An Explanation of Muhammad ibn 'Abd al-Wahhab's *Kitab al-Tawhid*

By 'Allamah 'Abd al-Rahman al-Saudi
An Explanation of
Muḥammad Ibn ʿAbd al-Wahhāb’s
Kitāb al-Tawḥīd

by Ḥāfīz ʿAllāmah ʿAbd al-Raḥmān al-Saʿdī

Translated by
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An Explanation of
Muḥammad Ibn ‘Abd al-Wahhāb’s
Kitāb al-Tawhīd
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Introduction to the translation of

*al-Qawl al-Sadid*

All praise is due to Allah, and may He send peace and blessings upon His Messenger. This is the beneficial commentary of Shaykh `Abd al-Rahmān bin Nāṣir al-Sā’di on Shaykh Muḥammad Ibn `Abd al-Wahhāb’s, monumental book, *Kitāb al Tawḥīd*. This commentary, *al-Qawl al-Sadid*, is brief but concise, bringing helpful points to the reader regarding these important discussions on the subject of *tawḥīd* and *shirk*.

Here it should be noted that all of the footnotes are the translator’s. An attempt was made to provide useful information about the condition and recording of the ḥadīths and reports where possible. For the additional explanatory comments in the footnotes, the following titles are often referenced: *Taysir al-‘Azīz al-Hamīd fī Sharḥ Kitāb al-Tawḥīd* by Shaykh Sulyman bin ‘Abdullāh bin Muḥammad bin Abd al-Wahhāb (Eighth Edition, Beirut 1409). This is the earlier commentary whose author was only able to complete up to chapter 49; *Fath al-Majīd bi Sharḥ Kitāb al-Tawḥīd*, by Shaykh ‘Abd al-Rahmān bin Ḥasan bin Muḥammad bin ‘Abd al-Wahhāb (Third Edition Riyadh 1413). His source for referencing and editing was the previous mentioned title. Additionally, quotes are often cited from ‘Abd al-Qādir al-Arna’ūt’s notes on *Fath al-Majīd* (Third Edition Damascus-Beirut 1414). Other references are noted.
All praise is due to Allah. We praise Him, we seek His help, we seek His forgiveness, we turn in repentance to Him.

We seek refuge in Allah from the evils of ourselves and the mischief of our deeds. Whomever Allah guides, none can misguide him, and whomever He allows to stray, there is no guidance for him.

I testify that there is none worthy of worship but Allah alone without partners, and I testify that Muhammad is His worshipper and Messenger.

We previously published these helpful notes on the subjects of Kitab al-Tawhid by Shaykh al-Islam Muhammad bin 'Abd al-Wahhab, may Allah bless his soul. This resulted in some benefit and help for the average people, and brought assistance for those in the field of knowledge, since it contains beneficial details with some comprehensive explanation. It was published by the publishing house of the Imam, then it ran out of stock due to the many requests for it. So the urgent need to reprint and distribute it arose, but this time it occurred to me to preface it with a brief discussion of some points from the creed of Ahl al-Sunnah, both in its foundations and branches. So I say, while it is Allah alone whose help we seek;

They believe in Allah, His angels, His books, His messengers, the Last Day, and in the Divine Will, its good and its bad.

They bear witness that Allah is the Lord, the worshipped God, the one who is alone in all perfection. They worship Him alone, practising religion sincerely for Him.

They say that Allah is the Creator, the Originator the Fashioner, the Provider, the Giver, the Withholder, the Arranger of all matters.

That He is the one to be deified, the one worshipped, the sole goal. That He is the First; before whom there was nothing, the Last; after whom there is nothing, the al-Zahir, the al-Batin.

That He is the Exalted Most High in every meaning and sense; exalted in His essence, exalted in His ability, and exalted in His power.
That He is ascended above *istikwā* His Throne, an *istikwā* befitting His Honour, His Majesty, His unlimited Exaltedness, and His absolute Aboveness. His Knowledge encompasses all externals and internals, a Knowledge of the heights and the lows. He is with His worshippers in His Knowledge, knowing their every condition, and He is the Near, the Respondent.

That He in His entire self is independent of the entire creation, all are in need of Him in every way, be it in their origination, or in the origination of what they are in need of in every circumstance. None is in any sense independent of Him.

He is the Generous, the Merciful. There is no temporal favour, nor religious blessing nor defence against trouble for the worshippers except by Allah, so He is the cause of all favours, the defence against all woes.

Out of His Mercy He descends every night to the lowest heaven to answer the needs of the worshipper when the last third of the night remains. He says, “My worshippers do not ask from other than Me. Who is it that calls Me so that I may respond to him, who is it that asks of Me so that I may give him, who is it that seeks My forgiveness so that I may forgive him.” Until *fajr* begins. He descends as He wills and He does what He intends, “There is nothing similar to Him, and He is the Hearing the Seeing.” (al-Shura 42:11)

They believe that He is the Wise, the one whose judgement in legislating and decreeing is complete. So He did not create anything uselessly, nor does He institute legislation, except that it is beneficial and wise.

He is the One turned to, the Pardoner, the Forgiving; accepting repentance from his worshippers, and pardoning their faults, forgiving the grave sins of the repentant, those seeking forgiveness, and those who turn penitently.

He is the Grateful, the one who appreciates the small deed and increases the thankful by His blessings.

They describe Him as He describes Himself, and as Allah’s Messenger described Him. With all of His attributes of being; like living, perfection, hearing, seeing, omnipotence, honour and greatness. He is the Majestic, the Glorious, the Beautiful, and the Praised absolute.

And [they describe Him] with the attributes of action related to His will and power; like mercy, pleasure, anger, and speech. He speaks as He wills, how He wills, His words are not alterable, nor perishable. And that the Qur’an is Allah’s words, un-created, originating with Him, and returning to Him.

That He is unending, and never ceases to be able to do as He intends, speaking as He wills, and ruling by His rules of decree for His worshippers,
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His legislative rules, and rule overall. So He is the Ruler and the King, any king other than Him is ruled over by Him. There is no escape for the people from His sovereignty nor from His rule.

They believe in what is mentioned about Him in the Book and what is reported in well known form in the *sunnah*; that the believers will see their Lord (ﷻ) with their eyes, and that the favour of seeing Him, and the reward of His pleasure, are the greatest of favours and delights.

And that whoever dies upon other than faith and *tawhid*, then he will be punished in the fire of Jahannam forever, and that those who perform the major sins when they die without repenting - if they have not had their sins erased, nor are they interceded for - then they enter the Fire. But they will not remain in it eternally, for no one remains in the Fire whose heart has the weight of a mustard seed worth of faith, except that he will eventually be removed from it.

And that faith comprises the creed of the hearts and their actions, as well as the physical deeds and sayings of the tongues. So whoever abides in these with the most complete intention, then he is the real believer, the one deserving rewards and security against punishment. Whoever is deficient in these, then his faith will be proportionately deficient. This is the way in which faith increases through obedience, and by good deeds, and it is diminished through disobedience and evil.

Among their fundamental beliefs is endeavouring and striving in matters that benefit in religion and the world, while seeking Allah’s help. So they aspire to what benefits them, and they seek help from Allah.

By this they achieve sincerity for Allah in all of their works, and they follow the Messenger of Allah, being sincere to the one they worship, sincere in adherence to the Message, and giving sincere advice to the believers following their path.

They testify that Muhammad is His worshipper and His Messenger, sent by Allah with guidance and the true religion to guide the entire creation, and that he is more worthy of the believers than they themselves are. He is the last of the Prophets, sent to humans and *jinns*, warning and bringing good news, inviting to Allah by His permission with an illuminating torch, sent by Him to restore the religion, as well as the world, and so that the creatures could abide in worshipping Allah, seeking His help from what He provided for that.

They know that he (ﷺ) is the most knowledgeable of creatures, the most truthful of them, the most worthy of giving advice about them, and the greatest of them in explaining matters. They love him and honour him, loving him more than they love any other creature, and following him in the foundations and
branches of their religion. They rank his sayings and guidance above that of any other person.

They believe that Allah embodied in him virtues, special traits, and a completeness that was not embodied in any other. So he holds the highest of positions among all creatures, he is the most dignified among them, and he is the most perfect of them in every virtue. He (Allah) did not leave behind any good without telling his ummah about it, nor any evil without warning them against it.

Similarly, they believe in all of the Books that Allah revealed, and all of the Messengers that Allah sent, not making a distinction in this regard between any of the Messengers.

They believe in all of the elements of the Divine Will. That all of the worshipper's actions, whether good or bad, are surrounded by Allah's knowledge, aforementioned by His pen, permeated by His will, and are all based upon His wisdom. And that He created a will and intent for His worshippers, by which their sayings and actions occur in accordance with His plan for them, they are not forced by it, but they are the choosers. This is particularly so for the believers, because He loves faith for them and decorated their hearts with it, and He hates disbelief, immorality and disobedience for them due to His justice and wisdom.

Among the foundations of Ahl Sunnah is that they practice their religion upon nasihah (sincerity) to Allah, to His Book, to His Messenger, to the imams and to the body of Muslims. They command the good and forbid the evil in accordance with the obligations of the shari ah. They command righteousness and maintaining the ties of the womb, kindness to neighbours, to rulers, to average people, honouring the right of any who has a right, and a kindness to all creatures.

They invite to the best and most noble conduct, and they prohibit vile and evil manners. They believe that the most complete among the believers in faith and certainty, is the best among them in deeds and manners, the most truthful among them in speech, the most prone to every good and virtue, the one most remote from every type of vulgarity.

They command maintaining the rites of their religion, according to whatever comes from their Prophet about them, and about their descriptions and regulations. And they warn against that which would cause harm to them and decrease their value.

They believe that jihad in the cause of Allah continues to be valid with every leader of theirs, both righteous and sinner. And that it is the highest limb of the
An Explanation of Kitab al-Tawhid

religion. A jihad of knowledge and proofs, as well as jihad with the sword. And that it is obligatory upon every Muslim to defend the religion with all that he is able to and capable of.

Among their fundamental beliefs is the importance of unifying the Muslims, and struggling to draw their hearts together and bring love between them. They warn from separation, enmity, and hatred between each other, and against all that draws them closer to this.

Among their fundamental beliefs is that they prohibit wronging anyone, be it in their blood, their wealth, their honour, or any of their rights. They command justice and fairness, and they encourage beneficence and good virtue in all of their dealings.

They believe that the best of nations is the nation of Muhammad (saw), and the best of them are the companions of Allah’s Messenger (saw), particularly the rightly guided khilafahs, the ten who were promised Paradise, the warriors at Badr, those who gave the pledge of Ridwan, the earlier of those who migrated, and the Ansar. So they love the companions as an expression of their faith in Allah. They teach about the best of them and they refrain from any of the bad that may be said about any of them.

They express their faith in Allah by honouring the guiding scholars, the just imams, and anyone who holds a noteworthy position of religion or virtue among all of the Muslims. They ask Allah that He protect them from doubt, from shirk, from harshness, from hypocrisy, and from evil conduct. They ask Allah to strengthen them upon their Prophet’s religion until their death.

In all of these fundamentals they have faith, and in them all they believe, and it is to them that they invite.

In the Name of Allah, the Beneficent, the Merciful. All praise is due to Allah, may He mention Muhammad, and his family, and grant him greetings of peace.
Kitāb al-Tawhīd

Chapter 1

وقول الله تعالى: وما خلقتم الجن والإنس إلا ليعبدون

Allāh (ﷻ) said; “I have not created jīnn and man except to worship Me”

وقول الله تعالى: (وما خلقتم الجن والإنس إلا ليعبدون) وقوله: (ولقد بعثنا في كل أمة رسولًا أن أعبدوا الله واجتنبوا الطاغوت) الآية. وقوله: (وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسنا) الآية. وقوله: (واعبدوا الله ولا تشركوا به شيئا) الآية. وقوله: (قل تعالوا أتّل ما حرم ربك عليكم ألا تشركون به شيئاً) الآيات.

Allāh (ﷻ) said; “I have not created jīnn and man except to worship Me” (al-Dhāriyāt 51:56) And; “We sent a messenger to every nation [saying]; ‘Worship Allah and shun the tāghūt.’” (al-Nahl 16:60) And; “Your Lord has ordered that you worship none but He, and that you behave kindly to your parents.” (al-Isrā’ 17:23) And; “Worship Allah, and do not associate anything with Him.” (al-Nisā’36) And; “Say: ‘Come! I will recite what your Lord has prohibited for you: That you do not associate anything with Him...” (al-An’am 6:151)

قال ابن مسعود رضي الله عنه: من أراد أن ينظر إلى وصية محمد صلى الله عليه وسلم النبي عليها خلّامه فليقرأ قوله تعالى: (قل تعالوا أتّل ما حرم ربك عليكم) - إلى قوله: (وأي هذا صراري مستقيماً...) الآية.
Ibn Masūd said, "Whoever wants to have a look at the will that Muhammad (ﷺ) placed his seal upon, then let him recite the Most High's saying; 'Say: "Come! I will recite what your Lord has prohibited for you: That you do not associate anything with Him... and surely this is my Straight Path."' (al-An'am 6: 151-153)²

Mu'adh bin Jabal, may Allāh be pleased with him, said; "While I was riding upon a donkey with the Prophet (ﷺ), he said to me; 'O Mu‘adh! Do you know what Allāh’s right is upon His worshippers, and what the worshipper’s right upon Allāh is?' I replied, ‘Allāh and His Messenger know better.’ He said, ‘Allāh’s right upon His worshipper is that they worship Him without associating anything with Him. The worshipper’s right upon Allāh is that He does not punish anyone who does not associate anything with Him.’ I said, ‘Shall I tell this to the people?’ He (ﷺ) said, ‘Do not inform them since they may depend [solely] on it.’” This was recorded in the two Sahīhs.

² The famous commentator on Kitab al-Tawhīd, Shaykh Sulaymān bin Abdullah bin Muhammad Abd al-Wahhab (Taysir al-Aziz fi Sharh Kitab al-Tawhīd) says, “This report is recorded by al-Tirmidhi who graded it hasan, Ibn al-Mundhir, Ibn Abī Ḥatim, al-Tabarānī similarly, and Abū Ubayd and Abd bin Humayd reported similarly from al-Rabi‘a bin Khūthaym.” Al-‘Anṣārī ‘ūt said, “Recorded by al-Tirmidhi no. 3072 in al-Tafsir, under Surat al-An'am, and he graded it hasan, and it is as he said.” (Fath al-Majd bi Sharh Kitab al-Tawhīd with additional hadith references and grading by Abd al-Qādir al-Arnā‘ūt (Third Edition Damascus-Beirut 1414).) The following points should be mentioned: 1. Al-Tirmidhi’s grade was hasan ghārib. 2. The wording with Al-Tirmidhi differs: “Whoever takes pleasure in looking at the page which has the seal of Muḥammad (ﷺ) on it, then let these people recite the āyāt...” and the rest is the same. So it does not contain the word “will”, although it is interpreted to mean that due to the meaning of the āyat in question. See Tuhfat al-Ahwadhi by al-Mubarakpuri. 3. Al-Tabarānī has the same wording from Ibn Masūd as Al-Tirmidhi according to Al-Haythami’s Majma‘ al-Bahrāyn. 4. Shaykh Muhammad Nasir al-Din Al-Albāni comments after the text with Al-Tirmidhi, “Weak isnad.” (Da‘if Sunan Al-Tirmidhi)

Perhaps Shaykh Muhammad Ibn Abd al-Wahhab copied the wording utilised in Kitab al-Tawhīd from Ibn Kathir, since it appears that way in his Tafsīr, and part of the chain of narrators that Ibn Kathir quotes is the same as that with Al-Tirmidhi. Or it could be that he copied it with this wording from one of the other routes that Shaykh Sulayman mentioned. Allāh knows best.
فيه مسائل:

الأولى: الحكمة في خلق الجنس والإنس.

الثانية: أن العبادة هي التوحيد؛ لأن الخصومة فيه.

الثالثة: أن من لم يأت به لم يعبد الله، ففيه معنى قوله (ولا أنتم عابدون ما أعبد).

الرابعة: الحكمة في إرسال الرسول.

الخامسة: أن الرسالة عمت كل أمة.

 السادسة: أن دين الأنبئاء واحد.

 السابعة: المسألة الكبيرة أن العبادة لله لا تحصل إلا بالكفر بالطاغوت ففيه معنى قوله: (فمن يكرر بالطاغوت ويؤمن بالله) الآية.

 الثامنة: أن الطاغوت عام في كل ما عبد من دون الله.

التاسعة: عظم شأن ثلاث الآيات المحكمات في سورة الأنعام عند السنف. وفيها عشر مسائل، أوها النهي عن الشرك.

العاشرة: الآيات المحكمات في سورة الإسراء، وفيها ثماني عشرة مسألة، بدأها الله بقوله: (لا تجعل مع الله إلهًا آخر فتغدّى مذهوماً مخذورًا)؛ وختمها بقوله: (ولا تجعل مع الله إلهًا آخر فلتلقى في جهنم ملولاً مدمهورًا)؛ ونهى الله سبحانه عليه عظم شأن هذه المسائل بقوله: (ذلك مما أوحي إليك ربك من الحكمة).

 الحادية عشرة: آية سورة النساء التي تسمى آية الحقوق العشرة، بدأها الله تعالى بقوله: (واعبدو الله ولا تشركوا به شيئاً).

 الثانية عشرة: التنبيه على وصية رسول الله صلى الله عليه وسلم عند موته.

 الثالثة عشرة: معرفة حق الله تعالى علينا.

 الرابعة عشرة: معرفة حق العباد عليه إذا أدوا حقه.
Important Points

1. The wisdom behind the creation of jinns and humans.

2. That al-`ibadah refers [in particular] to tawhid, since it is the subject of the argument [above].

3. Whoever does not come with this, then he has not worshipped Allah. In this vain is the meaning of His saying; "And you will not worship what I worship." (al-Kafirun 109:3)

4. The wisdom behind sending the messengers.

5. That the Message [i.e. tawhid] has been delivered to all nations.

6. That the prophets' religion is one and the same.

7. An issue of major importance here is that the worship of Allah is not realized without rejecting the tāghūt. In this vain is the meaning of His (全能) saying; “And whoever rejects the tāghūt and believes in Allah, he has grasped the firm handle that will not break...”(al-Baqarah 2:256)
Chapter 1: Allah (الله) said; “I have not created jinn and man except ...

8. That the term *taghüt* applies generally to anything that is worshipped other than Allah.

9. The *salaf* held the three *muhkamät ayät* of *Sūrah al-An'am* to be of tremendous importance. These *ayät* contain ten issues, the first of them being the prohibition of *shirk*.

10. The *muhkamät ayät* of *Sūrah al-İsra* - they contain eighteen issues, and Allah begins them with His saying; “Do not make a god with Allah, lest you sit disgraced, abandoned.” *(al-İsra’ 17:22)* And He ends them by saying; “Do not make a god with Allah, lest you be thrown condemned and vanquished into *Jahannam.*” *(al-İsra’ 17:39)* Allah, (الله) has pointed out the tremendous importance of these issues for us by saying; “This is some of the wisdom that your Lord revealed to you.” *(al-İsra’ 17:39)*

11. The *ayah* of *Sūrah al-Nisa*’ which has been called the *ayah* of the ten obligations - Allah begins them by saying; “Worship Allah, and do not associate anything with Him.” *(al-Nisa’:36)*

12. The clarification of the will of Allah’s Messenger upon his death.

13. The knowledge of Allah’s right upon us.

14. The knowledge of the right of the worshippers upon Him if they fulfil His right.

15. That most of the companions were not aware of this issue.

16. The permissibility of withholding knowledge when it is more beneficial to do so.

17. The favourability of informing the Muslim of what facilitates him.

18. The fear of depending solely upon the ampleness of Allah’s mercy.

19. The saying of the one questioned when he does not know the answer, “Allah and His Messenger know better.”

20. The permissibility of departing some knowledge specifically to some people rather than others.

21. The humbleness of the Prophet (الرسول), in that he rode a donkey with a companion rider.

22. The permissibility of sharing a ride on a riding animal.
23. The virtue of Mu‘adh bin Jabal, may Allah be pleased with him.
24. The tremendous importance of this matter.

Commentary by 'Allāmah al-Sā’di

Kitāb al-Tawhid

This preface guides the theme of this book from its beginning to its end. Hence the absence of additional introduction since this book only elaborates upon tawhid al-ilāhiyyah and al-ibādah (singling out Allah in all acts of worship) by mentioning its rulings, boundaries and conditions, its virtues, its evidences, its foundations and divisions, its means of realization and its fruits, its prerequisites, what intensifies it and makes it stronger, or what weakens and enfeebles it, as well as what is achieved or perfected by it.

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

The Three Categories

1. Tawḥīd al-Asmā‘ wa l-ṣifāt

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

This belief is accomplished by affirming what Allah affirmed for Himself, or what was affirmed about Him by His Messenger (ﷺ), regarding every name and attribute, those mentioned in the Book and the Sunnah befitting His majesty and greatness - without
Chapter 1: Allah (ﷻ) said; “I have not created jinn and man except...

negating anything from them nor denying them, distorting them, or likening them to the characteristics of the creation. One must also negate what He negated from Himself, or whatever His Messenger (ﷺ) negated of deficiencies and faults and all that would negate His perfection.

2. Tawhid al-Rububiyah

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

3. Tawhid al-Ulāhiyah, also called Tawhid al-ʿIbadah

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

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

So in this preface, the author mentions some texts proving that Allah created the creation for the sake of worshipping Him, for sincere faith in Him, and that this right of His is the most obligatory duty upon them. This is the message of all of the revealed books.
All of the messengers called to this \textit{tawhid}, and they forbade contradicting it by \textit{shirk} and rivalry to Allah, particularly Muhammad (ﷺ), and particularly the Noble Qur'an. By it He commanded, obligated, and established the greatest of resolutions, He gave the greatest clarification, and He made it known that there is no salvation, success, nor happiness, except by this \textit{tawhid}, and that all arguments - those of reason, revelation, wisdom or psychology - all provide proof and evidence to command and require this \textit{tawhid}.

So \textit{tawhid} is the right of Allah most obligatory upon His worshippers, it is the greatest of religious commands, the most basic of all fundamentals, and the firmest basis for deeds.
Chapter 2

فضل التوحيد وما يكفر من الذنوب

The virtues of tawahid and the sins it removes

وقول الله تعالى: (الذين آمنوا ولم يلبسوا إيمانهم بطلم) الآية.

Allah (ﷻ) said; "Those who believe and do not mix their faith with zulm...." (al-An'am: 6:82)

عن عبادة بن الصامت رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله وكلمة ألقاها إلى مريم وروح منه، والجنة حق، والنار حق، أدخله الله الجنة على ما كان من العمل). أخرجاه.

‘Ubadah bin al-Sāmit said, “Allah’s Messenger (ﷺ) said; ‘Whoever testifies that there is no god but Allah, alone without partners, and that Muhammad is His worshipper and Messenger, and that ‘Isa is a worshipper of Allah, His Messenger, His word delivered to Maryam, and a soul from Him, and that Paradise is true, and that the Fire is true, Allah will admit him to Paradise whatever his deeds may be.’” (al-Bukhari and Muslim)

1 It is translated in accordance with the correct interpretation of its meaning, that is, by virtue of this, yet he may be righteous or corrupt, if he is sincere in this it will save him from eternal damnation and grant him Paradise in the end. See Fath al-Majid bi Sharh Kitāb al-Tawhid. As for the term “word” it means that ‘Isā was created by Allah’s command, “Be”, and “soul from Him” means a soul from the souls that Allah created. See previous reference.
An Explanation of Kitab al-Tawhid

وضمًا في حديث عثمر: (فإن الله حرم على النار من قال: لا إله إلا الله يبتغى بذلك وجه

And they also recorded the hadith of Itbān: “Surely Allāh prohibited the Fire from whoever said Ḭa ilāha illa Allāh (no one deserves to be worshipped but Allāh), seeking His Face by it.”

وعن أبي سعيد الخدري رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: (قل موسى: يا رب، عمزمي شيئاً أذرك وأدعوك به. قال: يا موسى: قل لا إله إلا الله. قال: يا رب كل عبادك يقولون هذا. قال: يا موسى، لو أن السموات السبع وعمران غيري، والأرضين السبع في كفة، ولا إله إلا الله في كفة، مالت بهن لا إله إلا الله) [رواه ابن حبان، والحاكم وصححه].

Abū Sa‘īd al-Khudri, may Allāh be pleased with him, reported that Allāh’s Messenger (ﷺ) said; “Mūsā (alayhi al-salām) said; ‘O Lord! Teach me something I can remember you and call upon you with!’ He (ﷺ) said, ‘O Mūsā! Say: “La ilāha illa Allāh” (none has the right to be worshipped except Allāh).’ He said, ‘But all of your worshippers say this.’ He (ﷺ) said, ‘O Mūsā! If the seven heavens and what is in them other than Me, and the seven earths were in a pan (of the Scale) and La ilāha illa Allāh was in another pan, then La ilāha illa Allāh would outweigh them.’” Recorded by Ibn Hibbān and al-Ḥakīm who graded it sahīh.

This hadith was recorded by Ibn Hibban, al-Ḥakim, al-Nasā’ī in al-Yawm wal-Layyah, al-Ṭabarānī in al-Du‘ ā and Al-Bayhaqi in al-ASMa’ wa l-Sifāt. Al-Ḥakim graded it sahīh, and al-Dhahabī was silent about it, usually indicating his approval. Similarly Ibn Hajar graded it sahīh in Fath al-Bārī 11:208, it has a slightly different chain of narrators with al-Ṭabarānī and Abū Ya‘la about which Al-Ḥaythami said (al-Majmū’) “It is recorded by Abū Ya‘la and its men are trustworthy, but among them there is some weakness.” Commenting on the chain of Ibn Hibban, Alūsh (Tashrif al-Adhān no. 927) says,”Its chain is weak, Darāj Abū Sumah is weak in his reports from Abū al-Ḥaytham.” Ibn al-Mundhir listed Darāj Abū Sumah among the narrators who the hadith scholars differ over saying, “Abū Ḥātim declared him weak, as did al-Ḍarāqūṭnī and others, Ahmad said, ‘His hadiths are rejected’ al-Nasā’ī said, ‘Rejected’” Yet others considered him trustworthy like Yahyā bin Ma‘ān in (it seems that quotes from him are what al-Ḥakim depended upon according to Al-Mundhir’s comments in al-Targhib) and Ali bin al-Madīnī - and particularly al-Tirmidhī in case he reports from Abū al-Ḥaytham (as in this case!). Likewise he was quoted for support by Ibn Khuzaymah. Al-Allānī calls him the possessor and author of manākīr (rejected hadiths) see al-Da‘ifah 1:294 & 254. Al-Allānī graded it weak in Da‘if Mawārid al-Zamān no. 295, as did Muqbil bin Hādī in al-Mustadrak no.1988. There is however a more agreed upon authentic hadith with different wording that gives much of the desired meaning for the context of this point. Abdullah bin ‘Amr bin al-‘Aṣ narrated that the Prophet (ﷺ) said; “When death visited Allāh’s Prophet Nūḥ (ﷺ), he
Chapter 2: The virtues of **tawhid** and the sins it removes

The hadith of Anas - recorded by Al-Tirmidhi who graded it **hasan**, “I heard Allah’s Messenger (ﷺ) saying, ‘Allah (ﷻ) said: “...O son of Adam! If you came to Me with mistakes filling the bags of the earth, yet you met Me without associating anything with Me, I would come to you with those bags full of forgiveness.””

In his questions:

1. The first: the favor of Allah.
2. The second: the obligation of the one who wills it.
3. The third: God’s forgiveness for sins.
4. The fourth: understanding the meaning of the verse in the context of the hadith.
5. The fifth: the share of the one who believes and then sins.
6. The sixth: ‘Allah (ﷻ) says, “... ‘Allah (ﷻ) said: “...O son of Adam! If you came to Me with mistakes filling the bags of the earth, yet you met Me without associating anything with Me, I would come to you with those bags full of forgiveness.””

said to his son; ‘I shall narrate to you the will. I command you with two things and I forbid you from two things: I command you with *La ilaha illa Allah*. Surely if the seven heavens and the seven earths were placed on a pan of a scale, and *La ilaha illa Allah* was placed on the other pan of the scale, they would give in to *La ilaha illa Allah*...” This hadith was recorded by al-Bukhārī in *al-Adab al-Mufrad*, Ahmad, Al-Bayhaqī in *al-Asma’,* and also Al-Tabarānī according to Al-Ḥāthi who said, “This *iṣnād* is **sahih**.” Al-Ālbānī included it in *al-Sahihah* no. 134, and Shaykh Muqbil bin Ḥadī included Ahmad’s hadith in *Sahih al-Musnad manma Layās fi al-Sahihayn* v.1 p. 544 and he said, “This hadith is **sahih**.”

5 The chain quoted by al-Tirmidhi is weak, but the hadith was graded **hasan** by Al-Ālbānī in *Sahih al-Jāmi‘ al-Sahīh* no. 4338, as well as *al-Sahihah* no. 127. There is a stronger narration with Ahmad, Muslim and others from Abu al-Dharr. Although its wording is different it contains the same information about the bags of sins and forgiveness.
Important Points

1. The extent of Allah's favours.
2. The numerous rewards Allah grants for *tawhīd*.
3. By virtue of this it removes sins.
4. The explanation of the *ayāh* in *Sūrah al-An'ām*.
5. The five points posed in the hadith of 'Ubadah.
6. That when you unite these points, the hadith of 'Itbān, and what
follows it, then the meaning of the statement *La ilaha illa Allah* becomes clearer for you, as does the misconception of those who are confused about it.

7. Noting the condition mentioned in the hadith of Itbān.

8. The prophets were in need of having the virtues of *La ilaha illa Allah* pointed out to them.

9. Explaining how it is important for all creatures to say it even though many who say it do so in a way that diminishes its value.

10. The text proving that there are seven earths as there are seven heavens.

11. That they have inhabitants.

12. Confirming the attributes, contrary to the *Ash'ariyah*.

13. That when you are aware of the hadith of Anas, then you know about the saying in the hadith of Itbān “Surely Allāh prohibited the Fire from whoever said *La ilaha illa Allah* (none deserves to be worshipped but Allāh), seeking His Face by it” that it is by avoiding *shirk*, not simply saying it with the tongue.

14. Noting the application of “worshipper of Allāh and His Messenger” to both 'Isā and Muḥammad.

15. Knowing that 'Isā was particularized as “Allāh’s word.”

16. That he is a soul from Him.

17. Knowing the virtue of faith in Paradise and the Fire.

18. Being aware of his saying, “whatever his deeds may be.”

19. The awareness that the Scale has two pans.

20. The usage of the term “Face”.

Commentary by 'Allāmah al-Sa’di

The Virtues of *Tawḥīd* and the Sins it Removes

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

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

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

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

Another of its virtues is that it is the exclusive reason for being granted Allah’s pleasure and rewards, and the luckiest of people - who are granted Muhammad’s (ﷺ) intercession - are those who said La ilaha illa Allah with sincerity in their hearts.

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

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

Among its virtues is that when tawhid is complete in the heart of its bearer, Allah endears him with faith and adorns his heart with
Chapter 2: The virtues of *ta'whid* and the sins it removes

He would hate *kufr, fisq* and sin, and it places him among the ranks of the guided.

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

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

Among its virtues - which nothing besides *ta'whid* can achieve - is that if it is complete and perfected in the heart, and it is realized with certain conviction and total sincerity, then it makes even insignificant deeds increase, multiplying the worth of his deeds and sayings beyond limit or enumeration, and the worshippers’ *kalimat al-ikhlas* the statement “*La ilaha illa Allah*” will tip the Scale such that the heavens, the earths, and all of Allah’s creatures that inhabit them could not come near its weight. As in the hadith of Abu Sa'id which was mentioned in the discussion, and the hadith mentioning the card containing the statement “*La ilaha illa Allah*” which outweighs ninety-nine scrolls full of sins - each scroll reaching as far as the eyes can see.” All of this is granted from saying it with

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"The author, may Allah have mercy upon him, is referring to a hadith recorded by Ahmad, al-Tirmidhi and others (see *al-Sahihah* no. 135), from Abdullah bin Amr bin al-As that Allah’s Messenger (ﷺ) said; “On the Day of Resurrection, Allah will distinguish a man from my ummah before all creation. Ninety-nine scroll will be unrolled before him, each scroll reaching as far as can be seen. Then it will be said, ‘Do you deny any of this? Have My recorders wronged you?’ He will reply, ‘No my Lord!’ So he will be asked, ‘Do you have any excuse?’ He replies, ‘No my Lord!’ Then He says, ‘There is for you a good deed with Us, you will certainly not be wronged today.’ Then a card will be brought out in it is “Ashhadu aula ilaha illa Allah, wa ashhadu anna Muhammadan Abduhu wa rasuluh.” (I bear witness that none deserves to be worshipped except Allah, and I bear witness that Muhammad is his servant and Messenger). So He says, ‘Bring your scale.’ The man says, ‘What is this card compared to these scrolls?’ He will say, ‘You will not be wronged.’ So the scrolls will be placed in one pan of the scale, and the card in the other, so the scrolls become light and the card becomes heavy. Nothing outweighs the name of Allah.”
complete sincerity. And how many who say it have not reached this degree because their hearts do not contain *tawhid* and sincerity like that present in the heart of this worshipper, nor even close to it.

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

Allah protects the people of *tawhid* and faith from the evils of this world and the Hereafter, and he grants them a good tranquil life and solace in His remembrance. Testimony for this is well known and can be seen often in the Book and the *Sunnah*. And Allah knows best.
The one who fulfils *tawhid* enters paradise without a reckoning

وقول الله تعالى: (إن إبراهيم كان أمة قانتا لله حنيفا ولم يك من المشركين). وقال: (والذين هم بيهم لا يشكون).

Allah (ﷻ) said; “Ibrahim was indeed an *ummah*, purely devout in obedience to Allah, he was not one of the *mushrikin* (polytheists).” (al-Nahl 16:120) And; “...and those who do not associate partners with their Lord.” (al-Mu'minūn 23:59)

An Explanation of Kitāb al-Tawhid

Huṣayn bin ʿAbdūl-Rahmān said, “I was once with Saʿīd bin Jubayr when he said, ‘Did any of you see the shooting star last night?’ I said, ‘I did.’ Then I said, ‘I would have been at the prayer, but I was stung.’ He said, ‘So what did you do?’ I replied, ‘I was treated with ruqya.’ He asked, ‘What made you do that?’ I said, ‘A hadith that al-Shaʿbī related to us.’ He said, ‘What hadith?’ I said, ‘He reported to us from Buraydah bin al-Ḥuṣayb that he (the Prophet (ﷺ)) said; “Ruqya” is not but for the evil eye or for the poisonous sting.”

He responded, ‘He does well, who acts upon what he heard. But Ibn ʿAbbās reported to us from the Prophet (ﷺ) that he said; “The nations were displayed before me. I saw a prophet, and with him there was a small group of people, and a prophet with whom there was only one or two persons, and a prophet with no one at all. Then a great mass appeared before me, I thought that it was my ummah. It was said to me, ‘This is Mūsā and his people.’ So I looked, there was another great mass. It was said to me, ‘This is your ummah, and seventy thousand of them will enter Paradise without reckoning or punishment.’”

Then he stood to enter his house. The people began wondering who they might be, some said, “Maybe they are the companions of Allah’s Messenger (ﷺ),” some said, “Maybe those born in Islam who never associated anything with Allah.” And still others were suggested.

Then Allah’s Messenger (ﷺ) appeared before them to tell them, he said, “They are those who do not seek ruqya’, not follow omens, nor get themselves cauterized, and upon their Lord do they trust.” Then ʿUkashah bin Miḥṣan stood and said, “Ask Allah to make me among them.”

He said, “You are one of them.” Then another man stood saying, “Ask Allah to make me among them,” he said “ʿUkashah has beaten you to it.”

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Since it may not be clear from the text, this is an authentic hadith recorded here by Muslim, as well as others. The meaning of ruqya’: recitation over an ailment as a means of treatment. The type condoned by the Sunnah utilises āyāt from the Qurʾān, the last two surah’s for example.

٨ This hadith is recorded by Muslim. Similar is recorded by al-Bukhārī and others.
Chapter 3: The one who fulfils tawhid ...

c. Third: That he be a painter who is not a painter of angels.

Fourth: That he be one of the first five Muslims who were not Muslims of the Khawarij.

Fifth: That he be one of those who have participated in the conquest of Mecca and Medina.

Sixth: That he be a member of the group of those who have received the revelation of the Qur'an.

Seventh: That he be a scholar who has not received his knowledge from others.

Eighth: That he be one of the companions of the Prophet.

Ninth: That he be one of the companions of the Prophet.

Tenth: That he be one of the companions of the Prophet.

Eleventh: That he be a scholar of the Quran.

Twelfth: That he be one of the companions of the Prophet.

Thirteenth: That he be a scholar of the Quran.

Fourteenth: That he be one of the companions of the Prophet.

Fifteenth: That he be one of the companions of the Prophet.

Sixteenth: That he be one of the companions of the Prophet.

Seventeenth: That he be a scholar of the Quran.

Eighteenth: That he be one of the companions of the Prophet.

Nineteenth: That he be a scholar of the Quran.

Twentieth: That he be one of the companions of the Prophet.
Important Points

1. Knowing that people vary in levels of *tawhid*.
2. The meaning of fulfilling it.
3. Allâh praised Ibrâhim by describing him as “not one of the mushrikin.”
4. His (�) praise of the foremost among the awliyā‘ for their escape from *shirk*.
5. That avoiding *ruqyā‘* and cauterization is among the traits of *tawhid*.
6. That *tawakkul* (dependence upon Allâh) includes these traits.
7. The depth of the companions’ knowledge in that they knew they would not achieve this state without deeds.
8. Their desire for whatever is good.
9. The virtue of this *ummah* in both its quantity and quality.
10. The great number of Musâ’s companions.
11. That the nations were displayed for him (ﷺ).
12. That each *ummah* is gathered individually with its prophet.
13. The scarcity of those who respond to the prophets.
14. That a prophet who no one followed will come alone.
15. The fruit of this knowledge; that one should not be mislead by quantity nor give up due to scarcity.
16. The permission for *ruqyā‘* in case of the evil eye or poisonous sting.
17. The deep understanding of the salaf as seen by the saying, “He has done well who acts upon what he heard, but ...” So know that the first hadith does not contradict the second.
Chapter 3: The one who fulfils tawhid ...

18. The salaf’s refraining from unnecessarily praising people.
19. His (ﷺ) saying, “You are one of them” is among the indications of prophethood.
20. The virtue of `Ukāshah.
21. The usage of indirect speech.
22. The model behaviour of the Prophet (ﷺ).

Commentary by `Allāmah al-Sa`di

The one who fulfils tawhid enters paradise without a reckoning

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

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

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

People vary in degrees in relation to this great position,
"And for all is a level according to what they have done." (al-An`am 6:132 & al-Ahqaf 46:19)

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

So by fulfilling _tawhid_ in this manner, then all of the virtues expounded upon in the previous chapter will result in their entirety.
Chapter 4

الخوف من الشرك

The fear of *shirk*

And in the hadith: “The thing I fear most for you is the minor *shirk.*” He (ﷺ) was asked what that was, he replied, “*Riyā‘* (show).”

And Allah (ﷻ) said; “Indeed Allah does not forgive associating partners with Him, and He forgives other than that as He wills,” (*al-Nisā‘* 4:48 & 116). And *al-Khālid* (Prophet Ibrahim) said, “And prevent me and my descendants from worshipping the idols,” (*Ibrahim* 14:35).

Ibn Mas‘ūd, may Allah be pleased with him, reported that Allah’s Messenger (ﷺ) said; “Whoever dies and he is calling upon others along with Allah, he will enter the Fire.” Recorded by Al-Bukhari.

And Allah (ﷻ) said; “(إن الله لا يغفر أن يشرك به ويعفر ما دون ذلك من يشاء) وقال الخليل عليه السلام: (واجتنبني وبيني أن نعبد الأصنام)...

Al-Mundhiri said, “Recorded by Ahmad with a good chain, also by Ibn Abū al-Dunyā and Al-Bayhaqi in *Al-Zuhd,* and others...” Shaykh Al-Albānī graded the hadith *sahih* in *Sāhib al-Targhib wa l-Tarhib,* no. 29 (Riyād edition 1409).
Muslim records from Jabir that Allah’s Messenger (ﷺ) said, “Whoever meets Allah without having associated anything with Him will enter Paradise, and whoever meets Him having associated something with Him will enter the Fire.”

Important Points

1. The fear of *shirk*.
2. That *riya*’ is a form of *shirk*.
3. That it is a kind of minor *shirk*.
4. That it is the most dangerous thing for the righteous.
5. The nearness of Paradise and the Fire.
6. Mentioning their nearness in the same hadith.

7. That he who meets Him, without associating anything with Him, enters Paradise; and he who meets Him, while having associated something with Him enters the Fire, even though he may have been the person most prone to worship.

8. The tremendous importance of this issue, such that al-Khalil (Ibrahim) asked that he and his offspring be protected from worshipping idols.

9. His concern for the condition of most people when he said, “Lord! Indeed they (the idols) have misguided many of the people.” (Ibrahim, 14:36)

10. The interpretation of La ilaha illa Allah, as mentioned by al-Bukhari.

11. The virtue of the one who is free of shirk.

Commentary by 'Allamah al-Sa'di

The Fear of Shirk

Every instance of shirk in tawhid al-ilâhiyah and al-'ibâdah negates tawhid. And this shirk is of two types: The blatant major shirk, and the subtle minor shirk.

Major Shirk

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

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

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

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

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

...الدعاء إلى شهادة أن لا إله إلا الله

وقوله الله تعالى: (قل هذه سبيلي أدعو إلى الله عمي بصرة) الآية.

