chapter on **fear** after the chapter on **love** because worshipping Allah rests on two pillars:

- [1] **Love**: which leads to fulfilling commands,
- [2] **Fear**: which ensures avoidance of prohibitions.

Types of Fear:

Natural and Instinctive Fear (Permissible): "He left it in fear, anticipating [danger]" [28:21]. If this fear results in abandoning an obligation or committing something prohibited, it becomes impermissible.

Fear (Reverence) of Worship, Submission, and Exaltation: Directing this fear toward anything besides Allah constitutes major Shirk. And people fall into two extreme sides and one moderate regarding this.

"It is only Satan who frightens you of his allies" [3:175]: Shaytan frightens anyone who intends to fulfil an obligation.

"So do not fear them" [3:175]: Rather, proceed with what I have commanded you and what I have made obligatory upon you. Do not fear them, and if Allah is with a person, no one can overcome them.

Second Evidence:

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah, and do not fear except Allah..."

[Al-Jinn, 72:18]

"And believe in Allah": Allah frequently pairs belief in Him with belief in the Last Day because belief in Allah inspires hope, while belief in the Last Day instils fear.

"Establish prayer": This refers to performing it in a proper and complete manner without any deficiency. There are two types of establishments:

1. **Obligatory establishment**: Fulfilling only the required conditions, pillars, and obligations.
2. **Recommended establishment**: Adding to the obligatory acts by performing both obligatory and recommended acts.

"And fear none but Allah": Khashyah (الخشية): Reverential fear based on knowledge of the greatness and complete authority of the one being feared.



The difference between Khashyah (الخشية) and Khawf (الخوف):

1. Khashyah occurs with knowledge of the one being feared and their attributes, whereas Khawf can arise even from an ignorant person.
2. Khashyah stems from the greatness and majesty of the one being feared, while Khawf often results from the weakness or vulnerability of the one experiencing fear.

Perhaps (عسى): Ibn Abbas said, "When 'Asa' (عسى) is from Allah, it indicates certainty (i.e., it is a promise)." It is expressed in the form of hope (tarajji) to prevent a person from becoming arrogant or overconfident about having attained this description.

Types of Mosque Maintenance and its Opposite: "And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction?" [2:114]

Spiritual Maintenance: Includes performing acts of worship such as prayer, remembrance of Allah, and recitation of the Qur'an. **Opposite:** Spiritual neglect, such as making mosques places of Shirk or bid'ah.

Physical Maintenance: Includes construction, furnishing, cleanliness, and repair of the mosque. **Opposite:** Physical neglect and destruction, either by negligence or intentional damage.

The Third Evidence:

Allah's saying:

"And among the people is he who says, 'We believe in Allah,' but if he is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah." [29:10]

- It is well known that a person flees from Allah's punishment by obeying His command. However, one who equates the trial of people with Allah's punishment flees from their harm by complying with their desires, treating this trial as if it were Allah's punishment. This indicates that such a person fears people as they fear Allah, equating their harm with Allah's punishment and fleeing from it by following their commands.
- The verse serves as a warning against saying something contrary to what is in one's heart.

The Fourth Evidence:

On the authority of Abu Sa'id (RA), it is reported as a marfu' narration: *"Indeed, one of the signs of weak certainty is that you please people by displeasing Allah, and that you praise them for what Allah has provided for you, and that you blame them for what Allah has not given you. Verily, the provision of Allah cannot be brought by the greed of the greedy, nor can it be repelled by the dislike of the disliker."*



“To please the people”: By fearing them more than Allah Almighty and failing to give them sincere advice.

“And to praise them”: To attribute all praise to them while neglecting the true cause, which is Allah Almighty.

“And to blame them”: Because if Allah Almighty had decreed otherwise, the means would have been provided, and what is required is contentment.

The Fifth Evidence:

Narrated by Aisha (RA): The Messenger of Allah ﷺ said:

“Whoever seeks Allah's pleasure by incurring people's displeasure, Allah will be pleased with him and will make the people pleased with him. And whoever seeks people's pleasure by incurring Allah's displeasure, Allah will be displeased with him and will make the people displeased with him.” Reported by Ibn Hibban in his *Sahih*.

“Whoever seeks”: Out of fear of people, seeking their approval, prioritising fear of them over fear of Allah.

Benefits of the Hadith:

1. **Obligation to seek Allah's pleasure:** Even if it leads to people's displeasure, as only Allah has the power to benefit or harm.
2. **Prohibition of displeasing Allah to please others:** It is impermissible to seek people's approval at the cost of disobedience to Allah, regardless of who they are.
3. **Affirmation of Allah's attributes of pleasure and displeasure:** These are established for Allah in a manner that befits His majesty, without likening them to the attributes of creation.

Important Points:

1. **Explanation of the Verse from Aal-Imran** (“It is only Satan who frightens you of his allies.” [3:175])
2. **Explanation of the Verse from Surah At-Tawbah** (“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day...” [9:18])
3. **Explanation of the Verse from Surah Al-Ankabut** (“Of the people are some who say, ‘We believe in Allah [29:10]’)
4. **Certainty can weaken and strengthen. This is demonstrated by three traits:** ([1] Seeking to please people at the expense of Allah's displeasure. [2] Praising people for the sustenance granted by Allah. [3] Blaming others for what Allah has withheld.)
5. **Sincerity in fear of Allah is an obligation**
6. **Reward for prioritising Allah's pleasure:** (“Allah will be pleased with him and make people pleased with him as well.”)
7. **Punishment for neglecting Allah's pleasure:** (“Allah will be displeased with him and make people displeased with him as well.”)



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

After Love and Fear, the author (May Allah have mercy on him) explained that achieving one's desires and removing harm can only occur through reliance upon Allah (Tawakkul). Worship cannot be fully realised without Tawakkul, as it represents the highest level of submission. A person must maintain Tawakkul in all aspects of life.

"And upon Allah put your trust, if you are indeed believers." [5:23]: The placement of the object ("upon Allah") before the verb indicates exclusivity, emphasising that true reliance is solely upon Allah. The verse also highlights that complete faith is negated in the absence of Tawakkul. However, if one relies entirely on something other than Allah, it becomes major Shirk.

Tawakkul (Reliance): It is the sincere dependence on Allah, coupled with trust in Him, while taking lawful means. Thus, it requires genuine, truthful reliance and acting upon permissible means. Its categories are:

Entrusting (Wakala): This is when someone entrusts another to act on their behalf within permissible bounds. However, one must not say, "I totally rely on so-and-so," but instead say, "I entrusted so-and-so for this task." Even the Prophet ﷺ used agents for specific matters, whether private or public.

Relying on a living being with humility and dependency is considered minor Shirk, such as someone who depends on another person for sustenance while showing humility and need toward them.

Entrusting all affairs to Allah and believing that benefit and harm are in His hands. Relying on anyone else in this manner constitutes major Shirk.

Evidence Two and Three:

[2] *"Indeed, the believers are those whose hearts become fearful when Allah is mentioned, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. They establish prayer and spend out of what We have provided them."* [8:2-3]

[3] *"O Prophet, sufficient for you is Allah and for whoever follows you among the believers."* [8:64]

A person can be a believer even if they do not possess these attributes, but they have the general essence of faith.

"O Prophet, sufficient for you is Allah and for whoever follows you among the believers.": Allah alone is sufficient for you, and He is sufficient for those who follow you among the believers. So, rely entirely upon Him, both you and those who follow you.

ذكر الله في هذه الآية وما بعدها خمسة أوصاف للإيمان الكامل :

This reflects their reverence and awe of Allah's greatness. A sign of true faith is that when reminded of Allah, their hearts tremble in fear.

"When Allah is mentioned, their hearts are filled with fear"

This indicates their belief and obedience. It also shows that sometimes a person benefits more from someone else's recitation of the Quran than their own.

"And when His verses are recited to them, it increases their faith":

They depend solely on Allah and not on anyone else, while also taking the necessary and lawful means. This reliance is the core point of the verse.

"And they rely upon their Lord"

They perform it in a complete and upright manner. The term "prayer" here encompasses both obligatory and voluntary prayers.

"They establish prayer":

This praise includes those who give a portion of their wealth and those who give all of it. Those who spend everything in the way of Allah are praised if they place their trust in Allah.

"And spend from what We have provided them:"

The Fourth Evidence:

***"And whoever relies upon Allah – then He is sufficient for him."* [65:3]**

- This means that Allah will suffice him in his matters and facilitate his affairs. Even if he faces some harm, Allah will protect him. The Prophet ﷺ, being the master of those who rely on Allah, still experienced harm, but it did not ultimately harm him.
- The verse implies that whoever relies on anything other than Allah will be abandoned and Allah will withdraw His support from them.

The Fifth Evidence:

From Ibn Abbas (may Allah be pleased with him), he said: *"Sufficient for us is Allah, and He is the best Disposer of affairs."* Ibrahim (peace be upon him) said it when he was thrown into the fire, and Muhammad (peace be upon him) said it when they said: *"Indeed, the people have gathered against you, so fear them."* But it [merely] increased them in faith, and they said: *"Sufficient for us is Allah, and He is the best Disposer of affairs."* [3:173] Narrated by Bukhari.



This story is mentioned in the Quran. After Abu Sufyan withdrew from Uhud, he intended to return to the Prophet ﷺ and his companions to annihilate them, according to his claim. On his way, he met a caravan and asked them: "Where are you going?" They replied: "We are heading to Medina." He said: "Inform Muhammad and his companions that we are coming back to finish them off."

The caravan reached Medina and conveyed the message. The Prophet ﷺ and his companions responded: "*Sufficient for us is Allah, and He is the best Disposer of affairs*" [3:173] and set out with around seventy riders until they reached Hamra al-Asad. Abu Sufyan then reconsidered his decision and returned to Mecca. This is an example of Allah's sufficiency for His Messenger ﷺ and the believers, as they relied upon Him alone.

Note:

The notion that Ibn Abbas (may Allah be pleased with him) narrated from the Israelites is well-known among the scholars of Hadith terminology, but this claim is debatable. Ibn Abbas was among those who rejected taking information from the Israelites.

Regarding reports from the Israelites, what should be our stance?

1. We affirm them if our Sharia confirms their truth.
2. We reject them if our Sharia indicates their falsehood.
3. We remain neutral if our Sharia neither affirms nor denies them.

Important Points

1. Reliance upon Allah is an obligation (because Allah linked it to faith).
 2. It is one of the conditions of faith.
 3. Explanation of the verse from Surah Al-Anfal: ("*When Allah is mentioned, their hearts are filled with fear*" [8:2].)
 4. Explanation of the latter part of the verse: "*O Prophet, sufficient for you is Allah*")
 5. Explanation of the verse from Surah At-Talaq: ("*And whoever relies upon Allah – then He is sufficient for him*" [65:3].)
 6. The greatness of this phrase, as it was the statement of Ibrahim (peace be upon him) and Muhammad ﷺ during moments of hardship.
- (Additional points in this context include the increase in faith, the necessity for one to rely upon Allah during hardships while taking appropriate measures, and the fact that following the Prophet ﷺ with faith is a means for Allah's sufficiency and support for His servant.)



34. Chapter on the Saying of Allah: "Did they feel secure against the plan of Allah" ﴿

The chapter includes:

Security from Allah's plan and despair from His mercy, both of which are opposing extremes. The aim is to combine fear and hope in the journey toward Allah. The following lessons can be derived from the verse:

1. Caution regarding the blessings Allah grants a servant, lest they become a form of gradual entrapment (istidraj).
2. The prohibition of feeling secure from Allah's plan.

The Second Evidence:

His saying: "And who despairs of the mercy of his Lord except for those astray?" [15:56]

The meaning is that none despairs of the mercy of Allah except those who are misguided, lost, and unaware of what is due to Allah. This is despite the fact that Allah is near and capable of changing one's circumstances. Despair is impermissible because it reflects a negative assumption about Allah, as it involves:

1. **Doubting His power:** Whoever knows that Allah is capable of all things will not consider anything impossible for Him.
2. **Doubting His mercy:** Whoever knows that Allah is merciful will not consider it unlikely that Allah will show mercy to them.

The Third and Fourth Evidences:

[3] From Ibn Abbas (may Allah be pleased with him): The Messenger of Allah ﷺ was asked about the major sins, and he said: "Associating partners with Allah, despairing of Allah's mercy, and feeling secure from Allah's plan."

[4] From Ibn Mas'ud (may Allah be pleased with him): He said: "The greatest of major sins are: associating partners with Allah, feeling secure from Allah's plan, despairing of Allah's mercy, and losing hope in the relief of Allah."

Narrated by Abdur-Razzaq.

- **"Associating partners with Allah":** This refers to both major and minor Shirk, with minor Shirk being greater than the other major sins.
- **"Feeling secure from Allah's plan":** This means committing sins while being deceived by the blessings Allah provides as a form of gradual entrapment.
- **"Despairing of Allah's mercy":** To deem Allah's mercy as unlikely and to doubt the attainment of what is desired.
- **"Losing hope in the relief of Allah":** To consider the removal of hardship as impossible or unlikely.



Summary: □

The one journeying towards Allah may encounter two obstacles that hinder him from his Lord: feeling secure from Allah's plan and despairing of His mercy.

If afflicted with hardship or deprived of what he loves, he might, unless Allah aids him, succumb to despair, deeming relief unlikely, and neglecting to pursue its means.

As for feeling secure from Allah's plan, we find a person persisting in sins while enjoying abundant blessings, believing himself to be on the right path, and continuing in his falsehood. Without a doubt, this is a form of gradual entrapment (istidraj).

Important Points:

1. **Explanation of the verse from Surah Al-A'raf:** (*Do they feel secure from the plan of Allah? [7:99]*)
2. **Explanation of the verse from Surah Al-Hijr:** (*And who despairs of the mercy of his Lord except for those astray? [15:56]*)
3. **The severity of the warning against feeling secure from Allah's plan** (as it is one of the major sins).
4. **The severity of the warning against despairing of Allah's mercy.**

35. Chapter on Patience with Allah's Decrees Is Part of Faith in Allah

Three types of patience:

Patience in enduring painful trials:
like the loss of loved ones.

Patience in avoiding disobedience to Allah:
This means abstaining from sins, such as avoiding Shirk and other prohibited acts.

Patience in obeying Allah until it is fulfilled:
This includes being steadfast in performing obligations such as prayer and fasting.

Patience in obeying Allah is prioritised because it involves commitment and action. This is followed by patience in refraining from disobedience, as it requires restraint. Lastly, patience with Allah's decrees is mentioned, as its cause is beyond the servant's choice. When considering the individual, refraining from disobedience may often be more challenging than maintaining obedience.

People fall into four categories when faced with calamities:

Grateful (the highest level):
They view the calamity as an opportunity for expiation of sins and an increase in good deeds and faith. They are thankful, considering it a blessing in disguise. Furthermore, they recognise that there are greater calamities than the one they are facing.

Content (recommended):
Complete contentment, acknowledging that it is a decree from Allah. They perceive the calamity as wisdom and justice from Allah and accept it whole-heartedly.

Patient (it is an obligation by consensus):
With the heart, tongue, and limbs: They accept what has occurred and bear it with patience, without anger or objection.

Ungrateful and angry (a major sin and leads to disbelief):
With the heart: Anger (rebellious against Allah's decree).
With the tongue: Complaints (objecting to Allah's decree).
With actions: Slapping the cheeks, tearing the clothes, and similar acts.

The First Evidence:

The statement of Allah, the Most High: *"And whoever believes in Allah – He will guide his heart."* [64:11]. **Alqamah said:** "This refers to a person who, when afflicted by a calamity, knows that it is from Allah, so he is content and submits."



"Guide his heart": He grants him tranquillity, and when the heart is guided, the limbs follow in guidance.

The Second Evidence:

In *Sahih Muslim*, it is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: *"There are two traits among people that are acts of disbelief: defaming lineage and wailing over the dead."*

"Defaming lineage": This means criticising or denying it, which is from the actions of disbelief.

"Wailing over the dead": This is the point of relevance, as wailing stems from dissatisfaction with Allah's decree.

The Third and Fourth Evidences:

[3] Both Bukhari and Muslim narrated from Ibn Mas'ud as a marfu' hadith [attributed to the Prophet ﷺ]: *"He is not one of us who strikes the cheeks, tears the garments, or calls with the calls of the Days of Ignorance."*

[4] It is narrated from Anas (may Allah be pleased with him) that the Messenger of Allah ﷺ said: *"If Allah intends good for His servant, He hastens his punishment in this world. And if Allah intends harm for His servant, He withholds punishment for his sins until he faces them on the Day of Resurrection."*

- **"With the calls of the Days of Ignorance":** This refers to any act or statement rooted in ignorance, such as demolishing houses, breaking utensils, ruining food, and similar acts performed by some people in response to calamities.
- **"If Allah intends good for His servant":** Harm is not desired by Allah for its own sake, as the Prophet ﷺ said: *"And harm is not attributed to You."* Rather, He decrees it for a greater wisdom, which ultimately renders it good in light of the wisdom it contains.
- The purpose of this hadith is to console the afflicted so that they do not despair, as the calamity may indeed be for their benefit. The punishment of this world is far less severe than the punishment of the Hereafter, so one should praise Allah for not delaying the punishment until the Hereafter.

The Fifth Evidence:

The Prophet ﷺ said: *"Indeed, the greatness of the reward is tied to the severity of the trial. And when Allah, the Exalted, loves a people, He tests them; Whoever is content will receive contentment, and whoever is displeased will receive displeasure."* This hadith was graded as hasan (good) by Al-Tirmidhi.



• **Lessons Derived:**

1. The more severe the trial and the greater the patience a person shows, the greater the reward.
2. When Allah loves a people, He tests them through what He decrees for them both universally and legislatively.
3. Affirmation of Allah's attributes of love, displeasure, and contentment, while maintaining caution against likening them to creation or questioning their nature.

Important Points

1. **Explanation of the verse in Surah At-Taghabun:** (*"And whoever believes in Allah – He will guide his heart."* [64:11])
2. **This is part of faith in Allah:** (Patience with Allah's decrees.)
3. **Defaming lineage:** (Criticising or denying it, which is considered minor disbelief (*kufr asghar*).)
4. **The severe warning against actions such as striking the cheeks, tearing garments, and calling with the calls of ignorance:** (The Prophet ﷺ disassociated himself from those who do such acts.)
5. **A sign that Allah intends good for His servant:** (He hastens punishment for him in this world.)
6. **A sign that Allah intends harm for His servant:** (He delays punishment for him until the Hereafter.)
7. **A sign of Allah's love for His servant:** (Testing and trying him.)
8. **The prohibition of displeasure:** (Displeasure with what a servant is afflicted with is forbidden.)
9. **The reward for contentment with calamity:** Allah's contentment with the servant.



