



منهاج
الفرقة الناجية



**The
Methodology of
The Saved Sect**

Sheikh Jameel Zaynoo

Methodology of the Saved Sect

Contents

Translator's Introduction	3
Author's introduction.....	4
Chapter One	4
The Saved Sect.....	4
Chapter Two.....	5
The Methodology Of The Saved Sect.....	5
Chapter Three.....	8
Signs Of The Saved Sect	8
Chapter Four.....	8
Who Are The Victorious Group?.....	8
Chapter Five	9
Tawheed & Its Categories	9
Chapter Six	11
The Meaning Of Laa Ilaaha Illa Allaah "None has the right to be worshipped except Allaah " ..	11
Chapter Seven.....	13
The Meaning Of Muhammad-ur-Rasoolullah "Muhammad (pbuh) Is the Messenger Of Allaah"	13
Chapter Eight.....	14
You Alone Do We Worship & From You Alone Do We Seek Help.....	14
Chapter Nine	14
Seeking Help From Allaah Alone	14
Chapter Ten.....	15
The Most Merciful Ascended Over His Throne	15
Chapter Eleven	17
The Importance Of Tawheed.....	17
Chapter Twelve.....	18
The Excellence Of Tawheed	18
Chapter Thirteen.....	19
The Benefits Of Tawheed	19
Chapter Fourteen.....	20
The Enemies Of Tawheed Allaah, the Most High, said:	20
Chapter Fifteen	21
The Position Of The Scholars Towards Tawheed	21

Chapter Sixteen.....	24
What Does Wahaabi Mean?	24
Chapter Seventeen	25
Muhammad Ibn Abd ul-Wahaab.....	25
Chapter Eighteen	27
The Battle Between Tawheed & Shirk.....	27
Chapter Nineteen.....	28
The Judgement Is For Allaah Alone.....	28
Chapter Twenty	30
The Major Shirk & Its Categories.....	30
Chapter Twenty One.....	32
An Example Of One Who Calls Upon Other Than Allaah	32
Chapter Twenty Two	33
How do we Nullify Shirk with Allah?	33
Chapter Twenty Three	34
Who Is A Muwahhid?	34
Chapter Twenty Four.....	35
The Minor Shirk & Its Types	35
Chapter Twenty Five.....	35
The Manifestations Of Shirk	35
Chapter Twenty Six.....	37
The Tombs & The Shrines.....	37
Chapter Twenty Seven	39
The Evil Consequences Of Shirk & Its Harms.....	39
Chapter Twenty Eight.....	41
The Legislated Tawassul.....	41
Chapter Twenty Nine.....	42
The Prohibited Tawassul.....	42
Chapter Thirty.....	43
Conditions For The Achievement Of Victory	43
Chapter Thirty One.....	45
Major Kufr & Its Categories.....	45
Chapter Thirty Two	47
Minor Kufr & Its Categories	47
Chapter Thirty Three	47
Beware of The <i>Taaghoots</i>	47
Chapter Thirty Four.....	48
Major Hypocrisy	48

Chapter Thirty Five.....	49
Minor Hypocrisy	49
Chapter Thirty Six.....	49
The Allies Of Ar-Rahmaan & The Allies Of ,Shaytaan.....	49
Chapter Thirty Seven	50
Superstitions & Not Miracles	50
Chapter Thirty Eight	51
Types Of Branches Of Eemaan	51
Chapter Thirty Nine.....	53
The Reasons For The Occurrence of Tribulations & Their Removal	53
Chapter Forty.....	54
The Celebration Of The Prophet's Birthday.....	54
Chapter Forty One.....	56
How Should We Love Allaah & His Messenger?.....	56
Chapter Forty Two	57
Merits Of Sending Prayers Upon The Prophet.....	57
Chapter Forty Three	58
The Innovated Prayers	58
Chapter Forty Four	61
The Prayer Of Enlightenment (Naariyah).....	61
Chapter Forty Five	62
The Qur'aan Is For The Living Not For The Dead.....	62
Chapter Forty Six.....	64
The Forbidden Standing.....	64
Chapter Forty Seven	65
The Desirable & Legislated Standing.....	65
Chapter Forty Eight	66
Weak & Fabricated Narrations	66
Chapter Forty Nine.....	67
Examples Of Fabricated Narrations	67
Chapter Fifty.....	68
How Should We Visit The Graves?.....	68
Chapter Fifty One	69
Blind Following.....	69
Chapter Fifty Two.....	70
Do Not Reject The Truth	70

Translator's Introduction

All praise is due to Allaah. May the peace and blessings of Allaah be upon His final Messenger and his family and all his noble Companions. To proceed:

Before you is a translation of the Arabic book "*Minhaaj ul Firqat un-Naajiyah*" ("*The Methodology of the Saved Sect*"), written by one of the scholars of our time, Shaikh Muhammad bin Jameel Zaynoo. Shaikh Zaynoo has authored many books on the fundamental principles of Islaam and he is well known for his adherence to the Qur'aan and Sunnah upon the understanding of the early generations of Muslims.

This book has been translated for many reasons, the following are just a few:

1) The importance of the main subject, which is essentially the issue of singling out Allaah alone for all types of worship (tawheed). This is the greatest and most important pillar of our religion. The book also discusses the opposite of tawheed, the issue of associating partners with Allaah (shirk) and highlights its definition, its punishment and describes the evil and shameless people who practice it.

2) The importance of highlighting the methodology of the one Saved Sect from the Muslims which has been guaranteed security from the Fire. This methodology is none other than that of the Messenger of Allaah (pbuh) his Companions and all those who followed them in righteousness.

It involves highlighting the characteristics and dangers of the sects which have been threatened with the Fire, such as those who call upon other than Allaah and associate partners with Him and those who introduce into our religion that which is not from it, such as the evil innovations of the Sufis. They are those who oppose the methodology of the Messenger of Allaah (pbuh) his Companions and all those who followed them in righteousness.

3) The scholarly way in which the Shaikh brings abundant evidence to prove the above points using verses from Qur'aan with their correct understanding, along with authentic hadeeth with their references and statements from the Imaams of the early Muslims. It is hoped that the readers will try to memorize these verses and hadeeth in order to have knowledge of their religion, worship Allaah in the way He has ordered and give *da'wah* upon knowledge and clear insight.

4) The simple style in which the Shaikh writes in Arabic, which I pray, if Allaah wills, has been reflected in the English translation.

I pray to Allaah, the Most Gracious, that this book is beneficial to all the Muslims and that He gives them the ability to act upon the verses and the hadeeth contained in it. I pray that He, the Most High, guides us to the Truth and makes us from the Saved Sect. I pray He, the Most High, makes all our deeds sincerely seeking His Majestic Face, in hope of His Reward on:

The Day when neither wealth nor children will avail. Except the one comes to Allaah with a sound heart (free from shirk and hypocrisy).¹

Our final call is for the Praise of the Lord of the Worlds. May the Peace and Blessings of Allaah be upon His Messenger, his Pure Family and his Noble Companions and all those who follow them in righteousness up until the Last Day.

Abu Naasir London

21st Ramadaan 1419AH

¹ Soorah Ash-Shu'araa: 88-89.

Author's introduction

Indeed all praise is for Allaah, we praise Him, we ask for His Help and for His Forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomever Allaah guides, then none can lead him astray, and whomever Allaah misguides, then none can guide him. I testify that none has the right to be worshipped except Allaah alone, having no partner, and I testify that Muhammad is His slave and His Messenger. To proceed:

The subject matter of this book calls the Muslims to the *aqeedah* of tawheed, pure and completely free from shirk, the manifestations of which have spread in most of the Islamic countries. shirk is the reason for the destruction of the previous nations and the reason for the misery and suffering of the contemporary world especially the Islamic world and what has befallen it from the trials and calamities.

The chapters of this book also clarify the methodology (*manhaj*) and *aqeedah* of the Saved Sect and the Victorious Group, mentioned in the narrations of the Prophet (pbuh) in order to illuminate this methodology to mankind and *jinn*, so that they may become from those who are saved and victorious, if Allaah wills.

I ask Allaah to benefit the Muslims by this book and to make it sincerely for seeking His Noble Face.

Muhammad bin Jameel Zaynoo Teacher in *Daar-ul-Hadeeth Al-Khairiyah* Makkah

Chapter One

The Saved Sect

1) Allaah, the Most High,

Hold fast to the Rope of Allaah all of you together and do not differ.²

Allaah, the Most High, says:

Be not of the *Mushrikeen*, of those who split up their religion and became sects, each rejoicing in that which is with it.³

3) The Messenger of Allaah (pbuh), said: "I order you to fear Allaah, the Mighty and the Sublime, and to hear and to obey, even if you are commanded by an Abyssinian slave. Then whoever amongst you lives (long enough), he will see many differences. Then follow my Sunnah, and the Sunnah (way) of the Rightly Guided Caliphs. Bite onto that with your molar teeth, and beware of newly invented matters, for every newly invented matter is an accursed innovation, and every accursed innovation is a going astray and every going astray i.e. in the Fire."⁴

4) The Prophet (pbuh) said: "Verily those before you from the People of the Book split up into seventy two sects. And verily this religion will split into seventy-three sects. Seventy two of them in the Fire, and one in Paradise, and that is the *Jamaa'ah*."⁵ In another narration: "...all of them in the Fire except one group, that which I and my Companions are upon."⁶

5) From Ibn Mas'ood: "The Messenger of Allaah (pbuh) drew for us a straight line. Then he said: 'This is Allaah's straight Path.' Then he drew lines on the right and left of it. Then he said, 'These are the paths, there is not a path amongst them except a devil calls to it.' Then he (pbuh) recited the saying of the Most High:

² Soorah Aal 'Imraan: 103.

³ Soorah Ar-Room: 30-32.

⁴ Hasan Saheeh-Reported by At-Tirmidhi and An-Nisa'ee.

⁵ Reported by Ahmad and others, Al-Haafidh Ibn Hajar declared it Hasan.

⁶ Reported by At-Tirmidhi and declared Hasan by Shaikh Al Albaani in *Saheeh ul-Jaami'*.

This is My straight Path, so follow it and do not follow the other paths, otherwise you will differ from His Path. That is a counsel from Him, in order that you may be successful.^{7 8}

6) Shaikh Abd ul-Qaadir Jeelani said in his book *Al-Ghuniyah*: "As for the Saved Sect then it is *Ahl-us-Sunnah wal Jamaa'ah*, and *Ahlus-Sunnah wal Jamaa'ah* have no other name except *Ashaab ulHadeeth* (The Companions of Hadeeth)."

7) Allaah, the One Free from all imperfections, the Most High, has commanded us to hold fast, together to the Noble Qur'aan in order that we should not become from the *Mushrikeen*, who split up their religion into sects and parties.

The Noble Messenger (pbuh) has also informed us that the Jews and the Christians split up into many sects and that the Muslims will split up more than them, so these groups will be subjected to entering the Fire due to their deviations and their distancing themselves from the Book of their Lord, and from the Sunnah of their Prophet.

We have been informed that the one Saved Sect from them will enter Paradise and they are the *Jamaa'ah*, those who cling to the Book of Allaah and the authentic Sunnah and the practice of the Companions of the Messenger of Allaah (pbuh).

Oh Allaah! Make us from the Saved Sect and grant success to the Muslims so that they may be from it.

Chapter Two

The Methodology Of The Saved Sect

1) The Saved Sect are those who cling to the methodology of the Messenger (pbuh) during his lifetime and the methodology of his Companions after his death. This methodology is the Qur'aan which Allaah revealed to His Noble Messenger (pbuh) who then explained it to his Companions in the authentic narrations from him. The Prophet ordered the Muslims to hold fast to both the Qur'aan and the Sunnah, as he (pbuh) said: "*I have left behind amongst you two things, you will not go astray after them; the Book of Allaah and my Sunnah, and they shall never be separated until the Hawd (Pond).*"⁹

2) The Saved Sect returns to the Speech of Allaah (i.e. the Qur'aan) and the speech of His Messenger (pbuh) (i.e. the authentic narrations) when disputes and differences arise. They act upon His saying:

Oh you who believe! Obey Allaah and obey the Messenger and those of you (Muslims) who are in authority. If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and the Last Day. That is better and more suitable for final determination.¹⁰

Also Allaah, the Most High, says:

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them and find in themselves no resistance against your decisions, and accept them with full submission.¹¹

3) The Saved Sect does not give precedence to the speech of anyone over the Speech of Allaah and His Messenger (pbuh). Acting upon His, the Most High's, saying:

Oh you who believe! Make not (a decision) in advance before Allaah and His Messenger and fear Allaah. Verily! Allaah is All-Hearing, All-Knowing.¹²

⁷ Soorah Al-An'aam: 153.

⁸ Saheeh-Reported by Ahmad, An-Nisaa'ee and Al-Haakim authenticated it.

⁹ Saheeh-Reported by Al-Haakim and others.

¹⁰ Soorah An-Nisaa: 59.

¹¹ Soorah An-Nisaa: 65.

Ibn 'Abbaas said: "I see that they will be destroyed for I say: 'Allaah's Messenger (pbuh), said...' and they say 'But Abu Bakr and 'Umar said.'" ¹³

4) The Saved Sect gives importance to tawheed, which is singling out Allaah for worship and supplication, seeking help in times of hardship and at times of ease, sacrifice and vowing, trusting in Allaah alone, ruling by that which Allaah has revealed, and other than that from the different types of worship.

Tawheed is the foundation and basis upon which the correct Islamic State is built. At the same time it is obligatory to remove shirk and its manifestations which are present in most of the Islamic countries since that is from the requirements and necessities of tawheed.

Victory and success are not possible for any group which rejects or neglects tawheed and does not combat all types of shirk, upon the example of the Messengers and especially upon the example of our Noble Messenger, may the Peace and Blessings of Allaah be upon them all.

5) The Saved Sect revive the Sunnah of the Messenger (pbuh) in their worship, their dealings and their lives, thus becoming strangers amongst their people as the Messenger of Allaah told us regarding them in his (pbuh) saying: "*Islam began as something strange, and shall return as it began, so Toobaa ¹⁴ is for the strangers.*"¹⁵ And in another narration: "*So Toobaa is for the strangers, those who are steadfast in righteousness when the people become corrupt.*"¹⁶

6) The Saved Sect does not cling, except to the Speech of Allaah and His infallible Messenger (pbuh) the one who did not speak from his desires. As for other than him, from the rest of mankind, it is important to give them the status that they deserve due to them committing mistakes, according to the saying of the Prophet: "*Every child of Aadam sins (or wrongs) and the best of the sinners are the repenters.*"¹⁷

Imaam Maalik said: "There is no one after the Prophet (pbuh) such that one may take from his speech and one may leave it, except for the speech of the Prophet."

7) The Saved Sect are the Ahl ul-Hadeeth (the People of Hadeeth), about whom the Messenger of Allaah (pbuh) said: "*There will not cease to be a group from my Ummah manifest upon the truth. They will not be harmed by those who forsake them, until the command of Allaah comes.*"¹⁸

A poet said:

*The Ahl ul-Hadeeth are the people of the Prophet and even
if they did not associate with him, they accompany his sayings.*

8) The Saved Sect gives respect and due importance to the Imaams who strive towards the truth for the correct opinion. They do not fanatically call to any one of the Imaams. Rather they take their understanding from the Qur'aan and the authentic narrations and from the sayings of all the Imaams collectively, when their sayings agree with authentic narrations. This is in agreement with their speech, in as much as they commanded their followers only to take the authentic narration and leave all sayings in opposition to it.

9) The Saved Sect enjoins the good and forbids the evil, such as forbidding the ways to innovations and forbidding the destructive groups and parties which have split this *Ummah* and innovated in the religion, straying far away from the Sunnah of the Messenger (pbuh) and his Companions.

¹² Soorah Al-Hujuraat: 1.

¹³ Saheeh-Reported by Ahmad and Ibn 'Abd ul-Barr.

¹⁴ Linguistically it means glad tidings and it is the name of a tree in Paradise.

¹⁵ Reported by Muslim.

¹⁶ Reported by Abu'Amr Ad -Daani with an authentic chain of narration.

¹⁷ Hasan-Reported by Ahmad.

¹⁸ Reported by Muslim.

10) The Saved Sect calls the Muslims to be from those who stringently adhere to the Sunnah of the Messenger (pbuh) and his Companions, until victory is prescribed for them and until they enter Paradise, by the Grace of Allaah, and the intercession of His Messenger (pbuh) after he is granted permission by Allaah, the Most High.

11) The Saved Sect forbids the imposition of any laws that are man-made as they oppose the judgement of Islaam. The Saved Sect calls for judging by the Book of Allaah, which He sent down for the happiness of mankind in this life and the Hereafter. Allaah, (the Mighty and Majestic, is the Most Knowledgeable regarding that which will rectify them. Allaah has confirmed that no change can occur to His Laws throughout time and they will be a reform for the people in every time.

So the reason for the difficulties of the world in general and in particular the Islamic world and what it suffers from hardships, disgrace and degradation is due to leaving judgement by the Book of Allaah and the Sunnah of His Messenger (pbuh). There is no glory and honour for the Muslims, except by returning to learning Islaam on an individual and collective basis, acting upon His saying:

Verily! Allaah will not change the condition of a people as long as they do not change their own condition (of committing sins and by being ungrateful and disobedient to Allaah). ¹⁹

12) The Saved Sect calls all the Muslims to *jihad* in the Path of Allaah, which is obligatory upon every Muslim in accordance with his strength and ability. *Jihad* is of the following types:

a) ***Jihad with the tongue and the pen:*** It occurs by calling the Muslims and other than them to stringent adherence to the correct Islaam, and Tawheed devoid of the shirk which is widespread in many Islamic countries and the same shirk which the Messenger informed us would befall upon the Muslims, as he (pbuh) said: "*The Hour will not be established until groups from my Ummah will join the Mushrikeen and until they worship the idols.*"²⁰

b) ***Jihad with the wealth:*** It occurs by spending for the propagation of Islaam and printing the books which call to the correct understanding and it is also by distribution of wealth to sow harmony in the hearts of the weak Muslims in order that they may be strengthened. It occurs by making and purchasing weapons and equipment for the *Mujahideen* and whatever is necessary for them such as food and clothing etc.

c) ***Jihad of the nafs (Soul):*** It occurs by fighting and participating in combat to aid Islaam and to make the Word of Allaah uppermost and the word of the disbelievers lowest. The Noble Messenger indicated these types of *Jihad*, when he said: "*Make Jihad against the Mushrikeen with your wealth, your nafs and with your tongues.*"²¹

The ruling of *Jihad* in the Path of Allaah, is of two types:

a) ***Fard Ayn:*** It is to oppose the aggressor enemy in some of the Muslim lands, like Palestine, which the Jewish transgressors have taken away by force. So the Muslims who are capable of doing so are sinful until they remove the Jews from Palestine and return *Masjid al-Aqsa* back to the Muslims, with the aid of their wealth or their self.

b) ***Fard Kifaayah:*** When it is established by some of the Muslims, then the obligation is lifted from the rest. It is carrying the Islamic *da'wah* by travelling through the lands until they rule by Islaam. Whoever halts this progression should be fought so that the path of *da'wah* becomes easy.

¹⁹ Soorah Ar-Ra'd: 11.

²⁰ Saheeh-Reported by Abu Daawood with a similar meaning reported by Muslim.

²¹ Saheeh-Reported by Abu Daawood.

Chapter Three

Signs Of The Saved Sect

1) The Saved Sect are those who are few in number amongst the people. The Messenger of Allaah (pbuh) made a supplication for them by saying: "*Toobua is for the strangers, the righteous people. They suffer many calamities; those who oppose them are more than those who follow them.*"²² We have been informed about them in the Noble Qur'aan:

But few of My slaves are grateful.²³

2) The Saved Sect has many enemies amongst the people, who are cold towards them, and give them derisive nicknames. For them the example of the Prophets is sufficient, about whom Allaah said:

We have appointed for every Prophet enemies *Shayaateen* (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion. ²⁴

The Messenger of Allaah (pbuh) was called 'a lying magician' by his people, when he called them to tawheed. Before this they used to call him the Truthful, the Trustworthy.

3) Shaikh Abdul Aziz Ibn Baaz was asked about the Saved Sect, he said: "They are the Salafis, all those who tread upon the Path of the *Salaf us-Saalib*".²⁵

So these are some of the methodologies and signs of the Saved Sect. In the coming chapters of the book I shall talk about the beliefs of the Saved Sect and the Victorious Group, so that we may be upon their '*aqeedah*', if Allaah wills.

Chapter Four

Who Are The Victorious Group?

1) The Messenger of Allaah (pbuh) said: "*There will not cease to be a group from my Ummah, manifest upon the Truth. They will not be harmed by those who forsake them, until the command of Allaah comes.*"²⁶

2) The Messenger of Allaah (pbuh) said: "*When the people of Shaam become corrupt then there will be no good in you, and there will not cease to be a group from my Ummah who are victorious and are not harmed by those who forsake them until the Hour is established.*"²⁷

3) Ibn al-Mubaarak said: "I say they are *Asbaab ul-Hadeeth* (People of Hadeeth)."

4) Imaam al-Bukhaari said: "All bin Al-Madani said: 'They are the *Asbaab ul-Hadeeth*.'"

5) Imaam Ahmad bin Hanbal said: "If this Victorious Group are not the *Asbaab ul-Hadeeth*, then I do not know who they are."

6) When Imaam Ash-Shafi'ee wrote to Imaam Ahmad, he said: "You are more knowledgeable in hadeeth than me. So when an authentic hadeeth comes to you then inform me about it, so that I may act upon it, whether it is from Hijaz, Koofah, or Basrah."

²² Saheeh-Reported by Ahmad.

²³ Soorah Sabaa: 13.

²⁴ Soorah Al-An'aam: 112.

²⁵ The Pious Predecessors - The Messenger, the Companions and all those who follow their methodology.

²⁶ Reported by Muslim.

²⁷ Saheeh-Reported by Ahmad.

7) Verily the Ahl ul-Hadeeth, by the virtue of their competence in the study of the Sunnah and what is related to it, are the most knowledgeable people without exception, of the Sunnah of their Prophet (pbuh) and his character, his battles and what he achieved. So the *Ahl-ul-Hadeeth*, may Allaah gather us with them, do not fanatically call to the saying of any individual, be he appointed, important, elevated or lofty, except Muhammad (pbuh) in contrast to those who do not depend upon the *Ahl ul-Hadeeth*, and do not act upon the hadeeth.

Verily they fanatically call to sayings of their Imaams, (although they forbade them from that) just as the *Ahl-ul-Hadeeth* fanatically call to the sayings of the Prophet (pbuh). So then, it is no wonder that the *Ahl-ul-Hadeeth* are truly the Victorious Group and the Saved Sect.

8) Al-Khateeb Al-Baghdaadi said: "If only a person of *rai'* (opinion) would occupy himself with that which would benefit him from the sciences of the religion and studied the Sunnah of the Messenger (pbuh) of the Lord of the Worlds, he would find that nothing would enrich him more than that. This is due to the fact that the hadeeth comprises of knowledge and definition of the principles of tawheed, and a clarification of what he came with from the aspect of the rewards and the threats, the Attributes of the Lord of the Worlds, information regarding the descriptions of Paradise, the Fire, and what Allaah has prepared in them for the *Muttaqeen* (pious) and the evil sinners and what Allaah has created in the heavens and the earth.

Also in the narrations are stories of the Prophets, reports regarding the abstemious, the *Awliyaa* (friends of Allaah) and those who give eloquent exhortations, the speech of people of understanding, the speech of the Messenger and his miracles. In it is *tafseer* (explanation and commentary) of the Holy Qur'aan. It also contains glad tidings and wise remembrances and the sayings of the Companions regarding the rulings which are preserved from them.

Verily Allaah has made the *Ahl-ul-Hadeeth* the pillars of the *Sharee'ah* and by them He has destroyed every abominable innovation. So they are those who are faithful to Allaah regarding His *Khaleefah*. They are the link between the Prophet (pbuh) and his *Ummah* and the ones who strive hard in the preservation of the texts of the narrations. Their rays of light are luminous and their virtues are well known, as opposed to every other group that tends towards desires and condone opinion and adhere to it, except the *Ashaab ul-Hadeeth*.

The Book of Allaah is the weapon of the *Ashaab ul-Hadeeth* and the Sunnah is their proof and they belong to the party of the Messenger of Allaah (pbuh) and to him is their ascription, affinity and reference. They do not give consideration to opinions and whoever causes them to suffer will be destroyed by Allaah and whoever shows enmity towards them will be abandoned by Allaah."²⁸

Oh Allaah, make us from the *Ahl ul-Hadeeth* and give us sustenance to act upon the hadeeth, grant us love of its people and aid the mankind and jinn with the hadeeth.

Chapter Five

Tawheed & Its Categories

Tawheed is to single out Allaah alone for worship, for the sake of which Allaah created the world. As Allaah says in the Holy Qur'aan:

I have not created the jinn and Mankind except to worship Me.²⁹

(Worship here means tawheed in all types of worship and singling out Allaah for supplication).