Allah (ﷻ) said; “Say: 'This is my way, I invite to my Lord with clarity (*baṣirah*).’” (Yūsūf 12:108)

Ibn Abbās, may Allah be pleased with him, said; “When Allāh’s Messenger (ﷺ) sent Mu‘ādh to Yemen he said; ‘You are going to a people from the People of the Book, so let the first thing you invite them to be to testify to *La ilāha illa Allāh*.’ And in one report; ‘Let the first thing you invite them to be; “That you single out Allāh...” ’If they obey you in that, then teach them that Allah has obligated five prayers upon them for every day and night. If they obey you in that then teach them that Allah has obligated that *sadaqah* (charity) be taken from their wealth to be distributed among their poor. If they obey you in that, then beware of taking their prized possessions, and protect yourself from the supplication

1\(^{10}\) *Al-BAṣīrah* means certainty, knowledge and clear insight regarding the matter.
of the oppressed, for there is no screen between it and Allah.’” Al-Bukhari and Muslim have recorded it.\(^\text{11}\)

They also recorded from Sahl bin Sa’d, may Allah be pleased with him, that; “On the Day of Khaybar, Allah’s Messenger (ﷺ) said, ‘Tomorrow I will give the flag to a man who loves Allah and His Messenger, and who is loved by Allah and His Messenger. Allah will bring victory by his hands.’ The people spent the entire night wondering who it would be given to. They appeared before Allah’s Messenger the following morning, each of them hoping that he would be the one it was given to. The Prophet (ﷺ) said; ‘Where is Ali bin Abi Ṭalib?’ They said, ‘He is suffering from an ailment in his eyes.’ He came after they sent word for him. Then the Prophet (ﷺ) blew in his eyes\(^\text{12}\) and he said a du`a for him and he was cured as if he had not suffered at all. He (ﷺ) handed him the flag and said; ‘Proceed slowly until you reach outside the enemy encampment. Then invite them to Islam, inform them of what rights of Allah it [Islam] makes obligatory for them. By Allah! If Allah guides one man by you, it is better for you than red camels\(^\text{14}\).’”

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\(^{11}\) The addition is from Kitāb al-Tawhid in al-Bukhari’s Sahih. It should be noted that many of the narrations of this hadith include, “...and that Muhammad is Allah’s Messenger” mentioning both parts of the shahadatayn as the first thing to be invited to.

\(^{12}\) According to a version recorded by Muslim, it was ramad - Eng; ophthalmia - an inflammation of the eyes.

\(^{13}\) That is, he blew a mist of his blessed saliva in his eyes.

\(^{14}\) A red camel was among the most valued possession to the Arabs of the time.
في مسائل:

الأولى: أن الدعوة إلى الله طريق من اتباع صلى الله عليه وسلم.

الثانية: التنبيع على الإخلاص، لأن كثيراً لو دعا إلى الحق فهو يدعو إلى نفسه.

الثالثة: أن البصيرة من الفرائض.

الرابعة: من دلائل حسن التوحيد: كونه تنزيهاً لله تعالى عن المسبة.

التاسعة: أن من قبيح الشرك كونه مسية لله.

السادسة: وهي من أمهما - إبعاد المسلم عن المشركون فلا يصير منهم ولو لم يشرك.

السابعة: كون التوحيد أول واجب.

الثامنة: أن يبدأ به قبل كل شيء، حتى الصلاة.

النinth: أن معنى: (أن وحدوا الله)، معنى شهادة: أن لا إله إلا الله.

العاشرة: أن الإنسان قد يكون من أهل الكتاب، وهو لا يعرفها، أو يعرفها ولا يعمل بها.

الحادية عشرة: التنبيع على التعليم بالتدريج.

الثانية عشرة: البساطة بالأهم فالأهم.

الثالثة عشرة: مصرف الركاة.

الرابعة عشرة: كشف العلم الشهبة عن التعلم.

الخامسة عشرة: النهي عن كرائم الأموال.

السادسة عشرة: اتخاذ دعوة المظلم.

السابعة عشرة: الإخبار بأنها لا تخجل.
Important Points

1. That the invitation to Allah is among the ways of following Allah’s Messenger (ﷺ).

2. The emphasis on sincerity, since most of the people who invite to the truth actually are only inviting to themselves.

3. That “basirah” (clarity) is among the obligations.

4. Keeping ones thoughts about Allah free of blasphemy is among the
signs of healthy tawhid.

5. Blasphemy against Allah is a disgusting trait of shirk.

6. Among the most important points is the Muslims’ distancing himself from the mushrikīn, not being in their midst even though he does not commit shirk while with them.

7. That tawhid is the first obligation.

8. That it precedes everything including prayer.

9. That the meaning of “That you single out Allah” is the same as the meaning of testifying to La ilaha illa Allah.

10. That although a person is one of the People of the Book, yet he does not know the meaning of this, or he may be aware of it, but he does not act upon it.

11. The emphasis on teaching in stages.

12. Beginning with the most important things then following with the next most important.


14. The knowledgeable removing doubts from the one seeking knowledge.

15. The prohibition of taking ones most prized possessions.

16. Guarding oneself against the supplication of the oppressed.

17. The information that it (the supplication of the oppressed) is not hindered.

18. Among the evidences of tawhid is that the master of the messengers and the foremost among the awliya’ suffered from hardships, hunger, and infections.

19. His saying, “I will give the flag...” is a sign of prophethood.

20. His blowing in the eyes is also a sign of prophethood.

21. The virtue of Ali, may Allah be pleased with him.

22. The virtue of the companions, that they spent the night wondering about one thing, and they were not concerned with news of the victory.

23. A reminder about faith in the qadr; since it (i.e., the flag) was given to one who did not seek it, yet it was not given to those who did.
24. The conduct encompassed by his saying, “Proceed slowly...”

25. The invitation to Islam before fighting.

26. That it is permissible to fight those who have already been invited.

27. Inviting with wisdom as he (SAW) said, “Inform them what it makes obligatory on them...”

28. Being aware of the rights of Allah that come with Islam.

29. The rewards given to someone when even one person is guided by their hands.

30. Swearing by Allah in conjunction with issuance of a religious decree.

Commentary by 'Allamah al-Sadi

The Invitation to Testify to La ilaha illa Allah

The author’s arrangement of these chapters is most appropriate. In the preceding chapters he mentioned the obligation of tawhid and its virtues, its importance and the importance of its perfection, what fulfils it both outwardly and inwardly, then the fear of what would ruin it. All of this deals with the servant’s perfection of tawhid in himself.

Then in this chapter he mentions the servant’s perfecting tawhid for others by inviting to the testimony of La ilaha illa Allah. For the worshipper’s tawhid is not complete until he has perfected every necessary element of it himself, then rushed to bring fulfilment to others with it, and this is the way of all of the prophets. The first thing they invited their people to was the worship of Allah alone without any partners, and this is the way of the master and imam of the prophets (SAW). He was the greatest enforcer of this invitation, he invited to the way of his Lord with wisdom, good preaching and arguing with what was best, he was unwavering, he did not give in until Allah established the religion by him, and guided to the greatest behaviour by him. He (SAW) spread His religion to the east and west of the earth by his (SAW) blessed invitation. As he (SAW) himself
invited, he commanded his envoys, and his followers to invite to Allah and to tawhid of Him before everything else, because all deeds depend, in both their correctness and acceptability, upon tawhid.

Therefore, just as it is necessary for the worshipper to practice tawhid of Allah, then it is also necessary for him to invite others to Allah with what is best, and for everyone who is guided by his hands he will be given rewards equivalent to theirs without diminishing any of their rewards at all.

And since the invitation to Allah, to the testimony of La ilaha illa Allah, is obligatory upon everyone, then everyone is responsible for it based upon his ability. So it is necessary for the one who has such knowledge to explain it, to invite, show the way, and give the best guidance to anyone else who does not possess such knowledge. It is more of a duty for the one who is able, either by his body, his hand, his wealth, his prestige, or his impressive speech, than for the one who does not possess any of these abilities. Allah (ﷻ) said;

"Have taqwa of Allah, as much as you are able." (al-Taghabun 64:16)

May Allah have mercy upon he who makes the religion known, even if by half of a word, and destruction in this matter only befalls the servant who forsakes what he is capable of in inviting to this religion.
Chapter 6

تفسير التوحيد وشهادت أن لا إله إلا الله

Explaining tawhîd and the testimony

Lâ ilâha illâ Allâh

وقول الله تعالى: (أولئك الذين يدعون يبتغون إلى ربهم الوسلة أيهم أقرب) الآية وقوله: (وإذ قال إبراهيم لأبيه وقومه إني برآء ما تعبدون* إلا الذي فطرين) الآية. وقوله: (أخذوا أجارهم ورهبانهم أرباباً من دون الله) الآية. وقوله: (ومن الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله) الآية.

Allah (س) said; “Those whom they call upon themselves seek a means of becoming nearer to their Lord.” (al-İsra’ 17:57) And; “When İbrahim said to his father and his people, ‘Surely I am innocent of what you worship, except the one who created me.’” (al-Zukhruf 43:26-27) And: “They have taken their rabbis and monks as Lords besides Allâh.” (al-Tawbah 9:31) And; “Among people are those who have taken others as rivals to Allâh, whom they love as they love Allâh.” (al-Baqarah 2:165)

وفي (الصحيح) عن النبي صلى الله عليه وسلم أنه قال: (من قال: لا إله إلا الله وكفر بما يعبد من دون الله، حرم ماله ودمه، وحسابه على الله غز وجل).

In the Sahih, the Prophet (ﷺ) said; “Whoever says Lâ ilâha illâ Allâh, and disbelieves in what is worshipped other than Allâh, his wealth and blood is unlawful, and his reckoning is with Allâh (ﷺ).”

وشرح هذا الترجمة: ما بعدها من الأبراب.

فبأ يكون المسائل وأهمها: وهي تفسير التوحيد، وتفسير الشهادة، ويبينها بأمور واضحة.

15 Muslim.
This topic, containing the greatest and most important of issues - that is the explanation of *tawhid* and the explanation of the *shahadah* - is detailed further with clear examples in subsequent chapters.

Among such examples;

- The *ayah* of *al-Isra‘*, containing a clear refutation of the *mushrikīn* who call upon the righteous, in this is the proof that such behaviour is major *shirk*.

- The *ayah* of *Bara‘ah (al-Tawbah)* explaining that the People of the Book took their rabbis and monks as lords other than Allah. And it explains that they were commanded to only worship one God, so it clearly refers, with no doubts, to obeying their learned and pious in sin, it does not refer to their calling upon them.

- By al-Khalil’s (١) saying to the disbelievers; “Surely I am innocent of what you worship, except for the one who created me.”

He made an exception for his Lord among those who are worshipped.

And Allah (٣) mentioned this disavowal and this allegiance as the meaning of the testimony to *Lā ilāha illa Allāh*, He (٣) said; “And he made it a commandment remaining among his offspring that perhaps they may return to.” (*al-Zukhruf* 43:28)
An Explanation of *Kitāb al-Tawhīd*

The *ayah* of al-Baqarah where Allah said about the disbelievers; “And they will not come out of the Fire.” *(al-Baqarah 2:167)*

He (ﷺ) mentioned that they loved the rivals as they loved Allāh, showing that they had a great love for Allāh, yet they did not enter into Islam, so what about one who loves the rival more than he loves Allāh? And how about the one who loves the rivals but not Allāh?

- The saying of the Prophet (ﷺ); “Whoever says La ilaha illa Allāh, and disbelieves in what is worshipped other than Allāh, his wealth and blood is unlawful, and his reckoning is with Allāh (ﷺ).”

This is among the greatest explanations of the meaning of La ilaha illa Allāh. For he did not make the mere utterance of it shelter for one’s blood and wealth, not even knowing its meaning and its utterance, nor its acknowledgment, nor even that he does not call upon any but Allāh alone without partners. No, but he did not declare his wealth and his blood unlawful until he attached to that the disbelief in what is worshipped other than Allāh. So if he doubts this or hesitates, his blood and wealth are not unlawful. So what a tremendously important issue it is, and what a clear explanation and proof it is, such that it ends all debate.

Commentary by ‘Allāmah al-Sa’dī

Explaining Tawhīd and the Testimony of La ilaha illa Allāh

Allāh
These both have the same meaning, so here only their synonymous nature is clarified. And this issue is the greatest and most important of issues as the author said, may Allāh have mercy upon him. The true meaning of tawḥīd is the knowledge and awareness that the Lord is alone in all of His perfect attributes and to render worship sincerely to Him alone. This depends upon two matters;

1. Negating all divinity from other than Allāh, such that it is known and believed that neither divinity, nor any element of worship is due to any creature, nor a prophet who was sent, nor an angel holding an honoured station, nor anyone else, and believing that not one part or parcel of this is due to any creature.

2. Confirming divinity to Allāh the most High alone, without any partners, singling Him out with all implications of divinity, including all the perfect attributes. This belief alone is not sufficient until the servant accompanies it by sincerely rendering religion to Allāh, abiding in ʿIlm, faith and iḥsān, maintaining the rights of Allāh and the rights of the creatures with the sole intent of Allāh’s Face, seeking His reward and acceptance.

This teaches that the disavowal of worshipping other than Allāh completes the expression and fulfilment of tawḥīd. That taking rivals that are loved as Allāh is loved or obeyed as Allāh is obeyed, or when deeds are done for them as they are done for Allāh, then this is the severest negation of the meaning of La ilaha illa Allāh.

The author, may Allāh have mercy upon him, explains that one of the greatest clarifications of the meaning of La ilaha illa Allāh is the Prophet’s (ṣallallāhu ‘alayhi wa sallam) saying,

“Whoever says La ilaha illa Allāh, and disbelieves in what is worshipped other than Allāh, his wealth and blood is unlawful, and his reckoning is with Allāh (ṣallallāhu ‘alayhi wa sallam).”

He (ṣallallāhu ‘alayhi wa sallam) did not make the mere statement a shelter for his blood and wealth, not even knowing its meaning and its utterance, nor its acknowledgment, nor even that he does not call upon any but Allāh alone without partners. No, but he did not declare his wealth and his blood unlawful until he attached to that the disbelief in what is worshipped other than Allāh. So if he doubts this or hesitates, his blood and wealth are not unlawful.
An Explanation of *Kitab al-Tawhid*

So this necessitates believing that it is obligatory to worship Allāh alone without partners, and to accept that with both creed and utterance, and to worship Allāh alone in obedience and submission to Him, and to disavow whatever belief, saying, or action negates that. Yet this is not complete except with the love of those who uphold *tawhīd* of Allāh and allegiance and assistance for them, and by hating the people of disbelief, and *shirk*, and having enmity for them. Mere utterance of an expression or slogans without real meaning are not enough for this. Rather it is essential that this includes knowledge, creed, sayings and actions. So these things are interdependent, such that if one of them is contradicted then the rest of them are contradicted. And Allāh knows best.
Chapter 7

Wearing bracelets and cords etc., to remove afflictions or to seek protection is a form of  

shirk

وقول الله تعالى: (قل أفرأيتم ما تدعون من دون الله إن أرادني الله بضر هل هن كاشفات ضره) 

الآية.

Allah (م) said; “Say: ‘Have you seen those that they call on besides Allah? If Allah decreed harm for me, would they be able to prevent the harm’” (al-Zumar 39:38)

عن عمران بن حصين رضي الله عنه، أن النبي صلى الله عليه وسلم رأى رجلاً في يده حلقته 

من صف، فقال: (ما هذه؟) قال: من الواهنة. فقال: (انزعها فإنها لا تزيدك إلا وحنا، فإنك 

لم تت وهي عليك، ما أفلحت أبداً) رواه أحمد بسنده لا بأس به.

‘Imrān bin Ḥuṣayn, may Allah be pleased with him, reported that; “The Prophet (ﷺ) saw a man with a brass bracelet on his [upper] arm. He said; ‘What is this.’ 

He said, ‘It is for [protection] against wāhinah”.” He said, ‘Take it off, it will only increase your weakness, for if you died while it was on you, you would

\[16\] “It is a disease that afflicts the shoulders or the entire arm, ruqya’ is used against it. And they say that it is an illness that afflicts the biceps. Sometimes something like pearls are worn around it ... it afflicts men but not women ....” Al-Nihayah by Ibn al-Athir. See Taysir al- Aziz.
never have success.’” This was recorded by Ahmad whose chain of narrators is without a problem. And he also has a marfu’ report from Uqbah bin Amir; “Whoever wears a charm”, may Allah not protect him, and whoever wears a shell, may Allah not protect him.”

And in one narration; “Whoever wears a charm, he has committed shirk.”

Ibn Abu Hatim records that Hudhayfah; “Saw a man with a cord for (protection against] fever on his arm, so he cut it up and recited Allah’s (الله) saying; ‘And most of them do not believe in Allah without committing shirk.’” (Yusuf 12:106)

similar is recorded by Ibn Hibban, Ibn Majah, and Al-Tabarani, etc. Al-Arna’út labeled it sahih. Al-Albâni graded it weak due to two defects in its transmission. See al-Da’ifah no. 1029 and Ghayat al-Maram no.296.

Tanimah, Abu al-Sa’adat (Ibn al-Athir; al-Nihayah) said, “...beads that the Arabs attached to their children believing that they would protect them from the evil eye....” See Fath al-Majid.

Recorded by Ahmad, Abu Ya’la, al-Tahâwi, Al-Tabarani, al-Hâkim and others. Al-Hâkim graded it sahih, and al-Dhahabi agreed. Al-Albâni graded it as weak in Al-Da’ifah no. 1266, Da’if al-Jamâ’ al-Saghir no. 5703, due to one of its narrators. However, in al-Saâ‘îrah no. 492 he brings it after the following wording that mentions shirk, also narrated from Uqbah. So it seems that the second wording quoted is the more correct.

Recorded by Ahmad and al-Hâkim. Al-Haythami said that the reporters in Ahmad’s chain are trustworthy, and al-Hâkim and Al-Albâni graded it sahih. See al-Sa‘îrah no. 492.

It seems from the chain quoted by Ibn Kathir that this report is hasan.

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17 Similar is recorded by Ibn Hibban, Ibn Majah, and Al-Tabarani, etc. Al-Arna’út labeled it sahih. Al-Albâni graded it weak due to two defects in its transmission. See al-Da’ifah no. 1029 and Ghayat al-Maram no.296.
18 Tanimah, Abu al-Sa’adat (Ibn al-Athir; al-Nihayah) said, “...beads that the Arabs attached to their children believing that they would protect them from the evil eye....” See Fath al-Majid.
19 Recorded by Ahmad, Abu Ya’la, al-Tahâwi, Al-Tabarani, al-Hâkim and others. Al-Hâkim graded it sahih, and al-Dhahabi agreed. Al-Albâni graded it as weak in Al-Da’ifah no. 1266, Da’if al-Jamâ’ al-Saghir no. 5703, due to one of its narrators. However, in al-Saâ‘îrah no. 492 he brings it after the following wording that mentions shirk, also narrated from Uqbah. So it seems that the second wording quoted is the more correct.
20 Recorded by Ahmad and al-Hâkim. Al-Haythami said that the reporters in Ahmad’s chain are trustworthy, and al-Hâkim and Al-Albâni graded it sahih. See al-Sa‘îrah no. 492.
21 It seems from the chain quoted by Ibn Kathir that this report is hasan.
Important Points

1. The danger of wearing bracelets and cords and similar items.

2. That if the wearer dies with it on he will not succeed. This supports the statement of the companions, that minor shirk is worse than major sins.

3. That ignorance is not an excuse for this.

4. That it will not bring any benefit in this life, only harm, since he (ﷺ) said, “It will only increase your weakness.”

5. The harsh rebuke of whoever does something like this.

6. It explains that when someone wears one of these things he becomes entrusted to it.

7. The explanation that someone who wears a charm has committed shirk.

8. The explanation that wearing a cord for fever is the same.
9. Hudhayfah’s recitation of the āyah proves that the companions used to quote āyat about major shirk as proof against minor shirk, as Ibn 'Abbas did with the āyah of al-Baqarah.

10. That wearing a shell for protection against the evil eye falls into the same category.

11. Supplicating against the one who wears a charm, that Allah does not give him protection, and for the one who wears a shell, “may Allah not protect him”, this means “may Allah abandon him.”

Commentary by Allamah al-Sadi

Wearing Bracelets and Cords etc., to Remove Afflictions or to Seek Protection is a form of Shirk

The understanding of this chapter depends upon awareness of the rules for understanding means [i.e., antidotes or treatments etc]. In order to clarify this point, it is necessary for the worshipper to be aware of three regulations regarding means:

1. That he does not assign abilities to them except those confirmed legislatively or those that they are potentially capable of.

2. That the worshipper does not depend upon them, rather he depends upon the one who gives them their abilities and makes them work, using only the lawful types of means with the objective of benefiting from them.

3. That he knows that no matter what the strengths or abilities of the means are, they still depend upon Allah’s decree and His will, there is no escape for them from that.

So Allah (ﷻ) makes them effective as He wills. If He wills, He sustains their effectiveness so the worshippers can use them. By this, they are aware of the completeness of His wisdom since it is He that regulates the cause and the effects, and they known that if He wills otherwise then it will be as He wills. So the worshippers have not depended upon the means, since they are aware of His complete control, and that the unrestricted right of disposal and the unrestricted right of effectiveness is solely Allah’s. This is what
is obligatory upon the worshipper in his thinking and behaviour regarding every type of means.

When this is known, then it is realised that if someone wears a bracelet or a cord or anything else with the aim of removing afflictions after they occur, or as a defence against them, then he has committed shirk. If he thinks that this is the thing that defends and the thing that relieves, then this is major shirk. And if he believes that it has some share with Allah in creating and originating, then it is shirk in rububiyyah. And it is shirk in ubuudiyyah as much as he submits himself to that and his heart depends upon it, hoping and expecting it to bring him benefit. If he believes that Allah alone is the reliever and protector, but that the means does possess the ability to protect against ailments, then he has given it abilities beyond the abilities that legislation permits, or those that are possible for it. In this case what he has done is unlawful and delusional from the perspective of the shari ah, as well as the perspective of possibility.

As for the shari ah, it has in fact issued a severe prohibition against these things, and that which it prohibits cannot be beneficial.

As for possibility, then these things are not among those conventional means, nor the non conventional means, that lead to the result intended. Nor are they among the permissible beneficial antidotes.

It is for this reason that it falls into the category of a means leading to shirk, especially if the heart relies upon it for such results. Such reliance is a type of shirk and a road leading to it.

So when these things are not among the means of the shari ah that have been legislated upon the tongue of His Prophet which earn Allah’s pleasure and rewards, nor among those potential means - those that are known or considered to give some benefit - then because the heart has such dependence upon it, hoping for its benefit, then it is necessary for the believer to avoid them to complete his faith and tawhid. When his tawhid is complete, his heart will not depend upon it to give him benefit. This also contradicts reason since he would have relied upon something that was not worthy of dependence nor capable of providing any benefit whatsoever, rather it only causes harm.
The *shari'ah* is built upon perfecting the religion of the creatures by eliminating the idols and dependence upon creatures, and upon perfecting their reason by eliminating fallacies and superstitions, and endeavouring in matters that promote healthy reason, to purify the souls, strengthening them on all fronts, whether in their religion or in their worldly life. And Allah knows best.
Chapter 8

ما جاء في الرقي والتمائم

What is said about ruqyā and charms

It is reported in the Sahih, from Abū Bashīr al-Anṣārī, may Allah be pleased with him; “That he was with Allāh’s Messenger (ﷺ) during some of his travels. So he dispatched someone with the directive that he should not leave any camel’s neck with a charmed necklace - or - any necklace, without breaking it.”

Ibn Mas‘ūd, may Allah be pleased with him said; “I heard Allāh’s Messenger (ﷺ) saying, ‘Ruqyā, charms, and tiwalah are shirk.’” Recorded by Ahmad and Abū Dāwūd.

And from ‘Abdullāh bin ‘Ukaym is the marfū’ report, “Whoever depends upon something, he is entrusted to it.” Recorded by Aḥmad and Al-Tirmidhī.

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22 Al-Bukhārī, Muslim and others.
23 It is also recorded by Ibn Mājah, Ibn Hibbān and al-Ḥakīm who graded it sahih and al-Dhahabī agreed. See al-Ṣaḥīḥah no. 331.
24 Recorded also by al-Ḥakīm. There is some discussion about its authenticity. Al-Albānī graded it hasan in Ghāyat al-Mārām no. 297 due to a sahih mursal report from al-Ḥasan, as well as a weak marfū’ report via al-Ḥasan through Abū Hurayrah.
An Explanation of Kitāb al-Tawḥīd

Charms (Tama'īm) are things that were put on children to ward off the evil eye. Some of the salaf made an exception for it if it contained something from the Qur'ān, while others did not, they still considered it among the prohibited, among the latter was Ibn Mas'ūd, may Allah be pleased with him.

Ruqyah is that which is known as azā'im [incantation], if it is proven to be free of shirk, then Allah’s Messenger (s.a.w.) permitted it in the case of the evil eye and for poisonous stings.

Tiwalah is something that they did with the claim that it makes a woman more loved by her husband, or vice-versa.

Ahmad reported from Ruwayfi: “Allah’s Messenger (s.a.w.) said to me; ‘O Ruwayfi! Perhaps you will live a long life. So tell the people; Whoever ties his beard, or wears a necklace, or cleans himself with the droppings of animals, or bones, then surely Muhammad is innocent of him.’”

Also recorded by Abu Dawud, about whose chain Shaykh Sulayman bin ’Abdullah bin Muhammad bin Abd al-Wahhab said, “This chain is good”, as well as al-Nasa’ī, whose chain was labeled hasan by al-Nawawi and sahih by others including al-Albānī in Sahih al-Jamī’ no. 7910.
Chapter 8: What is said about ruqya and charms

Sa`id bin Jubayr said; “Whoever destroys people’s charms, he is like one who has freed a slave.” Recorded by Waki’.²⁶

And with him from Ibrāhīm who said; “They objected to all types of charms, whether they contained the Qur’ān or not”²⁷

Important Points

1. The explanation of ruqyah and tama’īm.
2. The explanation of tiwalah.

²⁶ “Wāki` is Ibn al-Jarrāḥ bin Wāki’ al-Kufi, a trustworthy imām and author of among others al-Jāmi’. Imām Ahmad and others from his time reported from him. He died in the year 197 H.” (Taysir al-`Aziz)

²⁷ The narrator is Ibrāhīm al-Nakha’i. He is speaking about the companions of Ibn Mas`ūd like Alqama and others. Ibid.
3. That these three, without exception are shirk.

4. That ruqya with the True Words for the evil eye and poisonous sting is not shirk.

5. That when charms consist of the Qur'an then the scholars have differed over it; is it from this category or not?

6. That putting necklaces on animals for the evil eye is shirk.

7. The severe warning for anyone who wears these types of necklaces.

8. The virtuous rewards for the one who destroys people’s charms.

9. That the statement of Ibrahim does not contradict the previous mentioned difference of opinion, because he was talking about the companions of `Abdullah [Ibn Mas‘ūd].

Commentary by `Allāmah al-Sa‘di

What is said about Ruqya and Charms

Charms are necklaces relied upon by the hearts of the people who wear them. The discussion about them is the same as was with bracelets and cords as preceded.

Among them is that which constitutes major shirk, like that which includes statements that seek help from the shayātīn or other creatures. Seeking help from other than Allah- when none but Allah has the power to help- is shirk as is discussed later, if Allah wills.

Among them is that which is unlawful like whatever contains words whose meanings are not comprehensible, this is because it may lead to shirk.

As for the signets which contain Qur’an or Prophetic hadiths, or recommended sacred supplications, then it is preferred to avoid them due to the absence of mention about them by the shari‘ah. Additionally, they may cause one to commit other unlawful acts. Especially since most people who wear them do not honour their sacredness, and they enter filthy places with them on.
Chapter 8: What is said about *ruqya* and charms

The details of *ruqya* are as follows;

If it is done with the *Qur'an* or *sunnah* or good words, then it is recommended for the one administering it because it falls into the category of doing good for someone, because of the benefits that it contains. Then, for the one it is administered to, it is simply allowed, as long as he does not seek it to be done. For part of the worshipper’s reliance upon Allāh and strengthening his certainty in Him is that he does not ask help from any creature, not for *ruqya*, nor otherwise. Rather if he asks someone to supplicate for him he must keep in mind that the one supplicating is performing worship that he himself benefits from, and its results may also benefit the one he supplicates for. This is one of the most fascinating implications and most marvellous realities of *tawhid* that is not understood or acted upon except by the most complete of worshippers.

If the *ruqya* includes supplicating to other than Allāh and seeking cures from other than Him, then this is major *shirk*, because he is calling upon and asking for help from other than Allāh.

So take heed to this point, and beware that the rulings for the causes and effects of *ruqya* are the same as the rulings in that regard mentioned earlier.
Chapter 9

من تترك بشجرة أو حجر ونحوهما

On seeking the blessings of trees, stones and other things

وقول الله تعالى: (أقرأتكم آيات والعزى) الآيات.

Allâh (ﷻ) said; Have you not seen al-Lât and al-‘Uzzâ...” (al-Najm 53: 19-20)

Abû Wâqid al-Laythî said “We went with Allâh’s Messenger to Hunayn while we had just recently left disbelief. The mushrikîn had a lote tree which they used to frequent and hang their swords upon. They called it dhâr al-anwâṭ (possessor of the medals of honour). We said, ‘O Messenger of Allâh, can you make a dhâr al-anwâṭ for us like their dhâr al-anwâṭ?’

Allâh’s Messenger (ﷺ) said, ‘Allâhu akbar! This way that you have mentioned, by the One in whose Hand my soul is, is just like what the children of Isrâ’il asked Musâ; ‘Make a god for us like their god.’ He said, ‘Surely you are an ignorant people. (al-A râf 7:138) You will follow the way of those before you.’” Recorded by Al-Tîrûmîdhi who declared it sahih.28

28 Al-Tîrûmîdhi graded it hasan sahih. It is also recorded by others. Al-Albânî graded it sahih in Sahîh al-Jâmi’ no. 3601.
فيه مسأل:

الأولى: تفسير آية النحم.

الثانية: معرفة صورة الأمر الذي طلبوا.

الثالثة: كونهم لم يفعلوا.

الرابعة: كونهم قصدوا التقرب إلى الله بذلك، لئنهم أنه يحب.

الخامسة: أنهم إذا جهلوا هذا فغيرهم أولى بالجهل.

السادسة: أن لهم من الحسنات والوعد بالمعفرة ما ليس لغيرهم.

السابعة: أن النبي صلى الله عليه وسلم لم يعذرهم، بل رد عليهم بقوله: (الله أكبر إنها السنن، لتبتيع سنن من كان قبلكم) فعلظه الأمر بهذه الثلاث.

الثامنة: الأمر الكبير، وهو المقصد: أنه أخبر أن طلبتهم كطلبة بني إسرائيل

ما قالوا موسى: (اجعل لنا إلهًا).

التاسعة: أن نفي هذا معن (لا إله إلا الله)، مع دفته وخفائه على أولئك.

العاشرة: أنه حلف على الفتية، وهو لا يخلف إلا لمصلحة.

الحادية عشرة: أن الشرك فيه أكبر وأصغر، لأنهم لم يربدوا بهذا.

الثانية عشرة: قوهم: (وتخن حديثا عهد بكفر) فيه أن غيرهم لا يجهل ذلك.

الثالثة عشرة: التكبير عند التعجب، خلافاً لمئ كره.

الرابعة عشرة: سد الذرائع.

الخامسة عشرة: النهي عن التشبه بأهل الجاهلية.

السادسة عشرة: الغضب عند التعليم.

السابعة عشرة: القاعدة الكلية، لقوله (إنها السنن).
Important Points

1. The explanation of the āyah in Surah al-Najm.
2. Being aware of the gist of the matter that they sought.
3. What they requested was not provided.
4. They sought nearness to Allāh by such request, thinking that He would like that.
5. That if they were ignorant of this point, then others would be more ignorant about it.
6. That they had of good [rewards] and had the promise of forgiveness, what others do not have of this.
7. That the Prophet (ﷺ) did not excuse them for this, rather he rebuked them by saying, “Allāhu akbar! This way... This is the way followed by those before you.” So by these three statements, he (ﷺ) emphasized the gravity of the matter.
8. The most important matter, and it is the point here; that he (ﷺ) told them that they were seeking what the children of Isrā’īl sought when they asked Mūsā, “Make a god for us.”
9. That such request is negated by the meaning of La ilaha illa Allāh, yet it was overlooked by them.
10. Swearing when stating a ruling, and he (ﷺ) did not swear except...
for good reason.

11. That *shirk* can be of the minor as well as major type; they were not apostates because of this.

12. Their saying, “We had just recently left disbelief...” implies that others among them were not ignorant of that.

13. Saying the *takbir* when astonished, contrary to those who object to this.

14. Closing the means.

15. The prohibition from imitating the people of ignorance.

16. Teaching while angry.

17. The encompassing principle implied by his saying, “This is the way [*sunan*]...”

18. That this is a sign of Prophethood, because it has occurred as he informed it would.

19. That what Allah censured the Jews and the Christians for in the Qur'an, is with us too.

20. That according to them, acts of worship were built upon commands, to the point that when questioned in the grave, “Who is your Lord.” that would be clear, as for “Who is your prophet.” That is whoever brought them the revelation of the unseen, but as far as “What is your religion?” then it is as they said, “Make for us...” to the end.

21. That the blameworthy *sunnah* of the People of the Book is the same as the *sunnah* of the mushrikin.

22. That when one leaves falsehoods that he believes in his heart, there is no guarantee that his heart does not still hold some of those ideas. This is due to their saying, “While we had just recently left disbelief.”

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Commentary by 'Allāmah al-Sa`di

On Seeking Blessings from Trees, Stones and other things
An Explanation of *Kitāb al-Tawhid*

Meaning that this is *shirk*, and the behaviour of the *mushrikūn*. The scholars agree that the *shari'ah* has not assigned any blessings to be derived from trees or stones or spots or tombs. For this type of seeking blessings becomes excessive until the thing becomes supplicated to and worshipped. And this is major *shirk* according to the guidelines that were discussed before. This generally applies to everything, even the Station of Ibrahim, the tomb of the Prophet (ﷺ), and the rock at Bayt al-Maqdis or any other virtuous place.

As for touching the Black stone and facing it, and touching the southern corner of the honoured Ka'bah, then this is prescribed worship of Allah, exalting Allah, and subjection to His majesty, He is the one that is worshipped by doing that. So this is honouring the Creator and service to Him, and that is honouring the creatures and deifying them. The difference between the two is like the difference between the supplication which is done out of sincerity and *tawhid* to Allah, and the supplication to the creatures which is *shirk* and making equals to Him.
What is said about slaughtering for other than Allāh

Allāh (ﷻ) said; “Say: ‘Surely my prayer, my sacrificing, my living and dying are for Allāh the Lord of the worlds, there is no partner for Him.’” (al-An ām 6:162-163) And; “So pray to your Lord and sacrifice [to Him].” (al-Kawthār 108:2)

‘Ali, may Allāh be pleased with him, said; “Allāh’s Messenger (ﷺ) narrated four statements to me: ‘Allāh’s curse be upon the one who sacrifices to other than Allāh, Allāh’s curse be upon the one who curses his parents, Allāh’s curse be upon the one who shelters an innovator, Allāh’s curse be upon one who alters the borders of the land.’” Recorded by Muslim.
Tāriq bin Shihāb said, that Allah’s Messenger (ﷺ) said; “A man entered Paradise because of flies, and a man entered the Fire because of flies.” They [the companions] asked; “How is that O Messenger of Allah?” He said, “Two men entered upon some people who had an idol. They would not allow anyone to pass through until they offered it something. So they said to one of them, ‘Make your offer.’ He said, ‘I do not have anything with me to offer.’ They said, ‘Offer something, even if it is just some flies.’ So he offered some flies, then they let him go about his way. So he entered the Fire. They told the other one, ‘Make an offer.’ He said, ‘I will not offer anything to anyone other than Allah (ﷻ).’ So they slashed his neck, and he entered Paradise.” Recorded by Aḥmad.29

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29 According to al-Arnāʿūt, this was recorded by Ahmad in Al-Zuhd as a sahih mawqif report to Salmān al-Farsi (ﷺ). It is not in Ahmad’s Musnad as noted by Shaykh Sulaymān in Taysir al-ʿAzīz.
Important Points

1. The explanation of “Surely my prayer, my sacrifice...”
2. The explanation of “So pray to your Lord and make sacrifice [to Him].”
3. Instituting a curse on the one who sacrifices to other than Allāh.
4. Cursing the one who curses his parents, this includes when you curse a persons parents so he returns the curse upon your parents.
5. Cursing the one who shelters an innovator. That is a person who innovates something that Allāh alone has the right over, so he seeks refuge of one who will help him in that.
6. Cursing the one who alters the land’s borders, that is the boundaries which distinguish between your property and your neighbours, so he alters it by increasing or decreasing it.
7. Distinguishing between the curse and the one who is cursed, cursing the people of disobedience is a general application.
8. The story of the flies and its significance.
9. A man entered the Fire on account of the flies which he had no intention of offering, but he did it simply out of escaping the harm of those people.
10. Knowing the effect of shirk in the hearts of the believers. The one had patience even until he was killed. He did not give in to what they sought from him, even though they were only asking him to do a physical deed.
11. That the one who entered the fire was a Muslim, for if he was a disbeliever, then he would not have said, “entered the Fire because of flies.”

12. It testifies to the authentic hadith, “Paradise is nearer to one of you than the straps of his sandals, as to the Fire.”

13. Knowing that the heart will make the best intention, even when worshipping idols.

Commentary by 'Allamah al-Sa’di

What is said about Sacrificing to Other than Allah

Meaning that it is *shirk*. For indeed the texts of the Book and the Sunnah are clear in the command to sacrifice to Allah, and doing that sincerely for His Face. Just as they are clear in that regard with the case of prayer. Allah has accompanied sacrifice with prayer in a number of places in His Book.

So when it is confirmed that sacrifice is for Allah, for the sake of worship and out of the greatest obedience, then sacrifice to other than Allah is among the greatest *shirk*, removing one from the sanctity of Islam.

Major *shirk* has a simple rule or a definition which encompasses both its categories and its elements. It is when the worshipper devotes a category or element of worship to other than Allah. So every belief, saying or action, which is confirmed to be ordered by the *shari ah*, then it is devoted solely to Allah, with faith, *tawhid* and sincerity, and devoting it to other than Him is *shirk* and *kufir*. So you must adhere to this principle of major *shirk* which will not leave any doubt.

Similarly minor *shirk* has a simple rule; it is defined as everything that is not considered worship, which is a means, a path, or a way to major *shirk* - be it in intentions, sayings, or actions.

So you must adhere to these two guidelines regarding major and minor *shirk*. By doing this you will be able to understand the chapters that preceded, and those that follow in this book, and by which you will be able to distinguish between the matters which many are confused over. And Allah is the One whom we seek from.
Chapter 11

لا يذبح الله بمكان يذبح فيه لغير الله

No sacrificing in a place where sacrifices are offered to other than Allāh

ولقول الله تعالى: (لا تَنْفِعُ فيهِ أبَداً) الآية

Allah (الله) said; “Do not ever stand in it,” (al-Tawbah 9:108)

ثابت بن الضحاك رضي الله عنه، قال: رجل أن ينحر إبلاً بعوائة، فسأله النبي صلى الله عليه وسلم فقال: (هل كان فيها وثن من أوثان الجاهلية بعد؟) قالوا: لا. قال: (فهل كان فيها عبد من أعيادهم؟) قالوا: لا. فقال رسول الله صلى الله عليه وسلم: (أوف بنذرك فإنه لا وفاء لنذر في معصية الله، ولا فيما لا يملك ابن آدم) [رواه أبو داود، وإسنادها على شرطهم].

Thabit bin al-Dahhak, may Allah be pleased with him, said; “A man vowed to sacrifice a camel at Buwaynah. So he asked the Prophet (النبي) about it. The Prophet (النبي) said, ‘Are there now, or were there before idols like those of jahiliyyah in it?’ He said, ‘No.’ He said, ‘Are any of their celebrations held there?’ He said, ‘No.’ Allah’s Messenger (النبي) said; ‘Fulfil your vow, but there is to be no fulfilling a vow for disobedience to Allāh, nor for what the son of Adam is incapable of.’”

Recorded by Abu Dawud, and its chain meets their criteria i.e. the criteria of [al-Bukhāri and Muslim] ¹⁰

¹⁰ Shaykh Muqbil bin Hādī al-Wādī has agreed with this grading of the chain in al-Ṣāḥib al-Musnad manma laysa fī al-Ṣāḥihayn.
Important Points

1. The explanation of the His (اله) saying, “Do not ever stand in it.”

2. That disobedience has a lasting effect in the world, as does obedience.

3. Referring a vague question to a clear one, to eliminate the ambiguity.

4. The mufti asking about details when their is a need to do that.

5. That there is no harm in specifying a particular place when making a vow, provided that it is free of other preventive factors.
Chapter 11: No sacrificing in a place where sacrifices are offered to ...

6. It is prohibited when there are idols of *jāhiliyyah* present, or if there were such idols, although they no longer remain.31

7. The prohibition of vows at a place where celebrations of the *mushrikin* are held even if they are not celebrated at that place any more.

8. That it is not allowed to fulfill a vow at such place because such a vow involves disobedience.

9. The warning against resembling the *mushrikin* in their celebrations, even unintentionally.

10. No vows containing disobedience.

11. No vows for the son of Ādam containing what he is incapable of.

Commentary by ʿAllāmah al-Saʿdi

No Sacrificing in a Place where Sacrifices are Offered to other than Allāh

What is better than following the previous chapter with this one! Whereas the earlier deals with what is intended, this deals with what leads to such intentions. That being a category of major shirk, and this, a means to shirk.