36. Chapter on Showing Off

Evidences One to Three:

[1] **The statement of Allah**, the Most High: *"Say, [O Muhammad], 'I am only a man like you to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.'* [18:110]

[2] **It is narrated from Abu Hurairah** as a marfu' hadith (attributed to the Prophet ﷺ): *"Allah, the Exalted, said: 'I am the Most Self-Sufficient, free of need from any association. Whoever performs a deed in which he associates someone else with Me, I leave him and his association.'* [Narrated by Muslim]

[3] **It is narrated from Abu Sa'id** as a marfu' hadith (attributed to the Prophet ﷺ): *"Shall I not inform you of what I fear for you more than the false Messiah (Al-Masih Al-Dajjal)?" They said: 'Yes, O Messenger of Allah.' He said: 'Hidden Shirk (association); a man performs prayer and beautifies it because he sees someone watching him.'* [Narrated by Ahmad]

Explanations:

- **"I am only a man like you"** The Prophet ﷺ was commanded to inform people of his human nature, which he emphasised by saying, **"I am only a man like you."** However, he receives revelation, which makes obeying him obligatory, though worshipping him is forbidden.
- **"Meeting with his Lord"** The meeting with Allah in happiness and bliss is specific to believers and includes seeing Him in the Hereafter.
- **"Righteous work"** The deed must be purely for Allah (sincerity) and correct (in adherence to the Sunnah).
- **"I am the Most Self-Sufficient":**
 1. It indicates the nullification of deeds accompanied by showing off (riya) and the prohibition of showing off.
 2. It highlights Allah's self-sufficiency and His absolute right to be worshipped alone, without any association.
- **"Al-Masih Al-Dajjal":** He is a man from the children of Adam, blind in the right eye, and a great deceiver.

Why did the Prophet ﷺ fear **riya** (showing off) more than the Dajjal?

1. The trial of the Dajjal is apparent, while the trial of riya is hidden, and freeing oneself from riya is extremely difficult.
2. The trial of the Dajjal is limited to the end of times, whereas the trial of riya exists in all eras.

Shirk is two types:

1. **Hidden (khafi):** Occurs in the heart, such as riya (showing off), and is called *Shirk as-sarair* (the Shirk of inner secrets).
2. **Manifest (jali):** Includes actions or words, such as swearing by other than Allah or bowing to someone other than Allah.

Explanation of Kitab Tawheed

Riya (Showing Off): *It is to perform an act so that people see or hear it, and it is from the traits of the hypocrites.*

After completing the act of worship:
Does not affect the validity of the act of worship unless it is accompanied by transgressions such as boasting or causing harm after giving charity.

Temporary Riya:
Its Further categorised into two.

In the essence of the act of worship:
Invalidates the act of worship.

The worshipper continues with it:
Requires further clarification.

The worshipper resists it:
The obligation is fulfilled, and the act of worship is valid.

First part of the worship is separate from the rest: Example: Zakat – only the portion with riya becomes invalid.

First part of the worship is connected to the rest: Example: Prayer – the entire act of worship becomes invalid.

Treatment for Riya (Showing Off):

- [1] **Glorifying Allah by learning and practising Tawheed:** If a person truly magnifies Allah in their heart, they will not care about anyone else's opinion.
- [2] **Not abandoning good deeds out of fear of riya:** Shaytan either tries to lead you into riya or makes you fear others besides Allah, leading to abandoning acts of worship.
- [3] **Supplication (du'a):** Asking Allah for sincerity and protection from riya.
- [4] **Concealing acts of worship:** Hiding good deeds to avoid falling into riya.
- [5] **Visiting graves in a Shari'ah-compliant manner:** This reminds one of the Hereafter, as riya attaches the heart to the worldly life.

Important Points:

- [1] **Explanation of the verse in Surah Al-Kahf:**
("Say, I am only a man like you to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone." [18:110])
- [2] **The seriousness of rejecting a righteous deed when it includes something done for other than Allah:** [Even a small amount of insincerity can nullify a good deed.]
- [3] **Mentioning the reason behind this rejection:** Allah's perfect self-sufficiency (Al-Ghina).
- [4] **One of the reasons is that Allah is the best of partners:** [He does not accept any partnership in acts of worship.]
- [5] **The Prophet's ﷺ fear for his companions regarding riya:** This fear extends even more to those who come after them.
- [6] **The explanation of riya:** When a person performs a prayer for Allah but beautifies it because someone is watching, [or when one exaggerates in speech to impress others.]



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

- This chapter is about those who do not seek to be praised for their acts of worship nor do they aim for showing off (riya). Instead, they worship Allah sincerely but desire some worldly benefits, such as wealth, status, health, or similar things. They perform their acts of worship seeking worldly gains while being heedless of the rewards of the Hereafter.
- It is permissible for a person to supplicate during prayer, asking Allah for provisions such as wealth. However, performing the prayer solely for this purpose is a lowly rank, as it involves desiring worldly gains through acts intended for the Hereafter.
- **A reminder:** Some people, when discussing the benefits of worship, focus solely on worldly advantages. However, worldly benefits should not be made the primary purpose of worship.
- **This matter is more dangerous than riya:** Riya may only affect a specific act of worship, such as a single prayer. However, seeking worldly gains through acts meant for the Hereafter poses a greater danger as it can extend to all acts of worship.

Divisions of people regarding this matter are five:

This is permissible, like a merchant trading to purchase a house.

Seeking the world through worldly actions:

This is recommended, like someone planting crops to give in charity.

Seeking the Hereafter through worldly actions:

This is the highest rank and most virtuous.

Seeking the Hereafter through acts of the Hereafter:

This is permissible as long as seeking the Hereafter takes precedence, as in the verse: *"Our Lord, give us in this world that which is good and in the Hereafter that which is good."* [2:201]

Seeking both the world and the Hereafter through acts of the Hereafter:

This is minor Shirk, like someone praying to gain wealth or to be praised by people.

Seeking the world through acts of the Hereafter:

- **How can it be determined if a person is seeking the worldly life or the Hereafter?** *"If he is given (what he seeks), he is pleased, but if he is not given, he becomes displeased."* [Sahih al-Bukhari 2887]
- **Reminder:** Some people show sincerity during exam periods, but once the results are out, they abandon acts of worship.

The First evidence:

The statement of Allah, the Most High: *"Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they will not be deprived [therein]."* [11:15]

This is specified by the verse in Surah Al-Isra: *"Whoever should desire the immediate (worldly gains) – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will enter to burn, censured and banished."* [17: 18]. Thus, the matter is entrusted to Allah's will and His choice, granting it to whomever He wills.

The Second Evidence:

In Sahih al-Bukhari and Sahih Muslim, Abu Hurairah narrated that the Messenger of Allah ﷺ said: *"Wretched is the worshiper of the dinar, wretched is the worshiper of the dirham, wretched is the worshiper of fine clothing and luxurious furnishings. If he is given, he is pleased, and if he is not given, he is displeased. Wretched and overturned is he, and if he is pricked by a thorn, he cannot remove it. Glad tidings to the servant who holds the reins of his horse in the path of Allah, with disheveled hair and dusty feet. If he is stationed in the vanguard, he is in the vanguard, and if he is stationed in the rear guard, he is in the rear guard. If he seeks permission, he is not granted it, and if he intercedes, his intercession is not accepted."*

Explanation:

- **"Wretched (ta'isa):"** He is ruined and has failed. **"Worshiper of the dinar:"** Refers to someone who is obsessed with gold (dinar) as if he is enslaved by it, making it his greatest concern, prioritising it over Allah's obedience.
- **"Worshiper of the dirham:"** Refers to someone enslaved by silver currency.
- **"Worshiper of fine clothing (khameesah) and luxurious furnishings (khameelah):"** Refers to those overly attached to their appearance and material possessions.
- **"If he is given, he is pleased:"** His satisfaction is tied to wealth alone; he neither accepts nor rejects except for material gain, hence being described as a slave to it.
- **"And overturned (intakasa):"** His affairs are turned against him, and nothing goes his way.
- **"And if he is pricked by a thorn, he cannot remove it."**
- These three phrases may either be a statement of fact or a supplication against him.
- **"Glad tidings (tuba):"** Refers to the best state for this individual, or it is a specific tree in Paradise (the former is more general).
- **"In the path of Allah:"** His criterion for striving is to make Allah's word supreme, not out of nationalism or tribalism.
- **"Disheveled hair and dusty feet:"** Reflects his disregard for his appearance while striving for Allah's cause, with his dusty feet symbolising effort and labor for worship.



If there is no pretentiousness in his state, he is rewarded, as the Prophet ﷺ said: ***"The breath of a fasting person is more beloved to Allah."***

- **"In the rear guard (saqah):"** Refers to the rear of the army. This phrase has two meanings, and the hadith can support both:
 1. He does not mind where he is stationed, whether at the front or the back; he does not seek prestige or leadership.
 2. If he is stationed in the vanguard or rear guard, he fulfils his duties.
- **"If he seeks permission:"** He has no worldly status or recognition among people, but he has honor and standing with Allah.
- **The key point:** Some people worship the worldly life, becoming angry for its sake. The hadith divides people into two categories:
 1. **Those whose only concern is the worldly life:**
 - They focus solely on acquiring wealth or enhancing their appearance.
 - Their hearts become enslaved by these pursuits, distracting them from the remembrance of Allah and His worship.
 - As a result, their affairs turn against them, and they cannot escape even the smallest harm or difficulty.
 2. **Those whose greatest concern is the Hereafter:**
 - They strive for it, even in the most challenging acts, such as jihad in the path of Allah.
 - Despite these difficulties, they fulfil their obligations from all perspectives and remain dedicated to goodness and intercede for others.

Important Points:

1. **Seeking the worldly gains through acts meant for the Hereafter.**
2. **Explanation of the verse in Surah Hud:** (*"Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they will not be deprived [therein]."* [11:15])
3. **Naming a Muslim as a worshiper of the dinar, dirham, and fine clothing:** [This reflects their enslavement to material possessions and wealth.]
4. **Explaining this by saying:** *"If he is given, he is pleased, and if he is not given, he becomes displeased."*
5. **The phrase:** *"Wretched and overturned"* (It could either be a statement of fact or a supplication against such a person.)
6. **The phrase:** *"If he is pricked by a thorn, he cannot remove it."* (It could either be a statement of fact or a supplication.)
7. **Praising the mujahid described with such qualities:** (He is the one who deserves to be praised, not those who are engrossed in wealth, luxury, and high social ranks.)

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)

Cases of Obeying Scholars or Rulers in Disobedience to Allah:

Ignorance or negligence:

This is when a person follows them out of ignorance or mistakenly assumes their rulings align with Allah's laws.

Two scenarios:

1. They have the ability to discern the truth but fail due to laziness or neglect. In this case, they are sinful.
2. If the person is not knowledgeable and unable to learn, they follow scholars or rulers out of imitation, believing it to be the truth. In this case, there is no blame upon them, and they are excused.

Minor disbelief (kufr asghar) with significant danger that it may lead to major disbelief (kufr akbar):

This occurs when a person follows scholars or rulers while being content with Allah's judgment and knowing that it is the best and most suitable for His servants and lands. However, due to personal desires, they choose otherwise—for instance: Seeking a position or benefit. If this obedience leads to violating the rights of a Muslim, they are considered unjust.

Major disbelief (Kufr Akbar):

This occurs if a person follows them willingly, accepting their rulings over Allah's, and believing in their judgments as superior to Allah's laws.

For example:

If they dislike what Allah has revealed, it is disbelief. If they believe that their rulings are equal to or better than Allah's, it constitutes major disbelief.

The First and Second Evidences:

[1] Ibn Abbas said: *"Stones are about to rain down upon you from the sky! I say: 'The Messenger of Allah ﷺ said,' and you reply: 'Abu Bakr and Umar said!'"*

[2] Ahmad ibn Hanbal said: "I am amazed at a people who know the chain of narration and its authenticity, yet they follow the opinion of Sufyan, while Allah the Exalted says:

"So let those who oppose his command beware, lest a trial befall them or a painful punishment overtake them." [24:63]

Do you know what the fitnah is? The fitnah is Shirk. Perhaps when one rejects some of his (the Prophet's) statements, something of deviation will enter his heart, and he will be ruined."

- **"Abu Bakr and Umar said!":** It is not known that Abu Bakr or Umar ever contradicted a clear text from the Prophet ﷺ with their own opinions.
- **"Oppose his command":** Refers to turning away from the Prophet's ﷺ command, showing disregard or indifference to it.



Difference of Opinion on Taqleed (Blind Imitation):

Permissibility of Taqleed (The Preferred View):

Condition: In cases of necessity and inability to acquire knowledge of the rulings.

A person follows someone trustworthy in their religion and knowledge, adhering to their opinions in all matters without seeking concessions.

Absolute Prohibition of Taqleed:

Reason: It involves accepting someone's statement without evidence, which is not permissible.

Obligation of Taqleed:

Reason: Ijtihad (independent reasoning) is closed due to the death of the four Imams.

The Third Evidence:

It is narrated from Adi ibn Hatim that he heard the Prophet ﷺ recite this verse: ***"They have taken their scholars and monks as lords besides Allah."*** [9:31]. Adi said: *"We did not worship them."* The Prophet ﷺ replied: *"Did they not make unlawful what Allah has made lawful, and you considered it unlawful? And did they not make lawful what Allah has made unlawful, and you considered it lawful?"* Adi said: *"Yes."* The Prophet ﷺ said: *"That is their worship."* [Reported by Ahmad and At-Tirmidhi, who graded it as hasan (good)].

- **"scholars"**: Refers to scholars who are vast in knowledge. **"monks"**: Refers to devout worshippers who are ascetic.
- **"We did not worship them"**: Adi ibn Hatim clarified that they did not prostrate to them, bow, slaughter, or make vows to them.

The Prophet ﷺ explained that obedience to scholars and monks in prohibiting what Allah has permitted or permitting what Allah has prohibited is a form of worship. This is a restricted form of servitude (*'ubdiyyah muqayyadah*).

Important Points:

1. Explanation of the verse in Surah An-Nur: *"So let those who oppose his command beware, lest a trial afflict them or a painful punishment."* [24:63]
2. Explanation of the verse in Surah At-Tawbah: *"They have taken their scholars and monks as lords besides Allah."* [9:31]
3. Highlighting the meaning of worship (*'ibadah*) denied by Adi ibn Hatim: (Worshipping them through obedience.)
4. Ibn Abbas' example of Abu Bakr and Umar and Ahmad ibn Hanbal's example [of following authentic narrations over Sufyan's opinion.]
5. The transformation of practices to this extreme: Over time, most people began viewing the worship of monks as the best of deeds, labeling it as *wilayah* (spiritual authority). The worship of scholars was equated with knowledge and jurisprudence. Eventually, the situation deteriorated further:
People began worshipping those who were not righteous.
Ignorant individuals were obeyed in what constitutes major or minor forms of worship.
(We must exercise caution and ensure that Allah's law is upheld and protected. No one should ever be obeyed in permitting what Allah has forbidden or forbidding what Allah has permitted.)



39. Chapter on The Statement of Allah, the Exalted:

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” [4:60]

- This chapter is strongly connected to the preceding one, as the previous chapter addressed the ruling on those who obey scholars and rulers in permitting what Allah has forbidden or forbidding what Allah has permitted. This chapter, however, denounces those who seek judgment from other than Allah.
- **“Have you not seen”** is a rhetorical question intended to confirm and astonish at their condition, and the address is directed to the Prophet ﷺ.
- **“Those who claim to have believed”**: It does not say “those who believe” because they do not truly believe. Rather, they falsely claim to believe.
- **“Satan wishes”**: This is a general term encompassing devils among humans and jinn.
- **“To lead them far astray”**: He leads them into severe misguidance away from the truth gradually.
- **“You see the hypocrites”**: Explicit mention in place of implicit reference serves three purposes:
 1. To indicate that these individuals were hypocrites.
 2. To clarify that such actions only emanate from a hypocrite, as a true believer would submit without hesitation.
 3. To draw attention, as a shift in discourse structure prompts attentiveness.
- **Shaykh al-Islam Ibn Taymiyyah** (may Allah have mercy on him) stated: These verses perfectly apply to the people of distortion and misinterpretation regarding Allah's attributes. These individuals claim to believe in Allah and His Messenger ﷺ, yet when they are called to what Allah has revealed and to the Messenger, they turn away and refuse. Instead, they resort to certain individuals or opinions, and when confronted, they claim to seek reconciliation and harmony by combining the indications of reason and revelation.

The Second to Fourth Evidences:

[2] His statement: “And when it is said to them, “Do not cause corruption on the earth” they say, “We are but reformers.” [2:11-12]

[3] His statement: “And cause not corruption upon the earth after its reformation” [7:56]□

[4] His statement: “Then is it the judgement of [the time of] ignorance they desire?” [5:50]



- **“Do not cause corruption on the earth”:** Corruption on the earth is of two types:
 1. **Physical and material corruption**, such as destroying buildings and ruining roads.
 2. **Moral corruption**, which includes sins, as they are among the greatest forms of corruption on earth.
- **“They say, ‘We are but reformers’:** This is one of the most baseless claims. Allah counters their claim with something even greater: these individuals, who spread corruption on the earth while claiming to reform, are in fact the true corrupters, not others.
- **“After its reformation”:** By the reformers, such as opposing the call of scholars, the way of the righteous predecessors, and those who uphold the Sharia.
- **“Then is it the judgement of [the time of] ignorance they desire?”:** The question here is rhetorical, intended as a rebuke. Do they desire nothing but the rule of ignorance? Ignorance here can imply two meanings: the period before the message (of Islam) and any judgement based on ignorance.
- **“But who is better than Allah in judgement”:** No one provides better judgement. This carries a sense of challenge.

The Fifth Evidence:

On the authority of Abdullah ibn Amr, **The Messenger of Allah ﷺ said:** “None of you truly believes until his desires align with what I have brought.” Imam al-Nawawi said: (This is an authentic hadith; we narrated it in ‘Kitab al-Hujjah’ with a sound chain of transmission).

The Sixth Evidence:

Al-Sha’bi reported: There was a dispute between a man among the hypocrites and a man among the Jews. The Jew said, “Let us take our case to Muhammad,” knowing that he does not accept bribes. The hypocrite said, “Let us take our case to the Jews,” knowing that they do accept bribes. They agreed to go to a soothsayer from the tribe of Juhaynah to settle their dispute. Then the verse was revealed:

“Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” [4:60]

It is also said that the verse was revealed concerning two men who disputed. One of them said, “Let us take our case to the Prophet ﷺ,” while the other said, “Let us take it to Ka’b ibn al-Ashraf.” They eventually went to Umar, and one of them narrated the story to him. Umar asked the one who refused to go to the Prophet ﷺ, “Is this true?” He said, “Yes.” Umar then struck him with his sword and killed him.



- **"None of you truly believes":** This means complete faith is not attained, except when he does not desire at all, in which case faith is negated from him entirely.
- Some scholars have classified this hadith as weak, but its meaning is correct.
- **"Among the hypocrites":** Refers to those who outwardly display Islam but inwardly conceal disbelief.
- **"Among the Jews":** Refers to those who follow the religion of Moses (peace be upon him) and are called Jews either:
 1. Because they said: *"Indeed, we have turned back to You"* [7:156], meaning repented.
 2. Or in relation to their forefather Judah.
- **"To Muhammad":** ﷺ They did not mention him with the title of Prophethood because they did not believe in his Prophethood.
- **"Bribery":** refers to money paid to attain something.

