



فتح المجتهد

لتشرح كتاب التوحيد

تأليف

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فتح المجتهد
لتشرح كتاب التوحيد



FAT-HIL-MAJEED

فتحة المجيد

An interpretation for the book of Unification
Compiled by Sheikh Abdur-Rahman
ben Hasan Al-Ash-Sheikh

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IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL

On the most difficult tasks is to attempt rendering a religious book into English. Such a task assumes more difficult dimensions if it were directly connected to texts which have been either sent down by Allah (the Exalted) through Revelation or discussed by His Holy Messenger Muhammad (May Allah's Blessing and Peace be upon him). That would be the case for every translator especially if he/she were to convey the exact meaning intended by the original text because as is the case with the English language, the Arabic language terms have a wide range of connotations and denotations relative to their context. Thus, that was one of the difficulties that I encountered when trying to render this book into English. Thus I have decided to include in my preface explanatory paragraphs that aim at making clear to the reader every aspect of the translation that makes understanding it difficult or that might lead him/her to misunderstanding some of the fundamental concepts of Islam. Therefore this preface has been divided into different sections each of which aims at clarifying a single aspect of this translation.

SECTION I: NATURE OF THE TRANSLATED BOOK

In fact this book is two books. The first one, Kitab At-Tawheed (The book of Unification) was written by the religious authority Sheikh Abdur-Rahman Ben Hasan Ash-Sheikh, (Died in the year 1285 A.H. while the second one, Fath al-Majeed (The Interpretation of The Book of Unification) is its explanation and was written by Sheikh Abdul-Aziz Ben Baz the president of The Islamic University of Medina. Thus the reader of the English translation will notice that the original text occupies parts of some pages while the explanation written by Sheikh Ben Baz occupies the rest.

The book consists of chapters about which I am going to give the reader a brief summary. Chapter one discusses the importance of beginning the book or any significant matter with the Holy Koranic phrase In the name of Allah, Most Gracious, Most Merciful. Chapter two he starts discussing The Book of Unifica-

tion and consequently the concept of Unification in Islam. Chapter three discusses the benefits of unification and whatever protects Mankind and covers their sins. Chapter four discusses the case of he who reaches the stage of unifying Allah (the Exalted); he may be admitted into The Garden without being punished or tortured. Chapter five discusses joining in partners with Allah (the Exalted) since such an act can never be forgiven by Him (the Exalted) while all other kinds of sin may be forgiven if He (the Exalted) wishes. Chapter six discusses calling people to testify that «There is no god but Allah». Chapter eight explains that the act of wearing a ring, a thread, or similar objects in order to drive away distress or remove affliction, is considered an act of polytheism. Chapter nine discusses what has been mentioned about incantations, and amulets. Chapter ten discusses the case of the one who asks for the blessing of a tree, a stone or something similar. Chapter eleven discusses the case of he who slays (sacrifices animals for the sake of other than Allah (the Exalted)). Chapter twelve discusses the fact that it is proscribed by Islam to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted). Chapter thirteen discusses that vowing by other than Allah (the Exalted) is considered in Islam an act of polytheism. Chapter fourteen says that Islam considers resorting to other than Allah (the Exalted) for help is an act of polytheism. Chapter fifteen elaborates the fact that it is considered an act of polytheism to seek help of other than Allah (the Exalted). Chapter sixteen interprets the Holy Verse, «Do the indeed ascribe to Him as partners things that create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!» (7:191-192). Chapter seventeen interprets the following Holy Verse, «So far (Is this the case) that, when terror is removed from their hearts (At the Day of Judgment, then) will they say, «What is it that your Lord commanded? «They will say, «That which is true and just; and He is the Most High, Most Great». Chapter eighteen discusses intercession in general and the characteristics of rejected intercession. Chapter nineteen discusses the interpretation of the following Holy Verse, «It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those He will» (28:56). Chapter twenty discusses the reason behind Bani Adams; abandoning their religion and states that the reason is their exaggeration concerning those who are righteous. Chapter twenty-one discusses the stance of Islam towards the one who worships Allah (the Exalted) at a righteous man's grave. Chapter twenty-two discusses that exaggeration at a righteous man's grave turns that man into pagan worshipped regardless of Allah

(the Exalted). Chapter twenty-three discusses the Holy Prophet's defending Unification and blocking all the way leading to polytheism. Chapter twenty-four discusses that some of this nation worship pagans. Chapter twenty-five discusses what was mentioned about magic. Chapter twenty-six is about showing some kinds of magic. Chapter twenty-seven discusses what was mentioned concerning priests and those people similar to them. Chapter twenty-eight discusses incantations. Chapter twenty-nine discusses pessimism and seeing evil omens by following certain procedures adopted from Pre-Islamic times. Chapter thirty discusses fortune telling such as astrology and augury. Chapter thirty-one discusses resorting to the phases of the moon in order to ask for rain. Chapter thirty-two explains the Holy verse that says, «Yet there are men who take (for worship) others beside Allah, as equal (with Allah): They love them as they should love Allah». (2:165). Chapter thirty-three explains the Holy Verse that says, «It is only the Evil one that suggests to you fear of this votaries: be ye not afraid of them, but fear Me, if ye have Faith». (3:175). Chapter thirty-four explains the Holy Verse that says, «But on Allah put your trust if ye have faith». (5:26). Chapter thirty-five interprets the Holy Verse that says, «Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah, except those (Doomed) to ruin!» (7:99). Chapter thirty-six discusses patience as one the characteristics of a believer in Allah (the Exalted). Chapter thirty-seven discusses what was said about hypocrisy. Chapter thirty-eight discusses the case of the man who desires the present life through his deeds; such acts are considered among polytheistic acts. Chapter thirty-nine discusses the case of the one who obeys religious authorities and princes in proscribing what Allah (the Exalted) has allowed or allowing what He (the Exalted) has proscribed; such a person is considered, to have taken those men as lords besides Allah (the Exalted). Chapter forty interprets the Holy Verse that says, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgement (in their disputes) to the evil one, though they were ordered to reject him. But Shaitan's wish is to lead them astray far away (from the Right). When it is said to them: «Come to what Allah hath revealed, and to the Apostle. «Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune. Because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah: «We meant no more than good-will and conciliation!» (4:60-62). Chapter forty-one dis-

cusses the case of the person who rejects any one of the names and attributes of Allah (the Exalted). Chapter forty-two discusses the Holy Verse that says, «They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful». (16:83). Chapter forty-three interprets the Holy Verse, «... then set not up rivals unto Allah when ye know the (Truth)» (2:22) Chapter forty-four discusses the case of the person who cannot be convinced if sworn to by Allah (the Exalted). Chapter forty-five discusses the case of the person who curses time; he is considered to have caused harm to Allah (the Exalted). Chapter forty-six discusses using the term» Supreme Judge «and similar term to name people. Chapter forty-seven discusses revering the names of Allah (the Exalted) and changing people's names because of that. Chapter forty-eight discusses the case of the person who mocks at something that includes a mention of Allah (the Exalted), the Holy Koran or the Holy Messenger (May Allah's peace and blessings be upon him). Chapter forty-nine explains the Holy Verse that says, «Then We give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say», This is due to my (merit): I think not that the Hour (of judgement) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!» But We will show the unbelievers the truth of all that they did, and We shall give them the taste of severe penalty». (41:50). Chapter fifty explains the Holy Verse that says, «But when He giveth them a goodlychild, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him« (7:190) Chapter fifty-one explains the Holy Verse that says, «The most beautiful names belong to Allah: So call on Him (7:180). Chapter fifty-two discusses that one is not allowed to say three discusses saying, «O Allah! Forgive me if You wish». Chapter fifty-four says that one should not say, «My slave». Chapter fifty-five discusses the saying that one must not turn down any one who asks by using Allah's (the Exalted) name. Chapter fifty-six discusses the fact that only admission into the Garden can be asked by using the term «For the sake of Allah (the Exalted). Chapter fifty-seven discusses what was mentioned concerning the conditional term «if». Chapter fifty-eight discusses forbidden people from cursing the wind. Chapter fifty-nine interprets the following Holy Verse, «After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah-suspicions due to ignorance. They said: «What affair is this of our «Say thou»: Indeed, this affair is wholly

Allah's» They hide in their minds what they dare not reveal to thee. They say (to themselves): «If we had had anything to do with this affair, we should not have been in the slaughter here» Say: «Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; But (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts» (3:154). Chapter sixty discusses what was mentioned concerning those who deny destiny. Chapter sixty-one discusses what was mentioned concerning those who draw images (which resemble Allah's creation). Chapter sixty-two discusses what was mentioned about excess swearing. Chapter sixty-three discusses what was mentioned about «Falling within Allah's (the Exalted) protection and falling within His Holy Messenger's (May Allah's peace and blessings be upon him) protection. «It also includes some explanation of the following Holy Verse, «Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your security; for Allah knoweth all that ye do» (16:91). Chapter sixty-four discusses what was mentioned about swearing by Allah (the Exalted). Chapter sixty-five discusses the fact that it is prohibited to ask Allah (the Exalted) to intercede among His creatures. Chapter sixty-six discusses what was mentioned concerning the Holy Prophet's (May Allah peace and blessing be upon him) protection of Unification and blocking the ways leading to polytheism. Chapter sixty-seven explains the following Holy Verse, «No just estimate have they made of Allah, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39:67).

SECTION II: TRANSLITERATION

This section aims at explaining the meaning of Arabic proper nouns which cannot be translated and which were transliterated that is to say represented or spelled in the characters of the English language. I included this list the most important transliterated terms:

Aba	The father of.
Abbas, Ibn	Abdullah Ben al-Abbas, a much reserved Muexegete.
Abdulmuttalib	The grandfather, on the paternal side, of the Prophet Muhammad.

Abdur-Rahman	The slave of the Most Gracious.
Abed	Slave
Abdel-Muttalib	The grandfather, on the paternal side, of the Prophet Muhammad
Abdel-Rahman	The slave of the Most Gracious.
Abdel-Razzaq	The slave of the Provider.
Abde Manaf	Father of Hashim and ancestor of the Holy Prophet Muhammad.
Abed Manaf, Bani	The sons of Abed Manaf.
Abeed	Slaves
Ad-	The article «The».
Adi Ben Hatem	
Ahmad Ben Hanbal	One of the most distinguished mediaval juri theologians of Islam
Asia	One of the nine wives of the Hole Messenger
Al-	The article «The»
Ali Ben Abi Taleb	The Holy Prophet's cousin and son-in-law He first Shiite Imam and a
Allah	The Moslem term for God.
Amir al-mu'minin	The prince of all believers; Ali Ben Abi Talib.
Amre Ben al-Ass	He is primarily renowned as the conquror or between 19/640-21/642.
An-	The article «The».
Anas	Ibn Malik.
As-	The article «The»
At-	The article «The».
Ath-	The article «The».
Baghdad	The capital of Iraq.
Bakre, Abu	One of the companions of the Holy Prophet.
Bani	The sons of.
Banu	The sons of.
Ben	The son of.
Fat-h, the year of	The year in which Mecca was conquered.
Fatiha, al	The opening chapter of the Holy Koran.
Fiqh	Islamic jurisprudence.
Hadith Shareef	Honorable Hadith.

Hajj	Pilgrimage; this is one of the five pillars of Islam
Halal	That which is permitted or lawful.
Haram	Proscribed.
Hasan, al-	Son of Ali Ben Abi Talib.
Hijra	Migration: specifically, the migration of the Prophet from Mecca to Medina.
Ibn	The son of.
Ibrahim	Abraham, patriarch and ardent proponent of monotheism.
Ijmaa'	Consensus of opinion.
Ijtihad	The exercise of independent judgement unfettered by law or past precedent.
Ilhad	Heresy.
Imam	Islamic leader at prayer.
Iman	Belief or faith.
Is-hak	Isaac.
Is-haq	Isaac.
Israel, Bani	The sons of Israel; the Jews.
Issa	Jesus Christ.
Jahiliyya	Pre-Islamic times.
Jibril	Gabriel.
Jihad	Holy struggle.
Jinn(s)	Genie.
Niwas Ben Semaan	
Ben Khalid, an-	One of the companions of the Holy Prophet.
Nouh	Noah.
Omair Ben Habib	
as-Safi	One of the companions of the Holy Prophet.
Omar, Ibn	The son of Omar Ben al-Khattab.
Takhm	Demarcation line, limits or border.
Talaq, at-	Divorce.
Tawheed	Unification.
Tawassul	Intercession.
Taymiyya, Ibn	Distinguished Hanbali jurist and theologian.
Um	The mother of.
Umra	Minor Hajj.

Wahib	The giver or donor.
Wahibah	The she giver or donor.

SECTION III: ESSENTIAL ISLAMIC CONCEPTS

1. THE PILLARS OF ISLAM

The pillars of Islam or «Arkan» (Plural of Rukn which literally means «supports» or «basic element») This term has been used in Arabic to refer to the five pillars of Islam. These are in alphabetical order: Hajj, Salat, Sawm, Shahada, and Zakat. These five pillars of arkan constitute the essence of Islam, that is why I would like to say a brief explanatory note about each.

A. Hajj: that is to say pilgrimage to Mecca. This is one of the five arkan or pillars of Islam. All Muslims, provided a number of conditions including good health and financial ability are present have a duty to make a pilgrimage to Mecca at least once in their lifetimes. This major pilgrimage must be made in the Month of pilgrimage Dhu'l-Hijja, the last month of the Muslim lunar calendar between the eight day of the month and the twelfth or thirteenth. Also a minor pilgrimage to Mecca, which does not count towards fulfilment of the religious duty and is called in Arabic 'umra, may be made at any time and requires less ceremonial.

B. Salat: that is to say performing the prayer ritual. Moslems have to pray five times a day starting with the Morning prayer, the Noon prayer, the Afternoon prayer, the Sunset prayer and finally the Evening prayer.

C. Sawm: that is to say fasting during the holy month of Ramadan. When they fast they are forbidden to eat or drink or smoke or take any thing that enters the body otherwise they wouldn't be considered as fasting. The duration of fasting starts from dawn and lasts till sunset is complete.

D. Shahada: that is to say the profession of Faith. The profession of Faith is saying, «I witness that there is no god but Allah and that Muhammad is His Holy Messenger».

E. Zakat: that is to say alms giving. Moslems are required to pay a fraction of their money and belongings each year to the poor. This fraction is specified by the Holy Koran and differs from one type of money and property to another.

2. CALENDAR

The Islamic calendar is lunar rather than solar. It formally began with the Hijra of the Holy Prophet (May Allah's peace and blessing be upon him) from Mecca to Medina. This took place in AD622 which became the first year of the Moslem lunar calendar. Because the Hijri Islamic dates are therefore termed in Arabic Hijri dates, they are written in English with AH (-Anno Hegirae) as a prefix or suffix in place of AD.

3. ABLUTION

All Moslems are required to perform the ablution ritual before they start their prayers, otherwise their prayers would not be accepted by Allah (the Exalted). This ritual consists of washing in sequence parts of the body such as the face, the head, the hands, part of the arms, the mouth and the feet, always starting with the right part and repeating washing three times.

All help and success are sought from Allah (the Exalted).

December 29, 1996

Muhammad Itani

Preface

Praise be to Allah the Lord of the worlds, and may Allah's blessings and peace be upon the most honorable among the prophets and the messengers, our Prophet, Muhammad, as well as upon his family and Companions, all together.

To proceed: I have studied the footnotes written by the authority Sheikh Muhammad Hamed Al-Faki, concerning the book «Understanding The Exalted- An Interpretation of the Book of Unification» by the researcher, the authority Sheikh Abdur-Rahman Ben Hasan Ben Al-Sheikh, the leader (Imam) and the reformer of the features of Islam in the twelfth century A.H., Al-Sheikh Muhammad Ben Abdel-Wahab Ben Suleiman Ben Ali At-Tamimi Al-Hanbali, may Allah's mercy be upon them all. I have found that those footnotes contain much benefaction and that he had excelled in his discussions. He had copied most of it, from the above mentioned Sheikh Abdur-Rahman. I ask Allah (the Exalted) may Thou benefit through them everyone who reads them and to compensate the reward for everybody; He (the Exalted) the Most Generous, the Most Bountiful. The following is a manifest of all those remarks. All success is granted by Allah (the Exalted).

Abdulel-Aziz Ben Baz

President of The Islamic University in Medina

In the name of Allah the Most Gracious, the Most Merciful Praise be to Allah the Lord of the worlds, and only those who are pious may succeed Mankind on earth, and no aggression may take place but against those who are wrong doers such as those who originate heresies and those who are polytheists, and I testify that there is no God but Allah (the Exalted) Alone, He who has no partner with Him, the Lord of those who came before and those who came after, the Self-subsisting and I testify that Muhammad is His servant and Holy Messenger as well as the best among all His creatures. O Allah bless Muhammad, his kinsfolk, his Companions and all who follow them righteously till the Day of Judgment, and may your peace be upon them all.

To proceed: Verily the book of Unification which has been written by the Imam Sheikh of Islam (Muhammad Ben Abdel-Wahab) may Allah (the Exalted) generously reward him, and forgive him as well as those who responded to his call till the Day of Judgment - has turned out to be original in meaning: By using his proofs to show unification and collecting his evidence to clarify it. Thus it has become knowledge for the monotheists and an evidence against the atheists. Thus many people have benefited from it. Verily this Imam, may Allah be merciful with him, in his youth Allah (the Exalted) has expanded his breast for the holy truth which Allah has sent with His messengers: by sincere worship in all its types only for Allah (the Exalted) the Lord of the worlds, and by rejecting much of the polytheism of polytheists. Thereupon Allah (the Exalted) has exalted to his endeavor and reinforced his determination; thus he embarked to call the people of Najd to unification, which is the essence of Islam and belief, and he had forbidden them from worshipping trees, stones, graves, and idols. He also forbade them from believing in magic, fortune-tellers and soothsayers. Thus Allah (the Exalted) has abolished every heresy and delusion called for by every Satan, by his call, also Allah(the Exalted) has erected the banner of holy struggle and refuted the doubts of opposers among the people of stubbornness and polytheism, and as a consequence most of the people living in that country adopted the religion of Islam. His call and books spread every where, till those who are the people of disunion admitted his favor, except he who was controlled by the Shaitan (Devil) who in turn made him hate faith, so he kept on being stubborn and oppressive.