If it is a place in which the *mushrikin* performed sacrifices to become nearer to their gods, and associating partners with Allāh, then this is a place of the rituals of shirk. So if a Muslim slaughters an animal at that place, even if he only intends Allāh by it, then he has resembled the *mushrikin* in their shirk at that shrine. Outward consent invites to inner consent and draws one to it. It is for this reason that the *shari`ah* prohibits imitating the *kuffār* in their rituals, celebrations, manners, and their dress, and it gathers the

31 For this and the following point, the reader may speculate about holy places such as the Ka`bah, where the *mushrikin* of the past performed acts of shirk. The principle which governs this topic, i.e., whatever Allāh legislated through His Prophet (رضي الله عنه) is part of the correct religion, regardless of whether it was practiced by anyone else before him (رضي الله عنه), may be reviewed in Ibn Taymiyāh’s *Iṣbah al-Sirat al-Mustaqīm*. A revised translation of it is available, entitled, “The Right Way” (Pub: Maktabah Darussalam).
things that are particular to them, distancing the Muslims from conforming to them on the outside which is a means leading to inclination and dependence upon them. Such that it is prohibited to offer optional prayers at a time when the mushrikin prostrate to other than Allah, out of the fear of appearing to do that which was warned against.
Chapter 12

Vows to other than Allah are acts of shirk

And whatever spending you do, or vows you make, surely Allah knows it.” (al-Baqarah 2:270)

In the Sahih, it is recorded that ‘A‘ishah, may Allah be pleased with, her said; “Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, he must not disobey Him.”

In the Sahih, it is recorded that ‘A‘ishah, may Allah be pleased with, her said; “Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, he must not disobey Him.”

فِي (الصحيح) عن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال: (من نذر أن يطيع الله فليطعه، ومن نذر أن يعصي الله فلا يعصه).

In the Sahih, it is recorded that ‘A‘ishah, may Allah be pleased with, her said; “Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, he must not disobey Him.”

12 Al-Bukhari.

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Important Points

1. The fulfilment of vows is obligatory.

2. If it is confirmed that a thing is worship of Allah, than rendering it to other than Him is *shirk*.

3. That it is not allowed to fulfil the vow involving disobedience.

'Allāmah Sa‘di made no comments here
Seeking refuge in other than Allâh is shirk

Chapter 13

من الشرك الاستعاذة بغير الله

وقول الله تعالى: (وأنه كان رجال من الإنس يعوذون برجال من الجن فزادوه وهؤلاء)

Allâh (ﷻ) said; “There were some people among the humans who sought refuge with some people among the jinn. So they increased their misguidance.” (al-Jinn 72:6)

وعن خولة بنت حكيم رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول:

(من منزل منزلاً فقال: أعوذ بكلمات الله النامات من شر ما خلق، لم يضره شيء حتى يرحل من منزله ذلك) [رواية مسلم]。

Khawlah bint Hakim said; “I heard Allah’s Messenger (ﷺ) saying; ‘Whoever enters his home and says, “I seek refuge in the complete words of Allah from the evil of what He created.” Nothing will harm him until he leaves from his home.’” Recorded by Muslim.

فيه مسائل:

الأولى: تفسير آية الخلق.

الثانية: كونه من الشرك.

الثالثة: الاستدلال على ذلك بالحديث، لأن العلماء استدلالوا به على أن كلمات الله غير مخلوقة، قالوا: لأن الاستعاذة بالمخلوق شرك.

الرابعة: فضيلة هذا الدعاء مع اختصاره.

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Important Points

1. The explanation of the āyah in Sūrah al-Jinn.
2. Seeking refuge in other than Allāh is shirk.
3. This is supported by the hadith, because the scholars use it to prove that Allāh’s words are not created, they say, ‘Because seeking refuge in creatures is shirk.’
4. The merit of this supplication even though it is brief.
5. Despite the fact that a thing may lead to some worldly benefit, by hindering evil or obtaining benefit, that does not prove that it is not shirk.

'Allāmah Sa‘di made no comments here
Seeking refuge in other than Allâh, or calling other than Him is a type of *shirk*.

> من الشرك أن يستغيث بغير الله أو يدعو غيره

Allâh (提起) said; "Do not call upon other than Allâh, that which cannot bring you benefit, nor cause you any harm. If you do so, then you will be among the great wrongdoers. If Allâh afflicts you with harm, none can remove it except for Him." (Yûnus 10:106-107) And He (提起) said; "So seek sustenance from Allâh, and worship Him, and be thankful to Him, to Him is the return." (al-`Ankabût 17:29) “And who is more deviant than the one who calls upon other than Allâh who will not answer him until the Day of resurrection.” (al-Ahqaf 46:5-6) And; “Who is it that answers the suffering when he calls Him, and removes the pain?!” (al-Nahl 27:62)

Al-Tabârânî reports a chain of narration that; “During the time of the Prophet (提起) there was a hypocrite troubling the believers. Someone said; ‘Come with us to seek help from Allâh’s Messenger (提起) against this hypocrite.’ So the Prophet (提起) said; ‘There is no seeking help from me, only seeking help from Allâh.’”

*Similar is recorded by Ahmad. It is a weak narration due to the presence of Ibn Lahiyah.*
An Explanation of Kitab al-Tawhid

فيه مسائل:

الأولى: أن عطف الدعاء على الاستغاثة من عطف العام على الخاص.

الثانية: تفسير قوله: (ولا تدع من دون الله ما لا ينفعك ولا يضرك).

الثالثة: أن هذا هو الشرك الأكبر.

الرابعة: أن أصلح الناس لو فعله إرضاء لغيره صار من الظالمين.

الخامسة: تفسير الآية التي بعدها.

السادسة: كون ذلك لا ينفع في الدنيا مع كونه كفراً.

السادسة: تفسير الآية الثالثة.

الثامنة: أن طلب الرزق لا ينبغي إلا من الله، كما أن الجنة لا تتطلب إلا منه.

التاسعة: تفسير الآية الرابعة.

العاشرة: أنه لا أصل ممن دعا غير الله.

الحادية عشرة: أنه عافل عن دعاء الداعي لا يدري عنه.

الثانية عشرة: أن تلك الدعوة سبب لغضب المدعو للداعي وعداوته له.

الثالثة عشرة: تسمية تلك الدعوة عبادة للمدعو.

الرابعة عشرة: كفر المدعو بتلك العبادة.

الخامسة عشرة: أن هذه الأمور سبب كونه أضل الناس.

السادسة عشرة: تفسير الآية الخامسة.

السبعة عشرة: الأمر العجيب وهو إقرار عبادة الأوثان أنه لا يجب المضطر إلا الله، ولأجل هذا يدعونه في الشدائد مخلصين له الدين.

الثامنة عشرة: حماية المصطفى صلى الله عليه وسلم حمي التوحيد والتأدب مع الله عز وجل.
Important Points

1. The relationship between “calling upon” (du’a) and “seeking help” (istaghāthah) is as simple as the relationship between a general thing and a specific one.\(^\text{14}\)

2. The explanation of the saying, “Do not call upon others such that will not bring you any benefit nor harm.”

3. That this is major shirk.

4. That in the case of the most righteous person, if he intentionally does this with other than Allah, then he becomes one of the great wrongdoers.

5. The explanation of the āyah afterwards.

6. This will bring no benefit in this world since it is kufr.

7. The explanation of the third āyah.

8. That one is not to seek his sustenance except from Allah, just as Paradise is not to be sought except from Him.

9. The explanation of the fourth āyah.

10. That none is more deviant than the one who calls upon other than Allah.

11. That the one being called upon is heedless of the caller’s call, he is not aware of it at all.

12. That this is a type of insult from the one calling to the one being called, causing enmity between them.

13. That call to the one being called upon is named, “worship.”

14. The disbelief of the one who calls because of that worship.

15. It is for these reasons that he is the most deviant of people.

16. The explanation of the fifth āyah.

17. The wonder of accepting the worship of idols, when none but Allah is able to answer the one suffering, and because of this fact

\(^{14}\) That is, seeking help is a type of du’a. This point was mentioned because many defend asking the dead for help with the claim that doing so is not the same as the “calling upon” forbidden by the āyat that the author mentioned.
they call upon Him, making the entire religion sincerely for Him, when they are in severe distress.

18. The Chosen one’s ( سبحانه) defence of tawhid, and the manners with Allah.

Commentary by Ḥallāmah al-Sa’dī

Seeking Refuge in other than Allāh, or Calling other than Him is a type of Shirk.

When the preceding guideline for the rule of shirk is understood, that is - one who renders any act of worship to other than Allāh is committing shirk - then these three chapters, which the author cites to clarify this point, will be clearly understood.

An oath is an act of worship that Allāh praised those who fulfil, and the Prophet ( سبحانه) commanded fulfilling the oaths that involve obedience. Certainly every matter that the shari‘ah praised, or every matter that praise is mentioned for the one who fulfils it, or every matter that the shari‘ah commands, is worship.

And since worship is a name that encompasses everything that Allāh loves and is pleased with, being deeds, or statements, whether apparent or internal, then oaths certainly fall into this category.

Similarly, Allāh commanded seeking protection against all evil from Him alone, and He commanded seeking assistance for every kind of trouble and mishap from Him alone. So sincerity for Allāh in these acts is a form of faith and tawhid, and rendering them to other than Allāh is a form of shirk and making equals to Him.

The difference between ḏu‘ā [calling or supplicating] and istaghāthah [seeking aid or succor], is that the ḏu‘ā is more general, applying to all circumstances, where istaghāthah is the ḏu‘ā to Allāh in dire circumstances. So in both cases it is necessary to render it sincerely to Allāh alone. He ( سبحانه) is the answerer of the ḏu‘ā of the supplicant, He is the reliever of the distress of those in dismay. Whoever calls upon other than Him, be it a prophet, an angel, a wali etc., or whoever seeks the aid of other than Allāh in a matter that none has the power over but Allāh - then he is a disbelieving mushrik. Just as he has left the religion, so too has he defied his own
reason. For not one of the creatures is solely capable of the slightest speck of benefit or defence for himself or anyone else, but all are in need of Allah in every troubling circumstance that effects them.
Chapter 15

قول الله تعالى: أُيَشِّرُونَ مَالًا يَخْلُقُ شَيْئًا

The Saying of Allāh (ﷻ); “Do they make partners with that which has not created anything”

The Saying of Allah (ﷻ); “Do they make partners with that which has not created anything, and they are themselves created, and they are unable to aid them?” (al-A raf 7:191-192). And His (ﷻ) saying; “And those whom you call upon other than Allah, they have not the least bit of power.” (Fatir 35:13)

وفي (الصحيح) عن أنس قال: شُجِّعَ النبي صلى الله عليه وسلم يوم أحد وكسرت ربايعه، فقال: (كيف يفلح قوم شجّعوا نبيهم؟) فنزلت: (ليس لك من الأمر شيء).

In the Sahih, it is reported from Anas; “On the day of Uhud, the Prophet (ﷺ) suffered a wound that broke one of his molars. He said, ‘How can a people who wound their prophet succeed?’” So the āyah was revealed; “It is not for you to control things.” (Al Ḥ mām 3:128)

وفي جمه ورناه وملك الحمد فنزل الله تعالى: (ليس لك من الأمر شيء) الآية
Chapter 15: The Saying of Allah (ﷻ); “Do they make ...”

And similarly from Ibn `Umar, may Allah be pleased with them, that he heard Allah’s Messenger (ﷺ) saying when raising his head from ruku in the last raka'ah of fajr, after saying “Allah listens to those who praise Him”; “O Allah! Curse so and so...” So Allah revealed the ayah; “It is not for you to control things.” (Al Imrân 3:128)

وفي رواية: يدعو على صفوان بن أمية، وسهيل بن عمرو والحارث بن هشام، فننزلت (ليس لك من الأمر شيء).

And in one report; “He supplicated against Safwân bin Umayyah and Suhayl bin `Amr, and al-Harith bin Hishâm, so it was revealed; “It is not for you to control things.” (Al Imrân 3:128)”

Similarly from Abū Hurayrah, may Allah be pleased with him, who said; “Allah’s Messenger (ﷺ) was standing with us when the ayah was revealed; ‘And warn your family and your relatives’ (Al-Sha’râ’ 26:214)

So he said, ‘O people of Quraysh’ - or something similar - ‘Purchase yourselves, I cannot guarantee you anything with Allah! O ‘Abbas bin ‘Abd al-Muttalib! I cannot guarantee anything for you with Allah! O Safiyah, aunt of Allah’s Messenger (ﷺ)! I cannot guarantee you anything with Allah! And O Fâtimah daughter of Muhammad! Ask me of my wealth as you wish, but I cannot guarantee you anything from Allah!’”

فيه مسائل:

الأولى: تفسير الآيتين.

الثانية: قصة أحمد.

الثالثة: قوت سيد المرسلين وخلافه سادات الأولياء يؤمون في الصلاة.

45 Al-Bukhari and al-Nasa‘i.
46 Al-Bukhari.
47 Al-Bukhari.
الرابعة: أن المدعو عليهم كفَار.

الخامسة: أنهم فعلوا أشياء ما فعلها غالب الكفار. منها: شجتهم نبهم وحرصهم على قتله، ومنها: التمثيل بالقتلى مع أنهم بنو عمهم.

السادسة: أنزل الله عليه في ذلك (ليس لك من الأمر شيء).

السبعة: قوله: (أو يتوب عليهم أو يعذبهم فإنهم ظالمون) فتوب عليهم فانمو.

التاسعة: القنوت في النوار.

العשרה: تشديد المدعو عليهم في الصلاة بأسمائهم وأسماء آبائهم.

الحادية عشرة: قصته صلى الله عليه وسلم لما أنزل عليه: (وأنذر عشريرتا الأقربين).

الثانية عشرة: جده صلى الله عليه وسلم في هذا الأمر، بحيث فعل ما نسب بسبيبه إلى الجنون، وكذلك لم يفعله مسلم الآن.

الثالثة عشرة: قوله للأباد والأقرب: (لا أغني عنك من الله شيئا) حين قال: (يا فاطمة بنت محمد لا أغني عنك من الله شيئا) فإذا صرح صلى الله عليه وسلم وهو سيدي المسلمين بأنه لا يغني بشيء عن سيدة نساء العالمين، وآمن الإنسان أنه صلى الله عليه وسلم لا يقول إلا الحق، ثم نظر فيما وقع في قلوب حواس الناس الآن، بل يبين له التوحيد وغربة الدين.

Important Points

1. The explanation of the two āyāt.
2. The narration of Uhud.
3. The qunūt of the master of the Messengers, and behind him the foremost among the awliyā’ saying āmin during the prayer.
4. That those being supplicated against were disbelievers.
5. They were doing things that most of the disbelievers did not do;
they assaulted their prophet and attempted to kill him, and they were killing and mutilating, even though their victims were their relatives.

6. Allah revealed to him (S) about that, “It is not for you to control things.”

7. His saying, “Or He changes them or He punishes them.” So He changed them so that they believed.

8. The qunūt during catastrophes.

9. Naming those supplicated against in prayer by their names and their fathers names.

10. Invoking the curse during the qunūt.

11. That when the revelation occurred; “And warn your family and relatives.” He did that.

12. His (S) seriousness in this matter, to the extent that he would do something for which he would be insulted with the claim that he was crazy. As would happen if a Muslim were to do this today.

13. He (S) said to both his near and distant relatives; “I cannot guarantee you anything with Allah.” Even saying, “O Faṭimah daughter of Muḥammad, I cannot guarantee you anything from Allah.”

So when it is clear that he is the master of the Messengers and that he cannot guarantee anything for the leader of women of the worlds - and the people believe that he (S) does not say except for what is true - then look at what has occurred in people’s hearts, especially these days. This makes the meaning of tawḥīd, and the rareness of religion clear.

Commentary by ʿAllāmah al-Saʿdi

Allāh’s (S) saying; “Do they make partners with that which has not created anything...”

This begins the demonstration of the arguments and evidences for tawḥīd. The arguments for tawḥīd, both those textually reported, and those of reason, are unequalled.
Earlier it was mentioned that the two types of tawhid - tawhid al-Rubūbiyah, and tawhid al-Asma' wa al-Šifāt have the greatest and most abundant evidences, proving that the one who is alone in creating and originating, the one who is considered absolutely perfect among all existence, is the only one who deserves worship.

Similarly, knowing the creatures attributes is among the proofs of tawhid, as well as knowing the attributes of those worshipped besides Allah. So all of those who are worshipped besides Allah - be they angels, humans, trees, stones or otherwise - they all are in need of Allah. They are all incapable, holding not in their hands even the benefit equal to a grain, they have not created anything, they are themselves created, having no control over harm, benefit, death, life, or resurrection. Allah (tawhid) is the creator of every creature, and He is the provider of all things provided, the initiator of all matters, the harming, the benefiting, the giving, the withholding, the one in whose Hand is the authority over everything, to Him everything returns, He is the final goal, the final end, and the one everything is subjected to.

What is a greater proof than this one, the one that Allah repeated and declared in many places of His Book and upon the tongue of His Messenger. It proves instinctually, as well as by reason, just as it proves by revealed texts that tawhid of Allah is the truth and a necessity. In the same way it proves the falsehood of shirk.

If the most noble of all creatures (Зар) does not have any power to help the nearest related creatures to him, nor to bring them mercy, than what about others besides him? It is clear that whoever makes shirk with Allah and equates with Him any of the creatures, then he has spoiled his ability to reason, aside from having spoiled his religion.

So the attributes of Allah (Зар), His magnificent qualities and His uniqueness in absolute perfection, these are among the greatest proofs that there is none who deserves worship except for Him.

Similarly the attribute of the entire creation, that it is in need and dependant upon its Lord in its every matter, and that there is nothing perfect in it except for the greatest of evidences that its Lord gave it, falsifying the divinity of anything in it.

So whoever knows Allah and knows the creation, then such knowledge requires him to worship Allah alone, practising his
Chapter 15: The Saying of Allah (ﷺ); “Do they make ...

religion sincerely for Him. He depends upon Him, praises Him, and thanks Him, with his tongue, his heart and his limbs. He forsakes entrusting his fear, hope and obedience to creatures. And Allah knows best.
Chapter 16

وقول الله تعالى: "حتى إذا فَرَّع عن قلوبهم"

Allāh (ﷻ) said; “Until when terror leaves their hearts”

وقول الله تعالى: (حتى إذا فَرَّع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير)

Allāh (ﷻ) said; “Until when terror leaves their hearts, and they are asked; ‘What did your Lord say?’ They respond, ‘The truth! And He is the most High, the most Great.’” (Sabā’ 34:23)

وفي (الصحيح) عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: (إذا قضى الله الأمر في السماء ضربت الملائكة بها جزواناً لقوله، كأنها سلسلة على صفواب ينفذهم ذلك. حتى إذا فَرَّع عن قلوبهم قالوا: ماذا قال ربكم قالوا: الحق وهو العلي الكبير فيسمعها مسربق السمع، ومسربق السمع هكذا بعضه فوق بعض وصفه سفان بكفه فحرفها وبدد بين أصابعه فيسمع الكلمة فيلبقيها إلى من تحته، ثم يلبقيها الآخر إلى من تحته حتى يلبقيها عن لسان الساحر أو الكاهن فراما أدركه الشهاب قبل أن يلبقيها، ورأمو ألقاها قبل أن يدركه، فيكذب معها عائدة فيقال: أليس قد قال لنا يوم كذا وكذا: كذا وكذا فيصدق بتلك الكلمة التي سمعت من السماء).

In the Sahih from Abū Hurayrah, may Allah be pleased with him, that the Prophet (ﷺ) said, “When Allāh decrees a matter in the heavens, the angels beat their wings in humility to His saying, as if it were a chain striking a stone, it effects them like that. When the terror leaves their hearts, it is said, ‘What has your Lord said?’ They say, ‘The truth! And He is the most High the most..."
Great. So this is heard by those who try to steal a listen, they try to steal a listen like this, one on top of another” - so Sufyan demonstrated this with his hand, he held up his hand, and separated its fingers “he hears the word, then he conveys it to the one below him, then the other one conveys it to the one below him until it is conveyed upon the tongue of the magician or the fortuneteller. Sometimes it is struck by a shooting star before it reaches them, and sometimes it reaches them without being struck. Then they add a hundred lies to it. So it is said, ‘Didn’t he say such and such would happen to us today?’ In this way they believe him because of the word that was heard from the heavens.”

وعن النواس بن سمعان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (إذا أراد الله تعالى أن يُوحِي بالأمر كَلْمَةً باللَّهِيُّ أُخْذَتُ السَّمَائَاتُ مِنْهَ رَجْفًا – أو قال رعدة – شديدًا خوَفًا من الله عز وجل. فإذا سمع ذلك أُهَل السَّمَائَات صَغِّوَّوا وَحَزَّوَا سَجَدًا. فيكون أول من يرفع رأسه جبريل، فيكثف الله من وحية بما أراد، ثم يمر جبريل على الملائكة، كلما مر بسماء سائل ملائكته: ماذا قال ربنا يا جبريل؟ فيقول جبريل: قال الحق وهو العلي الكبير فيقولون كلههم مثل ما قال جبريل. فينتهي جبريل باللَّهِيُّ باللَّهِيُّ إلى حيث أمره الله عز وجل).

Al-Nawas bin Sama’an, may Allah be pleased with him, said that the Prophet (ﷺ) said; “When Allah (ﷻ) intends to reveal a matter, He speaks the revelation. When He has spoken, the heavens are struck with severe trembling - or he said - severe thundering, out of fear of Allah (ﷻ). So when the inhabitants of the heavens hear that, they are stunned and fall down prostrating to Allah. The first to raise his head is Jibril. Allah tells him the revelation that He has willed, then Jibril passes by the angels through each heaven with the angels asking him, ‘O Jibril! What has our Lord said?’ Jibril says, ‘The truth, and He is the most High the most Great.’ Then all of them say as Jibril said. Then Jibril delivers the revelation where Allah (ﷻ) commanded him to....”

فيه مسائل:

الأولى: تفسير الآية.

الثانية: ما فيها من الحجة على إبطال الشرك، خصوصاً من تعلق على الصالحين، وهي الآية التي قبل: إنها تقطع عروق شجرة الشرك من القلب.

التهالية: تفسير قوله: (قالوا الحق وهو العلي الكبير).

88 Al-Bukhari.

89 This hadith is recorded by Ibn Jarir, Ibn Khuzaymah, Ibn Abü Hātim and Al- Та班车ث. (See Tayṣīr al- Aʿzīz) It was graded weak by al-Albani in his notes on Ibn Abü ’Āsim’s Al-Sunnah.
الرابعة: سبب سؤالهم عن ذلك.

الخامسة: أن جبريل هو الذي يجيبهم بعد ذلك بقوله: (فال كذا وكذا).

السادسة: ذكر أن أول من يرفع رأسه جبريل.

السابعة: أن يقول لاهل السماعات كلهم، لأنهم يسألونه.

الثامنة: أن الغشيم يعم أهل السماعات كلهم.

التاسعة: أرخاف السماعات لكلام الله.

العاشرة: أن جبريل هو الذي ينتمي بالوجهي إلى حيث أمره الله.

الحادية عشرة: ذكر استراق الشياطين.

الثانية عشرة: صفة ركوب بعضهم بعضاً.

الثالثة عشرة: إرسال الشهب.

الرابعة عشرة: أنه تارة يدركه الشهب قبل أن يلقيها، وتارة يلقيها في أذن وليه من الإنسان قبل أن يدركه.

الخامسة عشرة: كون الكاهن يصدق بعض الأحيان.

السادسة عشرة: كونه يكذب معها مائة كذبة.

السابعة عشرة: أنه لم يصدق كذبه إلا بتلك الكلمة التي سمعت من السماء.

الثامنة عشرة: قول النفس للباطل، كيف يتلعقوه بواحدة ولا يعتبرون مائة؟!

التاسعة عشرة: كونهم يلقي بعضهم إلى بعض تلك الكلمة ويخففونها ويدلون بها.

العشرون: إثبات الصفات خلافاً للأشعري المعطلة.

الحادية والعشرون: التصريح بأن تلك الرحفة والغشيم كانا خوفاً من الله عز وجل.

الثانية والعشرون: أنهم يخرون لله سجداً.
Important Points

1. The explanation of the āyah.
2. What it contains of proof of the futility of širk. Specifically, depending upon the righteous, and they call this āyah the one that rips the roots of širk’s tree from the heart.
3. Explanation of the āyah “They say, ‘The truth! And He is the most High the most Great.’”
4. The reason for their being asked about that.
5. That after that, Jibril answers by saying, “He said such and such.”
6. Mentioning that the first to raise his head is Jibril.
7. That he says this to all of the inhabitants of the heavens because they ask him.
8. That the shock effects all of the inhabitants of the heavens.
9. The heavens shaking from Allah’s words.
10. That Jibril is the one who delivers the revelation to where Allah commands.
11. Mention of the šayatin eavesdropping.
12. Their mounting one above another.
13. Sending the shooting stars.
14. That sometimes the shooting star strikes before it is conveyed, and sometimes it is conveyed to the ear of his friend among humans before it strikes him.
15. That the fortuneteller sometimes tells the truth.
16. That he tells one hundred lies with that.
17. That his lies would never contain any truth without the words he heard from the heavens.
18. The souls’ acceptance of false statements. How they will depend upon one, and not consider the other hundred.
19. That they pass the word down from one to the other, each retaining it and augmenting it.
20. Confirmation of the attributes, contrary to the denials of the
21. That the thundering and shaking are due to fear of Allah (ﷻ).
22. That they fall, prostrating to Allāh.

**Commentary by `Allāmah al-Sa‘di**

Allāh (ﷻ) said; “Until when terror leaves their hearts, and they are asked; ‘What did your Lord say?’ They respond, ‘The truth! And He is the most High, the most Great.’” (Saba’ 34:23)

This is another magnificent proof of the obligation of tawhid and the futility of shirk. It is a reminder of the texts that demonstrate the Lords might and greatness which vanquishes and melts away the honour of the most important creatures, it humiliates the angels and the entire universe both high and low. They are utterly incapable when they hear His words or when He reveals some of His greatness and majesty. The entire creation is subdued by His might, acknowledging His greatness and majesty, practising humility for Him, in awe of Him. So whoever is this impressive, then He is the Lord whom none deserves worship, praise, exaltation, gratitude, honouring, and deification except Him. Any other than Him deserves none of this. Just as absolute perfection, might, greatness, and sheerly majestic attributes and absolute wonder - all of it belongs to Allāh - then it is not possible that other than He be attributed with any of it. So in this way - apparent and inward worship - all of it is His exclusive right, a right that none is partner to in any sense at all.
Chapter 17

الشفاعة

Intercession

Allah (ﷻ) said; “And warn with it those who fear being gathered before their Lord; there is no guardian or intercessor for them other than He.” (al-An ʿām 6:51) And; “Say: ‘All intercession is Allah’s.’” (al-Zumar 39:44) And; “Who is it that intercedes with Him without His permission?” (al-Baqarah 2:255) And His (ﷻ) saying; “And how many angels are there in the heavens, nothing guarantees me of their intercession, except whom Allah gives permission to as He wills, and accepts.” (al-Najm 53:26) And; “Say: ‘Call those other than Allah whom you claim! They do not have even a grain’s worth of authority in the heavens and the Earth.’” (al-Saba’ 34:22-23)

قال أبو العباس: نفى الله عما سواه كلما يتعلق به المشركون، فنفى أن يكون لغيره ملك أو قسط منه، أو يكون عوناً لله، ولم يبق إلا الشفاعة، فين أنها لا تنفع إلا لم أنذن له الرب، كما قال تعالى: (ولا يشفعون إلا من ارتدى). فهذه الشفاعة التي يظنها المشركون، هي منتفية يوم القيامة كما نفاها القرآن، وأخبر النبي صلى الله عليه وسلم أنه يأتي فيسجد لربه وحمدله، لا يبدأ بالشفاعة أولًا، ثم يقال له: ارفع رأسك، وقل يسمع، وسل تُخط، واشفي وشفع.

Abū al-ʿAbbas [Ibn Taymiyyah] said; “Allāh negated everything other than Him that the mushrikīn relied upon. He negated authority and power from
other than Him, nor are there any assistants to Allah. Only the possibility of their intercession remains. Then He clarified that it would not be of any benefit except for whom the Lord permitted it. As He said; “And none intercedes except for whom He allows.” (al-Anbiya’ 21:28) The intercession which the mushrikin believed in is the one that is denied on the Day of Resurrection, just as it is negated by the Qur’an. The Prophet (ﷺ) informed that he, ‘...comes and prostrates to His Lord, and praises Him’ - not first beginning with intercession - then it will be said of him, ‘Raise your head. Speak and be heard, ask and be given, intercede and it will be granted.’

And Abū Hurayrah asked him (ﷺ); ‘Who is the luckiest person to receive your intercession?’ He said, ‘Whoever says La ilaha illa Allah sincerely in his heart.’ This is the intercession for the people of sincerity by Allah’s permission, it is not for the one who associates with Allah.

The reality is that Allah (ﷻ) is the one who grants forgiveness for the people of sincerity, so He forgives them by means of the supplication of the one who He grants permission to intercede, as an honour to him, and granting him the most praiseworthy status.

So the intercession which the Qur’an negates in some places is that of shirk, and similarly it confirmed the intercession with His permission in some places. And the Prophet (ﷺ) explained that this would not be issued except for the people of tawhid and sincerity.”
Important Points

1. The explanation of the āyāt.
2. The description of the type of intercession that has been denied.
3. The description of the confirmed type of intercession.
4. Mentioning the great intercession, that is the most praised status (al-maqām al-mahmūd).
5. The description of what he (سُ) will do, in that he does not begin simply with interceding, rather he prostrates, then he is permitted to intercede.
6. Who is the luckiest person to receive it?
7. That it is not done for those who associate with Allah.
8. The explanation of its reality.

Commentary by ʿAllāmah al-Saʿdī

Intercession

The author only mentions intercession among these chapters because the mushrikin defended their shirk and their calling upon the angels, prophets and awliyāʾ by saying,

“We know that they are just creatures without authority, but since they are honoured for their sake by Allah, and granted a high
position, we call on them to bring us nearer to Allah, and so that they will intercede for us with Him. Just like one would do with the advisors of the kings or sultans, requesting them to mediate in order that their needs be taken care of and their problems solved.”

This is the greatest of falsehoods. The great King of kings, the one who is feared by everyone, the one whom the entire creation is humiliated before - they have likened Him ( الله ) to the needy kings, who depend upon their advisors and ministers to maintain their rule and support their power.

Allah falsified this claim. He explained that all intercession is His, just like all authority is His. None intercedes with Him without His permission, and He does not permit intercession except for him whose saying and actions He is pleased with, and He will not be pleased with anyone unless he practices tawhid, and performs his deeds sincerely for Him.

He explained that the mushrik gets no part or parcel of intercession. He ( الله ) clarified that the confirmed intercession, which occurs only by His permission - is reserved specifically for intercession on behalf of the people of sincerity, and that all of it comes from Him, from His mercy, as an honour for the intercessor, it is His mercy and pardon for the one interceded for. This is the type of intercession that in reality is praiseworthy, and this is the one which He permits for Muḥammad ( ﷺ ), thereby honouring him with the most praiseworthy status.

This is what both the Book and the Sunnah have explained about the details of intercession. And the author, may Allah have mercy upon him, mentioned the statement of Shaykh Taqi al-Din (Ibn Taymiyyah) for this topic, and it is clear enough.

So the goal of this chapter is to mention the texts proving the futility of every means and cause that the mushrikin depended upon their gods for, and that they in fact have no authority at all, not the least portion, nor share, nor assistance, nor maintenance of it, nor the ability to intercede for anything at all. All of that belongs to Allah alone, so that necessitates that He alone be the one worshipped.
Chapter 18

قول الله تعالى: إنك لا تهدي من أحببت

Allah’s (ﷻ) saying, “It is not you who guides whom you love...”

Allah’s (ﷻ) saying, “It is not you who guides whom you love...” (al-Qasas 28: 56)

وفي (الصحيح) عن ابن المسيب عن أبيه قال: (ما حضرت أبا طالب الوفاة جاءه رسول الله صلى الله عليه وسلم وعنده عبد الله بن أبي أمية وابو جهل، فقال له: (يا عم، قل: لا إله إلا الله، كلمة أحاج لك بها عند الله) فقال له: أرغب عن ملة عبد المطلب؟ فأعاد عليه النبي صلى الله عليه وسلم، فأعاذا فكان آخر مقال: هو على ملة عبد المطلب وآي أن يقول: لا إله إلا الله. فقال النبي صلى الله عليه وسلم: (لاستغفرني لرك ما لم أنه عنك) فأنزل الله عز وجل (ما كان للنبي والذين آمنوا أن يستغفروا للمشركين) الآية. وأنزل الله في أبي طالب: ( إنك لا تهدي من أحببت ولكن الله يهدي من يشاء).

In the Sahih, it is recorded from Ibn al-Musayyab from his father saying; “When death came to Abu Ṭalib, Allah’s Messenger (ﷺ) came to visit him, and Abdullah bin ’Umayyah and Abū Jahl were present. He (ﷺ) said, ‘O Uncle, say Lā ilāha illa Allāh, a statement by which I will plead for you before Allah.’ They said, ‘Have you left the religion of ’Abd al-Muṭṭalib?’ So the Prophet (ﷺ) repeated what he said. The last thing he said was, ‘I remain upon the religion of ’Abd al-Muṭṭalib, and I refuse to say Lā ilāha illa Allāh.’ The Prophet (ﷺ) said, ‘Then I will seek forgiveness for you as long as I am not forbidden from doing so.’ So Allah revealed the āyah; ‘It is not for the Prophet and those who believe...’
An Explanation of Kitab al-Tawhid

to seek forgiveness for the mushrikin, even if they be their closest relatives.” (al-Tawbah 9: 113) And Allah revealed about Abu Talib; “It is not for you to guide whom you love, but Allah guides whom He wills...” (al-Qasas 28:56)

في مسائل:

الأولى: تفسير قوله: ( إنك لا تهدي من أعجبي ولكن الله يهدي من يشاء).

الثانية: تفسير قوله: ( ما كان للنبي والذين آمنوا أن يستغفروا للعشر كين).

الآية.

الثالثة: وهي المسألة الكبرى - تفسير قوله صلى الله عليه وسلم: (قل: لا إله إلا الله).

الرابعة: أن أبا جهل ومن معه يعرفون مراد النبي صلى الله عليه وسلم إذ قال للرجل: (قل لا إله إلا الله). فقيق الله من أبو جهل أعلم منه بأصل الإسلام.

الخامسة: حجة صلى الله عليه وسلم ومبالغته في إسلام عمه.

السادسة: الرد على من زعم إسلام عبد المطلب وأسلافه.

السبعة: كونه صلى الله عليه وسلم استغفر له فلم يغفر له، بل نهي عن ذلك.

التاسعة: مضرة أصحاب السوء على الإنسان.

العاشرة: مضرة تعظيم الأسلاف والأكابر.

الحادية عشرة: الشهية للمبطنين في ذلك، لاستدلال أبي جهل بذلك.

الثانية عشرة: التأمل في كبري هذه الشهية في قلوب الضالين، لأن في القصة أنهم لم يجادلوه إلا بها، مع مبالغته صلى الله عليه وسلم وتكريره، فالأجل عظمتته ووضوحها عندهم، اقتعوا عليها.

٤٠ Al-Bukhari and Muslim.
Chapter 18: Allah’s (ﷻ) saying, “It is not you who guides whom ...”

Important Points

1. Explanation of the āyah “It is not for you to guide whom you love, but Allah guides whom He wills...”

2. Explanation of His (ﷻ) saying, “It is not for the Prophet and the believers to seek forgiveness for the mushrikin even if they are their closest relatives, after it has become clear to them that they are the inhabitants of the Fire.”

3. The great issue of the explanation of his saying, “Say; ‘La illāha illa Allāh’” In that it contradicts the claims of some about its knowledge (is that knowing its meaning is enough).

4. That Abū Jahl and those with him were aware of what it meant when the Prophet (ﷺ) said to someone, “Say; ‘La illāha illa Allāh’” May Allah disgrace anyone who is less knowledgeable about the foundation of Islam than Abū Jahl.

5. His (ﷺ) seriousness and sense of responsibility to have his uncle submit.

6. The refutation of anyone who claims that 'Abd al-Muṭṭalib and his ancestors were Muslims.

7. That the Prophet (ﷺ) prayed for his (uncle’s) forgiveness, but he was not forgiven, and that was forbidden.

8. The harmful effects that the evil ones have over people.

9. The harmful effects of exalting one’s ancestors and elders.

10. That the custom of jāḥityyah was to use the way of the ancestors as an argument unto itself.

11. Support for the fact that one’s deeds depend upon their endings, because if he had said it, then it would have benefited him.

12. The important role that pride for ancestors in the hearts of the deviant plays in this problem, because the story indicates that this was the only thing they used as their argument, while he (ﷺ) continued coaxing him and repeating it, yet for the sake of their great honour for their ancestors, and their respect for them, they considered it sufficient enough to limit their argument to that.
Commentary by `Allāmah al-Sa‘dī

Allāh’s (ﷻ) saying; “It is not for you to guide whom you love, but Allāh guides whom He wills...”

This chapter corresponds to the previous one. Even though he (ﷺ) is as he is; the absolute best creature and the most honoured by Allāh and the nearest to Him, yet he is not able to guide whom he loves to the correct way. But all guidance is in the Hand of Allāh, He is the sole guide for the hearts, just as He is the sole Creator of the creatures, clarifying that He is the true God.

As for his saying; “Surely you (Muḥammad) guide to the straight path.” (Al-Shūra 52) The meaning of guidance here is clarification, and that he (ﷺ) is the one who conveys the revelation from Allāh which guides the creatures.
The cause of *kufr* for the children of Ādam, and their leaving their religion, is exaggerating over the righteous

Allah (ﷻ) said; “O people of the book! Do not exaggerate in your religion.” *(al-Nisa’ 4:171)*

It is reported in the *Sahih* from Ibn `Abbās, may Allah be pleased with them, regarding the saying of Allah ( سبحانه وتعالى); “They say: ‘Do not forsake your gods! Do not forsake Wadd nor Suwā’ nor Yaghūth nor Nasr.’” *(Nūh 71:23)* He said, “...These are names of some of the righteous among the people of Nūh. When they passed away, *shayṭān* inspired their people to erect images of them at the places where they used to sit with them, and to place their names on them. So they did that, but they did not worship them until these people passed away. Then knowledge was lost and people began to worship them.”

*41* Al-Bukhari.
Ibn al-Qayyim said; “Others among the salaf said, ‘When they died, they would spend much of their time staying at their grave sites, then they made images of them. After a long period of time passed they began worshipping them.”

عَنْ عُمَرَٰنَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لا تَطَوَّرَوْنِ كَمَا أَطْرَقَ النَّصَارَى اَبِنَ مَرْيَمٍ، إِنَّمَا أَنَا عَبْدُ اللَّهِ فَقُولُوا: عبد الله ورسوله). [أخرجه].

Umar said, that Allah’s Messenger (ﷺ) said; “Do not aggrandize me as the Christians did with the son of Maryam. I am only a worshipper, so say, ‘Allah’s worshipper and Messenger.’” They (al-Bukhari and Muslim) recorded it.

وَقَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِبَاكُمْ وَالْغَلُو، فَإِنَّمَا أَهْلُكَ مِنْ كَانَ قِبْلَكَ الْغَلُو).

He (ﷺ) said; “Beware of exaggeration! For it was only exaggeration that destroyed those before you.”

وَلَمْ سُمْعَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (هَلَّكَ اَلْمَنْتَظُوْنَ). قَالَهَا ثَلَاثًا.

And with Muslim from Ibn Mas’ūd, that Allah’s Messenger (ﷺ) said; “Those who go to extremes are ruined.” He said it three times.

فِي مَسَاعِلٍ:

الأولى: أنَّمِنْ فِهِمْ هَذَا الْبَابُ وَبَاَيِّنَ بَعْدَهُ، تِبَنِيَّ لِلْحُبَّةِ الْإِسْلَامِ، وَرَأَى مِنْ قُدْرَةِ اللَّهِ وَقَلَّبِهِ لِلْقُلْبِ الْحُبَّ.

التانية: مَعْرِفَةٌ أَوْلِيَاءُ شَرْكٍ حَدَثَ عَلَى وَجْهِ الأَرْضِ أَنْهُ بِشَبَهَةِ الصَّالِحِينَ.

الثالثة: أَوَلِ شَيْءٍ غَيْرِهِ بِهِ دَيْنُ الأَنْبِيَاءِ، وَمَا سَبِبَ ذَلِكَ مِنْ مَعْرِفَةِ أَنَّ اللَّهَ أَرَسِلَهُمْ.

الرابعة: قِبْلَ الْبَدْعِ بِمَعْنَا الشَّرَايِعُ وَالفَطْرَ تَرْدُهَا.

الخامسة: أَنْ سَبِبَ ذَلِكَ كُلُّهُ مَرْجُ الْحُقُقِ بِالبَلَاءِ، فَالأَوَلِ: مَعْنَا الصَّالِحِينَ، وَالثَّانِي: فَعَلَ أَنْاسٌ مِنْ أَهْلِ الْعَلَّمِ وَالْبَالِغِينَ شَيَّبَ أَرَادُوا بِهِ غَيْرَهُ، فَفَنَّ مِنْ بَعْدِهِمْ أَنْهُمُ أَرَادُوا بِهِ غَيْرَهُ.

42 Recorded by Ahmad, al-Nāṣa‘ī, Ibn Mājah and others via Ibn ‘Abbās ( 위하여). It was graded sahih in Sahih al-Jamī no. 2680, and al-Saḥīḥah no. 1283.
السادسة: تفسير الآية التي في سورة نوح.

السبعاء: جميلة الدعاء في كون الحق ينفض في قلبه، والباطل يزيد.

الثامنة: في هما شاهد لما نقل عن السلف أن البدعة سبب الكفر.

التاسعة: معرفة الشيطان، مما تؤول إليه البدعة، ولن حسن قصد الفاعل.

العشرة: معرفة القاعدة الكلية، وهي النهي عن الغلو، ومعرفة ما يؤول إليه.

الحادية عشرة: ماضرة العكر على القبر لأجل عمل صالح.

الثانية عشرة: معرفة النهي عن التماثيل، والحكمة في إزالتها.

الثالثة عشرة: معرفة عظم شأن هذه القصص، وشدة الحاجة إليها مع الغفلة عنها.