Important Points:

1. **Explanation of the verse from Surah An-Nisa and how it aids in understanding Taghut:**
(Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you?) [4:60]
2. **Explanation of the verse from Surah Al-Baqarah:**
"And when it is said to them, 'Do not cause corruption on the earth.'" [2:11] (This verse indicates that hypocrisy is a form of corruption on earth, as it pertains to hypocrites. Corruption encompasses all forms of sins.)
3. **Explanation of the verse from Surah Al-A'raf:**
"And cause not corruption upon the earth after its reformation." [7:56]
4. **Explanation of the verse:**
"Then is it the judgement of [the time of] ignorance they desire?" [5:50]
(Ignorance here refers to anything that contradicts the Sharia. It is described as ignorance to discourage it and highlight its repulsiveness, as it is rooted in ignorance and misguidance.)
5. **What Al-Sha'bi said regarding the reason for the revelation of the first verse.**
6. **Explanation of true and false faith:**
(True faith necessitates complete submission, acceptance, and adherence to the judgement of Allah and His Messenger ﷺ, while false faith is contrary to this.)
7. **The story of Umar with the hypocrite.**
8. **The fact that faith cannot be attained by anyone until their desires align with what the Messenger ﷺ has brought.**



Eighth: Tawheed of Names and Attributes (1 Chapter)

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

Al-Juhud (Denial) is Rejection, and Rejection is of Two Types:

Rejection by Interpretation: This is not outright denial but interpreting Allah's attributes in a way that contradicts their true meaning.

What is linguistically justifiable, it is not disbelief but poses a significant danger, we refute them: For instance, if someone interprets the verse "*By Your Hand*" to mean "blessing," this does not render them a disbeliever because, in the Arabic language, "hand" can be used to mean "blessing." However this interpretation is refuted by:

What is not linguistically justifiable, and is disbelief: For example, if someone claims that "the Hand" refers to "the heavens," this constitutes disbelief because it has no linguistic justification in Arabic and does not align with the true Shari'ah reality. Such a claim is considered denial and falsification.

Rejection of Denial (Kufr without Doubt):

Whoever denies Allah's names, attributes, or any of His established characteristics in the Qur'an and Sunnah is a disbeliever unanimously. This is because denying Allah and His Messenger ﷺ constitutes disbelief that removes one from the fold of Islam unanimously.

1. It contradicts the apparent meaning of the text and the consensus of the Salaf, and there is no evidence to support it.
2. The "Hand" has been described with attributes that cannot apply to "blessing" or "power," such as being mentioned in dual form, plural form, grasping, and extending. These attributes cannot pertain to blessings or power.
3. Allah honoured Adam by creating him with His two Hands. If "Hand" were to mean "blessing" or "power," this would not have been a distinguishing honour for Adam over all other creations.

- **Tawheed al-Asmaa' wa'l-Sifaat (Oneness of Allah's Names and Attributes):** It is to affirm Allah's uniqueness in what He has named and described Himself with in His Book or on the tongue of His Messenger ﷺ. This is achieved by affirming what He has affirmed for Himself and negating what He has negated for Himself, without distortion (*tahreef*), denial (*ta'teel*), ascribing modality (*takyeef*), or resemblance (*tamtheel*).



Why did he say “without distortion (*tahreef*)” and not “without interpretation (*ta’weel*)”?

1. Because this is what is mentioned in the Qur'an, so it is better to adhere to it.
2. Because it is closer to fairness, as they are people of distortion, not valid interpretation.
3. To deter people from them, as those who distort would rejoice if described as interpreters.
4. Because not all *ta’weel* (interpretation) is blameworthy; whatever has evidence is valid and acceptable, whereas *tahreef* (distortion) is entirely blameworthy.

Why did he negate *tamtheel* (likeness) and not *tashbeeh* (resemblance)?

1. Because *tamtheel* is the term mentioned in the Qur'an and is absolutely negated, unlike *tashbeeh*.
2. Because the absolute negation of *tashbeeh* is incorrect, as all existing things must share some common features while each is distinct in what makes it unique.
3. Because people have differed in defining *tashbeeh*, with some considering the affirmation of attributes as *tashbeeh*.

The origin of the term “name” (*ism*):

1. Derived from *as-sumu* (elevation), as the named entity is elevated, defined, and made apparent by its name.
2. Derived from *as-simah* (mark or sign), as it is a mark indicating its referent.

The difference between a “name” and an “attribute”:

- A *name* is what Allah is called by.
- An *attribute* is what Allah is described with.

Why do we study Tawheed al-Asmaa’ wa’l-Sifaat?

1. To realise true monotheism, as one cannot be a true *muwahhid* (monotheist) without affirming Allah's Oneness in all three categories of Tawheed.
2. Because it brings life to the hearts, as knowing Allah is the greatest and most honourable form of knowledge.
3. To enter Paradise, as the Prophet ﷺ said: **“Allah has ninety-nine names; whoever enumerates them will enter Paradise.”**
4. Because this is the foundation upon which the righteous predecessors were established.
5. To avoid falling into the errors of the deviant sects, such as *tamtheel* (likening Allah to creation) and *ta’teel* (negating Allah's attributes).
6. To invoke Allah by His names, as Allah says: **“And to Allah belong the best names, so invoke Him by them.”** [7:180]



Distortion (*Tahreef*):

Changing what must be affirmed for Allah.

Linguistic Distortion: For example, altering the term of majesty (*Allah*) in His statement: ***“And Allah spoke to Musa directly”*** [4:164], They denied the attribute of speech for Allah, claiming that the speech was from Musa. By swapping the doer From Allah to Musa. The refutation against them is by questioning them regarding Allah’s statement: ***“and his Lord spoke to him”*** [7:143], leaving them with no argument or evidence.

Interpretive Distortion:

For example, interpreting “Hand” as “blessing.”

Negation (*Ta’teel*): Denying what must be affirmed for Allah in terms of His names and attributes.

Complete Negation: Such as the Jahmiyyah, who deny all of Allah’s attributes.

Partial Negation: Such as the Ash’arites, who affirm some attributes while denying others.

Attributing Modality (*Takyeef*):
Asking about the *how* (e.g., “How is it?”).

With the mind, imagining:
Depicting something in the mind.

With the pen, drawing: Representing something by drawing its structure.

With the tongue, expressing:
Describing something verbally.

The Indications of a Name (*Dalalat al-Ism*):

Iltilzam: It refers to the indication of a term for an external necessary meaning.

Tadammum: It refers to the indication of a term for part of its meaning.

Mutabaqah: It refers to the indication of a term for its complete and encompassing meaning.

Example:

The word “Creator” (*Al-Khaliq*) indicates Allah’s essence alone by *Mutabaqah*. It indicates the attribute of creation by *Tadammun* and implies the attributes of knowledge and power by *Ilzam*.

As Allah says: ***“Allah is the one who created the seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.”*** [65:12]



How do we study the knowledge of Allah's Names and Attributes?

1. **Knowledge is worship**, and we must follow the methodology of the Prophet ﷺ and his companions.
2. **The purpose of studying should be to glorify Allah.** For example, when Imam Malik (may Allah have mercy on him) was asked about Allah's Istiwa (rising above the Throne), he lowered his head, and sweat covered him, as he was asked about something great.
3. **Do not ask questions** that the companions never asked.
4. **Evidence comes first, then belief.** Those who deviate from Ahl al-Sunnah often start with preconceived beliefs and then search for evidence, which they fail to find, leading them into confusion and innovation.
5. **Apply Imam al-Shafi'i's principle:** *"Believe, and you will be guided."* Believe in Allah and what has come from Allah according to Allah's intent, and believe in the Messenger ﷺ and what has come from him according to his intent.

Some aspects related to Allah's Names and Attributes:

1. **Allah's Names are not limited to a specific number.**
 - Evidence: The Prophet ﷺ said, *"Or You have kept with Yourself in the knowledge of the unseen."*
 - As for the hadith, *"Indeed, Allah has ninety-nine names,"* it does not mean Allah has only these names. It is similar to saying, *"I have 100 horses prepared for charity."*
2. **Allah's Names are both proper names and descriptive attributes.**
 - They are proper names in that they indicate Allah's essence.
 - They are descriptive in that they refer to the attribute contained in the name.
 - This differs from human names, which may not match their characteristics (e.g., someone named Ali [meaning high] might be among the lowest of people).
3. **Allah's Names are synonymous yet distinct.**
 - They are synonymous in that they refer to the same Being, Allah. For example, *As-Sami'* (*The All-Hearing*), *Al-Basir* (*The All-Seeing*), and *Al-Hakim* (*The All-Wise*) all refer to Allah.
 - However, they are distinct in their meanings, as *Al-Hakim* (The Wise) has a different meaning from *As-Sami'* (The All-Hearing).
4. **Each of Allah's Names indicates both the essence and the meaning:**
 - We must believe in the name as one of Allah's Names, in the attribute it entails, and in the effects and rulings of the attribute if the name is transitive.
For example: *As-Sami'* (*The All-Hearing*): We believe it is one of Allah's Names, that it indicates the attribute of hearing, and that this hearing has an effect—Allah hears everything.
 - If the name is non-transitive, such as *Al-Azim* (*The Magnificent*) or *Al-Hayy* (*The Ever-Living*), we affirm the name and its attribute but do not assign effects beyond this.



5. Attributes are broader than Names:

Every name contains an attribute, but not every attribute has a corresponding name. For example, Allah is described with speech and will, but He is not called *Al-Mutakallim (The Speaker)* or *Al-Mureed (The Willer)*.

6. Everything Allah describes Himself with is real:

However, He is exalted above any resemblance or modality (*tamtheel* or *takyeeef*).

The First Evidence:

Allah's statement: "while they disbelieve in the Most Merciful." [13:30]

- The disbelievers of Quraysh rejected this name, not its meaning, as they acknowledged it.
- This is evidence that denying any of Allah's names constitutes disbelief.

The Second Evidence:

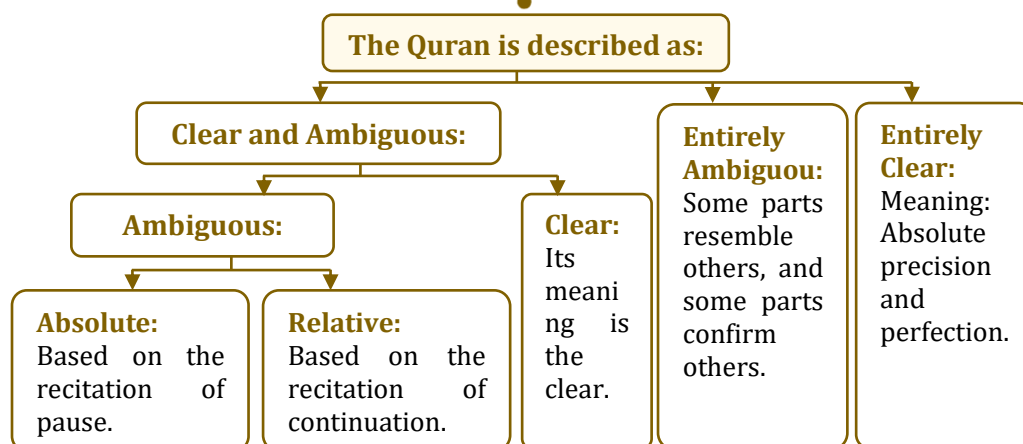
In "**Sahih al-Bukhari**," Ali (may Allah be pleased with him) said: "Speak to people in a way they understand. Do you want Allah and His Messenger to be denied?!"

- A preacher must consider the intellectual level of the audience, address everyone according to their capacity, and convey messages progressively, so they can accept and feel at ease with the truth. Avoid presenting matters beyond their comprehension.

The Third Evidence:

Abdur-Razzaq narrated from Ma'mar, from Ibn Tawus, from his father, from Ibn Abbas (may Allah be pleased with him): He saw a man tremble upon hearing a hadith about the attributes of Allah, showing rejection of it. **Ibn Abbas said:** "What is the matter with these people? They find tenderness in the clear verses and are destroyed by the ambiguous ones."

- "**What is the matter**": Why do they fear affirming the attribute that was conveyed to them? Why not affirm it for Allah as He affirmed it for Himself and as His Messenger ﷺ affirmed it?



1. It is said about the Quran that it is **Entirely Clear** without mentioning ambiguity, meaning there is no flaw in it—no falsehood in its reports, and no injustice in its rulings. Allah says: **“And the word of your Lord has been fulfilled in truth and in justice” [6:115]**
2. It is said about the Quran that it is **Entirely Ambiguous** without mentioning clarity, meaning its parts resemble one another in quality and perfection. It confirms itself without contradiction. Allah says: **“Allah has sent down the best statement: a consistent Book wherein is reiteration.” [39:23]**
3. It is said about the Quran that **some of it is Clear and some of it is Ambiguous:**
 - **Clear:** Refers to what is evident and clear in meaning.
 - **Ambiguous:** Refers to what is obscure in meaning, which is of two types:
 - **Absolute:** Known only to Allah, such as the reality of His attributes and the details of what is in Paradise.
 - **Relative:** Known to scholars firmly grounded in knowledge but may remain ambiguous to others.

This distinction is based on the recitation of pause and continuation in the verse: **“And no one knows its [true] interpretation except Allah. But those firm in knowledge say, ‘We believe in it. All [of it] is from our Lord.’ [3:7]**

- **Absolute:** Refers to matters that only Allah knows, like the nature of His attributes and the realities of Paradise.
- **Relative:** Refers to matters that are understood by those firmly grounded in knowledge but remain unclear to others.

There is nothing in the Quran that is ambiguous to all people in terms of meaning; rather, misunderstandings arise from errors in comprehension. Hence, Ibn Abbas (may Allah be pleased with him) said: **“I am among those firmly grounded in knowledge who know its interpretation.”** He did not say this as self-praise but to clarify that there is nothing in the Book of Allah whose meaning is entirely unknown. It is impossible for this nation, from the time of the Messenger of Allah ﷺ until its end, to not understand the meanings of the Quran, including verses about Allah’s attributes. They read them and understand their meanings.



The Fourth Evidence:

When Quraysh heard the Messenger of Allah ﷺ mention “the Most Merciful (الرَّحْمَنُ)”, they rejected it, so Allah revealed about them: “And they disbelieve in the Most Merciful.” [13:30]

Important Points:

1. The absence of faith due to denying any of the names or attributes of Allah (i.e., belief is negated by this denial).
2. Explanation of the verse in Surah Ar-Ra’d: “**And they disbelieve in the Most Merciful.**” [13:30]
3. Avoiding speaking about matters that the listener cannot comprehend (conveying the message in a manner understandable to their intellects).
4. Mentioning the reasoning, which is that it leads to denying Allah and His Messenger, even if the denier did not intentionally aim for disbelief.
5. The statement of Ibn Abbas to someone who rejected such matters, warning that it would lead to their destruction.

Ninth: The Prohibited Statements of Shirk (26 Chapters)

- This is the longest section of the book because the author typically summarises first and then elaborates.
- In this section, the author mentions verbal prohibitions, polytheistic expressions, and some acts of Shirk. The focus is on minor Shirk because it is subtle and on ingratitude for blessings because it is widespread.

41. Chapter on the Saying of Allah: "They recognise the favour of Allah; then they deny it" (From Shirk: Ingratitude for Blessings)

Mujahid said, explaining its meaning: "It is when a person says, 'This is my wealth; I inherited it from my forefathers.'" **Awn ibn Abdullah said:** "They say, 'If it were not for so-and-so, this would not have happened.'" **Ibn Qutaybah said:** "They say, 'This is due to the intercession of our deities.'"

- Blessings are a test, as evidenced by Allah's statement: **"And We test you with evil and with good as a trial" [21:35]**
- Attributing the Creator's blessings to someone else undermines Tawheed in:
 1. **Lordship:** By attributing the blessing to a cause as if it were the doer.
 2. **Worship:** By neglecting the obligation of gratitude.
- **"They say, 'If it were not for so-and-so, this would not have happened'"**: If intended as a factual statement and it aligns with reality, there is no harm.

Blessings are a test, so how can we safeguard ourselves from failing it?

After receiving a blessing:

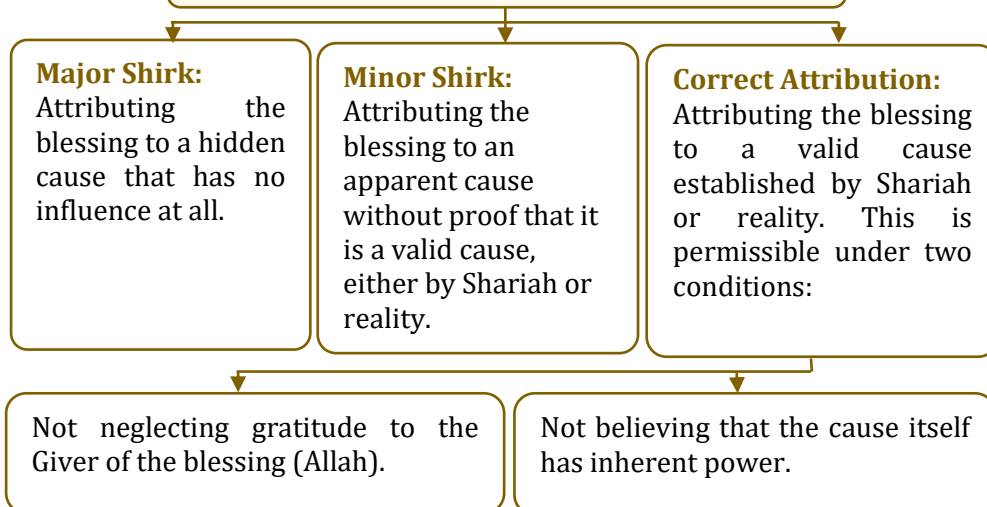
One must express gratitude to the Benevolent Bestower with the heart, tongue, and actions.

Before receiving a blessing:

It must be sought from Allah alone, with the heart relying on Him. Some people think of seeking connections with ministers or leaders to bestow blessings upon them. However, Paradise is sought only from Allah, and so is provision.



Categories of People in Attributing Blessings:



The Second Evidence:

Abu Al-Abbas, after mentioning the hadith of Zaid ibn Khalid in which **Allah, the Exalted, says:** "some of My servants have become believers in Me and others disbelievers..." (the hadith has been previously discussed), "This is mentioned frequently in the Quran and Sunnah, where Allah criticises those who attribute His blessings to others and associate partners with Him."

Some of the predecessors said: "It is like their statement: 'The wind was favourable, and the sailor was skilled,' and similar expressions commonly spoken by many."

Important Points:

- The explanation of recognising the blessing and denying it:** (They perceive with their senses that it is from Allah, yet they deny it by attributing it to others.)
- Understanding that this is a common expression:** Such statements are frequently spoken by many people (e.g., their remarks when a plane lands safely).
- Labelling this speech as denial of the blessing:** (This is a denial of Allah's favour in granting the blessing, not a denial of its existence, as they acknowledge and feel its presence.)
- The coexistence of opposites in the heart:** (Both recognition and denial can exist simultaneously in the heart.)