The following types of tawheed are derived from the Noble Qur'aan:

²⁸ *Sharf Ashaab ul Hadeeth* by Imam Al-Khateeb AI-Baghdaadi.

²⁹ Soorah Adh-Dhaariyaat: 56.

1) **Tawheed Ar-Ruboobiyyah** (Lordship) - This is the acknowledgement that Allaah alone is the Lord and Creator. Verily, even the unbelievers acknowledged this fact, but this did not cause them to enter into Islaam. Allaah says:

If you were to ask them who created them, they would say Allaah.³⁰

Today the Communists completely deny the existence of the Lord, so they are worse than the unbelievers of *Jaabiliyah* (the period of ignorance before Islaam).

2) **Tawheed Al-'Uluhiyah** (Worship) - It is the tawheed of Allaah with all types of legislated worship, such as supplication, seeking help, *tawaaf* (circulation of the Ka'bah), slaughtering, making vows etc...

This type of tawheed was the one rejected by the unbelievers and it has been a source of dispute between the nations and their respective Messengers since the time of Nooh up to the time of Muhammad (pbuh). Most of chapters in the Noble Qur'aan emphasise tawheed of worship and upon calling to Allaah alone. So in Soorah al-Faatihah we read:

You alone do we worship, and You alone we ask for help.³¹

The meaning of which is: We single You out for worship, then we supplicate to You, and You alone, and we do not seek help from other than You!

Tawheed of worship includes singling Him out alone for supplication to Him, and ruling by His Qur'aan and judging by that which He has legislated. All of that is included in His Saying:

Verily! I am Allaah, none has the right to be worshipped except Me, so worship Me.³²

3) **Tawheed Al-Asmaa was-Sifaat** (Names and Attributes) - It is to have faith (*eeimaan*) in everything that is found in the Noble Qur'aan and the authentic narrations regarding the Attributes of Allaah, by which He has described Himself and by which His Messenger (pbuh) described Him. It is to have faith in these Attributes in a literal manner without *tabreef* (negation) and without *ta'weel* (interpretation) and without *tafveed* (saying: 'we accept the words but are ignorant of their meanings'), such as *istivaa* (Rising), *nuzool* (Descending), *yad* (the Hands of Allaah) and His *Maji'* (His Coming) and other than that from His Attributes.

We explain the Attributes in a way that is reported from the Salaf. For example, the explanation of *istivaa* has been reported from the *Taabi'een* (students of the Companions) in Saheeh al-Bukhaari, that it is elevation and rising in a manner which befits His Majesty.

Allaah says in the Qur'aan:

There is nothing like unto Him, He is the All-Knowing, the All-Seeing.³³

1) *Tabreef* (negation) - It is to change the meanings of the clear verses and authentic narrations to another meaning which is false, for example *istivaa* (rising) to mean *istawlaa* (conquering).

2) *Ta'teel* (denial) -It is to deny and negate the Attributes of Allaah, such as the Highness of Allaah above the Heavens, like the astray groups claim that Allaah is in every place. Far removed is He from their lies.

3) *At-Takyeef* (asking how) - It is to ask "how?" regarding the Attributes of Allaah and thus inquire into the manner of it. So regarding the Highness of Allaah above His Throne, it is not comparable to His creation and no one knows how He is above His Throne, except Allaah.

³⁰ Soorah Az-Zukhruf: 9.

³¹ Soorah Al-Faatihah: 4.

³² Soorah Ta-ha: 14.

³³ Soorah Ash-Shoora: 11.

4) *At-Tamtheel* (likening) - It is likening the Attributes of Allaah with the attributes of His creation. So it is not to be said: "Allaah descends to the lowest Heaven in a similar manner as we descend." The hadeeth regarding descending is reported by Imaam Muslim in his *Sabeeh*.

From the many lies attributed to Shaikh-ul-Islam Ibn Taymiyah is that he practised *tashbeeh* (likening). However, we do not find this in his books, rather we find his rejection and rebuttal against *tamtheel* and *tashbeeh*, may Allaah have Mercy upon him.

5) *At-Tafveed* (withholding) - The *tafveed* of the Salaf was to affirm the meaning of the attribute and withhold with regard how the attribute is without asking "how". So *Istivaa* for example is taken to mean Highness, and no one knows how He is High above His Throne except Allaah.

As for the *tafveed* of the *Mufamidah*³⁴ was to withhold in the meaning and with regard to how the attribute is simultaneously, and this opposition to what is reported from the *Salaf*, such as Umm Salamah and Rabe'eah, the Shaikh of Imaam Malik and Imaam Malik himself, since their statements agree upon the fact that *istivaa* is known and how it occurs is unknown and *imaan* (faith) in it is obligatory and questioning about it is an innovation (i.e. asking about how it occurs) this is because Imaam Malik said to the one who questioned him about how it occurs that *istawaa* is known. So how can one say that the asking about *istivaa* is an innovation! This is not possible.

Chapter Six

The Meaning Of Laa Ilaaha Illa Allaah "None has the right to be worshipped except Allaah "

In this testimony is a rejection of anything that is worshipped other than Allaah and a confirmation of the Oneness of Allaah.

1) As Allaah, the Most High, says:

Then know that there is no deity worthy of being worshipped except Allaah.³⁵

Then knowledge of it with its meaning is obligatory and it takes precedence over the rest of the pillars of Islaam.

2) The Prophet (pbuh) said: "*Whoever says Laa ilaaha Illa Allaah sincerely, will enter Paradise.*"³⁶

The truly sincere person is the one who understands it and acts upon its requirements and calls others to it and gives it precedence over all other issues, because it is the concise formula of tawheed, on account of which Allaah created the human beings and jinn.

3) The Messenger of Allaah (pbuh) said to his uncle Abu Taalib, when he was approaching death: "*O uncle, say Laa ilaaha Illa Allaah, a statement by which I can plead on your behalf before Allaah. But his uncle refused to say Laa ilaaha illa Allaah.*"³⁷

4) The Prophet (pbuh) remained in Makkah for thirteen years and called the Arabs to say *Laa ilaaha Illa Allaah*, but their response was reported in the Qur'aan:

They wonder that a warner (Prophet Muhammad) has come to them from amongst themselves! The unbelievers say 'This (Prophet) is a sorcerer, a liar. Has he made many gods all into One Ilah (Allaah). Verily this is a strange thing!'³⁸

³⁴ Those who practice this type of *Tafveed*.

³⁵ Soorah Muhammad: 19.

³⁶ Reported by Al-Bazaar and declared authentic by Shaikh Al-Albaani in *Sabeeh ul Jami'*.

³⁷ Reported by Al-Bukhaari and Muslim.

The Arabs understood the meaning of it, and that whoever says it could not call on other than Allaah, so they abstained from it and refused to say it. As Allaah, the Most High, said regarding them:

They said: Are we going to abandon our gods for the sake of a mad poet? Nay! He has come with the truth, and he confirms the Messengers (before him).³⁹

The Prophet (pbuh) said: *"Whoever says 'Laa ilaaha Illa Allaah' and rejects whatever is worshipped besides Allaah, then his wealth and blood are safe and his reckoning is left with Allaah the Mighty and Majestic."*⁴⁰

The meaning of the hadeeth is that the pronunciation of the *Shahaadah* (testification) necessitates that he disbelieves in and rejects every act of worship directed to other than Allaah, such as supplication to the dead, etc.. Indeed it is strange that some of the Muslims say *Laa ilaaha illa Allaah* with their tongues, but contradict its meaning by their actions and supplications to other than Allaah.

5) *Laa ilaaha illa Allaah* is the foundation of tawheed, Islaam and the methodology for a complete and perfect life. By its guidelines, it ascertains the correctness of every type of worship for Allaah. That happens when the Muslim submits and surrenders himself to Allaah calls upon Him alone and rules by His Law to the exclusion of all other systems of law.

6) *Al-Haafidh* Ibn Rajab said: "The word *Ilah* means the One Who is obeyed and not defied, out of one's sense of awe and reverence, love, fear and hope, placing one's trust in Him, asking from Him and supplicating to Him. And all of this is not befitting except for Allaah, the Mighty and Majestic.

So, whoever sets up from the creation partners with Him in any of the aforementioned matters, which are special for the One worthy of worship, then that is a degradation and a retractment of his sincerity in his saying: *La ilaaha illa Allaah*. He has worshipped the created to the extent that he directed these matters towards it."

7) The Prophet (pbuh) said: *"Urge those of you who are on their deathbeds to say Laa ilaaha illa Allaah; for verily, whoever's last words are Laa ilaaha illa Allaah, will eventually enter Paradise even if he has to go through (before that) whatever (punishment) he has to go through."*⁴¹

"Urging" as mentioned in the hadeeth is not the mere repetition of the *shahadah* "*Laa ilaaha illa Allaah*" in the presence of the dying person, as some people have understood of it, rather it is to instruct him to say it. The proof for that is the hadeeth narrated by Anas bin Maalik: *"Allaah's Messenger visited a (dying) man of the Ansaar and said to him, 'Uncle, say Laa ilaaha illa Allaah.' The Ansaari asked, 'Do you consider me a maternal uncle or a paternal uncle?' The Prophet (pbuh) said, 'A maternal uncle.' The man said, 'Then it is better for me to say Laa ilaaha illa Allaah.' The Prophet, said, 'Yes.'"*⁴²

8) The word *Laa ilaaha illa Allaah* will benefit the one who says it if he conforms to its meaning in his life, and does not nullify it by associating partners with Allaah, such as supplicating to the dead or calling upon the living who are absent. This can be compared to *wudoo* (i.e. ablution, which puts one into a state of purity) which is nullified by urination, defecation, etc.

The Prophet (pbuh) said: *"Whoever says 'La Ilaaha illa Allaah', it will be his salvation someday, no matter what befalls him before that."*⁴³

³⁸ Soorah Saad: 4-5.

³⁹ Soorah As-Saafaat: 36-37.

⁴⁰ Reported by Muslim.

⁴¹ Reported by Ibn Hibbaan and authenticated by Al-Albaani in *Sabeehul Jami'*.

⁴² Reported by Ahmad with an authentic chain of narrators.

⁴³ Reported by Al-Baihaqi and declared authentic by Al -Albaani.

Chapter Seven

The Meaning Of Muhammad-ur-Rasoolullah "Muhammad (pbuh) Is the Messenger Of Allaah"

It is to believe that Muhammad bin Abdullaah was sent as a Messenger from Allaah. So we believe and affirm what he informed us about, we obey him in that which he ordered us, in that which he prohibited and restrained us from, and we worship Allaah in the manner he prescribed for us.

1) Abul-Hasan Ali An-Nadawi said in his book *An-Nabuwwah*: "The first call and the greatest objective of all the Prophets, in every time and every situation was the rectification of the belief of people regarding Allaah, the Most High, and the rectification of the prayer between the servant and his Lord.

The Prophets called to sincerity to the religion of Allaah, to single out Allaah alone for worship and that He is the Sole Dispenser of benefit and harm, the only One worthy of worship, supplication, the One worthy of seeking refuge with and sacrificing for Him alone. Their campaigns were concentrated and directed towards idolatry in their times; which was exemplified in the worship of idols and statues and the righteous holy-men from among the living and the dead."

2) Allaah addressed His Messenger in the Qur'aan:

Say (Oh Muhammad): I possess no power to benefit or hurt myself except as Allaah wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe).⁴⁴

The Prophet (pbuh) said: *"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary (Eesaa), for verily, I am only a slave, so say the slave of Allaah and His Messenger."*⁴⁵

The exaggeration referred to in the hadeeth is excessive praise, so we may not supplicate to him instead of Allaah as the Christians did with 'Eesaa bin Maryam and hence they fell into shirk by worshipping 'Eesaa along with Allaah. Rather, the Prophet (pbuh) instructed us that we should say: Muhammad, the slave of Allaah and His Messenger.

3) True love of the Messenger is by obeying him in supplicating to Allaah alone and by not supplicating to other than Allaah, be it a Messenger or a saint. The Messenger (pbuh) said: *"When you ask then ask Allaah and when you seek help then seek help from Allaah."*⁴⁶

Whenever he was anxious or grieved, he A used to say: *"Oh the Ever-living and the Everlasting (Allaah), by Your Mercy I seek Your Aid."*⁴⁷

May Allaah have mercy upon the poet who said about true love:

*"If your love was true you would have obeyed him,
Verily the lover is to the beloved obedient."*

So, among the signs of true love for the Prophet is to love the call to tawheed by which he commenced his mission and also to love those who call to tawheed and fight shirk.

⁴⁴ Al-A'raaf 188.

⁴⁵ Reported by Al-Bukhaari.

⁴⁶ Hasan Saheeh-Reported by At-Tirmidhi.

⁴⁷ Hasan-Reported by At-Tirmidhi.

Chapter Eight

You Alone Do We Worship & From You Alone Do We Seek Help

1) The scholars of Arabic have mentioned that Allaah, the Most High, has placed the *maf'ool bebee* (You alone) before the fi'l (action) (we worship and we seek help from You) to single out the worship for Him alone and to single out seeking help from Him alone. So these actions are restricted for Him alone.

2) Verily this verse which a Muslim reads seventeen times in his obligatory prayers is the essence of Soorah al-Faatihah, which is the essence of the whole Qur'aan.

3) The worship in this verse generally contains all types of worship such as prayer and making vows, slaughtering and especially supplicating, in accordance with the saying of the Prophet: "*Supplication is worship.*"⁴⁸

So just as the prayer is worship and it is not permissible to offer it to a Messenger nor to a saint, then similarly, supplication is worship and it is to be directed to Allaah alone.

Allaah, the Most High, says

Say: I call upon my Lord and do not make shirk with Him at all.⁴⁹

4) The Prophet (pbuh) said: "*The supplication of Dhin Noon (Yunus) when he supplicated while he was in the belly of the fish was:*

'None has the right to be worshipped but You, Glorified be You (above all the evil they associate with You) Truly, I have been one of the wrong-doers.'⁵⁰

Never does a Muslim call with it, except that Allaah answers him."⁵¹

Chapter Nine

Seeking Help From Allaah Alone

The Prophet (pbuh) said: "*When you ask, then ask Allaah and when you seek help then seek help from Allaah.*"⁵²

1) Imaam An-Nawawee and Al-Haithamee said in the explanation to this hadeeth, regarding its essence: "When you seek help for the affairs of the world and the Hereafter, then seek help from Allaah; especially in the affairs in which there is no power with anyone other than Allaah, such as curing diseases and seeking provisions and guidance, and this is what Allaah has particularised for Himself alone. Allaah, the Most High, said:

If Allaah touches you with harm none can remove it but He.⁵³

2) Whosoever desires a proof and evidence, then the Qur'aan is sufficient for him and whosoever desires to seek help, the Allaah is sufficient for him, and whosoever desires an admonition, then death is sufficient for him, and whosoever is not satisfied with anything from these, then the Fire will suffice him, as He, the Most High, says:

Is Allaah not sufficient for His slaves?⁵⁴

⁴⁸ Hasan Saheeh-Reported by At-Tirmidhi.

⁴⁹ Soorah Al Jinn: 20.

⁵⁰ Soorah Al-Anbiyaa: 87.

⁵¹ Al-Haakim authenticated it and Adh-Dhahabi agreed.

⁵² Hasan Saheeh-Reported by At-Tirmidhi.

⁵³ Soorah Al-An'aam: 17.

3) Shaikh ‘Abd ul-Qaadir Al Jeelaanee said in *Fath-ur-Rabbaanee*: "Ask Allaah and do not ask other than Him. Seek help from Allaah, and do not seek help from other than Him. Woe to you, with which face will you meet Him tomorrow? You contend with Him in the world, turning away from Him, and approaching His creation thus associating partners with Him. You submit your needs to them and you rely upon them in your important matters. Increase the ways and means between yourself and Allaah, for verily, if you stop that, then it is foolishness. There is no king, or authority, no self-sufficiency and no might except with Allaah, The Mighty, The Majestic, turn towards Allaah, without the creation." (Which is to turn towards Allaah by calling upon Him alone without any intermediary through the creation).

4) The Legislated form of seeking help is that you seek help from Allaah in your difficult circumstances.

The form of seeking help which is shirk is that you seek help from other than Allaah, such as the Prophets and the pious dead or the living who are not present, for they do not possess the ability to benefit nor harm and they cannot hear the supplication and even if they could hear, they would not be able to answer us. As is related in the Qur’aan about them, regarding this fact.

As for seeking help from the living who are present, in what power they have, like building mosques or fulfilling needs or other than that, then it is permissible in accordance with the saying of Allaah, the Most High:

Co-operate with one another in righteousness and piety.⁵⁵

The Prophet (pbuh) said: "*In Allaah is support for the slave as long as the slave is supporting his brother.*"⁵⁶

From the examples of the permissible type of help which can be sought from the living is the statement of Allaah, the Most High:

The man of his own party asked him for help against his foe.⁵⁷

And the saying of Allaah, the Most High, regarding the search of Dhul-Qarnain, who said:

So help me with strength (of men).⁵⁸

Chapter Ten

The Most Merciful Ascended Over His Throne

The verses of the Qur’aan, the authentic narrations of the Prophet (pbuh) and the statements of the Salaf clearly confirm the Highness of Allaah above His creation:

1) As Allaah, the Most High, said:

To him ascend all the goodly words and the righteous deeds exalt it.⁵⁹

2) Allaah, the Most High, said:

The Lord of the ways of ascent. The angels and the Rooh ascend to Him.⁶⁰

3) Allaah, the Most High, said:

⁵⁴ Soorah Az-Zumar: 36.

⁵⁵ Soorah Al-Maa'idah: 2.

⁵⁶ Reported by Muslim.

⁵⁷ Soorah Al-Qassas: 15.

⁵⁸ Soorah Al-Kahf: 95.

⁵⁹ 59 Soorah Al-Faatir: 10.

⁶⁰ Soorah Al-Ma'aarij: 3-4.

Glorify the Name of your Lord, the Most High.⁶¹

4) Allaah, the Most High, said:

The Most Merciful Ascended⁶² over His Throne.⁶³

Istiwaa is "Highness and Rising" as has been mentioned in the *Tafseer* of Imaam At-Tabaree.

5) Imaam al-Bukhaari related in *Kitaab ut-Tawbeed* from Abul-'Aaliyah and Mujaahid regarding the explanation of *Istawaa*: "It is His Highness and Rising."

6) The Messenger of Allaah (pbuh) gave a sermon on the day of 'Arafah in his Farewell *Hajj*, and said: "*Have I not conveyed? They said, 'Yes.'* He then raised his finger to the sky and directed it towards them and said *Oh Allaah, bear witness.*"⁶⁴

7) The Prophet (pbuh) said: "*Verily, Allaah wrote in a Book before He created the creation 'Verily My Mercy has preceded My Anger' and it is written with Him above the Throne.*"⁶⁵

8) The Prophet (pbuh) said: "*Do you not trust me when I am trusted by the One Who is above the Heavens? He gives me news of the Heavens morning and night.*"⁶⁶

9) Imaam al-Awzaa'ee said: "We and the many Taabi'oon say: Verily, Allaah, the Glorious, has mentioned that He is above His Throne, and we believe in what is proved by the Sunnah regarding His Attributes."⁶⁷

10) Imaam ash-Shaafi'ee said: "Verily, Allaah, the Most High, is above His Throne, above His Heavens. He draws near to His creation how He wishes and Allaah Descends to the lowest heaven how He wishes."⁶⁸

11) Abu Haneefah said: "Whoever says: 'I don't know if my Lord is above the Heavens or on the earth', has committed disbelief, due to Allaah's saying:

The Most Merciful Ascended over His Throne.⁶⁹

and His Throne is above the seven Heavens. And if one says that He is Above the Throne, but he says: 'I don't know if the Throne is above the Heavens or the earth.' Abu Haneefah said: 'He is a unbeliever due to his denial of the fact that He is above the Heavens, and whoever denies that He is above the Heavens then he has committed disbelief due to Allaah being Higher than the highest heavens, and He is called upon from the highest point and not from the lowest.'⁷⁰

12) Imaam Maalik was asked about how the *istiwaa* of Allaah above His Throne is, he replied: "*Istiwaa* is known, how it actually is, is unknown, belief in it is obligatory and questioning it is an innovation (i.e. about how it is). So expel this innovator."

13) It is not permissible to explain *istiwaa* (ascending) with the meaning of *istawlaa* (conquering) due to the fact that there is no proof for that from the Salaf, since their way was safer, more knowledgeable and wiser.

⁶¹ Soorah Al-A'laa: 1.

⁶² Ascending over the Throne has been repeated seven times in the Qur'aan which indicates its importance.

⁶³ Soorah Ta-Ha: 5.

⁶⁴ Reported by Muslim.

⁶⁵ Reported by Al-Bukhaari.

⁶⁶ Reported by Al-Bukhaari and Muslim.

⁶⁷ Reported by Al-Baihaqi with a Saheeh chain of narrators in *Fath ul-Baaree*.

⁶⁸ Reported by Al-Hakamee in *'Aqeedat us-Shafi'ee*.

⁶⁹ Soorah Ta-Ha: 5.

⁷⁰ *Sharh 'Aqeedat ut-Tahawiyyah* (p.322) of Ibn Abil-Izz Al-Hanafi.

Ibn Qayyim Al-Jawziyyah said: "Verily, Allaah commanded the Jews to say 'Hitta' so they said 'Hinta' and changed it. And Allaah has informed us that He *istimaa* (ascended) over the Throne, so the *Muta'awiloon*⁷¹ say *istawlaa* (conquered), so see the similarity of their letter *laam*, which they have added on to it, with the letter *noon* which the Jews added on."⁷²

Chapter Eleven

The Importance Of Tawheed

1) Verily, Allaah has created the world and everything in it in order to worship Him alone. He sent the Messenger to call the people to tawheed and the Noble Qur'aan is concerned with the *aqeedah* of tawheed in most of its chapters, and it explains the harm of shirk for the individual and the society. Shirk is the reason for destruction in this life and the reason for eternal destruction in the Fire of the Hereafter.

2) Verily, all the Messengers began their call with tawheed, which they were commanded by Allaah to convey it to the people. He, the Most High, said:

We have not sent before you from the Messengers, except We inspired to him that He is the only One worthy of worship, so worship Him.⁷³

The Messenger of Allaah (pbuh) stayed in Makkah for thirteen years while he called his people to the tawheed of Allaah and he called to Him alone without associating anything with Him. It was regarding this issue that Allaah revealed the following verse to His Noble Messenger (pbuh):

Say: Verily I call to my Lord and I do not ascribe any partners to Him at all.⁷⁴

The Noble Messenger (pbuh) brought up his followers upon tawheed from the time of childhood and he (pbuh) said to the son of his uncle, his cousin 'Abdullaah ibn 'Abbaas: "*When you ask, then ask Allaah, and when you seek help, then seek help from Allaah.*"⁷⁵ This tawheed is in reality the religion of Islaam, which is built upon it, and anything other than it is not accepted by Allaah.

3) Verily, the Messenger (pbuh) taught his Companions to begin their call to the people with tawheed, so he said to Mu'aadh ibn Jabal, when he t, sent him to Yemen: "*So let the first thing you call them to, be the testification that none has the right to be worshipped except Allaah.*" And in another narration: "*...that they worship Allaah alone.*"⁷⁶

4) Tawheed is embodied in the testification that "None has the right to be worshipped except Allaah, and Muhammad is the Messenger of Allaah." Its meaning is that there is no one who is worthy of deserving worship except Allaah, and there is no worship except that which the Messenger of Allaah came with. It is this testification which allows a unbeliever to enter into Islaam, since it is the key to Paradise, and the one who testifies to it and believes it enters into Paradise as long as he does not invalidate it by shirk or a word of disbelief.

5) The disbelieving Quraish offered the Messenger of Allaah (pbuh) kingship, wealth and wives and other than that from the pleasures of this life in exchange for him abandon the call to tawheed, and abandon the attacks against the idols. However, he did not desire that from them, rather he continued his call and endured the onslaught along with his Companions, until the call to tawheed was victorious after thirteen years, after which Makkah was conquered and the idols were destroyed. The Messenger of Allaah (pbuh) recited:

⁷¹ Those who give false interpretations to the meanings of the Attributes of Allaah.

⁷² Quoted in *Adhvaah ul-Bayaan* by Imaam Muhammad Ameen Ash-Shanqeeti.

⁷³ Soorah Al-Anbiyaa: 25.

⁷⁴ Soorah Al-Jinn: 20.

⁷⁵ Hasan Saheeh-Reported by At-Tirmidhi.

⁷⁶ Reported by Al-Bukhaari and Muslim.