الرابعة عشرة: وهي أحق وأصعب قراءتهم إياها في كتب التفسير والحديث، ومعرفتهم معنى الكلام، وكون الله حال بينهم وبين قلوبهم حتى اعتقدوا أن فعل قوم نوح هو أفضل العبادات، واعتقدوا أن ما نهى الله ورسوله عنه، فهو الكفر المبين للدم والممال.

الخامسة عشرة: التصريح أنه لم يريدوا إلا الشفاعة.

السادسة عشرة: ظن أن العلماء الذين صوروا الصور أرادوا ذلك.

السابعة عشرة: البيان العظيم في قوله صلى الله عليه وسلم: (لا تطروغي كما أطرت النصارى ابن مرم) فضل الله وسلامه على من بلغ البلاغ المبين.

الثامنة عشرة: نصيته إيانا بهلاك المنطرين.

التاسعة عشرة: التصريح بأنها لم تعد حتى نسي العلم، ففيها بيان معرفة قدر وجوده ومضارعه فقده.

العشرون: أن سبب فقد العلم موت العلماء.
Important Points

1. Whoever understands this chapter, and the two after it, then the uniqueness of Islam will become clear to him. He will see some of Allah’s ability, and the amazing way that He changes hearts.

2. Knowing that the first shirk to appear on Earth resulted from confusion about the righteous.

3. The first thing to change the religion of the prophets, and what caused it, even though it was known that it was Allah who sent them.

4. The acceptance of innovation even though legislation and instinct would reject it.

5. That the cause of all of this is mixing the truth with falsehood. The first was love for the righteous, and the second was what some people among the knowledgeable did intending only good by it. But those after them thought they intended something else.

6. The explanation of the ayah in Surah Nuh.

7. The nature of man; the truth diminishes in his heart, while falsehood increases.

8. In this is testimony for reports from the salaf that innovation is the cause of kufr. And that it is more beloved to Iblis than disobedience, because disobedience is repented from, while innovation is not.

9. Shaytan’s knowledge of what innovation leads to even when the intention is good.

10. Learning the general principle, and that is the prohibition of exaggeration and knowing what it leads to.

11. The harm of devoting one’s time by graves for the sake of righteous deeds.

12. The prohibition of images and the wisdom behind eradicating them.

13. Being aware of the importance of this story, and emphasising the need for it since it is overlooked.

14. It is the most remarkable wonder, they read it in the books of tafsir and hadith, and they understand the meanings of the words, but Allah has put a screen between this and their hearts. They believe
that what the people of Nūh did was the best kind of worship, and they believe that only the type of disbelief that makes blood and wealth lawful was prohibited by Allāh and His Messenger.

15. The clarification that they only intended intercession by their acts.

16. They believed that the people of knowledge who made the images had the same intent.

17. The great clarification of his saying; “Do not aggrandize me as the Christians did with the son of Maryam.” So may Allāh mention and grant peace to he who conveyed the message clearly.

18. His warning to us about the destruction of the excessive.

19. The clarification that they did not begin their worship of the images until after knowledge had vanished. This indicates the necessity of an awareness of the importance of its presence, and the harms of its absence.

20. That the cause of knowledge vanishing is the death of the scholars.

Commentary by ʿAllāmah al-Saʿdi

The cause of disbelief for the children of Ādam and their leaving their religion is exaggeration over the righteous.

Exaggeration is to exceed the boundaries by rendering some part of a right due to Allāh alone to the righteous. None has any share at all in Allāh’s rights, He is the absolutely perfect, the absolutely independent, and the absolute authority in every sense. He is the one who none is worthy of the right of worship or deification other than Him. So whoever exaggerates with any creature, such that he makes an image of it, then he is equating these things to the Lord of the worlds, and that is the most dangerous shirk.

Know that rights are of three types:

1. Rights particularly for Allāh, there being no equal with Him in them. Like deifying Him and worshipping Him alone with no partners, longing and turning to Him with fear, hope, and love.

2. Rights particular to His messengers. That is, honouring them, respecting them, and upholding their particular rights.
3. Shared rights, that is faith in Allah and in His Messenger, obedience to Allah and to His Messenger, love of Allah and of His Messenger. Here the right is Allah’s in its foundation, and for His Messenger in accordance with the right of Allah.

So the people of truth recognize the distinction between these three types of rights, they establish worship of Allah sincerely making the religion for Him, and they maintain the rights of the His messengers and the awliya based upon their different stations and ranks. And Allah knows best.
Chapter 20

ما جاء من التغليظ فيمن عبد الله عند
قبر رجل صالح فكيف إذا عبده

The detriment of the one who worships Allah at someone’s grave, So how about when he worships its inhabitant?

In the Sahih, it is recorded from 'A'ishah, that Umm Salamah told Allah’s Messenger (ﷺ) about a church she saw in the land of al-Habashah, and about the images that in contained. So he said, “These are the kind of people, that when a righteous man among them died, or - a righteous worshipper - they built a masjid over his grave, and they made those images in it. Those are the most evil creatures to Allah.”

[Ibn Taymiyyah comments:] “So these people combined two fitnahs, the fitnah of the graves, and the fitnah of images.”

وُضْعَ عَنْهَا قَالَتْ: (لَمْ تُرَدِّ بِرَسُولِ اللهِ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمْ طَفِقْ يَطْرِخُ خَمِيصَةٌ لَّهُ عَلَى وَجْهِهِ،
فَإِذَا اعْمَتِبَ بِهَا كُفْشَهَا، فَقَالَ: وَهُوَ كُلُّ ذَلِكَ: "لَعَنَ اللَّهُ عَلَى الْيَهُودِ وَالنَّصَارَى، أَخْذُوا قِبْرَ اَنْبِيَائِهِمْ مَسَاجِدٍ، يَكُونُ مَنْ صَنَعَ، وَلَوَلَا ذَلِكَ أَبْرَزَ قِبْرَهُ، غَيْرَ أَنَّهُ حَشُرُ بِشَرَّ مَسْجِدٍ،
[أَخْرَجَاهُ].

41 Al-Bukhari, Muslim and others.
44 This is a quote from Ibn Taymiyyah.
They also recorded that she said, “When [death] came to Allâh’s Messenger (saw) he draped part of his khamisah over his face. When he had trouble breathing he removed it saying: ‘Allâh’s curse be upon the Jews and the Christians, they took their prophets’ graves as masjids;’ warning against what they did. If not for that, then his grave would be outside. But he feared that it would be taken as a masjid.” Recorded by al-Bukhari and Muslim.

Jundab bin 'Abdullâh said, “Five days before he died, I heard the Prophet (saw) saying: ‘Surely I am innocent before Allâh of having taken a khalil from among you. For surely Allâh has taken me as His khalil, just as He took Ibrâhîm as His khalil. Yet if I were to have taken a khalil from among my ummah, then I would take Abû Bakr as a khalil. Truly those before you would take their prophets’ graves as masjids. So do not take the graves as masjids. I have certainly forbidden you from that’” (Muslim).

He (saw) forbade that on other occasions. Then, he cursed those who do that, as reported. This includes prayer at their sites even if they are not inside masjids. This is the meaning of the saying, “He feared that it would be taken as a masjid.” So the companions would not build a masjid over his grave. And every place intended for prayer is a place that is “taken as a masjid.” Rather, any place prayed in is called a masjid. As he (saw) said, “...The Earth has been made a masjid for me and a purifier...”

ولأحمد بسند جيد عن ابن مسعود رضي الله عنه مرفوعاً: (إن من شرارة الناس من تذركهم الساعة وهم أحياء والذين يتخذون القبور مساجد) [رواه أبو حâmîم في صحيحه].

45 Al-Bukhârî and Muslim.
And with Ahmad is a good marfu‘ chain from Ibn Mas‘ūd, (46); “Of the evilest people are those who meet the [Final] Hour living, and those who take the graves as masajid.” It is recorded by Abū Ḥatim [i.e. Ibn Hibbān] in his Ṣaḥīh.46

فيه مسائل:

الأولى: ما ذكر الرسول صلى الله عليه وسلم فيمن بي مسجداً يعبد الله فيه عند قبر رجل صالح، ولو صحت نية الفاعل.

الثانية: النهي عن التمثال، وغلظ الأمر في ذلك.

الثالثة: العيرة في مبالغته صلى الله عليه وسلم في ذلك. كيف بين هم هذا أولًا، ثم قبل موته بخمس قال ما قال، ثم لم كان في السياق لم يكتف بما تقدم.

الرابعة: نهيه عن فعله عند قبره قبل أن يوجد القبر.

 الخامسة: أنه من سنن اليهود والنصارى في قبور أبنائهم.

 السادسة: لعنه إياهم على ذلك.

 السابعة: أن مراده صلى الله عليه وسلم تخذيره إيانا عن قبره.

 الثامنة: العلة في عدم إبراز قبره.

التاسعة: في معنى اتخاذها مسجداً.

العاشرة: أنه قرن بين من اتخذها مسجداً وبين من تقوم عليهم الساعة، فذكر المذريعة إلى الشرك قبل وقوعه مع خامته.

الحادية عشرة: ذكره في خطيته قبل موته بخمس: الرد على الطائفتين اللتين هما أشهَّر أهل البدع، بل أخرجهم بعض السلف من الشندين والسبعين فرقة، وهو المرافضة والجهمية. وبسبب الراضة حدث الشرك وعبادته القبور، وهو أول من

46 This hadith’s chain is hasan. It was also recorded by Ibn Khuzaymah, Ahmad and others. Al-Bukhārī has quoted a mu allaq form of the first half of it in the Book of Fitn of his Ṣaḥīh. See Sahih Ibn Khuzaymah (no. 789 notes by al- ‘Azami with Al-Albānī consulting), and Tashnif al-Adhan no. 1085.
Important Points

1. The Messenger’s (ﷺ) warning about the construction of masjids to worship Allah at the graves of righteous people, even if the one doing so has a good intention.

2. The prohibition of images, and the intensity of the command in that regard.

3. His (ﷺ) elucidation when conveying this, in that he first explained it to them, then five days before he died he said as he did. Then later, he was still not content that what he had said earlier was sufficient.

4. He forbade from doing such at his grave, before he had a grave.

5. That this is among the sanan of the Jews and Christians regarding their prophets graves.

6. He cursed them because of that.

7. His intentional warning for us about his grave.

8. The reason for his grave not being in the open.

9. The meaning of “taking as a masjid.”

10. That those who take them as such, and those who meet the Hour were mentioned together. So he mentioned the means of shirk before its occurrence, while he was dying.

11. He mentioned this five days before his death. In this is a refutation of two parties whom amount to the most evil of the people of innovation. Rather some scholars have even considered them to be
removed from the seventy-two sects. These are the Rāfīdah, and the Jahimiyyah. Because it was the Rāfīdah that began the shirk of worshipping at the graves. And they were the first who built masjids upon them.

12. What he was tried with during the pain of death.

13. That he was distinguished with the status of khullah. (i.e., being Allah’s khalil)

14. The clarification that this is an honour greater than love.

15. The clarification that al-Siddiq was the most virtuous of the Companions.

16. Indicating his khilafah.

For ʿAllāmah al-Saʿdi’s Commentary See Next Chapter
Chapter 21

ما جاء أن الغلو في قبور الصالحين
يعنيها أو ثانًا تعبد من دون الله

Exaggeration at the graves of the righteous
turns them into idols for worship besides
Allah.

روى مالك في (الموطأ): أن رسول الله صلى الله عليه وسلم قال: (اللهم لا تجعل قبري وثناً
يعبد، اشتد غضب الله على قوم اتخذوا قبور أبنائهم مساجد)

Malik records in al-Muwatta’ that Allah’s Messenger (ﷺ) said; “O Allah! Do not
let my grave become an idol that is worshipped. Allah’s wrath is intensified upon
people taking their prophets graves as masjids.”

ولاين جرير بسند عن سفيان عن منصور عن مجاهد: (أферىهم اللات والعرى) قال: كان
يبلت لهم السويق فمات فعكفوا على قبره، وكذلك قال أبو الجزاء عن ابن عباس: كان يبلت
السويق للحجاج.

From Ibn Jarir with a chain to Sufyān, from Manṣūr, from Mujāhid, “Have you
seen al-Lāt and al-ʾUzza...” (al-Najm 53:20) He said; “He used to prepare sawiṭq
for them. Then he died. So they devoted their time by his grave.” And Abu al-
Jawzāʾ said similarly from IbnʿAbbās, “He prepared sawiṭq during Hajj.”

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47 Also recorded by Ahmad, al-Bazzar and others. Al-Albānī graded it sabīḥ in Tahdhir al-
Sājid no.11.
48 Similar is recorded by Saʿīd bin Manṣūr.
49 Recorded by al-Bukhārī.
Chapter 21: What is said that exaggeration at the graves...

Ibn ‘Abbās, may Allah be pleased with them, said, “Allah’s Messenger (saw) cursed the women visitors of the graves, and those who take them as masjids and illuminate them.” Recorded by the Sunan compilers.⁵⁵

فيه مسائل:

الأولى: تفسير الأوثمان.

الثانية: تفسير العبادة.

الثالثة: أنه صلى الله عليه وسلم لم يستعلومات إلا مما يخف وقوته.

الرابعة: قرنه بهذا أخذ قبور الأنبياء مساجد.

الخامسة: ذكر شدة الغضب من الله.

السادسة: وهي من أهمها - معرفة صفة عبادة اللات التي هي من أكابر الأوثمان.

السابعة: معرفة أنه قبر رجل صالح.

الثامنة: أنه اسم صاحب القبر، وذكر معنى النسمة.

التاسعة: لعنه رؤاوات القبور.

العاشرة: لعنه من أسرجه.

⁵⁵ Recorded by Al-Tirmidhi, Abū Dāwūd, and al-Nasā‘i and others and it is weak with this wording. The first part (expressing the curse upon women who visit graves) is authentic, recorded by Ibn, Majah, Al-Tirmidhi and others. Sahih Sunan Al-Tirmidhi no. 843, Sahih al-Jāmi’ no. 5109, Sīlisī al-Ahādith al-Da‘ifah no. 225. See Taysir al-‘Aziz al-Hamid, and Fatḥ al-Majd for important quotes from scholars about the evil of illuminating the buildings over graves. Shaykh al-Albâni has pointed out that although there is no authentic hadith mentioning the curse for it, it remains an innovation nevertheless (al-Da‘ifah). As for the curse upon the women who visit the graves, this is to be understood as a curse upon those women who frequently visit the graves, not as a prohibition of them visiting the graves at all. This is the view that rectifies the different hadiths, and it is in accordance with the understanding of A’ishah (r). She was questioned in this regard when she visited her brother’s grave. She said that the Prophet (saw) “forbade us from visiting the graves, then he commanded it.” See Ahkām al-Jana‘īz by Al-Albâni for the complete discussion of this matter.
Important Points

1. The explanation of the meaning of word *awthān* (idols)
2. The explanation of the meaning of worship.
3. That he (ﷺ) was warning against what he feared would actually occur.
4. He coupled this with taking the prophets graves as *masjids*.
5. Mentioning the intensity of Allah's wrath.
6. Of the most important points is learning the origin of Lāt’s worship, and that this was one of the most important idols.
7. Knowing that it’s origin is the grave of a righteous person.
8. That it is the name of a person in a grave, and mentioning the origin of its name [that is ḍatta - to mix].
9. Cursing the women who visit graves.
10. Cursing those who illuminate them.

Commentary by ṬAllāmah al-Sa'dī

What is said about the detriment of the one who worships Allah at someone’s grave, so how about when he worships its inhabitant? What is said that exaggeration at the graves of the righteous turns them into idols for worship other than Allah.

What the author mentions in these two chapters becomes clear with the details of what is done at the graves of the righteous and others. Such behaviour falls into two categories; the allowed and the prohibited.

The allowed is whatever is mentioned as lawful by the *shari'ah* about visiting graves. This is governed by the rule that one does not take up travelling to do so, and that he is visiting the graves of Muslims who followed the *sunnah*. So by his supplications for these people - his uncles, his relatives, and those whom he knew personally - he is doing some good for them in particular, by
supplications that seek pardon for them, forgiveness and mercy. And he accomplishes good for himself by following the sunnah and being reminded of the Hereafter and contemplating such matters.

The prohibited type consists of two categories;

1. The prohibited avenues that lead to shirk like touching the grave and seeking a means to be closer to Allah because of the grave’s inhabitant. Performing salah at the grave, decorating it and enshrining it with a structure, and any such exaggeration with it or its inhabitant, that does not quite reach the level of worship.

2. Major shirk, like supplicating to the inhabitants of the grave, or seeking their help and making some requests from them regarding this life or the Hereafter. This is major shirk, and it is this that the worshippers of the idols do with their idols.

There is no difference here whether the one who does that believes that those in the grave are able to bring about the outcome he seeks, or whether they are used as intermediaries with Allah. It was indeed the mushrikin who said,

“We do not worship them except to bring us nearer to Allah.” (al-Zumar 43: 3)

And;

“They say, ‘These people intercede for us with Allah.’” (Yunus 10:18)

Whoever claims that one has not committed kufr by calling upon the inhabitants of the grave unless and until he thinks that they control the benefit and can protect him from harm- and that (a person has not committed kufr if he) believes that Allah is the one who does this, but that the graves’ inhabitants are simply a means between them and Allah whom they call upon and seek from - then he has also committed kufr.

He who makes such a claim has certainly lied against what comes in the Book and the Sunnah, and what the ummah has agreed upon, which is that whoever calls on other than Allah then he is a mushrik disbeliever in either of the two cases mentioned. Whether he believes that those called upon are in control or simply intermediaries. And this is well known by necessity in the religion of Islam.
So it is necessary for you to recognise this categorisation in order to discern the importance of this chapter, to see the harms and fitnahs that result from this, and none is saved from its fitnah except for the one who is aware of the truth and adheres to it.
What has been reported about *al-Muṣṭafā’s* (ﷺ) protection of *Tawḥīd* and his closing every way that leads to *shirk*

وَقُولُ اللَّهِ تَعَالَ: (لَكُمْ رَسُولُ مِنْ أَنفُسِكُمْ) الآية.

Allāh (ﷺ) said; “A Messenger has come to you from among yourselves.” (al-*Tawbah* 9:128)

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (لا يجعَلوا بيوتكم قبوراً، ولا يجعَلوا قبري عبداً، وصلوا عليّ، فإن صلاتكم تبلغني حيث كنت) رواه أبو داود بإسناد حسن، ورواه ثقات.

Abū Hurayrah (ﷺ) said; “Allāh’s Messenger (ﷺ) said; ‘Do not make your homes into graves, and do not make my grave a place of celebration. And say send *salāh* upon me, for surely your *salāh* will reach me from wherever you are.’” Recorded by Abū Dawūd with a hasan chain, whose narrators are trustworthy.⁵¹

وَقُولُ عَلَى بُنِي النَّسَبِ: أَنِّي رَأَيْت رَجُلًا يَجِبِي إِلَى فُرْجَةٍ كَانَتْ عِندَ قَبْرِ النَّبِيِّ صلى الله عليه وسلم، فَخَضَبَ فِيهَا فِي دَعْوَةِ فُرْجَةٍ، وَقَالَ: أَلَّا أَحْدَثُكُم مَهْدَارًا سَمِعتُهُ مِنْ أَبِي عَنْ حَدِيْثِ عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: (لا تَتَحَذَّرَا قُبْرِي عِبَادًا، ولا بِبُوْتكُم قُبْراً، وَصُلُوا عَلَيْنَيْ فَإِنَّ تَسْلِيمَكُم بِبِلَغَيْنِ أَيْنَ كَنتُمْ). [رواه في المختارة].

⁵¹ The hadith was graded *sahih* in *Sahih al-Jāmi‘* no. 7226.
From ʿAli bin al-Huṣayn; “That he saw a man come to the opening at the grave of the Prophet (ﷺ), he entered through it to supplicate. So he stopped him and said, ‘Shall I narrate to you a ḥadith that I heard from my father, from my grandfather, from the Messenger of Allah (ﷺ), he said, “Do not take my grave as a place of celebration, nor your houses as graves. Say salāt upon me, surely your greeting will reach me wherever you are.” Recorded in al-Mukhtārah.”

Important Points

1. The explanation of the āyah of Sūrah al-Bara‘ah.
2. His (ﷺ) severe warning for his ummah against this.
3. It reminds us of his concern, his kindness, and mercy for us.

Sahih. See Fadl al-Salāt ala-Nabi (ﷺ) nos. 20 &30.
4. His prohibition of visiting his grave under the conditions mentioned, even though visiting it is among the best deeds.

5. His prohibition of visiting it often.

6. His emphasis of performing optional prayers in the home.

7. He emphasized to them not to pray in graveyards.

8. He gave the reason for this, that even if a person is far away, his salah upon him will be conveyed to him. So there is no reason for one to believe he must be close.

9. He (saw) is in al-Barzakh, and is presented with whatever his ummah says of salah and salam upon him.

Commentary by ‘Allamah al-Sa’di

What has been Reported about al-Mustafas (saw) Protection of Tawhid and His Closing every Way that Leads to Shirk

If one were to look for the texts of the Book and the Sunnah regarding this topic, then he would find many texts emphasizing all that strengthens, supports, and nourishes tawhid. They emphasis turning to Allah, and strengthening the heart’s dependence upon Allah, hoping and fearing in Him alone. They encourage things that strengthen the aspiration for the virtues and blessings of tawhid, and the desire to hasten to bring this about. They encourage that which will liberate the worshipper from being enslaved to creatures, freeing him from dependence upon them in any way, without exaggerating over any of them. They teach perfection in both inner and outward deeds, making them complete and sincere, texts urging for the true spirit of ‘ubūdiyah out of perfect sincerity for Allah alone.

This is followed by prohibiting sayings and actions of exaggeration for created beings. And the prohibition from imitating the mushrikin, because it leads to preferring them. And prohibiting sayings and actions that it is feared will lead to shirk, all of this to protect tawhid. Prohibiting all means leading to shirk is a mercy for the believers, so that they are able to continue in what they were created for, worshipping Allah outwardly and inwardly, and

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perfecting this, so that their happiness and success will be complete. There are many well know texts bearing witness to these matters.
What is said about some of this ummah worshipping idols

Chapter 23

ما جاء أن بعض هذه الأمة يعبد الأوثان

Allah said; “Have you not seen those who have been given a portion of the Book, believing in jibt and the tāghūt.” (al-Nisā': 51) And; “Say: ‘Shall I give you of what is worse than that in requital with Allah? Those who Allah has cursed and whom His anger is upon, making them into monkeys and pigs, who worshipped the tāghūt...” (al-Mā‘idah: 5:60) “Those who [came later] said, ‘Let us build a masjid over them.”’” (al-Kahf: 18:21)

Abū Sa‘īd al-Khudri reported that Allah’s Messenger (ﷺ) said, “You will follow the way of those before you precisely, so much so that if they entered the hole of a lizard, then you too would enter it.” They said, “O Messenger of Allah! Is that the Jews and Christians?” He said, “Who else?” Recorded by al-Bukhārī and Muslim.

والمسلم عن ثوبان رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: (إن الله زوى في الأرض، فرأيت مشارقها ومغاربها، وإن أمتي سيبلغ مثلكما ما زوي لي منها، وأعطيت

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An Explanation of Kitab al-Tawhid

Collected by Muslim, from Thawbān (الثوابت), that Allah’s Messenger (ﷺ) said, “Indeed Allah gathered the Earth for me so that I saw its east and its west. And surely my ummah’s authority shall reach to all that was shown to me of it. And He granted the two treasures; the red and the white. I asked my Lord that my ummah not be destroyed by drought, and that it not be overcome by enemies outside of them. My Lord said; ‘O Muḥammad! When I issue a decree it is not reversed. I have granted for your ummah that they will not be destroyed by universal drought. And that they not be overcome by enemies outside themselves even if they gather against them in droves, but some of them will destroy others, and some will capture others.’

ورواه البرقائي في صحيحه، وزاد: (وإما أن أخف على أميّة الأئمة المضللين، وإذا وقع عليهم السيف لم يرفع إلى يوم القيامة، ولا تقوم الساعة حتى يلحق حي من أميّة بالمشركون، وحين تعد فئة من أميّة الأوثان، وإنه سيكون في أميّة كذابون ثلاثة، كلهم يرفع أنهم نبي، وأننا خاتم النبين، لا نبي بعدي. ولا تزال طائفة من أميّة على الحق منصورة لا يضرهم من خلقهم حتى يأتي أمر الله تبارك وتعالى).

It is also recorded by al-Barqānī, in his Sahih, with the addition; “...But what I fear for my ummah is deviant leaders, and when the sword occurs between them, it will not be removed until the Day of Resurrection. And the Hour will not occur until a tribe from my ummah unites with the mushrikiun’ and until a large group of my ummah worships the idols. There will be thirty liars in my ummah, each of them claiming that he is a prophet. I am the finality of the prophets, there is no prophet after me. And a party of my ummah shall remain victorious upon the truth, they will not be harmed by those who abandon them until Allah’s (ﷻ) decree comes to them.”

في مسائل:

الأولى: تفسير آية النساء.

الثانية: تفسير آية الحائضة.

51 Recorded by Muslim as noted, and Al-Tirmidhi. The addition is included in versions with Ahmad, Ibn Mājah, most of the rest of it is with Abu Dawūd. It was graded sahih in Sahih al-Jāmi’ no. 1773, and al-Sahihah no. 2.
Chapter 23: What is said about some of this ummah ...

الثالثة: تفسير آية الكهف.

الرابعة: وهي أهمها: ما معنى الإيمان بالجِّب والطاغوَت في هذا الوضع؟ هل هو اعتقاد قلب، أو هو موافقة أصحابها مع بعضها ومعرفة بطلانها؟

الخامسة: قوْهُم إن الكفار الذين يعرفون كفرهم أهدهم سبيلًا من المؤمنين.

السادسة: وهي المقصود بالترجمة - أن هذا لا بد أن يوجد في هذه الأمة، كما تقرر في حديث أبي سعيد.

السابعة: التصريح بوجودها، يعني عبادة الأوثان في هذه الأمة في جموع كثيرة.

التثامنة: العجب العجاب خروج من يدعى النبيه، مثل المختار، مع تكلمه بالشهادتين وتصريحه بأنه من هذه الأمة، وأن الرسول حق و فيه أن محمدًا خاتم النبيين، ومع هذا يصدق في هذا كله مع التضاد الواضح. وقد خرج المختار في آخر عصر الصحابة، وتبعه فتام كثيرة.

التاسعة: البشارة بأن الحق لا يزال بالكلية كما زال فيما مضى، بل لا تزال عليه طائفة.

العاشرة: الآية العظمى أنهم مع قلتهم لا يضرهم من خذتهم ولا من خالفتهم.

الحادية عشرة: أن ذلك الشرط إلى قيام الساعة.

الثانية عشرة: ما فيه من الآيات العظمية، منها: إخباره بأن الله زوى له المشارك والمغرب، وأخبر بمعنى ذلك وقع كما أخبر، خلاف الجنوب والشمال، وإخباره بأنه أعطي الكنزين، وإخباره بإجابة دعوته لأمته في الاثنين، وإخباره بأنه منع الثالثة، وإخباره بوقع السيف، وأنه لا يرفع إذا وقع، وإخباره بإبلاق بعضهم بعضًا، وعوفه على أمته من الأئمة المضلين، وإخباره بظهور المسلمين في هذه الأمة، وإخباره ببقاء الطائفة المنصورة. وكل هذا وقع كما أخبر، مع أن كلا واحدًا منهم من أبعد ما يكون على العقول.

الثالثة عشرة: حصر الحروف على أمته من الأئمة المضلين.

الرابعة عشرة: التنبيه على معين عبادة الأوثان.
Important Points

1. The explanation of the āyāh of Surah al-Nisā'.
2. The explanation of the āyāh of Surah al-Mā'idah.
3. The explanation of the āyāh of Surah al-Kahf.
4. Of utmost importance here is the meaning of imān in al-jibt and al-taghūt; is it belief in the heart, or is it the approval of its practitioner while he hates it and is aware of its falsehood?
5. Their saying (i.e., the Jews) that the disbelievers, while aware of their disbelief, are more guided than the believers.
6. The goal of this topic, that this will definitely happen to this ummah, as acknowledged by the hadith of Abū Sa‘īd.
7. The declaration of its occurrence, that is that many groups of this ummah will worship idols.
8. The most amazing point, the appearance of claimants to prophethood - like al-Mukhtar - while he utters the shahadatayn and declares that he is a member of this ummah, and he declares that the Messenger and the Qur’ān are the truth, and that Muhammad is the finality of the prophets, and yet clearly contradicting all of this while acknowledging its truthfulness. Al-Mukhtar appeared at the end of the companions’ time, and he was followed by many groups.

This is in reference to the remainder of the first āyāh quoted in this chapter; “...They who say about those who disbelieve that they are more guided to the right way than the believers.” (Al-Nisā': 51-2) It has been narrated from Ibn ‘Abbās (iglia) that when Ka‘b bin Ashraf came to Makkah, the Quraysh said to him, “You are the best of the people of al-Madinah and their chief.” He replied, “Yes.” They said, “Haven’t you seen this person who is deprived of male off-spring, outcast from his people, claiming that he is better than us. While we are the caretakers of Hajj, the custodians of the Ka‘bah, those who provide drink for the pilgrims?!” He said, “You are better than him.” So the following was revealed; “Surely the one who defames you, he is the one who is cut-off.” (al-Kawthar 108: 3) And; “...They who say about those who disbelieve that they are more guided to the right way than the believers. It is they whom Allah has cursed...” (Al-Nisā': 51-2) This report was recorded by Åhmad and al-Tabari. Ibn Kathir mentioned it, and a similar narration was reported by Ibn Abi Hatim and al-Bazzar. Shaykh Muqbil bin Hādī graded it sahih in Sahih al-Musnad min Aṣbāb al-Niezūl (pp. 77 & 274). However he classified it as a mursal narration, referring the reader to his discussion of that in his notes on Ibn Kathir’s Tafsīr.
9. The good news that the truth will not completely vanish as it did in the past, but that there is a party that will never lose it.

10. The magnificent sign that though fought, they will not be harmed by those who abandon or oppose them.

11. That this condition remains until the Hour is established.

12. The magnificent signs that these texts contain;
   • His ( عليه) informing that Allah displayed the east and the west and he told of what that means. It occurred as he informed, but on the contrary, not the south and the north.
   • He informed that he would be granted the two treasures.
   • He informed that two of his supplications were answered
   • He informed that the third supplication was withheld.
   • He informed of the coming of the sword, and that there would be no relief from it once it began.
   • He informed of the appearance of claimants to prophethood in this ummah.
   • He informed of the survival of the victorious party.

   All of this has occurred as he informed, even though each defies reason.

13. Restricting the fear for his ummah to misguided leaders.

14. His emphasis of the meaning of worshipping idols.

Commentary by 'Allāmah al-Sa'di

What is said about Some of this Ummah worshipping Idols

The goal of this discussion is to warn of shirk and to beware of it, and that it is a matter that will occur in this ummah without a doubt, and the refutation of those who claim that whoever says Lā ilāha illa Allāh, and is labeled with Islām, then he remains with his Islam, even if he were to do what negates that. Like seeking help
from the inhabitants of graves and supplicating to them, referring to such acts as “tawassul” rather than worship. This indeed is falsehood.

So “watin” [idol] is a name encompassing all that is worshipped other than Allāh, it makes no difference whether it is a tree a stone or statues, it makes no differences whether those worshipped are prophets, the righteous or the wicked in this matter because this is a form of worship, and worship is a right of Allāh alone. So whoever calls upon other than Allāh or worships other than Him, then he has taken him as an idol, and by doing so he has left the religion, and he does not retain any benefit of the epithet of Islam. How many mushriks, atheists and disbelieving hypocrites use the term Islam! Of consequence is the spirit of the religion and its fulfilment, not the mere appellation or expressions which do not fulfil it.

55 The following quotes from Shaykh Muhammad bin Abd al-Wahhab, may Allah have mercy upon him, will benefit the reader for the correct interpretation of the comments of Shaykh al-Sa‘di, may Allah have mercy upon him; “As for what has been stated about me by my opponents; that I make takfīr based on my opinions and allegiances, or that I make takfīr of the ignorant one whom the proof has not been established upon, this is simply dangerous slander by which they desire to prevent the people from the religion of Allāh and His Messenger (ṣallallāhu ‘alayhi wa sallam).” And; “We only make takfīr of one who makes shirk with Allāh in His ā‘lāhiyāt, after we have clearly proven the falsehood of his shirk to him.” Majmu‘ah Muallaft al-Imam Muhammad bin ‘Abd al-Wahhab (5:25 & 60)
What is said about magic

Chapter 24

ما جاء في السحر

Allāh (ﷻ) said, “They knew that those who bought it would have no share [of good] in the Hereafter.” (al-Baqarah 2:102) “They believed in the jibt and the ṭāghūt.” (al-Nisā’ 51)

Umar said, “Al-Jibt is magic, and the ṭāghūt is the shayṭān.” 56 Jabir said, “The tawāghit [plural of ṭāghūt] are the fortunetellers, every village has one that the shayṭān inspires.” 57

56 Ibn Kathir said, “Abū al-Qāsim al-Baghawi said, ‘Abū Rūḥ al-Baladi informed us, Abū al-Ahwās Salām bin Salim informed us from Abū Ishaq, from Ḥaṣān - that is Ibn Fā’id al-‘Abbāsī who said, ‘Umar bin al-Khaṭṭāb (ﷺ) said that jibt is magic and tāghūt is shayṭān... [and the quote is longer than noted]’ And this is reported by Ibn Ḥaṭīr, and Ibn Abū Ḥātim via a hadith of al-Thawrī from Abū Ishaq from Ḥaṣān...” Ibn Kathir says afterwards, “And the opinion that the tāghūt means the shayṭān is very strong...” (Tafsīr al-Qur’ān al-‘Azīm; Sūrah al-Baqarah 2: 256)

57 According to Shaykh Sulaymān, this is part of a longer narration from Wāḥib bin Mūnnaḥīb who is asking Jābir (ﷺ). It is recorded by Ibn Abū Ḥātim. Ibn Kathir mentions part of it in his Tafsīr.
Abū Hurayrah (蓟) said that Allah’s Messenger (ﷺ) said; “Stay clear of the seven destroyers.” They asked, “O Allah’s Messenger, what are they?” He said, “Shirk with Allah; magic; taking a life which Allah has made unlawful except as is required; consuming interest, consuming the wealth of an orphan, fleeing from the battlefield, and slandering the innocent believing women.”

And a marfu’ report from Jundab, “The punishment for the magician is striking him with the sword.” Recorded by Al-Tirmidhi who said, “That it is mawquf is what is correct.”

In Sahih al-Bukhārī from Bajālah bin ‘Abdah who said, “‘Umar bin al-Khaṭṭāb wrote, ‘Kill every magician and sorceress.’ He said, ‘So we killed three magicians.’”

58 Al-Bukhari and Muslim.
90 See Da’if Sunan Al-Tirmidhi no. 1501.
60 Shaykh Sulaymān says, “This report is recorded by al-Bukhārī as the author mentioned. But it does not mention killing the magicians in it. It’s wording follows; ‘From Bajālah bin ‘Abdah who said, ‘I was a secretary for Juza’ bin Mu‘āwiyyah, al-Ahnaf’s uncle. A letter came to us from ‘Umar bin al-Khaṭṭāb one year before he died. [It said]; ‘Cancel every dhul-mahram marriage contracted among the Zoroastrians.’ And ‘Umar did not take the jizyah from the Zoroastrians until Abdul-Rahmān bin ‘Awf had testified that Allah’s Messenger (ﷺ) took it from the Zoroastrians of Hājar.’ So the author attributed it to al-Bukhārī intending only the basis of the saying not its exact wording. It is recorded in summary by al-Tirmidhi and al-Nasa’i, and Abdul-Razzāq, Ahmad, Abū Dāwūd, and al-Bayhaqī recorded the longer version. And al-Qaṭṭā recorded it in the second volume of his Fawā’id with the addition. He said [with isnad to Bajālah]; ‘‘Umar bin al-Khaṭṭāb wrote to us: ‘Announce to the Zoroastrians near you that they abandon performing marriages between their mothers, daughters, and brothers, then their food will be as we have been accustomed with the People of the Book. Then kill every fortuneteller and magician.’” I say, its chain is hasan.” (Tayṣir al-‘Aziz)
And it is correct from Ḥafṣah (a) that she ordered the killing of a female servant of hers that was a sorceress. So she was killed.\textsuperscript{61} And that is also correct from Jundab.\textsuperscript{62}

Ahmad said, “From three of the companions of the Prophet (ﷺ).” [the three above mentioned]

فيه مسائل:

الأولى: تفسير آية البقرة.

الثانية: تفسير آية النساء.

الثالثة: تفسير الجيب والطاغوت، والفرق بينهما.

الرابعة: أن الطاغوت قد يكون من الجنس، وقد يكون من الإنسان.

الخامسة: معرفة السبع الموبقات المخصوصات بالنفي.

السادسة: أن الساحر يكفر.

السبأة: أنه يقتل ولا يستناب.

الثامنة: وجود هذا في المسلمين على عهد عمر، فكيف بعد؟

Important Points

1. The explanation of the āyah of Sūrah al-Baqarah.

2. The explanation of the āyah of Sūrah al-Nisā’.

\textsuperscript{61} Recorded in by Malik in al-Muwatta’, and its chain is disconnected (al-Arna’ūt).

\textsuperscript{62} The Jundab here is Jundab al-Khayr al-Azadi, i.e., Ibn Ka’b bin ‘Abdullāh who killed a magician according to Abu Ḥatim. Some say he was the same as Jundab bin Zuhayr, others say contrarily. There is a narration with al-Bukhārī in al-Tārīkh mentioning “al-Azādī” killing the magician, as well with as al-Bayhaqī in al-Dalā’īl. (See Taysir al- ‘Azīz)
3. The explanation of jibt and tāghūt, and the difference between them.

4. That the tāghūt can be from the jinns, as well as humans.

5. Learning the seven destroyers specifically prohibited.

6. That the magician commits disbelief.

7. That he is killed without seeking his repentance.

8. This existed among the Muslims during the time of 'Umar, so how about now?

'Allāmah Sa‘dī made no comments here
Chapter 25

Beiaan shi'e man annawat al-sahr

Clarifying some points about the different types of magic

Ahamd said, Muhammad bin Ja'far reported to us, that 'Awf reported to us, from Hayyan bin al-'Ala', that Qatan bin Qabishah reported to us from his father, that he heard the Prophet (ﷺ) saying, "Iyafah [augury], tarq, and omens are from jibt." 

'Awf said, "Iyafah [augury] is predictions based on birds, and tarq is the lines etched in the earth." 

61 This hadith was also recorded by Abū Dāwūd, Ibn Hibbān, and al-Nasā‘ī in al-Sunan al-Kubrā. Al-Nawawi graded the chain with Abū Dāwūd as hasan. Through its routes there is confusion over one of its narrators. Some say Hayān bin al-‘Ala’, some Hibbān (or Hayān) bin Mukhāriq Abū Ya‘la, some say Hayān bin ‘Umayr. If it were Hayān bin ‘Umayr Abū al-‘Ala’ al-Baṣrī al-Qaysi, he was considered trustworthy by al-Nasā‘ī and Ibn Hibbān. But Ishaq bin Manṣūr reported from Ahmad and Yahyā that the reporter of this hadith is not Ibn ‘Umayr. It may be that al-Nawawi (in Riyad al-Salihin) thought that the Hayān bin al-‘Ala’ in Abū Dāwūd’s (and Ahmad’s) chain was the trustworthy one, but this was denied by Ahmad. See Ghayat al-Maram, no. 301 and Da‘if Mawārid al-Zāmān no. 171 where Al-Albānī labeled the hadith weak.

64 Stated after the above hadith by Abū Dāwūd. 'Awf is Ibn Abī Jamulah of al-Baṣrah, better known as 'Awf al-‘Arabī. He died in the year 46 or 47 H (Fath al-Majid). The problem of the chain discussed above, is over who he was narrating from, but not over what he said.
Al-Hasan said that *jibt* is “the screaming of *shayṭān*” with a good *īnād*. The *musnad* [hadith above] is with Abū Dāwūd, al-Nāṣa’ī, and Ibn Ḥiблān in his *Ṣaḥih*.65

And with al-Nāṣa’ī is a hadith of Abū Hurayrah (ﷺ); “Whoever ties a knot then blows into, he has performed magic, and whoever performs magic he has committed *shirk*, and whoever depends upon something he is entrusted to it.”66

He explained, “*Ṭurq* is lines etched in the earth.” This is explained in al-Nihāyah; “The etching that women do with pebbles.” There is an English word for it; geomancy. It is also known as *Ibn al-Raml*; “Divination by means of figures or lines drawn in the sand.” (Hans Wehr Dictionary of Modern Written Arabic, 3rd Ed. 1976) A similar explanation follows from Ibn Taymiyyah where he defines the word a *raf* and he includes the word *ramal*, or the one who practices this form of prediction.

Shaykh Sulaymān notes that the report from al-Hasan is not found with the compilers mentioned, Abū Dāwūd in particular. However the hadith is quoted by Ibn Kathīr with the same quotes after it. But he says, “And like this has been reported by Abū Dāwūd in his *Sunan*, al-Nāṣa’ī, and Ibn Abū Ḥāṭim in his *tafsir*...” Regarding the “saying” of al-Hasan, Shaykh Abūl-Rahmān bin Ḥasan notes a report from Ibn Mufliḥ about the scream of *Iblīs* in Bāqiyy bin Muhkhlīd’s *tafsir*, a report from Sa’d bin Jubayr about the screaming of *Iblīs*, recorded by Ibn Abū Ḥāṭim, and a report from Ibn Abā’ in the *al-Mulktāra* by al-Dīya’. See Fath al-Majīd.

65 Shaykh Sulaymān notes that the report from al-Hasan is not found with the compilers mentioned, Abū Dāwūd in particular. However the hadith is quoted by Ibn Kathīr with the same quotes after it. But he says, “And like this has been reported by Abū Dāwūd in his *Sunan*, al-Nāṣa’ī, and Ibn Abū Ḥāṭim in his *tafsir*...” Regarding the “saying” of al-Hasan, Shaykh Abūl-Rahmān bin Ḥasan notes a report from Ibn Mufliḥ about the scream of *Iblīs* in Bāqiyy bin Muhkhlīd’s *tafsir*, a report from Sa’d bin Jubayr about the screaming of *Iblīs*, recorded by Ibn Abū Ḥāṭim, and a report from Ibn Abā’ in the *al-Mulktāra* by al-Dīya’. See Fath al-Majīd.