The people of the Arab Peninsula became after his mission, as Kutada, may Allah's mercy be upon him has said about the case of those who came first among this nation, «Verily when the Moslims said, «There is no God but Allah, the polytheists rejected that and considered it as a great sin, also

Ibliss and his army of supporters were confined and limited by it; accomplishing it, bringing it into existence and supporting it against those who opposed and resisted it; it is a word which he who uses in dispute succeeds, and which he who uses in struggle is granted victory; it is a word known by the people of the peninsula which is crossed by the riding in few nights; and there are groups of people living in insignificant eras who neither know about it nor acknowledge it».

Allah (the Exalted) has already expanded the breasts of many scholars and authorities and made them acknowledge His call; they in turn had regarded that call as auspicious, rejoiced at it and welcomed it by writing prose and poetry.

As far as his mentioned book is concerned, it is about clarifying what Allah (the Exalted) has sent through his messengers such as unifying worship, and supporting it by the Holy Koran and the Sunna (Honourable Hadith), and mentioning great polytheism that contradicts it or polytheism that is incompatible with its due perfection, or whatever is similar to that or leads to it.

The writer's grandson had taken the initiative of explaining it. He is Sheikh Suleiman Ben Abdullah may Allah's mercy be upon him. Thus he explained it extensively and beneficially and exposed whatever eloquence is required to show and include, and he called it (What The Exalted in Power, Worthy of all Praise Has Facilitated in Explaining The Book of Unification).

When the writer exclaims (Sheikh of Islam) he means Abu Al-Abbas Ben Abdel-Halim Ben Abdel-Salam Ben Taymiyya, and by (Alhafith) he means Ahmad Ben Hijr Al-Askalani.

When I read his commentaries and explanation, I realized that at certain places he elaborated it while at others he used repetitions where he should have elaborated. So I started refining and completing it, and I may have added some recommendable quotations in order to perfect the benefit. I called that book (The Glorious's Blessing For The Explanation of The Book of Unification).

I ask Allah (the Exalted) to benefit every scholar by this book. I ask Him (the Exalted) to make it purely for the sake of His Generous Face, and to lead whomever industriously studies it, to the Gardens in Heaven. There is no strength or power but with Allah's (the Exalted) help the Most High, The Great.

The writer, may Allah be merciful with him, said:

In the name of Allah, Most Gracious Most Merciful.

He began his book by saying, «In the name of Allah, Most Gracious Most Merciful, following the example of the Holy Koran and in conformity with an honourable Hadith:

1- «Every significant matter that does not begin with, In the Name of Allah, the Most Gracious, the Most Merciful, is incomplete.» This honourable Hadith has been narrated by Ibn Habban in two ways. Ibn Salah said: This honourable Hadith is fine.

2- Abi Dawud and Ibn Majah said, «Every significant matter that does not begin with, «Praise be to Allah or with thanking Allah is incomplete.»

3- Ahmad said, «Every significant matter, that does not begin by mentioning Allah's name, is considered incomplete». Also, the Darkutni said after Abi Huraira, «Every significant matter that is not begun by mentioning Allah's name is considered incomplete».

The writer of this book (Sheikh Abdur-Rahman Ben Hasan Al Ash-Sheik) has limited himself in some of his writings to saying, «In the name of Allah, the Most Gracious, the Most Merciful.» because this term is one of the most eloquent terms of praising and invoking Allah (the Exalted) before a following speech. The Holy Prophet (May Allah's blessings and peace be upon him) used to write it in his correspondence, as in his letter to Heraculus the Chief of the Romans. I have come across a copy written by his (the writer) own hand, may Allah's mercy be upon him, in which he started with, «In the name of Allah, the Most Merciful». Then he continued by saying, «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk. Thus, accordingly, beginning by saying, «In the Name of Allah, the Most Gracious, Most Merciful» is essential, and saying «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk», is relative and additional, that is relative to what comes after praising Allah (the Exalted).

4- «Verily when the mother of Jesus sent him to a teacher to teach him, the teacher told him, «write in the name of Allah.» Therupon Jesus said, «Do you know what Allah is? Allah is the God of Gods.»

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «This honourable name has ten verbal properties.» and he listed them, then he said, «As for its moral properties he said, «The best to know among the creatures is the Holy Prophet (May Allah's blessings and peace be upon him).

5- «I do not count praise on you as you have praised yourself.» How is

it possible to count the properties of a name whose owner absolutely possesses every perfection, praise, extolment, tribute, glory, majesty, might, beauty, benefaction, generosity, grace, and reverence? This name has never been mentioned on a small amount without increasing it; or fear without removing it; upon grief without dispelling it; or distress without relieving it; or worry without driving it away, or hardship without erasing it. Never has a weak person clinged to him without giving him power; or a humble person without granting him might; or a poor person without making him rich; or a lonely person without putting him at ease; or a defeated without supporting him with victory; or a needy person without dispelling harm; or a homeless wanderer without giving him shelter.

It is really the name by which grief and distress are dispelled; it is the name by which benefaction is descended and prayers are responded to and accepted; it is the name by which faults and slips are forgiven, lapses are undone, sins are removed and good deeds are brought forward. It is the name by which the earth and the skies have been erected, Holy books sent down, as well as messengers, and laws legislated. It is the name by which limitations and penalties have been set. It is the name by which Holy Struggle has been legislated, and creatures have been divided into happy and miserable. It is the name by which the Sure Reality has been proven to be true, and the Event Inevitable has come to pass. It is the name by which just measures and weights have been set, the straight path erected and the emporium of Hell and the Garden has been set out. It is the name by which the Lord of the worlds has been worshipped and praised; it is the name by which messengers have been sent; it is the name about which one is asked in the grave and on the Day of Resurrection. It is the name to which all conflict and litigation belong; it the name that encompasses all loyalty and enmity; it is the name which makes the one who knows it happy; it is the name that causes misery to the one who does not know about or ignores; it is really the secret of all creation and states; by this name they have come into existence and have been proved; to that name they have wound up because He (the Exalted) was the cause and the reason of all creation. That is what He (the Exalted) has decided and required, **«Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire»**. (3 : 191) till the end of what he (Allah's Mercy be upon him) had said.

His Saying, «The Most Gracious, the Most Merciful», Ibn Jarir said: «As-Sari ben Yahya told us that Yahya Othman ben Zafar said that he heard Al-Azramy saying, «The Most Gracious to all creatures the Most

Merciful with the believers,» and he supported what he said by what Abi Sai'd -that is Al-Khidri-said after Allah's Holy Messenger.

6- «Verily, Jesus, the son of Mary, said: «The Most Gracious: The Most Gracious in the present life as well as in the Afterlife, while the Most Merciful: Most Merciful in the Afterlife.»

Ibn Al-Qayyim (Allah's Mercy be upon him) said, «His name, Allah, indicates that He (the Exalted) is worshipped by creatures as a result of their love to Him, glorifying Him and submitting to him. It also indicates that creatures resort to him whenever they are in need of something or suffering from misfortune and calamity. That is necessary for the perfection of his Lordship and Mercy which include the integrity of the Supreme power and praise, and His (the Exalted) Divinity, Lordship, Mercy and authority are necessarily all the qualities of His (the Exalted) Perfection, since it is impossible to prove that for he who is not alive, can not hear, can not see, can not move, can not speak, can not perform what he wants, and is not wise in what he says or does, since the attributes of glory and beauty are exclusive to the name «Allah», and the attributes of performing, ability and' exclusively perform the actions of benefitting and harming (Granting, holding back, executing the will, the perfection of power, and managing the state of affairs of all creatures: all these are exclusive to the name of the Lord), the attributes of benefaction, generosity, reverence kindness, grace, compassion, and favor are exclusive to the name «Merciful».

Ibn Al-Qayyim (May Allah's be Mercy be upon him) also said, «The Most Gracious» denotes the attribute referring to Him (May He be blessed and praised above) and «The Most Merciful» denotes the attributes of Allah (the Exalted) referring to the person to whom Allah (the Exalted) has been merciful upon. If you want to understand what has been mentioned, consider carefully and think deeply about what He (the Exalted) has said, «**And He is full of Mercy to the Believers.**» (33 : 43) «**Unto them Most kind, Most Merciful.**» (9: 117), and it has never been mentioned as Merciful to them.

He said, «Verily the names of Allah (the Exalted) are names and attributes. They verily are indicative of the attributes of His perfection. Thus they are not incompatible as far as properties and attributes are concerned. Thus «The Most Gracious» is His name and His attribute. As far as it is considered as an attribute it precedes the name «Allah»; and as far it is considered a proper noun, it has been mentioned in the Holy Koran without preceding the name «Allah»; rather it has been used as a proper noun. For

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

example, Allah (the Exalted) has said, «(Allah) the Most Gracious is firmly established on the Throne (of authority)» (20: 5).

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

His saying (Praise be to Allah) means using terms to eulogize the freely chosen in accordance with exaltation. It emanates from the tongue and the heart. Gratitude can be through the tongue, the soul and the dependence. It is more general than praise which is more contingent on something, and more special than praise as a cause; that is because it is in return for benefaction and grace; however, praise is more general as a cause, and more special as a contingency, because it is in return for benefaction and grace as well as in return for many other things. Thus on the surface they share the general and the special; in one aspect they meet and in another aspect they separate.

His saying (and may Allah's blessings and peace be upon Muhammad and his kinsfolk) is the best that has been said to mean Allah on blessing His servants. Al-Bukhary (May Allah's Mercy be upon him) has mentioned after Ibn Al-Aliyah, «Allah's blessing of His servant is commending him by the angles.» This honourable Hadith has been confirmed by Ibn Al-Qayyim (May Allah's Mercy be upon him) in his two books, Jala' Al-Afham» and «Bada-ih al-Fawaid.

I said: It may be said with the intention to invoke Allah (the Exalted) as has been mentioned in the Musnad after Ali.

7- «The Angles bless one of you as long as he is in his praying place; they say, "Oh Allah forgive him, Oh Allah may Thou be merciful with him.»

His saying (and his kinsfolk) means those who follow his religion; this has been narrated by Imam Ahmad. Consequently this includes most of the Companions, including all his Companions and other believers.

The Book of Unification

The term book means a set of written, printed, or blank sheets bound together into a volume.

Unification is two types: Unification concerning knowledge and proof, and that is unification of Lordship, names and attributes. The second type is unification in demand and goal, and that is unification of divinity and worship.

The authority Ibn Al-Qayyim (May Allah is Mercy be upon him) has said. «As far as the unification which messengers have called for, and about which books have been sent down, is concerned, we say that it is of two types: Unification concerning knowledge and proof and unification concerning demand and goal. The first is concerned with proving the reality of the Lord (Be He blessed and raised above), His attributes, His deeds, His names as well as His expressing Himself in His Holy Books and talking to whomever He wishes from among his servants. It is also concerned with proving the universality of what He (the Exalted) has predestined and of His (the Exalted) wisdom; the Holy Koran has revealed this type as has been mentioned at the beginning of the Sura of Hadid , the Sura of Taha, the end of the of Hashr, the beginning of the Sura of Tanzeel As-Sajda, the beginning of the Sura of Al-Imran and the whole of the Sura of Iklas and many others.

The second type: What has been included in the Sura «**Say: O ye that reject Faith!**» (109: 1) and His saying,«**Say, O people of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not from ourselves, Lords and patrons other than Allah. If then they turn back say ye, Bear witness that we (at least) are Muslims (bowing to Allah's Will).**» (3 : 64). This has also been mentioned at the beginning of the Sura of Tanzeel Al-Kitab and its end, the beginning of the Sura of Mu-'min, its middle and end; the beginning of the Sura of A'raf and its end, the whole of the Sura of An'am and most of the Suras of the Holy Koran include the theme of both types of unification, thus testifying by the unification and calling for it.

Verily, the Holy Koran has either informed about Allah (the Exalted), His names, His attributes, His deeds and sayings; it is the cognitive and in-

formative type; however, calling for worshipping Him (the Exalted) Alone, no partner, with Him, while rejecting all others is willful and is a requested unification. Thus either commanding and forbidding; requiring us to obey Allah (the Exalted) or commanding us to obey His (the Exalted) commands and proscriptions; these are the just claims and integral parts of unification; the Holy Koran has informed, honoring those people who believed in unification and told us what has been done to them in the present life and how they will be honored in the Afterlife; that is the reward they are given because they have believed in unification; the Holy Koran has informed about polytheists and what has been done to them in the present life, that is, how they have been punished and the torture that they will pass through in the After-life. That is the punishment for those who reject unification. The whole Holy Koran is concerned about unification and its just claims and rewards. As well it is concerned about polytheism, polytheists and their punishment.

The Sheikh of Islam has said, «Unification said by the messengers but includes the proof that Allah (the Exalted) is Alone the only God; that is by testifying that there is no God but Allah (the Exalted) by worshipping only Him (the Exalted) by depending on Him (the Exalted) , Alone by remaining loyal to Him (the Exalted) , by showing enmity towards His enemies, and by working only for His sake. That includes proving what He (the Exalted) has proven for Himself through names and attributes. Allah (the Exalted) has said, **«And your God is One God: There is no God but He, Most Gracious, Most Merciful»**. (2: 163). He (the Exalted) has also said, **«Allah has said, Take not (for worship) two gods: for He is just One God: Then fear Me (and Me alone).»** (16: 51). He (the Exalted) has also said, **«If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through!»** (2: 117). He (the Exalted) has also said, **«And question Thou our apostles whom we sent before thee; did we appoint any deities other than (Allah) Most Gracious, to be worshipped?»** (43: 45).

Also, He (the Exalted) has told about every prophet among the prophets who have called on people to worship only Allah (the Exalted) without worshipping any partner with Him. He (the Exalted) has said, **«There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people, "We are clear of you and of whatever ye worship besides Allah: We have rejected you, and there has arisen, between us and you,**

enmity and hatred for ever, -unless ye believe in Allah and Him alone.» (60: 4). He (the Exalted) has also said about the polytheists, **«For they, when they were told that there is no god except Allah, would puff themselves up with pride».** (37: 36), and **«And say, What! Shall we give up our gods for the sake of a possessed poet?»** (37: 36). There are plenty of these examples in the Holy Koran.

Unification does not mean the unification of Lordship only. That is thinking that Allah (the Exalted) Alone has created the world as those suffists think. They think that if they had proven this by evidence, they would have proven unification, and that if they had testified that and they exhausted themselves then they would have perished for the sake of unification. Verily if a man acknowledges the names and the attributes that the Lord (the Exalted) deserves and He exalted Him and acknowledged that He (the Exalted) is the Creator of everything, that man would not be considered a unifier [Monotheist] unless he testifies that there is no God but Allah (the Exalted) Alone; thus he acknowledges that verily Allah Alone is the Deity who deserves to be worshipped, and he adheres to worshipping Allah (the Exalted) Alone with no partner with Him. And the «Deity» is the god who deserves to be worshipped rather than the deity in the sense of he who is able to invent. Thus if interpreters explain «Deity» to mean who is able to invent, and it has been thought and believed that this meaning is more specific to describe deity, and proving this has been set as the aim of unification -as has been done by those suffists, and that is what they say after Abi-'l Hasan and his followers- they have never realized the reality of unification with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) has been sent. Verily the polythists of the Arabs acknowledged that Allah (the Exalted) Alone is the sole Creator of every thing; yet, they were polytheists. Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106). A group of our forefathers said, **«You ask them, who is it that has created the Heavens and the earth? They say, Allah; however, they worship, another».** Allah (the Exalted) has said, **«Say, To whom belong the earth and all beings therein? (Say) if ye know!»** They will say, **«To Allah! say, «Yet will ye not receive admonition?»** say, **«Who is the Lord of the seven Heavens, and the Lord of the Throne, (of Glory) Supreme?»** They will say, **(They belong) to Allah? Say, will yet not then be filled with awe? Say, who is it in whose hands is the governance of all things, - who protects (All), but is not protected (of any)?**

(Say) if ye know. They will say (it belongs) to Allah. Say, «Then how are ye deluded?» (23: 84-89). Thus not every body, who acknowledges that Allah (the Exalted) is the Lord and Creator of everything, worships Him (the Exalted) Alone without a partner; invokes Him (the Exalted) , Alone without a partner; asking from Him (the Exalted) Alone; fearing Him (the Exalted) Alone, remaining loyal to Him (the Exalted) and showing enmity towards His enemies, obeying His Messengers and performing what He (the Exalted) commanded him to do, and proscribing what He (the Exalted) has proscribed. Most polytheists have acknowledged that Allah (the Exalted) is the Creator of everything while they confirmed those intercessors whom they worship along with Allah (the Exalted) thus they made equals to Him (the Exalted). Allah (the Exalted) has said, **«What! Do they take for intercessors others besides Allah? Say, «Even if they have no power whatever and no intelligence?» Say, «To Allah belongs exclusively (the right to grant) intercession, to Him belongs the domain of the Heavens and the earth».** (39: 43-44) Also Allah (the Exalted) has said, **«They serve, besides Allah, things that hurt them not nor profit them, and they say, «These are our intercessors with Allah,» Say, «Do ye indeed inform Allah of something He knows not, in the Heavens or on earth? -Glory to Him! And far is He above the partners they ascribe (to Him)!»** (10: 18) He (the Exalted) has also said, **«And behold! Ye come to us bare and alone as we created you for the first time; ye have left behind you all (the favours) which we bestowed on you; we see not with you your intercessors whom ye thought to be partners in your affairs; so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!»** (6: 94). He (the Exalted) has said, **«Yet there are men who take (for worship) others beside Allah, as equal (with Allah). They love them as they should love Allah.»** (2: 165).

That is why the followers of those people prostrated themselves for the sun, the moon and the planets, they also invoked them and fasted and practiced asceticism for their sake; later to say that this is not polytheism; rather, polytheism is when I believe that it manages my life, if I made it a cause and means I would not have committed the act of polytheism while it is necessarily known in Islam that such behavior is polytheism.

Allah (the Exalted) has said, **«I have only created Jinns and men, that they may serve me.»** (51: 56).

The saying of Allah (the Exalted), **«I have only created Jinns and men,**

Allah has said, «**I have only created Jinns and men, that they may serve Me.**» (51: 56)

that they may serve Me.» (51: 56).

The Sheikh of Islam has said, «Worship can be by obeying Allah (the Exalted), that is by performing whatever He (the Exalted) has commanded us to do through the Messengers.

He (the Exalted) has also said, «Worship is a term that connotes all that which is said and performed, whether manifest or hidden, and is loved and accepted by Allah (the Exalted).

Ibn Al-Qayyim had said, «It consists of fifteen rules; he who completes them has completed all the ranks of serving Allah (the Exalted) and worshipping Him).