42. Chapter on the Saying of Allah: "So do not attribute to Allah equals while you know" (The Explanation of "An-Nidd" (The Rival))

"Do not set up rivals to Him in worship while you know that He has no equals in Lordship."

This verse contains the first command and call to Tawheed (monotheism) and the first prohibition against Shirk (polytheism) in the Qur'an.

Ibn Abbas said regarding the verse:

"The rivals (Andad) refer to Shirk, which is more hidden than the crawling of an ant on a black rock in the darkness of the night. It is when someone says, 'By Allah and your life, O so-and-so,' or 'By my life,' or when someone says, 'If it were not for this small dog, thieves would have come to us,' or 'If it were not for the duck in the house, the thieves would have come.' Or when a person says to his companion, 'What Allah wills and you will,' or says, 'If it were not for Allah and so-and-so.' Do not include so-and-so in it. All of this is Shirk." Narrated by Ibn Abi Hatim.

- **"More hidden than...":** This describes Shirk as extremely concealed, emphasising its subtlety. If Shirk in the hearts of humans is this hidden, we ask Allah to help us rid ourselves of it.

The Second Evidence:

On the authority of Umar ibn al-Khattab, the Messenger of Allah ﷺ said: "Whoever swears by other than Allah has committed disbelief or Shirk." Narrated by al-Tirmidhi, who graded it hasan, and authenticated by al-Hakim.

The Third Evidence:

Ibn Mas'ud said: "For me to swear by Allah falsely is more beloved to me than to swear truthfully by other than Him."

- **"Disbelief or Shirk":** This refers to major disbelief or Shirk if the person believes the entity they swore by is equal to Allah in grandeur and greatness. Otherwise, it is minor Shirk.
- Ibn Mas'ud (may Allah be pleased with him) does not favour either lying or Shirk, but he emphasises that the sin of Shirk is greater than the sin of lying, as Shirk is not forgiven.



The Fourth Evidence:

On the authority of Hudhayfah (may Allah be pleased with him), the Prophet ﷺ said: *"Do not say, 'What Allah wills and what so-and-so wills.' Instead, say, 'What Allah wills, then what so-and-so wills.'" Narrated by Abu Dawood with an authentic chain of narration.*

The Fifth Evidence:

It was reported from Ibrahim al-Nakha'i that he disliked a person saying: *"I seek refuge in Allah and in you."* However, he permitted saying: *"In Allah, then in you."* He said: *"Say: If it were not for Allah, then so-and-so,"* and do not say: *"If it were not for Allah and so-and-so."*

- **"Instead, say":** The Shariah, when prohibiting something forbidden, provides a permissible alternative to make it easier to abandon the prohibited and to demonstrate the nobility of the divine law.

Important Points:

1. **Explanation of the verse in Surah Al-Baqarah about rivals (Andad).**
2. **The companions (may Allah be pleased with them) explained the verse revealed concerning major Shirk to include minor Shirk as well** (because *Andad* includes absolute equals or equals in certain aspects).
3. **Swearing by other than Allah is Shirk** (for Example, saying: *By your life, by my life, by your honour, by my honour, by my responsibility, by my promise, by my head, by my beard, by my face, by the Prophet, by my dignity, by the Ka'bah, by my prayer, by my fasting, by your age, by your help, or saying in an oath: "If I do this, I will be a Jew, a Christian, or a disbeliever."*)
4. **If a person swears truthfully by other than Allah, it is greater in sin than a Yameen Ghamus** (a false oath sworn by Allah to unlawfully take the property of another Muslim).
5. **The difference between *wa* (and) and *thumma* (then) in phrasing:**
 - **(The conjunction *wa* implies equality**, which constitutes Shirk.
 - **The conjunction *thumma* implies sequence and delay**, which is not Shirk. Examples of phrases involving *wa* that are problematic:
 - *"I am with Allah and you."*
 - *"I rely on Allah and you."*
 - *"I am under Allah's protection and yours."*
 - *"I have no one but Allah and you."*
 - *"This is from Allah and you."*
 - *"Allah is for me in the heavens, and you are for me on earth."*
 - *"I repent to Allah and to you."*

43. Chapter on What is Said About One Not Being Satisfied with Taking an Oath by Allah (as a Major Sin)

When a person swears by Allah, they emphasise the truth of their statement by glorifying the One they swear by. Therefore, not being satisfied with an oath by Allah indicates a deficiency in the glorification of Allah, which contradicts the completeness of Tawheed.

The First Evidence:

On the authority of Ibn Umar (may Allah be pleased with him), **the Messenger of Allah ﷺ** said: “Do not swear by your fathers. Whoever swears by Allah, let him speak the truth. Whoever is sworn to by Allah, let him be content. And whoever is not content is not of Allah.” Narrated by Ibn Majah with a sound chain of narration (hasan).

Categories of Being Satisfied with an Oath by Allah:

Practically (Hissan):

The one being asked to make an oath may fall into one of five conditions:

1. **Knowing the oath is false:** It is not required to believe it.
2. **Leaning towards the oath being false:** It is not required to believe it.
3. **Uncertainty, with both possibilities equal:** It is obligatory to believe it.
4. **Leaning towards the oath being truthful:** It is obligatory to believe it.
5. **Knowing the oath is truthful:** It is obligatory to believe it.

Legally (Shar'an):

It is obligatory to accept an oath sworn by Allah when it is directed toward the defendant, based on a Shariah ruling.

Important Points:

1. **The prohibition of swearing by one's fathers** (and the prohibition indicates impermissibility).
2. **The command for the one to whom the oath is made by Allah to accept it.**
3. **The warning for those who do not accept it.**
4. **(The command for the one swearing to be truthful, as truthfulness is obligatory even outside of oaths, so it is even more so in oaths.)**



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

The First Evidence:

On the authority of **Qutaylah** (may Allah be pleased with her), a Jewish man came to the Prophet ﷺ and said: *"You associate partners with Allah; you say, 'What Allah wills and what you will,' and you swear by the Ka'bah."* The Prophet ﷺ instructed them: *"When you swear, say: 'By the Lord of the Ka'bah,' and say, 'What Allah wills, then what you will.'"* Narrated by al-Nasa'i and authenticated.

The Second Evidence:

Also narrated by Ibn Abbas: A man said to the Prophet ﷺ, *"What Allah wills and what you will."* The Prophet ﷺ replied: *"Have you made me a rival to Allah? Say: 'What Allah wills alone.'"*

- **Why were the Jews given this name?**
 1. Because they said, *"We have turned back to You"* (repented).
 2. Because their ancestor's name was Judah (Yahuda), the son of Yaqoob.
- **Benefits from the first hadith:**
 1. The Prophet ﷺ did not rebuke the Jewish man, despite his intention being criticism, because what he said was true.
 2. It is legitimate to accept the truth even if it comes from someone who is not from the people of truth.
 3. When correcting something, it should be replaced with something close to it.
- **Why was this only pointed out by the Jewish man?**

The wisdom lies in the test for these Jews who criticised the Muslims, even though they themselves committed greater Shirk and did not perceive their own faults.
- **"What Allah wills alone":**

The Prophet ﷺ guided them to a statement that removes all traces of Shirk. He did not instruct them to say, "What Allah wills, then what you will," to completely block any means to Shirk, even remote ones, out of protection for Tawheed and maintaining proper etiquette with Allah.

The Third Evidence:

Narrated by Ibn Majah from al-Tufayl, the brother of A'ishah through her mother: "I saw in a dream that I came to a group of Jews and said to them, 'You are indeed a people, were it not that you say, "Uzair is the son of Allah." They replied, 'And you are indeed a people, were it not that you say, "What Allah wills and what Muhammad wills."

Then I passed by a group of Christians and said to them, 'You are indeed a people, were it not that you say, "The Messiah is the son of Allah." They replied, 'And you are indeed a people, were it not that you say, "What Allah wills and what Muhammad wills."

When I awoke, I told some people about it, and then I went to the Prophet ﷺ and informed him. He said: 'Did you tell this to anyone?' I replied: 'Yes.' He praised Allah and glorified Him, then said: 'As for what follows: Tufayl had a vision, and he told some of you about it. You have said a phrase that I was hesitant to forbid you from, but do not say: "What Allah wills and what Muhammad wills." Instead, say: "What Allah wills alone."

"I was hesitant because of such-and-such":

The Prophet ﷺ was hesitant out of modesty, not out of reluctance to forbid falsehood. He refrained from prohibiting it until Allah commanded him, as in the case of alcohol, which he remained silent about until it was forbidden.

Types of What a Person Sees in Sleep:

Hadith al-Nafs (Self-Talk):

[Dreams resulting from a person's thoughts, desires, or preoccupations during the day.]

Ru'yah (True Vision):

[A truthful dream from Allah, often conveying a message or glad tidings.]

Adghath

Ahlam
(Confused Dreams).

Important Points:

1. **The knowledge of the Jews regarding minor Shirk** [as evident from their criticism of Muslims saying "What Allah wills and what Muhammad wills"].
2. **A person's understanding when motivated by their desires** [as shown in how the Jews identified minor Shirk in Muslims but overlooked their own greater Shirk].
3. **The Prophet ﷺ said: "Have you made me a rival to Allah?" How much worse is it for someone to say: "I have no one to seek refuge with but you..." and the following two lines?** (This represents the peak of disbelief and exaggeration.)
4. **This does not constitute major Shirk, as indicated by his ﷺ statement: "I was hesitant because of such-and-such."**
5. **A righteous vision is a form of revelation.**
6. **It can serve as a basis for legislating some rulings** (during the time of prophethood).



45. Chapter on Whoever Insults Time Has Insulted Allah (Attributing Events to Time)

"Has harmed Allah": Harm does not imply causing damage or injury. A person may feel hurt by hearing something offensive, but it does not harm them physically. Similarly, Allah has affirmed harm in the Qur'an while negating that anything can harm Him in essence.

Categories of Insulting Time:

Permissible:

When it is merely informative without blame, such as saying: *"We are tired from the heat of this day."*
Example: Allah's statement: ***"They said: 'How severe is this day for us!'"*** [54:8]

Prohibited:

Insulting time without believing it is the cause of events, but rather knowing that Allah is the doer. The insult stems from frustration over the occurrences that are associated with time.

Major Shirk:

Insulting time while believing that it is the cause of events, thinking it is the entity that brings about good or evil.

The First and Second Evidences:

1. **The statement of Allah, the Exalted:** *"And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And they have of that no knowledge; they are only assuming."* [45:24]
2. In the Sahih, on the authority of Abu Hurayrah, **the Prophet ﷺ said:** *"Allah, the Exalted, said: 'The son of Adam harms Me; he insults time, yet I am time; I alternate the night and the day.'" In another narration: "Do not insult time, for Allah is time."*

Explanation:

- ***"There is not but our worldly life"***: They deny the Hereafter, claiming there is no existence except this life.
- ***"And nothing destroys us except time"***: They attribute their destruction not to Allah's decree but to the passage of years for those who live long, and diseases, worries, and grief for those whose lives are short. Thus, they claim that time itself destroys them.
- ***"The son of Adam harms Me"***: This means that he attributes harm to Me. Harm is affirmed for Allah as He has affirmed it for Himself. It is obligatory upon us to affirm this because Allah affirmed it for Himself. We are not more knowledgeable about Allah than Allah is about Himself. However, this harm is not like the harm experienced by creation.
- ***"Insults time"***: To curse, blame, or revile time. Time here refers to the passage of days and moments.
- ***"I am time"***: This means that Allah is the one who manages, controls, and commands time, just as He controls the wind and other creations.



Is “Ad-Dahr” (Time) one of Allah’s Names?

Ad-Dahr is not one of Allah’s Names for the following reasons:

1. The context of the verse rejects this interpretation. If it were one of His Names, the belief of the polytheists regarding time would have been correct.
2. The context of the hadith also negates this understanding.
3. Considering time as Allah equates the created with the Creator.
4. All of Allah’s Names are supremely beautiful and meaningful, while *Ad-Dahr* has no inherent beauty.
5. All of Allah’s Names are derived, whereas *Ad-Dahr* is a non-derived term.
6. There is a prohibition against cursing the wind, fever, and other things, similar to time.

Important Points:

1. **The prohibition of cursing time** (e.g., saying: “Wretched time,” “What a terrible era,” or “Time is treacherous”).
2. **Calling it harm to Allah.**
3. **Reflecting on His statement: “For Allah is time”** (meaning, Allah is the one who controls and manages time).
4. **A person may curse time unintentionally, even if they do not intend it in their heart.**
5. **(Explanation of the verse in Surah Al-Jathiyah:**
“And nothing destroys us except time.” [45:24])



46. Chapter on Naming Someone "Judge of Judges" and the Like (Prohibition of Such Names)

- When a person assumes such a name for themselves or accepts it from others.

Ruling on taking the title "Judge of Judges":

- **A major sin** if it is intended merely as a title.
- **Major Shirk** if the person believes they are a judge over all judges, including Allah.
- **Permissible but better avoided** if it is restricted and limited to a specific group, region, or time.

The First Evidence:

In Sahih al-Bukhari, narrated from Abu Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: *"The most despicable name to Allah is a man who calls himself 'King of Kings,' for there is no owner but Allah."* Sufyan said: *"Similar is Shahanshah (King of Kings in Persian)."* **In another narration:** *"The most anger-provoking person to Allah on the Day of Resurrection, and the most wicked. "Most despicable": Means the lowest or most debased.*

- **"Most despicable":** The person is punished with the opposite of their intent, and this applies to all expressions indicating tyranny, authority, and excessive glorification.
- **"Most anger-provoking":** This affirms the attribute of anger (*Ghaydh*) for Allah in a manner befitting Him. It appears to be stronger than wrath (*Ghadab*).

Important Points:

1. **The prohibition of taking the name "King of Kings."**
2. **Anything similar in meaning is equally prohibited, as Sufyan said** (e.g., "Judge of Judges," "Ruler of Rulers," "Sultan of Sultans").
3. **The emphasis on the gravity of such titles, even if it is certain that the heart does not intend their literal meaning.**
4. **Understanding that this prohibition is for the sake of glorifying Allah.**

47. Chapter on Respecting Allah's Names and changing Names due to that

Categories of Allah's Names:

Non-Exclusive Names: These are names that can be attributed to both Allah and others, such as Ar-Rahim (The Merciful), As-Sami' (The All-Hearing), and Al-Basir (The All-Seeing). If the attribute is intended, naming someone with these names is prohibited. If the attribute is not intended and the name is used as a proper noun, then it is permissible.

Exclusive Names: These are names that can only be attributed to Allah. It is not permissible to name others with them, and if someone is named with such names, the name must be changed. **Examples:** Allah, Ar-Rahman, Rabb al-Alamin, and similar names.

The First Evidence:

On the authority of **Abu Shurayh**: He was known by the kunya *Abu al-Hakam*. **The Prophet ﷺ said to him:** *"Indeed, Allah is al-Hakam (The Judge), and to Him belongs the judgement."* Abu Shurayh replied: *"My people, when they disagree about something, come to me, and I arbitrate between them, and both parties are pleased with my decision."* The Prophet ﷺ said: *"How excellent this is. What children do you have?"* He replied: *"Shurayh, Muslim, and Abdullah."* The Prophet ﷺ asked: *"Who is the eldest?"* He replied: *"Shurayh."* The Prophet ﷺ said: *"Then you are Abu Shurayh."* Narrated by Abu Dawood and others.

A kunya is a name preceded by "Abu" (father of), "Umm" (mother of), "Akh" (brother of), "Am" (uncle), or "Khal" (maternal uncle).

In this case, the name given to this man considered the attribute of *al-Hakam* (The Judge), which made it similar to the name of Allah. It was not a purely proper noun but a proper noun that included the meaning of the attribute.

This resulted in a kind of sharing in the name with Allah, which is why the Prophet ﷺ changed his kunya to something more appropriate and did not instruct him to perform another *aqeeqah* (sacrifice).

Important Points:

1. **Respect for Allah's Names and Attributes, even in speech where the meaning may not be fully intended**, (especially when the name or title is exclusive to Allah or implies consideration of an attribute.)
2. **Changing a name for this reason**, (particularly if it includes something inappropriate or impermissible.)
3. **Choosing the eldest son for the kunya**, (Giving a kunya is permissible, but it should not be given to a polytheist.)



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

- Whoever mocks or ridicules Allah, His universal or legislative signs, or His messengers has committed major disbelief. This is because mockery is in direct and severe contradiction to faith. Disbelief is of two types:

Disbelief of Neglect: This occurs when someone does not enter the religion of Allah and does not confront it with hostility or resistance.

Disbelief of Opposition: This is more severe, like the disbelief of Abu Jahl and Abu Lahab.

- The one who mocks is considered to have committed disbelief of opposition, which is more grievous than merely prostrating to an idol. This issue is extremely serious, as a single word may lead to destruction and ruin without the speaker realising it. A person may utter a word that angers Allah, without paying attention to its gravity, and it could cause them to fall into the Hellfire.

If someone mocks prayer—even voluntary prayer—zakat, fasting, or pilgrimage, they are unanimously deemed a disbeliever by the Muslims. Similarly, if one mocks universal signs, such as saying that the occurrence of heat in winter is foolish, or that the occurrence of cold in summer is foolish, this is disbelief that expels one from the fold of Islam. This is because all actions of Allah are based on wisdom, even if we cannot comprehend them.

- Scholars have differed regarding whether repentance is accepted from someone who insults Allah, His Messenger, or His Book. There are two views:

Repentance is accepted under conditions:

- It must be evident that their repentance is sincere.
 - They must praise Allah.
 - They must renounce what they have said.
- However, in the case of someone who insults the Prophet ﷺ, their repentance is accepted, but it remains obligatory for the ruler to implement capital punishment for the right of the Prophet ﷺ. After the punishment is carried out, they are to be washed, shrouded, prayed over, and buried with the Muslims.

Repentance is not accepted, and the ruler must enforce capital punishment:

Such a person is not prayed over, nor is mercy invoked for them. They are buried far from the graves of the Muslims. Even if they claim to have repented, it is not accepted, as this is a case of apostasy, which is a grave and serious matter for which repentance does not suffice.



The First and Second Evidences:

1. **The statement of Allah, the Exalted:** “And if you ask them, they will surely say, “We were only conversing and playing.” [9:65]
2. **The narration from Ibn Umar, Muhammad bin Ka'b, Zayd bin Aslam, and Qatadah**—part of their reports merging into one—that a man said during the Battle of Tabuk: “We have not seen people like our reciters, with greater greed for food, more lying tongues, or greater cowardice in battle.” He was referring to the Messenger of Allah ﷺ and his companions who were reciters of the Qur'an. Upon hearing this, Awf bin Malik said, “You lie! Rather, you are a hypocrite. I will certainly inform the Messenger of Allah ﷺ.” Awf went to the Prophet ﷺ to inform him, but found that the Qur'an had preceded him. The man then came to the Messenger of Allah ﷺ, who had already mounted his camel, and pleaded, “O Messenger of Allah! We were merely conversing idly and joking to pass the time on our journey.” Ibn Umar said, “It was as if I were looking at him clinging to the straps of the Prophet's camel, while stones struck his feet, and he kept saying, 'We were only conversing idly and joking,' while the Messenger of Allah ﷺ responded, **“Was It Allah, His verses, and His Messenger that you were mocking?”** [9:65] The Prophet ﷺ would not even turn to him or say anything further.