66 It was also recorded by Ahmad and Ibn Mājah. Al-Albānī labeled the hadith’s chain as good [jāyīd]. See al-Saḥīḥah no. 793. See also *Ṣaḥīḥ al-Jāmi’*; no. 6074.

Shaykh Sulaymān says, “The author mentioned this hadith of Abū Hurayrah, attributing it to al-Nāṣa’ī but he did not clarify if it is *mawqif* or *marfū*. Al-Nāṣa’ī recorded it as *marfū*. And the author mentioned from al-Dhahabī that he said, ‘Not authentic.’ and Ibn Mufliḥ graded it *ḥasan.* This is what he said. Al-Albānī has graded it weak in *Da’if al-Jāmi’*; no. 5703, and Ghāyat al-Mārām no. 288.
Chapter 25: Clarifying some points about the different ...

And from Ibn Mas'ud that Allah’s Messenger (ﷺ) said, “Shall I not inform you about al-ghadah: It is slander; gossiping among the people.” Recorded by Muslim.

وهما عن ابن عمر رضي الله عنهما، ان رسول الله صلى الله عليه وسلم قال: (إن من البيان نسحرا).

Ibn `Umar (رضي الله عنه) narrates that Allah’s Messenger (ﷺ) said, “Surely some eloquence is but magic.”68

فيه مسائل:

الأولى: أن العبافة والطرق والطيرة من الجيت.

الثانية: تفسير العبافة والطرق.

الثالثة: أن علم النجوم نوع من السحر.

الرابعة: أن العقد مع النفث من ذلك.

الخامسة: أن النميمة من ذلك.

السادسة: أن من ذلك بعض الفصاحة.

Important Points

1. That `iyâfah, tarq and omens are from jibt.
2. The explanation of `iyâfah and tarq.
3. That knowledge of the stars is a type of magic.
4. Blowing into knots is also from that.
5. That slander is also from that.
6. That some eloquence is also from that.

68 Recorded by al-Bukhari, Malik, Ahmad and others.
Commentary by 'Allāmah al-Sa'di

Clarifying some Points about the different types of magic

Magic is included among the topics of tawhid because in most cases the magician relies upon some form of shirk or tawassul with satanic spirits. So the worshipper's tawhid will not be complete until he avoids all types of magic, whether a little or a lot. For such reasons the shari'ah has mentioned it in accompaniment with shirk.

It falls under the category of shirk from the view of seeking the service of the shayātīn and depending upon them. Additionally, the one requesting the service of the shayātīn may be ensnared into doing what they want him to do. Such behaviour claims a knowledge of the unseen and a partner with Allāh in what He knows, or beliefs that result in that. All of this is a branch of shirk and kufr.

It also results in other prohibited or repulsive behaviour such as murder, separating loved ones, recalcitrance or unlawful compassion, employing tactics that confuse one's ability to properly reason. Such behaviour falls under the category of detestable prohibited matters, whereas the previous category falls under shirk and what leads to it. It is for these reasons - because of the detriment and harm that he causes - that the magician is to be killed.

Among the types of magic popularly employed among people is slander, by which they share a common trait with the evil of the magician, because in both cases they are separating people, changing the hearts of loved ones, and sowing the seeds of evil. So there are different categories and levels of magic, some of them more base and vile than others.
Chapter 26

What is said about fortunetellers and their like

In his *Sahih*, Muslim records from some of the wives of the Prophet (ﷺ) who said, “Whoever comes to a psychic to ask about something, believing in what he says, his *salāh* is not accepted from him for forty days.”

Abū Hurayrah (ﷺ) reports that the Prophet (ﷺ) said, “Whoever comes to a fortuneteller, believing in what he says, then he has disbelieved in what was revealed to Muḥammad (ﷺ).” Recorded by Abū Dāwūd. And from the four

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66 “Believing in what he says” is not with Muslim, but with Ahmad.

67 Abū Dāwūd’s Shaykh was not sure about the wording. Shaykh Sulaymān says, “Recorded also by al-Tirmidhi, al-Nāṣa’i, and Ibn Mājah similarly. ... Al-Baghwah said its chain is weak, and al-Dhahabī said, ‘Its chain is not established.’” Al-Tirmidhi said, “Muḥammad (al-Bukhārī) graded it weak due to its chain.” In *Ghayāt al-Maram*, after discussing the hadith’s chain as noted by al-Mundhīrī, al-Albānī says, “The hadith is *sahīḥ*. It has been transmitted from Abū Hurayrah via three routes which I have shown in *al-ʾIrwaʿ* no. 2006.” He also included it in *Ṣahīḥ al- Ḥākim*, and *Ṣahīḥ Sunan Al-Tirmidhi*. 

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An Explanation of *Kitâb al-Tawhid*

as well as al-Hâkim, who said, “It is *sahîh* according to their conditions [al-Bukhârî and Muslim];

وَعْنَ (أَبِي هِرَبَةَ مِنْ أَنَى عَرَافًا أَوْ كَاهِنًا فَسَدَّهُ فَمَا يَقُولُ فَقُدْ كَفَرَ فَمَا أَنزَلَ عَلَى مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَأَلْيَ يَعْلَى بِسُنْدِ حَيْدَ عَنْ أَنَى مَسْعُودٍ مَوْقُوفًا.

“Whoever comes to a psychic or a fortuneteller believing in what he says, then he has disbelieved in what has been revealed to Muhammad (ﷺ).” 71Abû Ya’la reports similar as a saying of Ibn Mas’ûd with a good chain.72

وَعِنْ عُمْرَانٍ بْنِ حَسَنِ رَضِيَ اللَّهُ عَنْهُ مَرَفُوْعًا: «لَيْسَ مِنْهَا مِنْ نَطِيْرٍ أَوْ نَطْبُرُهُ أَوْ نُكْهِنُهُ أَوْ نُكْهِنَّهُ لَهُ أَوْ شَحَرُهُ لَهُ، وَمِنْ أَنَى كَاهِنًا فَسَدَّهُ فَمَا يَقُولُ فَقُدْ كَفَرَ فَمَا أَنزَلَ عَلَى مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَوَاهُ البَزَّارُ بِإِسْنَادِ حَيْدَ، وَرَوَاهُ الْطَّبَرَانِيُّ فِي الأَوْسَطِ بِإِسْنَادِ حَسَنٍ مِنْ حَدِيثِ أَنَى عَبْسَ دُونَ قُوْلِهِ: «وَمِنْ أَنِّي...»

From ‘Imrân bin Huṣayn (ﷺ) [from the Prophet (ﷺ)]; “He is not one of us who interprets an omen or has one interpreted for him. Nor he who tells a fortune or has one told for him, or who performs magic or has it done for him. And whoever goes to a fortuneteller believing in what he says, then he has disbelieved in what was revealed to Muḥammad (ﷺ).” Recorded by al-Bazzâr with a good chain. And al-Ṭabarâni recorded it in *al-Awsât*, with a *hasan* chain from Ibn ʿAbbâs without the words, “Whoever goes...” to the end.71

قال البغوي: الْعَرَافُ الَّذِي يُدِعِي مَعْرِفَةَ الأُمُورِ تَمَكِنَتْ بِهَا عَلَى الْمَسْرَوقَ وَمِكَانَ الضَّالِّةِ وَهُوَ ذَاكِرُ وَقِيلُ: هُوَ الْكَاهِنُ وَالْكَاهِنُ هُوَ الَّذِي يَرْتَبِعُ عَنْ الْمُغَيِّبَاتِ فِي الْمُسْتَقِبِ وَقِيلُ: الَّذِي يَخْرُجُ عَمَّا فِي الْضُّمِّر.

Al-Baghawi explained, “The *aʿrâf*, is the one who claims to know matters of the past which are used to know about something that was stolen, or where to find something that is lost, etc.” And they say that this is the *kâhin*. And the *kâhin* is the one who tells the hidden matters of the future. And they say he is the one who reads minds.

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71 This is a variant version of the same hadith above, this wording recorded by Abû Ḥâmid.

72 Shaykh Sulaymân says that this report is also recorded by al-Bazzâr with a chain that meets the criteria of Muslim.

73 The grading mentioned in the text seems to come from al-Mundhīrī. Al-Albâni graded the hadith of ‘Imrân bin Ḥuṣayn (up to but not including “whoever goes to...”) *sahîh* in *Ṣahîh al-Jâmi‘* no. 5435, noting *al-Ṣâhiḥah* 2195 for its discussion.
Abu al-'Abbās Ibn Taymiyah said; “A’rāf is the name for the kāhin, the munajim, the ramāl and any other who is said to know a matter through such means.”

Regarding the people who practice numerology and utilise the zodiac, “One who does that will find no good for himself with Allah.”

Important Points

1. Believing a fortuneteller and faith in the Qur’ān will not coexist in someone.

2. The clarification that this is kufr.

3. The mention of the one who has his fortune told.

4. The mention of the one who has an omen read.

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Shaykh Sulaymān says, “It is recorded by al-Ṭabarānī from Ibn ‘Abbās marfu’, and its chain is weak...” Al-Haythami said, “In its chain is Khalid bin Yazid al-'Amri and he lies.” (Majma’ al-Zawa’id 5:118). Al-Albānī graded it weak in Da'if al-Jāmi, and he indicated that it may be fabricated in al-Da’ifah no. 417.
5. The mention of the one who has some spell performed for him.
6. The mention of the one who learns numerology.
7. The mention of the difference between the fortuneteller [*kaḥīn*] and the psychic [*ṣāfī*].

Commentary by ʿAllāmah al-Saʿdi

What is said about Fortunetellers and their Like

That is anyone who claims to know the unseen regardless of the method, for Allāh (ﷻ) is the sole knower of the unseen. So whoever claims a share in any matter of that, whether by telling fortunes, being a psychic, etc., or whoever believes one who makes such claims, then he has associated something that is solely for Allāh, and he has lied against Allāh and His Messenger.

Most fortunetelling utilises the *shayātīn*, believing them to have a share with Allāh in knowing the unseen, or using them as mediators with Him. So this is *shirk* from the view of claiming partners with Allāh in an area of knowledge which is His alone, as well as from the view of seeking nearness to other than Allāh. The *shari‘ah* came to cleanse the religion of futile superstitions and to remove their harm from the reasoning of the creatures.
Chapter 27

ما جاء في النشرة

What is said about nushrah

From Jabir, “Allah’s Messenger (ﷺ) was asked about nushrah. He said, ‘It is from the works of shaytan.’” Recorded by Ahmad with a good chain as well as Abu Dawud, and he said, “I asked Ahmad about it. He said, ‘Ibn Mas‘ud disliked all of it.’”

And with al-Bukhari from Qatadah, “I said to Ibn Mūsāyib, ‘If a man is under a spell, or he is cold [sexually] to his wife, can he undo this, or use nushrah?’ He said, ‘There is no harm in it, they are only intending some good by it, there is no prohibition for what there is benefit in.’”

75 “Recorded by Ahmad, and Abu Dawud records it from him in his Sunan, and al-Fadl bin Ziyād in al-Masa’il [isnad] from Jabir...Ibn Muflih said, ‘Its chain is good [jayyid].’ And al-Hafiz graded its chain hasan, and this grade was endorsed by al-Arna‘ūt. It was also recorded by Ibn Abu Shaybah and Abu Dawud has a marfu’ report for it from al-hasan in al-Marāsīl; “Nushrah is the work of Shaytān.” Al-Albānī included it in Sahih Sunan Abu Dawūd no. 3277.

76 Mentioned in mu allaq form by al-Bukhārī. It was connected by Abu Bakr al-Athrām in his Sunan [via two routes] from Qatādah with similar meaning. (Taysir al-‘Aqīz)
An Explanation of Kitāb al-Tawhid

It is reported from al-Hasan that he said, “None can undo magic except the magician.”

Ibn al-Qayyim said, “Nushrah is to undo a magic spell. There are two types; the first is undoing the magic with what is similar to it, and this is the work of shayṭān which the saying of al-Hasan refers to. So the one seeking the nāshir and the one performing it go to a shayṭān giving him what he wants in exchange for what will remove the spell.

The second is nushrah through ruqyah, ta‘awudhāt, medicine, and permissible supplication. This is allowed.”

Important Points

1. The prohibition of nushrah.
2. The distinction between what is prohibited of it, and that which removes harm that an exception has been made for.

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77 This is not a statement of approval, but if it is correct from him it means that only a magician would deal with magic. Shaykh Sulaymān says; “This report is mentioned by Ibn al-Jawzi in Jami‘ al-Musānad without a chain, with the wording ‘None breaks the magic [spell] except the magician.’ Ibn Jarir recorded it in al-Tahdhib by way of Yazid bin Zuray from Qatādah from Sa‘īd bin al-Musayyab that he did not see any harm in a man under a spell to go to one who can break it for him. He said, ‘This is doing good.’ Qatādah said, “And al-Hasan rejected that saying, ‘This is only known by the magician.’ He said, ‘Sa‘īd bin Musayyib said, “Allāh only forbade from what harms, he did not forbid what benefits.” (Taysir al-‘Aziz)
Commentary by 'Allamah al-Sa’di

What is said about nushrah

That is removal of the spell from the spellbound. The passage from Ibn al-Qayyim that the author mentioned is sufficient in explaining the difference between what is allowed of it and what is not.
Chapter 28

ما جاء في التبيير

What is said about omens

وقول الله تعالى: (آلا إنا طائرتم عنده الله ولكن أكثرهم لا يعلمون).

وقوله: (قالوا طائركم محكم).

Allah (ﷻ) said; “...Rather, their (evil beliefs based on their) omens are about Allah, but most of them do not know.” (al-A’rāf 7:131) And; “They (the messengers) said, Your omens are for you.” (Ya Sin 36:19)

وعن أبي هريرة رضي الله عنه، أن الرسول صلى الله عليه وسلم قال: (لا عدوى، ولا طيرة، ولا هامة، ولا صفر) أخرجه. زاد مسلم: (ولا نوء، ولا غول).

Abu Hurayrah (ﷺ) said that Allah’s Messenger (ﷺ) said, “There is no ʻadwâ, nor tiyarah, nor hâmah, nor ʻafar.” Recorded by al-Bukhari and Muslim. Muslim adds, “No nawa‘a, nor ghul.”

وفضلا عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (لا عدوى ولا طيرة، ويعجبين الفال) قالوا وما الفال قال: (الكلمة الطيبة).

Anas relates that Allah’s Messenger (ﷺ) said, “There is no ʻadwâ, nor tiyarah, but fa’l [optimism] is more a marvel to me.” They said, “What is fa’l?” He said, “A good word.” Collected by al-Bukhari and Muslim.

78 As if they were saying, “The evil hesitation that you have derived from these omens, causing you to reject Allah’s messengers, is only an indication of just how evil you actually are.”

79 See “The Ghul” an adaptation of Mashhur Hasan Salman’s book, in Huda v.5 no.3.
Chapter 28: What is said about omens

And from Abu Dawud with a sahih chain from 'Uqbah bin Amir who said, “Tiyarah was mentioned to Allah’s Messenger, he said, ‘The best of it is fa‘l. It does not harm a Muslim. So when one of you sees what he dislikes then let him say, ‘O Allah none brings good but You! None defends from evil but You! There is no might or power except by You!’”

And with Ahmad is a hadith from Ibn ‘Amr, “Whoever is prevented from what he is in need of because of an omen [tiyarah] he has committed shirk.” They said, “What is the atonement for it?” He said, To say, ‘O Allah there is no good except for Your good, there is no omen except your omen, and none worthy of worship other than You.’”

\[\text{80} \text{That is 'Urwah. It is not clear if he was a companion. And its chain was labeled weak by 'Abd al-Qadir al-Arna'ut in his notes on Fath al-Majid, as well as al-Albani; no. 843 of Da if Sunan Abu Dawud.}\]

\[\text{81} \text{It was also recorded by Ibn Majah, al-Nasa'i, Ahmad and others. Al-Tirmidhi noted that he heard al-Bukhari saying that his Shaykh Sulayman bin Harb said that the addition is from Ibn Mas'ud. Al-Albani graded it sahih no. 1314 Sahih Sunan Al-Tirmidhi.}\]

\[\text{82} \text{Recorded by Ahmad and al-Tabarani from 'Abdullah bin 'Amr marfu’. Its chain contains Ibn Luhi'ah who al-Haythami noted is weak. Al-Albani included it up to “he has committed shirk”, in Sahih al-Jami’ no. 6264, see its discussion in al-Sahihah no. 1065.}\]
Important Points

1. Explaining the saying of Allah, "...Rather, their (evil beliefs based on their) omens are about Allah, but most of them do not know" with "Your omens are for you."

2. The negation of `adwā.

3. The negation of tiyarah.

4. The negation of hāmah.

81 Al-Musnad. It's chain is weak and disconnected according to al-Arna'ūṭ.
5. The negation of safar.
6. That fa’l is not included, rather it is recommended.
7. The explanation of fa’l.
8. Any hesitation that occurs in the hearts [due to omens] will not actually cause harm, rather Allāh would remove it if tawakkul is present.
9. Mentioning what should be said by one in such case.
10. The clarification that tiyarah is shirk.
11. The explanation of the blameworthy tiyarah.

Commentary by 'Allāmah al-Sa’di

What is said about omens

That is pessimism due to omens, or names or expressions or locations etc. The shari’ah has prohibited pessimism due to omens and it censures the omen readers, whereas fa’l is recommended and omens are rejected.

The difference between them; the good fa’l does not effect people’s creed nor reasoning, nor does it require the heart to depend upon other than Allāh. Rather it encourages beneficial activity and happiness, and it encourages the soul in the pursuit of what is beneficial.

An example is when the worshipper has decided to travel, or marry, or to agree to a contract, or such important circumstance. Then he sees something which encourages him to do it, or he hears words that encourage him, like someone saying to him, “O Rāshid [one who was guided aright], or O Sālim [unobstructed] or Ghānim [successful].” So he is encouraged, and his desire to see the matter through that he has already decided to do will intensify. All of this is good and results in good things, there being nothing of precaution in that.

As for the omen, that is when one decides to do some beneficial religious or worldly matter, but he sees or hears something that
causes him to hesitate over that. This results in one of two cases, one of which is worse than the other;

1. He gives in to that premonition, avoiding what he had decided to do, or vice versa. So he becomes pessimistic because of it, retreating from something that he already decided on. So, as can be seen by this, his heart becomes utterly dependant and acts upon this bad feeling. This bad feeling, in turn, changed his intention, his decision, and his action. There is no doubt that in such a case there is an effect on his faith, damaging his *tawhid* and *tawakkul*. Not to mention the weakness of the heart and the fear of creatures that has arisen in it his heart. All of this causes him to depend upon matters that there is no reason for, cutting off his heart’s dependence upon Allah. This is a sign of the weaknesses of *tawhid* and *tawakkul*, and it is one of the paths of *shirk* and the routes leading to it, as well as being among the superstitions abhorrent to reason.

2. That he does not accept that premonition, yet it fills his heart with stress, sadness and grief. So even though this is not the same as the first, it is still evil and harmful for the worshipper, weakening the heart and diminishing *tawakkul*. Sometimes his bad feelings prove true, so thinking that it was because of that omen, it intensifies his pessimism, and sometimes it will reach the level of the first case.

So this is an elaboration to explain why the *shari‘ah* shows an abhorrence for pessimism, why it censures it, and how such pessimism negates *tawhid* and *tawakkul*. It is necessary for anyone who senses something like this, fearing that he may be overcome and follow the premonition, that he struggle to defend himself and seek help from Allah for this, and not depend upon such premonitions, thinking that they will protect him from evil.
What is said about astronomy/astrology

In his *Sahih*, al-Bukhari said, “Qatadah said, ‘Alläh created these stars for three things; decorating the heavens, stoning the Shaytân, and signs for navigation. Whoever interprets other than that about them is mistaken and missed his share, and mentioned what he has no knowledge of.’”

Qatādah disliked learning about the moon’s orbit, Ibn ‘Uuyaynah did not make a concession for it, Harb mentioned this from them. Ahmad and Ishaq made exception for it.

And on the Musa said: ‘Qur’ân sends Allah’s blessings upon him and Salam: (of their three) do not fall into the fire, and the Messenger, and the one who comes with the Truth (of this religion)’, Ahmad and a companion of his hearer in his book.

84 This was mentioned in *mu’allaq* form by al-Bukhārī. Ibn Hājir (*Fath al-Bāri*) said that it was connected by ‘Abd bin Humayd via Shaybān. It was also recorded by Abdul-Razzāq, Ibn Jarir, Ibn al-Mundhir and others.

85 Harb bin Ismā’īl, Abu Muhammad al-Karmānī a companion of Ahmad and Ishaq bin Rahuyah.
An Explanation of *Kitāb al-Tawhib*

From Abū Mūsa who said that Allāh’s Messenger said, “Three will not enter Paradise, the one addicted to *khamr*, one who cuts the relations of kinship, and the believer in magic.” Recorded by Aḥmad and Ibn Hibbān in his *Ṣaḥīḥ*.

## Important Points

1. The wisdom in creating the stars.
2. The refutation of whoever claims contrary to that.
3. The mention of the difference over learning about orbits.
4. The threat for whoever finds truth in any kind of magic even if he knows that it is false.

## Commentary by ʿAllāmah al-Saʿdi

What is said about astronomy/astrology

There are two types of astronomy;

1. The type called knowledge of the effects [i.e., astrology]. That is deducing universal occurrences from astronomical conditions. This is falsehood, and it is a claim of sharing with Allāh in knowing the unseen, a knowledge of which He is alone in. Or, it amounts to having faith in the one who makes such claims. This negates *tawhid* because of the falsehood that such claims amount to, and since the

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86 This hadith is also recorded by al-Tabarānī and al-Hākim. Due to its routes all going through Abū Harir, Abdullāh bin al-Ḥusayn al-Azādī, it is weak. See Da‘if Jāmi’ al-Saghir no. 2598., and Da‘if Mawārid al-Zamān no. 171 no. 163
heart depends on other than Allah, and since it contains that which contradicts reason. Such claims traverse the paths of falsehood, giving credence to them, corrupting reason and religion.

2. Facilitating knowledge; that is determining the qiblah, the time, or the direction due to the sun, moon or the stars. This type contains no harm. Rather most of it is beneficial. The shari'ah laid some emphasis on it since it is a way to know the time for acts of worship, or a means to follow proper directions.

So it is necessary to distinguish between what the shari'ah prohibits and deems unlawful, and that which it allows, recommends and obliges. The first category is the kind that negates tawhid, not the second.
What is said about seeking rain by *anwā’*

Allāh (ﷻ) said; “Rather than (thanking Allāh) for the provision He gives you, you deny (Him)?” (al-Wāqi‘ah 56:82)

Abū Mālik al-Ash‘ārī (えば) reported that the Messenger of Allāh (ﷺ) said; “There are four matters of jāhiliyyah in my ummah that they will not leave; pride of ancestry, abusing lineage, seeking rain by the stars, and wailing.”

And he said; “When the wailing woman does not repent before her death, she will be raised on the Day of Resurrection with a coat of tar and skin of leprosy.” Recorded by Muslim.

Zayd bin Khālid (えば) reports; “The Prophet (ﷺ) lead us in the morning prayer at al-Hudaybiyah after a night of rain. When he finished, he faced the people and said;
Chapter 30: What is said about seeking rain by anwa`

‘Do you know what your Lord has said?’ They said, ‘Allāh and His Messenger (ﷺ) know better.’ He said, ‘He said; “This morning some of my servants have believed in Me and others have disbelieved. As for the believer he said, ‘We received rain from Allāh’s bounty.’ That is the believer in Me and the disbeliever in the stars. As for the one who said, ‘We received rain because the position of the stars was like this and this’ that is the disbeliever in Me and the believer in the stars.” (Al-Bukhārī and Muslim).

And for them76 is a hadith from Ibn ‘Abbas (ﷺ) with this meaning. In it; “Some said, ‘Such and such positioning proved right.’” So Allāh revealed these āyāt; “But no! I swear by the setting star, and it is a tremendous oath if you but knew, that it is a honoured Qur’ān, in a protected book, none touches it but the pure, revealed from the Lord of the worlds. Is this the news that you deny and rather than (thanking Allāh) for the provision He gives you, you deny (Him)?” (al-Wāqi‘ah 56:75-82)

76 Recorded by Muslim.
Important Points

1. Explanation of the āyah of al-Waqi‘ah.
2. Mention of four matters of jahiliyyah.
3. Mentioning disbelief in the case of some of them.
4. That among disbelief is that which does not remove one from the millah.
5. His saying, “This morning some of my servants believed in Me and others disbelieved” because of the favours [that Allah alone] sent down.
6. The importance of faith in this context.
7. The importance of disbelief in this context.
8. The importance of saying, “Such and such positioning proved true.”
9. The knowledgeable teaching the seeker of knowledge by asking, “Do you know what your Lord has said?”
10. The threat of punishment for wailing.

Commentary by ʿAllāmah al-Saʿdī

Seeking rain by anwā’

Since it is part of tawhid to recognise that Allah is the sole provider of favours and protector against affliction, and sayings and beliefs related to this are attributed to Him out of obedience to Him, then the saying, “We received rain because the positions were like this and this” negates this objective via the severest negation because it attributes the rain to the position [of planets or stars].

The obligation is to attribute the rain and other such favours to Allah, for He is the one who dispenses this to His worshippers. As for the anwā’, this is by no means the reason that rain comes down. The reasons are only related to the love and mercy from Allah, due to His worshippers being in need and their requesting it from their Lord, either because of their conditions, or their requests for
it. So He sends the rains down on them in His wisdom and mercy depending upon their needs and necessities.

So the worshipper’s *tawhid* is not complete until he recognises the external and internal favours that Allah grants to him and all creatures, attributing these favours to Him, seeking them while worshipping Him, remembering Him, and being grateful to Him.

This is a case of the fulfilment of *tawhid*, and with this, what completes faith and what nullifies it will be known.
Chapter 31

قول الله تعالى: ومن الناس من يتخذ من دون الله أنداداً

Allah (ﷻ) said; “and among people are those who have taken other than Allah as equals”

قول الله تعالى: (ومن الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله) الآية. قوله: (قل إن كان عابداك وأبناؤكم). إلى قول تعالى: (أحب إليكم من الله ورسوله) الآية.

Allah (ﷻ) said; “And among people are those who have taken other than Allah as equals whom they love as they love Allah.” (al-Baqarah 2:102). And He (ﷻ) said; “Say: 'If your fathers, and your children, and your brothers, and your wives and your relatives, and the wealth that you have acquired, and the businesses you fear decline in, and your pleasant dwellings are more loved to you than Allah, His Messenger, and jihad in His cause - then wait until Allah brings His command.” (al-Tawbah 9:24)

عن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين أخرين).

Anas (ﷺ) reported that Allah’s Messenger (ﷺ) said, “None of you believes until I am more loved to him than his children his parents and all of humanity.” They have [al-Bukhari and Muslim] recorded it.

وهمّما عنه قال: قال رسول الله صلى الله عليه وسلم: (ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله رسوله أحب إليه مما سواهما، وأن يحب المرء لببه إلا الله، وأن يكره أن يعود في الكفر بعد إذ أنقذ الله منه كما يكره أن يقذف في النار)، وفي رواية: (لا يجد أحد حلاوة الإيمان حتى ...) إلى آخر.

And from al-Bukhari and Muslim, “Allah’s Messenger (ﷺ) said, “There are three things that for whomever they are present, he has the delight of faith;
Chapter 31: Allāh (ﷻ) said; “And among people are those...

That Allāh and His Messenger are more loved to him than anyone else, that he loves a person - not loving him for other than Allāh, and that he hates to return to disbelief after Allāh has saved him from it, just as he would hate to be thrown into the Fire.”

In one narration, “None shall have the delight of faith until...” until the end.

And from Ibn ‘Abbās (ﷺ); “Whoever loves for Allāh, hates for Allāh, befriends for Allāh, shows enmity for Allāh’s sake - this is the only way for Allāh’s friendship. There will not be a person tasting faith even though he increases his prayer, his fasting, until he is like that. In general, the case is that people are brothers in matters of the world, and that will not bring anything for its people.” Recorded by Ibn Jarir. And explaining the saying of Allāh (ﷻ) “And their ties of kinship are cut.” (al-Baqarah 2:166) he [Ibn ‘Abbās] said, “Love.”

فيه مسائل:

الأولى: تفسير آية البقرة.

الثانية: تفسير آية براءة.

الثالثة: وجب محبته صلى الله عليه وسلم على النفس والأهل والمال.

الرابعة: أن نфи الإيمان لا يبدل على الخروج من الإسلام.

الخامسة: أن للإيمان حلاوة قد يدها الإنسان وقد لا يدها.

88 Al-Bukhārī in the Book of Adab from Anas.
89 Also recorded by Ahmad. Al-Arna’ūṭ labeled it weak. The first part is also recorded by Ibn Abū Shaybah and Ibn Abū Ḥātim.
90 “This report was recorded by ’Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abū Ḥātim and al-Hākim, who graded it sahih” (Fath al-Majid). “And al-Dhahabi agreed, and it is as he said” Al-Arna’ūṭ. Yet in other books, al-Dhahabi graded one of its narrators - Isa bin Abī ‘Isa- beeble of even worse, as did many others including Shaykh Muqbil in his notes on al-Mustadrak (no. 3135) and al-Albānī in many places.
Important Points

1. Explanation of the ayah of Surah al-Baqarah.
2. Explanation of the ayah of Surah al-Bara’ah (al-Tawbah)
3. The obligation of loving him ( Husnul Hamd) more than the self, one’s family and wealth.
4. The negation of faith is not proof of the removal from Islam.
5. That there is a delightful taste to faith, for some it is present, and for others it is not.
6. Four deeds of the heart for which there will not occur friendship of Allah without them, nor will there be one who has tasted faith without them.
7. The understanding of the companion that in general, people form bonds of brotherhood based on matters of the world.
8. The explanation of; “And their ties of relationship are cut.”
9. That among the mushrikin are those who have a strong love for Allah.
10. The threat of punishment for anyone who loves the eight things mentioned more than his religion.
11. That to take a rival, loving him equally as one loves Allah, is major shirk.
Commentary by 'Allāmah al-Sa'di

The Saying of Allāh; “And among people are those who have taken other than Allāh as equals whom they love as they love Allāh.” (al-Baqarah 2:102)

The foundation and essence of tawhid is rendering one’s love sincerely to Allāh alone, and this is the basis of deifying Him and servitude to Him. Rather it is the reality of worship. Tawhid is not complete until the worshipper’s love for his Lord is complete, and until his love for Him surpasses and overcomes that of all whom he loves, and that all of those that he loves are loved only in proportion to the extent of their love for Allāh. For this is how strength and happiness may be obtained.

Among the branches and signs of completion of love for Allāh’s sake, is that the worshipper loves the deeds and qualities that Allāh loves, and he hates the deeds and qualities that Allāh hates, and he befriends His (ﷺ) friends and is an enemy of His (ﷺ) enemies. By this the worshipper perfects his faith and tawhid.

As for taking equals who are loved as Allāh is loved, and choosing their obedience over obedience to Allāh, and dedicating oneself to their remembrance and calling upon them, this is major shirk, the kind that Allāh does not pardon for. The heart of the one who practices this shirk is devoid of love for Allāh (ﷺ) and dependant upon others besides Him who have no control over anything. This is the same useless dependence that occurs among the mushrikin, for which, on the Day of Resurrection, they will be cut off completely from what they worshipped. This love and friendship will have turned into hatred and enmity.

Know that love is divided into three categories;

1. Love of Allāh which is the foundation of faith and tawhid.

2. Love for Allāh’s sake; loving Allāh’s prophets, His messengers, and following them, and loving the deeds that Allāh loves, and the times and places, etc., and this follows the love of Allāh and perfects it.

3. Love with Allāh. This is the love of the mushrikin for their gods and their equals among trees, stones, humans, angels, etc., and it is the foundation of shirk and its root.
Here there is also a fourth category of love, that is the natural love which depends upon what a person likes and dislikes of food, drink, marrying, clothes, comradary etc., and this, when it is allowed, then it falls under the larger category of loving Allah and obedience to Him, and it enters into the category of worship. But if it departs from this, and leads one to what Allah does not love, then it will either cross over into the prohibited things, or remain among the lawful. And Allah knows best.
The saying of Allāh (ﷻ); “It is only Shayṭān who suggests fearing of his friends”

The saying of Allāh (ﷻ); “It is only Shayṭān who suggests fearing of his friends, do not fear them, but fear Me if you are indeed believers.” (Al Ḣimār 3:175)

And He (ﷻ) said; “The masjids of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, pay zakāh, and do not fear except Allah, it is only those that can be among the guided.” (al-Tawbah 9:18)

And; “Among people are those who say, ‘We believe in Allāh.’ But when they are tested by Allāh, they equate the trials of man to Allāh’s punishment.” (al-‘Ankabūt 29:10)

From Abū Sa‘īd al-Khudri ( Martyred) marfū‘; “Among the weakening of certainty is to please the people by displeasing Allāh, and to praise them for what Allāh provided, and to blame them for what Allāh did not give you, Allāh’s providing
is not due to wishful desires nor is it withheld by the loathing of one who hates it.”

From `A’ishah that Allah’s Messenger said, “Whoever seeks Allah’s pleasure at the expense of the displeasure of people, then Allah will be pleased with him and the people will be pleased with him. And whoever seeks the pleasure of the people at the expense of the displeasure of Allah, Allah will be displeased with him and the people will be displeased with him.” Recorded by Ibn Hibbān in his Ṣaḥīh.

"This hadith was recorded by Abu Nu aym in al-Hilyah, and al-Bayhaqi in Shu b al-Iman who saw it as deficient due to Muḥammad bin Marwān al-Suddi, he said, ‘Weak.’... (Taysir) there are also problems with other narrators in its chain. Al-Arna’ūt said, “It is a weak hadith.” Al-Albānī graded it weak in Da if’al-Jami’ no. 2009, and there is a reference there for it in al-Ḍa ifah (no. 482) but the number is incorrect.

It is recorded by Abu Nu aym, and al-Tirmidhi, and it was graded saḥīḥ by Al-Albānī (no. 1967) Ṣaḥīh Sunan Al-Tirmidhi.
Important Points

1. The explanation of the *ayah* of Surah Al 'Imrân.
2. The explanation of the *ayah* of Surah al-Barâ'ah.
3. The explanation of the *ayah* of Surah al-Ankabût.
4. That certainty weakens and strengthens.
5. Signs of its weakening, and these three are among them.
6. That sincere fear for Allah is among the obligations.
7. Mentioning the reward of he who achieves it.
8. Mentioning the punishment of he who avoids it.

Commentary by 'Allamah al-Sa'di

The saying of Allah (ﷻ); “It is only *shaytân* who suggests fearing of his friends, do not fear them, but fear Me if you are indeed believers.” (Al 'Imrân 3: 175)

By this chapter the author, may Allah have mercy upon him, is reminding of the obligation of one to rely with his fear on Allah alone, the prohibition of directing that to creatures, and clarifying that *tawhîd* is not complete otherwise.

Some details are necessary here for clarification and to remove any confusion. Know that fear and dread sometimes occurs out of worship, and sometimes naturally and habitually, and that depends upon the causes and related conditions.

So if the fear and dread causes deification, worship and seeking to be nearer to the one feared, and it inwardly encourages obedience and fearing him secretly, such that it prevents him from disobeying the one feared, then directing it to Allah is among the greatest of the obligations of faith, and directing it to other than Allah is the major *shirk* that Allah does not forgive. Because this is an act associating this worship - which is among the greatest obligations of the heart - to other than Allah along with Allah, and sometimes it increases his fear of the others more than his fear of Allah.
An Explanation of *Kitâb al-Tawhid*

Also, whoever fears Allah alone, in this way, he is sincere in his *tawhid*, and whoever fears other than Him, then he has made an equal to Allah in his fearing, just like one who makes an equal to Allah in love. This is like a person who fears earning the anger or displeasure of someone in a grave. So he cancels the favour or whatever occurs by his worshipping the grave.

If the fear is natural, like one who fears his enemy or a predator or a snake etc., then what he fears is the obvious harm. So this type is not worship, it will happen to many of the believers, and it does not negate their faith. When he is fearing that which warrants such fear - depending upon the cause - then this fear is not the blameworthy type.

If his fear and hesitation is due to one whom there is no reason to fear at all, or there is a poor reason for it, then this is the blameworthy type which leads its doer to cowardice. The Prophet (ﷺ) sought refuge in Allah from cowardice because it is among the evil qualities. Complete faith, *tawakkul*, and courage all defend against cowardice, making the believers sincere, strengthening them, turning their fear to the One who can give them security and tranquility, strengthening their faith and the courage in their hearts, perfecting their reliance upon Him (ﷻ). And this topic is discussed in the next chapter.
Chapter 33

قول الله تعالى: وعلى الله فتوكلوا إن كنتم مؤمنين

Allah’s (ﷻ) saying; “ Depend upon Allah, if you are indeed believers.”

قول الله تعالى: (وعلى الله فتوكلوا إن كنتم مؤمنين) . وقوله: (إذا المؤمنون الذين إذا ذكر الله وجلت قلوبهم ) الآية وقوله (يا أيها النبي حسبك الله ومن اتبعك من المؤمنين) وقوله (ومن يتوكل على الله فهو حسيب) .

Allah’s (ﷻ) saying; “ Depend upon Allah, if you are indeed believers.” (al-Mā’idah 5:23) And; “The believers are only those who when Allah is mentioned, their hearts shudder with fear.” (al-Anfāl 8:2) And; “O Prophet! Sufficient for you is Allah and [for] those who follow you among the believers.” (al-Anfāl 8:64) And; “And whoever dependeds upon Allah, then He is sufficient for him.” (al-Ṭalāq 65:3)

عن ابن عباس رضي الله عنهم قال: (حسبنا الله ونعم الوكيل) . فأخبرهم عليه السلام حين ألقى في النار، وقالوا محمد صلى الله عليه وسلم حين قالوا له: (إن الناس قد جمعوا لكم فأحشوه فزادهم إيمانا وقالوا حسبنا الله ونعم الوكيل) رواه البخاري والناسي.

Ibn ‘Abbās (rado) said, “‘Sufficient unto us is Allah and He is the best to depend upon.’ This was said by Ibrahim ( Antony) when he faced the fire, and Muhammad (rado) said it when they said to him; ‘The people have gathered against you, so fear them.’ Their faith only increased and they said, ‘Allah is sufficient for us and the best to depend upon.’” Recorded by al-Buhārī and al-Nasā’ī.93

93 Recorded by al-Bukhārī in the Book of Tafsīr in his Sahīh.
Important Points

1. That \textit{tawakkul} is among the obligations.
2. That it is among the conditions of faith.
3. The explanation of the \textit{ayah} of \textit{Surah al-Anfal}.
4. The explanation of the \textit{ayah} that comes later after it.
5. The explanation of the \textit{ayah} of \textit{Surah al-Talaq}.
6. The great importance of this saying, that it was said by Ibrahîm and Muhammad (ﷺ) during their hardest times.

Commentary by \textit{'Allāmah} al-Sā'dī

Allāh’s (ﷺ) saying; “Depend upon Allāh, if you are indeed believers.” (\textit{al-Mā’idah} 5:23)

\textit{Tawakkul} upon Allāh is one of the most important obligations of \textit{tawḥīd} and faith. The worshipper’s faith strengthens and his \textit{tawḥīd} is completed, according to the degree of the strength of his dependence upon Allāh. The worshipper is compelled to depend
upon Allah and seek His aid in all that he intends to do or avoid doing in his worldly or religious affairs.

The reality of tawakkul upon Allah is that the worshipper knows every matter is from Allah. And that whatever Allah wills will certainly be, and what He does not will cannot be. And that He is the benefactor, the malefactor, the giver, the withholder, and that there is no power nor might but by Allah. So after having this knowledge, his heart depends upon his Lord to bring him the benefit in his religious and worldly affairs, and to protect him from harm. Then he has the utmost trust in his Lord to bring about what he seeks. By this he has made every possible effort for those means that bring benefit.

So when the worshipper maintains this knowledge, this reliance, and trust, then he is depending upon Allah in reality, and for him is good news and the promises of Allah for the people of tawakkul. And when he depends in this way on other than Allah, then he is a mushrik, and whoever depends or relies upon other than Allah, then he is entrusted to that, and he has lost his way.
Chapter 34

Allah’s (ﷺ) saying; “Are they secure from Allah’s plan?”

Allah’s (ﷺ) saying; “Are they secure from Allah’s plan? None feels safe from Allah’s planning but the doomed.” (al-A’raf 7:99) And; “And who despairs of his Lords mercy but the misguided?” (al-Hijr 15:56)

Ibn Abbas (ﷺ) said, “Allah’s Messenger (ﷺ) was asked about the major sins. He said, ‘Shirk with Allah, despair of hope in Allah and feeling secure from Allah’s planning.’”

Ibn Mas’ud (ﷺ) said, “The greatest of major sins are shirk with Allah, feeling secure [from Him], feeling despair of His mercy, and giving up hope in Allah.” Recorded by ’Abdul-Razzāq.94

Ibn ‘Abbās (ﷺ) said, “Allah’s Messenger (ﷺ) was asked about the major sins. He said, ‘Shirk with Allah, despair of hope in Allah and feeling secure from Allah’s planning.’”95 Ibn Mas’ud (ﷺ) said, “The greatest of major sins are shirk with Allah, feeling secure [from Him], feeling despair of His mercy, and giving up hope in Allah.” Recorded by ’Abdul-Razzāq.