That is as follows: Verily worship is divided among the heart, the tongue and the senses; the terms of whorship are five:

- 1-That which is essential,
- 2-That which is recommendable,
- 3-That which is wrongdoing,
- 4-That which is detestable,

5-That which is permissible (unproscribed). They apply to each of the heart, the tongue and the senses.

Also, Al-Kurtobi has said, «Worship is firmly rooted in submission and subservience. The functions of the Islamic law have been called acts of worship because worshippers abide by them and perform them while in a state of submission to Allah (the Exalted).

The verse means that Allah (the Exalted) has created the Jinns and men just to serve Him (the Exalted) and whorship Him (the Exalted). That is the wisdom behind their creation.

I said, «It is the lawful religious wisdom».

Imam Ibn Kathir had said, «Worshipping Him (the Exalted) is obeying Him (the Exalted) by performing what He (the Exalted) has commanded us to perform and by leaving whatever He (the Exalted) has prohibited us from performing. That is the reality and the truth of the Islamic religion because in Arabic the term Islam means surrendering to Allah (the Exalted); an extreme state of submmission, and subservience.

He had also said explaing this Holy verse, «This Holy verse means that verily Allah (the Exalted) has created all creatures to serve Him (the Ex-

alted) and worshipping Him (the Exalted) Alone without joining a partner. Thus he who obeys Him (the Exalted) , is perfectly rewarded; he who disobeys Him (the Exalted), is severely tortured. He (the Exalted) does not need them; rather they are poor in all situations while He (the Exalted) is their Creator and Benefactor. Also, Ali ben Abi Taleb (May Allah be pleased with him) said about this Holy verse, «Verily I will command them to wroship Me and I will call them to serve Me.». Also Mujahid said, «Verily I will command them and proscribe them from doing what I donot want them to do.» This has been chosen by the Zajjaj and Sheikh of Islam. He said: «And the following shows what He (the Exalted) has meant, **«Does Man think that he will be, left uncontrolled, (without purpose)?»** (75: 36). Ash-Shafi' said, «He (the Exalted) is neither commanded nor proscribed from doing whatever He (the Exalted) wants». He (the Exalted) has said in the Holy Koran and in more than one place, **«Adore your Guardian-Lord.»** (2: 21) and, **«Reverence yo Guardian-Lord.»** (4: 1), thus He (the Exalted) has commanded them to do whatever they have been created for; for that reason He (the Exalted) has sent messengers and that is absolutely what has been meant by the Holy Verse; that is what the Moslems understand and they use this Holy verse as an evidence upon it.

He said and this Holy verse resembles what Allah (the Exalted) has said, **«We sent not an Apostle, but to be obeyed, in accordance with the will of Allah.»** (4: 64) then he might be obeyed or disobeyed. Likewise He (the Exalted) has only created them to worship Him, then they might worship Him, or they might not worship Him (the Exalted) He (Be He blessed and raised above) has not said that He has done.

The first: He (the Exalted) has created them to be His object.

The second: That is worshipping Him (the Exalted); however, He (the Exalted) has mentined that He (the Exalted) has done the first so that He may do the second; thus it turns out that they are the ones who perform or do things for Him (the Exalted) consequently, they get their happiness through what He (the Exalted) has done and whatever He (the Exalted) loves and accepts to emanate from Himself (the Exalted) directed to them, takes place.

The best witness to this interpretation or explanation are the traditions, accounts and talks that have been said at intervals.

For example, what has been narrated by Moslem in his Saheeh after Anas ben Malek (May Allah be pleased with him) after the Holy Prophet

He (the Exalted) has said, «**For we assuredly sent amongst every People an apostle, (with the command), ‘serve Allah, and eschew Evil’**» (16: 36).

(May Allah’s blessings and peace be upon him), who said,

8- «**Allah (the Exalted) says to one of the people of Fire who is getting the easiest kind of torture in Hell: Had you possessed the present life with all that it included in addition to something equivalent to it, would you have redeemed yourself by it?**» This person would say, . Allah (the Exalted) would say: **All I want from you while you were in the loins of the son of Adam is not to worship a partner with Me so that I may not admit you into Hell; you refused my offer and adopted polytheism?**» This polytheist has disobeyed Allah’s (the Exalted) will be worshipping a partner along with Him (the Exalted). That is the religious, and legitimate will exactly as has been mentioned above.

Thus between the religious and legitimate will on one hand, and universal deterministic will on the other, there are absolute general aspects and specific aspects. Both aspects meet in favor of the one who is loyal and obedient, while the universal deterministic will uniquely perform against the disobedient. Thus understand this and you are saved from the ignorance of the «masters of speech» and their followers.

He (the Exalted) has said, «**For we assuredly sent amongst every people an apostle, (with the command), Serve Allah, and eschew evil.**» (16: 36)

He said, «Allah’s (the Exalted) saying, «**For we assuredly sent amongst every people an apostle, (with the command), serve Allah, and eschew Evil.**» (16: 36). Omar ben Al-Khattab (May Allah be pleased with him) said, «**Evil is the Shaitan**», and Jaber (May Allah be pleased with him) said, «**Evil means priests upon whom shaitans used to descend.**» These two explanations have been narrated by Ibn Abi Hatem. Malek also said, «**Evil is everything that is worshipped regardless of Allah (the Exalted)**».

I said, «And that mentioned above has been comprehensively defined by the authority Ibn Al-Qayyim; he said, «**Evil is everything or every behavior through which a worshipper or servant exceeds the limits or boundaries set between him and his Lord, follower, or obeyed. Thus every people’s evil is that to which they resort for justice or rule regardless of Allah (the Exalted) and His Messenger; or they worship regardless of Allah (the Exalted); or they follow without Allah’s guidance; or obey him in matters that they do not realize as belonging to Allah’s realm and that they must obey Allah**

(the Exalted) and only Allah (the Exalted) in such matters. So if you pondered over the evils of the world as well as the states of people in relation to them, you would realize that most of them have turned away from worshipping Allah (the Exalted) to worshipping evil; you would realize that they have turned away from obeying Allah's Holy Messenger (May Allah's blessings and peace be upon him) to obeying evil and following him.

As for the meaning of the Holy verse, Allah (the Exalted) has informed us that He (the Exalted) has sent to every people messengers with the message. **«Serve Allah, and eschew Evil»**. (16: 36). That is worship Allah (the Exalted) Alone and do not worship any other besides Him. In that connection Allah (the Exalted) has said, **«Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks»**. (2: 256) and that is the meaning of «there is no God but Allah», that is trustworthy hand-hold itself.

Ibn Kathir has said concerning this Holy Verse: All of them-The messengers call on people to worship Allah (the Exalted), and had forbidden them from worshipping any body but Him, thus He (Be the blessed and raised above) kept on sending messengers to people to teach them that since the sons of Adam have practised polytheism at the times of the people of Noah to whom he was sent; he was the first messenger sent by Allah (the Exalted) to the people of the earth till He (the Exalted) sealed those messengers by Muhammad (May Allah's blessings and peace be upon him) whose call has been applied by Man as well as the Jinns in the east as well as in the west and all of them as Allah (the Exalted) has said, **«Not an apostle did We send before thee without this inspiration sent by us to him: That there is no god but I therefore worship and serve Me»**. (21: 25).

Allah (the Exalted) has said in this Honorable Verse, **«For we assuredly sent amongst every people an apostle, (with the command), serve Allah and eschew Evil.»** (16: 36) So how can polytheists permit themselves to say after they heard the above, «Had Allah wished, we would not have worshipped any other partner besides Him.» Thus His legislative will is not applicable to them because He (the Exalted) has already forbidden them from that through His messengers; however, as for His universal will- that making them able to do it as part of their destiny- they cannot use it as an excuse, because He (the Exalted) has created Hell Fire and its people from Shaitans and unbelievers, while He (the Exalted) does not consent His servants to become unbelievers, and He (the Exalted) has a strong evidence and

And He (the Exalted) said, «**Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And of kindness, lower to them the wing of humility, and say, ‘My Lord! bestow on them thy Mercy even as they cherished me in childhood’.**» (17: 23).

absolute wisdom.

Moreover, He (the Exalted) has told us that He (the Exalted) disapproved of what they say inflicting upon them punishment in the present life, and that is what the messengers have warned them of, thus He (the Exalted) has said, «**Of the people were some whom Allah guided, and some on whom Error became inevitably (established).**» (16: 36).

I said, this Holy Verse explains the preceding verse; He (the Exalted) has said the following, «**of the people were some whom Allah guided, and some on whom Error became inevitably (established)**». (16: 36). So think about what we have said.

This Holy Verse indicates that the wisdom behind sending messengers is to call on their peoples to worship Allah (the Exalted) Alone and to forbid them from worshipping any other partner along with Him (the Exalted) . Verily that is the religion of all the prophets and messengers even though their codes or laws may differ, and that is in conformity with what Allah (the Exalted) has said, «**To each among you have we prescribed a Law and an Open Way**». (5: 51). Also the same Holy Verse indicates that the working of the heart and the senses are necessary for belief.

He said that Allah’s saying, «**Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents**». (17: 23). Mujahid said, «Decreed» means «willed». Oubay ben Ka‘b and Ibn Masoud and many others have agreed upon that explanation while Ibn Jarir from Ibn Abbas who said «Thy Lord hath decreed» means «Thy Lord hath ordered».

His (the Exalted) saying, «That ye worship none but Him» means to worship Him (the Exalted) Alone without any partner, and that is the meaning of «There is no God but Allah».

Ibn Al-Qayyim (May Allah’s Mercy be upon him) said that absolute negation is not unification, neither is affirmation without negation; thus unification can be only if it includes negation and affirmation. That is the reality of unification.

His (the Exalted) saying, «Ye be kind to parents» that is, He (the Exalted) has commanded you to be kind to parents in the same way He (the Exalted) has commanded you to worship Him, Alone with no partner along with Him as He (the Exalted) has said in the other Holy Verse, «**Show gratitude to Me and to thy parents: to Me is (thy final) goal.**» (31: 14).

And His saying, «**Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them.**» (17: 23) that is He (the Exalted) commands you not to tell them words that may hurt them, even do not show contempt which is the least degree of repelling. «nor repel them» He (the Exalted) commands you not to act in front of them in an offensive manner; Ata' ben Abi Rabah said, «Do not shake the dust off your hands in their presence».

However, after He (the Exalted) prohibited Man from performing in an offensive manner or from saying something bad, He (the Exalted) commanded him to do that which is good and acceptable, thus He (**the Exalted**) has said, «**But address them in terms of honour.**» (17: 23) that is talk with them in a polite, good manner; also He (the Exalted) has said, «**And, out of kindness, lower to them the wing of humility.**» (17: 23) that is be humble in front of them «and say, **My Lord! Bestow on them thy Mercy.**» (17: 23) that is when they reach old age and die «**as they cherished me in childhood.**» (17: 23). Also on the subject of being kind to parents there are many honourable Hadiths some of which are:

9- The honourable Hadith narrated after Anas and others, «**Verily Allah's Messenger (May Allah's blessings and peace be upon him) said Amen, Amen, Amen, after he (May Allah's blessings and peace be upon him) ascended the pulpit. The Companions and other people asked him, «Oh Allah's Holy Messenger why have you said Amen». He answered, «Gibreal came to me and said, «O Muhammad, your name has been mentioned in front of a man who did not bless you thereafter he was disgraced and humiliated.» and he said: Say Amen, and I said Amen. Then he said, «Another man was disgraced and humiliated when the Holy Month of Ramadan ended and he was not granted forgiveness, he said: Say Amen, and I said Amen. He said: In spite of one who perceives his parents or one of them, and they did not let him enter Paradise. He said: Say Amen. I said Amen.»**

10- Imam Ahmad has narrated after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace

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be upon him) said, «A man who dies after his parents or one of them and is denied entrance to the Garden is definitely humiliated and disgraced.» The authority Ibn Kathir said, «It is true that Abi Bakra (May Allah be pleased with him) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

11- **«Shall I tell you about the greatest among the major sins? We said: Oh Allah's Holy Messenger: Yes, tell us. He said, worshipping along with Allah (the Exalted) and being ungrateful to parents. Saying this he (May Allah's blessings and peace be upon him) was reclining; he (May Allah's blessings and peace be upon him) straightened up himself and added: Verily false witness, and verily false witness, and he kept on repeating it till we said, we wish he had stopped talking.»** This was narrated by Al-Bukhary and Muslim. And Abdullah ben Amr (May Allah be pleased with them) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

12- **«If one's parents are pleased with him, Allah (the Exalted) will be pleased with him; if one's parents are displeased and angry with him, Allah (the Exalted) will be displeased and angry with him».** This was narrated by At-Tirmithi and approved and corrected by Ibn Hibban and Al-Hakim. Ousayd As-Sa'idi (May Allah be pleased with him) said,

13- **«While we were sitting at the Holy Prophet's (May Allah's blessings and peace be upon him) a man from the tribe of Bani Salma came and said, Oh Allah's Holy Messenger, «Is there any obedience and filial piety that I have to perform after my parents die? He said: Yes, you can bless them and ask Allah (the Exalted) to grant them forgiveness, also you can follow what they taught you when they were alive, and preserve the ties with blood relations and honouring their friends.»** This was narrated by Abu Dawud and Ibn Majah. There are many honourable Hadiths related to the same topic.

13- His (the Exalted) saying, **«Serve Allah, and join not any partners with Him.»** (4: 36), about this Holy Verse the great authority Ibn Kathir (may Allah's Mercy be upon him) said, «Allah (the Exalted) commands his servants to worship Him (the Exalted) Alone without joining any partner since He (the Exalted) is the Creator and the Provider who confers His (the Exalted) benefit upon His creatures under all circumstances, and He (the Exalted) is the one who deserves to be worshipped Alone regardless of any of His (the Exalted) creatures (the Exalted).

And what He (the Exalted) has said, **«Serve Allah, and join not any partners with Him»**. (4: 36)...

This Holy Verse which is called the Verse of the ten rights, and in some adopted editions of this book this Holy Verse has been mentioned before the Holy Verse of An'am, that is why I have mentioned it earlier because of the following discussion of the Holy Verse of An'am by Ibn Masoud, so that mentioning him after, would be more suitable.

Allah's (the Exalted) saying, **«Say, Come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with Him; be good to your parents...»** (6:151-153)

The great authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) tells His Holy Prophet and Messenger, Muhammad, (May Allah's blessings and peace be upon him), «Say» to those polytheists who have worshipped other than Allah (the Exalted) and prohibited themselves from what Allah (the Exalted) has provided them, «Come» that is come along and rush upon me so that I «rehearse» that is narrate for you «What Allah (the Exalted) hath (really) prohibited you from» really, neither by way of fabricating lies, or by way of assumption, imagination or guess; rather by means of revelation and commands emanating from Him (the Exalted) «join not anything as equal with Him» as if in this Koranic text a deleted term that is connoted by the text which implies: Allah (the Exalted) has commanded you not to worship others along with Him, that is why He (the Exalted) has said at the end of the verse, **«Thus doth He command (you).»** (6: 151).

I said, the meaning is: He (the Exalted) has prohibited you to quit such as worshipping others along with Him (the Exalted). In that connection Ibn Hisham mentioned in Al-Mughni about His (the Exalted) saying, **«join not anything as equal with Him»**. (6: 151) that this has seven interpretations the best of which is that mentioned by Ibn Kathir and it is as follows: He (the Exalted) has shown you this and made it clear so that you may not join anything with Him (the Exalted), and the term «commanded» has been deleted as well as the preposition and what preceded it. That is why, when they were asked about what Allah's Holy Messenger (May Allah's blessings and peace be upon him) was saying, they said,

14- **«Serve Allah (the Exalted) and never worship along with Him anything, and stop believing in what your fathers (Pre-Islamic) believed in.»** As what Abu Sufyan said to Hercules, and that is what Abu Sufyan and others

and what He has said, «Say: 'Come, I will rehearse what Allah hath (really) prohibited you from]. Join not anything as equal with Him; be good to your parents.'» (6: 151).

«Kill not your children on a plea of want; We provide sustenance for you and for them; -come not nigh to shameful deeds whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: Thus doth He command you, that ye may learn wisdom.

understood from what Allah's Holy Messenger (May Allah's blessings and peace be upon him) told them! **«Say there is no god but Allah so that yo may prosper and succeed».**

He (the Exalted) has also said, **«Be good to your parents».** (6: 151). Al-Kurtobi said, «Being good to parents is by being dutiful and obedient to them as well as by protecting and relieving them from slavery and allowing them to be in authority.

His saying, **«Kill not your children on a plea of want; We provide sustenance for you and for them».** (6: 151) «want» means poverty; that is to say do not bury you daughters alive because you are afraid of poverty and need because I (Allah) provide sustenance for you and for them. Some Pre-Islamic people used to bury their male children alive as well for the same above mentioned reasons. This was mentioned by the Al-Kurtobi and in the two Saheehs after Ibn Masoud (May Allah be pleased with him).

15- I said, **«Oh, Allah's Messenger, which sin is considered greatest by Allah?»** He said **«To join an equal partner to Allah (the Exalted) while He (the Exalted) is the one who created you».** I said, **«Then what»** He (May Allah's blessings and peace be upon him) said, **«Killing your child out of fear of eating your food».** I said, **«Then what»** He (May Allah's blessings and peace be upon him) said, **«To commit adultery with your neighbour's wife».** Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) rehearsed, **«Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment (but) the Penalty on the Day of Judgement will be doubted to him, and he will dwell therein in ignominy. Unless he repents, believes and works righteous deeds for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful».** (25: 68-70).

His saying: **«Come not nigh to shameful deeds, whether open or secret.»**

And come not nigh to the orphans property, except to improve it, until he attains the age of full strength; give measure and weight with full justice; -no burden do we place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: Thus doth He command you that ye may remember verily this is My way leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: thus doth He command you that ye may be righteous». (6: 152).

(6: 151), concerning this verse Ibn Atiyya said, «This is comprehensive forbiddance from performing all kinds of fornication and abomination which constitute sins. «Open» and «Secret» are two states that meet the conditions for most things.

His (the Exalted) saying: «Take not life, which Allah hath made sacred, except by way of justice and law.» This was mentioned in the two Saheehs.

16- It was narrated after Ibn Masoud (May Allah be pleased with him), «No Moslem who witnesses that there is no god but Allah may be lawfully killed but because of three: The non virgin adulterous woman, the murderer, and he who left the religion of Islam and the consensus of the Islamic society.»