- **“Our reciters”:** This refers to the Prophet ﷺ and his companions. Indeed, the statement was a lie.
- **“You are a hypocrite”:** This shows that whoever insults the companions is a disbeliever, for attacking them is an attack on Allah, His religion, and His Messenger ﷺ.
- **“Straps”:** The ropes used to secure the saddle.
- **“Struck his feet”:** The stones hit his feet as he walked.
- **Benefits of the Hadith:**
 1. It demonstrates Allah's knowledge of what will occur.
 2. The Prophet ﷺ judges by what Allah reveals to him.
 3. Mockery of Allah, His verses, or His Messenger is among the gravest forms of disbelief.
 4. The one who mocks Allah becomes a disbeliever.
 5. Harshness is appropriate in certain situations.
 6. The repentance of the mocker is accepted under its conditions.



Points of Attention:

1. The one who witnesses an insult but does not object or leave is like the one who insults, unless they denounce it or depart. Allah says: **“And it has already been revealed to you in the Book that when you hear the verses of Allah denied and mocked, do not sit with them until they engage in another conversation. Otherwise, you would be like them.”** [4:140]
2. Avoid quoting the Qur'an or hadith in jest to make people laugh, rather mention them with reverence.
3. If a statement could be considered insulting, the speaker should be warned; if they do not repent, they are considered a mocker.
4. Beware of arrogance and vanity, as a good deed can lead to Paradise, and a bad deed can lead to Hell. This man went out with the Prophet ﷺ to Tabuk but then committed what he did.

Important Points:

1. **The first, and it is the greatest: Whoever mocks Allah, His verses, or His Messenger is a disbeliever** (i.e., disbelief in Allah, His verses, and His Messenger).
2. **This verse explains that such actions result in disbelief, regardless of whoever the perpetrator is** (a hypocrite or not.)
3. **The distinction between tale-bearing and sincere advice for Allah and His Messenger** (which involves honouring the sanctities of Allah).
4. **The difference between the forgiveness Allah loves** (which leads to reconciliation) **and harshness towards the enemies of Allah** (while gentleness in some cases for the sake of invitation and reconciliation can be praiseworthy).
5. **Not all excuses should be accepted**, (especially when it is known that the excuse is false.)



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."

Mujahid said: "This is due to my work, and I deserve it." **Ibn Abbas said:** "It means, 'from my own effort.'"

When a person attributes a blessing to their own effort and earning, it involves a form of associating partners in Lordship. Even if they attribute it to Allah, yet claim they are entitled to it and that what Allah has given them is not out of pure grace but because they are deserving, this involves a type of arrogance and pride in servitude.

The Second and Third Evidences:

2. Allah's statement: "I was given it because of knowledge I have." [28:78] **Qatadah said:** "It means, 'because of my knowledge of various means of earning.'" **Others said:** "It means, 'Allah knows I deserve it.'" This aligns with Mujahid's statement: "I was given it because of my merit."

3. Abu Hurairah (may Allah be pleased with him) reported that he heard the Messenger of Allah ﷺ say: "Three individuals from the Children of Israel: a leper, a bald man, and a blind man, were tested by Allah. He sent an angel to them. The angel came to the leper and said, 'What is most beloved to you?' He replied, 'A good complexion, beautiful skin, and for this condition, which has caused people to shun me, to be removed.' So, the angel touched him, and his condition was cured, giving him a good complexion and beautiful skin. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Camels or cows' (Ishaq, the narrator, was uncertain). So, he was given a pregnant she-camel, and the angel said, 'May Allah bless it for you.'

The angel then went to the bald man and said, 'What is most beloved to you?' He replied, 'Beautiful hair and for this condition, which has caused people to shun me, to be removed.' The angel touched him, and his condition was cured, giving him beautiful hair. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Cows or camels.' So, he was given a pregnant cow, and the angel said, 'May Allah bless it for you.'

The angel then went to the blind man and said, 'What is most beloved to you?' He replied, 'That Allah restores my sight so I may see people.' The angel touched him, and Allah restored his sight. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Sheep.' So, he was given a pregnant sheep. Over time, these animals multiplied, and each man came to possess a valley of camels, a valley of cows, or a valley of sheep.



Later, the angel returned to the leper in his original form and appearance and said, 'I am a poor man and a traveller. My resources have been exhausted on my journey, and today, none can help me except Allah and then you. I ask you by the One who gave you your good complexion, beautiful skin, and wealth: a camel to help me complete my journey.' The leper replied, 'I have many obligations.' The angel said, 'It seems I know you. Were you not a leper whom people shunned, and poor, and Allah granted you wealth?' He replied, 'I inherited this wealth from forefathers.' The angel said, 'If you are lying, may Allah return you to your previous state.'

The angel then went to the bald man in his original form and appearance and said the same thing. The bald man responded as the leper had, and the angel said, 'If you are lying, may Allah return you to your previous state.'

Finally, the angel went to the blind man in his original form and appearance and said, 'I am a poor man and a traveller. My resources have been exhausted on my journey, and today, none can help me except Allah and then you. I ask you by the One who restored your sight: a sheep to help me complete my journey.' The blind man replied, 'I was blind, and Allah restored my sight. Take whatever you wish and leave whatever you wish. By Allah, I will not object to whatever you take for Allah's sake.'

The angel said, 'Keep your wealth. You were merely tested, and Allah is pleased with you and displeased with your two companions.' (Both Bukhari and Muslim recorded this narration.)

- In this ḥadīth, there are numerous lessons, including:
 1. Stories in the Qur'ān and Sunnah are presented for reflection and admonition.
 2. Demonstration of Allah's power by curing the leper, the bald man, and the blind man through the mere touch of the angel.
 3. Angels take human form by Allah's command.
 4. Angels are physical beings and not merely spirits, meanings, or forces.
 5. The narrators' dedication to preserving the exact wording of the ḥadīth.
 6. A person is not required to be content with what is decreed but must be content with Allah's decree, distinguishing between Allah's actions and the decreed matters. Decreed matters are divided into afflictions, where contentment is not required, and legal rulings, where contentment is obligatory.
 7. The permissibility of conditional supplication.



8. The permissibility of engaging with an opponent in matters one does not affirm for oneself to silence them.
9. Allah's blessings are boundless, as evidenced by the valleys of camels, cows, and sheep.
10. Gratitude for every blessing should correspond to its nature.
11. It is permissible for a person to appear in a state that does not reflect their reality.
12. Trials can be public and apparent, as illustrated by their well-known story.
13. The virtue of piety and asceticism, which may lead to commendable outcomes, as seen with the blind man.
14. The affirmation of inheritance among previous nations.
15. The attributes of Allah, such as pleasure, displeasure, and will, are affirmed in a manner befitting His Majesty.
16. Companionship may be attributed to similarity in some matters without implying physical association.
17. Allah tests people with what He blesses them.
18. Reminders can be conveyed through words, actions, or appearances.

Important Points:

1. **Explanation of the verse:** "And if We let him taste mercy from Us after an adversity which has touched him" [41:50].
2. **The meaning of "This is [due] to me [41:50]" is** (I am deserving and worthy of it).
3. **The meaning of "I have been given it because of knowledge I possess" is** "attributed to my own capabilities and worthiness."
4. **The profound lessons from this remarkable story** (include the difference between the leper, the bald man, and the blind man. The leper and the bald man denied Allah's blessing after receiving it, and before receiving it, their hearts were not attached to Allah. However, the blind man acknowledged Allah's blessing after receiving it and was attached to Allah beforehand. Ibn al-Qayyim stated: "Beware of the arrogance of saying, 'I, me, mine,' as these phrases led to the downfall of Iblīs, Pharaoh, and Qārūn. The phrase '**I am better than him**' [7:12] is for Iblīs, '**Does not the kingdom of Egypt belong to me?**' [43:51] is for Pharaoh, and '**I was given it because of knowledge I possess**' [28:78] is for Qārūn. The best use of 'I' is in the statement of the repentant, sinful servant acknowledging his faults and asking for forgiveness. The phrase 'mine' is best used for saying: 'Mine is the sin, mine is the crime, mine is poverty, humility, and need.' The phrase 'with me' is best used for saying: 'Forgive me for my earnestness, my negligence, my mistakes, and my deliberate actions, for all of that is with me.')



50. Chapter on the Saying of Allah: “But when he gives them a good [child], they ascribe partners to him.” [7:190]

Types of Shirk (Polytheism) Mentioned in the Verse:

Minor Shirk:

In servitude, by prioritising love for the child over love for Allah, allowing the child to distract one from obedience to Allah. How can one equate this child with Allah in love?!

Minor Shirk:

Attributing the health and safety of the child to doctors or similar causes, thereby attributing the blessing to the means while neglecting the true cause—Allah.

Major Shirk:

Believing that a specific saint or person brought the child into existence, attributing creation to someone other than Allah.

The Second Evidence:

Ibn Hazm said: “They unanimously agreed on the prohibition of any name that implies servitude to anyone other than Allah, such as ‘Abd ‘Amr’ or ‘Abd al-Ka‘bah,’ and similar names, except for ‘Abd al-Muṭṭalib.’”

Points on the Prohibition of Attributing Servitude to Other Than Allah:

- It is impermissible to attribute servitude to anyone other than Allah. Those who cite the Prophet’s ﷺ statement: “**I am the son of ‘Abd al-Muṭṭalib**” as evidence are refuted by the following:
 1. This is among the ambiguous narrations, whereas we have clear and definitive texts that refute it.
 2. This ḥadīth is informational, not an approval or endorsement.
 3. The Prophet ﷺ did not name anyone with such a title, nor did he permit or endorse it among his Companions.
 4. This name was how the Prophet ﷺ was recognised. Had he said, (the son of ‘Abdullāh) people would not have recognised him.
 5. The Prophet ﷺ referred to a past event that had already occurred; ‘Abd al-Muṭṭalib had passed away.
 6. “‘Abd al-Muṭṭalib” was not a name but a title. His actual name was “Shaybah al-Ḥamd,” and his father was Hāshim. He was sent as a child to Madīnah to live with his maternal relatives from Banū al-Najjār to grow and learn. When his uncle al-Muṭṭalib brought him back to Makkah, his appearance changed due to the long journey. The people asked, “Who is this slave?” They assumed he was al-Muṭṭalib’s servant, hence the title “‘Abd al-Muṭṭalib” (servitude in the context of slavery is not problematic). Thus, this title became attached to him, resolving the matter.



The Third Evidence:

Ibn ‘Abbās said regarding the verse: “But when He gives them a good [child], they ascribe partners to Him concerning what He has given them” [7:190]. “When Adam had relations with her [Ḥawwā], she conceived. Iblīs came to them and said, ‘I am your companion who caused your expulsion from Paradise. Obey me, or I will give the child the horns of a deer, causing him to tear through your belly. I will surely do this and that,’ frightening them. He demanded they name the child ‘Abd al-Ḥārith,’ but they refused to obey him. The child was born dead. She conceived again, and he came to them, repeating what he had said earlier. Again, they refused to obey him, and the child was born dead. She conceived a third time, and he came to them, repeating his demand. Their love for the child overwhelmed them, so they named him ‘Abd al-Ḥārith.’ This is the meaning of Allah’s statement: **“But when He gives them a good [child], they ascribe partners to Him concerning what He has given them.”** (Narrated by Ibn Abī Ḥātim).

Ibn Abī Ḥātim also narrated through an authentic chain from Qatādah, who said: “They ascribed partners in obedience, not in worship.”

Additionally, through an authentic chain, Mujāhid commented on the verse **“They ascribe partners to Him”**: “They feared the child might not be human.” Similar meanings were reported from al-Ḥasan, Sa‘īd, and others.

- **“The horns of a deer”**: Refers to the antlers of male deer.
- **“Abd al-Ḥārith”**: This name was chosen by Iblīs because it was his name, intending that they associate the child with servitude to himself.
- **This Story is False for Several Reasons:**
 1. There is no authentic narration from the Prophet ﷺ supporting it; Ibn Ḥazm stated: “It is fabricated and baseless.”
 2. It is utterly improbable that Allah would mention their sin without mentioning their repentance.
 3. Prophets are infallible from Shirk (polytheism) by consensus of the scholars.
 4. On the Day of Judgement, when people go to Adam, he will excuse himself by mentioning his sin of eating from the tree, which was disobedience. If he had committed Shirk, his excuse would have been even stronger.
 5. Iblīs said to them, **“I am your companion”**, which is not a statement used by one intending to deceive.
 6. It is inconceivable that they would believe that Iblīs could give the child the horns of a deer, as this is Shirk in Lordship.
 7. The verse uses the plural pronoun **“they ascribe partners”** indicating a group. If it referred to Adam and Ḥawwā, it would have said **(they both ascribe partners)**.
 8. Therefore, the correct interpretation of the verse applies to the children of Adam who committed actual Shirk, as among them are both polytheists and monotheists.



Important Points:

1. **The prohibition of every name that implies servitude to anyone other than Allah** (even names like ‘Abd al-Muṭṭalib).
2. **Explanation of the verse: (But when He gives them a good [child], they ascribe partners to Him concerning what He has given them. [7:190])**
3. **This Shirk was merely in naming and not in its actual intent** (the correct view is that this Shirk is real and that it pertains to the children of Adam, not Adam and Ḥawwā).
4. **Allah’s gift of a sound daughter is among His blessings** (some people view the gift of a daughter as a misfortune, whereas the gift of a sound son is also a blessing).
5. **Mention of the distinction by the Salaf between Shirk in obedience and Shirk in worship** (Adam and Ḥawwā obeyed Iblīs but did not worship him, assuming the story’s authenticity).

51. Chapter on the Saying of Allah: “And to Allah belong the best names, so invoke him by them.” [7:180]

Ibn Abī Ḥātim narrated from Ibn ‘Abbās regarding the verse “**Those who practice deviation concerning His names**”: “They associate partners with Him.” He also said: “They derived the name al-Lāt from al-Ilāh (the deity) and al-‘Uzzā from al-‘Azīz (the Almighty).” Al-A‘mash said: “They include in them what does not belong to them.”

- This chapter refutes those who claim that *Kitāb al-Tawḥīd* addresses only Tawḥīd al-Ulūhiyyah (the Oneness of worship).
- “**And to Allah belong**”: The expression of tawḥīd here is emphasised by placing the predicate before the subject, indicating exclusivity.
- “**The best names**”: This refers to names that are complete in every sense of beauty and free of any deficiency.
- “**So invoke Him by them**”: Invoking Allah by His names has two meanings:

Invocation of request:

Using Allah’s names as a means of supplication, such as saying, “Forgive me with Your mercy, for You are the Forgiving, the Merciful.”

Invocation of worship:

Worshipping Allah in accordance with what these names require. For example, the name *al-Baṣīr* (the All-Seeing) requires that you worship Allah in a manner befitting His sight, avoiding actions He dislikes.

Deviation (Ilḥād): Deviation concerning Allah’s names means turning away from what must be believed about them. It includes:

Deviation in Allah’s signs (āyāt):

1. **Legislative signs**: Such as claiming the Qur’ān is created.
2. **Cosmic signs**: Such as claiming that nature creates things.

Deviation in Allah’s names and attributes: This has several forms:

1. Denying all or some of Allah’s names, as done by the Jahmiyyah.
2. Affirming the name but denying the attribute it implies, such as saying Allah is *Sami‘* (Hearing) without hearing.
3. Using them to imply resemblance to creation, as done by those who liken Allah to His creation.
4. Deriving names for idols from Allah’s names, such as deriving *al-‘Uzzā* from *al-‘Azīz*.
5. Naming Allah with names He did not use for Himself, such as saying, “Allah is the third of three” or attributing fabricated titles like “the inventor.”



Important Points:

1. **Affirmation of Allah's Names:** (contrary to the views of the Jahmiyyah and the extreme Mu'tazilah).
2. **Their Attribute of Being "Best":** (The names of Allah have reached the utmost level of perfection in beauty).
3. **Command to Invoke Allah by Them:** (This includes both invocation of worship and invocation of request, where Allah is to be called upon using these names).
4. **Avoiding the Path of the Ignorant Deviators:** (Avoiding their way does not mean refraining from inviting them to the truth or clarifying it to them. The verse also implies a warning against their actions).
5. **Explanation of Deviation Concerning Them.**
6. **The Warning for Those Who Deviate.**



52. Chapter on It being Prohibited to Say, “Peace Be Upon Allah”

Why is this prohibited?

Such a supplication implies deficiency regarding Allah, as praying for peace suggests He could potentially lack it, whereas Allah is free from all deficiencies.

It contradicts the truth, as Allah is to be invoked and not prayed for. Allah is self-sufficient and free of need, but He is praised with attributes of perfection.

The First Evidence:

In the Ṣaḥīḥ, Ibn Mas‘ūd (may Allah be pleased with him) said: When we were with the Prophet ﷺ in prayer, we used to say, ‘Peace be upon Allah from His servants, peace be upon so-and-so.’ The Prophet ﷺ said, “Do not say: Peace be upon Allah, for Allah is Peace.”

- **“Peace” as a Name of Allah:** It is both **affirmative** and **negating**.
Negating: It signifies the absence of all deficiencies or flaws that the mind might conceive or the intellect might imagine. Allah is free from any deficiency in His essence, attributes, actions, or decrees.
Affirmative: It affirms the name *al-Salām* (Peace) for Allah and the perfection of the quality it implies, which is peace and safety.
- Meanings of **“Peace”**:

A name of Allah.

Safety from deficiencies and flaws, as in saying: “*Peace be upon you, O Prophet.*”

A greeting, as in saying: “*Greet so-and-so with peace.*”

Important Points:

1. **Explanation of *al-Salām*** (as one of Allah’s names: It means the One free from all deficiencies and flaws.)
2. **Peace as a form of greeting.**
3. **It is not appropriate to say “Peace be upon Allah”** (and since it is inappropriate, it is prohibited.)
4. **The reasoning behind this prohibition** (is that Allah Himself is *al-Salām*.)
5. **Teaching the correct form of greeting that is suitable for Allah**, (as in the *tashahhud*. For instance, we do not say to a created being, “My greetings to you”)

53. Chapter on Saying, "O Allah, forgive me if You will" [Prohibition of Conditional Statements in Supplication]

This chapter emphasises the perfection of Allah's sovereignty, power, and grace. The prohibition of attaching conditions in supplications highlights the following concerns:

It reflects a sense of self-sufficiency from the supplicant, which is inappropriate and lacks proper etiquette.

It implies that the matter is burdensome for Allah or beyond His ability, which is incorrect.

It suggests that Allah might be compelled or constrained, which is not the case.

The First Evidence:

In the Ṣaḥīḥ, Abu Hurayrah reported that the Messenger of Allah ﷺ said: "None of you should say, 'O Allah, forgive me if You will, O Allah, have mercy on me if You will, let him be resolute in his asking; for no one can compel Allah'".