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94 “This hadith was recorded by al-Bazzār, and Ibn Abū Ḥatim by way of Shabib bin Bishr, from ʾIkrimah from Ibn Abī Ṭālib. Its narrators are trustworthy except for Shabib bin Bishr…” (Fath al-Majid) “Al-Haythami mentioned it in Majmaʿ al-Zawa’id (1/104) from the hadith of Ibn Abī Ṭālib (ﷺ), saying at the end of it, ‘Recorded by al-Bazzār and al-Tabarānī and their narrators are trustworthy.’” Al-Arna’ūt.

95 “It was recorded by Ibn Jarir with a correct chain from Ibn Masʿūd (ﷺ).” (Fath al-Majid) “And Al-Haythami mentioned it in Majmaʿ al-Zawa’id (1/104) reporting it from al-Tabarānī in al-Kabīr. He said, ‘Its chain is sahih.’” (Al-Arna’ūt)
Chapter 34: Allah’s (ﷻ) saying; “Are they secure from Allah’s plan?”

فيه مسائل:
الأولى: تفسير آية الأعراف.
الثانية: تفسير آية الحجر.
الثالثة: شدة الوعيد فيمن أمن مكر الله.
الرابعة: شدة الوعيد في الفتن.

Important Points

1. The explanation of the ayah of Surah al-Âraf.
2. The explanation of the ayah of Surah al-Hijr.
3. The severity of the threat for whoever feels secure from Allah’s planning.
4. The severity of the threat for despair.

Commentary by ′Allamah al-Sa‘di

Allah’s (ﷻ) saying; “Are they secure from Allah’s plan? None feels safe from Allah’s planning but the doomed.”
(al-Âraf 7:99)

The intent of this discussion is that it is necessary for the worshipper to fear Allah, as well as hope in Him with desire and fear. If he looks at his sins and Allah’s justice, and His severity in punishment, then he becomes frightened and is in a state of anxiety over his Lord. If he looks at His favours both general and specific, and His encompassing forgiveness, then he hopes in Him. If he was obedient he hopes from his Lord to complete that favour and accept his acts of obedience from him, fearing His rejection of it because he may not have fulfilled all of its requirements. And if he falls into disobedience, he hopes that his Lord will accepts his repentance and erases his faults, and he fears the deficiency of his repentance and repeating the sins that he would be punished for.
Whenever he is blessed and facilitated he hopes that Allah will continue this and increase him in this way, and he hopes that he has properly demonstrated his gratitude for it, and he fears a deficiency in his gratitude that would ruin it. When he is upset and distressed, he hopes that Allah will protect him, and he awaits relief from that situation.

When he confronts a situation, he hopes that Allah will strengthen his patience, he fears the effect of trials that will cause him to miss the desired rewards, making the situation even worse because it was not undertaken with the necessary patience.

So it is necessary for the believer, the one of *tawhid*, that he has fear and hope in every situation. This is what is obligatory as well as what is beneficial, and with this, happiness results.

Here, there are two grave dangers for the worshipper;

1. That his fear overcomes him to the degree that he despairs of Allah’s mercy and care.

2. That he becomes too liberal with hope, such that he feels a sense of security from Allah’s planning and His punishing.

So when the situation reaches such proportions, then one loses the obligatory fear and hope which are among the greatest foundations of *tawhid* and the greatest obligations of faith.

As for despairing of Allah’s mercy and losing hope of His concern, there are two cases to beware of;

1. That the worshipper transgresses against himself, and he engages in the prohibited, becoming resolved in it, submerged in acts of disobedience, cutting off all of his hope in Allah’s mercy because he knows that he has engaged in things that prevent His mercy. Then he continues in such behaviour until this description becomes his reality. This is the prime objective of *shaytan* for the worshipper, and when it reaches this level then there is no way of return to what is good for him except by sincere repentance with a strong sense of will to turn away from it.

2. That the worshipper’s fear is overpowering due to the crimes that he has committed, and due to his weak knowledge about Allah’s encompassing mercy and forgiveness to the extent that he thinks - in his ignorance - that Allah would not forgive him nor have mercy on him even if he repented and turned away from
these acts. His will weakens him to despair of Allah’s mercy. This is one of the gravely dangerous effects of his poor knowledge about His Lord and His (هج) true worth, as well as a sign of a weak and paralyzed soul. If he really knew about His Lord, and he did not linger in negligence about such knowledge, then he would know to rush to His Lord, to His mercy, His gentleness and kindness.

There are also two destructive ends that result from feeling secure of Allah’s displeasure:

1. The worshipper neglects his religion, he is heedless of knowing His Lord and His worth, remaining remiss in that. His negligence and heedlessness continues to make him decrease in performing his obligations, increasing him in the unlawful, until fear of Allah is removed from his heart, and nothing remains of it, for faith is supported by fear of Allah and fear of His punishment in this life and the Hereafter.

2. That the worshipper is an ignorant servant who is astonished by, and deluded with his own deeds. He will not cease in his ignorance until he becomes proud of his deeds, until fear of Allah is removed from his heart, and he thinks that he has a special status with Allah. So he feels secure from Allah’s displeasure, leaning on his weak despicable soul. Anyone who has reached this point, then he has forsaken the way to guidance since he is the one whom he depends upon.

So these are the details of how these matters negate tawhid.
Chapter 35

من الإيمان بالله الصبر على أقدار الله

Among faith in Allāh is patience in what Allāh has decreed.

وَقَولَ الَّذِينَ آمَنُوا 什ِنَّ يَهِدَ قُلُوبَهُمُ اللَّهُ

Allāh (سُورة) said, “And whoever believes in Allāh, He guides his heart.” (al-Taghābun 64:11)

قال علقة: هو الرجل تصيبه المصيبة فيعلم أنها من عند الله، فيرضي ويسلم.

‘Alqamah said; “He is the man who is stricken by an affliction, but he knows that it is from Allāh, so he accepts it and submits.”

وفي صحيح مسلم عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال:

(انتن في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت).

In Sahih Muslim, from Abū Hurayrah (ﷺ), “Allah’s Messenger (ﷺ) said, ‘There are two things that indicate disbelief when present in people; Abusing lineage and wailing over the dead.’”

وَفَمَا عَن ابْن مُسْعُودْ مَرْفُوعًا: (لَيْسَ مَنَا مِن ضَرِبِ الخَدُودِ وَشَقِّ الجِيْبِ وَدَعَا بِدَعْوَىِ الجَاهِلِيَةِ).

۶۶ Reported in mu'allaq form by al-Bukhārī up to Ibn Mas'ūd with this meaning. Ibn Hājar says it was connected up to ‘Alqamah by ‘Abdul-Razzāq (Fath al-Bāri), via that route it is with Ibn Jarir, as well as a similar statement from Ibn ‘Abbās, and Ibn Hājar mentions that al-Barqānī recorded similar with a different chain to Ibn Mas'ūd. See Fath al-Majīd with notes by al-Arna’ūṭ.
Chapter 35: Among faith in Allah is patience in what Allah has decreed

And for them from Ibn Mas'ud marfu'; "He is not from us who strikes his cheek, tears his garment, and calls with the call of jahiliyyah."97

وعن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (إذا أراد الله عبده الخير عجل له العقوبة في الدنيا، وإذا أراد عبده الشر أمسك عنه بذنه حتى يوفيه به يوم القيامة).

From Anas (س): "Allah’s Messenger (صلى الله عليه وسلم) said, ‘When Allah wants good for His servant He hastens his punishment in this world, and when He intends bad for His servant, He delays His sins until He faces it on the Day of Resurrection.”98

وقال النبي صلى الله عليه وسلم: (إني عظم الجزاء مع عظم البلاء، وإن الله تعالى إذا أحب قوماً ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط) حسن الزمزم.

And he (صلى الله عليه وسلم) said, “The greater reward is with the greater trial. When Allah (صلى الله عليه وسلم) loves a people He tries them, so whoever is pleased, then for him is the pleasure [of Allah], and whoever is displeased, then for him is the displeasure [of Allah].” Al-Tirmidhi graded it hasan.99

فيه مسائل:

الأولى: تفسير آية التعبان.

الثانية: أن هذا من الإيمان بالله.

الثالثة: الطعن في النسب.

رابعة: شدة الوعيد فيمن ضرب الحدود وشق الجيوب ودعا بدعوى الجاهلية.

خامسة: علامة إرادة الله عبده الخير.

السادسة: إرادة الله به الشر.

السابعة: علامة حب الله للعبد.

الثامنة: تحريم السخط.

التاسعة: ثواب الرضي بالبلاء.

97 Al-Bukhari in the Book of Funerals.
98 Recorded by al-Tirmidhi and others. It was graded hasan sahih by Al-Albâni in Sahih Sunan al-Tirmidhi no. 1953.
99 It is in Sahih Sunan al-Tirmidhi no. 1954.
Important Points

1. The explanation of the āyah of Sūrah al-Taghābun.
2. That this is part of faith in Allāh.
3. Abusing lineage.
4. Making a severe warning for whoever strikes his cheeks, tears his clothes, and calls with the calling of jahiliyyah.
5. Signs that Allāh intends good for His servant.
6. And when Allāh intends bad for him.
7. Indicating love of Allāh for His worshipper.
8. The prohibition of displeasure.
9. The gift of the pleasure with the trial.

Commentary by 'Allāmah al-Sa‘di

Among faith in Allāh is patience in what Allāh has decreed

As for patience in obedience to Allāh, and patience in the face of disobedience to Him, it is clear to everyone that these are elements of faith, even that they are among its foundations and branches. Because faith, all of it, is being patient with what Allāh loves and is pleased with, and with what brings one closer to Him, and being patient in staying away from what Allāh has prohibited.

Certainly, the religion is built upon three foundations; trusting the information from Allāh and His Messenger (s), implementing the commands of Allāh and His Messenger (s), and staying away from what Allāh and His Messenger forbade.

Patience with what Allāh has decreed falls under these general categories, but in specific cases the need to be aware of it and act upon it is stronger.

So when the worshipper knows that an affliction occurs by Allāh’s leave, and that Allāh’s wisdom is complete in having decreed it, and that He gives ample favours to His servants when
Chapter 35: Among faith in Allah is patience in what Allah has decreed decreeing it, then He is pleased with what Allah has decreed for him and he submits to His command, being patient with what troubles him, drawing nearer to Allah, and hoping for His rewards, and fearing His punishment. He has embraced the best of conduct, so his heart is tranquil and his faith and tawhid are strong.
What is said about *riyā‘* 

Allah (ﷻ) said, “Say: ‘I am but a human like you, it has been revealed to me that your god is one.’” (al-Kahf 18:110)

From Abū Hurayrah (ﷺ) that the Prophet (ﷺ) said: “Allah said, ‘I am most independant and free from needing partners. Whoever does a deed associating something in it with Me, he and his *shirk* are forsaken.” Recorded by Muslim.

وعن أبي سعيد مرفعًا: (ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟) قالوا: بلى يا رسول الله! قال: (الشرك الحرام، يقوم الرجل فيصلبي، فيزين صلاته، لما يرى من نظر رجل). رواه أحمد.

From Abū Sa‘īd al-Khudri that the Prophet (ﷺ) said; “Shall I not inform you of what I fear more for you than *al-Masih al-Dajjal*?” They said, “Yes O Messenger of Allah!” He said, “Hidden *shirk*. A mans stands to pray, so he beautifies his prayer when he notices someone looking at him.” Recorded by Ahmad.¹⁰⁰

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¹⁰⁰ It is a *hasan* hadith. Also recorded by Ibn Majah, and similar was recorded by al-Bayhaqi. See *Sahih al-Jāmi‘* no. 2607.
Important Points

1. The explanation of the *ayah of Surah al-Kahf*.
2. The importance of the case of rejecting the righteous deeds when they are done for other than Allah.
3. Mentioning the reason necessitating that i.e., perfect independence.
4. That among the reasons is that He is exalted above the best of partners.
5. The Prophet’s (ﷺ) fear of *riya*’ for his companions.
6. He explained it, that a man prays to Allah, but he beautifies his prayer when he sees someone looking at him.

For *Allamah al-Sa’di’s Commentary* Refer to the Next Chapter
Intending deeds in the world for the sake of humans is a type of *shirk*

Allāh (ﷻ) said, “Whoever seeks the life of this world and its glitter, We will confer upon them their deeds without diminishing them. These are those for whom there is nothing in the Hereafter but the Fire, and what they did for that is disgraced, and what they were doing was in vain.” (*Hūd* 11:15-16)

In the *Ṣaḥīḥ* (al-Bukhari,) from Abū Hurayrah (ﷺ), that he said, “Allāh’s Messenger (ﷺ) said; “Ruin for the worshipper of the *dīnār!* Ruin for the worshipper of the *dirham!* Ruin for the worshipper of the *khamīsah!* Ruin for the worshipper of the *khamīlah!* If he is given, he is pleased, and if he is not given he is displeased. Ruin and humiliation! He can not even find relief from the slightest prick!

But *ṭūbā* is for the worshipper taking the reins of his horse in the cause of Allāh; his hair flying, his feet dusty. If he is assigned the watch, then he remains on watch. If he is assigned the rear guard, he guards the rear. Yet if he asks
Chapter 37: Intending deeds in the world for the sake of humans...

permission, he is not permitted, and if he intercedes, his intercession is not granted.”

فيه مسائل:

الأولى: إرادة الإنسان الدنيا بعمل الآخرة.

الثانية: تفسير آية هود.

الثالثة: تسمية الإنسان المسلم: عبد الدينار والدرهم والخميصة.

الرابعة: تفسير ذلك بأنه إن أعطي رضي، وإن لم يعط سخط.

الخامسة: قوله (تعس وانتكس).

السادسة: قوله: (وإذا شيك فلا انتقص).

السابعة: الثناء على المجاهد الموصوف بتلك الصفات.

Important Points

1. People do deeds of the Hereafter while intending only the world.

2. Explanation of the āyah of Sūrah Hūd.

3. Calling a Muslim, “Worshipper of the dinār, or dirhām or khamāṣah”.

4. The explanation of that, that if he is given he is pleased, and if he is not given he is displeased.

5. His saying, “Ruin and humiliation!”

6. Saying, “He can not even find relief from the slightest prick!”

7. Praising the kind of mujāhid described.

Al-Bukhari and a shorter version with Ibn Maajah. The examples given in this hadeeth are intended to be clear opposites; the first person can only be pleased by things, and he is never satisfied. The second remains in the utmost sincerity for Allaah, without any complaint, although he is the kind of person whose requests are not commonly granted by people, nor his intercession. In this way, he is the opposite of the person who is always used to getting his way, doing all that he does with that goal in mind.
Commentary by 'Allāmah al-Sa'di

What is said about riya' and intending deeds in the world for the sake of humans is a type of shirk.

Know that sincerity for Allāh is the foundation of the religion, and the essence of tawhid and worship. It is when the worshipper intends all of his deeds for the Face of Allāh, for His rewards, and His favours. So he maintains the six foundations of faith, the five signs of Islām, and the fulfilment of faith - ihsān - as well as the rights of Allāh and the rights of His worshippers. In this way his intention is perfected for the Face of Allah and for the abode of the Hereafter. He does not intend by this to be seen, nor to be heard of, nor does he do it for position, or for worldly matters. By this he will have completed his faith and tawhid.

Among the worst behaviours that diminish sincerity is to perform deeds just to be seen by people, for their praise, or to honour them, or doing deeds for the sake of worldly matters. This degrades sincerity and tawhid.

There are some details about riya':

If a worshipper does a deed with the goal of having people see it, and he remains with this evil intention, then his deed is disgraced, and he commits minor shirk, and he runs the risk of it leading him to major shirk.

If the worshipper does a deed intending the Face of Allāh and with that, he is also intending it for the sight of people - if he does not remove the riya' from his deed - then the texts are clear that this deed is also false.

When the worshipper does a deed for the Face of Allāh alone, but riya' surfaces for an instant during his deed, if he wards it off and purifies his sincerity for Allāh, then there is no harm in that deed. But if he settles for that - becoming tranquil with it - then the value of the deed diminishes, resulting in a weakening of his faith in proportion to the amount of riya that survived in his heart. Still, the deed remains for Allāh, but whatever portion of it he mixed up and was confused about is riya'.
Chapter 37: Intending deeds in the world for the sake of humans...

Riya’ is a dangerous disease which requires the soul to hasten to disciplining itself in sincerity, to wage war in defence against the destruction caused by riya’, to oppose its assault, seeking Allah’s help to defend against it, so that perhaps Allah will purify the worshipper’s faith and complete his tawhid.

As for deeds done merely for worldly reasons or for the attainment of things in the world: if the worshipper’s intent is always for this goal, without having the objective of doing things for the Face of Allah and the abode of the Hereafter, then there will be no reward for him in the Hereafter for these acts.

Acts characterised in this manner will not be found in the hearts of the believer, for the believer - even if his faith is weak - will certainly bring the goal of Allah and the abode of the Hereafter to mind.

As far as the one who does such acts for Allah’s Face, as well as for the sake of the world, these objectives being equal or approximately so, then these will - if he is a believer - diminish his faith, tawhid and sincerity. His deeds will be diminished because he has forsaken complete sincerity in them.

One who does a deed for Allah alone and he is most sincere in his deed - having complete sincerity in it - but for that deed he receives wages designated to help in work for the religion, wages that are to be spent on good deeds - such as the mujāhid who deserves some spoils of war or provisions for his struggling, or like in the case of an endowment that is responsible for paying the salaries of those who work in the masjids, schools and other religious positions - then there is no harm on the worshipper’s faith and tawhid to accept such wages, since it is not being used for worldly work, it is only intended for the religion, and the objective is that the individual who receives it does work in the religion.

For this reason Allah designated a great portion of the shari‘ah wealth, like zakāh and the spoils of war, for those who work for religious endowments, as well as helping to benefit in the world. This topic is well known.

The previous examples help to make the rulings for these many important issues clearer for you, it is up to you to judge similar cases in their proper light. And Allah knows best.
Chapter 38

من أطاع العلماء والأمراء في تحريم ما أحل الله
أو تحليل ما حرم الله فقد اتخذهم أرباباً من دون الله

Whoever obeys the scholars and leaders in prohibiting what Allah allowed or allowing what Allah prohibits, then he has taken them as lords besides Allah.

Ibn ‘Abbas (رضي الله عنه) said, “Stones are about to rain down upon you from the heavens! I tell you, ‘Allah’s Messenger (صلى الله عليه وسلم) said’ and you people say, ‘Abu Bakr said and Umar said.’”

Imam Ahmad said, “I am amazed at the people who are aware of the correctness of an isnad, yet they would go to Sufyan’s opinion. Allah (لا إله إلا هو) said, ‘Warn those who oppose his command that they will be stricken with a fitnah or they will suffer a lasting punishment.’ (al-Nur 24:63) Don’t you know what this fitnah is? The fitnah is shirk. Perhaps when one rejects some of his sayings (ثقة) there occurs in his heart something of a desire to be destroyed.”

\[\text{102 The previous statement of Ibn ‘Abbas was narrated with slightly different wording in Musnad Ahmad (1:337). Shaykh Ahmad Shakir said it is sahih. This statement of Ahmad or similar, was reported by al-Fadl bin Ziyād and Abū Ṭālib according to Ibn Taymiyah. See Taysir al-‘Aziz or Fath al-Majid.}\]
Chapter 38: Whoever obeys the scholars and leaders ...

عن عدي بن حاتم: أنه سمع النبي صلى الله عليه وسلم يقرأ هذه الآية: (اتخذوا أحبارهم ورهبانهم أرباباً من دون الله) الآية. فقلت له: إنا لست نعبدهم قال: (أليس يحرمون ما أحل الله فتحرمونه وجعلون ما حرم الله فتحلونه؟) فقلت: بلى، قال فتلك عبادتهم) رواه أحمد، والزمدي وحسن.

From 'Adi bin Hatim, “That he heard the Prophet (ﷺ) reciting this ayah; ‘They have taken their priests and monks as Lords besides Allah.’ [al-Tawbah 9:11]

So I said to him, ‘We did not worship them.’ He said, ‘Did they not prohibit what Allah allowed so you prohibited it, and did they not allow what Allah prohibited so you allowed it.’ I said, ‘Yes.’ He said, ‘That was your worship of them.’” Recorded by Ahmad and al-Tirmidhi who graded it hasan.101

فيه مسائل:

الأولى: تفسير آية النور.

الثانية: تفسير آية براءة.

الثالثة: التنبيه على معنى العبادة التي أنكرها عدي.

الرابعة: تمثيل ابن عباس بأبي بكر وعمر، وتمثيل أحمد بسفيان.

الخامسة: تغيير الأحوال إلى هذه الغاية، حتى صار عند الأكثر عبادة الرهبان هي أفضل الأعمال، وتنسبي الولاية، وعبادة الأخير هي العلم والفقه ثم تغيرت الحال إلى أن عبد من دون الله من ليس من الصالحين، وعبد بالمعنى الثاني من هو من الجاهلين.

Important Points

1. The explanation of the ayah of Surah al-Nur.

2. The explanation of the ayah of Surah al-Bara'ah.

3. About the meaning of worship, which 'Adi had rejected.

101 It is recorded by al-Tirmidhi, Ibn Jarir. Al-Suyuti mentioned it in al-Dur al-Manthur and he also attributed it to Ibn Sa'd al-Tabarāni and a number of others. Ibn Kathir attributed it also to Ahmad. Al-Albānī graded it hasan in Sahih Sunan al-Tirmidhi no. 2471.
4. The example of Ibn 'Abbas with Abū Bakr and 'Umar, and the example of Ahmad with Sufyān.

5. These conditions changed such that most of the worship of the priests was considered the best of deeds, but it was termed 'al-wilāyah', and they referred to worshipping the monks as "knowledge" and "fiqh". Then the situation changed so that the those that were worshipped besides Allah were not even among the righteous. And with the second meaning, even the ignorant are worshipped.

For ʿAllāmah al-Saʿdi’s Commentary Refer to the Next Chapter
Allāh (ﷻ) said; “Have you not seen those who claim...”

Allāh (ﷻ) said; “Have you not seen those who claim that they believe in what has been revealed to you and what was revealed before you, they intend to judge according to the ṭāḥhāt, yet they were ordered to disbelieve in him. And shayṭān intends to lead them far astray.” (al-Nisā’ 4:60) And He (ﷻ) said, “And when it is said to them, ‘Do not spread corruption in the land’, they say, ‘We are only those who bring about good.’” (al-Baqarah 2:11) And; “And do not spread corruption in the land after it has been set in order.” (al-Ārāf 7:56) And; “Is it the jāhilīyyah rule that you seek?” (al-Mā’idah 5:50)

Abdullah bin Amr (رضي الله عنه) reported that Allah’s Messenger (ﷺ) said, “None of you is a believer until his desires follow that which I have been sent with.” Al-Nawawi said, “This hadith is sahib, it was reported to us in Kitāb al-Hujjah”
An Explanation of Kitāb al-Tawhid

with a saḥīḥ chain.\(^{104}\)

وقال الشعبي: كان بين رجل من المنافقين ورجل من اليهود خصومة؛ فقال اليهودي: نتحاكم إلى محمد لأنه عرف أنه لا يأخذ الرشوة - وقال المنافق: نتحاكم إلى اليهود - لعله أنهم يأخذون الرشوة - فافتروقا أن يأتي كاهنًا في جهينة فيتحاكمما إليه، فنزلت: ( ألم تر إلى الذين يعمون ) الآية.

Al-Sha'bi said, “There was a disagreement between a man among the hypocrites and a man from the Jews. The Jew said, ‘We will have Muhammad judge.’ Because he knew that he would not take a bribe. The hypocrite said, ‘We should have a Jew judge.’ Because he knew that they would take a bribe. So finally they agreed to go to a fortuneteller in Juhaynah to have him judge. So the following āyah was revealed; “Have not you seen those who claim...”(4:60)

وقبل نزلت في رجلين اختصما، فقال أحدهما: ننزاع إلى النبي صلى الله عليه وسلم، وقال الآخر: إلى كعب بن الأشرف، ثم نزلاؤا إلى عمر، فذكروا له أحاديث الفقصة. فقال للذي لم يرض برسول الله صلى الله عليه وسلم: أكذب؟ قال: نعم، فضربه بالسيف فقتلته.

They also say it was revealed about two disputing men, one of whom said, ‘Let us go to the Prophet (ﷺ).’ The other said, ‘But to Ka'b bin al-Ashraf.’ Then finally the case went to Umar. So one of them narrated the incident to him. So he said to the one who did not accept going to Allah’s Messenger (ﷺ), ‘Is this so?’ He said, ‘Yes.’ So he struck him, killing him with his sword.”\(^{105}\)

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\(^{104}\) “This hadith was recorded by Shaykh Abū al-Fatah Naṣr bin Ibrāhīm al-Maqdisi al-Shafi`i in his book “al-Hujjah al-Muhajjah”, with an authentic chain as the author, may Allah have mercy upon him stated from al-Nawawi. It was also recorded by Al-Ṭabarānī and...” (Tarṣīr) This is hadith number 41 in Jāmi` al-Ulūm wa al-Ḥikām by Ibn Rajab, and he indicates it weakness. It was also graded weak by Salīm al-Hilālī in his al-Muntaqa man Jāmi` al-Ulūm wa al-Ḥikām, and Al-Albānī in Zalālil-Jannah fi Tākhrij al-Sunnah no. 15, and al-Arna`ūṭ in his notes on Fath al-Majīd. Yet, as the author of Tarṣīr al-Āzet has pointed out, the meaning of the hadith is well testified to through the Qur`ān.

\(^{105}\) These were recorded by al-Kulābī in his Taṣfīr, and their chains are deemed weak by Ibn Hajar in Fath al-Bārī. Ibn Kathīr quotes a chain from al-Ṭabarānī to Ibn `Abbās saying, “Abū Barzah al-Aslāmī was a fortuneteller who arbitrated for the disputes among the Jews, so some people among the mushrikīn went to him for arbitration. Then Allah (ﷻ) revealed the āyah...” This hadith was mentioned by al-Wāhīdī in his book Asbāb al-Nuzūl. About its chain al-Haythamī said (Majmā’ Al-Zawā'id 7:6). Recorded by al-Ṭabarānī and its men are saḥīḥ.” Shaykh Muqtıl bin Hādī said, “I could not find a biography of al-Ṭabarānī’s Shaykh [in this narration], but according to al-Wāhīdī he is
Chapter 39: Allah (ﷻ) said; “Have you not seen those who claim”

في مسائل:

الأولى: تفسير آية النساء وما فيها من الإعانة على فهم الطاغوت.

الثانية: تفسير آية البقرة: (وإذا قل فهم لا تفسلوا في الأرض).

الثالثة: تفسير آية الأعراف (ولا تفسلوا في الأرض بعد إصلاحها).

الرابعة: تفسير: (أفحكم الجاهلية ببغون).

الخامسة: ما قال الشهي في سبب نزول الآية الأولى.

السادسة: تفسير الإمام الصادق والكاذب.

السابعة: قصة عمر مع المنافقين.

الثامنة: كون الإمام لا يحصل لأحد حين يكون هواه تبعا لما جاء به الرسول صلى الله عليه وسلم.

Important Points

1. The explanation of the āyah of Sūrah al-Nisā’ and what it contains indicating the meaning of al-tāghūt.

2. The explanation of the āyah of Sūrah al-Baqarah, “And when it is said to them, ‘Do not spread corruption in the land...’”

3. The explanation of the āyah of Sūrah al-‘rāf, “And do not spread corruption in the land after it has been set in order...”

4. The explanation of, “Is it the judgement of jāhiliyyah that you seek?”

5. What al-Sha’bī said about the circumstances of the revelation of the first āyah.

followed up by Ibrahim bin Sa’id al-Jawhari.” (Ṣahīh al-Musnad min Ḵaṣāṣ al-Nuzūl p. 79) This al-Jawhari is a narrator of the six hadith compilers except for al-Bukhārī. So it seems according to the statement of Shaykh Muqbil that its grade is at least ḥasan. And Allah knows best. This narration, it should be indicated, does not contain the story of ‘Umar killing the hypocrite.
6. The explanation of the true faith and the false kind.

7. The story of 'Umar and the hypocrite.

8. Faith will not be achieved until one’s desires are in accord with what the Messenger (ﷺ) came with.

Commentary by 'Allāmah al-Sa‘di

Whoever Obeys the Scholars and Leaders in Prohibiting what Allāh Allowed or Allowing what Allāh Prohibits, then He has taken them as Lords besides Allāh. “Have you not seen those who claim that they believe in what has been revealed to you.” (al-Nisā’ 4:60)

The point that the author mentioned is clear. The Lord, the God, is the only one worthy of judgement, of legislative rule, and penal rule. He is the one deified and worshipped alone, there is no partner for Him. He is to be obeyed with absolute obedience, so the absence of disobedience depends upon the degree to which obedience is defined as obedience to Him.

   When the worshipper views scholars or leaders in this way, considering obedience to them the primary obedience, and obedience to Allāh and His Messenger (ﷺ) comes next, then he has taken them as lords besides Allāh, deifying them, rendering judgement to them, and putting their rule ahead of the rule of Allāh and His Messenger. This is the epitome of kufr. All rule is for Allāh, just as all worship is for Allāh.

   So it is obligatory upon everyone to not take other that Allāh as the ruler, and that he refers every matter of division among people to Allāh and His Messenger. In this way all of the worshipper's religion will be for Allāh, and his tawhid will be sincerely for Allāh’s Face.

   Anyone who judges with other than the judgement of Allāh and His Messenger, then he has rendered his judgement to the tāghūt, and if he claims that he is a believer then he is a liar.
Chapter 39: Allāh (ﷻ) said; “Have you not seen those who claim”

Faith is not correct nor complete except according to the judgements of Allāh and His Messenger, both in the foundations of religion and its branches, regarding all cases, as the author mentions in the following chapter.

So whoever has judged according to the rule of other than Allāh and His Messenger, then he has taken that one as a lord, and he has judged according to the āghāt.
Chapter 40

من جحد شيئاً من الأسماء والصفات

Whoever denies any of the Names or Attributes

وقول الله تعالى: (وهم يكفرون بالرحمن) الآية.

Allah (ﷻ) said, “They are rejecting ‘Al-Rahman’.” (al-Ra’d 13:30)

وفي صحيح البخاري قال علي: (حدثنا الناس بما يعرفون، أنريدون أن يكذب الله ورسوله).1

From Sahih al-Bukhari, ‘Ali said, “Speak to the people about what they know. Do you want Allah and His Messenger to be rejected?”1 06

وروى عبد الزهرة عن معمر عن ابن طاووس عن أبيه عن ابن عباس: أنه رأى رجلًا انتفض لما سمع حديثًا عن النبي صلى الله عليه وسلم في الصفات، استنكارًا لذلك— فقال: (ما فرق هؤلاء؟ يجدون رقة عند محكمه، ويهلكون عند متشابهه) انتهى.

‘Abdul-Razzāq reported from Ma’mar from Ibn Tawus from his father from Ibn ‘Abbas, “That he saw a man objecting and showing his displeasure when he heard a hadith from the Prophet (ﷺ) about the attributes. He said, “What is the problem with these people? They are agreeable when it comes to what is muhkamah, and they perish when it comes to the mutashabihah.” End quote.1 07

ولما سمعت قريش رسول الله صلى الله عليه وسلم يذكر: (الرحمن) أنكروا ذلك. فأنزل الله فيهم: (وهم يكفرون بالرحمن).

106 Recorded by al-Bukhārī in the Book of Knowledge of his Sahih. However it does not contain the second half of the quote.

107 “This chain is sahib.” Al-Arna’ūt.
And when the Quraysh heard Allah's Messenger mentioning 'Al-Rahman' they rejected that. So it was about them that Allah revealed, "And they reject, 'al-Rahmān.'" 

In the Name of Allah, Most Gracious, Most Merciful.

**Important Points**

1. The absence of faith when denying any of the Names or attributes.
2. The explanation of the āyāt of Sūrah al-Ra’d.
3. To avoid speaking about what the listener will not understand.
4. Giving the reason for that; it leads to rejecting Allāh and His Messenger, even if such rejection is not done on purpose.
5. The saying of Ibn ‘Abbās about whoever rejects any of this, and that he is the most ruined.

**Commentary by Ṭāhil al-Sa’di**

Whoever Denies any of the Names or Attributes

The basis of faith and its foundational guidelines are belief in Allāh, in His Names, and His attributes.

The stronger one's knowledge of these while worshipping Allāh, the stronger his tawḥīd. So when he knows that Allāh is

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108 Ibn Kathir says, “This was said by Qatādah and the hadith is recorded by al-Bukhārī.”
An Explanation of *Kitāb al-Tawḥīd*

singled out by the perfect attributes, alone in His magnificence, majesty and splendor, there being no comparison to Him in His perfection, then it becomes more realistic that by this means he will know and fulfill his belief that He is the true God, and divinity other than His is false.

So whoever denies any of Allah's Names or attributes, he initiates what contradicts and nullifies *tawḥīd,* and this is a branch of disbelief.
Chapter 41

Allāh (ﷻ) said; “They recognise Allāh’s favours, then they reject them.”

Allāh (ﷻ) said; “They recognise Allāh’s favours, then they reject them.” *al-Nahl* 16:83

About the meaning, Mujahid said, “It is the statement of a person, ‘This is my money, I inherited it from my forefathers.’”

‘Awn bin ‘Abdullah said, “They say, ‘If not for so and so, it would not be like this.’”

Ibn Qutaybah said, “They say, ‘This is due to the intercession of our gods.’”

109 The report from ‘Awn is recorded by al-Tabari.
After the hadith of Zayd bin Khalid, mentioning that Allah (ﷻ) said, “This morning some of My servants have believed in Me and others have disbelieved. As for the believer he said, ‘We received rain from Allah’s bounty.’ That is the believer in Me and the disbeliever in the stars. As for the one who said, ‘We received rain because the position of the stars was like this and this’ that is the disbeliever in Me and the believer in the stars.” (Al-Bukhari and Muslim).” Abu al-Abbas [Ibn Taymiyah] said, “This occurs often in the Book and the Sunnah. He ( ישראל) rebukes anyone who attributes His favours to other than Him, making partners for Him.

Some of the salaf said that he is like those who say, ‘The wind was good’, ‘The navigator was proficient’ and other such sayings are common on the tongues of many.”

Important Points

1. The explanation of recognising the favours and rejecting them.
2. Recognising that this is common upon many tongues.
3. Referring to this type of speech as, “Rejecting the favours.”
4. The coexistence of two opposites in the heart.

Commentary by ’Allāmah al-Sa’di

Allāh (ﷻ) said; “They recognise Allāh’s favours, then they reject them. Most of them are disbelievers.” (al-Nahl 16:83)
Chapter 41: Allah (ﷻ) said; “They recognise Allah’s ...

It is obligatory for the creatures to attribute the favours to Allah, in both saying and recognition as preceded, and with this tawhid can be completed. So whoever rejects Allah’s favour by his heart or tongue, that is a disbeliever, nothing of the religion remains with him.

Whoever acknowledges in his heart that all favours come from Allah alone, but sometimes he attributes a favour to Allah, and sometimes he attributes it to himself and his work, or to the work of someone else - as is commonly done upon the tongue of many people - then in such case it is obligatory for the worshipper to repent and to stop claiming that the favours come from others besides the One worthy of it, and to struggle with himself in this struggle. His faith will not be fulfilled without realising that the favours are from Allāh, both by saying and recognition.

Gratitude, which is the head of faith, is built upon three pillars;

1. The soul’s recognition of the favours that Allāh granted it as well as those He granted for others.
2. To recall this fact, and to praise Allāh for it.
3. Utilising the favours to help in the obedience and worship of the One who granted them. And Allāh knows best.
Chapter 42

قول الله تعالى: فلا تجعلوا الله أنداداً وأنتم تعلمون.

Allâh’s (٥) saying; “So do not knowingly make equals for Allâh.”

Allâh’s (٥) saying; “So do not knowingly make equals for Allâh.” (al-Baqarah 2:22)

قال ابن عباس في الآية: الأنداد: هو الشرك أخفى من دبيب النمل على صفة سوداء في ظلمة الليل; وهو أن تقول: والله وحياتك يا فلان وحياتي، وتقول: لولا كلبية هذا لأناثا اللصوص، ولولا البط في الدار لأناثا اللصوص، وقول الرجل لصاحبه: ما شاء الله وشئت، وقول الرجل: لولا الله وفلان. لا تجعل فيها فلاناً بهذا كلمه به شرك) رواه ابن أبي حاتم.

Ibn ’Abbâs (٥) said about this âyah; “Andâd [equals]: That is shirk. It is more inconspicuous than a crawling ant on a black rock in the darkness of night. It is the saying, ‘By Allâh and by your life O so and so,’ and ‘By my life.’ And to say, ‘If it was not for this dog then the thieves would have come...’ or ‘If it was not for the duck in the yard then the thief would have come...’ And a man saying to his companion, ‘As Allâh and you have willed.’ And a man saying, ‘If not for Allâh and so and so’ Do not include ‘so and so’ in it, all of this contains shirk.” Recorded by Ibn Abû Hâtim.\textsuperscript{110}

\textsuperscript{110} According to the chain cited from Ibn Abû Hâtim by Ibn Kathîr, this report is hasan.
Chapter 42: Allah’s (ٍ سبحانه) saying; “So do not knowingly ... 

وعن عمر بن الخطاب رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: (من حلف بغير الله فقد كفر أو أشرك) رواه الزمخشري وحسنه، وصحبه الحاكيم.

Umar bin al-Khattab١١ reported that Allah’s Messenger (صلى الله عليه وسلم) said, “Whoever swears by other than Allah than he has committed disbelief, or shirk.” Recorded by Al-Tirmidhi who graded it hasan, and al-Hakim graded it sahih.١٢

وقال ابن مسعود: لأن أُحَلََف بالله كاذباً أحب إليّ من أن أُحَلََف بغيره صادقاً.

Ibn Mas‘ūd said, “Swearing falsely by Allah is more beloved to me than to have sworn by other than Him truthfully.”

وعن حذيفة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (لا تقولوا: ما شاء الله وشاهد فلان، ولكن قولوا: ما شاء الله ثم شاء فلان) رواه أبو داود بسنده صحيح.

And from Hudhayfah (الرضي نعماً) from the Prophet (صلى الله عليه وسلم) who said, “Do not say, ‘As Allah has willed and as so and so willed.’ Rather say, ‘As Allah has willed, then so and so willed.’” Recorded by Abū Dawūd with a sahih chain.١٣


It is report from Ibrāhim al-Nakha’i؛ “That he dislikes for one to say, ‘I seek refuge with Allah and with you.’ He permitted one to say, ‘With Allah, then with you.’ And he said, “Say; ‘If not for Allah, then so and so.’ But do not say, ‘If not for Allah and so and so.’”

فيه مسائل: 

الأولى: تفسير آية البقرة في الأنداد.

الثانية: أن الصحابة رضي الله عنهم يفسرون الآية النازلة في الشرك الأكبر بأنها تعم الأصغر.

١١ The statement of Umar, as well as the three quotes including the hadith after it, were left out of al-Qawl al-Sadid. They have been added since they are part of Kitab al-Tawhid.

١٢ The hadith with al-Tirmidhi was narrated by Ibn ‘Umar, it was graded sahih by al-Albānī no. 1241, Sahih Sunan al-Tirmidhi. There are two narrations before it from ‘Umar about the prohibition of swearing by other than Allah, and after this particular one, al-Tirmidhi quotes one of them again for explanation.

١٣ Recorded also by Ahmad and others. Its chain is sahih.
Important Points

1. The explanation of the āyah of Sūrah al-Baqarah about al-andād.
2. That the companions used an āyah revealed about major shirk to explain minor shirk.
3. That swearing by other than Allāh is shirk.
4. That swearing truthfully by other than Allāh is worse than perjury.
5. The distinction between using the expression “and” versus “then”.

Commentary by 'Allāmah al-Sa'dī

Allāh’s (ﷻ) saying; “So do not knowingly make equals for Allāh.” (al-Baqarah 2:22)

A discussion preceded over Allāh’s (ﷻ) saying;

وَهُمُ الْأَقْسَمُونَ مِنْ يَتَّخِذُونَ مِنْ دُونِ اللَّهِ أَنْفَادًا

“And among people are those who have taken others as equals to Allāh.”
(al-Baqarah 2:165)

And that it deals with major shirk because of making an equal to Allāh in worship, whether love, fear, hope, or other types of worship.

This discussion mentions it about minor shirk, like the shirk via utterances, as in the case of swearing by other than Allāh, combining Allāh with one of His creatures in expressions such as, “If not for Allāh and so and so”, and, “This, by Allāh and by you...”, and like attributing the occurrence of something to other than Allāh, as in, “If not for the guard then the thieves would have come...” “If not for so and so's medicine I would have perished”, “If
not for the proficiency of so and so in his work then this wouldn’t have...” All of this negates *tawhid*.

The obligation is to attribute all matters - their occurrence, and their beneficial results - to Allah’s decree and initiation, and to remember with this, the importance of the effect and its benefits. So by saying, “If not for Allah...” then it is known that the effects result from Allah’s decree and His will.

So the worshipper’s *tawhid* will not be complete until he does not make any equals for Allah in his heart, his sayings, or his actions.
Chapter 43

ما جاء فيمن لم يقنع بالحلف بالله

What is said about one who is not satisfied with another swearing by Allah.

عن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: (لا تخلقوا بأبنائكم، من حلف بالله فليس القادق، ومن حلف له بالله فليرض. ومن لم يرض فليس من الله)، رواه ابن ماجه بسنده حسن.

Ibn `Umar (radhiallahu `anhu) reported that Allâh’s Messenger (saws) said; “Do not swear by your forefathers, whoever swears by Allâh, then trust him, and whoever swears by Allâh then accept it from him. And whoever does not accept it then he is not from Allâh.” Recorded by Ibn Mâjah with a hasan chain.114

فيه مسائل:

الأولى: النهي عن الحلف بالآباء.

الثانية: الأمر للمحلوف له بالله أن يرضى.

الثالثة: وعهد من لم يرض

Important Points

1. The prohibition of swearing by ones forefathers.

2. The command for one to accept one who swears to him by Allâh.

114 It was graded sahih by al-Albâni in Sahih al-Jami; no. 7247, see also al-Irwa’ no. 2698.
3. The threat for whoever does not accept it.