His saying. «Thus doth He command you, that ye may learn wisdom» (6: 151), Ibn Atiyya said, «Thus» refers to all proscribed matters and command is definite and determined order. His saying, «That ye may learn wisdom» (6: 151); «may» means that Allah (the Exalted) has told us these commands so that we may act as such and work accordingly.

In the Hanafite Tibri's interpretation: He mentioned first «Learn wisdom» then «remember» then «be righteous» because if they become wise, they will remember; and if they remember, they will become afraid and pious.

His saying, «And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength.» Ibn Atiyya said concerning this Holy Verse: That is comprehensive forbiddance for all kinds of approach related to dealing with the orphan's money thus He (the Exalted) has shut off the way in front all sorts of rationalization; however, He (the Exalted) has excluded all kinds of approach aiming at improving and developing this money. Mujahid said, «Except to improve it» means using it in commercial interprise; «Until he attains the age of full strength». Malek and

others said, «This means maturity and adulthood and the disappearance of foolishness and/or stupidity.» Something similar to this was narrated after Zayd ben Aslam, Ash-Sha'bi, Rabi'a and others.

His saying, «**Give measure and weight with (full) justice**». Ibn Kathir said, «Allah (the Exalted) commands people to be just in their interaction among each other. «**No burden do we place on any soul, but that which it can bear**» means that Allah (the Exalted) does not ask people to carry the burdens of interpretation or Judgement while giving other people's dues or while taking their own dues from other people. Thus if one commits a mistake after exerting an effort in trying to give people their rights or dues or while trying to take his rights or dues then he is not considered sinful or guilty.

His saying: «**Whenever ye speak, speak justly, even if a near relative**». That is a command for people to be just in what they speak as well as in what they do, whether they were dealing with a close relative or with a stranger. Al-Hanafī said: Justice in deeds does not vary, whether it was when dealing with an enemy, an associate; it does not vary whether one is angry or pleased; rather, one must be just even if it were against a close relative, thus one should not tend to be lenient with somebody whom he loves or with a close relative. «**And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety**». (5: 9).

His saying: «**And fulfil the covenant of Allah**.» Ibn Jarir said, «Fulfil the command that Allah (the Exalted) has commanded you». And fulfilling this command takes place by obeying what Allah (the Exalted) has commanded them to do and by refraining from doing what Allah (the Exalted) has commanded them not to do. Also, it is by performing according to the Holy Koran and the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him); that is indeed the fulfillment of the Covenant of Allah (the Exalted). The same interpretation was explained by many others. His saying, «**Thus doth He command you that ye may remember**.» That you may learn a lesson and stop performing your previous acts of Pre-Islamic times.

His saying, «**Verily, this is My Way, leading straight: follow not (other) paths: They will scatter you about from His (great) Path**.» Al-Kurtobi said, «That is a great Holy Verse related to what has been mentioned before. Ve-

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rily, He (the Exalted) forbade, commanded and warned people from following other paths than His, and that is what the truthful Honourable Hadiths and narratives of those who came before tell us. «Verily» here means commanding the people to rehearse that this is His Path. This interpretation belongs to Al-Fira' and Al-Kisa'i. Also, it may mean that this is what Allah (the Exalted) has commanded you to believe in and that verily this is My Path. And the Path in this context is the religion of Islam. «Straight» means that Path is correct, sound, virtuous and not twisted or distorted, thus He (the Exalted) has commanded people to follow His Path that He (the Exalted) has sent through the Holy Prophet, Muhammad (May Allah's blessings and peace be upon him) and which includes His religion that leads to the Garden. From this Path there have emerged many paths, those who follow the straight one are saved and those who follow the ramifications are led to Hell Fire. Allah (the Exalted) has said, **«Follow not (other) paths: They will scatter you about from His (great) Path.»** That is scatter means here deviate.

The authority, Imam Ahmad, An-Nisai', Ad-Darimi, Ibn Abi Hatim and Al-Hakim have narrated after Ibn Masoud (May Allah be pleased with them) who said,.

17- «Allah's Holy Messenger (May Allah's blessings and peace be upon him) drew a line by his hand and then said that that was the Straight Path of Allah, then he drew to its left and to its right many other lines and said that those were Paths each having Shaitan calling people to it. Then he (May Allah's blessings and peace be upon him) recited, «verily, this is My way, leading straight: Follow it, follow not (other) paths: ... (till the end of the Holy Verse). And after Mujahid it was narrated that by «Follow not (other) paths» Allah (the Exalted) meant do not follow your desires, lusts or heresy.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «let us say something brief about the Straight Path, since people have many terms for describing it or talking about it as well as about what is related to it; however, the truth about it is one, it is the path that Allah (the Exalted) has erected for His servants so that they may be able to reach Him (the Exalted), and there is no other path but it; rather, all other paths are blocked in front of people but it, that path which He (the Exalted) erected through His messengers and made it a means for worshipping Allah (the Exalted) that is worshipping Him (the Exalted) alone and obeying His (the Exalted)

Ibn Masoud said: «He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will that (May Allah's blessings and peace be upon him) sealed with his own seal, let him read what Allah (the Exalted) has said, «Say, 'Come, I will rehearse what Allah hath (really) prohibited you from»: Join not anything as equal with Him.» (6: 151) till He (the Exalted) says: «Verily; this is My way leading straight: Follow it»... till the end of the Holy Verse». (6: 153).

messengers. Thus people shall not join partners or worship partners along with Allah (the Exalted) neither shall they obey other than His Holy Messenger (May Allah's blessings and peace be upon him).

Thus this means unifying Allah (the Exalted) and following only His Holy Messenger (May Allah's blessings and peace be upon him), all of the above mentioned is connoted in «There is no god but Allah and that Muhammad is Allah's Holy Messenger». Therefore, any explanation or interpretation of the straight Path is included in these fundamental two terms. All this means that you love Allah (the Exalted) by your heart and please Him by your performance and deeds, thus you do not leave a place in your heart that is not full of loving Him (the Exalted), and you will not have a desire or volition that is not related to pleasing Him (the Exalted). The first event is accomplished by witnessing that there is no god but Allah (the Exalted) and the second event is accomplished by witnessing that Muhammad is the Holy Messenger of Allah (the Exalted). That is true guidance and the religion of rightness, that is realizing what Allah (the Exalted) has sent through His Holy Messenger (May Allah's blessings and peace be upon him) and acting according to it. Now say whatever you want to say as far as the above mentioned term is the solid and firm bases for it. He said, «And Sahl ben Abdullah said,

18- You should follow the Honourable Sunna since and fear that a day will shortly come when a man mentions the Holy Prophet (May Allah's blessings and peace be upon him) and follows him in all that he (May Allah's blessings and peace be upon him) does, people curse him, reject him, humiliate and scorn him.

His saying, «Ibn Masoud said, He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will, that he (May Allah's blessings and peace be upon him) is sealed with his own seal, let him read what Allah (the Exalted) has said, «Say, Come, I will rehearse what Allah, hath (really) prohibited you from» -till- «verily, this is My way leading

straight: follow it» till the end of the verse».

By Ibn Masoud he means Abdullah ben Masoud ben Ghafil ben Habib Al-Hathli Abu Abdur-Rahman who is an emanant companion of the first generation who had the chance to converse with the Holy Prophet (May Allah's blessings and peace be upon him) and learn from him (May Allah's blessings and peace be upon him). Also, he is one of the people who fought with the Holy Prophet (May Allah's blessings and peace be upon him) in the battles of Badr, Uhud, Khandaq and participated in the pledge of allegiance of Al-Radwan. He is as well, one of the greatest authorities among the Companions. He was appointed by Omar as a prince and a ruler of Kufa. He died in the year thirty-two (32) A.H (May Allah be pleased with him).

This biography was narrated by At-Tirmithi as well as by Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani. Some of those said that these words mean that he who wants to look at the will as if it had been written and sealed without undergoing any change, let him read, «Say Come-till the end of the Holy Verse.». He compared it by the book which was written then sealed without being added to or decreased from. Verily, the Holy Prophet (May Allah's blessings and peace be upon him) ordered his people to follow only the Holy Koran, Allah's Holy Book, as was mentioned by Muslim.

19- «Verily, I leave behind me something which if you follow, you will never ever go astray: Allah's Holy Book». Also, Oubadah ben As-Samit narrated that the Holy Messenger (May Allah's blessings and peace be upon him) said,

«Who among you pledge allegiance to me concerning these three Holy Verses. Then he (May Allah's blessings and peace be upon him) rehearsed, «Say, Come I will rehearse what Allah hath (really) prohibited you from» till he (May Allah's blessings and peace be upon him) read all the three verses.» Then he (May Allah's blessings and peace be upon him) said,

20- «He who follows them and abides by them honestly, gets his reward from Allah (the Exalted)' he who does not follow them exactly, Allah (the Exalted) would punish him in the present life and he whose punishment is delayed till the After life, then Allah (the Exalted) would either punish him or forgive him». This was narrated by Ibn Abi Hatim and Al-Hakim and was confirmed and corrected by him.

It was narrated after Mou'ath Ben Jabal that he said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said, 'O Mou'ath do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations towards His servants. The servants' obligations towards Allah is that they must worship Him without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Him (the Exalted).» I said, «O Allah's Messenger, tell the people the glad tidings?» He said, «Donot tell them they will become dependent.» This Honourable Hadith was mentioned in the two Saheehs.

I said, «And because the Holy Prophet (May Allah's blessings and peace be upon him) did not order his people to do but that what Allah (the Exalted) commanded them to do through the Holy Prophet (May Allah's blessings and peace be upon him) and through His Holy Book which He (the Exalted) sent down, «**Explaining all things, a guide, a Mercy, and Glad Tidings to Muslims**» (16: 89) These Holy Verses are Allah's commands and His Holy Messenger's orders.

His saying : (And after Mou'ath ben Jabal who said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said,

21- O Mou'ath, do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations toward his servants? I said «Allah and His Holy Messenger know best. He (May Allah's blessings and peace be upon him) said, «The servants' obligation toward Allah (the Exalted) is that they must worship Him (the Exalted) Alone without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Allah (the Exalted)». I said, «O Allah's Holy Messenger tell those glad tidings to the people.» He said, «Do not tell them they will become dependent». This Honourable Hadith was mentioned in the two Saheehs).

This Honorable Hadith tradition is mentioned in the two Saheehs in different versions, one of which is mentioned by the writer.

And (Mou'ath ben Jabal) (May Allah be pleased with him) is the son of Amr ben Aws Al-Ansari Al-Khazaraji Abu Abdur-Rahman who is a very

famous and eminent Companion of the Holy Prophet (May Allah's blessings and peace be upon him). He fought with the Holy Prophet (May Allah's blessings and peace be upon him) the battle of Badr and the one after it. He (May Allah be pleased with him) was an authority concerning the science of Honourable Hadith, the Holy Koran and religious Jurisdiction. The Holy Prophet (May Allah's blessings and peace be upon him) said,

22- **«On the Day of Judgment Mou'ath will be gathered in front of the servants by one step».**

At the end he (May Allah's blessings and peace be upon him) said, **«He precedes the religious authorities by the distance crossed by an arrow thrown through a bow.»** Also it was said, **«One mile.»** and, **«As far as one can see.»** These three interpretations fit this Honourable Hadith best. Mou'ath died in the year eighteen in the land of Ash-sham (Damascus now) of the Plague of Amwas. The Holy Prophet (May Allah's blessings and peace be upon him) assigned him the Caliph of Mecca so that he may teach the people there the religion, i.e. the religion of Islam.

His saying: (I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) means the riding behind the Holy Prophet on a donkey is permissible. It also denotes Mou'ath's (May Allah be pleased with him) virtue.

His saying: (On a donkey) he means the donkey which was called Oufayre. This was narrated in one of the stories. I said, **«The donkey was sent to the Holy Prophet (May Allah's blessings and peace be upon him) as a gift by the Moukawkas, the ruler of Egypt.»**

This means: The Holy Prophet (May Allah's blessings and peace be upon him) was so humble that he (May Allah's blessings and peace be upon him) rode a donkey and accepted that some body else rides behind him (May Allah's blessings and peace be upon him). That is in contradistinction with what those who are conceited do.

His saying: (Do you know what are the servants' obligations towards Allah) is a question in the form of exclamation so that it would be more impressive and more effective in being understood by the learner. And **«The servants' obligations»** is what they have to offer Him (the Exalted) and **«Allah's obligations towards servants»** means that is going to be inevitably accomplished because He (the Exalted) has promised that to them as a reward for unifying Him (the Exalted) as has been said in the Holy Verse, **«(It is) the promise of Allah. Never does Allah depart from His promise.»** (30: 6).

The Sheikh of Islam said, «Deserving the reward, the obedient servant receives his reward as benefaction and kindness rather than receiving this reward from an equal creature because of mutual services. Thus some people say. «Deserving is meaningless». However, He (the Exalted) has told about this and He (the Exalted) is most truthful and keeps His promises, but most people confirm the worth and justice of this promise as has been mentioned in the Holy Koran and the Honourable Tradition (Sunna).

Allah (the Exalted) has said, «**And it was due from us to aid those who believed**». (30: 47) However, the people of the Tradition say, «He (the Exalted) is the One who foreordained upon Himself Mercy, and made incumbent on Himself justice; He (the Exalted) has not foreordained mercy upon His creatures nor has He (the Exalted) made incumbent on them justice. The Mu'tazila claim that it is His (the Exalted) duty relative to the creature and that verily the servants have obeyed Him without making them do that and that they deserve their reward with Him (the Exalted) being necessarily the cause. In that conclusion, they made a big mistake. Also, concerning that the people of Jabr (Determinism) and the people of Qadar (fate) have also made the same mistake; they are the followers of-Jahm.

His saying: (I said Allah and His Holy Messenger know best) this answer reflects the politeness and civility of the learner; thus he who is asked about something the answer of which he does not know, should use the same answer, that is in contradistinction with most mannered people.

His saying: (That they must worship Him without joining in any partner). That is to unify Him (the Exalted) through worship. The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) did a very good job when he defined worship comprehensively, so he said,

And worshipping the Merciful,

Two poles when one worships.

One goal, a heart of pure love is full.

The second goal a heart of humbleness is full.

You obey the orders.

His commands and His Messenger's.

Never passion or Shaitan.

His saying: (Without joining in any partner) means to unify Him (the Exalted) through worship; it is a must that one frees himself from joining

partners in worshipping Allah (the Exalted) . He who does not free himself from joining partners along with Allah (the Exalted) during worship does not in fact worship only Allah (the Exalted); rather he is a polytheist since he makes equal partners to Allah (the Exalted). And that is the meaning of what the writer (May Allah's Mercy be upon him) said:

(Worship is unifying Allah (the Exalted), because it leads to controversy. It was mentioned in some Divine quotations, «I (Allah (the Exalted)). The Jinns and people are in a great conflict, I create and another is worshipped, I provide and another is praised. My benefaction is sent down to the servants, and their evil doings is ascending to me; I approach them by giving them ease and comfort and they make Me abhor them by performing sins.»).

His saying: (And Allah's obligation toward His servants is not to torture he who does not join in partners with Allah). Al-Hafeth said, «He (the Exalted) limited Himself (the Exalted) to rejecting polytheism because religion necessitates unification, and requires proving the Message by necessity, thus he who gives the lie to Allah's Holy Messenger (May Allah's blessings and peace be upon him) has indeed given the lie to Allah (the Exalted) , and he who gives the lie to Allah (the Exalted) is a polytheist as it has been said, «He who performs the ritual of ablution and prays, his prayer is valid and accepted, on condition he satisfies all other conditions.

His saying: (tell the people the glad tidings) this terms includes favoring to tell the Muslim about whatever makes him happy. It also includes what the companions desired to tell the people. The writer (May Allah's Mercy be upon him) said so.

His saying: (Do not tell them the glad tidings so that they will not become dependent on that). That is they will not depend on that and quit competing in doing good acts. One of the narratives says: «Mou'ath told this Honourable Hadith just before he died so that not to keep it secret and do wrong by keeping it secret». Al-Wazeer Abu Al-Muthaffar said, «He only refrained from telling it to an ignorant person whose ignorance might lead his to misbehave by disobeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); however, those civil and courteous people who heard this Honourable Hadith became more obedient and believed that more benefaction ease and comfort require more obedience; thus there was no need to refrain from telling them this Honourable Hadith.

This chapter discusses many issues:

The first: Wisdom behind creating Jinns and Mankind.

The second: Verily worship is unification because conflict between the Holy Prophet (May Allah's blessings and peace be upon him) and the polytheist took place because of it.

The third: The issue that he who does not unify Allah (the Exalted), does not worship Allah (the Exalted). This denotes what Allah (the Exalted) has said when He said in His Holy Koran about His Holy Prophet (May Allah's blessings and peace be upon him), «**Nor will ye worship that which I worship.**» (109: 3) and His (the Exalted) «**Saying, «Those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on the (right) guidance.»**» (6: 82).

This chapter has many benefits besides what has already been discussed; urging people to worship Allah (the Exalted) faithfully and that if such worship is accompanied by polytheism, it becomes futile and without any benefit; rather, it is not called worship. Also, the writer drew the attention of people to the great and significant right of parents and the proscription of being ungrateful to them. He also drew people's attention to the greatness of the perfect and firmly connected Holy Verses of the Holy Sura of An'am as well as the permissibility of keeping knowledge away from some people of this works for the benefit of the group.

His saying, «Narrated by» he means Al-Bukhary and Muslim. «Al-Bukhary» (May Allah's Mercy be upon him) is the Imam Muhammad ben Ismail Al-Ja'fi; the great person who knows by heart the Traditions (Honourable Hadiths) of the Holy Prophet (May Allah's blessings and peace be upon him), he is the writer of As-Saheeh, At-Tarrekh and Al-Adab Al-Mufrad and many other books. The above has been narrated by Imam Ahmad ben Hanbal, Al-Houmaidy and Ibn Al-Madiny and others who have the same religious qualifications. It has been narrated about him by Muslim, An-Nisa'i, At-Tirmithi, and Al-Firbary the narrator of As-Saheeh. He was born in the year 194 A.H and died in the year 256...A.H

And «Muslim» (May Allah's Mercy be upon him) is Ibn Hajjaj ben Muslim An-Naisabouri, the writer of As-Saheeh, and Al-Wijdan and any many other books. It has been narrated after Ahmad Ibn Hanbal and Yahya Mou'in and Abi Khuthaima and Ibn Abi Shaiba and many others who are of the same religious qualifications. It has been narrated after Al-Bukh-

ary. At-Tirmithi, Ibrahim ben Muhammad ben Sufyan the narrator of As-Saheeh. He was born in the year 204 A.H and died in the year 261 A.H in Naisabour (May Allah's Mercy be upon them).