Truth has come and falsehood has vanished, surely falsehood is ever bound to vanish.⁷⁷

6) Tawheed is the preoccupation of a Muslim in his life, so he begins his life with tawheed and he ends his life with tawheed. His task in life is to establish tawheed and the call to tawheed, since tawheed unifies the believers and gathers them upon the statement of tawheed.

So we ask Allaah to make the statement of tawheed (*Laa ilaaha illa Allaah*) our last words in this world and we ask Him to gather the Muslims upon the statement of tawheed.

Chapter Twelve

The Excellence Of Tawheed

1) Allaah the Most High says:

Those who believe and do not mix their belief with *dhulm*, they are those upon whom is security and they are the rightly guided.⁷⁸

From ‘Abdullaah ibn Mas’ood, who said: "When this verse was revealed, some Muslims began to grieve, and said: ‘Which of us does not do *dhulm* (oppression) to his soul?’ The Messenger of Allaah (pbuh) said: "*It is not that, verily it is shirk, have you not heard the saying of Luqmaan to his son:*

Oh my Son! Do not make shirk with Allaah. Verily, shirk is a great *dhulm*.^{79 80}

This verse gives glad tidings to the believers, those who single out Allaah alone for worship, those who do not mix their belief with shirk. Rather, they are far from it, they have complete security from the punishment of Allaah in the Hereafter and they are the rightly guided in this world.

2) The Prophet (pbuh) said: "*Imaan consists of sixty something branches, the highest of them is the saying ‘Laa ilaaha illa Allaah’, and the lowest of them is to remove something harmful from the road.*"⁸¹

3) Shaikh ‘Abdullaah Khayaat mentions in his book entitled *Daleel ul-Muslim Fil I’tiqaad wat-Tat’beer*: "Because of the human nature of man and due to his lack of infallibility, his feet slip and he falls into disobedience to Allaah. When he is from the people of tawheed, pure from the blemishes of shirk, and he singles out Allaah alone for worship, and he is sincere in saying '*Laa ilaaha illa Allaah*', it becomes the greatest factor for his happiness and an expiation for his sins and an elimination of his evil deeds, as has come in the hadeeth of the Messenger of Allaah (pbuh): "*Whoever testifies that none has the right to be worshipped except Allaah, alone without any partners and that Muhammad is His slave and His messenger, and that ‘Eesaa is a slave of Allaah, and a Word delivered to Maryam and a Spirit from Him, and that Paradise is true and the Fire is true, Allaah will enter him into Paradise in accordance to his deeds.*"⁸²

Verily, '*Laa ilaaha illa Allaah*', the testification that the Muslim testifies with, is the foundation necessary for his entrance into Paradise, the place of comfort, even if some of his actions had defects and shortcomings. As has come in the hadeeth Qudsee, Allaah, the Most High, says: "*O Son of Aadam, verily if you were to come to Me with the equivalent of the earth full of mistakes and then meet Me without associating partners with Me in anything, then I would give to you its equivalent amount of Mery.*"⁸³

Meaning: If one of you came to Me with an equivalent amount of the earth full of sins and disobedience, but you died upon tawheed, then I would forgive your sins.

⁷⁷ Soorah Al-Israa: 81.

⁷⁸ Soorah Al-An'aam: 82.

⁷⁹ Soorah Luqmaan: 13.

⁸⁰ Reported by Al-Bukhaari and Muslim.

⁸¹ Reported by Muslim.

⁸² Reported by Al-Bukhaari and Muslim.

⁸³ Hasan-Reported by At-Tirmidhi and Ad-Diyaa.

It is reported from the Prophet that he (pbuh), said: *"Whoever meets Allaah without having associated with Him in anything, will enter paradise and whosoever meets Him associating partners with him in anything, will enter the Fire."*⁸⁴

All these narrations clearly show the excellence of tawheed, for it is that by which the happiness of the slave is achieved and the best means for the expiation of his sins and the elimination of his mistakes."

Chapter Thirteen

The Benefits Of Tawheed

When pure tawheed is actualised in the life of an individual or the society it produces the best of results. From its results are the following:

1) Liberation of mankind from worship and submission to other than Allaah. The creation cannot create anything, rather they themselves are created. They are not capable of harming nor benefiting their souls. They are not capable of causing death nor giving life nor are they able to resurrect the dead. So tawheed liberates man from every worship, except to his Lord, the One Who created him and then proportioned him. It liberates his intelligence from deviation and delusions.

It liberates his mind from obedience, humility and submission to other than Allaah. It liberates his life from the mastery of the rulers, the soothsayers and those who deem themselves divinely appointed over the slaves of Allaah.

Due to this, the leaders of shirk and oppression in the times of ignorance rose up against the call of the Prophets in general and particularly against the call of the Messenger, because of the fact that they understood the meaning of *"La ilaaha illa Allaah"* to be a universal pronouncement for the liberation of mankind, and the overthrowing of the tyrants from their false thrones, and the elevation of the faces of believers, those who do not prostrate except to Allaah, the Lord of the Worlds.

2) The personality remains balanced. Tawheed aids the formation of a balanced personality, the preferred aim and direction of this life, and it unifies and consolidates its purpose. So the personality does not turn except to the only One worthy of worship, and it turns to Him in private and in open and, it calls to Him in private and in open, and it calls upon Him in ease and in adversity. As opposed to the *Mushrik* who shares his heart between those who are worshipped besides Allaah, at times he turns to the living and at times he turns to the dead, and Yusuf said:

Oh my two companions of the prison, are many different lords better, or Allaah, the One, the Irresistible?⁸⁵

So, the believer worships One Lord, he knows what is pleasing to Him and what is displeasing to Him, he stops at whatever pleases Him and his heart becomes calm.

As for the *Mushrik*, he worships numerous deities, one he takes from here and another he takes from there and he is divided between them and he has no comfort.

3) Tawheed is the source of security for the people, because it fills the soul of the individual with peace and satisfaction. He does not fear anyone except Allaah and tawheed blocks the ways to fear of loss in provisions, the soul and the family, fear from mankind, jinn, death and other than that from those things which are feared.

The believer who worships Allaah alone, does not fear anyone except Him and because of this he feels secure whilst the rest of mankind fear and he feels satisfaction whilst the people are restless. This is the meaning that is indicated in the Qur'aan in His saying:

⁸⁴ Reported by Muslim.

⁸⁵ Soorah Yusuf: 39.

Those who believe and do not mix their belief with *dhulm*, they are those upon whom is security and they are the rightly guided.⁸⁶

This security emerges from the innermost depths of the soul and not from any police guard which is the security of this world. As for the security of the Hereafter, then it is greater and more lasting for those who are sincere to Allaah and do not mix their tawheed with shirk, because shirk is a great *dhulm*.

4) Tawheed is the source for the strengthening of the soul, because it gives an individual a strong and formidable mental attitude, by which he fills his soul with hope in Allaah, confidence in Allaah and reliance upon Allaah, pleasure with His Decree, gives him patience upon His Tests and freedom from reliance upon the creation.

This individual is firmly established, like the mountains, and when a calamity befalls him he asks his Lord to remove it and not the dead. The Prophet (pbuh) indicated this in his saying: "*When you ask, then ask Allaah and when you seek help, then seek help from Allaah alone.*"⁸⁷

Allaah, the Most High, said:

If Allaah touches you with harm, none can remove it except Him.⁸⁸

5) Tawheed is the foundation of brotherhood and equality, because it does not permit following those who take others as lords besides Allaah, since worship is for Allaah alone and worship to Allaah alone must be from all of mankind, and the head of them is Muhammad (pbuh) His Messenger and His Chosen One.

Chapter Fourteen

The Enemies Of Tawheed Allaah, the Most High, said:

Allaah, the Most High, said:

So we have appointed for every Prophet enemies *Shayaateen* (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion.⁸⁹

The Supreme Wisdom of Allaah necessitates that He creates enemies for every Prophet and caller to tawheed, from the *Shayaateen* (devils) of the jinn who whisper to the *Shayaateen* of mankind with misguidance, evil and falsehoods to lead them astray and hinder them from tawheed, which was the first thing that the Prophets called their nations to, due to the fact that it is the foundation upon which the Islamic call (*da'wah*) is built.

Indeed, it is strange that some people regard the call to tawheed as a division of the *Ummah*, whereas it is a unification of it, and even its name indicates that.

The *Mushrikeen* acknowledged *tawheed ar-ruboobiyyah*, that Allaah is their Creator but they rejected *tawheed al-Uloohiyyah* regarding supplicating to Allaah alone, and they did not abandon supplicating to their saints (*amliaa*). They said about the Messenger of Allaah, the one who called them to tawheed in worship and supplication:

Has he made many gods all into One *iluh*, verily this is a strange thing.⁹⁰

Allaah, the Most High, said regarding the previous nations:

⁸⁶ Soorah Al-An'aam: 82.

⁸⁷ Hasan Saheeh- Reported by At-Tirmidhi.

⁸⁸ Soorah Al-An'aam: 17.

⁸⁹ Soorah Al-An'aam: 112.

⁹⁰ Soorah Saad: 5.

Likewise, no Messenger came to those before them, but they said: A sorcerer or a madman! Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief).⁹¹

So a characteristic of the *Mushrikeen* is that when they hear the call to Allaah alone, their hearts become repulsed and disgusted, so they disbelieve and they reject. When they hear shirk and the call to other than Allaah, they become happy and they rejoice, and verily Allaah has described those *Mushrikeen* in His saying:

When Allaah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allaah) and when those (whom they obey or worship) besides Him are mentioned, behold, they rejoice!⁹²

Allaah, the Most High, said in description of the *Mushrikeen*, who reject tawheed:

(It will be said): This is because, when Allaah Alone was invoked you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allaah, the Most High, the Most Great!⁹³

Even though these verses are regarding the unbelievers, they apply to whosoever fits their description, including those who pretend to call to Islaam and fight against the callers (du'aat) to tawheed, and run from them and then abuse them with names of hatred to turn the people against them, and thus they cause the people to hate tawheed, the whole purpose for which Allaah sent the Messengers.

From amongst these enemies is the one who hears a supplication requesting help from Allaah, but he does not become humble, and when he hears a supplication to other than Allaah, such as requesting help from the Messenger or the saints (*awliyyaa*), he becomes humble and rejoices. So wretched and miserable is that which they do.

Chapter Fifteen

The Position Of The Scholars Towards Tawheed

Verily the scholars are the inheritors of the Prophets, and the first call of the Prophets was to tawheed, which Allaah has mentioned in His saying:

Verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allaah Alone, and avoid the Taghoot⁹⁴.⁹⁵

Hence it is obligatory upon the scholars to begin with that which the Messengers began. So they call the people to the tawheed of Allaah in all the types of worship, especially the supplications, about which the Prophet (pbuh) said: "*Supplication is Worship.*"⁹⁶

Most of the Muslims today, have fallen into shirk and supplication to other than Allaah and this is the cause of their misery and suffering.

Indeed, the cause of the misery and suffering of the previous nations, who were destroyed by Allaah, was due to their supplication to their saints (awliyad) instead of Allaah. Verily, the positions of the scholars towards tawheed and the fight against shirk are of different types:

⁹¹ Soorah Adh-Dhariyaat: 52-53.

⁹² Soorah Az-Zumar: 45.

⁹³ Soorah Ghaafir: 12.

⁹⁴ Taaghoot: Everything which is worshipped besides Allaah.

⁹⁵ Soorah An-Nahl: 36.

⁹⁶ Hasan Saheeh-Reported by At-Tirmidhi.

1) The first type: Scholars who understood tawheed, its importance, and its different types and they recognised shirk and its types. So they were firm on that which was obligatory upon them and they clarified tawheed and shirk to the people and their proof was the Glorious Qur'aan, and the authentic Sunnah.

These scholars opposed and exposed the false ideas, just as the Messengers opposed and exposed the false ideas. They were patient and they did not retreat and their distinguishing feature being His, the Most High's, saying:

Be patient with what they say, and keep away from them in a good way.⁹⁷

Also the ancient advice of Luqmaan, the wise one, to his son, when he said:

Oh my son, establish the prayer, and enjoin the good and forbid the evil and bear with patience whatever befalls you. Verily! These are some of the important commandments.⁹⁸

2) The second type: Scholars who neglected the call to tawheed, which is the foundation of Islaam. Therefore they were content with calling the people to pray, to rule by the Law of Allaah and to establish Jihaad without correcting the beliefs of the Muslims. It is as if they did not hear the saying of the Most High:

But if they had joined in worship others with Allaah, all that they used to do would have been invalidated.⁹⁹

If they had given precedence to tawheed before anything else, as the Messengers did, then their call would have been successful, and Allaah would have helped them, as He helped the Messengers and the Prophets. He, the Most High, says:

Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them inheritance of power. Just as He granted it to those before them. He will grant them the authority to practice their religion; the one He has chosen for them and He will replace their state of fear to one of security (provided) they worship Me and do not associate anything with Me. Whosoever disbelieves after this then they are of the rebellious.¹⁰⁰

So the essential condition for the help of Allaah is tawheed and the absence of associating partners with Him.

3) The third type: Scholars and callers who abandoned the call to tawheed and fighting against shirk, due to fear of attack from the people, and due to fear of losing their positions and status. So they concealed the knowledge which Allaah had ordered them to convey to the people. The truth regarding these type of people is contained in the saying of the Most High:

Verily those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursers.¹⁰¹

Allaah, the Most High, said regarding the truthful callers:

Those who convey the Message of Allaah, fear Him and fear none except Allaah.¹⁰²

The Prophet (pbuh) said: *"Whoever hides knowledge, Allaah will bridle him with a bridle of fire."*¹⁰³

⁹⁷ Soorah Al-Muzammil: 10.

⁹⁸ Soorah Luqmaan: 17.

⁹⁹ Soorah Al-An'aam: 88.

¹⁰⁰ Soorah An -Noor: 55.

¹⁰¹ Soorah Al-Baqarah: 159.

¹⁰² Soorah Al-Ahzaab: 39.

4) The fourth type: Scholars who opposed the call to the tawheed of Allaah in supplicating to Him alone and not to other than Him from the Prophets, the saints (*awliyyaa*) and the dead, because they allowed these things and they turned away from the aforementioned verses regarding the warnings against supplicating to other than Allaah with respect to the *Mushrikeen*. It is as if they do not regard anyone from the Muslims as having entered into shirk and it is as if they have not heard the saying of the Most High:

Those who believe and do not mix their belief with *dhulm*, they are those upon whom is security and they are the rightly guided.¹⁰⁴

And the meaning of *dhulm* here is shirk as is proved by the saying of the Most High:

Verily, shirk is a great *dhulm*.¹⁰⁵

The above verse applies to the Muslims who fall into shirk, just as they have currently fallen into in most of the Muslim countries. These people are those who allow and justify to the people supplicating to other than Allaah, the burial in mosques and circulating (*tawaaf*) around the graves, vowing by the saints and all the other innovations and evils. The Messenger has warned us about them when he A said: "*Rather I fear for my Ummah the misguided leaders.*"¹⁰⁶

One of the previous scholars from Al-Azhar University was asked a question regarding the permissibility of praying towards the grave. So he replied: "Why should it not be allowed to pray towards the grave, and the Messenger of Allaah (pbuh), is in the *masjid* and the people pray towards his grave."

However, the Messenger of Allaah (pbuh) was not buried in his *masjid*, but he was buried in the house of 'Aa'ishah, and he prohibited prayer towards the graves. One of the supplications of the Messenger of Allaah (pbuh) was: "*Oh Allaah, I seek refuge with You from the knowledge which does not benefit.*"¹⁰⁷

(Which is the knowledge I keep to myself and do not act upon it, and it does not change my evil manners).

5) The fifth type: Those people who took hold of the words of their scholars and obeyed them in disobedience to Allaah, they opposed the saying of the Messenger (pbuh): "*There is no obedience to the creation involving disobedience to the Creator.*"¹⁰⁸

They shall regret their obedience to their scholars on the Day of Reckoning when remorse and regret will not benefit them. He, the Most High said, describing the punishment of the unbelievers and those who proceed upon their path:

On the Day when their faces will be turned over in the Fire, they will say: Oh, would that we had obeyed Allaah and obeyed the Messenger. They will say: Our Lord! Verily we obeyed our chiefs and our great ones and they misled us from the (Right) Way.¹⁰⁹

Ibn Katheer said in explanation of this verse: "Which is that we followed the leaders and the elders from the scholars and we opposed the Messengers and we believed that these scholars had something with them and that they were upon something whilst they were not upon anything."

¹⁰³ Saheeh-Reported by Ahmad.

¹⁰⁴ Soorah Al-An'aam: 82.

¹⁰⁵ Soorah Luqmaan: 13.

¹⁰⁶ Saheeh-Reported by At -Tirmidhi.

¹⁰⁷ Reported by Muslim.

¹⁰⁸ Saheeh-Reported by Ahmad.

¹⁰⁹ Soorah Al-Ahzaab: 66-67.

Chapter Sixteen

What Does Wahaabi Mean?

It is the habit of the people that they label as "*Wahaabi*" every one who opposes their customs, beliefs and innovations, even if these beliefs are corrupt, in opposition to the Noble Qur'aan, the authentic narrations of the Prophet (pbuh) and especially if they call to tawheed and supplicating to Allaah alone.

I was reading to a particular Shaikh the hadeeth of Ibn' Abbaas in "*Al-'Arba'een An-Nawawi*" (Nawawi's Forty Hadeeth), which was the saying of the Prophet (pbuh): "*When you ask, then ask Allaah and when you seek help, then seek help from Allaah alone.*"¹¹⁰

I was so amazed by the explanation of Imaam an-Nawawi when he said: "Then, if there is a need which one asks for (not dealing in the habit that his people are accustomed to) such as requesting guidance, knowledge, cure from disease and obtaining forgiveness, then he asks his Lord for these things. As for asking the creation and depending upon them, then it is blameworthy."

So I said to the Shaikh: "This hadeeth and its explanation shows it is not permissible in seeking help from other than Allaah." He said to me: "But it is allowed." So I said: "What is your evidence?"

The Shaikh became annoyed and shouted angrily, saying: "Verily my aunt used to say: 'Oh Shaikh Sa'd (and he was buried in his *masjid* and she used to seek help from him)', so I said to her: 'Oh my aunt does Shaikh Sa'd benefit you?' She replied: 'I call upon him, so he intercedes with Allaah for me, He then cures me!'"

So I said to him: "Indeed, you are a learned man, your age has passed away in reading books and then you take your '*aqeedah* from your ignorant aunt?" He said to me: "You have *Wahaabi* ideas and you have been on '*Umrab* and brought back the books of the *Wahaabis*."

I did not know anything about the *Wahaabis*, except what I had heard from the scholars, who used to say about them: "The *Wahaabis* are different from the people, they do not believe in the saints (*anliyaa*), their miracles and they do not love the Messenger" and other false accusations. So, I said to myself: 'If the *Wahaabis* believe in seeking help only from Allaah alone and that the only Curer Is Allaah alone, then it is obligatory that I find out about them.'

I asked about their gatherings and I was told that they have a place where they meet on Thursday evenings, to give lessons in *tafseer* (explanation of the meanings of the Qur'aan), hadeeth and *fiqh* (legal rulings). So I went to them with my children and some of the educated youth and we entered a big room and we sat waiting for the lesson. After a while an old man entered the room. He gave us *salaam* and shook everyone's hands, starting from his right, then he sat on a chair and no one stood up for him. So I said to myself, 'This Shaikh is humble, he did not make it necessary for people to stand up for him.'

The Shaikh began his lesson by saying: 'Verily all praise is due to Allaah, we Praise Him and we seek His help and we seek His Forgiveness...' until the end of the *khutbah*, with which the Messenger used to open his speeches and sermons. Then he began to speak in Arabic and narrated *hadeeth* and clarified their authenticity and their reporters and he sent prayers upon the Prophet when he mentioned his name. Finally, questions directed to him were written on pieces of paper, so he answered them with proof from the Qur'aan and the Sunnah.

He continued to discuss with some of those present and did not decline any questions. He said at the end of his lesson: "All praise is due to Allaah that we are Muslims and *Salafi's*¹¹¹, and some of the people say

¹¹⁰ Hasan Saheeh-Reported by At-Tirmidhi.

¹¹¹ Salafis: Those who follow the path of the Salaf as-Saalih (The Pious Predecessors, i.e. The Prophet, the Companions, the first three generations of Muslims and all those who follow their way) in all matters of belief, worship, dealings and manners etc.

we are *Wahaabis* and this is an insult by using nicknames and verily Allaah has prohibited us from this, in His saying:

Do not insult by nicknames.¹¹²

In the past, they accused Imaam Ash-Shaafi'ee of rafid, so he refuted them saying:

'If rafid is loving the family of Muhammad, then the humans and jinns witness I am a Raafidee.'

We refute whoever insults us with *Wahaabi* by the saying of one poet:

'If the follower of the Prophet is a Wahaabi, then I affirm that I am a Wahaabi.'

When he finished, we left with some of the youth, amazed by his knowledge and his humility, and I heard one of them say: 'He is truly a Shaikh.'

Meaning of Wahaabi:

The enemies of tawheed apply the nickname "*Wahaabi*" to every believer in the Oneness of Allaah. The word "*Wahaabi*" is actually an ascription to Muhammad Ibn 'Abd ul-Wahaab and if they were truthful they would have said "*Mubammadi*", an ascription to his name Muhammad and Allaah has willed that *Wahaabi* be an ascription to *Al-Wahaab* (The Giver), which is a name from the Perfect Names of Allaah.

So since Sufi is an ascription to a group who wear wool, then *Wahaabi* is an ascription to *Al-Wahaab* (The Giver) and He is Allaah, the One Who has given him the blessing of tawheed and He strengthens whoever calls to it.

Chapter Seventeen

Muhammad Ibn Abd ul-Wahaab

He was born in the town of 'Uyainah in Najd, in the year 1115 Al-Hijrah. He memorised the Qur'aan before he reached the age of ten. He learnt Hanbali *fiqh* from his father and read hadeeth and *tafseer* from scholars of different cities, particularly in Al-Madeenah and he understood tawheed from the Book of Allaah and the Sunnah.

He became alarmed at what he saw in his town, Najd and the towns which he visited, with regards to the shirk, superstitions, innovations and sanctification of the graves, which is contradictory to the correct Islamic understanding. Then he heard the women in his city making *tawassul*¹¹³ towards *Fabl-an-Nakhl* and saying: '*Oh Fabl-ul-Fubool, I desire a husband within a year!*'

In the Hijaz he witnessed sanctification of the graves of the Companions, the Family of the Messenger and the Messenger (pbuh) himself, in a way which is not permissible, except for Allaah. In Al-Madeenah he heard the seeking of aid from the Messenger and supplication to him instead of Allaah, in opposition to the Qur'aan and the speech of the Messenger (pbuh). Allaah the Most High said:

Invoke not besides Allaah, anything that will neither profit you, nor hurt you, but if you did so you shall certainly be one of the *Dhaalimun* (polytheists and wrong-doers).¹¹⁴

The Messenger of Allaah (pbuh) said to his cousin, 'Abdullaah ibn 'Abbaas: "*When you ask, then ask Allaah alone and when you seek help, then seek help from Allaah alone.*"¹¹⁵

¹¹² Soorah Al-Hujuraat: 11.

¹¹³ See Chapter Twenty Eight.

¹¹⁴ Soorah Yunus: 106.

¹¹⁵ Hasan Saheeh-Reported by At-Tirmidhi.

The Shaikh stood up to call his nation to tawheed and to supplicate to Allaah alone, because He is the All-Powerful, the Creator, and anyone other than Him is incapable of repelling harm from himself and others. He also established that love of the righteous comes about by following them and not by taking them as an intermediary between oneself and Allaah and certainly not by supplicating to them instead of Allaah.

1) The stance of the evildoers in opposition to him: The position of the innovators was to impede the call to tawheed which the Shaikh had built up. This is not strange, for verily this was the stance of the enemies of tawheed in the time of the Messenger, and those who regarded tawheed as something strange said:

Has he made many gods all into One *ilah*, verily this is a strange thing.¹¹⁶

The enemies of the Shaikh began by fighting him and spreading lies about him and they ordered for him to be killed, particularly whoever called to him. However Allaah protected him and prepared for him those who helped him until the call to tawheed spread in the Hijaz and the Islamic lands. Some of the people have continued to spread false lies about him up until today. They say that he innovated a fifth *madhhab*, despite his *madhhab* being Hanbali.

They also say: 'The Wahaabis do not love the Messenger and they do not send prayers upon him', despite the fact that the Shaikh has a book entitled 'Summarised Biography of the Messenger of Allaah (pbuh).'

This is a proof of his love for the Messenger and they fabricated lies against him, which they will be accountable for on the Day of Judgement. If they had studied his books with justice, they would have found that these books contained the Qur'aan, the *ahadeeth* and the sayings of the Companions.

A truthful man narrated to me that one of the scholars used to warn against *Wahaabis* in his lessons. One day one of the students brought him a book after he had removed the name of the author Muhammad ibn 'Abd ul-Wahaab, so the scholar read it and he was amazed by it, and when he knew of its author he began to praise him.