Commentary by Ḥākim Ibn Abī Falah al-Sādī

What is said about one who is not Satisfied with another Swearing by Allah.

This refers to when you are faced with an oath by your opponent and his overall truthfulness is known, or his good nature and trustworthiness is apparent. Then it is necessary for you to accept it and be content with his oath. This is so, because there is no definitive reason which would warrant rejecting his apparent truthfulness. In any case where the Muslims feel required to swear by Allah, the honour of their Lord, and His majesty, then it is required upon you to accept their oath.

If he is given an oath by Allah, but he does not accept it without making conditions for his opponent, like making him swear by a divorce, or requiring his opponent to make a ḍu'a for himself to be punished if he were untrue, then this falls under the threat, because that is evil conduct, dishonouring Allah and a refusal to follow the ruling of Allah and His Messenger.

In the case of one who is known to be an open sinner or liar, and he is making an oath in a matter that one is certain he is lying about, then rejecting such oath does not fall under the threat mentioned, due to the knowledge of his lying and because his heart does not contain the honour of Allah that would make the people feel safe in accepting his oath. In this case, the threat is removed due to the impossibility of determining his accuracy. And Allah knows best.
Chapter 44

قول: ما شاء الله وشئت

Saying “What Allah willed and what you willed.”

ومن أقوال: أن يهودًا أتى النبي صلى الله عليه وسلم فقال: إنكم تشركون، تقولون ما شاء الله وشئت، وتقولون: والكعبة، فأمرهم النبي صلى الله عليه وسلم إذا أرادوا أن يحلوا أن يقولوا: (ورب الكعبة، وأن يقولوا: ما شاء الله ثم شئت) رواه النسائي وصححه.

From Qutaylah, “A Jew came to the Prophet (ﷺ) saying, ‘You [people] have made *shirk*. You say, “As Allah has willed and you have willed.” And they say, “By the Ka’bah!”’ So the Prophet (ﷺ) ordered that when intending to swear you say, ‘By the Ka’bah’s Lord’ And, ‘As Allah willed, then you willed.” Recorded by al-Nasā’ī who graded it *sahih*.

ومن أقوال: أن ابن عباس رضي الله عنهما: أن رجلاً قال للنبي صلى الله عليه وسلم: ما شاء الله وشئت، فقال: (أ جعلتي الله نداً؟ ما شاء الله وحده).

He also recorded from Ibn ‘Abbās (ﷺ) saying, “A man came to the Prophet (ﷺ) saying, ‘As Allah has willed and you have willed.’ He (ﷺ) said, ‘Are you making me an equal to Him? As Allah has willed alone.’”

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115 Also recorded by Ahmad, al-Hākim and others. It was graded *sahih* by al-Albānī in *Sahih Sunan al-Nasā’ī* no. 3533, and al-Ṣahihah no. 136.

116 Recorded by al-Bukhārī in *al-Adab al-Mufrad*, al-Nasā’ī in *ʿAmal al-Yawm wal-Laylah* with similar wording. As well with Ahmad, Ibn Majah and others. See *al-Ṣahihah* no. 139 where al-Albānī grades it *hasan*.

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Chapter 44: Saying “What Allah willed and ...”

With Ibn Majah; from al-Tufayl, the brother of A'ishah through her mother, he said, “I dreamt that I came upon a group of Jews, I said to them, ‘You would be the people [you claim] if you hadn’t said that Uzair was the son of Allah.’ They replied, ‘You would be the people [you claim] if you didn’t say, ‘as Allah willed and as Muhammad willed.’ Then I passed a group of Christians so I said, ‘You would be the people [you claim] if you hadn’t said that al-Maslh was the son of Allah.’ They replied, ‘You would be the people [you claim] if you didn’t say, ‘as Allah willed and as Muhammad willed.’

The following morning I informed the incident to some others. Then I came to the Prophet (ﷺ) and told him. He said, ‘Have you informed this to anyone?’ I said, ‘Yes.’ Then he praised Allah and glorified Him and said, “To proceed; Tufayl had a dream, and he has narrated to some of you what he saw in it. You have been saying a statement that I have been prevented from prohibiting because of this and that. Do not say “as Allah willed and as Muhammad willed.” But say, “As Allah willed” alone.’”

 فيه مسائل:

الأولى: معرفة اليهود بالشرك الأصغر.

الثانية: فهم الإنسان إذا كان له هوى.

الثالثة: قوله صلى الله عليه وسلم: (أجعلني الله نداً؟) كيف يعن قال:

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117 This narration is recorded by Ibn Majah, Ahmad and others. It was graded sahih by al-Albâni, see al-Sahihah no. 137 & 138.
الرابعة: أن هذا ليس من الشرك الأكبر، لقوله: (َتَمْعِينِي كُلًا وَكُلًا).

الخامسة: أن الرؤيا الصالحة من أقسام الوعي.

الستادسة: أنها قد تكون سببًا لشرع بعض الأحكام.

Important Points

1. The Jews awareness of minor shirk.
2. The condition of people’s understanding when their desire effects an issue.
3. His saying, “Are you making me an equal to Him?” So how about the one who says, “I have none to recourse to but him (i.e. the Prophet (ﷺ))...” and the rest of the verses of that poem.
4. That this is not from major shirk due to his saying, “I have been prevented by this or that...”
5. That true dreams are a type of revelation.
6. That it was the means for explaining some legislation.

For ‘Allamah al-Sa’di’s Commentary Refer to the Next Chapter
Whoever curses time, he has offended Allah

And in one narration, “Do not curse time, for Allah is surely the time.”

The first is with al-Bukhāri and Muslim, and the second with Muslim and Ahmad. “Al-Shāfi‘ī, Abu Ubayd and others among the Imams explained the meaning of ‘Do not curse time for surely Allah is time.’ that when the Arabs during jahiliyyah suffered adversity, trials or troubles, they would say, ‘O frustrating time!’ So they would link this occurrence to time and curse it, when in fact it was really Allah who caused the event, so they were actually cursing Him...” (Fath al-Majid) This is supported by a similar narration recorded by al-Bukhāri in al-Adab al-Mufrad.
An Explanation of Kitāb al-Tawhid

Important Points
1. The prohibition of cursing time.
2. Calling this “offending Allah.”
3. Noting his saying, “For Allah is surely the time.”
4. That cursing can occur even if it is not intended in the heart.

Commentary by Ḥāfiz Ḍiyā al-Dīn Allamah al-Sa’di

Whoever Curses Time, He has Offended Allah

This occurred often during jāhilīyyah, and many of the evil people, the libertines, and the foolish followed them when they engaged it changing time and altering the seasons. Contrary to what they intended, they were insulting time and sometimes cursing it. This behaviour arose from a weakness in religion, from foolishness and from tremendous ignorance.

Time is not a matter that they have any control over. For surely the arrangement and organisation of the events of time is maintained by Allah al-‘Azīz al-Ḥakīm, so in reality, their philandering and insults are directed at the One who truly controls it.

Just as this behaviour erodes away at religion, it also contradicts reason, since by it calamities are increased, their scale becomes larger, and the door to the necessary patience is closed. And this negates tawhid.

As for the believer, he knows that the events of time occur by the decree, power, and wisdom of Allah, so he would not toy with something that Allah or His Messenger never asked him to be responsible for, rather he accepts what Allah arranges, and submits to His commands, and by that he completes his tawhid and his sense of tranquility.
In the Sahih, from Abū Hurayrah, the Prophet (ﷺ) said, “The most despicable name to Allah is a man called King of Kings. There is no King but Allah.”

Sufyān said, “Similar is Shah of Shahs.”

And in one narration, “The most infuriating man to Allah on the Day of Resurrection, and the most filthy to Him...”

His saying, “Akhna’a [despicable]” means the most despicable.
Important Points

1. The prohibition of the title king of kings.
2. As well as what has a similar meaning as Sufyān said.
3. Realising the emphasis on this matter and its like, even in the abstract sense when the heart does not intend such meaning.
4. Realising that this is for Allah (ﷻ) only.

For ʿAllāmah al-Saʿdī’s Commentary Refer to the Next Chapter
Chapter 47

The Sacredness of Allah’s (ٰ) Names, changing ones name because of that.

From Abu Shurayh, “That his kunya was Abul-Hakam, so the Prophet (ٰ) said to him, ‘Allah is al-Hakam [the Judge], and to Him is the judgement.’ He said, ‘But when my people differ over something they have me judge between them, and each group accepts.’ He (ٰ) said, ‘What is better than this, what children do you have?’ He said, ‘Shurayh, Muslim and ‘Abdullah.’ He asked, ‘Who is the eldest?’ I said, ‘Shurayh’, he said, ‘So you are Abu Shurayh.’” Recorded by Abu Dawud and others.121

فيه مسائل:

الأولى: احترام أسماء الله وصفاته ولو لم يقصد معناها.

الثانية: تغيير الاسم لأجل ذلك.

الثالثة: اختيار أكبر الأبناء للكنية.

Important Points

1. The sanctity of Allâh’s Names and attributes, even if one does not intend their meanings.
2. Changing the name for the sake of that.
3. Choosing the eldest of sons for the kunyâ.

Commentary by ʿAllāmah al-Saʿdi

The Name Judge of Judges, and the like & The Sacredness of Allâh’s Names, and Changing a Name because of that

These two discussions are branches of the preceding chapters. That is, it is obligatory that no equals be made for Allâh in intention, saying, or deed. So one is not to be called with a name that implies some type of partnership with one of Allâh’s Names or attributes, like the judge of judges, the king of kings etc. Or, the Ruler of rulers, or Abū al-Ḥakam [the father of rule] etc. All of this is out of precaution for tawhîd and Allâh’s names and attributes, and defending against what leads to shîrkh, to the extent of even refraining from expressions which it is feared may bring about the thought that they imply a partnership with Allâh in any of His rights or what is specific to Him.
Whoever jokes about anything that Allâh has mentioned, the Qur‘ân, or the Messenger.

Allâh ( تعالى) said, “But if you were to ask them they would say, ‘We were only joking and playing.’” (al-Tawbah 9: 65)

From Ibn Umar, Muhammad bin Ka' b, Zayd bin Aslam, and Qatâdah - each of them narrated similar - that during the battle of Tabûk a man said, “We have not seen of our reciters similar to these people, none more greedy in appetite, nor false in speech, nor cowardly in battle.” He was referring to the reciting of the companions of Allâh’s Messenger ( ﷺ). ‘Awf bin Mâlik said to him, “You have lied. Rather, you are a munâfîq. We will tell Allâh’s Messenger ( ﷺ).” So
‘Awf went to tell Allah’s Messenger (ﷺ), but some Qur’an [revealed about this incident it] preceded him. That man came to Allah’s Messenger (ﷺ), while he (ﷺ) was mounted upon his camel. He said, “O Messenger of Allah! we were only joking and we were saying things to pass the time for us on the road.” Ibn ‘Umar said, “It is as if I am looking at him; clinging to the saddle of the Messenger of Allah’s camel, stones battering his feet, saying, ‘We were only joking and playing!’ So Allah’s Messenger (ﷺ) said, ‘Is it with Allah, His āyāt, and His Messenger that you are amused? They are not excused, they have disbelieved after their faith.’

He did not say any more nor any less to him.”

Important Issues

1. An extremely important point, that whoever jokes like this, then he is a disbeliever.

2. That this is the explanation of the āyāt, so whoever does it then it applies.

3. The difference between gossip, and between nasīḥah to Allah and His Messenger.

4. The difference between pardoning which Allah loves, and between being severe with Allah’s enemies.

5. That it is not necessary to accept some excuses.

Recorded by Ibn Abu Hatim, Ibn Jarir al-Tabari and similar with others. Shaykh Muqbil bin Hadi included it in Sahih al-Musnad min Asbab al-Nnziil (p.122), grading it hasan.
Commentary by 'Allāmah al-Sa'di

Whoever Jokes about anything that Allāh has mentioned, the Qur’ān, or the Messenger.

Meaning that this is something that entirely negates faith, and removes one from the religion, because the bases of the religion is faith in Allāh, His Books, and His Messengers.

And faith requires honouring this, and it is well known that mocking and joking about something of these matters is among the worst kinds of sheer disbelief. Because this disbelief increases disdain and contempt.

The disbelievers are of two types; passive and antagonistic. The antagonistic is the one at war with Allāh and His Messenger, attacking Allāh, His religion, and His Messenger with the sternest rejection and the worst falsehood. And mockery is a tactic from this category.
Chapter 49

ما جاء في قول الله تعالى:
ولكن أذقناه رحمةً منا من بعد ضرائـ

Allāh’s (ﷻ) saying: “And if We give him a taste of Our mercy after touching him with adversity”

قال Mujāhid: هذا بعملي وأنا محقوق به. وقال ابن عباس: يريد من عندي.

Mujāhid said, “(Meaning,) this is from my deeds and I deserve it.” Ibn ‘Abbās said, “Meaning, that which is with me.”

وقوله: (قال إنا أوتيته على علم عندي)

And He (ﷻ) said, “He says, ‘It only came to me because of the knowledge with me.” (al-Qaṣaṣ 28:78)

قال قنادة: على علم مني بوجوه المكاسب. وقال آخرون: على علم من الله أيه له أهل. وهذا
معنى قول Mujahīd: أوتيته على شرف.

Qatādah said, “From my knowledge of profiting.” And others said, “From Allāh’s knowledge, I am the best who knows it.”

And this is the meaning of Mujāhid’s statement, “It came to me out of honour.”
Chapter 49: Allah’s (ﷻ) saying; “And if We give him a taste ... 

From Abū Hurayrah that he heard Allah’s Messenger (ﷺ) saying, “Once there were three men from the children of Isra’il, a leper, a blind man and a bald man; whom Allah wanted to test, so He sent an angel to them. The angel asked the leper, ‘What would you most like to have?’ The leper said, ‘Good complexion and good skin, because the people consider me to be filthy.’ Then the angel touched him and he was cured. He was given a good complexion and good skin. Then the angel said, ‘Which property would you most like to have?’ The leper said, ‘Camels.’ So he was given a pregnant camel, and the angel said, ‘May Allah bless you with it.’ Then the angel came to the bald man and said, ‘What would you most like to have?’ He said, ‘Nice hair, and I wish to be cured from this
disease because people find me repulsive.' The angel touched him, and he was
given nice hair. Then the angel said, 'Which property would you most like to
have?' He said, 'Cows.' so the angel gave him a pregnant cow that had plenty of
milk. The angel said to him, 'May Allah bless you with it.' The angel came to the
blind man and said, 'What would you most like to have?' He said, 'I wish Allah
would restore my sight so I can see the people.' He touched his eyes and Allah
gave him his sight back. The angel said, 'Which property would you most like to
have?' He said, 'Sheep.' So the angel gave him a pregnant sheep. Later, all three
pregnant animals gave birth to their young. They multiplied and brought forth
so many (animals) that one of the men had a herd of camels filling a valley, one
had a herd of cows filling a valley, and the other one had a flock of sheep filling a
valley. Then the angel, disguised to appear as a leper, visited the leper and said,
'I am a poor man, who has lost all means of livelihood while on a journey. So
none will satisfy my need except Allah and then you. In the Name of Him Who
has given you such nice complexion, such beautiful skin, and so much property,
I ask you to give me a camel so that I may reach my destination.' The man
replied, 'I have many obligations (so I cannot give any to you).' The angel said,
'I think I know you, were you not a leper who the people shunned? Weren't
you a poor man and then Allah gave this to your' He replied, 'I inherited this
from my family.' The angel said, 'If you are lying, then let Allah make you as
you were before.' Then the angel, disguised as a bald man, went to the bald man
and said the same as he had to the leper. He too answered the same way. The
angel told him, 'If you are lying, then let Allah make you as you were before.'
Then the angel, disguised as a blind man, visited the blind man and said, 'I am
a poor man and a traveller, whose means of livelihood have been exhausted
while on a journey. I have nobody to help me except Allah, and after Him, you
yourself. I ask you in the name of Him who has given you back your eyesight
to give me a sheep, so that with its help, I may complete my journey.' The man
said, 'I was once blind, and Allah returned my sight to me, I was once poor and
Allah made me rich. So take anything you like from what I have. By Allah, I
will not praise you for leaving anything (you need) of my property which you
may take for Allah’s sake.' The angel replied, 'Keep your property. You (three
men) have been tested. Allah is pleased with you, but He is angry with your two
companions.’’’ They (al-Bukhari and Muslim), recorded it.

فيه مسائل:

الأولى: تفسير الآية.

الثانية: ما معنى: (ليقولون هذا لي) .
Chapter 49: Allah’s (ﷻ) saying; “And if We give him a taste ...

تلاثة: ما معنى قوله: ( أعنيه علي علم عندي).
رابعة: ما في هذه القصة العجيبة من الخبر العظيمة.

Important Points

1. The explanation of the āyah.
2. The meaning of “‘This is from me...’” (Fusṣilat 41:50)
3. The meaning of “It only came to me because of the knowledge with me.” (al-Qasas 28:78)
4. The numerous important lessons from this story.

Commentary by ‘Allāmah al-Sa’di

Allāh’s (ﷻ) saying; “And if We give him a taste of Our mercy after touching him with adversity, then he says, ‘This is from me...’” (Fusṣilat 41:50)

The objective of this discussion, is that all one claims he receives of favours and provisions by his own hand, skill, or intellect, or because he deserves that, thinking that he has some right over Allāh for it, then this negates tawhīd. Because the believer is obliged to recognise internally and externally that the favours come from Allāh and that the praise is due to Allāh for that, and to recognise that these are from His favours and beneficence, to utilise these favours in acts of obedience to Allāh, not to think that he has some right for these things over Allāh. Rather Allāh alone has the right over them, he is simply a servant in every sense. So by this he fulfils his faith and tawhīd. If the opposite occurs, then he achieves only ingratitude for the favour, and amasement with the self, displaying that which is among the most evil of traits.
Allah’s (ﷻ) saying, “And when good came to them”

Ibn Hazm said, “The prohibition of every name of servitude to other than Allah is agreed upon, like ‘Abd ‘Amr for example, or ‘Abd al-Ka’bah, and the like, with the exception of ‘Abd al-Muttalib.”

About the ayah, Ibn ‘Abbās (ﷺ) said; “When Ádam [learned of his wife’s pregnancy] Iblis came to them. He said, ‘I am your companion who had you removed from Paradise. Obey me or I will make him have two horns like a deer which will rip your insides when it comes out. I will, I will [etc.]’ in order to
frighten them into calling the child 'Abd al-Hārith. But they refused to obey him. Then the child was still-born. Then she became pregnant again, so he came saying as he had before. They still did not obey him, and the child was still-born again. Then she was pregnant again, so he came to talk to them again. This time out of their sense of love for their child, they called him 'Abd al-Hārith. That is why Allāh said, “they made shīrk in what they received.” Recorded by Ibn Abū Hātim.\textsuperscript{121}

And also [from Ibn Abū Hātim] with a sahih chain from Qatādah who said, “Shīrk in obeying Him, not in worshipping Him.”

And [from Ibn Abū Hātim] with a sahih chain from Muǧāhid about Allāh’s (ﷻ) saying, “And when good came to them...” he said, “Give us of good” he said, “They were afraid that it would not be a human.” And this meaning was mentioned by al-Ḥasan, Sa’īd, and others.

**Important Points**

1. Prohibition of every name denoting servitude to other than Allāh.
2. The explanation of the āyāh.

\textsuperscript{121} Recorded by Ahmad, al-Tirmidhi, al-Ḥakim and others. Ibn Kathir considered it among the disparaged reports from the people of the Book, and al-Arna’ūt graded it weak in his notes on Fath al-Majid, and al-Albānī graded it weak, no. 4769 Da’if al-Jāmi; and no. 342 Silsīlat al-Aḥadīth al-Ḍa’īfah.
3. That this *shirk* was simply by the name, not the objective in reality.
4. That Allah’s gift to man of a healthy child is among His favours.
5. The *salaf* mentioned the distinction between *shirk* in obedience and *shirk* in worship.

Commentary by `Allāmah al-Sa`dī

Allāh’s (ﷻ) saying, “And when good came to them they made *shirk* in what they received. Allāh is exalted above what they associate with Him.” *(al-ARaf 7:190)*

The objective here is that children were among Allāh’s favours for them, and Allāh completed the favour for them by making them have healthy bodies.

Therefore they must be healthy in their religion. This requires them to be grateful to Allāh for the favour He granted them, and that requires that their children not be servants of other than Allāh, nor are they to attribute the favour to other than Allāh. This is a rejection of the favours that would negate *tawhid*. 
Chapter 51

Allāh (ﷻ) said, “Allāh’s are the most beautiful Names, so call Him by them”
Important Points

1. Confirming the Names.
2. They are beautiful.
3. The command to call Him by them.
4. Avoiding the ignorant heretics who oppose them.
5. The explanation of *ilhād* [heresy].
6. The threat against heresy.

Commentary by 'Allāmah al-Sa‘di

Allāh (ﷻ) said, “Allah’s are the most beautiful Names, so call Him by them and avoid those who are heretical with His Names.” (*al-ʿāraf* 7: 180)

*Tawhīd* is founded upon confirming what Allāh has affirmed for Himself, or what His Messenger (ﷺ) affirmed of His beautiful Names. It is to have the beautifying awareness of the majestic meanings that are inclusive of the Names, to worship Allāh by them, and call upon Him with them.
So every matter that the worshipper seeks from His Lord - whether related to this life or religion - then he seeks it by the beautiful Names of Allah related to that.

So whoever calls upon Him to bring him sustenance, he asks Him by His Name al-Razzāq. For the result of mercy and forgiveness, then by His name al-Rahim, al-Rahmān, al-Barr, al-Karim, al-’Afū, al-Ghafīr, al-Tawāb or others.

What is even better than this, is that calling upon Him by His Names and attributes is a form of worship if the meanings of His beautiful Names are realised, and their effect is in the heart, such that the heart is effected by the understanding and implications of these names, and it is motivated by that awareness.

Similar is the case with the Names of greatness, and pride, majesty and granduer and the Names that inspire fear, motivating the heart to honour Allah and recognise His majesty.

The Names with the meanings of beauty, righteousness, beneficence, mercy and kindness - all of these motivate the heart to love Allah, longing for Him, praising Him and feeling grateful to Him.

The Names of might, wisdom, knowledge and power motivate the hearts to submit in awe and fear before Him.

The Names of knowledge, informing, omnipresence, watchfulness, witnessing - all of these motivate the heart to be aware that Allah is watching every motion and moment of stillness, making one guard against evil thoughts and harmful intentions.

The Names al-Ghani, and al-Latif make the hearts realise their need and dependence upon Him, making them rely upon Him all of the time and in every situation.

This awareness results in the hearts due to the servant’s awareness of the Names and attributes. By the servant worshipping Allah with them, he is not seeking the outcome of the world, nor to master it or perfect it. It is the best form of obedience to worship Him with, and it is the essence of tawḥīd and worship. By opening this door, he has opened the door of the ultimate tawḥīd, and the perfect faith that is not realised except by the perfection achieved by the people of tawḥīd. Affirming the Names and attributes is the foundation of this most exalted goal.
As for *ihād* [heresy] in Allāh’s Names and attributes, it is the utmost negation of this grand goal.

There are different kinds of *Ilhād*:

If the heretic negates the meanings of the Names or attributes, as is done by the *Jāhimiyah* and their successors. Or by resembling them to the attributes of creatures, as the *mushabīḥah* among the *Rāwāfīd* and others do.

Or by calling the creatures by His Names as the *mushrīkin* did with the name *al-Lāt* from *al-Ilāh*, *al-ʿUzza* from *al-ʿAzīz*, and *al-Manāt* from *al-Manān*, deriving them from the beautiful Names of Allāh. So they likened them to Allāh then they sanctioned worshipping them, which is solely Allāh’s right alone.

So the reality of heresy in Allāh’s Names is altering them, either in expression or meaning, explanation or interpretation, or changing them. All of thisnegates *tawḥīd* and faith.
Chapter 52

لا يقال: السلام على الله

Not to say "Al-Salām ʿalā Allāh"

In the Sahih from Ibn Masʿūd (ﷺ), who said, “When we were with the Prophet (ﷺ) in prayer we were saying, ‘Al-Salāmu ʿalā Allāh (Al- Salam be upon Allah) from His worshippers, al-salāmu ʿalā so and so.’” So the Prophet (ﷺ) said, ‘Do not say “Al-salāmu ʿalā Allāh”, for Allah is al-Salam.’”

في المسائل:

الأولى: تفسير السلام.

الثانية: أنه تحية.

الثالثة: أنها لا تصلح لله.

الرابعة: العلة في ذلك.

الخامسة: تعليمهم النحية التي تصلح لله.

126 Recorded by al-Bukhārī, Muslim, Al-Tirmidhi and al-Nasāʿī.
Important Issues

1. The explanation of al-Salâm.
2. That it is a greeting.
3. That it is not a befitting greeting for Allah.
4. The reason for this.
5. His (ﷺ) teaching them the greeting that befits Allah.

Commentary by 'Allāmah al-Sa’di

Not to Say “Al-Salâm ‘alā Allāh”

He (ﷺ) has explained this meaning by his saying, “For Allah is al-Salâm.” So He (ﷺ) is al-Salâm, the one secure from every defect and shortcoming, secure from any of His creatures resembling Him. He is the one utterly secure from His servants. So the servant will never be capable of causing any harm to Him, nor can they ever bring Him any benefit, rather they are all in dire need of Him, dependant upon Him in all of their circumstances, and He is the Free, the one worthy of praise.
Saying: “O Allâh! Forgive me if You Will.”

In the Sahih from Abû Hurayrah that Allâh’s Messenger (S.A.W.) said, “None of you may say, ‘O Allâh forgive me if you will.’ O Allâh have mercy on me if you will.’ But be resolved on the issue, for there is no difficulty for Allâh.”

And with Muslim, “But let your hope be great, for nothing is too great for Allâh to give it.”

في مسائل:

الأولى: النهي عن الاستثناء في الدعاء.

الثانية: بيان العلة في ذلك.

الثالثة: قوله: (ليعزم المسألة).

الرابعة: إعظام الرغبة.

الخامسة: التحليل لهذا الأمر.

127 Al-Bukhârî and Muslim.
Important Points

1. The prohibition of this kind of condition in supplications.
2. Explaining the reason for that.
3. His saying, “But be resolved on the issue.”
4. Heightening one’s hopes.
5. The reasoning for this order.

Commentary by ʿAllāmah al-Saʿdi

Saying: “O Allah! Forgive me if You Will.”

Every occurrence is by Allah’s will and intent. So when seeking a religious matter, like asking for mercy or forgiveness, or when seeking something related to this life, like good health, provisions, and the like, then the worshipper is ordered to ask for it from his Lord in a manner imploring Him of its urgency, and being certain about it. This kind of seeking is the core and marrow of ʿubūdiyyah.

This will not be complete unless the request is a certain one, without conditioning it by “if you will”, and the matter must be something that is good, having no harm in it. Allah ( سبحانه وتعالى) is not one whom something is too grand for.

Here there is a clear distinction between this general request, and cases of asking for something specific. Like asking for things that may not bring about any benefit or good, or its result is not a positive good for the worshipper. So the worshipper asks his Lord, and he relies upon his Lord to chose the best matter for him, like in the case of the ḏuʿā; “O Allah cause me to live while living is good for me, and take me when You know that death is better for me.” Or like the ḏuʿā of istikhārah.

So understand this difference, the subtle importance of the distinction between seeking good things that are well known for their benefit, being free of any harm, and the supplicant is resolved when seeking it, not being uncertain about it - and seeking a matter which the worshipper is not sure if there may be a punishment for it, nor can he be sure of the benefit over the harm of it. So the supplicant leaves the choice to his Lord, the one who encompasses everything in His knowledge, control, mercy and beneficence.
Chapter 54

لا يقول: عبدي وأمي

Not to say, “My slave or my slave girl.”

In Sahih al-Bukhari from Abü Hurayrah (r), that Allah’s Messenger (ﷺ) said, “Let one of you not say, ‘Feed your lord’ ‘Clean your lord’ Let him call you ‘my master’, ‘my patron’, and let none of you say, ‘My slave or my slave girl’ let him say, ‘My young man’, ‘my young woman’ or ‘my boy.’”128

فيه مسائل:

الأولى: النهي عن قول: عبدي وأمي.

الثانية: لا يقول العبدي: ربى، ولا يقال له: أطعم ربک.

الثالثة: تعليم الأول قول: فتاي وفتاني وغلامي.

الرابعة: تعليم الثاني قول: سيدي ومولاي.

الخامسة: التنبیه للمراد، وهو تحقيق التوحید حتى في الألفاظ.

128 Al-Bukhari, Muslim and Ahmad.
Important Points

1. The prohibition of saying, "My slave and my slave-girl."
2. That the servant does not say, "My lord." and he is not to be told, "Feed your lord."
3. Teaching the first to say, "My young man, my young woman, my young boy"
4. Teaching the second to say, "My master, my patron."
5. Clarifying the reason for this, that is, realising tawhid even in expressions.

Commentary by 'Allamah al-Sa'di

Not to say, "My slave or my slave girl."

This is from the view that it is recommended for the worshipper of Allah to change sayings like "my slave", and "my slave-girl" to "my young man" and "my young woman". This is a means of protecting oneself from deceptive and dangerous expressions, even if the objective is innocent of that. So this is not because it is unlawful, rather it is to perfect ones etiquette, and to protect his expressions from anything that appears deceptive and dangerous. The manner of expressing oneself is a sign of the perfection of his sincerity, particularly in the case of this kind of expression which has recently been commonly employed.
Chapter 55

لا يرد من سائل الله
Do not turn away the one who asks for the sake of Allah.”

From Ibn 'Umar (رضي الله عنهما) that Allah's Messenger (صلى الله عليه وسلم) said, “Whoever asks for Allah's sake, then give him, whoever seeks your aid for the sake of Allah then give him, and whoever calls you then answer him, and whoever does good for you then do similar for him. If you cannot do similar for him, then say a duâ for him, until you see that you have.” Recorded by Abu Dawûd and al-Nasâ’î with a sahih chain.129

فيه مسائل:

الأولى: إعادة من استعاذ بالله.

الثانية: إعطاء من سأل بالله.

الثالثة: إجابة الدعوة.

الرابعة: المكافأة على الصيحة.

129 Recorded also by Ahmad, al-Bukhârî in al-Adab al-Mufrad, Ibn Hibbân, al-Hâkim and others. It was graded sahih by al-Albânî in Al-Sahihah no. 254.
An Explanation of Kitab al-Tawhid

Important Points

1. Giving refuge to one who seeks your help for the sake of Allah.
2. Giving one who asks you for the sake of Allah.
3. Answering the call.
4. Reciprocating the good that one does for you.
5. That the du’ā is a way of reciprocating in the case one is not able to do otherwise.
6. His saying, “Until you see that you have reciprocated.”

Commentary by ’Allamah al-Sa’di

Do not Turn away the one who asks for the sake of Allah

This chapter about asking deals with an address to the one being asked. That is when one presents himself before people, asking them to fulfil a need via the most honoured means, that is asking “for Allah’s sake.” He is to be responded to out of the sacredness and honour that is Allah’s right, and fulfilling the right of his brother since he has laid claim via this the most honoured of possible means.
Chapter 56

لا يسأل بوجه الله إلا الجنة

Not to ask for the sake of Allāh’s Face except for Paradise

From Jābir, Allah’s Messenger (ﷺ) said, “Do not ask for the sake of Allāh’s Face except for Paradise.” Recorded by Abu Dawūd.130

Important Points

1. The prohibition from asking for the sake of Allāh’s face except for the most important thing sought.

2. Affirming the attribute of the Face.

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130 This hadith was graded weak by al-Arna’ūt in his notes on Fath al-Majīd, and also by al-Albānī no. 6351 Da’īf Jamī’ al-Saghi r. However, the weakness of this particular hadith does not effect the correctness of the second point mentioned by the author.
Commentary by 'Allāmah al-Sa‘di

This chapter about asking deals with an address to the one who asks. It is required that the worshipper hold Allah’s Names and attributes sacred, and that he not ask for anything that he seeks of worldly matters for the sake of Allah’s Face, rather he does not ask via the sake of Allah’s Face except for the most important thing that can be sought, the greatest goal, and that is Paradise because of what it contains of favours and everlasting life, the pleasure of the Lord, gazing at His most splendid Face and relishing His public address. This is the shining goal which is asked for by the sake of Allah’s Face.

As far as seeking other matters of one’s religious and worldly life, where the worshipper is not asking for it except from his Lord alone, then he is not to ask Him for it for the sake of His Face.
What is said about “If”

Allah (ﷻ) said, “They say, ‘If we had anything to do with this matter, then we wouldn’t have even been fighting here.’ (Al Imran 3:154) And, “those who stayed behind and said about their brothers, ‘If they had listened to us they wouldn’t have been killed.” (Al Imran 3:169)

In the Sahih from Abu Hurayrah (ﷺ), Allah’s Messenger (ﷺ) said, “Persist in what benefits you, seek Allah’s help and do not behave helplessly. And if something happens to you do not say, ‘If I had done this, then that would be.’ But say, ‘Allah has decreed, and He has done as He willed.” [Qadar Allāha wa mā sha’ fā’ la] because ‘if’ opens a way for the work of shaytān.”

فيه مسائل:

الأولى: تفسير الآيتين في آل عمران.

الثانية: النهي الصريح عن قول: لو، إذا أصابك شيء.

Muslim
Important Points

1. The explanation of the two ayat of Surah Al 'Imran.
2. The clear prohibition from saying “if” when something has happened.
3. The reasoning for this issue, that it opens the way for the work of shayṭān.
4. Guidance to a good saying [instead].
5. The command to pursue what benefits, while seeking Allah’s help.
6. The prohibition of the opposite of that, that is behaving helplessly.

Commentary by 'Allāmah al-Sā‘di

What is Said about “If.”

Know that the worshipper’s usage of the statement “if” falls into two categories, the censured and the praised.

As for that usage which has been censured, it is when he experiences a matter or does something that he does not like so he says, “If I did this then such and such would have happened instead.” This is from the works of shayṭān, because it contains two dangers;

1. It opens the door to regret, discontentment, and grief, all of which must be removed, since there is no benefit in it.
2. This is bad conduct with Allah concerning His decree, because every matter that comes up - the important and unimportant - is by the decree of Allah and His will. So whatever occurs, no doubt occurs by His planning, reversing it is not possible. So if one says,
Chapter 57: What is said about “If.”

“If it was like this, or if I had done this, then this would be...” this is a type of resistance and weakness in his faith in Allah’s decree and will.

There is no doubt about the danger of these two matters, and that the worshipper’s faith and *tawhid* will not be complete without staying away from them.

As for the praiseworthy type, it is when the worshipper says “if” wishing for only good. Like when he (ﷺ) said, “If I had known beforehand what I came to know afterwards, I would not have brought the sacrifice and would have said the *talbiyah* for *umrah.*” [Muslim] And his saying about a man when he expressed his desire to do good, “If I had wealth similar to so and so then I would do similar to what so and so did with it.” And “If my brother Mūsā had been patient, then Allah would have narrated more to us about their story.” This was about his story with *al-Khidr.*

So the word “if”, when it is said expressing the desire for something good, then it is praiseworthy. When it is said in a manner expressing evil than it is censured.

So the usage of “if” depends upon how and what it is used for. If its implication is discontentment, regret and weak faith in the decree and the will of Allah, or out of desire for something evil, then it is blameworthy.

If the implication is out of the desire for good, guidance, and teaching then it is praiseworthy. This is the case although the author has written the discussion in a way that seems to include both usages.
The prohibition of cursing the wind

From Ubayy bin Ka‘b (可能存在这个人的名字) that Allah’s Messenger (可能存在这个人的名字) said, “Do not curse the wind. When you see what you do not like then say, ‘O Allah we ask you for the good of this wind, and the good of what is in it, and the good that you have commanded with it, and we seek refuge in you from the evil of this wind and the evil of what it contains, and the bad that you have commanded it [to do.]’” Al-Tirmidhi graded it sahih.132

فيه مسائل:

الأولى: النهي عن سب الريح.

الثانية: الإرشاد إلى الكلام النافع إذا رأى الإنسان ما يكره.

الثالثة: الإرشاد إلى أنها مأمورة.

الرابعة: أنها قد تؤمر بخير وقد تؤمر بشر.

132 This grade was endorsed by al-Albâni in Sahih Sunan Al-Tirmidhi no. 1836.
Important Points

1. The prohibition of cursing the wind.
2. Guidance to a beneficial saying when people see what they do not like of it.
3. The understanding that it is fulfilling commands.
4. That it has been commanded with good and it has been commanded with evil.

Commentary by 'Allāmah al-Sa‘di

The Prohibition of Cursing the Wind

This is a parallel to what preceded about cursing time, except that was a general chapter about cursing the events of time, and this is specific to the wind. While this is prohibited, it is surely done only out of one's weak logic and weak mind. Because the wind only follows a course plotted by Allah and arranged by Him, so cursing it amounts to cursing Him for the course that He gave it.

In most cases the one who utters the curse upon the wind does not have this meaning in his heart, whereas if that was the case, his situation would be more horrendous than that. But this would scarcely occur in the heart of a Muslim.
Chapter 59

قول الله تعالى: يُظُنُّونَ بالله غير الحق

Allah (ﷻ) said, “They think other than the truth about Allâh”

قول الله تعالى: (يُظُنُّونَ بالله غير الحق ظن الجاهلية يقولون هل لنا من الأمر من شيء، فل إن الأمر كله لله) الآية. وقوله: (الظانين بالله ظن السوء عليهم دائرة السوء) الآية.

Allah (ﷻ) said, “They think other than the truth about Allâh, with the jâhilîyyah thinking, saying, ‘Were we to have had anything to do with the matter’ Say; ‘The entire matter is up to Allâh.’” (Al-Imrân 3:154) And; “Those who think about Allâh with evil ideas, it is them that the evil encircles.” (Al-Fath 48:6)

قال ابن القيم في الآية الأولى: فقصر هذا الظن بأنه سبحانه لا ينصر رسوله، وأن أمره ضائع، وقصر بأن ما أصابه لم يكن بقدر الله وحكمته، فقصر بإنكار الحكمة، وإنكار القدر، وإنكار أن يتم أمر رسوله، وأن يظهره الله على الدين كله. وهذا هو الظن السوء الذي ظنه المنافقون والمشروكون في سورة الفتح، وإنما كان هذا ظن السوء؛ لأن ظن غير ما يلبق به سبحانه، وما يلبق بحكمته وحمدته ووعده الصادق، فمن ذن أنه يدلب الباطل على الحق إبادة مستقرة يضحك معها الحق، أو أنكر أن يكون ما جرى بقضائه وقهره أو أنكر أن يكون قدهر بحكمه بالغة يستحق عليها الخلد، بل زعم أن ذلك لشيئه مجردة، فذلك ظن الذين كفروا فويل للذين كفروا من النار.

Explaining the first âyah, Ibn al-Qayyim said about this thinking of theirs that “It was that He (ﷺ) would not help His Messenger, and that his success would fade, and that the adversity they experienced was not from Allâh’s decree and
Chapter 59: Allah (ﷻ) said, “They think other than the ... wisdom. They rejected the wisdom and the decree, they rejected the idea that He would complete the mission of His Messenger and manifest His entire religion. This is the evil thinking of the hypocrites and the mushrīkin mentioned in Surah al-Fath. This kind of thinking was evil because it was the kind of thinking about Allah (ﷻ) that does not suit Him, nor His wisdom, His praise, and His truthful promise.

So whoever thinks that He would grant victory to falsehood over truth, causing it to remain while truth dissipates, or to deny that events occur by His decree and will, or to reject that what He willed was out of a wisdom that is befitting His praise - he rather claims that this just simply happens to occur - then that is the kind of thinking of those who disbelieve, so let those who disbelieve beware of the Fire.

Most people think evil thoughts about Allah regarding what happens to them specifically, or what He does to others besides them. None is safe from that except by knowing Allah, His Names, His attributes, and accepting His wisdom and praising Him.

So let the intelligent one who has fallen victim to this take note, and let him repent to Allah and seek His forgiveness from thinking about his Lord with evil thoughts. If you were to look around, you would find everyone you see annoyed by the qadr, blaming it, and that “it should have been like this or that”, seeking less or more. So look at yourself. Are you free of this? If you are, then you have been honoured by being saved from it. If not, then you will surely not be saved.”
Important Points

1. The explanation of the 
   ayah of Surah Al Imran.
2. The explanation of the 
   ayah of Surah al-Fath.
3. The information that this can be of many types.
4. That one is not safe from that without knowing the names and
   attributes and knowing himself.

Commentary by 'Allamah al-Sadi

Allah (ک) said, “They think other than the truth about
Allah, with the jahiliyyah thinking...” (Al 'Imrân 3:154)

The worshipper’s faith and tawhid will not be complete until
he believes in all that Allah and His Messenger informed about
regarding Allah’s Names, His attributes, and His perfection. This
includes trusting all of what He informed about Himself - all
that He did, and all that He promised about aiding the religion,
fulfilling the truth, and invalidating falsehood. So believing in this
is part of faith, and tranquility of the heart with that is part of faith
also.

Any kind of thoughts that negate this are from the thinking
of jahiliyyah that negate tawhid. Such thoughts are tantamount
to thinking evil thoughts about Allah, negating His perfection,
rejecting His information, and doubting His promise. And Allah
knows best.
What is said about the deniers of qadr

Ibn `Umar said, “By the one in whose Hand is Ibn `Umar’s soul! If one of them had similar to Uhud in gold, then he spent it in the cause of Allah, Allah would not accept it from him until he believed in the qadr.” Then he mentioned the saying of the Prophet (ﷺ), “Faith is to believe in Allah, His angels, his books, His messengers, the Hereafter, and in the qadr - its good and bad.” Recorded by Muslim.

From `Ubādah bin al-Ṣāmit, that he said to his sons, “O my sons! You will never experience the taste of faith until you know that what happens to you would never have missed you, and what missed you would never have hit you. I heard Allah’s Messenger (ﷺ) saying, ‘The first thing that Allah created was the pen. He said to it; ‘Write.’ It said, ‘Lord, what do I write?’ He said, ‘Write
An Explanation of Kitāb al-Tawhīd

what has been willed for everything until the Hour.”’ O my sons! I heard Allāh’s Messenger (ﷺ) saying, ‘Whoever dies upon other than this [belief] he is not of me.’”