The fourth: The wisdom out of sending messengers.

The fifth: That the message reached all nations.

The sixth: That verily the religion of prophets is one.

The seventh: The most important and greatest issue is that worshipping Allah (the Exalted) is achieved only by disbelieving and rejecting the devil; He (the Exalted) meant this when He said, **«Whoever rejects evil and believes in Allah hath grasped the most trustworthy Hand-Hold, that never breaks.»** (2: 256).

The eighth: Evil is a general term that means all that is worshipped regardless of Allah (the Exalted).

The ninth: The great significance and importance of the three perfect and firmly connected Holy Verses in the Holy Sura of An'am and this discusses ten issues the first of which is proscribing polytheism.

The tenth: The perfect and firmly connected Holy Verses in the Holy Sura of Isra' which discusses eighteen issues where by Allah (the Exalted) starts by saying, **«Take not with Allah another object of worship or thou (O man!) Will sit in disgrace and distitution.»** (17: 22) and He (the Exalted) ended by saying, **«Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected»** (17: 39) He (Be the blessed and raised above) has drawn our attention to the significance of these issues by saying,

«These are among the (percepts of) wisdom, which thy Lord has revealed to thee.» (17: 39).

The eleventh: The Holy Verse in the Holy Sura of Nisa' (Women) which is called the verse of the ten rights, which Allah (the Exalted) has started by saying, **«Serve Allah, and join not any partners with Him.»** (4: 36).

The twelfth: Drawing attention to the Holy Messenger's (May Allah's blessings and peace be upon him) while on his (May Allah's blessings and peace be upon him) death bed.

The thirteenth: Acknowledging our obligations towards Allah (the Exalted).

The fourteenth: Acknowledging Allah's obligations towards His servants if they did what they are supposed to do.

The fifteenth: The issue of Mou'ath is not even known by most of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him).

The sixteenth: That it is permissible to keep knowledge as secret if it is for the welfare of all people.

The seventeenth: Favoring to tell the Moslem glad tidings which make him happy and pleased.

The eighteenth: Fear of becoming dependant on Allah's Unlimited Mercy.

The nineteenth: A responsible person says, «Allah and His Messenger know best» when he is asked about an issue the answer of which he does not know.

The twentieth: It is permissible to allow certain people to learn about an issue regardless of others.

The twenty-first: The Holy Messenger's (May Allah's blessings and peace be upon him) humbleness evident in riding a donkey as well as accepting to let another person ride behind him.

The twenty-second: It is permissible to ride on a donkey behind somebody.

The twenty-third: The virtue of Mou'ath ben Jabal.

The twenty-fourth: The great significance of this issue.

Chapter

(Benefits of Unification and that which protects Mankind and covers their sins)

His saying: (Allah (the Exalted) has said, **«Those who believe and confuse not their beliefs with wrong- that are (truly) in security, for they are on (right) guidance.»** (6: 82) Ibn Jarir said, «Al-Muzni told me - and he reported his reference - after Al-Rabi' ben Anas that he said, «Belief is being faithful to Allah (the Exalted)»).

Ibn Kathir said about the Holy Verse, «Those who faithfully worshipped Allah (the Exalted) Alone without joining partners, those people will be safe on the Day of Judgment, they are guided to the right path in the present life as well as in the After life». Also, Zaid ben Aslam said, «That is from Allah (the Exalted) concerning the judgement between Ibrahim and his people.

And after Ibn Masoud, «When this Holy Verse was sent down they said, who among us that has not done wrong to himself?».

23- Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, **«It's not your effort, haven't you heard what Lukman has said to his son (Quoted from the Holy Koran), «Join not in worship (others) with Allah, for false worship is indeed the highest wrong-doing.»** (31: 13). Al-Bukhary continued narrating from the reference and said, «Omar ben Hafs ben Ghayyath told us that Al-Amash said that Ibrahim said after Alkama after Abdullah (May Allah be pleased with them): «When the Holy Verse was revealed**«Those who believe and confuse not their beliefs with wrong»**. (6: 82) We said «O Allah's Holy Messenger, who among us does not do wrong to himself?» He said, «The truth of the matter is not what you say; rather, «confuse not their beliefs with wrong» the term «wrong» here means joining partners with Allah (the Exalted). Have you not heard what Lukman said to his son. **«O Son join not in worship (others) with Allah for false worship is indeed the highest wrong-doing»** (31: 13).

Ahmad said something similar after Abdullah when he said, «When the Holy Verse was revealed **«Those who believe and confuse not their beliefs with wrong.»** (6: 82) The Holy Messenger's (May Allah's blessings and peace be upon him) Companions felt that such a case is hard to bear so they said, «O Allah's Holy Messenger, who among us that have not done wrong to himself?» He (May Allah's blessings and peace be upon him) said,

24- **«You have understood that wrongly. Haven't you heard what the righteous servant said (O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing (31: 13).** Thus doing wrong to oneself here means joining in worship others with Allah.» And after Omar it has been said that he interpreted doing wrong to oneself as sinning. Therefore the meaning is the following: Being saved from all sorts of torture. Al-Hasan and Al-Kalbi said, «Those people are saved from all torture, in the After-life and they are guided to the right path in the present life».

The Sheikh of Islam said: What people thought is difficult and unbearable is that condition was that they should not do wrong to themselves, and that those who do wrong to themselves can not be saved or guided, so the Holy Prophet (May Allah's blessings and peace be upon him) showed them that doing wrong to themselves in this context means joining in worship others with Allah (the Exalted) and that was what was meant in Allah's Holy Book. Thus peace and guidance to the right path happen only to those who do not join in worship others with Allah (the Exalted); thus he who does not perform much wrong, is one of the people who are saved from torture on the Last Day and those who are guided to the right path in the present life; Also he will be from the chosen people as has been said by Allah (the Exalted) in that connection, **«Then we have given the book for inheritance to such of Our servants as we have chosen: But there are among them some who wrong their own souls' some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.»** (35: 32) That does not mean that one is not punished if he does wrong to himself without repenting; in that connection Allah (the Exalted) has said, **«Then shall anyone who has done an atom's weight of good, see it! And any one who has done an atom's weight of evil, shall see it.»** (99: 7-8). and Abu Bakr As-Siddiq (May Allah be pleased with him) has asked the Holy Prophet (May Allah's blessings and peace be upon him) about this, he said,

25- «O Allah's Holy Messenger, who among us has not done wrong?» The Holy Prophet (May Allah's blessings and peace be upon him) answered, «O Abu Bakr, don't you become ill»? Don't you become sad? That is your reward in the present life». So he (May Allah's blessings and peace be upon him) showed that verily when the believer dies and is admitted into the Garden he might be punished for his wrong doing in the present life by calamities and ordeals. Thus he has not performed any of the three types of wrong doing which are namely, polytheism, oppressing other servants and doing wrong to himself without joining in worship other partners with Allah (the Exalted) has in fact been completely saved from punishment and torture and he is as well guided to the straight path.

On the other hand he who does wrong to himself can enjoy absolute safety from punishment and guidance into the right path. That is to say he is going to be admitted to the Garden as he has been promised in the second Holy Verse: And verily Allah (the Exalted) has guided him to the straight path which is rewarded by admission to the Garden, however, some loss of peace and guidance afflict him in as much as his faith is deficient by doing wrong to his soul; and the Holy Prophet (May Allah's blessings and peace be upon him) by saying «Verily it is polytheism» did not mean that he who does not commit the greatest of sins enjoys perfect safety and perfect guidance, rather, verily his Honourable Hadiths, if read in the light of the Holy Koran show that those who commit great sins are subject to dismay; they can not enjoy perfect peace and safety, nor perfect guidance which lead them to the straight path, the path of those whom Allah (the Exalted) has bestowed upon them; without being afflicted with any kind of torture. Rather, they possess the base of the guidance to that path.

Grace that He (the Exalted) bestowed upon them; they are definitely admitted into the Garden. By saying «Rather it is polytheism», he (May Allah's blessings and peace be upon him) means the greatest of sins. Thus he (May Allah's blessings and peace be upon him) means he who is not one of the people who perform great sins, is saved from torture that Allah (the Exalted) has promised the polytheists; torture in the present life and in the After-life.

On the other hand if he (May Allah's blessings and peace be upon him) means the type of polytheism. It is said that the servant's wrong doing to himself; like his stinginess because he loves money, and not performing some of his duties is in fact a minor sin. On the other hand loving what Allah (the Exalted) hates and advancing the satisfaction of his desires to the love

It has been narrated after Oubada Ben As-Samit who said that Allah's Holy Messenger said, «He who testifies that there is no God but Allah and that there is no partner with him...

of Allah (the Exalted) is a minor sin. This person loses safety and guidance in as much as he performs minor sins. That is why those who came first included sins in this category or type of polytheism and consider it as such.

Ibn Al-Qayyim (May Allah's Mercy upon him) said: When Allah (the Exalted) said, «**Those who believe and confuse not their beliefs with wrong-that are (Truly) in security, for they are on (right) guidance.**» (6: 82) The Companions said, (O Allah's Holy Messenger! Who among us has not confused his belief with wrong?)» He (May Allah's blessings and peace be upon him) said, «wrong here means polytheism. Haven't you heard what the righteous servant said (false worship is indeed the highest wrong-doing)» they would not have been confused about what is meant by wrong-doing, thus they thought that verily it includes doing wrong to oneself.

Verily he who does wrong to himself, any type of wrong doing, can not be safed or guided. He (May Allah's blessings and peace be upon him) answered them that only polytheism is the wrong-doing which absolutely removes safety, peace and guidance. Moreover, Allah (the Exalted) is the only satisfying answer. Thus verily absolute and perfect wrong-doing is polytheism that is to say joining in worship (others) with Allah (the Exalted) which is putting worship in an emplacement to which it does not belong. And absolute safety and guidance are safety in the present life and in the After life as well a guidance to the straight path. Thus absolute wrong doing removes perfect and absolute safety as well absolute guidance. It is not impossible for wrong doing to cause deprivation from absolute safety and absolute guidance. So contemplate; the absolute for the absolute and the partial for the partial.

His saying: After Oubadah ben As-Samit (May Allah be pleased with him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

26- «**He who testifies that there is no God but Allah and that He (the Exalted) Alone who does not have a partner, and that verily Muhammad is His servant and Messenger and that verily Jesus (Issa) is Allah's servant and His messenger as well as His will that He (the Exalted) sent down to Mary (Mariam) as well as it is His spirit. The Garden is a reality; Hell is a reality, Allah**

(the Exalted) would admit this person into the Garden for what he had performed.» This was narrated by both.

Oubadah ben As-Samit: One of the researchers on the Holy Prophetic Traditions; he is a famous man in the battle of Badr; he died in the year 34 A.H at the age of seventy-two years. It was said that he lived till the Caliphate of Mou'awyah (May Allah be pleased with him).

His saying. «He who testifies that there is no God but Allah». that is he who verbalizes this term while fully conscious and aware of its meaning, and performs according to its meaning; both the hidden and the manifest meaning; it is imperative that the one who verbalizes the two testimonies be fully aware of their meanings and perform accordingly; in that connection Allah (the Exalted) has said, «**Know, therefore, that there is no God but Allah**» (47: 19) as well as «**Only he who bears witness to the Truth, and they know (him).**» (43: 86). As for verbalizing it without realizing its meaning, being aware of that meaning or performing according to it such as being free from all polytheism, and being faithful in all what is said or done; whether the said is verbalized or kept secret, or whether what is done is performed and sensed or just thought of without being executed - that verbalization of the two testimonies is of no avail; it does not benefit he who verbalizes those two testimonies.

Al-Kurtobi said in his book «Al-Mufhim» that explaining Muslim's Saheeh (book), «It is not enough to just verbalize the two testimonies; rather, it is essential to be fully aware of their meaning as well as to be fully conscious of what one says-this interpretation is a warning against the corrupt teachings to the creed of extremist Murji'a who say that just verbalizing the two testimonies is enough for one to be considered a faithful believer. Discussions in this chapter of his book point at the corruption of this creed; rather, it is a creed that is notorious for its corruption especially for those religious authorities, since this creed permits and justifies hypocrisy and the followers of this creed say that a hypocrite is a good believer while that is absolutely wrong and untrue.

This discussion includes what we mentioned above and that is his saying, «He who testifies» verily the testimony is not valid but if it were fully aware of knowledge, certitude, loyalty and truth.

An-Nawawi said, «This is a great discussion that has an Honourable

status and it is most comprehensive - or one of the most comprehensive-Honourable Hadiths concerning the dogma. He (May Allah's blessings and peace be upon him) included in it what leads people out of the various and differing creeds of disbelief. Thus He (May Allah's blessings and peace be upon him) limited himself to what breaks up with them and contradicts them all.

The meaning of «There is no God but Allah» is, absolutely there is no one who deserves to be worshipped but Allah (the Exalted), and this has been mentioned several times in the Holy Koran. And the Beka'i is clear and explicit when he said that «alone» is to emphasize and confirm the testification and that «He has no partner» is to emphasize and confirm the denial. This was mentioned by Al-Hafeth. Also Allah (the Exalted) has said, **«And your god is One god: There is no god but He.»** (2: 163). He (the Exalted) has also said, **«Not an apostle did we send before thee without this inspiration sent by Us to him: That there is no god but I; therefore, worship and serve Me.»** (21: 25). Also He (the Exalted) has said, **«To A'd people, (we sent) Hud, one of their (own) brethren: He said, «O my people! Worship Allah! Ye have no other god but Him.»** (7: 65) so they answered him by saying, **«They said, Comest thou to us, that we may worship Allah Alone, and give up the cult of our fathers?»** (7: 70) and He (the Exalted) has said, **«That is because Allah- He is the Reality; and those besides Him whom they invoke, - they are but vain falsehood: verily Allah is He, Most High, Most Great.»** (22: 62).

Thus the above includes disproving divinity of other than Allah (the Exalted) ; that is in fact worship, and its confirmation that the only god is Allah (the Exalted); He (the Exalted) has no partners. The Holy Koran from the very beginning to the very end shows this, decides upon it and guides to it.

Thus worship in all its kinds emanates from a heart full of love, submission, and humbleness due to aspiration and want as well as due to fear and reverence. All that is deserved only by Allah (the Exalted) as was mentioned in the evidence listed in this chapter. Thus he who performs such acts for the sake of other than Allah (the Exalted), has in fact made that object a partner to Allah (the Exalted) in worship and that person cannot benefit through any deed or any utterance.

(The discussions of savants concerning the meaning of «There is no God but Allah»)

The discussion of Ibn Abbas has been mentioned above, also Al-Wazir Abu Al-Muthaffar said in his book «Al-Ifsah», «His witnessing: There is no God but Allah» necessitates that the witness is consciously aware that there is no God but Allah (the Exalted). In that connection Allah (the Exalted) has said, «**Know, therefore, that there is no God but Allah**». (47: 19). Abu Al-Muthaffar also said, and the name (Allah) after (but) denotes that divinity is necessarily His (the Exalted) and that no body but Him (the Exalted) deserves it. He said also that the general or comprehensive theme is to realize and become aware that this term implies rejecting evil and consequently believing in Allah (the Exalted); thus when you deny that divinity could be for someone other than Allah (the Exalted) and confirmed that Allah (the Exalted), Alone must be worshipped then you have in fact rejected evil and believed in Allah (the Exalted).

Also, Ibn Al-Qayyim said in his book «Al-Badai'» answering that who said, «Verily the excluded disagees with the excluded from» then if the case was as mentioned above a man would not embrace Islam just by saying, «There is no God but Allah» because he did not confirm divinity for Allah (the Exalted). And that is the greatest term since it included denying divinity for other than Allah (the Exalted) and confirming it for Him (the Exalted). Thus its denotation on proving His divinity is greater than saying (Allah is a God and no body ever suspects that.

Also, Abu Abdullah Al-Kurtobi said when he interpreted (There is no God but Allah): That no body is worshipped but Him (the Exalted).

Also, Az-Zamakhshari said, The (word) «god is a common noun, like man and the mare; it is an object of every sort of worship whether this worship was truthful or false; however, this common noun was predominantly used for He who is truly worshipped.

Also, Sheikh Al-Islam said, «The God is the one who is worshipped and obeyed; since verily a God is the one who is worshipped and the one who is worshipped is the one who deserves to be worshipped. Deserving to be worshipped takes place because of the qualities that he possesses which in turn necessitates that he becomes the beloved who receives the highest degree of love; the one to whom every body submits to the highest degrees of submission... thus the God is the beloved and the worshipped who is

made divine by the love of the hearts which in turn submits to him and becomes humble in front of him; he is the one who is feared and begged by those hearts. They also resort to him in difficult times and invoke him in times of stress and depend on him concerning their interests and resort to him and become peaceful when they invoke him and tranquil when loving him. That is not but Allah (the Exalted) Alone, that is then (There is no God but Allah) the most truthful among all terms and the people who verbalize it are the people of Allah (the Exalted) while those who deny it and reject it are Allah's enemies and the people who receive His wrath as a revenge. Thus if one verbalizes this term truthfully, every issue and situation and taste will become righteous and if not, corruption and unsoundness will haunt all his knowledge and deeds».

Ibn Al-Qayyim said: (The god) is the one who is worshipped by the hearts as a result of their love for him, their exalting him, and their turning to him in repentance. Also this is because they honour him, exalt him, behave humbly in front of him, submit to him, fear him and depend on him».

Also, Ibn Rajab said, « (The god) is the one who is obeyed rather than disobeyed in honor for him, revering and exalting him, as well as a result of loving him, fearing him, depending on him asking him to satisfy their needs and desires and invoking him. It is improper to perform all of the above or to experience those feelings but to Allah (the Exalted), thus he who worships any one with Allah (the Exalted) is considered an evil doing and disloyalty and deception concerning his saying (There is no God but Allah) thus resulting in worshipping other creatures with all the consequences it carries.

Also, Al-Bika'i said, «There is no God but Allah) means that it is absolutely impossible for any body to be truly worshipped but Allah (the Exalted); this knowledge is the greatest one that saves people from the horrors of the Hour; knowledge is true knowledge when it benefits one, and it benefits people if it is accompanied by obedience, submission and performing accordingly; otherwise it is pure ignorance.»