In Muslim's narration: "Let him have great hope, for nothing is too great for Allah to grant".

Clarification on Conditional Statements in Other Contexts:

Phrases such as those in the supplication of *istikharah* are not conditional in the sense of doubting Allah's will, rather, they reflect uncertainty about what is best for oneself? as the knowledge of good outcomes is unknown to the individual.

Similarly, the phrase '**Keep me alive as long as life is good for me**' [is not conditional regarding Allah's ability but acknowledges human ignorance of what is ultimately beneficial.]

Important Points:

1. **The prohibition of attaching conditions in supplication.**
2. **Explanation of the reasoning behind this prohibition.**
3. **The Prophet's statement:** "*Let him be resolute in his asking*" (i.e., one should ask with confidence and not hesitate).
4. **Emphasis on having great hope** (i.e., asking without restraint, as nothing is difficult or beyond Allah's ability).
5. **The rationale behind this ruling** ([1] To demonstrate the lofty standards of Islamic teachings. [2] To increase the supplicant's tranquillity. [3] Logical extension to other rulings and principles).



54. Chapter on It being Prohibited to Say, "My Slave ('Abdī) or My Female Slave (Amatī)"

Ruling on Saying "Abdī" or "Amatī":

Attributing it to someone else: For example, saying, (The slave of so-and-so) or (The female slave of so-and-so) is permissible.

Attributing it to oneself:
And this has two forms:

If in the form of a direct address: such as (O my slave) this is prohibited.

If in the form of a statement: such as (I fed my slave) or (I freed my slave), it requires further detail:

If addressed in the presence of the slave or servant, it depends on whether harm or misunderstanding arises for the master or the servant: If harm exists, it is prohibited, If no harm exists, it is permissible.

If addressed in the absence of the slave or servant, it is permissible.

The First Evidence:

In the Ṣaḥīḥ, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said: "None of you should say: Feed your lord, or Help your lord perform ablution, Instead say: 'My master (Sayyidī)' or 'My guardian (Mawlāy)' And none of you should say, 'My slave ('Abdī)' or 'My female slave (Amatī)' Rather say: 'My boy (Fatāy)' or 'My girl (Fatātī)' or 'My servant (Ghulāmī)'".

- **"Do not say, 'Feed your lord' or 'Help your lord'":** This phrase encroaches upon the concept of Lordship, which belongs solely to Allah.
- **"Say: My master, or My guardian":** This is addressed to the servant, and the instruction is one of permissible guidance rather than obligation. Scholars explain that when a command is given as a substitute for a prohibited act, it denotes permissibility. An example is the verse: **"But when you come out of ihram, then [you may] hunt."** [5:2]
"Do not say: My slave, or My female slave": The prohibition here is either due to impermissibility or dislike, to prevent confusion with servitude exclusive to Allah.
- **"Say: My boy, My girl, or My servant":** This is directed to the master, highlighting that when a prohibited term is closed off permissible



alternatives are provided. It also serves to ensure the realisation of tawhīd even in expressions.

Important Points:

1. Prohibition of saying “**Abdī**” (my slave) or “**Amatī**” (my female slave).
2. The servant must not say “**Rabbī**” (my lord), nor should anyone say to him, “**Feed your lord.**”
3. Instruction for masters to use terms like “**Fatāy**” (my boy), “**Fatātī**” (my girl), or “**Ghulāmī**” (my servant).
4. Instruction for servants to use terms like “**Sayyidī**” (my master) or “**Mawlāy**” (my guardian).
5. Emphasis on the intended purpose: to establish tawhīd even in verbal expressions.



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

Categories of Asking by Allah:

Asking according to Allah's law: Asking in a manner permitted by Islamic law, such as a poor person asking for charity.

Asking by Allah in expression: Such as saying, "I ask you by Allah."

Is it permissible for a person to ask by Allah or not?

Asking in itself: It is disliked or prohibited unless out of necessity or need. This is why the Prophet ﷺ took an oath from his companions not to ask people for anything. However, as for responding to the one who asks, the one asking is not exempt from the following considerations:

By Allah: You respond to him even if he does not deserve it, because he asked by something great, and responding honours that greatness. However, if he asks for something sinful or responding would harm the one being asked, then it is not permissible to comply.

General Asking: For example, saying, "O so-and-so, give me." If what is asked for is permitted by Islamic law, you should give it to him.

The First Evidence:

From Ibn Umar (may Allah be pleased with them both), the Messenger of Allah ﷺ said: "Whoever seeks refuge by Allah, grant him refuge. Whoever asks by Allah, give him. Whoever invites you, respond to him. And whoever does a favour for you, compensate him. If you do not find anything to compensate him with, then supplicate for him until you feel that you have compensated him." Narrated by Abu Dawood and al-Nasa'i with a sound chain of narration.

- **"So grant him refuge":** Except if someone seeks protection from an obligatory matter or assistance in sin and transgression.
- Is responding to invitations a right of Allah or of the human? It is a right of the human. Thus, if the invitee requests to be excused and the host agrees, there is no sin on the invitee. However, responding to invitations is obligatory by Allah's command. If the host excuses the invitee out of shyness or embarrassment rather than genuine willingness, it is better for the invitee to fulfil the invitation.



- **“So respond to him”:** This refers to invitations made out of honour, not mere calls. The majority of scholars hold that responding to invitations is recommended except in the case of a wedding feast, which is obligatory under six conditions:
 1. The inviter must not be someone who is required to be avoided or shunned.
 2. There must not be any wrongdoing at the venue of the invitation. If wrongdoing exists and it is possible to remove it, attendance becomes obligatory to respond to the invitation and remove the wrongdoing.
 3. The inviter must be a Muslim; otherwise, responding is not obligatory.
 4. The inviter's earnings must not be from unlawful sources.
 5. Responding must not involve neglecting a more important obligation.
 6. Responding must not cause harm to the invitee, such as requiring travel or abandoning family members in need of their presence.
- Are invitation cards the same as verbal invitations? If it is known or likely that the person to whom the card is sent is specifically intended, it takes the same ruling as a verbal invitation.
- **“So compensate him”:** Compensation has two benefits:
 1. Encouraging those who do good to continue doing good.
 2. Removing the sense of dependence or inferiority caused by receiving a favour.

Important Points:

1. **Assisting one who seeks refuge by Allah** (If someone seeks refuge by Allah, it is obligatory to grant it, unless it is from something obligatory to do or avoid; then, they are not granted refuge).
2. **Giving to one who asks by Allah.**
3. **Responding to invitations.**
4. **Compensation for favours** (i.e., for the favour of someone who has done good to you).
5. **Supplicating for someone as compensation if one is unable to offer anything else** (because it is compensation, especially if the person offering the favour is not normally repaid in kind).
6. **His statement, “Until you feel that you have compensated him”** (One should not be negligent in supplication but should pray until they know or believe that they have adequately compensated the person).



56. Nothing Should Be Asked by Allah's Face Except Paradise

Meaning of the chapter title:

Alternatively, it means: If you ask by the Face of Allah, ask for Paradise, and do not ask for worldly matters.

This implies that: one should not ask any of the created beings by the Face of Allah, as they cannot grant Paradise.

This highlights the exaltation of Allah's Face, such that nothing should be asked by His Noble Face except for Paradise or what leads to it.

The First Evidence:

From Jabir, he said: The Messenger of Allah ﷺ said, "None should ask by the Face of Allah except for Paradise." Narrated by Abu Dawood.

- **"By the Face of Allah":** This affirms the attribute of Allah's Face, which is established through the Qur'an, the Sunnah, and consensus. It is a true face, incomparable to the faces of created beings.

Important Points:

1. **The prohibition of asking by the Face of Allah except for the highest goals** (It is part of proper etiquette not to ask by the Face of Allah except for matters of the Hereafter, such as attaining Paradise or being saved from Hellfire).
2. **Affirmation of the attribute of the Face.**

Ruling on Invoking Attributes:

It is not permissible to invoke an attribute, such as saying, "O Mercy of Allah," "O Face of Allah," or "O Might of Allah." Such invocations are innovated and not recognised in the texts nor practised by the Salaf. Shaykh al-Islam Ibn Taymiyyah said: "It is disbelief."

57. Chapter on What is Said About “If Only.” (Requires Clarification)

Categories of Using the Phrase “If” and Their Rulings:

“If we had a say in the matter, we would not have been killed here”: The hypocrites objected to the legislation of the Messenger ﷺ, saying, “Had they obeyed us and returned as we returned, they would not have been killed. Our opinion is better than his legislation.”

Prohibited: May Lead to Disbelief: When it involves objection to Allah’s legislation.

“If only they had obeyed us, they would not have been killed.” This implies that if they had stayed back, they would not have been killed, reflecting their objection to Allah’s decree.

Prohibited: To use it in objection to Qadar (Divine Decree).

“If I had done this or that, it would have been such and such.” because regret brings sorrow and constriction to the soul, whereas Allah wants us to be in a state of openness and contentment.

Prohibited: To use it for regret and lamentation.

“If Allah had willed, we would not have committed Shirk”: This statement is false, as it uses Qadar (Divine Decree) to justify sins. However, it is valid to use Qadar as evidence for calamities but not for sins. The validity is recognised when the servant repents and refrains from the sin.

Prohibited: To Use Qadar for Justifying Sins.

If I had wealth, I would do the same as so-and-so”: This reflects wishing for something good. The Prophet ﷺ said: **“He will be rewarded according to his intention, and their rewards will be equal.”** Similarly, the Prophet ﷺ said about the one who wished for something evil: **“He will bear the burden of his intention, and their sins will be equal.”**

If it involves good, it is good; if it involves evil, it is evil: To use “if” in expressing a wish.

“If I had known earlier what I know now, I would not have brought the sacrificial animal with me”: This is a statement of fact, as the Prophet ﷺ would never wish for something contrary to what Allah decreed. Similarly, one might say: “If I had attended the lesson, I would have benefited.”

Permissible: To use “if” in a purely factual statement.

The First to Third Evidences:

1. **The statement of Allah Almighty:** “They say: If we had any say in the matter, none of us would have been killed here.” [3:154]



2. The statement of Allah Almighty:

“Those who said of their brethren while they themselves stayed behind: If only they had obeyed us, they would not have been killed.” [3:168].

3. From the Sahih, on the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah ﷺ said:

“Be keen on what benefits you, seek help from Allah, and do not be helpless. If something afflicts you, do not say, ‘If I had done such-and-such, it would have been such-and-such,’ but rather say, ‘Allah has decreed, and what He wills, He does.’ For ‘if’ opens the door to the deeds of Shaytan.”

- **“If only we had a say in the matter, none of us would have been killed here”**: This reflects the objections of the hypocrites to legislation. They criticised the Prophet ﷺ for going forth without their approval.
- It may also reflect their objection to Qadar, meaning: “We did not go out to be killed.”
- **“Those who said of their brethren while they themselves stayed behind: ‘If only they had obeyed us, they would not have been killed’**: This reflects their objection to the believers, to Allah's decree, and their cowardice in jihad.
- Whoever objects to Qadar has not accepted Allah as their Lord and has not fulfilled the Tawheed of Rububiyyah (Lordship).
- This hadith includes:
 1. Striving for what benefits and avoiding what harms.
 2. Seeking help from Allah.
 3. Proceeding in matters, persisting, and not giving in to helplessness—these actions are within your control.
 4. If the desired outcome does not occur, this is beyond your control and is by Allah's decree. Therefore, entrust the matter to Allah.

Important Points:

1. **Explanation of the two verses in Aal Imran**: (The first reflects objection to legislation. The second reflects objection to Qadar.)
2. **The explicit prohibition of saying: “If only I had...” when something afflicts you.**
3. **The reasoning behind the matter is that it opens the door to the deeds of Shaytan** (causing a person to feel regret and sorrow).
4. **Guidance to speak good words**: (“Allah has decreed, and what He wills, He does”).
5. **The command to strive for what benefits, along with seeking help from Allah.**
6. **The prohibition of the opposite, which is helplessness** (neglect and laziness in doing what is within one's ability).



58. Chapter on the Prohibition of Cursing the Wind (Acceptance of the Decree)

The First Evidence:

From **Ubayy ibn Ka'b** (may Allah be pleased with him), the Messenger of Allah ﷺ said: “Do not Cursing the wind. If you see something unpleasant, say: 'O Allah, we ask You for the good of this wind, the good of what is in it, and the good of what it has been commanded to do. And we seek refuge in You from the evil of this wind, the evil of what is in it, and the evil of what it has been commanded to do.'” Authenticated by al-Tirmidhi.

- Cursing the wind is similar in principle to the prohibition of reviling time, but the author highlighted it separately due to its frequent occurrence.

The prohibition of cursing and reviling in general is also mentioned, as the Prophet ﷺ said: “***The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless.***” “***Those who curse frequently will neither be intercessors nor witnesses on the Day of Resurrection.***”

- On cursing a Muslim, the Prophet ﷺ said: “***Cursing a Muslim is wickedness and fighting him is disbelief.***”
- On cursing the dead, the Prophet ﷺ said: “***Do not curse the dead, for they have already met what they sent ahead.***”
- On cursing animals, the Prophet ﷺ said: “***Do not accompany us with a camel upon which a curse has been invoked.***”
- On cursing fever, the Prophet ﷺ said: “***Do not curse fever.***”

Important Points:

1. **Prohibition of reviling the wind:** (This is impermissible because reviling it equates to reviling the One who created and sent it.)
2. **Guidance to beneficial speech when encountering something unpleasant:** (For instance, say: “O Allah, we ask You for the good of this wind...” and take practical measures, such as seeking shelter from its harm behind walls.)
3. **Acknowledgement that the wind is commanded:** (It acts by the command of Allah.)
4. **Understanding that it can be commanded to bring good or evil:** (The takeaway is that one must not object to Allah's decree or revile it. Rather, they must submit to His universal command just as they submit to His legislative command, as these creations cannot act independently of Allah's command.)



59. Chapter on The Statement of Allah Almighty:

“They thought wrongly of Allah—the thought of ignorance. They said, ‘Is there anything for us in the matter’? Say, ‘Indeed, the matter belongs completely to Allah.’ [3:154]

- **“They thought wrongly of Allah”:** Refers to the hypocrites who held the ignorant thought of the pre-Islamic era, not recognising Allah’s decree, its wisdom, or His greatness. Their thought was based on falsehood and ignorance. Thinking about Allah is of two types:
 1. **Thinking well of Allah** involves two aspects:
 - a) **Regarding what Allah does in the universe:** It is obligatory to have a positive opinion of Allah
 - b) **Regarding how Allah deals with you:** You must think the best of Allah, provided you possess sincerity and adherence.
 2. **Thinking badly of Allah:** This includes assuming that Allah's actions lack wisdom, fairness, or involve oppression. Such thoughts are among the gravest sins and ugliest of wrongdoings, as exemplified by the hypocrites and others who thought falsely about Allah.

The Second Evidence:

The statement of Allah Almighty: *“They thought wrongly of Allah, the thought of ignorance. Upon them is the evil result of their thought, and they were surrounded by what they used to ridicule.” [48:6]*

- This refers to the hypocrites and polytheists who were encompassed by the punishment from every side.

Ibn al-Qayyim said regarding the first verse: “This evil assumption was interpreted as the belief that Allah, Glorified be He, would not support His Messenger, and that His cause would fail and vanish. It was also interpreted as the belief that what befell him was not by Allah's decree and wisdom. Thus, it was explained as denial of wisdom, denial of predestination, denial that Allah would complete His Messenger’s mission, or make it prevail over all religion. This is the evil assumption that the hypocrites and polytheists held, as mentioned in Surah Al-Fath.

This assumption is considered evil because it involves thinking of Allah in a manner unbefitting His Glory, wisdom, praise, and truthful promises. Whoever assumes that falsehood will permanently triumph over the truth, causing the truth to vanish, or denies that what has occurred was decreed and predestined by Allah, or denies that it was decreed for a profound wisdom deserving of praise, but instead claims it occurred by mere will without wisdom, such a person holds the assumption of those who disbelieve. Woe to those who disbelieve from the Fire.

Explanation of Kitab Tawheed

Most people harbour evil assumptions about Allah concerning matters specific to themselves and what He decrees regarding others. Only those who truly know Allah, His names, His attributes, and the requirements of His wisdom and praise are free from this. The wise person who advises himself should take heed of this, repent to Allah, and seek His forgiveness for harbouring evil assumptions about his Lord.

If you were to examine people, you would find most of them criticising predestination, blaming it, and saying that things should have been such and such. Some do so in small measure, while others do so extensively. Examine yourself: Are you free of this?

(If you are saved from it, you are saved from a great calamity; otherwise, I do not think you will be saved)."

- This statement was mentioned by Ibn al-Qayyim in "**Zad al-Ma'ad**" following the discussion on the Battle of Uhud, under the section addressing the praiseworthy wisdom and objectives derived from it. The summary of what he mentioned regarding evil assumptions includes:
 1. Assuming that Allah allows falsehood to permanently triumph over truth, causing the truth to vanish.
 2. Denying that what occurs is by Allah's decree and predestination, questioning how anything could happen in His dominion without His will.
 3. Denying that His decree is based on profound wisdom deserving of praise.
- The summary of the remedies for evil assumptions includes:
 1. Knowing Allah's names and attributes with true understanding, not through distortion or misinterpretation.
 2. The wise individual should prioritise this understanding to hold a correct assumption about Allah, rather than harbouring evil assumptions or those of ignorance.
 3. Turning back to Allah in repentance from sin to obedience and seeking forgiveness.
 4. Assuming evil about oneself, as human beings are prone to deficiency and wrongdoing.

Important Points:

1. **Explanation of the verse in Surah Aal-Imran:** ("They think about Allah other than the truth" with the pronoun referring to the hypocrites.)
2. **Explanation of the verse in Surah Al-Fath:** ("Those who think of Allah with evil thoughts" with the pronoun referring to the hypocrites.)
3. **A clarification that such assumptions come in numerous forms that cannot be enumerated** (defined as thinking of Allah in a way that does not befit Him).
4. **Acknowledgement that none are safe from this except those who know Allah's names and attributes and who also know themselves** (examine yourself; the reality is that humans are the source of deficiency and evil, while the Lord, Glorified be He, is the source of absolute perfection, free from any imperfection in any form).



60. Chapter on Denying Divine Decree (Major Disbelief)

- **Qadar (Divine Decree):** It is the secret of Allah in His creation, and we only come to know of it after it occurs. It is particularly related to the Oneness of Lordship, with a connection to the Oneness of Allah's Names and Attributes. People regarding Qadar are divided into three groups:
 1. **The Jabriyyah (Fatalists):** They affirmed Qadar but exaggerated in doing so to the extent that they stripped the servant of free will and ability, claiming that humans have no choice or power.
 2. **The Qadariyyah (Mu'tazilites):** They affirmed human free will and ability in actions but exaggerated to the point of denying that Allah has any will or creation in human actions.
 3. **The third group is Ahl al-Sunnah wa al-Jama'ah:** They reconciled the evidences and followed the best approach. They believed in Allah's decree and Qadar while affirming that humans have a will connected to Allah's will.