وفي رواية لأحمد: (إن أول ما خلق الله تعالى القلم، فقال له: أكتب، فجرى في تلك الساعة بما هو كائن إلى يوم القيامة).

And in the narration of Ahmad; “The first thing that Allāh (ﷻ) created was the pen. He said, ‘Write.’ So all that will be until the Day of Judgement was mentioned at that time.”

وفي رواية لابن وهب: قال رسول الله صلى الله عليه وسلم: (فمن لم يؤمن بالقدر خبره وشرده أحرقه الله بالنار).

In a narration with Ibn Wahb, Allah’s Messenger (ﷺ) said, “Whoever does not believe in the qadr, its good and bad, Allāh will incinerate him in the Fire.”

وفي المسند والسنن عن ابن الدبلمي قال: أتبت أبي بن كعب، فقلت: في نفسي شيء من القدر، فحدثني بشيء لعل الله أن يذهبه من قلبي، فقال: (لو أنفست مثل أحد ذهباً ما قيلبه الله منك حتى تؤمن بالقدر، وتعلمن ما اصابتك لم يكن ليحطكم، وما أخطأك لم يكن ليصيبك، ولو كنت على غير هذا ل كنت من أهل النار). قال: فأتت عبد الله بن مسعود، وحذيفة بن اليمان، وزيد بن ثابت، فكلهم حدثني مثل ذلك عن النبي صلى الله عليه وسلم. حديث صحيح رواد الحاكم في صحيحه.

In the Musnad and the Sunan from Ibn al-Daylami, he said, “I came to Ubayy bin Ka'b and said, ‘There is something I have thought about the qadr.’ So he narrated something to me that by it, perhaps Allāh would erase that from my heart. He said, ‘If you were to spend similar to Uhud in gold, Allāh would not accept it from you until you believed in the qadr, and you knew that what happened to you would never have missed you, and that what missed you would have never happened to you. And if you were to die upon other than this, then you would be among the people of the Fire.’ He [the narrator said], ‘So I came

111 Wording similar to this is recorded by Abu Dawud. Other versions recorded by Al-Tirmidhi, Abu Ya’la and al-Bayhaqi via Ahmad as follows. It was graded sahih by al-Albani (al-Sahihah no. 133 § and Sahih al-Jāmi’ no. 2016-18) and al-Arna’ut in his notes on Fath al-Majīd.

114 He is al-Hafiz Abdullah bin Wahh bin Muslim al-Qurshi al-Misri (197 H.) among whose works was the title al-Jāmi’.
Chapter 60: What is said about the deniers of qadr

to `Abdullah bin Mas'ūd, Ḥudhayfah bin al-Yaman, and Zayd bin Thabit, all of them narrated similarly to me from the Prophet (ﷺ), the hadith is sahih.” Recorded by al-Hakim in his Sahih.¹¹⁵

Important Points

1. Clarifying the obligation of believing in al-qadr.
2. Clarifying the how of having faith in al-qadr.
3. Abasement of the deeds of the one who does not believe in it.
4. The information that one will not experience the taste of faith until he believes in it.
5. The mention of the first thing that Allah created.

¹¹⁵ Recorded by Abu Dawud, Ibn Majah and Ahmad. It was graded sahih by al-Arna‘út, and al-Albānī included it in Sahih Sunan Abu Dawud no. 3932.
6. That it wrote at that time all that would happen until the Hour.

7. His declaration of innocence of the one who does not believe in it.

8. To remove any doubts, the salaf resorted to asking the knowledgeable.

9. That the knowledgeable ones answered with what removes one’s doubts, that is; it was sufficient that they quote the statement of Allah’s Messenger (ﷺ), and that’s all.

Commentary by 'Allamah al-Sa’di

What is Said about the Deniers of Qadr

It has been confirmed by the Book, the Sunnah and the consensus of the ummah that belief in the qadr is one of the pillars of faith, and that whatever Allah willed will be, and that whatever He did not will, will not be. So whoever does not believe in this, then he, in reality, does not have faith in Allah.

It is required that we believe in every category of qadr; we believe that Allah knows everything, and that He wrote in the preserved tablet all that was and would be until the Day of Judgement, and that all matters are from His creating, His will, and His arrangement.

And from the matters that complete faith in the qadr; knowing that Allah did not force His worshippers to do different than what they intend, rather He gave them the choice, so they are either obedient or disobedient.
Chapter 61

ما جاء في المصورين

What is said about imagemakers

From Abū Hurayrah (may Allah be pleased with him) that he said, “Allah’s Messenger (peace be upon him) said, ‘And who is more unjust than one who thinks that he creates as I create? Let them create a grain, let them create a seed, let them create a barley grain.’” Recorded by al-Bukhārī and Muslim.

From Ḥafṣah bint Abu Sallam, that Allah’s Messenger (peace be upon him) said, “The people punished most severely on the Day of Judgement are those who imitate Allah’s creating.” Recorded by al-Bukhārī and Muslim.

From Ibn ʿAbbās, “I heard Allāh’s Messenger (peace be upon him) saying, ‘Every maker of pictures is in the Fire. Every picture that he made will be given a soul that he will be punished by in Jahannam.’” Recorded by al-Bukhārī and Muslim.\(^{16}\)

\(^{16}\) Also recorded by Ahmad.
An Explanation of *Kitab al-Tawhid*

The Prophet (ﷺ) said, “Whoever makes a picture in the world, he will be responsible for blowing a soul into it and he will not be able to blow.” Recorded by al-Bukhari and Muslim.

Muslim said, “Ali said to me, ‘Shall I not dispatch you with what Allah’s Messenger (ﷺ) dispatched me?’ That you do not leave any picture without wiping it out, nor an elevated grave without levelling it.”

### Important Points

1. The severe emphasis on picture making.
2. Clarifying its reasons, and that is abandoning all manners with Allah, as he said, “Who is more unjust that one who thinks that he can create like I create.”
3. The clarification about His ability, and their helplessness, by His saying, “Let them create a grain, or a seed, or a kernel of barely.”

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117 Also al-Nasâ’i and al-Tirmidhi.
4. Pointing out that they are the people punished the most severely.

5. That Allah will create a soul for each picture that will punish the picture maker in Jahannam.

6. That they will be ordered to blow a soul into them.

7. The order to wipe out pictures when they are found.

Commentary by 'Allamah al-Sadi

What is said about Imagemakers

This is another branch of the topic that preceded elaborating upon the prohibition of making equals to Allah in the intent, the saying, or the action. And making a picture is an attempt at imitating Allah's creative ability even if that is not the reason.

So having pictures of living creatures is an attempt at imitating Allah's creating, as well as a rejection of His divine ability to create, misrepresenting Him, and forgery. It is for these reasons that it is prohibited by the shari'ah.
What is said about excessive swearing

Chapter 62

ما جاء في كثرة الحلف

What is said about excessive swearing

وقول الله تعالى: (واحفظوا أمانكم).

Allāh (ﷻ) said, “And protect your oaths...” (al-Mā′idah 5:89)

From Abū Hurayrah (ﷺ), “I heard Allāh’s Messenger (ﷺ) saying, “The oath spends the goods, erasing the profits.” Recorded by al-Bukhārī and Muslim.

From Salman, that Allāh’s Messenger (ﷺ) said, “There are three whom Allāh will not speak to, nor purify them, but they will receive severe punishment; A mature adulterer, a proud poor person, and a man who made his trade out of Allāh; he did not purchase except with an oath, nor did he sell except with an oath.” Recorded by al-Ṭabarānī with a sahih chain.

وفي الصحيح عن عمران بن حصين رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

Also recorded by Abū Dawūd and al-Nasā’ī.

Recorded also by others. It was graded sahih by al-Haythami, al-Arna’ūt, and al-Albānī in Sahih al-Jāmī; no. 3072.
Chapter 62: What is said about excessive swearing

In the *Sahih* from `Imrān bin Ḥusayn (r) who said, “Allāh’s Messenger (saw) said, ‘The best of my ummah is my generation, then those who come next, then those who come next...’”

`Imrān said, “I am not sure if he said it two or three times after his generation.”

‘...Then after them are people who testify without their testimony being sought, they will betray though they were not entrusted, and they will vow but not fulfil. Obesity will appear in them.’

Also [in the *Sahih*] from Ibn Mas‘ūd, that the Prophet (saw) said, “The best of people are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come a people whose testimony will precede their oaths and whose oaths will precede their testimony.”

Ibrahim said, “They would beat us for giving [unrequested] testimony and oaths when we were young.”

قال إبراهيم: كانوا يضربونا على الشهادة والعهد ونحن صغار.

وفي عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: (خبر الناس قريني، ثم الذين يلونهم، ثم يجلب قوم تسبيق شهادة أحدهم بينه، ويمينه شهادته).

Also [in the *Sahih*] from Ibn Mas‘ūd, that the Prophet (saw) said, “The best of people are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come a people whose testimony will precede their oaths and whose oaths will precede their testimony.”

Ibrahim said, “They would beat us for giving [unrequested] testimony and oaths when we were young.”

 فيه مسائل:

الأولى: الوضية بحفظ الأيمان.

الثانية: الإخبار بأن الخلف منفقة للسلعة، متحفة للبركة.

الثالثة: الوليد الشديد فيمن لا يبيع ولا يشتري إلا بعينه.

الرابعة: التنبيه على أن الذنب يعظم مع قلة الداعي.

الخامسة: ذم الذين يلحون ولا يستحللون.

الستادسة: ثناؤه صلى الله عليه وسلم على القرى الثلاثة، أو الأربعة، وذكر ما يحدث بعدهم.

السبعة: ذم الذين يشهدون ولا يستشهدون.

الثامنة: كون السلف يضربون الصغار على الشهادة والعهد.

140 Al-Bukhārī, Abu Dāwūd, and al-Tirmidhī.

141 Recorded by al-Bukhārī and Muslim.
Important Issues

1. The legacy to keep the oaths.

2. The information that the oath spends the goods, removing the blessings.

3. The severe threat for anyone who does not sell or buy except by use of an oath.

4. The clarification that a sin can be great though few encourage it.

5. Censure of those who swear when their swearing is not requested.

6. His (ṣ) praise for the three or four generations, and mentioning what would happen after them.

7. Censure of those who give testimony and their testimony is not requested.

8. The salaf beat the young for their unrequested testifying and swearing.

Commentary by ṬAllāmah al-Saʿdi

What is Said About Excessive Swearing

The basis of swearing is only to bring about certainty for the thing that is being sworn about, and out of honour to the Creator. So it is for this reason that none is sworn by but Allāh, and the oath by other than Him is shirk.

Among the matters that complete this honour is that one does not swear by Allāh except truthfully, and that His Name is held too sacred for excessive swearing, because lying and excessive swearing negates this honour which is the essence of tawḥīd.
What is said about Allâh’s covenant and His Prophet’s covenant

Chapter 63

ما جاء في ذمة الله وذمة نبيه

Allah (ﷻ) said, “And fulfil your covenant with Allâh once you have made a covenant, and do not break your oaths after asserting them.” (al-Nahl 16:91)

وقول الله تعالى: ( وأوفوا بعهد الله إذا عاهدتكم ولا تنقضوا الأيام بعد توكيدها) الآية.

What is said about Allâh’s covenant and His Prophet’s covenant

وعن بريدة رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا أثر أميراً على جيش أو

سرية أو صواح بتقوية الله ومن معه من المسلمين خبره، فقال: (اغزوا بسم الله، في سبيل الله،

قاتلوا من كفر بالله، اغزوا ولا تغلوا ولا تغدوا، ولا تقتلوا ولا تقتلون، ولا أبلغوا ولا يبلغوا، وإذا لقيت عدوك

من المشرين فادعوهم إلى ثلاث خصال - أو خلال - فتثبت ما أجابوك فاقل منهم وكف

عنتهم، ثم ادعهم إلى الإسلام فإن هم أجابوك فاقل منهم، ثم ادعواهم إلى التحول من دارهم إلى

دار المهاجرين، وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين، وعليهم ما على المهاجرين،

فإن أبوا أن يتحولوا منها فأبىهم أنهم يكونون كأعراب المسلمين، يجري عليهم حكم الله

 تعالى، ولا يكون لهم في الغنيمة والفتوح شيء إلا أن يجازوا مع المسلمين، فإنهم أبوا فاسلمهم

الخريج، فإن هم أجابوك فاقل منهم وكف عنهم، فإنهم أبوا فاستعن بالله وقاتلهم. وإذا

حاصرت أهل حصن فأرادوك أن يجعل ذمة الله وذمة نبيه، فلا تجعل ذمة الله وذمة نبيه،

ولكن اجعل لهم دمتلك وذمة أصحابك، فإنكم إن تفخروا ذمة الله وذمة نبيه.

وإذا حاصرت أهل حصن فأرادوك أن تنزهم على حكم الله، فلا تنزهم على حكم الله، ولكن

أنزلهم على حكمك. فإنك لا تدري، أنصبي حكم الله فيهم أم لا) رواه مسلم.

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From Buraydah, he said, "When ordering a commander of troops, or expedition, he [the Messenger (ﷺ)] encouraged him to have *taqwa* of Allah, and to be good to the Muslims that were with him. So he (ﷺ) said,

'Fight in the name of Allah, killing whoever disbelieves in Allah. Fight, do not be excessive, nor commit guluul (stealing from war spoils), nor mutilate. Do not kill a child. When you meet your enemy among the *mushrikin* then invite him to three things, or three alternatives, if they agree to any of them, then accept it from them and let them be. Invite them to Islam, if they accept this from you, then accept it from them. Then invite them to leave their land to the land of the *muhajirin*, and inform them that if they do that, then they will have the same rights as the *muhajirin* do, and will be obliged as the *muhajirin* are. If they refuse to relocate then inform them that they will be considered as the Muslim bedouins are; they are to conform to the rules of Allah (ﷻ), they will not share in the prizes or booty of war at all unless they make *jihād* with the Muslims. So if they refuse then they must submit to the *jizyah*. If they accept this then accept it from them and leave them. If they refuse, then seek Allah’s help and fight them.

When you lay siege to a fortress and its people want you to offer them a treaty with Allah and a treaty with His Messenger, do not agree with them to a treaty with Allah and a treaty with His Messenger. Rather agree with them to your treaty and your companions’ treaty. If you violate your treaty or your companions’ treaty it will be easier on you than if you violate Allah’s treaty and His Messenger’s treaty. And when you lay siege to a fortress and its people ask you to settle their case with Allah’s judgement, do not give Allah’s judgement on them but give your own judgement on them, for you will not be able to ascertain whether it is Allah’s judgement upon them or not." Recorded by Muslim.
Chapter 63: What is said about Allah's covenant ...

Important Points

1. The difference between a treaty with Allah, a treaty with His Prophet, and a treaty with the Muslims.
2. Guidance to the lesser of the two possible evils.
3. His saying, "Fight in the name of Allah."
4. His saying, "Kill whoever disbelieves in Allah."
5. His saying, "Seek help from Allah and fight them."
6. The difference between the judgement of Allah and the judgement of the scholars.
7. That the companion, when necessary, may give a judgement that he cannot be certain whether it agrees with Allah's judgement or not.

Commentary by 'Allamah al-Sa'di

What is Said About Allah’s Covenant and His Prophet’s Covenant

The objective of this section is to beware and be cautious of contracting conditions that it is feared might result in nullifying a treaty or breaching it, after having made a covenant with the enemy to a treaty of Allah or a treaty with His Messenger. Because when a breach occurs in this situation, then the Muslims will have violated the covenant of Allah and His Messenger, and forsaken Allah’s honour, and they will have committed the worse of the two atrocities as the Prophet (ﷺ) mentioned. This also disgraces the
An Explanation of *Kitab al-Tawhid*

religion of Islam and aids the disbelievers in thinking less of Islam. Certainly, honouring the covenants made, particularly those where great emphasis and effort are spent, is among the best ways in Islam to invite the enemy to accept it and abide by it.
What is said about making an oath on behalf of Allāh

From Jundab bin `Abdullāh (may Allah be pleased with him) who said, “Allāh’s Messenger (peace be upon him) said, ‘A man said, “By Allah! Allah will not forgive so and so.” So Allāh (peace be upon him) said, “Who is the one who swears on my behalf that I will not forgive so and so? I have certainly forgiven him, and nullified your deeds.” Recorded by Muslim.

In the hadith of Abū Hurayrah, “That the speaker was a pious man.” Abū Hurayrah said, “He spoke a word that ruined his life and his Hereafter.”

### In short:

1. The warning of the one who swears on Allāh’s behalf.
2. The second: The one who swears on Allāh’s behalf to the likeness of one who swears on the likeness of Allāh.
3. The third: The likeness of the Hereafter among them.

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142 That is, a version of the previous hadith recorded by Abū Dawūd and Ahmad.
Important Points

1. The warning against swearing for Allah.
2. That the Fire is closer to each of us than the strap of his sandal.
3. That Paradise is similar to that.
4. This is testified to by his (ﷺ) saying, that “A man may speak words...”
5. That a person may be forgiven just because he was one whom the matter was denied from.

Commentary by ‘Allāmah al-Sa’di

What is Said about making an oath on behalf of Allah

This behaviour is among the worst of manners regarding Allah’s right, and it is a negation of tawhid. As for swearing on behalf of Allah, it is most often done out of self praise, speaking on behalf of Allah, and out of bad manners with Him. One’s faith cannot be complete until he is safe from all of this.
Chapter 65

لا يستنشق بالله على خلقه

Allah’s Intercession may not be sought for His creatures

From Jubayr bin Mut‘im (may Allah be pleased with him) who said, “A bedouin came to the Prophet (peace be upon him) saying, ‘O Messenger of Allah! Lives are lost, households are starving, wealth is being ruined. So seek rain from your Lord on our behalf. We ask Allah to intercede with you, and you with Allah!’ The Prophet (peace be upon him) said, ‘Subhan Allah! Subhan Allah!’ He did not stop such glorifying until his companions could recognise his anger on his face. Then he said, ‘Woe to you, do you know who Allah is? Allah’s significance is greater than that! Allah cannot be sought to intercede for anyone.’” And he mentioned the rest of the hadith. Recorded by Abū Dawūd. [This hadith is weak]141

This hadith was graded weak by al-Arna’ūt, as well as al-Albānī (Da’if Sunan Abū Dawūd no. 1017). The note between brackets is from al-Qawānīn al-Sādiq, although it is not part of Kitāb al-Tawḥīd.
Important Points

1. Rebuking whoever says “We ask Allāh to intercede with you.”
2. His face changing with anger until his companions recognised that from this saying.
3. That he did not rebuke him for saying, “We ask you to intercede with Allāh.”
4. Clarifying the meaning of Subhān Allāh.
5. That the Muslims asked him to seek rain.

Commentary by ʿAllāmah al-Saʿdi

Allāh’s Intercession may not be sought for His creatures

As far as seeking Allāh to intercede with His creatures, He (jal) is of far greater stature than to be used as a mediator for His creatures. The status of the one used as a mediator is usually less than the status of the one he is asked to mediate with. This is among the worst of behaviours with Allāh, so it must be avoided. For intercession will not be accepted by Him from anyone without His permission, and all who intercede with Him are in awe of Him. So how can the opposite be, and He be made the intercessor! He is the greatest, the magnificent, the one for whom all ability is subjected to, the universe submits to Him entirely.
What has been mentioned about the Prophet’s protection of *tawhid* and closing the routes to *shirk*

From ‘Abdullah bin al-Shikhkhir (r), who said, “I accompanied the delegation of Bani ‘Amir to Allah’s Messenger (ﷺ). We said, ‘You are our Master.’ He said, ‘Allah most blessed and most exalted is the master.’ We said, ‘You are the most virtuous of us and the most revered in speech.’ So he said, ‘Say what you have to say, and do not let yourselves be used by *shaytān*.’” Recorded by Abū Dawūd with a good chain.\(^{144}\)

\(^{144}\) Also recorded by Ahmad, it was graded *sahih* by al-Arnā’ūt, and al-Albānī in *Sahih al-Jāmiʿ* no. 3700, and *Hidayah al-Ruwāh* no. 4826.
Anas (ﷺ) said, “Some people said, ‘O Messenger of Allah! O best of us! Son of the best of us, our master and son of our master.’ He said, ‘O People! Say what you have to say and do not let yourselves be used by Shaytān, I am Muḥammad, the slave of Allah, and Allah’s Messenger, I do not like for you to raise me above the position that Allah (ﷻ) has sent me for.” Recorded by al-Nasā’ī with a good chain.\(^{145}\)

**Important Points**

1. Warning the people from exaggeration.
2. What is required to be said by the one whom it is said, “You are our master.”
3. His saying, “Do not let yourselves be used by Shaytān” even though they were saying only what was true.
4. His saying, “I do not like for you to raise me above my position.”

**Commentary by ’Allamah al-Sa’di**

What has been mentioned about the Prophet’s (ﷺ) protection of Tawhīd and closing the routes to Shirk

This topic was discussed earlier, but the author has returned to it in order to emphasize its importance. Tawhīd will not be complete nor preserved nor fortified, except by avoiding all routes leading to Shirk. The difference between the two chapters is that the first deals

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\(^{145}\) Al-Arna’ūṭ said, “Perhaps it is with al-Nasā’ī in al-Kubra. It was recorded by Ahmad in his Musnad ... and it is an authentic hadith.” See previous note, and the no. in al-Kubra is 100075.
with protecting *tawhid* by closing off the routes of actions, and this chapter deals with closing off the routes by manners and protecting sayings.

So every statement that implies some kind of exaggerating which it is feared may result in *shirk*, then it becomes necessary to avoid it, and *tawhid* will not be completed without abandoning it.

The result is that *tawhid* is fulfilled only by maintaining its conditions, its pillars, its requirements and its rules, and by avoiding what nullifies it, and whatever degrades it outwardly or inwardly, of sayings, actions, intentions and beliefs.

The details that have been mentioned clarify that.
Ma jāe fī qoūl Allāh ta’ālā: wāma qadrāu llaḥ ḥq̲q̲ c̲d̲r̲ ā

Allāh’s (ﷻ) saying “And they have not surmised a status worthy of Allāh.”

Ma jāe fī qoūl Allāh ta’ālā: (wāma qadr̲u llaḥ ḥq̲q̲ c̲d̲r̲ ā ār̲d̲ c̲mm̲j̲ ‘u̲b̲ d̲j̲̲b̲d̲ h̲i̲ y̲o̲m̲ q̲i̲y̲ām̲a̲)

Allāh’s (ﷻ) saying “And they have not surmised a status worthy of Allāh. And He will grab the entire Earth on the Day of Resurrection....” (al-Zumar 39:67)

From Ibn Masʻūd (ﷺ) who said, “A rabbi came to Allah’s Messenger (تداول) saying, ‘O Muhammad, we have found it stated that Allah will place the heavens upon a finger, the earths upon a finger, the trees upon a finger, the water upon a finger, the land upon a finger, and the remainder of creations upon a finger. Then He says, “I am the King.”’

The Prophet (ﷺ) laughed until his molars were visible, because of the truth of what the rabbi said. Then he recited, ‘And they have not surmised a status worthy of Allāh. And He will grab the entire Earth on the Day of Resurrection....’” (Agreed Upon)
Chapter 67: Allah’s (ﷻ) saying “And they have not surmised ...

وفي رواية لمسلم: والجبال والشجر على إصبع، ثم يهزر فيقول: أنا الملك، أنا الله.

In the narration with Muslim, “And the mountains and trees upon a finger, then they tremble as He says, ‘I am the King, I am Allah.’”

وفي رواية للبخاري: يجعل السماوات على إصبع، والماء والترى على إصبع، وسائر الحلقة على إصبع) آخر جاه.

In the narration with al-Bukhari, “He places the heavens upon a finger, and the water and land upon a finger, and the remainder of creation upon a finger.” Recorded by al-Bukhari and Muslim.1 4 6

과정 طريق عن ابن عمر مرفوع: (يطوی الله السماوات يوم القيامة، ثم يأخذن بيد اليمن، ثم يقول: أنا الملك، أين الجبارون؟ أين المتکرون؟ ثم يطوي الأرضين السبع ثم يأخذن بشماله، ثم يقول: أنا الملك، أين الجبارون؟ أين المتکرون.

Ibn `Umar relates the Prophet (ﷺ) said; “On the Day of Resurrection Allah will roll up the heavens, then take them in His right Hand, then He says, I am the King, where are the tyrants? Where are the proud? Then He will roll up the seven earths, then He takes them in His left Hand, then says I am the King, where are the tyrants, where are the proud?” Recorded by Muslim.

وروي عن ابن عباس، قال: (ما السماوات السبع والأرضين السبع في كف الرحمن إلا كخردة في يد أحدكم).

It is reported from Ibn `Abbās that he said, “The seven heavens and the seven earths are not in the palm of al-Rahmān but like a mustard seed in one of your hands.”

وقال ابن جرير: حدثني يونس، أنبأنا ابن وهب، قال: قال ابن زيد: حدثني أبي، قال: قال رسول الله ﷺ صلى الله عليه وسلم: (ما السماوات السبع في الكرسي إلا كدرهم مبعة ألفين) في ترس قال: وقال أبو ذر رضي الله عنه: سمعت رسول الله ﷺ صلى الله عليه وسلم يقول: (ما الكرسي في العرش إلا كحلفة من حديد ألفين بين ظهري فلاة من الأرض).

Ibn Jarir [al-Tabari] said, “Yunus narrated to me, that Ibn Wahb informed us saying,’ Ibn Zayd said, “My father narrated to me; ‘Allah’s Messenger (ﷺ) said:

146 Also recorded by Ahmad and al-Tirmidhi.
An Explanation of Kitāb al-Tawhid

"The seven heavens compared to the Kursi are but like seven dirhams tossed in an armoured shield."

He [Ibn Zayd] said, 'Abū Dharr (r) said, "I heard Allāh’s Messenger (ﷺ) saying, ‘The Kursi compared to the Throne is not but like a ring of iron thrown in the midst of a desert of the Earth."147

وعن ابن مسعود قال: (بين السماء الدنيا والتي تلتها حماسة عام، وبين كل سماة حماسة عام، وبين السماء السابعة والكروسي حماسة عام، وبين الكروسي والماء حماسة عام، والعرش فوق الماء، والله فوق العرش، لا يخفى عليه شيء من أعمالكم). أخبره ابن مهدي عن حماد بن سلمة عن عاصم عن زر عن عبّداد الله ورواه بنحوه عن السنعوسي عن عاصم، عن أبي وائل، عن عبد الله. قاله الحافظ الذهبي رحمه الله تعالى، قال: وله طرقة.

From Ibn Mas‘ūd who said, “Between the Earth’s heaven and what follows it there are five hundred years, and between every heaven there are five hundred years, and between the seven heavens and the Kursi there are five hundred years, and between the Kursi and the water there are five hundred years and the Throne is above the water, and Allāh is above the throne, and none of your deeds are hidden from Him.” Recorded by Ibn Mahdi from Hamād bin Salamah from ‘Āṣim from Zīr from ʿAbdullāh. And al-Mas‘ūdī recorded similar from ‘Āṣim from Abū Wa’il from ʿAbdullāh. Al-Ḥafīz al-Dhahabī, may Allāh have mercy upon him said, “And it has other routes.”148

وعن العباس بن عبد المطلب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (هل تدرون كم بين السماء والأرض؟) قلنا: الله ورسوله أعلم قال: (بينهما مسيره حماسة سنة، ومن كل سماة إلى سماة مسيره حماسة سنة وكتف كل سماة حماسة سنة، وبين السماء السابعة والعرش بجر بين أصفه وأعلاه كما بين السماء والأرض، والله سبحانه وتعالى فوق ذلك، وليس يخفى عليه شيء من أعمال بن آدم). أخبره أبو داود وغيره.

147 It is confirmed from Abū Dharr (r) that the Prophet (ﷺ) said; “The seven heavens are to the Kursi but like a ring thrown in a desert land. And the superiority of the Throne compared to that of the Kursi is like the superiority of that desert compared to the ring.” Recorded by Muhammad bin Abū Shaybah in Kitāb al-‘Arsh, Al-Bayhaqi in al-Asmā‘ wa al-Sifāt, Ibn Marduwjah in his Tafsir, and al-Ṭabarī. Al-Albānī graded it sabih in al-Saḥiḥah no.109. And he pointed out that this is the only authentic hadith from the Prophet (ﷺ) about the virtue of the Kursi, however there are others from the companions that are authentic as well. See Mukhtasar al-‘Uṣūl.

148 See Mukhtasar al-‘Uṣūl; From Ibn Mas‘ūd who said, “The Throne is above the water, and Allāh is above the Throne, none of your deeds are hidden from Him.” Recorded by al-Bayhaqi in al-Asmā‘ wa al-Sifāt, Ibn Khuzaymah in al-Tawhid, and others. Ibn al-Qayyim graded it sabih in Jayūsh, and al-Albānī graded it jayyid in Mukhtasar al-‘Uṣūl no. 48.
From al-'Abbas bin `Abd al-Muţţallib (4&) who said, “Allah’s Messenger (ﷺ) said, ‘Do you know how much is between the heavens and the Earth?’ We said, ‘Allah and His Messenger know better.’ He said, ‘Between them is the distance of five hundred years, and from each heaven to the next heaven is the distance of five hundred years, and the width of each heaven is five hundred years. And between the seven heavens and the Throne is a sea, between its lowest and highest point is as between the heavens and the Earth. Allah ( سبحانه وتعالى) is above that, and nothing that the children of Ādam do is hidden from Him.’” Recorded by Abū Dāwūd and others.19

Chapter 67: Allah’s ( سبحانه وتعالى) saying “And they have not surmised ...
Important Points

1. The explanation of Allah’s (ﷻ) saying, “He will grab the entire Earth on the Day of Resurrection....”

2. That this knowledge, and its like, was among the Jews during his (ﷺ) time, they did not deny it nor give it false interpretations.

3. That what the rabbi said to the Prophet (ﷺ) was true, and the Qur’an was revealed in approval of it.

4. That Allah’s Messenger (ﷺ) laughed when the rabbi mentioned this great information.

5. The clarity of mentioning the Hands, and that the heavens will be in the right Hand and the earths in the other.

6. The clarification in calling it the left.

7. Mentioning the tyrants and the proud with this.

8. His (ﷺ) saying, “Like a mustard seed in one of your hands.”

9. The magnificence of the kursi in comparison to the heavens.
10. The magnificence of the Throne in comparison to the Kursi.
11. That the Throne is different than the Kursi and the water.
12. The span between each heaven.
13. The distance between the seven heavens and the Kursi.
14. The distance between the Kursi and the water.
15. That the Throne is above the water.
16. That Allah is above the Throne.
17. The distance between the Earth and the lowest heaven.
18. The width of each heaven is five hundred years.
19. That the distance between the lowest and highest point of the sea which is above the heavens is five hundred years. And Allah knows best.

All praise is due to Allah the Lord of the worlds, and may He mention and send peace upon our master Muhammad, and upon his family and all of his companions.

Commentary by 'Allamah al-Sadi

Allah’s (ﷻ) saying “And they have not surmised a status worthy of Allah. And He will grab the entire Earth on the Day of Resurrection....” (al-Zumar 39:67)

The author, may Allah have mercy upon him ended his book with this topic. He mentioned the texts proving the Lord’s magnificence and greatness, His majesty, His glory, and the subjugation of the existence and its creatures to His Might. For these magnificent qualities and perfect attributes are the greatest of evidences and proofs that He alone is to be worshipped, praised, and the one to whom entire submission and the utmost of honour, love and deification is obligatory. Surely He is the Truth and other that He is falsehood, and this is the reality of tawhid, its heart and spirit, and it is the secret to sincerity.
So we ask Allah that He guide our hearts upon knowing Him, loving Him, and turning to Him, indeed He is generous and most noble.

And this is the end of the brief notes on Kitāb al-Tawhid explaining its objectives. In it the highlight of the issues of tawhid are united, and outlined, and the benefits explained in detail for those who long for this subject, the foundation of foundations upon which all knowledge is established. And I praise Allah for His facilitation and grace, and may Allah mention Muhammad, his family, his companions, and greet him with peace.
Glossary

A

Abi: A form of “Father of”.

Abū: A form of “Father of”.

Ahl al-Sunnah: The people of the Sunnah.

Al-‘Afū: A Name of Allāh denoting that He is the Pardoner.

Al-’Asmā wa l-Ṣifāt: The Names and attributes of Allāh.

‘Alayhi al-salam: Peace be upon him.

Al-‘Azīz: A Name of Allāh denoting that He is the Mighty.

Al-Bātin: A Name of Allāh denoting that He is the Most Inner.

Al-Bīrūr: A Name attributed to Allāh, denoting that He is the Compassionate.

Al-Ghafūr: A Name of Allāh denoting that He is the Forgiving.

Al-Ḥakīm: A Name of Allāh denoting that He is the Wise.

Al-Islām: The name of the religion, meaning submission to Allāh.

Al-Karīm: A Name of Allāh denoting that He is the Kind.

Allāhu akbar: “Allāh is most great”.

Al-Lāt: The name of a pre-Islamic idol.

Al-Manān: A Name of Allāh denoting that He is the Beneficent.

Al-Masīh: The Messiah.

Al-Masīḥ al-Dajjāl: The False Messiah.

Al-Rahīm: A Name of Allāh denoting that He is the Bestower of Mercy.

Al-Rahmān: A Name of Allāh denoting that He is the Most Merciful.
Al-Razzāq: A Name of Allah denoting that He is the Provider.

Al-Tawāb: A Name of Allah denoting that He is the One Who accepts repentance.

Al-'Uzza: The name of a pre-Islamic idol.

Al-Wahhāb: A Name of Allah denoting that He is the One Who Confers.

Al-Zahir: A Name of Allah denoting that He is Above everything.

Āmin: A supplication meaning: “O our Lord, let it be so”.

Andād: Equals or rivals.

Anṣār: The Helpers. Those who aided and supported the emigrants from Makkah.

'Arsh: Throne.

Ash'ari: (Ash'ariyah) The name of a sect that denies or distorts the meanings of many of Allah's attributes.

Awliyā': See wāli.

Āyah: (pl. Āyāt) A Quranic phrase or sentence.

Āyat: See āyah.

'Aza'īm: Incantations, see chapter no. 8.

B

Badr: The first decisive battle in Islam.

Barzakh: The barrier between this life and the Hereafter, and events that occur during that period.

Baṣīrah: Knowledge and clear insight.


D

Da'if: Weak. A ḥadīth term.
Dajjāl: Liar or imposter, usually refers to one who claims prophethood.

Dhāṭ al-anwāt: “Possessor of the medals of honour” A tree which the idolators used to hang their weapons upon to denote their bravery.

Dhul-mahram: One whom it is unlawful for another to marry.

Dīnār: A silver coin.

Dirham: A gold coin.

Duʿā: Supplication.

Dunyā: The world.

F

faʿl: A good sign or an encouraging indication.

fiqh: Understanding of the religion.

fisq: Wickedness.

Fitnah: (pl. Fitn) Trials, turmoil and discord.

H

Ḥadīth: A narration, usually referring to the Prophet (ﷺ).

Ḥajj: The fifth pillar of Islam, the ritual pilgrimage to Makkah and its sacred precincts.

Ḥasan: Good. A ḥadīth term.

Ḥasan gharib: Good and rare. A ḥadīth term denoting that the ḥadīth is good, but it at a certain point in all of its chain of narration there is only one narrator.

I

ʿĪbādah: Worship.

Iblis: The name of Satan.

Iḥsān: Beneficence, or to worship Allāh as though you see Him.
Ikhlaṣ: Sincerity.
Ilahiyah: See ulūhiyah.
Ilḥād: Heretical ideas about Allah’s Names.
‘Ilm: Knowledge.
Imām: A leader.
Īmān: Faith.
Insān: Man.
İsnād: A chain of narration.
İstaghāthah: Seeking help.
İstawā: To ascend.
İstikhārah: To seek guidance for a decision.
J
Jahannam: Hell.
Jāhiliyyah: The pre-Islamic period of ignorance.
Jahmiyyah: A sect who deny Allah’s attributes.
jayyid: Good. A hadith term.
Jibril: The name of the angel.
Jibt: See chapter 24.
Jihād: To struggle.
Jinn: Beings created from fire, not normally visible to humans, spirits.
Jizyah: The head tax collected from certain non-Muslims groups living under the protection of an Islamic State.
K
Ka’bah: The Sacred House in Makkah.
Kāfir: (pl. kuffār) disbeliever, one who covers the truth.

Kāhin: A fortuneteller or seer.

Khalifah: A successor.

Khamilah: A type of garment.

Khamišah: A type of garment.

Khamr: Wine or intoxicating beverages.

Kufr: Disbelief, blasphemy.

Kunyā: A term attributed to a person which indicates that he or she is the parent of so-and-so. Abū Muḥammad for example; the father of Muḥammad, or Umm Muḥammad, the mother of Muḥammad.

L

La ilāha illa Allāh: The statement: “There is no god worthy of worship but Allāh” which is a denial of the right of divinity and all rights due to Allāh from anything that is worshipped besides Him.

M

Makkah: The sacred city located in the Hijāz area of the Arabian peninsula.

Manāt: The name of a pre-Islamic idol.

Marfu`: A narration that reaches all the way back to the Prophet (sallallāhu ʿalayhi wa salaṭīhi), meaning that it is a real hadith that he said or did, as opposed to being a statement of someone else.

Masjid: A place of worship.

Mawqūf: A narration that does not reach all the way back to the Prophet (sallallāhu ʿalayhi wa salaṭīhi), but it stops at someone before him. In most cases it reaches back to a companion.

Millah: Creed or religion.

Muʿalliq: Suspended. A hadith term meaning that there is a gap between the one narrating the narration, and the one it is attributed to.
Mufti: One who passes legal rulings.
Muhkamah: (Pl. Muḥkamāt) Decisive, clear, unambiguous.
Mujahid: A person involved in jihād.
Muʿminūn: Believers, the faithful people.
Munāfiq: A hypocrite.
Mursal: A narration that is attributed to the Prophet (ﷺ), but the companion who actually heard it from him is not mentioned in the chain.
Musānid: See musnad.
Mushabihah: The name of the sect that likens Allah to creatures.
Mushrik: A person that commits shirk.
Musnad: (Pl. Musānid) A chain of narration. Normally it is the name of a collection of ḥadiths with their chains.
Muṣṭafā: The selected one, a term used to describe the Prophet Muḥammad (ﷺ).

N
Nabi: Prophet.
Naṣīḥah: Advice and council, the processes of bringing together.

Q
Qadr: The Preordained Divine Order
Qiblah: The direction the worshipper faces while performing of salāh.
Qunūt: A type of supplication.

R
Rāfiḍah: The name of the most popular Shiite sect.
Rakʿah: One complete unit of salāh.
Raml: Walking quickly.
Riyā': Showing off.

Rubūbiyah: Lordship.

Rūh: Soul or spirit.

Rukū: The bowing position in salah.

Ruqya: Recitation of certain phrases to invoke a cure.

S

Ṣadaqah: Charity.

Ṣafar: The name of the second month in the lunar calender.

Ṣahih: Correct, genuine. A hadith term denoting authenticity.

Ṣahih mawqūf: Correct but stopped. A narration that stops at a companion or someone before the Prophet (صلى الله عليه وسلم), and its chain is authentic to that point.

Ṣalaf: Predecessor.

Ṣalāh: The ritual worship most commonly referred to as prayer.

Ṣalām: The greeting of peace and tranquility, or the attribute of being free from danger.

Shahādah: Testimony

Ṣahādatayn: The two testimonies.

Shari'ah: Islamic legislation.

Shaykh: Elder or scholar.

Shayṭān: Satan.

Shirk: Association, referring to the act of associating others with Allah in any of the rights that are His alone.

Subḥān Allah: “Allāh is free of any imperfection!”

Sunan: Plural for Sunnah.

Sunnah: The teachings of the Prophet (صلى الله عليه وسلم).
Sūrah: A chapter of the Qur‘ān.
Suwā‘: The name of a pre-Islamic idol.
T
Ta‘awudhāt: Talismans.
Tafsir: Explanation, normally in relation to the Qur‘ān.
Tāghūt: One who has gone beyond the bounds. It is used to include anyone worshipped besides Allāh, or who is pleased with that worship, or who calls to the worship of others besides Allāh, or one who claims to know the unseen, and it is also used to refer to Satan.
Takbīr: To say: “Allāhu akbar!”
Takfīr: To claim that another person is not a Muslim after he or she was a Muslim.
Takhrij: A hadith term that refers to giving references for where to find the hadith and information about its chains of narration.
Talbiyah: A slogan uttered repeatedly during Hajj and ‘Umrah.
Tamīmah (pl. Tamā‘im) talisman or charm.
Taqwā: To protect oneself from Allāh’s punishment by obeying Him.
Tarq: See chapter 25.
Tawāghit: See tāghūt.
Tawassul: Seeking a means of nearness.
Tawbah: Repentance.
Tawhīd: Singling out Allāh with all rights due to Him alone.
Tiyarah: An omen.
Tūbā: “Glad tidings” and it is the name of a tree in Paradise.
U
Ubūdiyah: Worship, servitude.
Ulūhiyah: Divinity.

Ummah: Community or nation.

'Umrah: The ritual visit to the Sacred House in Makkah and the rites that are included in it, such as entering the sacred state of *ihram*, encircling the Ka'bah, going between mounts Safa and al-Marwah, and having the hair shaved or cut.

W

Wadd: The name of a pre-Islamic idol.

Wahinah: Weakness, or a type of disease that effects the upper arm.

Wali: (pl. *Awliya‘*) It is often used to mean “friend of Allāh”, or saint, in which case it refers to the true believer.

Wathin: Idol.

Wilāyah': Friendship, allegiance, protection, also see *Walā*.

Y

Yaghūth: The name of a pre-Islamic idol.

Z

Zakah: The fourth pillar of Islam, the regular fixed charity.

Zuhd: Doing without that which one has no real need for.