2) The Prophet (pbuh) said. "Oh Allaah bless us in our Shaam and in our Yemen." Those present said: 'In our Najd?' He said: "Earthquakes and tribulations (*fitnah*) are there and from there will rise the horn of *Shaytaan*."¹¹⁷

Ibn Hajr Al-Asqalaanee and other scholars have stated that the Najd mentioned in the hadeeth is the Najd of Al-Iraq. Indeed the tribulations have appeared in Al-Iraq, with the killing of Al-Husain bin 'All, may Allaah be pleased with them. This is contradictory to what some of the people think, namely, that the mentioned Najd is the Najd of the Hijaz since there has never appeared from it anything of the tribulations, which appeared in Al-Iraq. Rather, tawheed appeared in the Najd of the Hijaz, the purpose for which Allaah created the Worlds and sent the Messengers.

3) Some of the just scholars have mentioned that the Shaikh Muhammad ibn 'Abd ul-Wahaab was from the revivers of the twelfth century, and they wrote numerous books about him. From amongst these scholars is Shaikh 'All at-Tantaawee, who published a series on the outstanding men of history. He mentioned Muhammad ibn 'Abdul-Wahaab and Ahmad bin 'Irfaan amongst them. In it he mentioned that the *aqeedah* of tawheed reached India and other lands by way of the Muslims who made *Hajj* and were influenced by it in Makkah. The English became established in India and the enemies of Islaam fought against tawheed, due to the fact that it united the Muslims against their obstructions and they suggested to the mercenaries that they defame its reputation.

So they nick-named every believer in the Oneness of Allaah, calling to tawheed, with the name "*Wahaabi*", and by it the innovators intended to divert the Muslims from the *aqeedah* of tawheed, which calls to supplicating to Allaah alone. These ignorant people did not realise that the word "*Wahaabi*" is an

¹¹⁶ Soorah Saad: 5.

¹¹⁷ Reported by Al-Bukhaari and Muslim.

ascription to *Al-Wahaab* (The Giver), which is one of the Glorious Names of Allaah, Who grants the one who supplicates to Him alone the blessing of tawheed and promises him Paradise.

Chapter Eighteen

The Battle Between Tawheed & Shirk

1) The battle between tawheed and shirk is long standing, since the time of the Messenger Nooh, when he called his people to worship Allaah alone, and to leave the worship of idols. He remained amongst them for nine hundred and fifty years while calling them to tawheed, so he used to rebut and refute them, as is mentioned in the Qur'aan:

They have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwaa', nor Yaghooth, nor Ya'ooq, nor Nasr'.¹¹⁸

In explanation of this verse Imaam Al-Bukhaari reported from Ibn 'Abbaas, who said: "These were the names of righteous men from the people of Nooh. So when these men died, *Shaytaan* inspired their people to erect statues at the places where they used to sit and name these statues with their names, so they did that and the statues were not worshipped until they died and the knowledge of why they were worshipped was forgotten."

2) Then Messengers came after Nooh, calling their people to the worship of Allaah alone, and to leave whatever is worshipped besides Him, including the false deities which are not deserving of worship.

So listen to the Qur'aan, which narrates about them:

To 'Aad (We sent) their brother Hud. He said: 'Oh my people! Worship Allaah! You have no other deity but Him. Will you not fear (Allaah)?'¹¹⁹

To Thamud (We sent) their brother Salih. He said: 'Oh my people! Worship Allaah! You have no other deity but Him.'¹²⁰

To Madyan (We sent) their brother Shu'aib. He said: 'Oh my people! Worship Allaah! You have no other deity but Him.'¹²¹

When Ibrahim said to his father and his people: 'Verily, I am free of what you worship, except Him Who created me and verily, He will guide me.'¹²²

The rebuttal of the *Mushrikeen* against all the Prophets was by opposition and hatred to that which they came with, and by fighting them with every strength that they were capable of.

3) The Messenger of Allaah (pbuh) was known as the *Saadig* (Truthful) and the *Ameen* (Trustworthy) amongst the Arabs before his Prophet-hood and when he called them to the worship of Allaah alone and to unify all worship for Him, and to leave whatever their fathers used to worship, they forgot his truthfulness and his trustworthiness and they said: 'A magician, a liar.' The Qur'aan relates their refutation, by saying:

They (Arab pagans) wonder that a warner has come to them from among themselves! The unbelievers say: This (Muhammad) is a sorcerer, a liar: Has he made many gods all into One God, verily this is a strange thing.¹²³

¹¹⁸ Soorah Nooh: 23.

¹¹⁹ Soorah Al-Aa'raaf: 65.

¹²⁰ Soorah Hud: 61.

¹²¹ Soorah Hud: 84.

¹²² Soorah Az-Zukhruf: 26-27.

Likewise, no Messenger came to those before them, but they said: A sorcerer or a madman! Have they (the people of the past) transmitted this saying to these (Quraish pagans)? No, they are themselves a people transgressing beyond bounds (in disbelief)!¹²⁴

This was the position of all the Messengers of the call to tawheed and this was the position of their people, the deniers and the slanderers.

4) In our present time whenever a Muslim calls his brothers to good manners, truthfulness, and trustworthiness, you will not find anyone to oppose him. However, when he establishes the call of the Messengers, which was the call to tawheed and to supplicate to Allaah alone without supplicating to other than Him, (from the Prophets and the saints, those who were themselves worshippers of Allaah), then you find the people opposing him and slandering him with false accusations. Then they call him "*Wabaabi*" to divert the people from his call and when he comes to them with a verse from the Qur'aan containing tawheed, one of them says: "This is a *Wabaabi* verse!"

When one comes to them with the hadeeth: "*When you ask, then ask Allaah and when you seek help, then seek help from Allaah alone.*"¹²⁵ Some of them say: "This is a *Wabaabi* hadeeth!"

When the praying person places his hands upon his chest, or moves his finger in the *tashahud*, as the Messenger used to do, the people say about him: 'He is a *Wabaabi*.'

So "*Wabaabi*" has become a sign for the one who worships Allaah alone, who calls to his Lord alone and follows the Sunnah of His Prophet. So the *Wabaabi* is attributed to *Al-Wabaab* (The Giver) and it is one of the Glorious Names of Allaah, Who granted the *Wabaabi* the blessing of tawheed, which is the greatest blessing from Allaah upon the one who worships Him alone.

5) It is obligatory upon the callers to tawheed to be patient and established upon the call of the Messenger of Allaah A the one to whom his Lord said:

Be patient (Oh Muhammad) with what they say, and keep away from them in a good way.¹²⁶

Therefore be patient (Oh Muhammad) and submit to the Command of your Lord and obey neither a sinner nor an unbeliever among them.¹²⁷

It is obligatory upon the Muslims to accept the call to tawheed and to love its callers, because tawheed was the common call of all the Messengers and the call of our Messenger Muhammad (pbuh). So whoever loves the Messenger, has loved the call to tawheed and whoever hates tawheed, then he has hated the Messenger.

Chapter Nineteen

The Judgement Is For Allaah Alone

Allaah created the creation so that He alone should be worshipped and He sent to them Messengers to teach them and He sent the Books along with the Messengers to establish judgement according to the truth and justice between them. The judgement is to be found in the Speech of Allaah and the speech of His Messenger (pbuh) and it includes judgement in matters of worship, social transactions, beliefs, prescribed laws and politics (to protect and take care of the affairs of the Ummah), and other human affairs.

¹²³ Soorah Saad: 4-5.

¹²⁴ Soorah Adh-Dhaariyaat: 52-53.

¹²⁵ Hasan Saheeh-Reported by At-Tirmidhi.

¹²⁶ Soorah Al-Muzzammil: 10.

¹²⁷ Soorah Al-Insaan: 24.

1) Judgement with regards to aqeedah: The first matter which the Messengers began their call with was the correction of *aqeedah* and calling people to single out Allaah alone for worship (tawheed). So when Yusuf was in prison, he called his two companions to tawheed when they asked him about the interpretation of dreams. Before answering their question, he said to them:

Oh two companions of the prison! Are many different deities better, or Allaah the One, the Irresistible? You do not worship besides Him, except names which you and your forefathers have forged, for which Allaah has not sent down authority. The judgement is for none but Allaah. He has commanded that you worship none except Him. That is the straight religion, but most of mankind do not know.¹²⁸

2) Judgement with regard to worship: It is obligatory that we take the ruling for matters of worship, such as prayer, *zakaah* and *Hajj*, from the Qur'aan and the authentic Hadeeth, acting upon the saying of the Prophet (pbuh): "*Pray as you have seen me praying.*"¹²⁹ Likewise the saying of the Prophet (pbuh): "*Take your rites of Hajj from me.*"¹³⁰ Acting also upon the sayings of the *mujtahid* scholars: "If a hadeeth is authentic, then it is my position (*madbhab*)."

If the Scholars differ with regards to any matter, then we do not have bigoted blind adherence to the saying of any particular one of them, except for the one who has the authentic proof with its origin from the Book of Allaah and the authentic *Sunnah*.

3) Judgement in social transactions: With regard to buying and selling, loans, hiring and other than them, then the judgement in these matters is for Allaah and His Messenger (pbuh) as Allaah, the Most High, says:

But no by your Lord! They cannot truly believe, until they make you a judge in all disputes between them, and find in their souls no resistance against your decision, but accept it with complete submission.¹³¹

The Scholars of Qu'raanic explanation (*mufasssiroon*) mention that the reason for this verse being revealed was that there were two men who differed about a matter of irrigation. The Messenger (pbuh) judged in favour of Az-Zubayr, so the other man said: "You have judged in his favour because he is your cousin." Then this verse was revealed.¹³²

4) Judgement in prescribed punishments: and retaliation (*qissaas*) is as Allaah, the Most High, says:

We prescribed for them: Life for life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and wound for a wound. But if any remits the retaliation by way of charity, it shall be for him an expiation. Whosoever does not judge by what Allaah has revealed, then such are the wrongdoers.¹³³

5) Judgement regarding prescribed laws: The Judgement of Allaah with regards to the prescribed laws is as Allaah, the Most High, says:

He has prescribed for you all the same religion which He ordained for Nooh, and that which We have revealed to you (the Prophet).¹³⁴

Allaah censures those who associate partners to Allaah in worship (*Mushrikeen*) for giving the right of prescribing laws to other than Allaah, so He said:

¹²⁸ Soorah Yusuf: 39-40.

¹²⁹ Reported by Al-Bukhaari and Ahmad.

¹³⁰ Reported by Muslim, Abu Dawood and others.

¹³¹ Soorah An-Nisaa: 65.

¹³² Reported by Al-Bukhaari.

¹³³ Soorah Al-Maaidah: 45.

¹³⁴ Soorah Ash-Shooraa: 13.

Or have they partners with Allaah, who have prescribed for them a religion, that which Allaah has not given permission for.¹³⁵

Summary

It is obligatory upon the Muslims to judge by the Book of Allaah and the authentic Sunnah, and to refer to them for legal decisions in every matter, acting upon the saying of Allaah, the Most High:

So judge (you, Oh Muhammad) between them by what Allaah has revealed.¹³⁶

The Prophet (pbuh) said: *"Their leaders will not cease ruling by the Book of Allaah and choosing between what Allaah has revealed, except that Allaah will create misery between them."*¹³⁷

It is incumbent upon the Muslims to abolish the foreign laws from their lands, such as the French and the English laws and other than them, which oppose the judgement of Islaam. It is also necessary for them not to entrust their affairs to the courts which judge with laws opposing Islaam, rather they should refer their legal decisions to Islaam, to those who are capable and trustworthy from the people of knowledge.

This is better for them because Islaam treats them equally and establishes justice between them. It saves them wealth and time, which they lose in the civil courts without any mentionable

benefit, resulting in the greatest punishment on the Last Day because it opposes the just judgement of Allaah and entrusts judgement to the oppressive creation.

Chapter Twenty

The Major Shirk & Its Categories

Major shirk (shirk akbar) is to set up a rival with Allaah, calling upon him as you call upon Allaah or to direct any type of worship towards him such as the seeking of aid or slaughtering or vowing etc. It is reported that Ibn Mas'ood asked the Prophet (pbuh): "Which is the greatest sin?" The Prophet (pbuh) said: *"That you set up a rival for Allaah while he is the One who created you."*¹³⁸ ('rival' means an equal and a partner).

Types of Major Shirk

1) Shirk in supplication (*du'aa*): It is to call upon other than Allaah, such as the Prophets and the saints (*awliyaa*), to seek provision or cure from illness etc., this is due to the saying of the Most High:

Do not invoke besides Allaah, anything that will not profit you, nor hurt you, but if you did so, you shall certainly be one of the *Dhaalimun* (polytheists and wrongdoers).¹³⁹

The Prophet (pbuh) said: *"Whoever dies while still invoking anything other than Allaah as a rival to Allaah, will enter the Fire."*¹⁴⁰

The proof that calling upon other than Allaah, from the dead and from those who are not present is shirk is the saying of Allaah, the Most High:

¹³⁵ Soorah Ash-Shooraa: 21.

¹³⁶ Soorah Al-Maaidah: 49.

¹³⁷ Hasan-Reported by Ibn Maajah and others.

¹³⁸ Reported by Al-Bukhaari and Muslim.

¹³⁹ Soorah Yunus: 106.

¹⁴⁰ Reported by Al-Bukhaari.

Those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over a date-stone). If you call upon them, they do not hear your call and if they were to hear, they could not grant your request to you. On the Day of Resurrection, they will disown your worshipping them. None can inform you (Oh Muhammad) like Him Who is the All-Knower.¹⁴¹

2) Shirk in the Attributes of Allaah: Such as the belief that the Prophets and the saints (*awliyaa*) have knowledge of the unseen. Allaah, the Most High said:

With Him are the keys of the unseen, none knows them but He.¹⁴²

3) Shirk in Love: It is to love one of the saints (*awliyaa*) or the righteous men in the same way that Allaah is loved, due to the saying of the Most High:

Of mankind are those who take (for worship) besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else).¹⁴³

4) Shirk in Obedience: It is obedience to the scholars in sinning accompanied with the belief of the permissibility of that, due to the saying of the Most High:

They (jews and Christians) took their rabbis and their monks as lords besides Allaah.¹⁴⁴

The obedience of them in sinning can be explained as worship because they made permissible that which Allaah had prohibited and they prohibited that which Allaah had permitted.

The Prophet (pbuh) said: "*There is no obedience to the creation involving disobedience to the Creator.*"¹⁴⁵

5) Shirk of Incarnation: It is the belief that Allaah is incarnate in His creation and this was the belief of Ibn 'Arabi, the Sufi, who is buried in Damascus, since he said:

*"The Lord is the slave and the slave is the Lord
Oh I wish I knew who was the one in authority."*

Another Sufi poet believing in incarnation said:

*"There is not a dog or a pig except it is our Lord,
and Allaah is nothing but a monk in a church"*

6) Shirk in the disposal of affairs: It is to believe that some of the saints (*awliyaa*) have the right to dispose and manage the affairs of the universe. They call them supporters, despite the fact that Allaah, the Most High, asked the previous *Mushrikeen* saying:

Who disposes the affairs? They will say: 'Allaah.'¹⁴⁶

7) Shirk of Fear: It is the belief that some of the dead saints (*awliyaa*) and those not present have the ability to dispose the affairs and to cause harm which is therefore a reason for fearing them. So you find people falsely swearing by Allaah and they do not falsely swear by the saint out of fear of him and this was the belief of the *Mushrikeen* which the Qur'aan has warned us from:

Is Allaah not sufficient for his slave? Yet they try to frighten you with those (whom they worship) besides Him.¹⁴⁷

¹⁴¹ Soorah Faatir: 13-14.

¹⁴² Soorah Al-An'aam: 59.

¹⁴³ Soorah Al-Baqarah: 165.

¹⁴⁴ Soorah At-Tawbah: 31.

¹⁴⁵ Saheeh-Reported by Ahmad.

¹⁴⁶ Soorah Yunus: 31.

As for fear from dangerous animals or an oppressor who is alive then this is permissible and not shirk.

8) Shirk of Rulership: It applies to the one who introduces man made laws in opposition to Islaam and makes them permissible, or he believes in the lack of suitability of the Law of Islaam. It includes the ruler and the ruled, which occurs when those who are ruled believe in it and are pleased with it.

9) Major shirk nullifies ones deeds: This is due to the saying of the Most High:

Indeed it has been revealed to you (Oh Muhammad) as it was to those before you: If you join others in worship with Allaah, then surely your deeds will be invalidated, and you will certainly be among the losers.¹⁴⁸

10) Allaah does not forgive major shirk except by Repentance (*tawbah*) and by leaving shirk completely. Allaah, the Most High, said:

Verily! Allaah does not forgive the setting up of partners in worship with Him, but He forgives other than that to whom He pleases, and whoever sets up partners in worship with Allaah, has indeed strayed far away.¹⁴⁹

11) Shirk has many types: from them are the major and the minor. It is obligatory to warn the people from them and the prophet A taught us that we should say: *"Oh Allaah! We seek shelter with You from associating anything with You while we know it and we seek forgiveness for that which we do not know about."*¹⁵⁰

Chapter Twenty One

An Example Of One Who Calls Upon Other Than Allaah

1) Allaah, the Most High, said:

Oh mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allaah, cannot create (even) a fly, even if they come together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly, so weak are both the seeker and the sought.¹⁵¹

Allaah addresses all of mankind to listen to this great similitude being narrated to them: Indeed, those saints (*awliyaa*) and righteous men and other than them, whom you call upon during misfortunes in order that they may help you, are not capable of doing that.

Rather, they are weak and incapable of creating anything from the creation, such as a fly and if the fly were to steal something from their food or drink, they are not able to retrieve what the fly has taken from them. This is a proof of their weakness and the weakness of the fly, so how can you call upon them instead of Allaah? This example is a severe censure for whoever calls upon other than Allaah, such as those who call upon the Prophets and the saints (*awliyaa*).

2) Allaah, the Most High, says:

For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists) invoke, answer them no more than one who stretches forth his

¹⁴⁷ Soorah Az-Zumar: 36.

¹⁴⁸ Soorah Az-Zumar: 65.

¹⁴⁹ Soorah An-Nisaa: 116.

¹⁵⁰ Reported by Ahmad with a Hasan chain of narration.

¹⁵¹ Soorah Al-Hajj: 73.

hand (at the edge of a deep well) for water to reach his mouth, but it does not reach him and the invocation of the unbelievers is nothing but error.¹⁵²

This verse informs us that supplication (du'aa), which is in fact worship, must be made to Allaah alone. All those who call upon other than Allaah will find no benefit for them from those they call upon, and those they call upon cannot even answer them. Their like in that regard is the like of the one who stands on the side of a well to draw water from it with his hands, so he is not able to do that.

Ibn Katheer mentioned in the explanation to this verse that Mujaahid¹⁵³ said: "He calls for water with his tongue and he points to it but it will never come to him." Then Allaah passed the judgement of disbelief (*kufr*) on those who call upon other than Him, and that their supplication is misguidance and error, in the saying of the Most High:

The invocation of the unbelievers is nothing but error.¹⁵⁴

So be warned, Oh Muslim, if you call upon other than Allaah then you have committed disbelief (*kufr*) and you are misguided. So call upon Allaah alone, the All-Powerful, so that you may become one of the believers, those who call upon and worship Allaah alone.

Chapter Twenty Two

How do we Nullify Shirk with Allah?

Verily the nullification and rejection of shirk with Allaah, the Most High, is not complete except by nullifying and rejecting the following three types of shirk:

1) Shirk in the Actions of the Lord: This is the belief that there is another creator and manager of affairs alongside Allaah, such as the belief of some of the Sufis, that Allaah has granted some control of the affairs to some of His allies (*awliyaa*) from the *Aqtaab*¹⁵⁵. This belief was not held by the *Mushrikeen* before Islaam, when Allaah, the Most High, asked them:

Who disposes the affairs? They will say: "Allaah."¹⁵⁶

I read in a book *Al-Kaafee fir-Rad 'Alal Wabaabi* written by a Sufi in which he said: "Verily Allaah has slaves who say to anything 'Be!' and it is."

The Qur'aan negates their false lies, saying:

Verily, His Command, when He intends a thing, is only that He says to it, Be! and it is!¹⁵⁷

Allaah, the Most High, said:

Surely, His is the Creation and Commandment.¹⁵⁸

2) Shirk in worship and supplication: It is to worship and supplicate to others alongside Allaah, from the Prophets and the righteous, such as seeking aid from them and supplicating to them during hardship or ease.

¹⁵² Soorah Ar-Ra'd: 14.

¹⁵³ He was a famous Taabi'ee, a student of the Interpreter of the Qur'aan', Ibn Abbaas.

¹⁵⁴ Soorah Ar-Ra'd: 14.

¹⁵⁵ *Aqtaab*: According to the evil Sufi's they are the uppermost *awliyaa*, the Pillars of the universe, who manage the affairs of the universe and have similar Powers to Allaah.

¹⁵⁶ Soorah Yunus: 31.

¹⁵⁷ Soorah Yaa Seen: 82.

¹⁵⁸ Soorah Al-A'raaf: 54.

This, unfortunately, is widespread in the Muslim *ummah*. The greatest sin and burden of responsibility is carried by the scholars who support and endorse this type of shirk, by the name of *tawassul*.

They call it by other than its real name, because *tawassul* is requesting from Allaah by a legislated means, whereas the one who commits this type of shirk requests from other than Allaah, such as their saying: "Help! Oh Messenger of Allaah, Oh Jilaanee, Oh Badawi, etc." This requesting is worship to other than Allaah because it is supplication due to the saying of the Prophet (pbuh): "*Supplication is worship.*"¹⁵⁹

Help is not to be sought except from Allaah, due to the saying of Allaah, the Most High:

He will give you help in wealth and children.¹⁶⁰

From shirk in worship is shirk in rulership when the ruler or the ruled believes in the lack of suitability of the rule of Allaah or allows rule by other than His Law.

3) Shirk in attributes (sifaat): It is to attribute to some of Allaah's creation, from the Prophets and saints (*awliyaa*) etc., some attributes which are particular to Allaah, such as the knowledge of the unseen. This type of shirk has permeated the Sufis and those influenced by them, such as the saying of Al-Buseeree, praising the Prophet (pbuh):

*"So verily from your generosity is the world and its harm.
From your knowledge is knowledge of the Tablet (Lawh) and the Pen."*

From here came the misguidance of some of the liars and cheaters, who claim to see the Prophet (pbuh) whilst they are awake. They ask him concerning that which is unknown to those who mix with them and by this they intend to provide for them in some of their affairs. The Messenger of Allaah (pbuh) did not have knowledge of that during his lifetime, as is related about him in the Qur'aan, when he was ordered to say:

Of I had knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me.¹⁶¹

So how can he know the unseen after his death, having passed on to the Highest Companion (Allaah)? The Messenger (pbuh) heard one a young girl say: "Amongst us is a Prophet who knows what will happen tomorrow." So he said to her: "*Leave this and return to that which you were saying before.*"¹⁶²

Allaah has revealed some of the hidden secrets to the Messengers, due to His saying:

(He Alone) is the All-Knower of the unseen and He reveals His unseen to no one. Except to whom He pleases from a Messenger.¹⁶³

Chapter Twenty Three

Who Is A Muwahhid?

Whoever rejects the three types of shirk for Allaah and believes in the Oneness of His Essence, in worshipping Him and supplicating to Him, and in His Attributes, then he is a *Muwahhid*, who comprises all the virtues particular to the *Muwahhideen*.

Whoever acknowledges any type of shirk cannot be a *Muwahhid*, rather the following saying of the Most High is applicable to him:

¹⁵⁹ Hasan Saheeh-Reported by At-Tirmidhi.

¹⁶⁰ Soorah Nooh: 12.

¹⁶¹ Soorah Al-A'raaf: 188.

¹⁶² Reported by Al-Bukhaari.

¹⁶³ Soorah Al Jinn: 26-27.

But if they had joined in worship others with Allaah, all that they used to do would have been invalidated.¹⁶⁴

If you join others in worship with Allaah, then surely all your deeds will be invalidated and you will certainly be among the losers.¹⁶⁵

So when an individual repents and rejects any partner with Allaah then he is from the *Muabbideen*.

Oh Allaah! Make us from the *Muabbideen* and do not make us from the *Musbrikeen*.