Thus (There is no God but Allah) denotes negation of divinity from everything but Allah (the Exalted) no matter who that thing or being is; also confirming divinity is for Allah (the Exalted) Alone regardless of any body else; that is unification which the Holy Messenger called for and which the Holy Koran pointed at from its very beginning to its very end Concerning that Allah (the Exalted) has said about the Jinns, «Say, «**It has been revealed to me that a company of Jinns listened (to the Koran). They said, «We have really heard a wonderful Recital! It gives guidance to the Right, and we have**

that Muhammad is verily His servant and Messenger...

believed therein; we shall not join (in worship) any (gods) with our Lord.» (72: 1-2) Thus (There is no God but Allah does not benefit except he who realizes its connotation in its two facts, confirming and negating, besides believing in that and accepting it and performing according to it. As for him who says it without realizing its meaning, believing in it or performing according to it, has in fact been considered by religious authorities as pure ignorance, this is certainly an evidence against him.

His saying in the Honourable Hadith «... and that there is not other partner with him» is a confirmation and account of the connotation of its meaning. Allah (the Exalted) has verily made that clear in the stories of prophets and messengers in His Holy Book, so how ignorant about their state are those who worship graves and tombstones! O how great is polytheism that they have committed, polytheism that contradicts, «There is no God but Allah», the term of faithfulness! Verily the polytheists among the Arabs and those who followed their fashion, have denied the term «There is no God but Allah» both from «Verbal and from a meaningful facts. Those polytheists acknowledged it as a term, yet denied and rejected its meaning, so you may find one of them say it while worshipping other than Allah (the Exalted) through performing various sorts of worship like love, exaltation, reverence, hope, dependence and invocation as well as other various sorts of worship.

Rather, their polytheism has exceeded in many degrees the polytheism of the Arabs, thus if one of them passes through difficulties he will solemnly invoke other than Allah (the Exalted) and they think that that object of worship which is other than Allah (the Exalted) is faster in driving away their worries, that is in contradistinction with the early polytheists who used to join in partners in worshipping Allah (the Exalted) only during times of comfort and prosperity while at times of difficulties they only resorted to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, **«Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him. But when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!»** (29: 65). This shows that the polytheists of these times are more ignorant about Allah (the Exalted) as well as about unifying Him than the polytheists of the Arabs and those who came before them.

And his saying, «And that Muhammed is verily His servant and Holy Messenger» means that one should witness and testify about that. This term is joined with the term that comes before it (there is no God but Allah); the

that verily Issa (Jesus) is the servant of Allah and His Holy Messenger...

term «Servant» means the slave owned who practices worship, that is he belongs to Allah (the Exalted), and special and private slavery, as Allah (the Exalted) has said in that connection, «**Is not Allah enough for His servant?**» (39: 36).

Thus the highest degrees of slavery is private slavery and message; since the Holy Prophet (May Allah's blessings and peace be upon him) the most perfect among the creatures possesses these two honorable qualities. As for Lordship and divinity we say that they are Allah's rights and no body can be joined in His (the Exalted) worship, neither a very close king nor a sent prophet. And His saying «His servant and Messenger». He (the Exalted) brought these two qualities and combined them in one term in order to avoid immoderation in interpreting the terms and abusing them, since many people who claim to belong to the nation of Muhammad (May Allah's blessings and peace be upon him) have been immoderate both verbally and in deed, also he neglected his duties by not following them up and depended on opinions which are contradicting with what the Holy Prophet (May Allah's blessings and peace be upon him) has brought, also he adopted arbitrariness in interpreting his news and rules and thus by deviating from its real denotations and connotations as well as by turning away from following them besides renouncing them, since verily the testimony that Muhammad is verily the Holy Messenger of Allah necessitates believing in him as well as believing what he (May Allah's blessings and peace be upon him) tells us; it also means that we should obey his (May Allah's blessings and peace be upon him) commands and not performing what he (May Allah's blessings and peace be upon him) proscribed. Also, it means that his orders and proscriptions should be respected and revered, neither one gives precedence for the speech of somebody else, no matter who that one was. However, the status quo these days and before these days. Those who belong to the realm of religious authority such as Judges and Mufities is the opposite of that; all help is sought from Allah (the Exalted). Also Al-Darimi narrated in his Musnad after Abdullah ben Salam that he has said «We would find the qualities of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

27- Verily we have sent you as a witness, a bearer of glad tidings and a shield for the illiterate. You are My servant and My Messenger, whom I called the one having confidence in Me and depending on Me; he is neither rude nor ungracious; he is neither boistorous while in the markets nor does he return an evil doing by an evil doing; rather, he forgives and he over-

His word that He sent to Mary as well as a spirit from Him.

looks and disregards others' mistakes. I will never take him into death till he straightens the deviating people by testifying that verily there is no God but Allah, by which he makes the blind eyes see, the deaf ears hear and harsh hearts». Atba' ben Yasar said, «Abu Wakid Al-Laythi told me that he heard Ka'b saying the same that Ibn Salam said.

His saying, «And that verily Issa (Jesus) is the servant of Allah (the Exalted) and what the Christians believe is that Issa is Allah or the Son of Allah (the Exalted) or the third among a group of three. May Allah be exalted and praised. Allah (the Exalted) has said in that connection, **«No son did Allah beget, nor is there any God along with Him»** (23:91). Thus it is imperative that he testifies that Issa is Allah's servant and messenger and that definitely he belongs to Him (the Exalted), He has created him from a female without the need for a male to fertilize her, as Allah (the Exalted) has said, **«The similitude of Issa before Allah is as that of Adam; He created him from dust, then said to him, «Be», and he was»**. (3:59) Thus Issa is not a lord from the things they ascribe to Him. He (the Exalted) has said, **«But she pointed to the babe. They said, «How can we talk to one who is a child in the cradle?» He said, «I am indeed a servant of Allah; He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be and hath enjoined on me prayer and charity as long as I live; He hath made me kind to my mother, and not overbearing or miserable; so Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)?! Such (was) Issa the Son of Mary; (It is) a statement of truth, about which they (vainly) dispute. It is not befetting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it Be», and it is. Verily Allah is my Lord and your Lord: He therefore serve ye: This is a Way that is straight.»** (19:29-36). He (the Exalted) has also said, **«Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (To Allah); Those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer).»** (4:172) Also the believer testifies what his enemies, the Jews, said is null and void; they said that he is the son of a harlot but the Holy Koran says that this is null and void, may Allah (the Exalted) curse them all. Thus no body's Islam is truthful unless he denies what the Jews said and only believes in what Allah (the Exalted) has said, «Verily he is the servant of Allah and His Messenger».

His saying: «His word» he means that Issa (May Allah's peace be upon him) was called by this term because it exists in what Allah (the Exalted) has said: (Be, as had been interpreted by those interpreters who came before. Imam Ahmad said answering the Jouhmi, «The word which He (the Exalted) sent to Mary when He (the Exalted) said (Be) and so Issa was through.

His saying: «Sent it to Mary». Ibn Kathir said, «He (the Exalted) created him (May Allah's peace be upon him) by the word that He (the Exalted) sent with Gibrail to Mary. Gibrail who breathed into Mary from his spirit in accordance with the commands of Allah (the Exalted): Thus Issa (May Allah's peace be upon him) came into existence after the permission of Allah (the Exalted); therefore, he (may Allah's peace be upon him) originated and developed from the word that He (the Exalted) said (Be and he was) as well as the spirit that was sent with him: he is Gibrail (May Allah's peace be upon him).

His saying: «And a spirit from Him» Ibn Abi Kaab said concerning it, «Issa is one of the spirits which Allah (the Exalted) has created and commanded to speak by saying, **«Am I not your Lord (who cherishes and sustains you)? They said, «Yea!»** (7:172) Allah (the Exalted) has sent Gabrail to Mary; he breathed a spirit into her». This was narrated by Abd ben Hamid and Abdullah ben Hamid in the «Zaw'id Al-Musnad» as well as by Ibn Jarir and Ibn Abi Hatem and many others. Al-Hafeth said, «And He (the Exalted) described him as emanating from Him, but the meaning is that it is originating from Him. In that connection Allah (the Exalted) has said, **«And He has subjected to you as from Him, all that is in the Heavens and on earth»** (45:13) It means that he (May Allah's peace be upon him) came into being from Him (the Exalted), also the meaning of the second Holy Verse is that He (the Exalted) subjected all these things that originate from Him (the Exalted), that is He (the Exalted) is the One who formed that and brought it into being by His (the Exalted) Ability and Wisdom.

Sheikh Al-Islam said: Whatever attribute is given to Allah (the Exalted), if that attribute has a meaning that cannot stand alone or can stand by other creatures, then it is a necessity that that attribute is an attribute of Allah's (the Exalted) and it cannot be given to a creature who is treated as a Lord and if the one added is a separate being like Issa and Gibrail (May Allah's peace be upon them) and the spirits of the sons of Adam then it cannot be an attribute of Allah (the Exalted) because what can stand alone

And the Garden is true and the Hell Fire is true, may Allah admit him to the Garden because of what he used to do».

cannot be an attribute to others.

However, the attributes added to Allah (the Exalted) are of two types:

The first: It is added to Him (the Exalted) because He is its Creator and Originator, and that includes all creatures, like saying the sky of Allah (the Exalted) and the land of Allah (the Exalted); thus all creatures are the servants of Allah (the Exalted) and all belongings belong to Allah (the Exalted).

The second: It is added to Him (the Exalted) because of the special meaning that He (the Exalted) gave to it; He loves it, and commands people to perform and accept it; as He (the Exalted) distinguished the Ancient House by a kind of worship what cannot be practised in another. Also as has been said concerning the fifth of money and the fay' which is considered as the money belonging to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). From this we understand that the servants of Allah (the Exalted) are those who worship and obey His commands. That is an addition which includes His Divinity, His legislation and His religion, and that is an addition which encompasses His Lordship and His creatures.

His saying, «And the Garden is true and the Hell-Fire is true». This means that he witnesses that the Garden which Allah (the Exalted) has told us about in His Holy Book, and which He said that He has prepared for those who rever Him and are pious, is true, that is to say a confirmed unequivocal fact; he also witnessed that Hell Fire which He (the Exalted) said in His Holy Book that He (the Exalted) prepared for those who are unbelievers is as well a confirmed and true fact. In that connection Allah (the Exalted) has said, **«Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allah and His apostles: that is the grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding»** (57:21) He (the Exalted) also has said, **«Then fear the Fire whose fuel is Men and Stones, which is prepared for those who reject faith»** (2:24). In both Holy Verses as well as in other Holy Verses that are similar to them, there is evidence that the Garden and Hell-Fire are created now, contrary to what the heresiarchists say. These two Holy Verses tell us about believing in the Afterlife.

It has been mentioned in the Honorable Hadith of Itban that, «Verily Allah forbade Hell-Fire from taking any man who says there is no god but Allah, aiming by that at pleasing Allah (the Exalted).

His saying: «Allah will admit him into the Garden because of what he used to do». This sentence is the conditional answer. In another narration «He would admit him from any one of the eight doors of the Garden he choses.» Al-Hafeth said, «Because of what he used to do» meaning his righteous or corrupt behavior because the people of unification are going to be admitted into the Garden. Also, another interpretation for «Because of what he used to do» may be that the people of the Garden are admitted into it according to the degrees of their behavior.

The judge Ayyad said: What was mentioned in Oubad's Honourable Hadith is particular to him who said what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and at the same time paired those two testimonies with truthful faith and unification that was mentioned in the Honourable Hadith. Thereupon such a person is rewarded by what exceeds his sins and makes him deserve forgiveness and admittance into the Garden at first sight.

(He said: And they said concerning the Honourable Hadith of Itban.

28- «Verily Allah has forbade Hell-Fire from taking he who says there is no God but Allah to please Allah only»).

His saying: (And they) he means Al-Bukhary and Muslim and everything they mentioned in their Saheehs. And the above mentioned is part of long discussion by the two Sheikhs.

And Itban is Ibn Malek ben Amr ben Al-Ijlan Al-Ansari; he came from Bani Salem ben Awf; he was one of the famous Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and died during the Caliphate of Moawiya.

Al-Bukhary mentioned in his Saheeh after Qutadah, he said, «Anas ben Malek told us that the Holy Prophet (May Allah's blessings and peace be upon him) and Mou'ath who was riding behind him (May Allah's blessings and peace be upon him) on a donkey. He said,

29- «O Mouath, he said, O Allah's Holy Messenger, here I am at your service. He (May Allah's blessings and peace be upon him) said, O Mouath. He said: O Allah's Holy Messenger! Here I am at your service. He (May Allah's blessings and peace be upon him) said: O Mouath! He said: O Allah's Holy Messenger! Here I am at your service - Three times - He (May

Allah's blessings and peace be upon him) said: Every body who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah, truthfully Allah (the Exalted) will never admit him into Hell-Fire». He said: «O Allah's Holy Messenger, shall I tell the Glad Tidings to the people so that they may become happy? He (May Allah's blessings and peace be upon him) said, «They will become dependent». Mouath told about this before he died, in order to avoid sin. Also it was mentioned by another reference. Moutamir said that he heard his father saying that he heard Anas saying, «I was told that verily the Holy Prophet (May Allah's blessings and peace be upon him) told Mouath ben Jabal.

30- «He who meets Allah without associating any one with him is admitted into the Garden. He said, shall I tell the Glad Tidings to the people» He (May Allah's blessings and peace be upon him) said, «No, verily I fear that they might become dependent».

I said, «Thus I understood from this context the meaning of the witness that there is no God but Allah; it denotes quitting polytheism for he who faithfully and truthfully says it.

The Sheikh of Islam as well as many others said, «Concerning this Honourable Hadith, he who says the two testimonies and dies believing in them as has been mentioned «With full awareness and faith without any suspicion and with truth and certainty». Verily the truth and reality of unification is the total attraction of the soul to Allah (the Exalted). Thus he who testifies that there is no God but Allah (the Exalted) truthfully and faithfully, is admitted into the Garden because faithfulness and sincerity are the attraction of the heart to Allah (the Exalted) by repenting his sins sincerely. Thus if he dies while in that condition he obtains that -admission into the Garden - and verily it was said that «He who says there is no God but Allah is let out of Hell-Fire and the benefaction in his heart weighs as much as a seed of hay, or an atom.»

It was frequently said that many of those who say there is no God but Allah are admitted into Hell-Fire then they will be let out of it. Also it was frequently said that Allah (the Exalted) forbade Hell-Fire from engulfing areas on the Son of Adam's body that have resulted from praying, since those used to pray and prostrate themselves in prayer. Also it was frequently said that He (the Exalted) forbade Hell-Fire from engulfing he who says there is no God but Allah. He who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah; however, it is subject to burdensome conditions, and most of those who rehearse it are not

sincere, most of those who rehearse it say it only imitatingly or as a habit without having the grace of faith encompassing their hearts. Most of those people suffer distress at death in the graves as was mentioned in the Honourable Hadith.

31- «I heard people saying something so I repeated it». Most of the works of those people are mere imitations and as a result of identification they are those who most closely fit to what Allah (the Exalted) has said, **«We found our fathers following a certain religion, and we will certainly follow in their footsteps»** (43:23).

Then there is no contradiction among the many Honourable Hadith, thus if one says it while fully aware of its meaning and fully sincere he would in this case be insisting on a sin, since verily the perfection of his sincerity and awareness necessitate that Allah (the Exalted) is the One who is loved Most, and consequently his heart will never include any will for performing what Allah (the Exalted) has proscribed, and whatever Allah (the Exalted) commands us to do cannot be abhorred. In addition to this person will be saved forever from Hell-Fire even though before that he might have had so many sins, since this faith and this sincerity and this repentance and this love and this certainty do not leave a sin without erasing it in the same way day light erases the darkness of the night. Thus if one says it in its perfect form and satisfying all its conditions, which do not fall within the realms of great as well as small polytheism, then this person does not intend to perform a sin; thereupon, Allah (the Exalted) will forgive his sins and save him from Hell-Fire forever. However, if one says it in such a way that he falls within the realm of minor polytheism and not major polytheism and then does not perform what contradicts it, then this good deed cannot be resisted by any of the sins and good deeds will exceed bad deeds. That is in conformity with the Honourable Hadith.

32- So he will be forbidden from Hell-Fire. However, his rank in the Garden becomes less in as many sins as he has committed; that is in contradiction to what happens to him whose wrong-doings exceed his good deeds and dies insisting and willingly adhering to his stance; this person definitely deserves to be tortured in Hell-Fire. And if he says there is no God but Allah and avoids this major sin of polytheism and he does not die while adhering to that stance; rather, he further commits wrong-doings which exceed in degree and frequency the good deed of his saying there is no God but Allah, he in case he was sincere and faithful when he said it and performed sins which weakened that term of faith and unification and

strengthened the Fire of sins till it burns that which is good. That is in contradistinction to the faithful and fully aware person who says it, this person possesses good deeds that are definitely exceeding his wrong doings and sins and this person does not adhere to his stance concerning the wrong doings, thus if he dies on that situation, then he would definitely be admitted into the Garden.

Rather it is feared that the faithful person commits one act of wrong doing that weakens his faith, which leads him to rehearse «There is no God but Allah» unfaithfully or without certainty which protects him from committing any sort of sin or wrong-doing, and thus it is feared that he might commit major and minor sins, so if he is saved from the major then the minor sin would stay with him, this in turn will add to those sins and wrong-doings which accumulate to this polytheism which results in the wrong-doings becoming in excess and verily wrong-doings weaken certainty and belief. Thus saying the term «There is no God but Allah» becomes weaker and faith through the heart stops; consequently the one who verbalizes it becomes, like somebody who is delirious or talking in his sleep or like somebody who trains his voice by rehearsing the Holy Koran without having sense, taste or understanding. All of those did not say with pure faith and certainty; rather, after saying it they perform wrong-doings that contradict it; rather, they say with uncertainty and untruthfully and they live and die on that stance; they perform many wrong-doings which deny their entrance into the Garden. So if sins become plenty, the tongue will find it difficult to verbalize them; the heart will become too tough to be able to say them, and hate righteous deeds and is overburdened by listening to the Holy Koran being rehearsed and he will become cheerful for other than Allah (the Exalted) and feels peaceful and reassured when performing or when witnessing the false and the obsolete, and he would be delighted with sexual intercourse and obscenity, he would be pleased to socialize and he would hate to socialize with the righteous people, the people of truth; if such a person says this testimony, he really says it through his tongue only rather than to express what is in his heart; he verbalizes by his mouth what his heart does not believe.