The great benefits of believing in Qadar include:

1. It is an essential part of perfecting the Oneness of Lordship.
2. It brings true reliance upon Allah.
3. It brings tranquillity to the heart, as one knows that what has afflicted them was never going to miss them, and what missed them was never going to afflict them. Thus, one becomes content with what happens after taking beneficial means.
4. It prevents self-admiration over one's actions, as one realises that it was Allah who bestowed them with success.
5. It prevents grief over what has befallen, knowing it comes from one's Lord and is a result of His mercy and wisdom.
6. It motivates one to take means, as belief in Allah's wisdom includes understanding that He does not decree matters except in connection with their causes.

The First evidence:

Ibn Umar said, "By the One in whose hand is the soul of Ibn Umar, if one of them had gold equal to the size of Mount Uhud and then spent it in the way of Allah, Allah would not accept it from them until they believe in Qadar." Then he supported this with the statement of the Prophet ﷺ: "Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in Qadar, its good and its bad." Reported by Muslim.

Explanation of Kitab Tawheed

Iman (Faith): "It is a statement with the tongue, belief in the heart, and actions with the limbs and body parts. It increases with obedience and decreases with disobedience." It has six pillars:

Belief in Qadar
(Divine Decree),
its good and bad.

Belief in
the Last
Day.

Belief in His
messengers.

Belief
in His
books.

Belief
in His
angels.

Belief
in
Allah.

"Regarding belief in Allah": Faith in Allah entails submission to four matters:

Tawheed of
Allah's Names
and Attributes.

Tawheed of
Worship.

Tawheed of
Lordship.

Belief in His
existence, which
is supported by:

**Shari'ah
(Revealed
Law):** Ibn al-
Qayyim
mentioned
that every
verse in the
Book of Allah
contains
evidence for
Tawheed.

**Instinct
(Fitrah):** As
the Prophet ﷺ
said: **"Every
child is born
upon the
Fitrah, then
his parents
turn him into
a Jew,
Christian, or
Zoroastrian."**

Senses:
When you are in
distress and
hardship, then you
supplicate, and
you find relief
through
supplicating to
Allah, just as the
Prophet ﷺ
supplicated during
the Battle of Uhud.

Intellect: The
impossibility of
creation
existing without
a creator. **"Or
were they
created by
nothing, or
were they the
creators [of
themselves]?"**
[52:35]

- **"And His Angels":** They are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls: **"Holy Spirit"** [2:87]. They have bodies: **"Who made the angels messengers having wings, two, three, or four"** [35:1]. They have hearts and intellect: **"Until when fear is removed from their hearts, they will say, 'What has your Lord said?'"** We believe in them, their names (Jibreel, Meekaaeel, Israafeel, etc.), their attributes **"They do not disobey Allah in what He commands them but do what they are commanded"** [66:6] their duties (such as the carriers of the Throne), and everything else we have been informed about them.
- **"And His books":** We must believe that they are truly the words of Allah, not metaphorically, that they are revealed and not created, and that Allah sent a book with every Messenger. We believe in them and in their names and news as Allah has informed us,



and in their rulings both generally and specifically, as long as they have not been abrogated. We also believe that the Qur'an has abrogated all previous scriptures, which include the Torah, the Gospel, the Psalms, and the Scrolls of Ibrahim and Musa.

- **“And His messengers”:** We must believe that they are humans and possess none of the attributes of Lordship. They are servants and are not to be worshipped. Allah sent them, revealed to them, supported them with signs, and they fulfilled their trusts, advised the nations, conveyed the message, and strove in Allah's cause. We believe in them, their names, attributes, and news as Allah informed us. The first prophet was Adam, the first messenger was Nuh, and the seal of the prophets and messengers is Muhammad ﷺ. All previous laws have been abrogated by the Shari'ah of Muhammad ﷺ. The messengers with strong resolute (Ulu al-azm) among them are five, mentioned in Surah Ash-Shura and Al-Ahzab: Muhammad, Nuh, Ibrahim, Musa, and Isa.
- **“And the Last Day”:** This includes belief in everything the Prophet ﷺ informed us of regarding what happens after death, such as the trial of the grave, the blowing of the trumpet, people rising from their graves, the scales, the records, the Sirat, the hawdh, intercession, Paradise, Hellfire, and the believers' seeing their Lord on the Day of Judgement and in Paradise, and other unseen matters.
- **“And you believe in Qadar”:** The verb **“believe”** was repeated here because belief in Qadar is crucial. It has four levels:
(Knowledge, the writing of our Master, His will *** And His creation, which is origination and formation.)

Creation:

There is nothing except that Allah is its Creator, Manager, and Sovereign, even the actions of the creation are created: The evidence is: **“And Allah created you and that which you do.”** [37:96]

Will:

Belief that whatever Allah wills happens, and whatever He does not will does not happen, and that the servant has a will that is encompassed by Allah's will: The evidence is: **“And you do not will except that Allah wills.”** [81:29]

Writing:

Belief that Allah has written the decrees of everything until the Hour is established. The evidence is: **“And there is nothing hidden within the heaven and the earth except that it is in a clear register.”** [27:75]

Knowledge:

Belief that Allah has knowledge of everything, in general and in detail. The evidence is His statement: **“He knows what is [presently] before them and what will be after them.”** [2:255]



The Second to Fourth Evidences:

2. On the authority of **‘Ubādah ibn al-Ṣāmit**, who said to his son: “O my son, you will not taste the sweetness of faith until you know that what has befallen you was never going to miss you, and what has missed you was never going to befall you. I heard the Messenger of Allah ﷺ say: “The first thing Allah created was the pen. He said to it: “Write.” It said: “My Lord, what shall I write?” He said: “Write the decrees of everything until the Day of Judgement.” O my son, I heard the Messenger of Allah ﷺ say: “Whoever dies without this belief is not of me.” In a narration by Aḥmad: “The first thing Allah, the Most High, created was the pen. He said to it: ‘Write.’ So, it wrote at that moment everything that is to occur until the Day of Judgement.”
3. **In a narration by Ibn Wahb**, the Messenger of Allah ﷺ said: “Whoever does not believe in predestination, its good and its bad, Allah will burn him in the Fire.”
4. **In *al-Musnad* and *as-Sunan***, on the authority of Ibn ad-Daylamī, who said: “I came to Ubayy ibn Ka’b and said: ‘There is something troubling me regarding predestination. Tell me something so that perhaps Allah will remove it from my heart.’ He said: ‘If you were to spend an amount of gold equal to Mount Uḥud, Allah would not accept it from you until you believe in predestination and know that what has befallen you was never going to miss you, and what has missed you was never going to befall you. If you die without this belief, you would be among the people of the Fire.’ He said: ‘Then I went to ‘Abdullāh ibn Mas‘ūd, Hudhayfah ibn al-Yamān, and Zayd ibn Thābit, and all of them narrated to me the same from the Prophet ﷺ.’ This is an authentic ḥadīth, narrated by al-Ḥākim in his *Ṣaḥīḥ*.

- **“Until you know”:** Allah, the Most High, alluded to this meaning in His saying: **“No disaster strikes upon the earth or among yourselves except that it is inscribed in the Book before We bring it into being. Indeed, that is easy for Allah. So that you may not grieve over what has escaped you, nor exult [in pride] over what He has given you. And Allah does not like every prideful boaster.”** [57:22-23]
- **“O my son”:** This shows the gentle approach of giving advice to one's children and the importance of teaching them religious rulings along with their evidence:
 1. To accustom the child to follow evidence-based guidance.
 2. To nurture the child to love the Messenger ﷺ.
- **“Something troubling me”:** What troubled Ibn ad-Daylamī indicates the danger of associating with the people of innovation who cast doubts about predestination. Doubts are dispelled by textual evidence, which removes them, rather than by rational argumentation, which may increase them.
- **“The pen”:** There are two readings of this word, with *ḍammah* (u) and with *fathah* (a):



1. **With *ḍammah*:** The meaning is that the first thing Allah created was the pen in relation to what we see of creation, such as the heavens and the earth. This is relative precedence. Ibn al-Qayyim said:
 “People differ concerning the pen with which the decree was written by the Lord:
 Was it before the Throne, or was it after?
 There are two views according to Abū al-‘Alā al-Hamadhānī.
 The truth is that the Throne came first,
 As it existed with its pillars before the writing.”
2. **With *fathah*:** The meaning is that Allah commanded the pen to write at the time He first created it.

Important Points:

1. **Explanation of the obligation of belief in predestination.**
2. **Clarification of how to believe in predestination** (by believing in its four levels).
3. **The invalidation of the deeds of those who do not believe in it** (as they are guilty of major disbelief).
4. **The statement that no one will taste the sweetness of faith until they believe in it.**
5. **Mention of the first creation of Allah** (there is no doubt that the creation of the pen was after the creation of the Throne, and the pen was the first created in relation to what we observe, as it preceded the creation of the heavens and the earth, making its [the pen’s] precedence relative).
6. **The fact that the decrees were recorded at that moment until the Day of Judgement** (and this includes the addressing of inanimate objects by Allah, as they comprehend His command; Allah directed His speech to the pen, and it understood and responded).
7. **His ﷺ disassociation from those who do not believe in it** (as such a person is considered a disbeliever, expelled from the fold of the religion).
8. **The practice of the Salaf in dispelling doubts by consulting scholars** (and the permissibility of consulting more than one scholar for verification, not for seeking lenient rulings).
9. **That the scholars responded to him in a way that removed his doubt by attributing the statement solely to the Messenger of Allah ﷺ** (thus, the doubt is completely dispelled for the believer, though presenting rational or sensual evidence to convince an opponent and reassure a believer is also permissible, which includes the fourth type of evidence—innate disposition).



61. Chapter on What is Said About Image-Makers (of Severe Warning)

1. Image-making involves creation and innovation, making the image-maker a partner with Allah in that creation and innovation.
2. The first instance of Shirk (associating partners with Allah) on earth, which occurred among the people of Nūḥ, was due to images and statues.

The Evidences from the First to the Fifth:

1. On the authority of **Abū Hurayrah**, who said: The Messenger of Allah ﷺ said: “Allah, the Most High, said: ‘Who is more unjust than the one who tries to create like My creation? Let them create a speck, or let them create a grain, or let them create a barley seed.’ (Reported by al-Bukhārī and Muslim)
2. In another narration by **al-Bukhārī** and **Muslim**, on the authority of ‘Āishah The Messenger of Allah ﷺ said: “The people who will be most severely punished on the Day of Judgement are those who try to imitate the creation of Allah.”
3. In another narration by them, on the authority of **Ibn ‘Abbās**: “I heard the Messenger of Allah ﷺ say: ‘Every image-maker will be in the Fire; for every image he made, a soul will be created for it, and he will be punished by it in Hell.’”
4. In another narration from him (**Ibn ‘Abbās**), the Prophet ﷺ said: “Whoever creates an image in this world will be commanded to blow life into it, but he will never be able to do so.”
5. In the narration by **Muslim**, from **Abū al-Hayyāj**, who said: ‘Alī said to me: “Shall I send you with the same mission that the Messenger of Allah ﷺ sent me with? Do not leave any image without erasing it, nor any raised grave without levelling it.”

- **Punishments for the Image-Maker:** [1] They will be among the most severely punished people or the most severely punished. [2] They are cursed. [3] Allah will create a soul for every image they made, and they will be punished by it in Hellfire. [4] They will be in the Fire. [5] They will be tasked with blowing life into the images they made, which they will be unable to do. [6] There is no one more unjust than them in this regard, or they are at the peak of injustice.
- **“Erase it”:** If it is coloured, another colour should be applied to remove its features. If it is a statue, its head should be severed. If it is engraved, its face should be defaced so that its features are no longer recognisable. The form of erasure differs, and the apparent meaning of the ḥadīth applies whether the image is worshipped or not.
- **“Raised”:** Meaning high; **“levelling it”** has two meanings:



1. To make it look appropriate according to Islamic guidelines.
2. To make it level with the surrounding graves.

Categories of Image Possession:

1. **For the purpose of glorification of the image's subject:** This is undoubtedly prohibited, as glorifying rulers by keeping their images is a breach of lordship, and glorifying religious figures by keeping their images is a breach of divinity.
2. **For enjoying looking at or taking pleasure in it:** This is prohibited due to the temptation it presents.
3. **For remembrance out of affection or sentiment,** such as photographing children: This is prohibited.
4. **When possession of images is unavoidable,** such as on currency and identification documents: There is no sin in this, as it is unavoidable.
5. **When images are incidental,** not desired, such as images in newspapers: There is no issue with this, but if they can be erased without difficulty, it is preferable.
6. **When images are disrespected,** such as being thrown in rubbish bins, spread on the ground, or trampled upon: There is no issue with this. However, this does not apply to clothing with images.

Important Points:

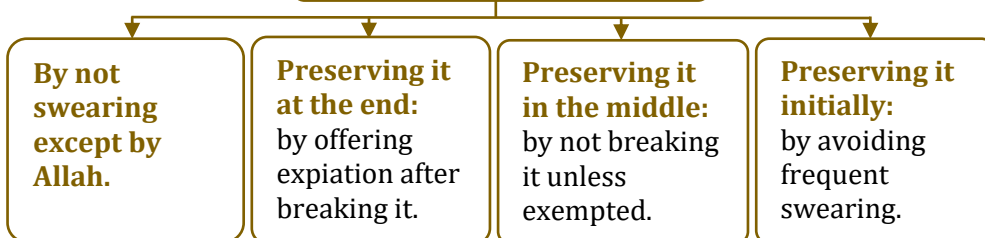
1. **The severe condemnation of image-makers.**
2. **Emphasising the reason for the prohibition, which is a lack of proper reverence for Allah, as in His saying: "Who is more unjust than the one who tries to create like My creation?"** (They are disrespectful to Allah, similar to someone who opposes His laws, and no one is more unjust than this).
3. **Highlighting Allah's power and the image-makers' inability, as in His saying: "Let them create a speck or a barley seed."** (Allah has created greater things, yet they are incapable of creating even the smallest forms of life).
4. **Explicit mention that they are the most severely punished people.**
5. **Allah will create a soul for each image they made, with which they will be punished in Hell.**
6. **They will be commanded to blow life into the images** (one of the most severe forms of punishment).
7. **The command to erase images when found** (showing the connection between the temptation of statues and that of graves, as both can lead to Shirk, and affirming the occurrence of punishment on the Day of Judgement, the principle that punishment corresponds to the deed, and that burdensome obligations in the Hereafter are a form of punishment).

62. Chapter on Taking Oaths Frequently (Severe Warning, so to Glorify Allah)

The First Evidence:

The saying of Allah, the Most High: **“And protect your oaths”** [5:89].

Levels of Preserving Oaths:



The Second to Sixth Evidences:

2. On the authority of **Abū Hurayrah**, who said: I heard the Messenger of Allah ﷺ say: “Swearing increases sales but wipes away blessings from earnings.” (Reported by al-Bukhārī and Muslim)
3. On the authority of **Salmān**, the Messenger of Allah ﷺ said: “There are three people whom Allah will not speak to, nor purify, and for them is a painful punishment: an old adulterer, a poor man who is arrogant, and a man who makes Allah’s name his merchandise—he does not buy except by swearing an oath, and he does not sell except by swearing an oath.” (Reported by al-Ṭabarānī with an authentic chain)
4. In **Ṣaḥīḥ al-Bukhārī** and **Ṣaḥīḥ Muslim**, on the authority of ‘Imrān ibn Ḥuṣayn, who said: The Messenger of Allah ﷺ said: “The best of my Ummah is my generation, then those who follow them, then those who follow them.” ‘Imrān said: “I do not know if he mentioned after his generation twice or thrice. Then there will come people who will testify without being asked to testify, betray trusts, make vows but do not fulfil them, and obesity will become widespread among them.”
5. In **Ṣaḥīḥ al-Bukhārī** and **Ṣaḥīḥ Muslim**, on the authority of Ibn Mas‘ūd: The Messenger of Allah ﷺ said: “The best of people is my generation, then those who follow them, then those who follow them. Then there will come people whose testimony will precede their oaths, and their oaths will precede their testimony.”
6. **Ibrāhīm said:** “They used to hit us for making false testimonies and oaths when we were young.”



- **“Promotion of merchandise”**: meaning that swearing by oaths increases the sales of goods. **“Ruin of earnings”**: meaning that it causes destruction and loss of blessings in income.
- **“And He will not purify them”**: meaning that Allah will not honour or commend them, nor will He bear witness to their faith on the Day of Judgement.
- **“An old man”**: a man whose hair has turned grey and white due to old age, and whose desires have diminished. **“A poor man”**: a man who is in a state of poverty. **“One who is arrogant”**: a person who shows arrogance towards the truth and belittles others.
- **“He does not buy except by swearing”**: meaning his frequent use of oaths indicates his lack of reverence for their sanctity.
- **“They testify without being asked”**: meaning they either hasten to give testimony unnecessarily or bear false witness.
- **“Their testimony precedes their oaths”**: [1] Due to a lack of trust, they do not testify without also swearing an oath. [2] Or it is an expression indicating their carelessness regarding both testimony and oaths.

Important Points:

1. **The advice to safeguard oaths.**
2. **The information that swearing by oaths promotes sales but removes blessings** [i.e., it diminishes the blessings in earnings].
3. **The severe warning against those who buy or sell only by oaths**
4. **The indication that sin becomes greater when the reason for committing it is insignificant** [i.e., committing sins despite the absence of strong motivation].
5. **Condemnation of those who swear unnecessarily unless required or beneficial** (i.e., only swearing an oath when necessary or beneficial).
6. **The praise of the first three or four generations and the mention of what will occur after them.**
7. **Condemnation of those who give testimony without being asked**, betray trusts, and make vows they do not fulfil, as well as those who indulge in causes of physical obesity while neglecting the “obesity” of the heart through faith and knowledge [i.e., indulging in material excess while ignoring spiritual growth through faith and knowledge].
8. **The practice of the early generations (Salaf) in disciplining children for false testimony and broken promises**, (indicating their reverence for oaths and testimony and their concern for raising children correctly)

Conditions for disciplining a child:

1. The child must be capable of understanding the purpose of discipline; it should not be applied to one who cannot comprehend its meaning [i.e., the child must be mature enough to understand why they are being disciplined].
2. The disciplining must be carried out by someone who has authority over the child [i.e., someone responsible for the child’s upbringing, like a parent or guardian].
3. There should be no excess in the amount, method, type, or location of discipline [i.e., the punishment should be proportionate and not harsh or excessive].
4. The child must have committed an act that warrants discipline.
5. The intention must be to correct and not out of personal vengeance, as the latter would be self-serving [i.e., the purpose of disciplining must be to teach, not to seek personal revenge].



**63. Chapter Regarding What Has Been
Narrated Concerning the Covenant of Allah
and His Prophet (Sincerity and Adherence)**

Failing to fulfil the covenant of Allah is a form of belittling Him, which contradicts Tawheed. Reverence for Allah must be shown in dealings with people, even if they are disbelievers, and even in the most challenging circumstances, such as in Jihad for the sake of Allah. The Shariah should be implemented, and the covenant of Allah and His Prophet ﷺ must be honoured.