Chapter Twenty Four

The Minor Shirk & Its Types

Minor shirk is every means by which it is possible to lead on to major shirk. It does not affect the quality of the worship but it does not expel the one who commits it from Islaam. However, it is from the major sins and consists of the following types:

1) Showing off (*riyaa*): It is to pretend for the creation, such as the Muslim who acts for Allaah and he prays for Allaah, however he beautifies his prayer and his actions so that people may praise him. Allaah, the Most High, said:

So whoever hopes for the Meeting with his Lord, then let him work righteousness and associate none as a partner in the worship of his Lord.¹⁶⁶

The Prophet (pbuh) said: *"The thing that I fear the most for you is the minor shirk, the showing off (riyaa). Allaah will say on the Day of judgement, when He recompenses the people for their actions: 'Go to those whom you used to show off for in the world, then see if you find a reward with them'."*¹⁶⁷

2) Swearing by other than Allaah: Due to the saying of the Prophet (pbuh): *"Whoever swears by other than Allaah has committed shirk."*¹⁶⁸ Indeed, swearing by other than Allaah can become major shirk, when the one swearing believes that the one whom he falsely swears by has the ability to avert harm from him.

3) The Hidden shirk: It was explained by Ibn Abbaas, regarding the saying of the man to his companion: "Whatever Allaah wills and you will..." Similar to it is the saying: "If it was not for Allaah and so and so," but it is permissible to say "If it was not for Allaah **then** so and so."

The Prophet (pbuh) said: *"Do not say 'whatever Allaah wills and so and so wills', rather say 'whatever Allaah wills, then so and so wills'."*¹⁶⁹

Chapter Twenty Five

The Manifestations Of Shirk

Verily, the manifestations of shirk in the Islamic world today are the main reasons for the tribulations of the Muslims. Whatever has befallen the Muslims from the trials, earthquakes, wars and all the other types of punishment, which Allaah has poured forth upon them, is due to their opposition to tawheed and the manifestations of shirk in their *aqeedah* and their behaviour.

¹⁶⁴ Soorah Al-An' aam: 88.

¹⁶⁵ Soorah Az-Zumar: 65.

¹⁶⁶ Soorah Al-Kahf: 110.

¹⁶⁷ Saheeh-Reported by Ahmad.

¹⁶⁸ Saheeh-Reported by Ahmad.

¹⁶⁹ Saheeh-Reported by Ahmad and others.

The proof for that is what we can see in most of the Muslims lands from the appearance of different types of shirk which many of the Muslims regard as being from Islaam. Due to this they do not disapprove of them, knowing that Islam came to demolish the manifestations of shirk or the manifestations which leads to it. The most important of these manifestations are:

1) Supplication to other than Allaah: This appears in the songs and poems, which are recited on the occasion of the celebration of birthdays or on the remembrance of historical events. So I have heard them saying:

*"Ob Imaam of Messengers,
Ob my support! You are the gate to Allaah,
The one I depend on in my world and in my Hereafter,
Ob Messenger of Allaah take me by my hand,
None can change hardship to ease for me except you,
Crown of those present."*

If the Messenger (pbuh) had heard the like of this he would have freed himself from it, since there is no one to change hardship into ease except Allaah alone. Similar to this are the poems which are written in the newspapers, magazines and books. They contain seeking help, aid and support from the Messenger (pbuh), the saints (*awliyaa*) and the righteous, who are incapable of fulfilling those wishes.

2) The burial of the saints (awliyaa) and the righteous in the mosques: In most of the Muslim lands you can see graves in some of the mosques upon which shrines are built. Some of the people ask from them, instead of asking Allaah, verily the Messenger (pbuh) prohibited that in his saying: *"The curse of Allaah is upon the Jews and the Christians for they took the graves of their Prophets as places of Worship."*¹⁷⁰

Since the burial of the Prophets in mosques is something not legislated, then how can the burial of the scholars be permissible? Especially after knowing that the one buried used to call upon other than Allaah. So it becomes a cause for the establishment of shirk and Islaam has prohibited shirk and all the ways and means that lead to it.

3) Vowing for the saints (awliyaa): Some people vow to sacrifice or donate wealth and other things to the saints (*awliyaa*). This vowing is shirk and it is obligatory to prevent it from occurring, because vowing is worship and it is for Allaah alone. The wife of 'Imraan said:

Oh my Lord, I have vowed to You that the child in my womb is to be dedicated for Your services.¹⁷¹

4) Sacrifice besides the graves of the Prophets and the Saints (awliyaa): Even if the sacrifice was intended for Allaah, since it is from the actions of the *Mushrikeen* who used to sacrifice upon the graves of their statues and idols for their saints (*awliyaa*). The Messenger (pbuh) said: *"Allaah has cursed whoever sacrifices for other than Allaah."*¹⁷²

5) Tawaaf,¹⁷³ around the graves of the Prophets and the saints (*awliyaa*): Such as the graves of Al-Jilaanee, Ar-Rafaa'ee, Al-Badawee, Al-Hussain and other than them. This is because *tawaaf* is worship and not permissible except around the *Ka'bah*, due to the saying of the Most High:

Make Tawaaf around the Ancient House.¹⁷⁴

6) Prayer towards the graves: It is not permissible to pray towards the graves due to the saying of the Prophet (pbuh): *"Do not sit on the graves and do not pray towards them."*¹⁷⁵

¹⁷⁰ Reported by Al-Bukhaari and Muslim.

¹⁷¹ Soorah Aal 'Imraan: 35.

¹⁷² Reported by Muslim.

¹⁷³ Tawaaf is to go around a structure or any object with the intention of worship.

¹⁷⁴ Soorah Al-Hajj: 29.

7) To set out on a journey to the graves: To seek blessings from graves or to pray beside them is not permissible, due to the saying of the Prophet (pbuh): *"Do not set out on a journey except to three mosques, the Masjid Al-Haram¹⁷⁶, this Masjid of mine and Masjid Al-Aqsa."*¹⁷⁷

So when we go to Al-Madinah we should say: "We are going I go visit the Prophet's masjid (pbuh) and **then** to give *salaam* to him."¹⁷⁸

8) Rule by other than that which Allaah has revealed: Such as the imposed laws, which are inherently in opposition to the Noble Qur'aan and the authentic Sunnah, when one believes that it is permissible to act by those laws.

Similar to these laws are the rulings originating from some of the scholars which contradict the Islamic texts, such as permitting interest while Allaah has declared war against the one who deals in interest.

9) Obedience to the rulers and scholars: This occurs when obedience is given to a ruler or a scholar in a matter which opposes the text of the Qur'aan and the authentic Sunnah. This is known as shirk of obedience and applies when the follower believes in the permissibility of following the ruler or scholar in disobedience to Allaah. This is due to the saying of the Prophet (pbuh): *"There is no obedience to the creation involving disobedience to the Creator."*¹⁷⁹

And Allaah, the Most High, said:

They (Jews and Christians) took their rabbis and their monks as lords besides Allaah, and they also took as their Lord Messiah, Son of Maryam, while they were commanded to worship none but the One *Ilaah* (Allaah) *Laa ilaaha Illa Huwa*. Praise and glory is to Him (far above is He) from having the partners they associate (with Him).¹⁸⁰

Hudhaifah explained worship as being obedience regarding that which the scholars of the Jews made *balaal* and *baraam* for them.

Chapter Twenty Six

The Tombs & The Shrines

Verily the tombs that we see in the Islamic countries, such as Shaam (area comprising of Palestine, Jordan and Syria), Iraq, Egypt and other countries are in no way whatsoever in conformity with the teachings of Islaam.

Indeed, the Messenger (pbuh) prohibited building upon the graves and in an authentic hadeeth it has been reported that: *"The Messenger of Allaah prohibited the plastering of graves, sitting upon them and building over them."*¹⁸¹

Plastering includes painting with lime and other than it and in another authentic narration he said: *"...and writing on them"*¹⁸² (i.e. the Qur'aan and poems).

¹⁷⁵ Reported by Muslim.

¹⁷⁶ The Ka'bah at Makkah.

¹⁷⁷ Reported by Al-Bukhaari and Muslim.

¹⁷⁸ This is because the intention to travel to visit the grave of the Prophet is not permissible. So the intention must be to visit the masjid only.

¹⁷⁹ Saheeh-Reported by Ahmad.

¹⁸⁰ Soorah At-Tawbah: 31.

¹⁸¹ Reported by Muslim.

1) Most of these tombs are not authentic: Since Al-Hussain bin Ali was martyred in 'Iraq and he never went to Egypt, so his grave in Egypt is not authentic. The greatest proof for that is that he has a grave in 'Iraq, Egypt and in Shaam! Another proof is that the Companions did not bury the dead in mosques due to the saying of the Prophet (pbuh): "*Allaah's curse is upon the Jews for they took the graves of their Prophets as Places of worship.*"¹⁸³

The wisdom in this is that the mosques remain free from shirk, Allaah, the Most High, says:

The mosques are for Allaah (Alone), so do not call upon anyone along with Allaah.¹⁸⁴

It is an established fact that the Messenger (pbuh) was buried in his house and he was not buried in his mosque. When the boundaries of the mosque were expanded his grave entered into it, and if only they hadn't done that.

The grave of Al-Hussain is currently in a mosque where some people make *tawaaf* around it and they ask him for their needs, which are not to be asked except from Allaah, such as cure from illness or the removal of some distress. Our religion orders us to request these needs from Allaah alone, and we do not make *tawaaf* except around the Ka'bah. Allaah, the Most High, said:

Make *Tawaaf* around the Ancient House.¹⁸⁵

2) Also, the tombs of Zainab bint 'Ali, in Egypt and in Damascus, are not authentic because she did not die in Egypt nor in Shaam. The proof for that is the existence of a tomb for her in each of the two places.

3) Verily Islaam rejects the building of shrines over the graves, like the graves of Al-Hussain in 'Iraq, Abd ul-Qaadir Jilaanee in Baghdad and Imaam Shaafi'ee in Egypt, due to the general prohibitions which have been mentioned previously. A truthful man informed me that once he saw a man praying towards the grave of Jilaanee and whilst abandoning the Qiblah (the direction towards the Ka'bah). So he proceeded to advise him but the man refused and said to him: "You are a Wahaabi." It is as if he had never heard the saying of the Prophet (pbuh): "*Do not sit on the graves and do not pray towards them.*"¹⁸⁶

4) Most of the tombs in Egypt were built during what was called the *Faatimiyah* state. Ibn Katheer mentioned them in *Al-Bidaayah Wan-Nihaayah* (vol.11/p.346) describing them as: "Unbelievers, open sinners, evil-doers, heretics, *zanaadiqah* (unbelievers), those who twisted the meaning of Allaah's Attributes by false interpretations, those who denied Islaam and believed in the religion of the Fire-worshippers (*Maajoos*)."

These unbelievers took into consideration the fact that the mosques were full with worshippers and they themselves did not pray or make *Hajj* and they had deep-rooted hatred for the Muslims, so they considered diverting the people away from the mosques and they began to construct the shrines and false tombs. They claimed these shrines and false tombs contained people like Al-Hussain bin 'Ali and Zainab bint 'Ali.

They established celebrations at the shrines to attract the people towards them. They named themselves "*Al-Faatimiyeen*" to encourage the inclination of the people towards them. So the Muslims took on board these innovations by which they fell into shirk. They spent huge amounts of wealth on the tombs, even though they were in need of that wealth to purchase weapons for the protection of their religion and their honour.

5) Indeed those Muslims who spent their wealth on building the shrines, tombs and walls over the graves did not benefit the dead at all. If they had given this wealth to the poor it would have benefited the living

¹⁸² Saheeh-Reported by At-Tirmidhi.

¹⁸³ Reported by Al-Bukhaari & Muslim.

¹⁸⁴ Soorah Al Jinn: 18.

¹⁸⁵ Soorah Al-Hajj: 29.

¹⁸⁶ Reported by Muslim.

and the dead. Islaam has forbidden the construction of buildings over graves, as has already been mentioned. The Prophet (pbuh) said to 'Ali: *"Do not leave a statue except that you deface it, nor a grave raised except that you level it."*¹⁸⁷

(Which means: Do not leave a grave raised except that you break it and you make it level with the ground).

Islaam has permitted raising the graves by a measure of a hand-span so that it may be recognised.

6) These vows, which are offered for the dead are from the categories of major shirk. The keepers of the graves usually take money unlawfully and spend it in sinning and in fulfilling their desires. At times the one who makes the vow and the one who receives are partners in that. If this wealth was given in the name of charity to the poor it would benefit the living and the dead and by it the one who gave in charity would find that Allaah would fulfil his needs.

Oh Allaah, show us the truth and bless us with the means to follow it and to love it. Show us the falsehood and bless us with the means to keep away from it and to hate it.

Chapter Twenty Seven

The Evil Consequences Of Shirk & Its Harms

Verily, shirk has many evil consequences in the life of the individual and the society. The most important of them are:

1) Shirk is a humiliation for mankind: It is an insult to the honour of the human being and a degradation of his value and status. For verily, Allaah established him in the earth, honoured him and taught him the names of all the things. Allaah has made whatever is in the heavens and the earth subservient to mankind. Indeed, Allaah has given him domination over everything that is in the universe.

However, man is ignorant of his own value and worth, he has made some of the elements of this universe gods to be worshipped, surrendering and humbling himself to them.

Which insult is greater for mankind than the fact that in our present day we see over hundreds of millions of people in India worshipping the cow, which Allaah created for mankind to serve him and to eat from since it can be sacrificed?

Then you see some Muslims devoting themselves to the graves of the dead and asking them for all their needs. However, the dead are merely slaves like them and they do not even have the ability to cause themselves harm or benefit.

If Al-Hussain was not able to prevent himself from being killed, how can he drive away distress and grief from someone else? How can he bring about benefit to others? Rather, the dead are in need of the supplication of the living. So we make supplication for them, but we do not supplicate to them instead of Allaah. He, the Most High said:

Those whom they call upon besides Allaah have not created anything, but are themselves created.¹⁸⁸

Allaah, the Most High, says:

Whoever assigns partners to Allaah, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to far off place.¹⁸⁹

¹⁸⁷ Reported by Muslim.

¹⁸⁸ Soorah An-Nahl: 20.

2) Shirk affirms superstitions and falsehoods: This is due to the fact that the one who believes in the existence of an influence other than Allaah, such as the stars, jinn, ghosts and spirits, allows his mind to become susceptible to every superstition. His mind then testifies to the truthfulness of every cheater and liar, and so shirk spreads in society, by emanating the soothsayers, fortunetellers, magicians, astrologers and their likes, who propagate knowledge of the unseen, which no one knows except Allaah.

3) Shirk is a great dhulm (oppression), an oppression of reality: This is because the greatest reality is that "None has the right to be worshipped except Allaah", and there is no lord besides Him and no rule except His. However, the one who commits shirk takes deities as objects of worship besides Allaah and he chooses other than His Rule.

Shirk is an oppression of the soul because the one who commits shirk makes his soul subservient to created beings similar to him or to created beings even lower than him (e.g. cows and elephants). Verily, Allaah has created him free and independent. Shirk is oppression to others because whoever associates anyone with Allaah, oppresses the one he associates with Allaah, since he gives him rights which do not benefit him.

4) Shirk is the source of fear and delusions: Indeed, the one whose mind accepts the superstitions and testifies to the truthfulness of evil and falsehood, becomes afraid from various directions. This is because he believes in numerous deities, all of them incapable of bringing benefit or removing harm from even their own souls. So, an atmosphere of shirk, pessimism and fear spreads in society, without any apparent reason. As Allaah, the Most High, said:

We shall put terror into the hearts of those who disbelieve, because they joined others in worship with Allaah, for which He had not sent authority; their abode will be the Fire and how evil is the abode of the wrong doers.¹⁹⁰

5) Shirk hinders the beneficial deeds: This is because its followers rely upon intermediaries and intercessors, so they leave righteous deeds and they commit sins, relying upon the idea that those intercessors will intercede for them with Allaah.

This was the belief of the Arabs before Islaam, Allaah, the Most High, said regarding them:

They worship besides Allaah things that do not hurt them, nor profit them, and they say: These are our intercessors with Allaah. Say: Do you inform Allaah of that which He knows not in the heavens and on the earth? Glorified and Exalted be He above all that which they associate as partners with Him!¹⁹¹

The Christians who do evil deeds rely upon the idea that the Messiah ('Eesaa bin Maryam) atoned for their sins when he was crucified (as they claim). Some Muslims abandon the obligatory deeds and commit unlawful acts while relying upon the intercession of their Messenger to enter them into Paradise. They ignore the fact that their Noble Messenger (pbuh) said: *"Oh Faatimah, daughter of Muhammad, ask me from my wealth what you wish for, I am of no avail to you against Allaah."*¹⁹²

6) Shirk is the cause for eternal punishment in the Hellfire; shirk is the cause for destruction in this world and an everlasting punishment in the Hereafter. Allaah, the Most High, said:

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode and for the wrongdoers there are no helpers.¹⁹³

¹⁸⁹ Soorah Al-Hajj: 31.

¹⁹⁰ Soorah Aal 'Imraan: 151.

¹⁹¹ Soorah Yunus: 18.

¹⁹² Reported by Al-Bukhaari.

¹⁹³ Soorah Al-Maaidah: 72.

The Prophet (pbuh) said: *"Whoever dies and he was still calling upon other than Allaah, as rivals to Him, then he will enter the Fire."*¹⁹⁴

7) Shirk causes division in the Ummah: Allaah, the Most High, said:

Be not of the *Mushrikeen*. Of those who split up their religion and became sects and each sect rejoicing in that which is with it.¹⁹⁵

Summary

All the preceding chapters have clearly and completely shown that shirk is the greatest matter that is obligatory to be cautious of, to have contempt for and to have fear of involvement in. This is because it is the greatest sin and it invalidates every deed, including the righteous deeds which the slaves of Allaah perform, which could have benefited the *ummah*.

Shirk is servitude and submission to mankind instead of Allaah, as He, the Most High, said:

We shall turn to whatever deeds they did and turn such deeds scattered floating particles of dust.¹⁹⁶

Chapter Twenty Eight

The Legislated Tawassul

Allaah, the Most High, said:

O you who believe! Do your duty to Allaah and fear Him and seek the means of approach to Him.¹⁹⁷

Qataadah said: "Approach Him by obeying Him and doing that which pleases Him."

The legislated *tawassul* (the means by which you are able to reach that which you desire) is that which He ordered in the Qur'aan, that which the Messenger reported and that which the Companions acted upon. It is of numerous types, the most important of them being:

1) *Tawassul* by *eemaan* (faith): Allaah, the Most High, mentioned the *tawassul* of His slaves by their *eemaan* by saying:

Our Lord! Verily, we have heard the call of one (Muhammad) calling to Faith: 'Believe in your Lord,' and, we have believed. Our Lord! Forgive us our sins, remit from us our evil deeds and make us die in the state of righteousness along with Al-Abraar (those who are obedient to Allaah and strictly follow His Orders).¹⁹⁸

2) *Tawassul* by the tawheed of Allaah: Like the supplication of Yunus when he was swallowed by the fish:

But he cried through the darkness (saying): *Laa ilaaha illa Anta* (there is no deity worthy of worship except you), Glorified (and Exalted) be You. Truly, I have been of the wrong-doers.¹⁹⁹

3) *Tawassul* by the Names of Allaah: He, the Most High, said:

The Most Perfect Names belong to Allaah, so call on Him by them.²⁰⁰

¹⁹⁴ Reported by Al-Bukhaari.

¹⁹⁵ Soorah Ar-Room: 31-32.

¹⁹⁶ Soorah Al-Furqaan: 23.

¹⁹⁷ Soorah Al-Maaidah: 35.

¹⁹⁸ Soorah Aal 'Imraan: 193.

¹⁹⁹ Soorah Al-Anbiyaa: 87.

From the supplication of the Messenger (pbuh) using His Names is his saying: *"I ask You by every Name You have...."*²⁰¹

4) *Tawassul* by the Attributes of Allaah: Like saying of the Prophet (pbuh): *"Oh Ever-Living, Oh Eternal, by Your Mercy I seek Your Aid."*²⁰²

5) *Tawassul* through the righteous deeds: Such as prayer, honouring the parents, honouring the rights and trusts, charity, remembrance of Allaah (*dhikr*), recitation of the Qur'aan, sending salutations upon the Prophet, our love for him and his Companions and other righteous actions. The story of the Companions of the cave has been established in Saheeh Muslim, when they were trapped inside it, they sought *tawassul* to Allaah by their kindness to parents, protecting the rights of the labourer and the fear of Allaah, so Allaah then opened the cave for them.

6) *Tawassul* to Allaah by abandoning sins: Such as abandoning drinking alcohol, fornication and other unlawful acts. Verily, this was the *tawassul* of one of the Companions of the cave, who were trapped in it. By his refraining from fornication, Allaah opened the cave for him.

7) Some of the Muslims today leave righteous deeds and *tawassul* through them: They resort to *tawassul* by the deeds of others from the dead, opposing the guidance of the Messenger (pbuh) and his Companions.

8) *Tawassul* by requesting a supplication from the Prophets and the righteous men, who are alive: It has been reported from 'Uthmaan bin Haneef that a blind man came to the Prophet (pbuh) and said: "Supplicate to Allaah that he should cure me". So he (pbuh) said: *"If you wish I will supplicate for you and if you wish have patience for that is better for you."* So he said: "Supplicate to Him."

So the Prophet (pbuh) ordered him to make wudoo, and to make wudoo well and to pray two raka'ahs and to supplicate with this du'aa: *"Oh Allaah, I ask You and turn to You by means of Your Prophet Muhammad, the Prophet of mercy, Oh Muhammad I have turned by means of your du'aa to my Lord in this need of mine, so that it may be fulfilled for me, Oh Allaah accept him as a supplicant on my behalf and accept my supplication for him (to be accepted for me)."* He said: "So the man did it and he was cured."²⁰³

This hadeeth informs us that the Messenger (pbuh) supplicated for the blind man while he was alive. Allaah answered his supplication and the Prophet ordered him to supplicate for himself and he turned to Allaah with the supplication of his Prophet (pbuh). So Allaah accepted it from him.

This supplication was particular to the time when the Prophet (pbuh) was alive and it is not possible to supplicate with it after his death, because the Companions never did that and blind people never sought benefit from him after this incident.

Chapter Twenty Nine

The Prohibited Tawassul

The prohibited *tawassul* is one for which there is no basis in the religion, and it is of the following types:

1) *Tawassul* by the dead, requesting needs from them and seeking help from them, as is happening today even though the people call it *tawassul*, but it is not that. This is because *tawassul* is requesting from Allaah alone, by legislated means, such as *emaan*, the righteous deeds and using the Beautiful and Perfect Names of Allaah. Supplicating to the dead is avoidance of Allaah and it is from the major shirk (*shirk akbar*), due to the saying of the Most High:

²⁰⁰ Soorah Al-A'raaf: 180.

²⁰¹ Hasan Saheeh-Reported by At-Tirmidhi.

²⁰² Hasan- reported by At-Tirmidhi.

²⁰³ Saheeh-Reported by Ahmad.

Do not call upon others besides Allaah, any that will neither profit you, nor hurt you, but if you did so, you shall certainly be one of the wrong-doers.²⁰⁴

2) As for *tawassul* by the status and rank of the Messenger (pbuh) such as the saying: "Oh my Lord, by the status of Muhammad cure me," then it is an innovation because the Companions never did it and because the *Khaleefah* 'Umar ibn Al-Khataab sought *tawassul* by the supplication of Al-'Abbaas, while he (Al-'Abbaas) was alive. 'Umar never sought *tawassul* by the Messenger (pbuh) after his death when he requested for the descent of rainfall. The narration: "Seek *tawassul* by my status" has no basis, as was stated by Shaikh-ul-Islam Ibn Taymiyah.

Verily, this innovated *tawassul* leads to shirk, since one believes that Allaah is need of an intermediary, like the leader or the ruler who needs an intermediary. This is because he has likened the Creator with the creation. Abu Haneefah said: "I hate that I ask Allaah by other than Allaah."²⁰⁵

3) As for requesting a supplication from the Messenger after his death, such as the saying: "Oh Messenger of Allaah supplicate for me," then it is not permissible. This is because the Companions never did this, and due to the saying of the Prophet (pbuh): "*When a person dies, his deeds cease, except for three: Continuous charity, or knowledge by which he brings others benefit, or a righteous child who supplicates for him.*"²⁰⁶

Chapter Thirty

Conditions For The Achievement Of Victory

Verily, the one who reads the biography and struggle of the Messenger, will see the following stages:

1) The stage of tawheed: The Messenger remained in Makkah for thirteen years calling his people to the tawheed of Allaah in worship, supplication and legislation and the fighting of shirk. Until this *aqeedah* became firm and established in the souls of his Companions, and they became courageous, not fearful of anyone except Allaah. Hence, it is obligatory for the callers to Islaam (*du'aat*) to start with tawheed and to warn against shirk, so that they may become amongst those who take the Messenger as a model and an example to be followed.

2) The stage of brotherhood: Verily, the Messenger migrated from Makkah to Madeenah in order to form a Muslim community based upon mutual love. So the first thing he began with was building a mosque, in order to gather the Muslims in it for the worship of their Lord, Who ordained the five daily prayers for them to organise their lives. The Messenger (pbuh) promptly embarked upon setting up a brotherhood between the *Ansaar* (the residents of Madeenah) and the *Muhaajiroon* who had migrated from Makkah and had left their wealth and property behind. Then the *Ansaar* offered their wealth and property to the *Muhaajiroon* and provided them with every assistance that they needed.