Al-Hasan said, «Faith can not be only by wishing things to happen nor by outside appearances; rather faith is what the hearts believe in and what the deeds confirm. Thus he who says something good and does something good, Allah (the Exalted) would accept that; but he who says something good and does evil, Allah (the Exalted) would not accept that.».

Bakr ben Abdullah Al-Muzni said, «Abu Bakr did not get ahead of

And after Abi Saïd Al-Khidri who said that Allah's Messenger (May Allah's blessings and peace be upon him) said, 'Moses said: O Lord teach me something by which I invoke and praise You.

them by much fasting or praying; rather, he got ahead of them all by some reverence that existed in his heart».

Thus he who said, «There is no God but Allah» and does not work according to that term; rather, he works in a way that burdens him with sins while he is fully believing in it and fully aware of its meanings, but he had sins that weakened his certainty and truthfulness, and in addition to that minor polytheism is added and those sins and wrong doings exceed this good deed and he dies insisting on his sins and wrong-doings; that is in contradistinction with he who says it while fully certain and fully truthful; then either he is not essentially insisting on a wrong-doing and his unification which encompasses his certainty and truthfulness will make bad deeds. And those who say it and are admitted into Hell Fire: either they had not said it with perfect certainty and truthfulness that are incompatible with sins and wrong-doings or to their becoming in excess, or they might have said it exceeded their good deeds and as a consequence their certainty and truthfulness become weak, then after that they never said with perfect truthfulness and full certainty, because sins had weakened that truthfulness and that certainty existing in their hearts, thus saying it by those people is not strong enough to erase wrong-doing. Therefore, their wrong-doings exceed their good deeds.

Many religious authorities mentioned that; like Ibn Al-Qayyim, Ibn Rajab and many others.

I said, «Whatever the Sheikh of Islam decided on, agreed upon by all Honourable Hadiths.

He said, «The Honourable Hadith includes the evidence that verbalizing without belief or vice versa is not enough for one to be faithful; the Honourable Hadith says that Hell-Fire is forbidden from taking the people of perfect unification; it also says that work or actions donot benefit unless they are purely for the sake of Allah (the Exalted) and according to what He (the Exalted) has legislated through His Holy Messenger (May Allah's blessings and peace be upon him)».

(A Note) Al-Kurtobi said, «His saying in the Honourable Hadith «to be faithful» that is to say the products of faith which are in turn the products of the organs. Thus it indicates that good deeds are the products of

He (the Exalted) said, O Moses say there is no God but Allah. He said, O Lord all your servants say this. He (the Exalted) said, O Moses if the seven skies, those inhabiting them and the seven earths were put in one pan of scales...

faith, and the evidence that he meant by faith what we said, and he did not mean just the faith which is unification that refutes polytheism or being sincere by saying «There is no God but Allah» The very same Honourable Hadith includes what he (May Allah's blessings and peace be upon him) said, «Be thrown out-then after that He (Be the blessed and raised above) makes a group of people die and comes out people who have never done good or any benefaction.» By this he means unification devoid of all action or performance. This is summarized from the explanation of the Sunan of Ibn Majah.

The writer (May Allah's Mercy be upon him) said, «(And after Abi Sa'id Al-Khidri (May Allah be pleased with him) after Allah's Messenger (May Allah's blessings and peace be upon him) who said,

33 - «Moses(May Allah's Peace be upon Him) said: O Lord, teach me something by which I invoke and praise you. He (the Exalted) said: O Moses say: There is no God but Allah. He said, «All your servants rehearse this.» He (the Exalted) said: «O Moses, if the seven skies and whoever lives in them and the seven earths are put in one pan of a balance and on the other hand «There is no God but Allah» is put in the other, «There is no God but Allah» would cause the pan to incline. This Honourable Hadith was narrated by Ibn Habban and Al-Hakem).

Abu Saïd: His name is Sa'd ben Malek Al-Khazraji; he and his father were one of the honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). At the battle of Uhud he was not taken to fight because he was too young; however, he witnessed and participated in the battles that followed. He died in the Madina in the year 63, 64, or 65 and it was said sixty-four.

His saying: (I praise you) means something that I may use to eulogize you, (I invoke you) means something that I may use to entreat you with.

His saying: (O Moses say, there is no God but Allah») means that the one who invokes Allah (the Exalted) says it all and never limits himself to the exalted name «Allah» nor does he limit himself to the pronoun «He» as is practised and done by the extremist and ignorant suffists; that is verily a delusion and an innovation introduced to the religion of Islam.

and «there is no God but Allah» in the other pan, would cause the scales to incline».

His saying: (All your servants say this) was confirmed since it was read in the original manuscript of the writer and who originally supports adhering to the term «All» and that is mentioned in the Musnad in part of the narration of Abdullah ben Amr who says the plural term as was mentioned by the writer concerning the meaning of «All» and the meaning of «All your servants say this» means that verily «I want something special for me regardless of what you give to your other servants»; in another narration - after he said, «All your servants say this-say there is no God but Allah; he said, «There is no God but You! O Lord! Rather, I want you to give me something special.»

And since people -rather since all the world- have the need to the term «There is no God but Allah», it has become the most available term of invocation, the easiest to achieve and the greatest in meaning. Laymen and ignorant people turned away from it and resorted to innovative invocations which were neither mentioned in the Holy Koran nor in the Honourable Sunna.

His saying: Means, if the seven skies and whatever they included other than Allah (the Exalted) and the seven earths and whatever lies on them were put in one pan of scale and «There is no God but Allah» was put on the other pan, then «There is no God but Allah would cause the scales to incline.

Imam Ahmad narrated after Abdullah ben Amr after the Holy Prophet (May Allah's blessings and peace be upon him),

34 - «Verily Noah (May Allah's Peace be upon Him) said to his son while he was on the brick of death bed; 'there is no God but Allah, for verily if the seven Heavens and the seven earths were put in one pan of scales and 'There is no God but Allah' was put in the other pan, the pan with 'There is no God but Allah' would cause the scales to incline; and if the seven Heavens and the seven earths had been a closed ring, «There is no God but Allah» would break them.

His saying: (In one pan) he means the pan of scales.

His saying: (would cause them to incline) that is to say that pan would exceed in influence and in power the other pan, and that is because of what it encompasses such as refuting polytheism, and unifying Allah (the Exalted) and those are the best and most preferred among deeds, and they form the

basis and essence of religion and faith. Thus he who says it sincerely and with full awareness of its meaning and works according to it in the strict sense of the word, and maintains that stance, such benefaction can not be equalled by any thing. In that connection Allah (the Exalted) has said, «**Verily those who say, 'our Lord is Allah, and remain firm (on that Path), - on them shall be no fear, nor shall they grieve.**» (46: 13).

The Honourable Hadith has indicated that «There is no God but Allah» is the best means of invocation, as has been mentioned by the narration of Abdullah ben Amr that has been mentioned above.

35 - «**The best invocation is that said on that Day of Arafa, and the best that I and the prophets who came before me, 'There is no God but Allah, Alone; He has no partner; all belongs to His sovereignty and all praise goes to Him; He is able to do anything and everything.**» This was narrated by Ahmad and At-Tirmithi.

36 - «**On the Day of Judgment a man from my nation who used to be one of the leaders leading that nation, would be called upon, then ninety-nine records would be opened for him and each record page is as long as one can see, then he is asked, «Do you deny anything from this? Did my record keepers oppress you? He would say, «O Lord No.» Then he would be told, «Do you have an excuse or have you ever done a good deed? So he would say No. Then he is told, «Yes, you have done one and you will never be oppressed on this day, so they would give him a card on which «I testify that there is no God but Allah and that verily Muhammad is His servant and Holy Messenger» is written. So he would say, 'O Lord what is this card and what are all those records? Then he is told, you will not be oppressed then the records would be put in one pan of scales and the card in another, the records would fail and the card would become heavier.**» This was narrated by At-Tirmithi and Hasan and An-Nisai' and Ibn Habban and Al-Hakem. This Honourable Hadith is righteous since it satisfies the conditions of Muslim and Ath-Thahabi said that it is truthful when he summarized it.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «Deeds do not contend for superiority by their numbers or their construction; rather, the contend for superiority by whatever is in the hearts. Thus the image of the two deeds becomes one; whatever is between them is like that distance between the earth and the Heaven. He said, «Contemplate over the Honourable Hadith concerning the card which is placed in one pan while on the

It was narrated by Ibn Hiban and Al-Hakem.

At-Tirmithi - and Hasanh- after Anas said, «I heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, Allah (the Exalted) said addressing son of Adam: O son of Adam, if you approach me with sins and wrong-doings that are as much as the size of the earth, then you approach me without joining partners in worshipping Me, then I would after your forgiveness.

other pan there are ninety-nine records and each page of that record extends as far as one can see; the card becomes heavier than the records which in turn fail to incline the pan, and consequently this person would not be tortured. It is very well known that every person who unifies Allah (the Exalted) has such a card and many of those are admitted into Hell-fire because of their sins.

His saying: (It was narrated by Ibn Hibban and Al-Hakem). Ibn Habban's name is Muhammad ben Habban the son of Ahmad ben Hiban ben Moua'th, Abu Hatim At-Tamimi Al-Bisty Al-Hafeth the writer of: As-Saheeh, At-Turukh, Ad-Douafa' Ath-Thukat and many others. Al-Hakem said, «He was among those most learned people in language of jurisprudence, Honourable Hadith and exhortation, in addition he was one of those most reasonable men. He died in the year 354 A.H in the city of Bost.

As for Al-Hakem, his name is Muhammad ben Abdullah An-Naysabouri Abu Abdullah Al-Hafeth; he was better known by Ibn Al-Biyya'. He was born in the year 321 A.H. He wrote many books such as Al-Mustadrik, Turukh Naysabour and many others. He died in the year 405 A.H. The writer (May Allah's Mercy be upon him) said (At-Tirmithi said after Anas:

37 - I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «**Allah (the Exalted) said addressing son of Adam, O son of Adam if you approach Me with sins and wrong-doings that are as big as the earth then you approach Me without joining partners in worshipping Me, I would offer you forgiveness that is as much big**»).

The writer (May Allah's Mercy be upon him) mentioned the last sentence of the Honourable Hadith and At-Tirmithi narrated it in full, he said,

38 - On the authority of Anas that he had heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, «**Allah (the Exalted) said, 'O son of Adam; as long as you invoke Me and ask Me I would forgive you for whatever you had done and I would not mind about that; O son of**

This Honourable Hadith conveys to us many issues:

The first one: The extensiveness of Allah's benefaction.

The Second one: The reward for unification.

The third one: Granting remission of ones sins.

The fourth one: Interpreting the Holy Verse number 82 of the Holy Sura of Anam.

The fifth one: Contemplating over the five issues in Oubad's Honourable Hadith.

Adam if your sins and wrong-doings reach the highest skies, then you ask for my forgiveness, I would forgive you and I would not mind about it; O son of Adam if you approach Me... till the end of the Honourable Hadith».

At-Tirmithi: His name is Muhammad ben Ad-Dahhak Al-Salmi Abu Issa the writer of Al-Jami' and one of those who memorized and rehearsed the Holy Koran before it was written. He was blind and he narrated after Kutaiba, Hannad, Al-Bukhary and Khalk. He died in the year 279 A.H.

Anas: He is Ibn Malek Al-Khathraji, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) servant, he served him for ten years. Allah's Holy Messenger (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake saying, «O Allah! May Thou augment his money and possessions as well as his children' O Allah! May Thou let him admit the Garden.» He died in the year 93 or 92 A.H. It was said that he lived for more than hundred years.

The Honourable Hadith was narrated by Imam Ahmad after Abi Tharr's he just copied the meaning and put it into his own words and it reads as follows,

39 - «**And he who commits sins and wrong-doing that are as big as the earth then he approaches Me, not joining partners in worshipping Me, I would grant him forgiveness that is equivalent to the size of his sins and wrong doings.».**

It was narrated by Muslim and issued by At-Tabarani after Ibn Abbas after the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (If you approach Me with sins and wrong-doings that are as great as the earth), means sins and wrong-doings that fill or almost fill the earth.

The sixth one: If you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of «there is no God but Allah» and you will see the mistake of those who are deluded and conceited.

His saying: (Then you approach Me without joining partners with Me.) This is an important condition for the promise of forgiveness to be fulfilled and that is being free from polytheism, whether great or minute, minor or major. No body is saved from this but he who surrenders and accepts Allah (the Exalted) ; that is the free and pure heart that Allah (the Exalted) tells us about, «**The Day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart.**» (26: 88-89).

Ibn Rajab said: «He who believes in unification (Allah (the Exalted) is One) and commits sins and wrong-doings that are as great as the earth is met by Allah (the Exalted) with as much of forgiveness - till he (Ibn Rajab) said - if the servant's belief in unification and sincerity towards Allah (the Exalted) are perfect and complete in that servant, and in addition he fulfills its conditions through his heart (in secret), through his tongue and through his organs and senses, or through his heart and tongue when on the death bed; that will result in granting him forgiveness for all his past sins and wrong-doings and Allah (the Exalted) will save him and definitely prevent his admission into Hell-Fire. Thus he whose heart has actualized by the term of unification, this term will drive out of him every thing except Allah (the Exalted) : For love and exaltation, for reverence, fear and glorification as well as for dependence. Then all his sins and wrong-doings will be burnt even it were as the foam of the sea.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the meaning of this Honourable Hadith, «The people who believe that Allah (the Exalted) is one without having any behaviors or thoughts that are colored by polytheism, will enjoy forgiveness that other people who are not like them in their faith will not enjoy. Thus if the person, who believes that Allah (the Exalted) is One and never joins partners with Him (the Exalted) meets his Lord with sins and wrong-doings that are as great as the earth, Allah (the Exalted) will grant him forgiveness which is as big as his sins and wrong-doings. This is not going to happen to him if he has deficient faith. Thus, verily pure unification which is not spoiled by polytheism always eradicates and erases all sins and wrong-doings because it includes such qualities as loving, exalting, eulogizing, revering and pleading to Allah (the Exalted) Alone, what necessitates washing all sins and wrong-

doings even if they were as great as the earth, thus impurity is incidental and the motivation for it is strong.

This Honourable Hadith includes: The great number of rewards for unifying Allah (the Exalted) , the extensiveness of Allah's generosity, beneficence and mercy and responding to those seceders (Khawarij) who claim that a Moslim who has sins and commits wrong-doings is a disbeliever, it also includes the response to the Mu'tazila, those «Seceders» who believe in a «Rank between two ranks» which is straying from the right path; they believe as well that such a sinful person is neither a believer nor a disbeliever; however, he stays in fire eternally. While the right thing is what the people of Sunna (Those who follow the Holy Koran and the Honourable Hadith word for word) that is to say the Sunnites believe that such a person can not be deprived of the title «Believer» neither it is given to him; rather, it is said, «He is a disobedient believer.» Or «He is a believer if you take his faith into consideration and a sinful dissolute if we take his major sins into consideration.» This is what the Holy Koran and the Honourable Hadith (Sunna) as well as what those who came before agreed on. And after Abdullah ben Masoud (May Allah be pleased with him) who narrated,

40 - «When it was ascended by the Holy Messenger (May Allah's blessings and peace be upon him) he reached the Lote-tree beyond which none may pass, he (May Allah's blessings and peace be upon him) was given three things, the five prayers, the seals of the Holy Sura of the Cow, and forgiveness to whomever does not join partners to Allah (the Exalted) during worship: This was narrated by Moslim.

Ibn Kathir said in his interpretation, «Imam Ahmad, At-Tirmithi, Ibn Majah, An-Nisa'i have said after Anas ben Malek,

41 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) read this Holy Verse, 'He is the Lord of Righteousness and the Lord of Forgiveness.' then said, 'Your Lord said that He deserves to be revered and feared so people must not join in another partner with Me; thus he who revers Me and does not join any partner with Me really deserves My forgiveness.»

The writer (May Allah's Mercy be upon him) said, (Contemplate the five issues mentioned in the Honourable Hadith narrated by Oubada so that if you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of

«There is no God but Allah» and you will see the mistake of those who are deluded and conceited.

This Honourable Hadith means also, that prophets need to have their attention drawn to the benefits of «There is no God but Allah» as well as warned that it is predominant with all creatures even though many of these who rehearse it do not gain much from it. Also this Honourable Hadith includes confirmation of the qualities in contradistinction to those disrupted ones. Also it includes that if you learn about Anas's Honourable Hadith mentioned in Itban's Honourable Hadith «That verily Allah (the Exalted) will save from Hell-Fire he who says 'There is no God but Allah just for the sake of Allah (the Exalted).» Thus you realize that quitting polytheism cannot be accomplished by the tongue only).

The seventh: Warning for the condition in Itban's Honourable Hadith.

The eighth: The Prophets being in need for having their attention drawn to the benefits of «There is no God but Allah.»

The ninth: The warning that although all creatures rehearse it, many of those who rehearse it do not gain much from it.

The tenth: Stating that the earths are like the skies, seven in number.

The eleventh: That they verily have inhabitants.

The twelfth: Confirming qualities contrary to what Al-Ash'ariya believe in.

The thirteenth: That verily if you learn about Anas's Honourable Hadith, you will realize that his Honourable Hadith after Itban, «Verily Allah (the Exalted) will definitely save from Hell-Fire he who says «There is no God but Allah just for Allah's sake» It is quitting polytheism rather than just verbalizing the term.

The fourteenth: Contemplate the fact that Issa (Jesus) and Muhammad are both Allah's servants and Messengers.

The fifteenth: Realizing the special quality of Issa as being Allah's (the Exalted) will.

The sixteenth: Learning that Issa is a spirit from Allah (the Exalted).

The eighteenth: Understanding his saying «For the deeds he used to perform.»

The nineteenth: Learning that a balance has two pans.

The twentieth: Learning.

Chapter

THAT WHO ATTAINED MONOTHEISM STAGE, ENTERS PARADISE WITH NO ACCOUNT

(He who reached the stage of unifying Allah (the Exalted) is admitted into the Garden without being judged).

His saying: (The chapter concerning he who reached the stage of monotheism is admitted into the Garden without being judged.) That is to say without being punished or tortured.

(I said): Meeting the conditions for purifying oneself from the flaws of polytheism, innovations and wrong-doings.

Allah (the Exalted) said, **«Ibrahim was indeed a model, devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah.»** (16: 120) He (the Exalted) described Ibrahim (May Allah's Peace be upon Him) with these attributes which represent the utmost degree of monotheism.