The First and Second Evidences:

1. The saying of Allah the Exalted: “And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation.” [١٦:٩١]

2. It is narrated from Buraidah who said: Whenever the Messenger of Allah ﷺ appointed a leader over an army or expedition, he would advise him privately to fear Allah and to take care of the Muslims under his command. He would then say: “Fight in the name of Allah and for His cause. Fight those who disbelieve in Allah. Do not embezzle (the spoils), do not betray, do not mutilate, and do not kill children. When you meet your enemies from among the polytheists, invite them to three options, and whichever of them they accept, accept it and cease fighting against them. First, invite them to Islam. If they accept, then accept it and cease fighting against them. Then invite them to migrate from their land to the land of the Muhajireen, and inform them that if they do so, they will have the same rights and obligations as the Muhajireen. If they refuse to migrate, inform them that they will be like the Bedouin Muslims, subject to the rulings of Allah, but they will not have a share in the spoils or booty unless they participate in Jihad. If they refuse, then demand the Jizyah from them. If they agree to pay it, accept it and cease fighting against them. If they refuse, seek Allah's help and fight them.

If you besiege a fortress and they request you to grant them the protection of Allah and His Prophet, do not grant them the protection of Allah and His Prophet, but rather grant them your own protection and the protection of your companions. For if you violate your covenant and that of your companions, it is less serious than violating the covenant of Allah and His Prophet.

If you besiege a fortress and they request you to judge them by the ruling of Allah, do not judge them by the ruling of Allah, but rather by your own ruling. For you do not know whether you will be able to issue Allah's ruling correctly concerning them.” Related by Muslim.



- **"Army"**: Refers to a group exceeding 400 men.
- **"Expedition"**: Refers to a group fewer than 400.
- **"Fight in the name of Allah"**: 1) Seeking help from Allah. 2) Beginning the battle with Allah's name.
- **"For His cause"**: Includes both intention and action.
- **"Those who disbelieve in Allah"**: Do not fight people out of tribalism, nationalism, or patriotism; fight for their benefit, to save them from the Hellfire. Disbelief centres on denial and arrogance.
- **"Do not embezzle"**: To hide part of the spoils for oneself, which is a major sin.
- **"Do not betray"**: If there is a covenant, do not betray it. Betrayal without a covenant is permissible as war is deceit.
- **"Do not mutilate"**: Mutilating by cutting off body parts unnecessarily is forbidden, except if they have done the same.
- **"Do not kill children"**: Do not kill children, women, the elderly, worshippers, or the sick unless they fight, incite fighting, or have a role in war strategy.
- **"Your enemy"**: Indicates incitement to combat them. The enemy aims to weaken you, distance themselves, and act aggressively.
- **"The spoils"**: Refers to wealth taken from the disbelievers through combat or related circumstances.
- **"The booty"**: Refers to wealth allocated to the treasury, such as one-fifth of the spoils, land tax (kharaj), and jizyah.
- **"Unless they participate in Jihad"**: If they accept Islam and participate in Jihad, they will have the same rights as the Muslims concerning spoils and booty.
- **"The Jizyah"**: A payment made by non-Muslims in exchange for protection and residence in Muslim lands. This includes permissibility of collecting Jizyah from non-Jews, non-Christians, and non-Zoroastrians.

What we do with the covenant holders:

If we fear treachery from them, the covenant is returned to them: "And if you fear betrayal from a people, throw their covenant back to them fairly." [8:58]

If they break the covenant, the covenant is nullified, and fighting them becomes permissible: "But if they break their oaths after their covenant and defame your religion, then fight the leaders of disbelief." [9:12]

If they fulfil the covenant: "So long as they are upright towards you, be upright towards them." [9:7]



What disbelievers do in their fighting against Muslims	What Muslims do in their Jihad against disbelievers
Kill children, women, worshippers, and the sick.	Prohibit killing children, women, worshippers, and the sick.
Fight for worldly gains.	Fight for their benefit (to save them from the Fire).
Often break covenants.	Fulfil covenants.
They do not notify if something happens from the Muslims' side.	If the disbelievers break the covenant, they are notified that the covenant has ended.
Betray.	Do not betray.
Mutilate the dead even if their own dead were not mutilated.	Do not mutilate the dead unless their own dead were mutilated.
They do not extend any invitation at all.	Do not fight until offering them the choice between Islam, Jizyah, or fighting.
Their rulings are based on injustice.	Are just in their rulings and do not oppress.
	The total number of those killed in all battles from the Prophet's ﷺ mission until his death did not exceed a thousand.
	No child, woman, or elderly person was killed.

Important Points:

- The distinction between the covenant of Allah, the covenant of His Prophet, and the covenant of the Muslims.**
- Guidance towards the lesser of the two dangers.**
- His statement: "Fight in the name of Allah and for His cause"** (the obligation of fighting with reliance upon Allah, sincerity, and adherence to His law).
- His statement: "Fight those who disbelieve in Allah"** (the reason for fighting is their disbelief).
- His statement: "Seek Allah's help and fight them"** (a person should not rely on their own strength and capability).
- The difference between the ruling of Allah and the ruling of scholars.**
- The fact that a Companion may issue a ruling when necessary, even if they do not know whether it aligns with Allah's ruling** (this is not exclusive to the Companions but applies to those after them as well).



64. Chapter on Taking an Oath That Allah Will Do Something (Al-Ta'alli upon Allah)

[Al-Ta'alli upon Allah means swearing about what Allah will or will not do, such as claiming that He will not forgive someone.] Whoever swears upon Allah has displayed bad manners towards Him, restricted His grace, and harboured negative assumptions about Him. All of this contradicts the perfection of Tawheed and may even nullify its very essence. Swearing upon someone as great as Allah is a form of belittlement.

Categories of Swearing Upon Allah:

Forbidden and could nullify one's deeds: When driven by self-admiration, limiting Allah's grace, and harbouring negative assumptions about Him.

Permissible: To swear upon Allah out of strong hope and good expectation of Him, provided one has righteous deeds. As in the story of Anas ibn al-Nadr (may Allah be pleased with him).

Permissible: To swear upon something that Allah and His Messenger have informed about in terms of affirmation or negation, demonstrating certainty. For example: "By Allah, Allah will certainly grant His Prophet intercession on the Day of Judgement."

The First and Second Evidences:

1. **It is narrated from Jundub ibn Abdullah** (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "A man said: 'By Allah, Allah will not forgive so-and-so.' Allah, the Almighty, responded: 'Who is he who swears upon Me that I will not forgive so-and-so? Indeed, I have forgiven him and nullified your deeds.'" Narrated by Muslim.
2. **In the narration of Abu Hurairah**, it is mentioned that the person who said this was a devout worshipper. Abu Hurairah said: "He uttered a word that destroyed his worldly life and the Hereafter."

Explanations:

- **"Allah will not forgive so-and-so":** Indicates despairing of Allah's mercy, belittling His servants, and self-admiration.
- **"Swears upon Me":** He restricts my grace and mercy, claiming that I will not forgive a sinner among my servants.

Important Points:

1. Warning against swearing upon Allah.
2. The Hellfire is closer to one of us than his own sandal strap.
3. Paradise is similarly close.
4. This narration supports the saying: "**Indeed, a man may utter a word...**" and so on.
5. A person may be forgiven due to something they find most detestable.



65. Chapter on Not Seeking Intercession of Allah with Creation (Due to the Perfection of His Greatness)

Seeking intercession of Allah with His creation diminishes His greatness, as it places Him in a rank lower than the one being interceded for.

The First Evidence:

It is narrated from **Jubayr ibn Mut'im** who said: A Bedouin came to the Prophet ﷺ and said: "O Messenger of Allah, people are suffering, families are starving, and wealth has perished, so ask your Lord to send us rain. We seek intercession of Allah through you, and with you before Allah."

The Prophet ﷺ replied: "Subhan Allah! Subhan Allah!" He kept exalting Allah until his Companions saw the effect of that in his expression. Then he said: "Woe to you! Do you know what Allah is? The status of Allah is far greater than that. It is not permissible to seek intercession of Allah from anyone." Narrated by Abu Dawood.

Explanations:

- **"Suffering"**: Means weakening. **"Wealth has perished"**: Due to lack of rain and fertility.
- **"Ask for rain"**: Requesting Allah for rain, which is appropriate from someone whose prayers are likely answered, without desperation.
- **"We seek intercession of Allah through you"**: Meaning they made Allah an intermediary between themselves and the Prophet ﷺ, implying they lowered Allah's rank below the Prophet's, which is a condemned act.
- **"Subhan Allah! Subhan Allah!"**: An expression of awe, disapproval, and exaltation of Allah.
- **"Woe to you!"**: A term of compassion and sympathy.

Important Points:

1. **His disapproval of the statement: "We seek intercession of Allah through you."**
2. **The Prophet ﷺ showed strong disapproval, visibly noticeable to his Companions.**
3. **He did not disapprove of the statement: "We seek intercession though you before Allah."**
4. **The meaning of "Subhan Allah."**
5. **Muslims would ask the Prophet ﷺ for rain during his lifetime.** (Also shows that when making a request, one should mention descriptions that evoke mercy and compassion.)



66. Chapter on the Protection of the Prophet ﷺ Of Tawheed and Closing the Routes to Shirk (Even in Words) [Seeking to protect Tawheed, the Prophet ﷺ blocked all avenues that could lead to Shirk, even in verbal expressions.]

The First and Second Evidences:

1. **Narrated from Abdullah ibn Al-Shikhkhir:** "I went with the delegation of Banu Amir to the Prophet ﷺ, and we said, 'You are our master.' He replied, 'The Master is Allah, Blessed and Exalted.' We said, 'You are the best of us in virtue and the greatest in generosity.' He said, 'Say what you have to say or part of what you have to say, but do not let Satan lead you astray.' Narrated by Abu Dawood with a good chain of narration.
2. **Narrated from Anas:** Some people said, "O Messenger of Allah, you are our best, the son of our best, our master, and the son of our master." The Prophet ﷺ replied, "O people, say what you have to say, but do not let Satan sway you. I am Muhammad, the servant of Allah and His Messenger. I do not like for you to raise me above the position which Allah has assigned me." Narrated by Al-Nasa'i with a good chain of narration.

- **"The Master is Allah":** "Master" (Sayyid) is one of Allah's names, indicating self-sufficiency (As-Samad). The Prophet ﷺ prohibited them from attributing general and absolute mastery, which belongs solely to Allah.
- **"Do not let Satan lead you astray":** Do not let him incline you to utter words that are impermissible. The Prophet ﷺ guided them towards what is correct and warned them against what could undermine and nullify Tawheed.
- **"Our best":** Refers to the nobility of lineage, status, and condition.
- **"Son of our best":** Refers to lineage, not superiority in status or deeds.
- **"Do not let Satan sway you":** Do not follow Satan's ways and fall into exaggeration and excessiveness.

Important Points:

1. **The warning against exaggeration (ghuluw).**
2. **What one should say when addressed with the phrase "You are our master"** (respond by saying: "The Master is Allah"). Hence, it is impermissible to give the title of "master" to a sinner, hypocrite, or disbeliever, whether male or female.
3. **The Prophet's ﷺ statement "Do not let Satan lead you astray," even though they had only spoken the truth.**
4. **His statement: "I do not like for you to raise me above my station"** (which is servitude and prophethood).



Tenth: Conclusion (One Chapter)

The conclusion is marked by this chapter—Allah knows best—for the following reasons:

1. So that we do not resemble the polytheists who did not glorify the Creator as He deserves.
2. To avoid self-admiration in our deeds, as human actions always have shortcomings, and thus the servant must be humble and submit to Allah.
3. In imitation of Imam Al-Bukhari, who concluded his book with the hadith: *“Two statements are heavy on the scale...”* It is as if the author is praying for his scales to be made heavy by this book, just as the scales of creation are made heavy, and he seeks forgiveness for any mistakes.

67. Chapter on the Saying of Allah the Exalted: “They did not appraise Allah with true appraisal. The entire earth will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He above what they associate with Him.” [39:67]

The pronoun refers to the polytheists; they did not glorify Allah as He deserves because they associated with Him some of His creations, while He is far above any deficiency or flaw. Among the things He is to be exalted above is having equals. Had they truly glorified Him, they would not have worshipped or obeyed anyone besides Him.

The Second Evidence:

It is narrated from Ibn Mas'ood (may Allah be pleased with him) that a Jewish scholar came to the Messenger of Allah ﷺ and said: “O Muhammad, we find in our scriptures that Allah places the heavens on one finger, the earths on one finger, the trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He says: ‘I am the King.’” The Prophet ﷺ smiled until his molars became visible, confirming the scholar’s words, and then recited: ***“They did not appraise Allah with true appraisal. The entire earth will be within His grip on the Day of Resurrection.”*** [39:67]

In another narration by Muslim: *“The mountains and trees on one finger, then He shakes them and says: ‘I am the King, I am Allah.’”*

In another narration by Bukhari: *“He places the heavens on one finger, the water and soil on one finger, and the rest of creation on one finger.”*

Both Bukhari and Muslim have reported this.



- **“Scholar”**: Refers to a learned person with abundant knowledge, also referred to as a “sea of knowledge.” **“We find”**: Meaning, “we find in the Torah.”
- This narration affirms the reality of Allah’s fingers in a manner befitting His Majesty, just as His “hand” is a true attribute befitting Him.

The Third to Fifth Evidences:

3. **Narrated by Muslim from Ibn Umar** (may Allah be pleased with him) that the Prophet ﷺ said: “Allah will fold the heavens on the Day of Judgement, then He will take them in His right hand and say: ‘I am the King. Where are the tyrants? Where are the arrogant ones?’ Then He will fold the seven earths, and He will take them in His left hand and say: ‘I am the King. Where are the tyrants? Where are the arrogant ones?’”
4. **Narrated from Ibn Abbas** (may Allah be pleased with him): “The seven heavens and the seven earths in the hand of the Most Merciful are no more than a mustard seed in the hand of one of you.”
5. **Ibn Jarir narrated from Younus**, who narrated from Ibn Wahb, who said that Ibn Zayd narrated from his father that the Messenger of Allah ﷺ said: “The seven heavens in comparison to the Kursi are like seven coins thrown into a large shield.” Abu Dharr (may Allah be pleased with him) said: “I heard the Messenger of Allah ﷺ say: ‘The Kursi compared to the Throne is like an iron ring thrown in a vast open plain of the earth.’”

- **“I am the King”**: This indicates Allah’s absolute ownership and complete sovereignty, with no one to challenge Him.
- **“Where are the tyrants?”**: A rhetorical challenge, calling out the rulers who had authority, arrogance, and oppression over Allah’s servants in the worldly life. On that Day, they will be resurrected as small as ants, trampled under people’s feet.
- **“In His left hand”**: A weak addition in the narration. If considered authentic, it means “the other hand” and does not contradict the statement *“Both His hands are right”*—unlike the left hand of created beings, which is weaker than the right.
- **“Mustard seed”**: A tiny plant seed, signifying Allah’s immense greatness and that no one can encompass His knowledge.
- **“Kursi”**: The place of Allah’s feet. **“Shield”**: A protective object made of leather or wood, used in battle to guard against swords, spears, and similar weapons.



- **"The Throne"**: Refers to the magnificent creation upon which the Most Merciful is established. Its true magnitude is known only to Allah.
- The hadith affirms Allah's greatness, making it a suitable explanation of the verse in the chapter heading.

The Sixth and Seventh Evidences.

6. **Narrated from Ibn Mas'ood** (may Allah be pleased with him): "The distance between the lowest heaven and the one above it is 500 years. The distance between each heaven is 500 years. The distance between the seventh heaven and the Kursi is 500 years. The distance between the Kursi and the water is 500 years. The Throne is above the water, and Allah is above the Throne. Nothing of your deeds is hidden from Him."
7. **Narrated by Ibn Mahdi from Hammad ibn Salamah**, from Asim, from Zirr, from Abdullah. A similar narration was reported by Al-Mas'udi from Asim, from Abu Wa'il, from Abdullah, as mentioned by Al-Hafidh Al-Dhahabi, who stated: "This narration has multiple chains." Narrated from Al-Abbas ibn Abdul-Muttalib (may Allah be pleased with him): The Messenger of Allah ﷺ said: "Do you know the distance between the heavens and the earth?" We said: "Allah and His Messenger know best." He said: "The distance between them is 500 years. The distance between each heaven and the one above it is 500 years. The thickness of each heaven is 500 years. Between the seventh heaven and the Throne is a sea, the distance between its bottom and top is like that between the heavens and the earth. And Allah is above that, and nothing of the deeds of the children of Adam is hidden from Him." Narrated by Abu Dawood and others.

Explanations:

- **"Allah is above the Throne"**: An explicit affirmation of Allah's highness in essence and attributes.
- **"Nothing of your deeds is hidden from Him"**: Whether actions of the heart or limbs, seen or heard, due to His boundless knowledge. This clarification after affirming His highness highlights that His elevation does not prevent Him from knowing all our deeds.
- **"Do you know?"**: A rhetorical question serving two purposes:
 1. To excite interest in what will be mentioned.
 2. To draw attention to the significance of the information.
- **"Allah and His Messenger know best"**: This phrase was used:
 1. During the Prophet's lifetime.
 2. For matters related to religious knowledge revealed by Allah.
- This demonstrates the glorification of Allah and a warning against disobedience, as He is above all, encompassing His command and knowledge over us.



Important Points:

1. **Explanation of the verse: “The entire earth will be within His grip on the Day of Resurrection.” [39:67]**
2. **This type of knowledge was present among the Jews during the Prophet's time; they did not deny or distort it (implying they were better than those who altered such truths).**
3. **When the Jewish scholar mentioned this to the Prophet ﷺ, he affirmed it, and the Qur'an confirmed it.**
4. **The Prophet ﷺ laughed heartily when the scholar mentioned this great knowledge.**
5. **The explicit mention of Allah's hands and that the heavens are in His right hand and the earths in His other hand (Allah's two hands are affirmed in the Qur'an, Sunnah, and by consensus of the Salaf).**
6. **The mention of “left hand” (is a weak addition.)**
7. **Mention of the tyrants and arrogant ones during this event.**
8. **The phrase: “Like a mustard seed in the hand of one of you.”**
9. **The immense size of the Kursi compared to the heavens (like seven coins in a shield).**
10. **The enormity of the Throne compared to the Kursi (like a ring in a vast open desert).**
11. **The Throne is distinct from the Kursi.**
12. **The distance between each heaven (is 500 years.)**
13. **The distance between the seventh heaven and the Kursi (is 500 years.)**
14. **The distance between the Kursi and the water (is 500 years.)**
15. **The Throne is above the water.**
16. **The distance between the heavens and the earth (is 500 years.)**
17. **The thickness of each heaven is 500 years.**
18. **The sea above the heavens has a depth of 500 years.**

And Allah Knows best. (From the hadiths of this chapter, we learn:

1. A warning against disobeying Allah.
2. Allah's knowledge encompasses all the deeds of mankind.

And Allah Knows Best, all praise is due to Allah, Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad ﷺ.

May Allah seal our and your deeds with Tawheed. Ameen.