The Messenger (pbuh) found that the residents of Madeenah, from the *Aws* and the *Khazraj*²⁰⁷, had previous enmity between themselves. So he made peace between them, and Allaah removed hatred and enmity from their hearts. The Prophet made them brothers in *eemaan* and tawheed, loving each other for the sake of Allaah, as has been reported in the hadeeth: "*A Muslim is a brother of another Muslim...*"

3) The stage of preparation: Verily, the Noble Qur'aan has ordered us to make preparations for the enemies. So Allaah, the Most High, said:

Make ready against them all you can of power.²⁰⁸

²⁰⁴ Soorah Yunus: 106.

²⁰⁵ Reported in *Daar ul-Mukhtaar*.

²⁰⁶ Reported by Muslim.

²⁰⁷ *Aws* and *Kha.Zraj*: Two of the tribes who were resident in Madeenah.

²⁰⁸ Soorah Al-Anfaal: 60.

The Messenger (pbuh) explained this verse by saying: "*Is the power not warfare?*"²⁰⁹

So warfare and the study of all its branches is obligatory upon all the Muslims, depending on their ability. This obligation includes studying the use of guns, tanks, planes and other weapons which are needed for warfare.

Woe to the students of the colleges who study warfare and then take part in competitions and races which are not beneficial for the defence of their religion and their sacred places. However, the youth squander their time playing football and taking part in competitions, where they display their bigoted team loyalty, which Islaam has ordered us to abolish. They also neglect their prayers, which Allaah has ordered us to preserve.

4) When we return to the *'aqeedah* of tawheed and we become brothers and sisters, loving each other for the sake of Allaah, and we prepare weapons for the enemies, then if Allaah Wills, the Muslims will achieve victory and the Help of Allaah, just as the Messenger and the Companions after him achieved victory and the Help of Allaah. Allaah the Most High said:

Oh you who believe! If you help (in the cause of) Allaah, He will help you, and make your foothold firm.²¹⁰

5) By categorising these stages we do not mean that they are separate and distinct, i.e. that the stage of brotherhood cannot be present alongside the stage of tawheed. Rather, it is possible that these stages can co-exist. Allaah, the Most High, said:

As for the believers it was incumbent upon us to help them.²¹¹

This noble verse explains that Allaah has promised help for the believers against their enemies and it is a promise that will not be revoked. Allaah helped His Messenger (pbuh) in the Battle of Badr and He helped the Confederates during other battles and expeditions.

He, the Most High, helped the Companions of the Messenger after him against their enemies. He spread Islaam, opened the lands and aided the Muslims despite the misfortunes and calamities. It was a reward for the believers, those who were truthful to Allaah in their *eemaan* their tawheed, their worship and their supplication to their Lord in times of hardship and in times of ease.

The Qur'aan relates the condition of the believers during the Battle of Badr, when they were few in number and without many weapons, so they called upon their Lord:

(Remember) when you sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels each behind the other (following one another) in succession.²¹²

Allaah answered their supplication and aided them with angels who fought with them and struck the necks and limbs of the unbelievers, and that is when He, the Most High, said:

So strike them over the necks and smite over all their fingers and toes.²¹³

He, the Most High, brought about help and victory for the believers, *the Muwabbideen*, those who singled Him out for worship. Allaah, the Most High, said:

Allaah has already made you victorious at Badr, when you were a weak little force. So fear Allaah much in order that you may be grateful.²¹⁴

²⁰⁹ Reported by Muslim.

²¹⁰ Soorah Muhammad: 7.

²¹¹ SoorahAr-Room:47.

²¹² Soorah Al-Anfaal: 9.

²¹³ Soorah Al-Anfaal: 12.

²¹⁴ Soorah Aal 'Imraan: 123.

One of the supplications of the Messenger (pbuh) in the Battle of Badr was: "O Allaah, fulfil for me that which You promised me, O Allaah, if You destroy this group from the people of Islaam You will not be worshipped on the earth."²¹⁵

We see the Muslims of today entering into wars against their enemies in most of the lands, but they are not aided and they do not find victory, so what is the reason for that? Has the Promise of Allaah ascribed to the believers failed to come true? No, never! It has not failed, however, where are the believers in order that He may give them the help and victory mentioned in the verses?

We ask the *Mujaahideen* (those who fight in the Path of Allaah):

- 1) Have they prepared with *eemaan* and tawheed which the Messenger (pbuh) began his call with in Makkah, before the fighting?
- 2) Have they the acquired the means which their Lord ordered them to acquire in His saying:

Make ready against them all you can of power.²¹⁶

Verily the Messenger (pbuh) explained it as warfare.

- 3) Did they call upon their Lord and single Him out for supplication at the time of fighting? Or did they associate partners with Him and then set out to ask help from other than Him, from those whom they believed to have sovereignty, whereas they were themselves slaves of Allaah and they were not capable of benefiting or harming anyone. Why do they not follow the example of the Messenger (pbuh) in his supplication to his Lord alone?

Is Allaah not sufficient for His slaves?²¹⁷

- 4) Also, are they united and loving one another regarding that which is between them, their distinguishing feature being, the saying of their Lord:

Do not dispute (with one another) lest you lose courage and your strength depart.²¹⁸

- 5) Finally, why did the Muslims leave their *aqeedah* and the commandments of their religion, which orders precedence to be given to knowledge and civilisation, in opposition to the rest of the nations? So when they return to their religion, their superiority and honour will return to them. When you implement the required *eemaan*, then He shall give you the promised help and victory.

As for the believers it was incumbent upon us to help them.²¹⁹

Chapter Thirty One

Major Kufr & Its Categories

Major kufr (kufr akbar) expels the one who commits it from the fold of Islaam and it is the kufr of belief (Kufr 'Itiqadee). It has many types, amongst them are the following:

- 1) **The kufr of denial:** It is to deny the Qur'aan or the hadeeth or some part of either of them. The evidence for this is the saying of the Most High:

²¹⁵ Reported by Muslim.

²¹⁶ Soorah Al-Anfaal: 60.

²¹⁷ Soorah Az-Zumar: 36.

²¹⁸ Soorah Al-Anfaal: 46.

²¹⁹ Soorah Ar-Room: 47.

Who does more wrong than he who invents a lie against Allaah or denies the truth, when it comes to him? Is there not a dwelling in Hell for unbelievers.²²⁰

Allaah, the Most High, said:

Then do you believe in a part of it.²²¹

2) Kufr of rejection and pride along with affirmation: It is the avoidance of compliance to the truth along with affirmation of it, such as the kufr of Iblees, and the evidence for this is the saying of the Most High:

When We said to the angels: Prostrate yourselves before Adam and they prostrated except Iblees. He refused and was proud and was one of the unbelievers.²²²

3) Kufr of suspicion and doubt regarding the Day of judgement and other matters of the unseen: It includes denial and the avoidance of affirmation of that Day and the evidence for this is the saying of the Most High:

I think not the Hour will ever come and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him. His companion said to him, during the talk with him: Do you disbelieve in Him Who created you out of dust, then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?²²³

4) Kufr of turning away: It is to avoid or refuse those things which are demanded by Islaam, by which a person becomes a believer and evidence for this is the saying of the Most High:

But those who disbelieve turn away from that whereof they are warned.²²⁴

5) The Kufr of Hypocrisy: It is the apparent declaration of Islaam upon the tongue accompanied by opposition to it in the heart and the by the actions. This is due to the saying of the Most High:

That is because they believed, then disbelieved, therefore their hearts are sealed, so they do not understand.²²⁵

Allaah, the Most High, said:

Of mankind, there are some (hypocrites) who say: We believe in Allaah and the Last Day, while in fact they do not believe.²²⁶

6) Kufr of denial: It is to deny something well known from the religion such as the pillars of Islaam or *eemaan*, such as the one who leaves the prayer and ceases to believe in its obligation, so he is a unbeliever (*kaafir*) and an apostate from Islaam. It also applies to the judge or ruler when he rejects the Law of Allaah, due to the saying of the Most High:

Whoever does not judge by what Allaah has revealed, then they are the unbelievers.²²⁷

Ibn 'Abbaas said: "Whoever denies what Allaah has revealed then verily, he has committed *kufr*."

²²⁰ Soorah Al-Ankaboot: 68.

²²¹ Soorah Al-Baqarah: 85.

²²²

²²³

²²⁴ Soorah Al-Ahqaaf 3.

²²⁵ Soorah Al-Munaafiqoon: 3.

²²⁶ Soorah Al-Baqarah: 8.

²²⁷ Soorah Al-Maaidah: 44.

Chapter Thirty Two

Minor Kufr & Its Categories

Minor kufr (*kufr asghar*) does not expel the one who commits it from the fold of Islaam. Its examples are as follows:

1) Kufr of the blessings: The evidence for this is the saying of the Most High, addressing the believers from the nation of Moosa:

When your Lord proclaimed: If you give thanks I will give you more (of My Blessings) but if you are thankless, verily My Punishment is indeed severe.²²⁸

2) The kufr of action: It is every sin that the Law Maker named as kufr while continuing to name the one who did it as a believer. An example is the saying of the Prophet (pbuh): "*To abuse a Muslim is sinning and to kill him is kufr.*"²²⁹

Also, the saying of the Prophet (pbuh): "*An adulterer does not commit adultery such that while he is committing adultery he is a believer and he does not drink alcohol such that while he is drinking, he is a believer.*"²³⁰

So this type of kufr does not take one outside the fold of Islaam, as opposed to the kufr of belief.

Chapter Thirty Three

Beware of The *Taaghoots*

The *Taaghoot*: It is everything that is worshipped instead of Allaah, and it is pleasure and satisfaction with that worship from the one who is worshipped, followed or obeyed in disobedience to Allaah and His Messenger.

Verily, Allaah sent the Messengers to command the nations to worship Allaah alone and to avoid the *taaghoot*. Allaah, the Most High, said:

Verily, We have sent among every Ummah a Messenger proclaiming: Worship Allaah (Alone) and avoid the *Taaghoot*.²³¹

The *taaghoot* are many but the major ones are the following five:

1) The *Shaytaan*: The caller to worship to other than Allaah. The evidence for this is the saying of the Most High:

Did I not ordain for you, Oh Children of Adam, that you should not worship Shaytaan. Verily, he is a plain enemy to you.²³²

2) The Oppressive Ruler: The one who changes the Laws of Allaah, the Most High, such as implementation of Laws which oppose Islam. The evidence for this is Allaah's criticism of the Mushrikeen who introduced legislation's for which they had no authority from Allaah. He, the Most High, said:

²²⁸ Soorah Ibraaheem: 7.

²²⁹ Reported by Al-Bukhaari.

²³⁰ Reported by Muslim.

²³¹ Soorah An-Nahl: 36.

²³² Soorah Yaa Seen: 60.

Or have they partners with Allaah who instituted for them a religion which Allaah has not allowed.²³³

3) The one who rules other than that which Allaah has revealed: when he believes in the unsuitability of that which Allaah has revealed, or allows rule by other than it (believing it to be better). Allaah, the Most High, said:

Whoever does not judge by what Allaah has revealed, then they are the disbelievers.²³⁴

4) The one who propagates knowledge of the Unseen from other than Allaah: Due to the saying of the Most High:

Say: None in the heavens and the earth knows the unseen except Allaah.²³⁵

5) The one who is worshipped by the people who call upon him instead of Allaah, while he is pleased with that: The evidence for this is the saying of the Most High:

If any of them should say: Verily, I am an *Ilaah* (a god) besides Him (Allaah)," such a one We should recompense with Hell. Thus We recompense the wrong-doers.²³⁶

So know that it is obligatory upon the believer to disbelieve in the *taaghoot*, in order that he may become an upright believer. The evidence for this is the saying of the Most High:

Whoever disbelieves in *Taaghoot* and believes Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is the All-Hearer, All-Knower.²³⁷

This verse proves that the worship of Allaah beneficial except by the avoidance of everything else that is worshipped besides Him. The Prophet (pbuh) mentioned this meaning in his saying: *"Whoever testifies there is no deity worthy of worship except Allaah, and disbelieves in that which is worshipped instead of Allaah, then his wealth and blood are unlawful to be taken."*²³⁸

Chapter Thirty Four

Major Hypocrisy

Major hypocrisy is to affirm Islaam with the tongue and the same time hold the belief of kufr in the heart and the limbs. It is of the following types:

- 1) Denial of the Messenger (pbuh) or denial of some part of that which he came with.
- 2) Hatred of the Messenger (pbuh) or hatred of some part of that which he came with.
- 3) Happiness with the defeat of Islaam or alternatively disgust with its victory.

The punishment of the hypocrite is more severe than that of the unbeliever and his danger is greater, due to the saying of the Most High:

Verily, the hypocrites will be in the lowest depths of the Fire.²³⁹

²³³ Soorah Ash-Shoora: 21.

²³⁴ Soorah Al-Maidah 5: 44.

²³⁵ Soorah An-Naml: 65.

²³⁶ Soorah Al-Anbiyaa: 29

²³⁷ Soorah Al-Baqarah 2:256.

²³⁸ Reported by Muslim.

²³⁹ Soorah An-Nisaa 4:145.

Due to this fact, in the beginning part of Soorah Al-Baqarah, Allaah described the unbelievers (*kaafireen*) in two verses and He described the hypocrites (*munaafiqeen*) in thirteen verses. Look at the Sufis, Muslims who pray and fast, but their danger is great since they corrupt the *aqeedah* of the Muslims. They permit and justify supplication to other than Allaah, which is major shirk. They believe that Allaah is everywhere, and they deny the *'Uloo* (Highness) of Allaah upon His Throne, hence opposing the Qur'aan and Hadeeth.

Chapter Thirty Five

Minor Hypocrisy

Minor hypocrisy is the hypocrisy of actions, such as a Muslim who is described with the attributes of the hypocrites which the Messenger (pbuh) informed us about in his saying: "*The signs of the hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it and whenever he is trusted, he proves to be dishonest.*"²⁴⁰

The Messenger (pbuh) also said: "*Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: Whenever he speaks, he tells a lie; whenever he is entrusted, he betrays; whenever he makes a covenant, he proves treacherous and whenever he quarrels, he behaves in a very impudent, evil and insulting manner.*"²⁴¹

This hypocrisy does not expel the one who falls into it from the fold of Islaam, although it is from the major sins. Imaam Tirmidhi said: "The meaning of this with the people of knowledge is: Hypocrisy of actions, but it was hypocrisy of denial during the time of the Messenger (pbuh)."²⁴²

Chapter Thirty Six

The Allies Of Ar-Rahmaan & The Allies Of ,Shaytaan

Allaah, the Most High, said:

No doubt! Verily, the Awliyaa of Allaah, no fear shall come upon them nor shall they grieve, those who believe and fear Allaah much.²⁴³

This verse informs us that the *walee* (ally of Allaah) is a pious believer who avoids disobedience and sinning, and he calls upon his Lord alone without associating anyone with Him. So verily, miracles occur to him during times of need, like the miracle of Maryam (as) when she found provision in her house.

Allegiance (*wilaayah*) is an established fact and it does not come about except to a believing and obedient *Mumabhid* (one who worships Allaah alone without any partners and fulfils all the branches of tawheed). Being a *walee* is not a pre-requisite for the occurrence of a miracle to someone, because the Qur'aan did not impose that as a condition. However, it is not possible that allegiance will manifest itself upon a sinner or a *Mushrik*, who calls to other than Allaah, since that is an action of the *Mushrikeen*, so how can he be from the honoured *awliyaa*?

Allegiance to Allaah does not come about through inheritance from ones fore-fathers, rather it comes about by *emaan* and righteous actions. Know, that those miracles which appear from some of the evil innovators, who strike iron rods into their stomachs, or eat fire, are from the actions of the *Shayaateen* (devils), and it is an encouragement from them to continue upon their deviation and misguidance.

²⁴⁰ Reported by Al-Bukhari and Muslim.

²⁴¹ Reported by Al-Bukhari and Muslim.

²⁴² *Jaami' ul-Usool* vol.11/p.569.

²⁴³ Soorah Yunus: 62-63.

Allaah, the Most High, said:

Say (Oh Muhammad) whoever is in error, the Most Beneficent (Allaah) will extend (the rope) to him.²⁴⁴

Those who have been to India would have witnessed most of this from the *Majooos* (fire-worshippers), such as some of them beating others with a sword and other than that, despite their disbelief. Islaam does not approve of these actions since the Messenger (pbuh) and his Companions did not do them, and if there was goodness in these actions they would have preceded us in them.

A *walee is* regarded by many people as someone who knows the unseen, which is from those things which Allaah has particularised for Himself alone. He shows some of it to some of His Messengers as He wishes, due to the saying of the Most High:

(He Alone is) the All-Knower of the Unseen and He reveals His Unseen to no one, except to a Messenger whom He has chosen.²⁴⁵

This verse particularises and singles out the Messenger and it does not mention anyone other than him.

Some people see a grave with a memorial shrine built over it so they think that a *walee* must be buried there. It may be that this is the grave of a sinner or even there maybe no one inside it. Building upon graves has been prohibited by Islaam, as occurs in the narration: "*He prohibited plastering the grave and building over it.*"²⁴⁶

So the *walee is* not the one who is buried in a masjid or has a tomb built for him or a shrine raised for him, since this is contradictory to the teachings of Islaam. Just as the dream of the deceased does not prove the legality of him being a *walee* and these confused dreams are from none other than the *Shaytaan*.

Chapter Thirty Seven

Superstitions & Not Miracles

A magazine was published under the title: "*Superstitions surrounding Ad-Dasooqee*". As-Saawee said in the commentary that: 'Ad-Dasooqee used to speak in all different languages, non-Arabic, Syrian and the languages of the wild animals and birds.' He added that Ad-Dasooqee used to fast while in the cradle, and he saw *Al-Lawh Al-Mahfoodh* (The Preserved Tablet), and that he changed the fortune of his disciple from the Fire to Paradise. He also claimed that the world was placed in his hand like a ring, and that he even passed the *Sidratul-Muntaba* (the Lote tree in the Seventh Heaven).'

Indeed this speech is evil and false, no one would affirm except an ignorant fool. Rather it is pure and clear Kufr. How could *Al-Lawh Al-Mahfoodh* be shown to him, when it was not even shown to the Chief of Creation (The Messenger of Allaah (pbuh))?

How can he deliver his dervishes from Fire into Paradise? These are nothing but superstitions and fables narrated by the boasting Sufis, who do not even comprehend that they are in the depths of clear evil and misguidance.

So, be cautious of reading books that contain the likes of these superstitions and fables, amongst them are the following:

- 1) *Tabaqaat al-Kubraa* of Ash-Sha'raanee.

²⁴⁴ Soorah Maryam: 75.

²⁴⁵ Soorah Al-Jinn: 26-27.

²⁴⁶ Reported by Muslim.

- 2) *Khazreenatul Asraar* and *Nazhatul Majaalis* and *Ar-Rowd Al-Fa'aiq* and *Mukaashifatul Quloob of Al-Ghazaalee*.
- 3) *Al-'Araa'is* of Ath-Tha'aalabee.

All of them are books that are impermissible to publish and buy.

Chapter Thirty Eight

Types Of Branches Of Eemaan

The Messenger (pbuh) said: "*Imaan consists of sixty-something branches, the highest of them is to say 'Laa Ilaaha illa Allaah', and the lowest of them is to remove something harmful from the road.*"²⁴⁷

In *Fath ul-Baari* Al-Haafidh Ibn Hajar summarised the statement of Ibn Hibbaan, who mentioned the following regarding this hadeeth:

"Verily these branches are derived from the actions of the heart, the actions of the tongue and the action of the body.

1) As for the actions of the heart: They are the beliefs and the intentions. They consist of twenty four matters: *Eemaan* in Allaah, and it comprises of Imaan in His Essence, His Attributes and His Oneness. With the fact that:

There is nothing like Him and He is the All-Hearer, the All-Seer.²⁴⁸

It also includes belief in the occurrence of that which He wrote down. Also, *eemaan* in His Angels, His Books, His Messengers, and *Qadr* (pre-destination), its good and its bad. It includes *eemaan* in the Last Day, the questioning in the grave, its blessing and its punishment, and the Day of Resurrection, the Judgement, the Scales and the Bridge (*Siraat*), Paradise and Hell.

Also the love of Allaah, loving and hating for His sake, love for the Prophet (pbuh) belief in his excellence, and it comprises of sending salutations upon him and following his Sunnah, *ikhlaas* (sincerity) which comprises of abandoning showing off and hypocrisy, repentance, fear, hope, thanks, allegiance, patience and contentment with the Divine Pre-Decree and Ordainment, trust, mercy, humility, respecting the elders and being merciful to the young, to abandon pride and conceit, to abandon jealousy, hatred and anger.

2) The actions of the tongue: It comprises of the following seven matters:

- a) The pronouncement of tawheed (testifying that none has the right to be worshipped except Allaah and Muhammad is the Messenger of Allaah),
- b) Recitation of the Qur'aan,
- c) Learning knowledge and teaching it to others,
- d) Supplication to Allaah alone,
- e) *Dhikr* (remembrance of Allaah) which comprises of asking for forgiveness,
- f) *Tasbeeh* (glorifying Allaah by saying '*SubhaanAllaah*'),
- g) Avoidance of vain talk.

²⁴⁷ Reported by Muslim.

²⁴⁸ Soorah Ash-Shoora: 11.

3) The actions of the body: It comprises of thirty eight matters:

- a) From them is that which is connected to the individual: It consists of fifteen characteristics which are the purification of the outer and inner self comprising of avoidance of impurities, covering and protecting the private parts, the obligatory and supererogatory prayers, similarly *Zakaat* and freeing slaves, generosity which comprises of giving food and honoring the guest, the obligatory and supererogatory fasting, *i'tikaaf* (seclusion in the masjid), searching for *Lailatul Qadr*, *Hajj* and *'Umrah* and similarly *Tawaaf*.

Also, fleeing within the religion, and it comprises of *Hijrah* (migration) from the land of shirk to the land of faith, fulfilling the vows and looking after ones swearing (i.e. swearing by Allaah) and the fulfillment of the expiation (such as the expiation of the oath and the expiation for having sexual intercourse during the days of Ramadan).

- b) **From them is that which is connected to compliance:**

It comprises of six matters which are chastity within marriage and the establishment of the rights of the family, honoring the parents, and it comprises of avoiding being disrespectful to one's parents, educating the children, maintaining the ties of the womb, obeying the ruler (without disobeying Allaah) and gentleness with the slaves.

- c) **From them that which is connected to the general matters: It comprises of seventeen matters:**

The establishment of rulership with justice, following the *Jama'ab* and obedience to those in authority (in that which is correct), making peace between the people, which includes fighting the *Khawaarij*²⁴⁹ and the oppressors.

To co-operation upon birr (righteousness) and taqwa (piety) which includes enjoining the good and forbidding the evil, the establishment of the punishments of Allaah (*Hudood*), *Jibaad* with its levels, fulfillment of the trust, from it is fulfillment of a fifth of the war booty, repayment of the loan, honoring the neighbor, having good dealings, collecting the wealth from whom it is permissible and spending it upon those who have a right to it.

Also, it includes abandoning squandering and wastage, returning the *salaam*, responding to the one who sneezes, refraining from harming the people, keeping away from idle amusement and removing something harmful from the road. The preceding hadeeth proves that tawheed, which is the saying of *Laa Ilaaha illa Allaah*, is the highest level of *eemaan* and the most superior.

So it is incumbent upon the callers to Islaam to begin with that which is the highest and then that which follows in priority. Starting with the foundations before the structure and with the, most important then that which follows in importance. This is because tawheed unites the nations of the Arabs and non-Arab upon Islaam and creates from them, the Islaamic State, the State of tawheed.

²⁴⁹ An astray group and part of their belief is to declare Muslims to be outside the fold of Islaam on account of their committing major sins. They also call for speaking out and fighting against the Muslim rulers, in opposition to the way of the early Muslims (the Salaf who held the position that it is not permissible to speak out against the Muslim rulers nor to fight them, be they righteous or sinful. Refer to Chapter 5 in "The Foundations of the Sunnah" by Imaam Ahmad bin Hanbal (Salafi Publications).

Chapter Thirty Nine

The Reasons For The Occurrence of Tribulations & Their Removal

The Noble Qur'aan has mentioned the reasons for the affliction of trials and tribulations and how Allaah will lift them from His slaves. Some of these reasons are mentioned by Allaah, the Most High, in His saying:

- 1) **That is because Allaah will never change a grace which He has bestowed on a people until they change what is in themselves.**²⁵⁰
- 2) **Whatever misfortune befalls you, it is because of what your hands have earned. He pardons much.**²⁵¹
- 3) **Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return.**²⁵²
- 4) **Allaah puts forward the example of a town (Makkah), that dwelt secure and well-content, its provisions coming to it in abundance from every place, but (its people) denied the Favours of Allaah. So Allaah made it taste extreme hunger and fear because of that (i.e. denying the Prophet) which they used to do.**²⁵³

Verily, these noble verses inform us that Allaah, the Most High, is just and Wise and that He does not afflict a nation with trials except by reason of their disobedience to Him and opposition to His Commands. In particular, detachment from tawheed and disregard for it and the spread of the anifestations of shirk in most of the Islaamic countries which suffer trials and tribulations as a result.

So these trials and tribulations will not be removed except by returning to the tawheed of Allaah and ruling by His *Sharee'ah* in ones self and the society.

- 5) The Qur'aan mentions the state of the *Mushrikeen* and the fact that they used to call upon Allaah alone when they were afflicted with trials, tribulations and severe circumstances. However, when they were safe from that which had befallen them, they returned to shirk and calling upon other than Allaah during times of ease and happiness.

Allaah, the Most High said:

When they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.²⁵⁴

- 6) However, when misfortune befalls many of the Muslims today, they call upon other than Allaah and they utter: "Oh Messenger of Allaah, Oh Jilaanee, Oh Rafee'ee, Oh Marjaanee, Oh Badawee, Oh Shaikh al-'Arab...."

They make shirk with Allaah during times of hardship and ease, in opposition to the Speech of their Lord and the speech of their Messenger.

- 7) Verily, the reason for the defeat of Muslims in the Battle of Uhud was due to the opposition of some of the archers to their Icaader. Furthermore, the Muslims were surprised at that defeat, so Allaah, the Most High, said to them:

²⁵⁰ Soorah Al-Anfaal: 53.

²⁵¹ Soorah Ash-Shoora: 30.

²⁵² Soorah Ar-Room: 41.

²⁵³ Soorah An-Nahl: 112.

²⁵⁴ Soorah Al-'Ankaboot: 65.

Say: It is from yourselves.²⁵⁵

In the Battle of Hunain, some of the Muslims said: "We shall not be defeated by this small number." However, it was a defeat for them and the censure and reprimand from Allaah, came in the saying of the Most High:

On the day of Hunain when you rejoiced at your great number, but it availed you nothing.²⁵⁶

‘Umar Ibn al-Khattaab wrote to his commander Sa’ad, in ‘Iraq: "Do not say that ‘our enemy is worse than us, so they will not be able to defeat us’, for it is possible a people may be defeated by those who are worse than them, as the Children of Israa’eel were defeated by the disbelieving *Maajoos* (Fire-worshippers) due to the sins they (the Children of Israa’eel) committed. And ask Allaah for Help against your own souls, as you ask him for hull, against your enemies."

Chapter Forty

The Celebration Of The Prophet’s Birthday

Verily, that which occurs in most of the celebrations of the Prophet’s (pbuh) birthday (*manlid*) is not free from evil, innovations Awl deviations. These celebrations were never practised by the Messenger (pbuh) and his Companions, nor the *Taabi’oon* (the students of the Companions), nor the Imaams of the first three generations and there is no evidence in the *Sharee’ah* for these celebrations.

1) Most of what the people do who celebrate the Prophets birthday (*mawlid*), fall into shirk and that is when they say:

"Oh Messenger of Allaah, aid us and help us..."

"Oh Messenger of Allaah, upon you we depend... "

"Oh Messenger of Allaah, remove our worries, you do not see a worry except that it is removed... "

If the Messenger (pbuh) had heard this speech, he would have judged it to be major shirk. This is because seeking aid, asking for the removal of worries and dependence is for Allaah alone. Allaah, the Most High, said:

Is not He (better than your gods) who responds to the distressed one, when he calls on Him, and Who removes the evil.²⁵⁷

Allaah ordered His Messenger (pbuh) to say to the people:

Say: It is not in my power to cause you harm, or to bring you to the Right Path.²⁵⁸

The Prophet (pbuh) said: *"When you ask, then ask from Allah and when you seek help, then seek help from Allaah alone."*²⁵⁹

2) Most of the celebrations of the Prophet’s birthday contain excessive praise, exaggeration and excessiveness in glorifying him. Verily, the Prophet (pbuh) prohibited us from that, in his saying: *"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary (Eesaa), for verily, I am only a slave, so say the Slave of Allaah, and His Messenger."*²⁶⁰

²⁵⁵ Soorah Aal ‘Imraan: 165.

²⁵⁶ Soorah At-Tawbah: 25.

²⁵⁷ Soorah An-Naml: 62.

²⁵⁸ Soorah Al Jinn: 21.

²⁵⁹ Hasan Saheeh-Reported by At-Tirmidhi.

²⁶⁰ Reported by Al-Bukhaari.

3) It is mentioned in *Mawlid-ul-Aroos* and others that Allaali created Muhammad from His Light and that He created all thuc things from his light. The Qur'aan refutes them, with the saying oI the Most High:

Say: I am only a man like you. It has been revealed to me that your *Ilaah* (God) is One *Ilaah*.²⁶¹

It is well known that the Messenger (pbuh) was born of two l);irents and he was from mankind and one who was distinguished with Revelation (*wabee*) from Allaah. In these birthday celebrations they also say that the world was created for the sake of Muhammad! The Qur'aan refutes them, with the saying of the Most High:

I have not created mankind nor jinn except to worship Me.²⁶²

4) Verily, the Christians celebrate the birthday of the Messiah ('Eesaa ibn Maryam) and the birthdays of individuals of their families. It is from them that the Muslims have taken this innovation, so now the Muslims celebrate the birthday of their Prophet and the birthdays of individuals of their families. Verily, the Messenger (pbuh) has warned them by saying: "*Whoever imitates a people then he is from them.*"²⁶³

5) Much of the free mixing between men and women is innate in the gatherings of the celebrations of the Prophet's birthday. This is something Islaam has prohibited.

6) Verily, the one who spends his wealth in decorating on the day of the Prophet's birthday, from birthday cards to candles, and sometimes they spend huge amounts of money, does so without a benefit except to the unbelievers, who receive the profits from the sale of the decorations imported from their countries, and verily, the Messenger has prohibited us from wasting money.

7) Verily, the time that the people waste in setting up the decorations causes them to miss the prayer occasionally, as you may have noticed.

8) It is a habit of the people to stand up at the end of the celebration of the Prophet's birthday, due to the belief of some of them that the Messenger is present amongst them. This is a clear and evil lie due to the saying of Allaah, the Most High:

Behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.²⁶⁴

(*Barzakh*): The partition between this world and the Hereafter)

Anas ibn Maalik said: "There was not a person who the Companions loved more than the Messenger of Allaah (pbuh) and when they used to see him they did not stand up for him, for they knew how much he hated that."²⁶⁵

9) Some of them say: "In the celebration of the Prophet's birthday we read the biography of the Messenger (pbuh)." The reality is that they oppose his sayings and his biography. The one who loves him and his Sunnah is the one who reads his Sunnah every day, not once every year. This is despite the fact that the month of *Rabee' al-Annwal*, is the month in which the Messenger (pbuh) was born and the month in which he died. So, how can there be happiness with his birth during this month due to the sadness of his death, also occurring in this month?

10) Much of the staying awake of the people who celebrate the Prophet's birthday is up to half the night, so they miss the dawn (*Fajr*) prayer in congregation at the very least, or they miss the prayer completely.

11) That which most of the people do in the celebration of the Prophet's birthday is of no consequence at all, due to the saying of Allaah, the Most High:

²⁶¹ Soorah Al-Kahf: 110.

²⁶² Soorah Adh-Dhaariyaat: 56.

²⁶³ Saheeh-Reported by Abu Dawood.

²⁶⁴ Soorah Al-Mu'minoon: 100.

²⁶⁵ Saheeh-Reported by Ahmad and At-Tirmidhi.

If you obey most of those on the earth, they will mislead you far away from Allaah's Path.²⁶⁶

Hudhaifah said: "Every innovation is misguidance, even if the people regard it to be good."

12) Imaam Al-Hasan Al-Basree said: "Verily, *Ahl-us-Sunnah* were the minority of the people in the past and they are the minority of the people in that which remains. They are those who do not venture with the people of luxury in their affluence, nor with the people of innovation (*bid'ah*) in their innovation, and they are patient upon their path until they meet their Lord."

13) Verily, the first person to introduce the celebration of the Prophet's birthday was the king of Shaam, Malik Al-Mudhafar, at the onset of the seventh century *al-Hijrah*. The first to introduce it in Egypt were the *Faatimiyyoon*, and they were as Ibn Katheer said: "Unbelievers, open sinners, evil-doers, heretics, those who twisted the meaning of Allaah's Attributes by false interpretations, those who denied Islaam and believed in the way of the fire-worshippers (*Maajoos*)."

Chapter Forty One

How Should We Love Allaah & His Messenger?

1) Allaah, the Most High, said:

Say (Oh Muhammad to mankind): If you really love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.²⁶⁷

2) The Prophet (pbuh) said: "*None of you will truly believe until I become more beloved to him, than his parents, his children and the whole of mankind.*"²⁶⁸

3) The above verse informs us that love of Allaah comes about by following what the Messenger (pbuh) came with, obeying him in that which he commanded and leaving what he prohibited in his authentic narrations, which he clarified for the people. Love of the Prophet (pbuh) is not established simply by verbally affirming it, whilst neglecting to act upon his guidance, his commands and his Sunnah.

4) The above authentic hadeeth informs us that the faith of a Muslim is not complete until he loves the Messenger (pbuh) with a love that exceeds his love for his parents, his children and the whole of mankind. Furthermore, the faith of a Muslim is not complete until his love for the Prophet (pbuh) exceeds the love he has for himself, as has been reported in another hadeeth.

The signs of a person's love become evident when the commands and prohibitions of the Messenger (pbuh) oppose the desires of his soul, the desires of his wife, his children and the people around him. So, if he has true love for the Messenger of Allaah (pbuh) he will give precedence to his commands and oppose his own soul, his family, his desires and those around him. If he is a liar, he will disobey Allaah and His Messenger (pbuh) and agree with his *Shaytaan* (devil) and his desires.

5) When you ask a Muslim: 'Do you love your Messenger?' And he says to you: 'Yes, I would sacrifice my soul and wealth for him.' Then if you were to ask him: 'Why do you shave your beard and oppose his command in this and that, and you do not imitate him in his appearance, his manners and his tawheed?' He would answer you saying: 'Love is in the heart and my heart is sound, and all Praise is due to Allaah.' So we say to him: 'If your heart was sound then it would become manifest upon your body, due to the saying of the Prophet: "*There is a piece of flesh in the body, when it is sound, the whole body is sound, and when it is corrupt, then the whole body is corrupt, and it is the heart.*"²⁶⁹

²⁶⁶ Soorah al-An'aam: 116.

²⁶⁷ Soorah Aal 'Imraan: 31.

²⁶⁸ Reported by Al-Bukhaari.

²⁶⁹ Reported by Al-Bukhaari and Muslim.

6) One day I entered a Muslim doctor's surgery and I saw pictures of men and women hanging on the wall. So I mentioned the prohibition of the Messenger regarding hanging pictures, but he refused to listen saying: "These are my colleagues from the university!" Most of them were unbelievers from the communist countries, especially the women who were displaying their hair and beauty in the pictures.

Also, the doctor had shaved his beard, so I advised him regarding that but I perceived him to be proud of his sin and he said that he would continue to shave his beard up until his death. It is strange that this doctor, who opposes the teachings of the Messenger, claims his false love when he said to me: "Say (Oh Messenger of Allaah I am in your protection!" So I said to myself: "You oppose his command and then you want to enter into his protection, is the Messenger pleased with this shirk? We and the Messenger (pbuh) are in the protection of Allaah alone."

7) Verily love of the Messenger (pbuh), is not established by celebrations, hanging decorations or singing songs which are not free from evil and other innovations which have no basis in the religion. Rather, love of the Messenger (pbuh) is established by following his guidance, clinging to his Sunnah and applying his teachings.

What is better than the saying of the poet?:

*"If your love was truthful you would have obeyed him,
Verily the lover is obedient to the one he loves."*

Chapter Forty Two

Merits Of Sending Prayers Upon The Prophet

Allaah, the Most High, said:

Allaah sends His Prayers on the Prophet and so do His angels too. Oh you who believe! Send prayers on him (Muhammad) and greet him.²⁷⁰

Imaam Al-Bukhaari quoted that Abul 'Aaliyah said: "Allaah's sending of prayers upon His Prophet (pbuh) means His exalting him and raising his rank in front of the angels and the prayer of the angels is *du'aa* for him."

The meaning of this verse was mentioned by Ibn Katheer in his explanation of it: "Verily, Allaah, the One Free from all imperfections, the Most High, has informed His slaves of the status that His slave, His Prophet (pbuh) and His beloved occupies with Him in the highest gathering of the angels, whereby He Praises him in front of the angels and the angels send prayers upon him, then Allaah orders the people of the lower world to send prayers upon him in order that the praises upon him may gather from the *'Aalameen* (mankind and jinn).

1) In this verse Allaah orders us to supplicate **for** the Messenger (pbuh) and to send prayers upon him, and not to supplicate **to** him instead of Allaah, or to read Al-Faatihah for him as some of the people do.

2) The best wording for salutation upon the Messenger of Allaah (pbuh) is what he taught his Companions, when he (pbuh) said to them: "*Say 'Oh Allaah! Send prayers on Muhammad and on the family of Muhammad as you sent prayers on Ibrabeem and the family of Ibrabeem; You are indeed the Most Praiseworthy, full of Glory. Oh Allaah! Send blessings on Muhammad and on the family of Muhammad, as you sent blessings on Ibrabeem and the family of Ibrabeem; You are indeed the Most Praiseworthy, full of Glory.*"²⁷¹

3) This prayer and other prayers, mentioned in the books of hadeeth and the reliable books of *Fiqh*, do not mention the word *Sayyidinna* (our leader) in them, which many of the people have added. Although

²⁷⁰ Soorah Al-Ahzaab: 56.

²⁷¹ Reported by Al-Bukhaari and Muslim.

we know and acknowledge that the Messenger is our leader, it is obligatory for us restrict ourselves to his speech. Worship is built upon following the texts and not upon intellect.

4) The Prophet (pbuh) said: *"When you hear the mu'addhin (the caller to prayer) giving the call to prayer repeat what he -says, then sends prayers upon me, as whoever sends prayers upon me will receive ten blessings from Allaah; then ask Allaah for al-waseelah for me, as it is a rank in Paradise not befitting for anyone except a slave of Allaah, and I hope I may be that one. So whoever asks that I be given al-waseelah is assured of my intercession."*

The *du'aa* of *al-waseelah*, mentioned by the Messenger (pbuh) after the *adhaan* and after the sending of prayers upon the Prophet (The *Ibraabeemiyah* prayer) is: *"Oh Allaah! Lord of this perfect call and of the regular prayer that is going to be established! Give Muhammad the waseelah and send him (on the Day of Judgement) to the best and highest place in Paradise which You promised him."*²⁷²

5) Sending prayers upon the Prophet (pbuh) is desirable during supplication due to his saying: *"Every supplication is concealed until prayer is sent upon the Prophet."*²⁷³

The Prophet (pbuh) said: *"Verily, Allaah has angels who travel upon the earth and they convey the salaams of my Ummah to me."*²⁷⁴

Sending prayers upon the Prophet (pbuh) is desirable, particularly on Friday and it is from the best means of achieving nearness to Allaah and *tawassul* by it during supplication is permissible because it is from the righteous actions. So we may say: *"Oh Allaah, by my sending of prayers upon Your Prophet, remove my worries from me... and may the peace and blessings be upon Muhammad and his family."*

Chapter Forty Three

The Innovated Prayers

We hear many wordings of innovated prayers upon the Prophet, not mentioned in the speech of the Messenger (pbuh), his Companions, the *Taabi'een* nor the *Mujtabid* Imaams. Rather, the wordings are from the 'scholars' of the later generations and these wordings have become widespread amongst the general masses and the people of knowledge.

They took these wordings and recited them more than they recited the authentic supplications reported from the Messenger (pbuh). Perhaps they abandoned the authentic prayers altogether. They propagated these prayers which originated from their so-called 'scholars' and if we were to carefully examine these prayers, we would find that they are in opposition to the guidance of the Messenger (pbuh) upon whom we send the prayers. From amongst these innovated prayers are their sayings:

1) *Oh Allaah! Send prayers upon Muhammad, the cure, the medicine of the hearts, the well-being and remedy of the bodies, the light and brightness of the eyes, and send peace upon his family.*

Verily, the curer and giver of good health for the bodies, hearts and eyes is Allaah Alone. The Messenger does not have the ability to benefit himself or others. This wording contradicts and opposes the saying of Allaah, the Most High:

Say (Oh Muhammad): I possess no power over benefit or hurt to myself except as Allaah wills.²⁷⁵

Also, it contradicts and opposes the saying of the Prophet (pbuh): *"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary ('Eesaa), for verily, I am only a slave, so say the Slave of Allaah, and His Messenger."*²⁷⁶

²⁷² Reported by Al-Bukhaari.

²⁷³ Hasan-Reported by Al-Baihaqi.

²⁷⁴ Saheeh-Reported by Ahmad.

²⁷⁵ Soorah Al-A'raaf: 188.

2) I once saw a book regarding the virtues of sending prayers, written by a big Lebanese Sufi scholar, containing the following wording:

Ob Allaah! Send prayers upon Muhammad until you grant him oneness and eternity.

However, Oneness and Eternity are from the Attributes of Allaah, which are proved from the Qur'aan, so this 'Shaikh' has attributed to the Messenger with the Attributes of Allaah.

3) I read in a book entitled "Supplications of the Morning and Evening," written by a big Syrian 'Shaikh', in which he said:

Ob Allaah! Send prayers upon Muhammad, the one from whose light You created everything.

So these things include Aadam, Iblees, monkeys, pigs, flies and mosquitoes. So can a person of intelligence say that they were created from the light of Muhammad? Rather, we know about the creation of Iblees and verily he knew about his own creation and the creation of Aadam when he said in the Qur'aan:

He said: I am better than him. You created me from fire, and You created him from clay.²⁷⁷

So this verse disproves and refutes the speech of the 'Shaikh'.

4) From these innovated wordings, is their saying:

Peace and blessings be upon you, Ob Messenger of Allaah, my affairs have become difficult so rectify my affairs, Ob beloved one of Allaah.

The first part from this salutation is correct, however the danger and shirk is in the second part, in saying: "...so rectify my affairs Ob beloved one of Allaah." This is contradictory to the saying of Allaah:

Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil?²⁷⁸

Allaah, the Most High, said:

If Allaah touches you with harm, none can remove it but He.²⁷⁹

When the Messenger (pbuh) was afflicted with grief and worry, he used to say: "*Ob Ever-Living, Ob Eternal, by Your Mercy I seek Your Aid.*"²⁸⁰

So how is it permissible for us to say to the Prophet 'rectify our affairs and save us' when this wording is contradictory and in opposition to his saying (pbuh): "*When you ask, then ask from Allaah, and when you seek help, then seek Help from Allaah alone.*"²⁸¹

5) The prayer of *Al-Faatih* (The Opener) contains the following wording:

Ob Allaah! Send prayers upon Muhammad, the opener of that which is closed.

The originator of this wording claims that whoever recites it, then it is 6000 times better for him than reading the Qur'aan, and he related that from 'Shaikh' Ahmad At-Tiyjaanee, the head of the Tiyjaaniyyah *tareeqah*²⁸² (way).

²⁷⁶ Reported by Al-Bukhaari.

²⁷⁷ Soorah Saad: 76.

²⁷⁸ Soorah An-Naml: 62.

²⁷⁹ Soorah Al-An'aam: 17.

²⁸⁰ Hasan-Reported by At-Tirmidhi.

²⁸¹ Hasan Saheeh-Reported by At-Tirmidhi.

²⁸² *Tareeqah-A Sufi* order with its own set of innovated beliefs and practices.

Verily, it is foolishness for an intelligent person to believe that the virtue for a Muslim in reciting this innovated wording is better than reciting the Speech of Allaah, even by one fold, so how about 6000 fold? This is something that no Muslim can say!

As for that which he attributed to the Messenger (pbuh) as *'the opener of that which is closed'*, unrestrictedly and without limiting it to the Will of Allaah, then this is a very serious mistake. This is because the Messenger (pbuh) did not open Makkah except by the Will of Allaah, and he was not able to open the heart of his uncle, Abu Taalib, to accept *eemaan* (true faith) in Allaah. Rather, Abu Taalib died upon shirk and hence the Qur'aan addresses the Messenger saying:

Verily, you (Oh Muhammad) guide not whom you like, but Allaah guides whom He wills.²⁸³

Allaah, the Most High, said:

Verily, we have given you (Oh Muhammad) a manifest victory.²⁸⁴

6) The author of *Dalaail-ul-Khayraat* says in Chapter Seven:

Oh Allaah! Send prayers upon Muhammad, that which the Pigeons sing, and the benefit that the amulets bring.

The amulets are the beads and thread similar to that which is worn by children and others, for protection from the evil eye. However it does not benefit the wearer or the one who places it upon him. Rather it is from the actions of the *Mushrikeen*.

The Prophet (pbuh), said: *"Whoever wears an amulet has committed shirk."*²⁸⁵

The wording of the above prayer opposes this hadeeth and contains shirk since amulets are means by which nearness to Allaah is sought.

7) The following wording also appears in *Dalaail-ul-Khayraat*:

Oh Allaah! Send prayers upon Muhammad until nothing remains from the prayers and have mercy upon Muhammad until nothing remains from the mercy.

This wording attributes complete prayers and mercy to the Prophet (pbuh) whereas they are from the Attributes of the actions of Allaah, Complete and Perfect. Allaah refutes this evil wording, saying:

Say (Oh Muhammad to mankind): If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.²⁸⁶

8) The prayer of *Al-Basbeeshiyah*. Ibn Basheesh says in it:

Oh Allaah! Rescue me from the dirty pit of tawheed, and submerge me into the ocean of Oneness. Urge me into unity until I do not see nor hear nor feel, except by unity.

This is the way of those who believe in the oneness of the Creator with the created (*Wahdatul-wujood*), that tawheed is a pit of filth and dirtiness. Ibn Basheesh calls to be rescued from tawheed, and asks Allaah to submerge him in an ocean of unity of the existence (*Wahdatul-wujood*), so that he may see his Lord in everything, such that one of them claimed:

*"There is not a dog, nor a pig except that it is our Lord.
And Allaah is nothing but a monk in a church."*

²⁸³ Soorah Al-Qassas: 56.

²⁸⁴ Soorah Al-Fath: 1.

²⁸⁵ Saheeh-Reported by Ahmad.

²⁸⁶ Soorah Al-Kahf: 109.

So the Christians made shirk when they said 'Eesaa is the son of Allaah and these Sufis have made shirk by making all the creation partners with Allaah. Exalted is Allaah above what the *Mushrikeen* say!

Be warned, Oh Muslim brother and sister, of these innovated wordings, which will cause you to fall into shirk. Restrict yourself to whatever is reported from the Messenger (pbuh) the one who did not speak from his own desires, the one whose following leads to guidance and success, and whose opposition leads to the actions being rejected. The Messenger of Allaah (pbuh) said: "*Whoever does a deed that has not been ordered by us, then it is rejected.*"²⁸⁷

Chapter Forty Four

The Prayer Of Enlightenment (Naariyah)

The Prayer of Enlightenment is well known amongst many of the people, as is the claim that whoever recites it 4444 times with the intention of dispelling worry or for fulfilling some needs, then his request will be granted for him. This claim is false and there is no evidence for it, particularly when I came to know of its text and I saw the dear shirk in it, and this is its wording:

Oh Allaah! Send perfect prayers and complete peace upon our leader Muhammad, the one through whom You solve the problems and by whom You dispel the worries, and by whom You fulfil the needs, and by whom You grant the wishes and the beautiful endings, and he prays for the rain of the clouds by his noble face, and send peace and blessings upon his family and Companions in every quantity known to You.

1) Verily, the belief of tawheed, which the Noble Qur'aan calls to and the Messenger of Allaah (pbuh) taught us, obligates every Muslim to believe that Allaah alone is the One who solves the problems, He alone dispels the worries and He alone fulfils the needs. He alone grants whatever is requested by a person who calls upon Him alone. It is not permissible for a Muslim to call upon other than Allaah to dispel his grief or to cure his illness, even if the one called upon was a sent angel or a close Prophet.

So the Qur'aan rejects the supplication to other than Allaah, such as to the Messengers and *awliyaa* by saying:

Say (Oh Muhammad): Call upon those -besides Him-whom you pretend (to be gods). They have neither the power to remove adversity from you nor even to shift it (from you to another person).²⁸⁸

The *Mufasssiroon* (those who explain the meaning of the Qur'aan) say: "This verse was revealed regarding a group who used to call upon the Messiah ('Eesaa bin Maryam), the angels and the righteous from the jinn."²⁸⁹

2) How could the Messenger (pbuh) be pleased with the fact that they claim that he solves the problems and he dispels the worries? The Qur'aan orders the Messenger, by saying to him:

Say (Oh Muhammad): I possess no power of benefit or hurt to myself except as Allaah Wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.²⁹⁰

²⁸⁷ Reported by Muslim.

²⁸⁸ Soorah Al-Israa: 56.

²⁸⁹ Mentioned by Ibn Katheer in his *Tafseer*.

²⁹⁰ Soorah Al-A'raaf: 188.

Once a man came to the Messenger (pbuh) and said to him: "Whatever Allaah Wills and you will." So he said: "*Have you made me a partner with Allaah? Say whatever Allaah alone wills.*"²⁹¹

3) If we deleted the word 'whom' and we replaced it with the word 'which', the meaning of the wording would be correct, without the previous problems, and it would read as follows:

*Oh Allaah! Send perfect prayers and complete peace upon our leader Muhammad, the one through **which** (i.e. by the prayer) You solve the problems the one by **which** (i.e. by the prayer) You dispel the worries, and by **which** (i.e. by the prayer) You fulfil the needs, and by **which** (i.e. by the prayer) You grant the wishes and the beautiful endings....*

This wording is correct because sending prayer upon the Prophet is worship, by which one can make *tawassul* to dispel grief and worries.

4) Why do we recite these innovated prayers from the speech of the creation and abandon for example, the prayer of *Ibraabeemiyah*, which is from the speech of the infallible Messenger?

Chapter Forty Five

The Qur'aan Is For The Living Not For The Dead

Allaah, the Most High, said:

A Book which We have sent down to you, full of blessings, that they may ponder over its Verses and that men of understanding may remember.²⁹²

Verily, the Companions competed with each other to act upon the commandments of the Qur'aan and to abandon its prohibitions, so they became content and successful in the world and in the Hereafter.

When the Muslims abandoned learning and studying the Qur'aan and they used it for the dead, reciting it over the graves and during the days of condolence, they became humiliated and divided. Their true state of affairs is highlighted by the saying of the Most High:

The Messenger will say: Oh my Lord! Verily my people have deserted this Qur'aan.²⁹³

Verily, Allaah revealed the Qur'aan for the living so that they could act upon it in their lives. The Qur'aan is not for the dead, for verily their deeds have ceased and they are not able to recite it or act upon it. The reward of reciting it does not reach them except from their children, because it is from the efforts of the child for his parent. The Prophet (pbuh) said: "*When a person dies, his deeds cease except for three: Ongoing charity, knowledge by which others benefit, and a righteous child who supplicates for him.*"²⁹⁴

In explaining the saying of the Most High:

That man can have nothing but what he does (good or bad).²⁹⁵

Ibn Katheer said: "Which is: Just as a person does not carry someone else's burden, then similarly the reward does not reach someone else except what he has earned for himself. From this noble verse, Imaam Shaafi'ee derived that the rewards of the recitation of the Qur'aan do not reach the dead, because he is not the one who did the actions nor earned the rewards.

²⁹¹ Hasan chain of narrators-Reported by An-Nisaa'ee.

²⁹² Soorah Saad: 29.

²⁹³ Soorah Al-Furqaan: 30.

²⁹⁴ Reported by Muslim.

²⁹⁵ Soorah An-Najm: 39.

The Messenger of Allaah (pbuh) did not direct his ummah towards it, neither did he urge it upon them and he did not guide them towards it by a text or gesture. None of the Companions narrated it and if it was good, verily they would have preceded us in it."

The issue of seeking nearness must be confined and limited to the texts and one must not act unrestrictedly by types of analogies and opinions.

However, with regards to supplication and charity, then there is unanimous agreement that their reward reaches the dead person and they are stipulated by the Lawmaker.

1) The concept of reciting the Qur'aan for the dead has become widespread until its recitation has become a distinguishing mark of death. So, as soon as you hear the Qur'aan from continuous broadcasts then you know that the president or leader has died, and if you hear the Qur'aan from a house then you know that there is mourning and a ceremony taking place inside. A mother was heard crying out to one of the visitors who was reading the Qur'aan for her ill son: "Verily, my son will continue to live as long as you keep on reciting the Qur'aan for him."

Another woman heard *Soorah al-Faatibah* from a radio broadcast, then she said: "I do not like it (*Soorah al-Faatibah*) because it reminds me of my dead brother, I used to read it over him."

2) If the dead person was someone who abandoned the prayer during his lifetime, then how can he benefit from the Qur'aan after his death? Allaah, the Most High, has given him tidings of distress and punishment:

So woe unto those performers of prayers. Those who delay their prayer from their stated fixed times.²⁹⁶

(This is when he delays it beyond its appointed time and not when he abandons it).

3) As for the narration: "Recite *Soorah Yaa Seen* over your dead." Then, Ibn Qattaan found a hidden defect in the hadeeth such that no conclusion could be made about it. And Imaam ad-Daarqutnee said: "This hadeeth is insufficiently supported (*Mudtarib*) in the chain (*isnaad*), the text is unknown and it is not authentic."

It is not established from the Messenger (pbuh) and his Companions that they recited any *Soorah* over the dead, whether it was *Soorah Yaa-Seen* or *al-Faatibah* or any other *Soorah* from the Qur'aan. Rather, the Messenger (pbuh) used to say to his Companions after completing the burial of the dead: "*Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned.*"²⁹⁷

4) One of the *du'aat* (callers) said: "Woe to you Oh Muslim, you abandon the Qur'aan in your lifetime and you do not act upon it, until you approach death and they recite *Soorah Yaa Seen* over you so that you may die with ease! Was the Qur'aan revealed for your life or for your death?"

5) The Messenger (pbuh) did not teach his Companions to recite *al-Faatibah* whilst entering the graveyard, rather he (pbuh) taught them to say: "*Peace be upon you, Oh inhabitants of the graves, amongst the believers and the Muslims. Verily we will, if Allaah wills, soon be united with you, we ask Allaah for well being for us and you (from the punishment).*"²⁹⁸

This hadeeth teaches us to supplicate for the dead, not to supplicate to them or seek help from them.

6) Allaah revealed the Qur'aan so that it may be recited by those from the living who have strength to act upon it. He, the Most High, said:

²⁹⁶ Soorah Al-Maa'oon: 4-5.

²⁹⁷ Saheeh-Reported by Abu Dawood and others.

²⁹⁸ Reported by Muslim.

That it may give warning to him who is living, and that the Word may be justified against the unbelievers.²⁹⁹

As for the dead, then they cannot hear it and they do not have the strength to act upon it.

Oh Allaah, bestow upon us the ability to act upon the Noble Qur'aan, upon the way of the Messenger.

Chapter Forty Six

The Forbidden Standing

The Prophet (pbuh) said: *"Whoever loves that the people should stand up for him, then let him occupy his seat in the fire."*³⁰⁰

Anas ibn Maalik said: "There was not a person more beloved to the Companions than the Messenger of Allaah (pbuh) and when they used to see him they would not stand up, because they knew how much he hated that."³⁰¹

1) From these two narrations we understand that the Muslim who loves that people to stand up for him when he enters a room, runs the risk of entering the Fire. The Companions, may Allaah be pleased with them, loved the Messenger of Allaah (pbuh) intensely and despite that, when they used to see the Messenger entering amongst them they did not stand up for him. This is because they knew that the Messenger hated the people to stand up for him.

2) It is the habit of the people to stand up for others and in particular when a Shaikh enters to give a lesson or to visit a place. Similarly, when the teacher enters a classroom the students stand up quickly due to respect for him and then the one who prohibits this standing is censured and rebuked for not having manners and having lack of respect for his teacher.

Verily, the silence of the Shaikh or the teacher regarding the students standing up for him, or his censuring of those students who do not stand up, is evidence of his love for people to stand up for him and he risks entering the Fire. If they did not love people standing up for them or they hated it, they would have informed their students and requested them not to stand up following that event, after explaining to them the narration, prohibiting standing.

The continuous repetition of standing up for the scholar produces love of standing up in the soul, so much so that when one does not stand for him, he feels discomfort and those who stand up for him are aiding *Shaytaan* in encouraging him to love that people should stand up for him, as the Prophet (pbuh) said: *"Do not become helpers of Shaytaan against your brother."*³⁰²

3) Many of the people say: "We stand up for the teacher or the Shaikh due to respect for his knowledge." So we say to them: "Do you doubt the knowledge of the Messenger of Allaah and the manners of the Companions with him? Despite that they did not stand up for him. Islaam does not regard standing as a mark of respect. Rather, respect is achieved by obedience and compliance to the commands, giving the *salaam* and shaking hands etc..."

Consider the following saying of the poet Shooqee:

*"Stand for the teacher,
give him his full share of respect,
the teacher is about to be a messenger (of knowledge)."*

²⁹⁹ Soorah Yaa Seen: 70.

³⁰⁰ Saheeh-Reported by Ahmad.

³⁰¹ Saheeh-Reported by At-Tirmidhi.

³⁰² Reported by Al-Bukhaari.

This poem contradicts the saying of the infallible Messenger of Allaah, the one who hated people to stand up for him and whoever loves it deserves to enter the Fire.

4) Many times when we are in a gathering, and then a rich man enters the people stand up for him, and when the poor man enters then no one stands up for him. So due to this issue the poor man builds up hatred and resentment in his heart against the rich man and those who are seated.

Hence enmity and hatred arises between the Muslims, which Islaam has prohibited, the cause of which was the standing up of some people for others. It may be that this poor man, for whom the people did not stand up, is better in the sight of Allaah than the rich man, for whom the people stood up, due to the saying of the Most High:

Verily, the most honourable of you with Allaah is the one who has *Taqwa*.³⁰³

5) Sometimes it is said: "When we do not stand up for the person who enters a room, then perhaps he will feel something in his heart against those who are seated." So we say: "We explain to this person entering the room that our love for him is in our hearts and that we take the Messenger (pbuh) as an example to be followed, the one who hated people standing up for him. We follow the Companions who did not stand up for the Messenger and we would hate for the person arriving that he should enter the Fire (by encouraging a love of the people to stand up for him to grow in his heart)."

Chapter Forty Seven

The Desirable & Legislated Standing

The authentic narrations and the actions of the Companions prove the permissibility of standing up for the one arriving. Let us see how to understand these narrations.

1) The Prophet (pbuh) used to stand up for his daughter Faatimah when she used to enter his house, and she used to stand up for him when he entered her house. So this is permissible and desirable. This is because it is standing up for the guest to meet him and honour him, due to the saying of the Prophet (pbuh): "*Whoever believes in Allaah and the Last Day, then let him honour his guest.*"³⁰⁴ The Sunnah clearly shows that the standing up is only to be done by the head of the household.

2) The Prophet (pbuh) said: "*Stand up for your chief*"³⁰⁵, and in another narration: "*...then help him down.*" The reason for mentioning this hadeeth is that Sa'd was injured and the Messenger (pbuh) requested him to judge between the Jews, so he came riding on a donkey and when Sa'd arrived the Prophet (pbuh) said to the Ansaar: "*Stand up for your chief, then help him down.*" So they stood up for him, then they helped him down.

This standing was desirable due to the support of Sa'd, the chief of the Ansaar, may Allaah be pleased with him, who was injured upon falling from his donkey, but the Messenger (pbuh) and the rest of the Companions did not stand up for him.

3) It is reported that when the Companion Ka'b bin Maalik entered the *masjid* while the Companions were seated only Talhah stood up quickly for him to inform him of the acceptance of his repentance, after he had not participated in the *Jihaad*. This standing is permissible when delivering good news to a sad man. The good news that Ka'b bin Maalik received was of the acceptance of his repentance from Allaah, the Most High.

4) The standing up for the one arriving from travel in order to hug him. We note that all these narrations have come with the wordings '*for your chief*', and '*Talha stood up for him*', and '*he stood up for his daughter*

³⁰³ Soorah Al-Hujuraat: 13.

³⁰⁴ Reported by Al-Bukhaari and Muslim.

³⁰⁵ Reported by Al-Bukhaari and Muslim.

Faatimah, so they prove the permissibility of standing up in contrast with the narrations prohibiting standing up, and verily, they have come with the words, *for him/her*, there is a big difference between standing up for someone to rush to support or honour him and between standing up for the glorification of someone else.

Chapter Forty Eight

Weak & Fabricated Narrations

The narrations that are ascribed to the Messenger (pbuh) are the *Sabeeh* (authentic), *Hasan* (good), *Da'eef* (weak) and the *Mawdu'* (fabricated).

Imaam Muslim mentioned a warning against using *da'eef* (weak) narrations in the introduction to his *Sabeeh*: "Chapter on the prohibition of reporting everything that is heard." This is in accordance with the saying of the Prophet (pbuh): *"It is enough for one to be regarded as a liar, that he narrates everything he hears."*³⁰⁶

Imaam an-Nawawi mentioned in his explanation of *Sabeeh Muslim*: "Chapter on the prohibition of reporting from weak narrators." In accordance with the saying of the Prophet (pbuh): *"In the latter times, there will be people from my ummah who will narrate to you -that which you nor your fathers have heard, so woe to you from them and woe to them."*³⁰⁷

Imaam Ibn Hibbaan said in his *Saheeh*: "Chapter mentioning the certainty of entering the Fire for the one who attributes something to Al-Mustafa (The Prophet) and he does not have any knowledge of its authenticity." Then he quoted, with its chain, the saying of the Prophet (pbuh): *"Whoever attributes to me that which I did not say, then let him take his seat in the Fire."*³⁰⁸

Verily, the Messenger (pbuh) has warned us of fabricated narrations in his saying: *"Whoever lies on me intentionally, then let him take his seat in the Fire."*³⁰⁹

It is unfortunate that we hear many of the scholars mentioning narrations to support their particular school of thought (*madhhab*) or set of beliefs. From amongst these narrations is the alleged saying of the Prophet: "Differing in my ummah is a mercy."

Allaamah Ibn Hazm said: "It is not a hadeeth, rather it is an evil and false lie, due to that fact that if differing was a mercy, then agreement and conformity would be displeasurable and unacceptable, and this is something that no Muslim can say."

From amongst the false narrations is the saying: "Learn the magic and do not practice it."

As for the following widespread narration: "Keep your children and your insane away from your mosques." Ibn Hajr said: "It is *Da'eef* (weak)." Ibn ul-Jawzee said: "It is not authentic." And 'Abdul-Haqq said: "It has no basis."

Verily, it is established in an authentic narration that the Prophet (pbuh) said: *"Teach your children the prayer when they are seven years old and beat them for it when they are ten years old."*³¹⁰

Education is established in the *masjid*, just as the Messenger (pbuh) taught his Companions the prayer while he was on the pulpit, and the children used to be in the *masjid* of the Messenger (pbuh) until they reached the age of separation.

³⁰⁶ Reported by Muslim.

³⁰⁷ Reported by Muslim.

³⁰⁸ Hasan-Reported by Ahmad.

³⁰⁹ Reported by Al-Bukhaari and Muslim.

³¹⁰ Reported by Al-Bukhaari.

1) When mentioning a hadeeth it is not sufficient for us to say: 'Reported by Tirmidhi, or other than him...'

This is because occasionally Imaam Tirmidhi reported narrations which were not authentic. So, without doubt when mentioning a hadeeth we must quote whether it is *Sabeeh*, *Hasan* or *Da'eef*. As for our saying: 'Reported by Bukhaari or Muslim', then it is sufficient, since the narrations in them are all authentic.

2) Verily, the weak narrations cannot be ascribed to the Messenger (pbuh) due to the existence of a hidden defect (*Illa*) in its chain of text. If one of us entered the market place and saw fleshy meat and rotten meat, he would take the fleshy meat and leave the rotten. Verily, Islaam has ordered us to take the fleshy sacrifice for slaughtering and leave the weak and the skinny.

So, how is it permissible to take from the weak narration in the deen, especially when we have authentic hadeeth? The scholars of hadeeth have stipulated that: "Regarding the weak hadeeth it cannot be said 'the Messenger of Allaah said...', which is for the authentic narrations only. Rather it is said: 'Reported by an unknown form', to distinguish between the two."

3) Some of the later scholars held the opinion that it is permissible to take weak narrations as long as the following conditions are met:

- The narration is regarding virtuous actions.
- The narration has an authentic basis from the Sunnah.
- The weakness in the narration is not severe.
- That it is not believed that acting upon it is a proof of its certainty.

But the people today who use weak narrations do not comply with these conditions, except very rarely.

Chapter Forty Nine

Examples Of Fabricated Narrations

1. "Verily, Allaah seized a handful from His Light and said to it: 'Be Muhammad.'" (*Fabricated*).
2. "Oh Jaabir, the first thing that Allaah created was the light of your Prophet." (*Fabricated*).
3. "Make *tawassul* by my status." (*It has no basis*).
4. "Whoever makes Hajj and then does not visit me, then verily he has offended me." (Al-Haafidh adh-Dhahabee said: *Fabricated*).
5. "Speech in the masjid consumes good deeds, just as the fire consumes wood." (Al-Haafidh Al-'Iraaqee said: *It has no basis*).
6. "Love of one's homeland is part of *emaan*." (Al-Asfahaanee said: *Fabricated*).
7. "For you is the religion in your old age." (*Fabricated, it has no basis*).
8. "I was a hidden treasure." (*It has no basis*).
9. "When Aadam fell into sin he said: 'Oh Lord, I ask you by the right of Muhammad by which You forgave me.'" (*Fabricated*).
10. "All the people are dead except those who have knowledge, and those who have knowledge are all destroyed except those who do good deeds, and those who do good deeds are all engrossed except those who are sincere, and those who are sincere are in great danger." (*Fabricated*)

11. "My Companions are like the stars, which ever of them you follow you will be guided." (*Fabricated*. Refer to *Silsilat ul-Aahadeeth id-Da'eefah* No-58 - by Al-Albaani)

12. "When the *Khateeb* ascends the pulpit then there is no prayer nor speech." (*Baseless*. Refer to *Silsilat ul-Aahadeeth id-Da'eefah* No.87 - by Al-Albaani)

13. "Seek knowledge even if you have to go to China." (*Baseless*. Mentioned by Ibn-ul Jawzee in *Al-Mawdu'aat*)

Chapter Fifty

How Should We Visit The Graves?

The Prophet (pbuh) said: *"I used to prohibit you from visiting the graves, but now visit them in order that you may remember (death)."*³¹¹

1) The *salaam* upon the dead and the supplication for them upon entering the graveyard have been prescribed, for verily the Messenger (pbuh) taught his Companions to say: *"Peace be upon you, Oh inhabitants of the graves, amongst the believers and the Muslims. Verily we will, if Allaah wills, soon be united with you, we ask Allaah for well being for us and you (from the punishment)."*³¹²

2) It is not permissible to sit on the grave nor to tread on it, due to his (pbuh) saying: *"Do not pray towards the graves and do not sit upon them."*³¹³

3) It is not permissible to make *tawaaf* around the grave with the intention of seeking nearness, due to the saying of the Most High:

Go around the Ancient House.³¹⁴

4) It is not permissible to recite anything from the Qur'aan in the graveyard, due to his (pbuh) saying: *"Do not make your homes graveyards, for verily Shaytaan flees from the house in which Soorah al-Baqarah is recited."*³¹⁵

This points to the fact that the graves are not places for the recitation of the Qur'aan, as opposed to the home, and the narrations mentioning recitation beside the graves are not authentic.

5) As for seeking help and aid from the dead, even if it were a Prophet or a saint (*walee*), then that is major shirk, due to the saying of Allaah, the Most High:

Do not call upon others besides Allaah that will neither profit you nor hurt you, but if you did so, you shall certainly be one of the wrongdoers.³¹⁶

6) It is not permissible to place wreaths of flowers upon the graves of the dead. This is because it is an imitation of the Christians and a waste of wealth in which there is no benefit. If that amount was given to the poor as charity on behalf of the dead, it would benefit the dead and the poor.

7) It is not permissible to build over the grave or write something from the Qur'aan or poetry on it, due to the prohibition which is mentioned in the hadeeth: *"The Messenger of Allaah (pbuh) prohibited the plastering of graves, sitting upon them and building over them."*³¹⁷

³¹¹ Saheeh-Reported by Ahmad.

³¹² Reported by Muslim.

³¹³ Saheeh-Reported by Ahmad.

³¹⁴ Soorah Al-Hajj: 29.

³¹⁵ Reported by Muslim.

³¹⁶ Soorah Yunus: 106.

³¹⁷ Reported by Muslim.

It is sufficient to place a stone, the height of a hand-span, to recognise the grave as the Messenger of Allaah (pbuh) did when he placed a stone upon the grave of 'Uthmaan bin Madhmoon and he (pbuh) said: "*So that the grave of my brother may be known.*"³¹⁸

Chapter Fifty One

Blind Following

Allaah, the Most High, said:

When it is said to them: "Come to what Allaah has revealed unto the Messenger." They say, "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and they were not guided.³¹⁹

1) Allaah has informed us about the condition of the *Mushrikeen*, when the Messenger (pbuh) said to them: '*Come to the Qur'aan and the tawheed of Allaah, and call upon Him alone.*' So they said: 'Sufficient for us is the belief of our fathers.' So the Qur'aan refutes them saying: 'Verily your fathers were ignorant, they did not know anything and they were not guided to the Path of Truth.'

2) Verily many of the Muslims have fallen into this blind following. I heard one of the callers to Islaam speaking in a lecture, saying: "Did your forefathers know for sure that Allaah has a Hand?" Implying that his forefathers were upon rejection of this fact, even though the Qur'aan affirms that fact, in His, the Most High's saying regarding the creation Aadam:

(Allaah) said: What prevents you from prostrating yourself to the one whom I have created with both My Hands.³²⁰

And His Hand does not resemble the hand of His creation, due to His, the Most High's, saying:

There is nothing like unto Him. He is the All-Hearer, the All-Seer.³²¹

3) There is another type of harmful following which involves following the unbelievers in their immorality, uncovering and tight fitting clothes. If only we imitated them in useful inventions, such as making planes and other inventions, which would benefit us.

4) When you say to many of the people: "Allaah said..., the Messenger said...", they say: "The Shaikh said..." Did they not hear the saying of the Most High:

Oh you who believe! Make not (a decision) in advance before Allaah and His Messenger.³²²

(Which means: Let not the saying of one of you precede the saying of Allaah and His Messenger (pbuh)).

Ibn 'Abbaas said: "Allaah is about to shower stones upon you from the sky, for I say 'Allaah's Messenger (pbuh) said...' and you say: 'But Abu Bakr and 'Umar said...'"

A poet said in refutation of those who advance the saying of their scholar as an argument:

*"I say to you Allaah and His Messenger said...,
then you answer: My Shaikh, verily, he said..."*

³¹⁸ Hasan chain of narrators-Reported by Abu Daawood.

³¹⁹ Soorah Al-Maaidah: 104.

³²⁰ Soorah Saad: 75.

³²¹ Soorah Ash-Shoora: 11.

³²² Soorah Al-Hujuraat: 1.

Chapter Fifty Two

Do Not Reject The Truth

1) Verily, Allaah sent His Messengers to mankind and ordered them with *da'wah* (calling) to the worship of Allaah and to His tawheed. However, most of the nations denied their Messengers and rejected the truth to which they were called, which is tawheed. So their end result was destruction and ruin.

2) The Prophet (pbuh) said: "*Whoever has an atom's weight of pride in his heart will not enter Paradise.*" Then he said: "*Pride is the rejection of the truth and contempt for the people.*"³²³

Accordingly it is not permissible for the true believer to reject the truth and sincere advice, such that he does not imitate the unbelievers, and in order that he does not fall into pride, which prevents him from entering Paradise. So wisdom is the ultimate achievement for the believer, wherever he may find it.

3) Due to this it is obligatory to accept the truth from whoever it may be, even from *Shaytaan*. It is reported that the Messenger (pbuh) placed Abu Hurairah as a guard over the *Bait-ul-Maal* (treasury). One day a thief came to steal something, so Abu Hurairah seized him. Then the thief made a plea and complained of his weakness, so Abu Hurairah freed him. Then the thief returned a second time and a third time, so Abu Hurairah seized him and said to him: "Verily, I will take you to the Messenger of Allaah (pbuh)."

So the thief said to him: "Free me, for verily I will inform you of a verse from the Qur'aan, such that when you read it, Shaytaan will not approach you. Abu Hurairah said: "What is it?" The thief said: "*Aayatul-Kursee*"³²⁴, so Abu Hurairah let him go and narrated what he had seen to the Messenger. The Messenger (pbuh) said to him: "*Do you know who you spoke to? Verily, he was Shaytaan, he told you the truth, even though he is a liar.*"³²⁵

³²³ Reported by Muslim.

³²⁴ 'The Verse of the Footstool' (Soorah Al -Baqarah: 255).

³²⁵ Reported by Al-Bukhaari.