The first one: He was a model; that is to say an example and leader teaching people to perform that which is good. That is only because he perfected the rank of patience and certainty through which leadership in religion is attained.

The second: His saying, «devoutly» the Sheikh of Islam said, «devotion» is continuous obedience, and if the praying person lengthens his period of standing, prostration, or bowing down, then he is considered a devoted and obedient person. Allah (the Exalted) has said, **«Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord.»** (39: 9).

The third: That verily he was true in faith (I said) the religious authority Ibn Al-Qayyim said that he who is truthful in faith is one who approaches Allah (the Exalted) while avoiding all others.

The fourth: That verily he was never a polythesist; that is because of his

And Allah (the Exalted) has said in that connection, **«Ibrahim was indeed a model, devoutly obedient to Allah, (and true) in faith, and he joined not gods with Allah.»** (16: 120) and He (the Exalted) has also said, **«Those who join not (in worship) partners with their Lord.»** (23: 59).

truthfulness and sincerity and their perfection as well as he was very far from polytheism.

I said, «This is made clear by His saying (the Exalted), **«There is for you an excellent example (to follow) in Ibrahim and those with him».** (60: 4) that is those who followed his religion from among his Moslim brothers; this was narrated by Ibn Jarir (May Allah's Mercy be upon him), in that connection Allah (the Exalted) has said, **«When they said to their people, «We are clear of you and of whatever ye worship besides Allah' we have rejected you, and there has arisen, between us and you, enmity and hatred forever, - Unless you believe in Allah and Him, Alone.' But not when Ibrahim said to his father, 'I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah»** (60: 4).

Also He (the Exalted) has mentioned something about His (the Exalted) befriended (May Allah's Peace be upon Him) that he told his father Azar, **«And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest.' When he had turned away from them and from those whom they worshipped besides Allah, we bestowed on him Isaac and Jacob, and each one of them we made a prophet.»** (19: 48-49). That is accomplishing monotheism. That is being clear and free from polytheism and from those who believe in it; it is rejecting them, hating them and taking them as enemies. May Allah (the Exalted) give us support and help.

The writer (Allah's Mercy be upon him) said about this Holy Verse: **«Ibrahim was indeed a model.»** So that the one who follows this path would not feel lonely or estranged due to the small number of those who pass through it (devoutly obedient to Allah) not to kings or affluent merchants; (true in faith) means that he does not sway to the left or to the right like the infatuated religious authorities (and he joined not gods with Allah (the Exalted)) contrary to those who became numerous and claimed that they were Moslims.

It was narrated by Ibn Abi Hatem after Abi Abbas concerning Allah's (the Exalted) saying Ibrahim was indeed a model) an example of a good

Moslim. Nobody at his time was a Moslem but him.

I said, «There is not contradiction between this and whatever was mentioned before concerning his being a leader (Imam) and an example that people take when they do good deeds.

He said and Allah (the Exalted) has said in that connection, «**Verily those who live in awe out of fear of their Lord those who join not (in worship) partners with their Lord.**» (23:57-59).

In this Holy Verse He (the Exalted) has described the believers who came before and preceded all people to the Garden, so He (the Exalted) praised them through the attributes He (the Exalted) gave them the greatest of which is, «They join not (in worship) partners with their Lord». And since one may come across what speaks evil of his Islam such as overt or covert polytheism, Allah (the Exalted) has denied that such is their attribute; that is actualizing and acquiring monotheism which has made all their deeds good, perfect and beneficial.

I said: His saying «Their deeds (had been made) good, perfect and beneficial» this means that they have been saved from minor polytheism, as for major polytheism the above cannot be said about quitting it. So contemplate. Even if the commentor said, «It would have become sound, truthful and correct» that would have been more correct.

Ibn Kathir said: (Those who join not (in worship) partners with their Lord) that is to say they do not join in worship partners with Allah (the Exalted); rather, they unify Him and are fully aware that «There is no God but Allah, One and steadfast; He never had a wife or a child and He has no equal.

The writer said: (After Husein ben Abdur-Rahman: I was at Sa'id ben Joubair. He said, «Who among you saw the planet that dove down yesterday? I said, «I» then I added, «Verily I was not praying; however, I was stung.» He said, «So what did you do?» I said,. «I wore a charm». He said: «What made you do that» I said, «Once I heard As-Sha'abi saying after Bouraida ben Al-Housaib that,

«Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears, but Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him):,

42 - «**The nations were exhibited on me, I saw the Holy Prophet (May Allah's blessings and peace be upon him) with the people, and he (May Allah's blessings and peace be upon him) accompanied by a man or two and I saw him**

It was narrated after Houscin Ben Abdur-Rahman that, «I was at the house of Saï'd Ben Joubair and he said, «Who among you saw the planet that dove down yesterday?» I said, «I» then I added «Verily I was not praying; however I was stung». He said, «So what did you do?» I said, «I wore a charm». He said, «What made you do that?».

(May Allah's blessings and peace be upon him) not accompanied by anyone. Then a great multitude of people was presented to me. I thought that they were my people, but I was told, «This is Moses and his people. So I looked and saw a great multitude of people and I was told then that those were my people and among them there are seventy thousand who will be admitted into the Garden without any judgment or torture. Then he (May Allah's blessings and peace be upon him) rose and entered his house; (the people) listening started discussing what he (May Allah's blessings and peace be upon him) mentioned and entered his house; the people listening started discussing what he (May Allah's blessings and peace be upon him) said. Some of them said, that those seventy thousands might be the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah (the Exalted) partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them, and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms or use cauterization or fly birds to help them decide, and they are those who depend on their Lord. So Oukasha ben Mouhsin stood up and said: O Allah's Holy Messenger; may you invoke Allah (the Exalted) to include me as one of them. He (May Allah's blessings and peace be upon him) said, that he was one of them. Then another man came and said: Invoke Allah (the Exalted) to include me among them. He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you.».

This Honourable Hadith was narrated by the writer the way Moslem narrated it; however, it was also narrated by Al-Bukhary both in summary and at length. It was also narrated by At-Tirmithi and An-Nisai'.

His saying: (After Husein ben Abdur-Rahman), he is Al-Salami Abu Al-Huthayl Al-Koufi. He died in the year 136 A.H. and he was 93 years old.

I said: An Honourable Hadith that «Once I heard Ash-Sha'bi saying after Bouraida Ben Al-Housaib that, «Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears.

Saï'd ben Joubair is the religious authority and scholar and one of the best companions of Ibn Abbas. His narrative about Aisha and Abi Moussa is an example. He is from Kufa a master among the tribe of Bani Asad. He was killed by the Hajjaj in the year 95 and he was not 50 years old yet.

It is better here to say that Al-Housein said that he was not praying because he feared that those present might think what he had seen while praying and such a condition was not acceptable so he defended himself from being accused of obscurity of worship, and this indicates and shows the favor of those who came before and their observance of sincerity and their remoteness from hypocrisy and gracing themselves by what does not belong to them.

His saying: (However, I was stung). The linguists say, he was stung by a scorpion or any of those poisonous insects or animals, if it poisons him by pricking him with its sting.

His saying: (I said, «I wore a charm») Moslem narrated it as «I asked somebody to charm me.»).

His saying: (What made you do that?) That is asking about evidence concerning the soundness of this behavior.

His saying (an Honourable Hadith that I once heard As-Sha'bi saying). His name is Amr ben Shourahil Al-Hindami. He was born during Omar's Caliphate and he is one of the most trustworthy and reliable followers and religious jurists. He died in the year 103 A.H.

His saying (after Bouraida) He means Ibn Al-Housaib Ibn Al-Hareth Al-Aslami, a famous companion. He died in the year 63 A.J. This Honourable Hadith was narrated by Ibn Saad.

His saying,

43 - (Charms are only worn against an evil eye or fever).It was narrated by Ahmad, Ibn Majah, Abu Dawud, At-Tirmithi after Omran ben Hussein. Al-Haithami said that Ahmad's (references) are reliable.

And the eye is when somebody has evil eye and envies or inflicts others with diseases, disasters or pain. Fever here means fever resulting from the poison of a scorpion and the like. Al-Khatibi said that the Honourable Hadith means that there is no charm which is more curing or has priority than the charm required for evil eye and such fever. Verily the Holy prophet

But Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him) that he said, «I was shown the nation so I saw a prophet accompanied by his people and a prophet accompanied by one or two men, and a prophet accompanied by no one. Then a great multitude of people were presented to me. I thought that they were my people, but I was told that this was Moses and his people...

(May Allah's blessings and peace be upon him) was once charmed and he (May Allah's blessings and peace be upon him) used to charm people.

His saying: (He does well he who understands what he hears) that is he who understands and applies the knowledge that reaches to him has done well that is in contradistinction with he who works out of ignorance or does not work according to what he knows; this person is disadvantageous and evil. This Honourable Hadith has a benefit which is learning about those who came before as well as about their good manners.

His saying: (but Ibn Abbas had) narrated, he is Abdullah ben Abbas ben Abdul-Muttaleb. The Holy Prophet's (May Allah's blessings and peace be upon him) cousin. He (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake, so he (May Allah's blessings and peace be upon him) said,

44 - «O Allah make him become learned in religious jurisprudence and teach him how to interpret the Holy Koran.» So this invocation was fulfilled and he became learned in religious jurisprudence. He died in Ta'if in the year 68 . A.H.

He said: The writer (May Allah's Mercy be upon him) and he has the depth of the knowledge of those who came before and this is shown when he said, «He does well, he who understands what he hears and applies the knowledge that reaches him.» But such and such. Thus it is known that the first Honourable Hadith does not contradict the second one.

His saying:

45 - (The nations were exhibited on me) At-Tirmithi and An-Nisai' after Abthar ben Al-Kassem after Husein ben Abdur-Rahman, «Verily that took place during the Holy Prophet's the night of ascension to the seven Heaven». Al-Hafeth said: «If that was memorized and kept, he who would gain strength from it, and that it happened in the Medina also (I said) and that is subject to discussion.

His saying (I saw the Holy Prophet (May Allah's blessings and peace be upon him) accompanied by his people). It is mentioned in the Saheeh of

so I looked and saw a great multitude of people and I was told then that those were my people and among them there seventy-thousand who will be admitted into the Garden without any judgment or torture. Then he rose and entered his house; the people listening started discussing what he said. Some of them said that those seventy-thousand might be...

Muslim that this group of people was less than ten in number. It was also confirmed by An-Nawawi.

His saying (and the Holy prophet (May Allah's blessings and peace be upon him) accompanied by one or two men, and a prophet accompanied by no one) is a reply to those who claim that they are greater in number.

His saying: (Then a multitude of people was presented to me) what is meant here are people or individuals seen from a distance.

His saying (So I thought that they were my people) because people seen from a far distance cannot be distinguished; rather, one just perceives the image, and in the Saheeh of Moslem «But look at the horizon» but the writer did not mention this, it may have been deleted from the original copy of the Honourable Hadith. Allah (the Exalted) knows best.

His saying: (It was said to him, «This is Moses and his people») that is to say Moses the son of Imran the one whom Allah (the Exalted) the Most Merciful talked to. And his people are those who followed his religion from among Bani Israel.

His saying: (So I looked and saw a great multitude of people and I was told that those were my people and among them were seventy thousand who will be admitted into the Garden without any judgement or torture.) That is because they believed that Allah (the Exalted) is one. And in Ibn Foudail's narration «and seventy thousand from the people of your nation would be admitted into the Garden.» This was mentioned in Abi Huraira's Honourable Hadith as well as in the two Saheehs.

46 - «Verily, their faces would glitter like a full moon» This was narrated by Imam Ahmad and Al-Bayhaqi in Abi Huraira's Honourable Hadith.

47 - «So I asked my Lord to give me more and He (the Exalted) gave me an additional seventy thousand with each thousand.» Al-Hafeth said that this part of the Honourable Hadith is very well supported by evidence.

His saying: The people listening started discussing what he (May Allah's blessings and peace be upon him) said, this means that discussions, debates, disputes and argumentes are religiously allowed.

The companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms; nor do they use cauterization or fly birds, and they are

So that people may benefit from them and reveal that which is truthful and certain. It also shows how deeply learned were those who came before and that they did not reach this degree of knowledge but by hard work. It also shows how keen were they to do that which is good. This was mentioned by the writer.

His saying: (He (May Allah's blessings and peace be upon him) said that those seventy thousand were those who do not use charms). This was confirmed as such in the two Saheehs, also it was confirmed in the Honourable Hadith of Ibn Masoud in Ahmad's Musnad. Also it was narrated by Moslem.

48 - «Nor do they write or say charms for others» the Sheikh of Islam Ibn Taymiyya said, «This addition to the original text is a confabulation since the Holy Prophet (May Allah's blessings and peace be upon him) did not say nor do they write or say charms for others.» Rather when the Holy Prophet (May Allah's blessings and peace be upon him) was asked about using charms, he said,

49 - He who among you has the ability to benefit his brother, let him do that» and he (May Allah's blessings and peace be upon him) also said,

50 - «There is no harm in using charms as far as it does not constitute an act of polytheism.» He (May Allah's blessings and peace be upon him) said, «Also, Gibrail didnot use charms on the Holy Prophet (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) in turn used charms on his Companions.»

He (May Allah's blessings and peace be upon him) said that the difference between the charmed and the charmer is the following, «The one who asks to be charmed and the charmer is the following, «The one who asks to be charmed is a beggar and mendicant who turns to other than Allah (the Exalted) while the charmer is a well-doer.» He said, «What is meant here is

those who depend on their Lord.

attributing complete or total dependence on Allah (the Exalted) by those seventy-thousand. He said: A consequence of their total dependence on Allah (the Exalted), do not resort to others to charm them or cauterize them. The same was narrated by Ibn Al-Qayyim.

His saying: (Nor did they use cauterization that is to say they never ask others to cauterize them nor did they ask others to charm them as a result of surrendering to determinism and fate as well as a result to their enjoying distress and calamity.

I said, «It seems that his saying «Nor do they use cauterization» is taken in a more general sense as for cauterization per se, it is allowable as has been mentioned in the Saheeh after Jaber ben Abdullah.

51 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) sent to Oubay ben Ka'b a doctor who cut one of his veins then the latter cauterized it.»

It has been mentioned in Al-Bukhary's Saheeh after Anas.

52 - «He had been cauterized while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive.» and At-Tirmithi and others narrated that after Anas.

53 - «Verily the Holy Prophet (May Allah's peace be upon him) cauterized Asa'd ben Zourara from a hurt by a thorn».

Also it was mentioned in Al-Bukhary's Saheeh after Anas,

54 - «Cure can be achieved in three ways: Drinking honey, cupping glass, and cauterization; however, I forbid my people from practising cauterization.» And in another reference «I do not like to be cauterized.»

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «The Honourable Hadiths about cauterization fall into four categories;

(The first) is the way performing it.

(The second) is not liking it.

(The third) is concerned about praising he who quits practising it.

(And the fourth) is urging people to practise it. They donot contradict each other praise be to Allah (the Exalted). Thus performing it means that it is allowable; not liking it; as for praising he who quits practising it means that quitting it is better and has priority to practising it; as for urging it, that is just leaving choice for people to decide while telling them how detesting is that.

.....
His saying: (Or they fly birds to help them decide) that is they are never pessimistic because of birds and other similar objects. This topic if Allah (the Exalted) wishes, will be discussed extensively in the chapters to follow.

His saying: (And on their Lord they depend) this is a mention of the essence from which all these habits and deeds derived and that is depending on Allah (the Exalted) and being sincere when resorting to Him (the Exalted) and depending heartily on Him (the Exalted) and at the end that truly achieving monotheism which is believing that Allah (the Exalted) is One and this stance definitively leads to every honorable rank such as loving Allah (the Exalted) fearing Him (the Exalted) as well resorting to Him to fulfill your wishes, accepting Him as a God and Lord and accepting His (the Exalted) decree.

Let it be known by you that the Honourable Hadith does not show that they do not pursue the causes originally; verily pursuing the causes in general is a necessary and natural matter which no body can do without it; rather, depending on Allah (the Exalted) must be direct no matter how important or significant the cause is. In that connection Allah (the Exalted) has said, «**And if any one puts his trust in Allah, sufficient is Allah.**» (65: 3) that is as the Holy Verse says, Allah (the Exalted) is sufficient. What is meant is that those people quit performing abhorred acts although they need to perform them; they quit that because they totally depend on Allah (the Exalted); for example, they quit practising cauterization and exorcism because such things are abhorred especially the ill person who sticks to those acts because he believes that they constitute a cure for his ailment.

As for practising cauterization and/or exorcism in order to ward off the causes as well as to get treatment in a way that is not abhorred; that does not contradict depending on Allah (the Exalted) therefore quitting it would not be allowable from a religious point of view. This is consistent with what was said in the two Saheehs after Abi Huraira.

55 - «Allah (the Exalted) has not sent down a disease without sending its cure or treatment along with it. He who knows it has known it and he who is ignorant about it is ignorant about it.» And after Ousama ben Sharate,

56 - «I was at the Holy Prophet's (May Allah's blessings and peace be upon him) house when the Arab tribes came to visit him. They said, «O Allah's Holy Messenger, shall we use medication». He (May Allah's blessings and peace be upon him) answered, «Yes. O Allah's servants use

So Oukasha ben Mouhsin stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «You are one of them». Then another man stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you».

medication; verily Allah (the Exalted) has never created a disease without creating its cure and treatment, with the exception of one.» They asked. What is it?» He (May Allah's blessings and peace be upon him) answered, «Old age and senility.» This was narrated by Ahmad.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «These many Honourable Hadiths have included the evidence on the causes and the effects as well as the revocation of denying it; rather, they denote that one may ask for medication and treatment and that this fact does not contradict depending on Allah (the Exalted) in the same very logic we avoid and fight the pain of thirst, hunger, heat and cold by resorting to their opposites; rather, believing in Allah (the Exalted) truthfully can not be accomplished but by following the causes that Allah (the Exalted) has erected and made necessary their effects both religiously and deterministically, and that verily suspending them is speaking evil of depending on Allah (the Exalted), and it is speaking evil of wisdom. Also one weakens this dependence if the one who suspends it thinks that leaving it makes dependence on Allah (the Exalted) stronger, verily leaving it constitutes a failure that contradicts depending on Allah (the Exalted). The truth of which is the heart's dependence on Allah (the Exalted) concerning what benefits the servant in his present life as well as in the After life; also it protects him from whatever may harm him in his present life as well as in his after life. And with this dependence on Allah (the Exalted) there is no alternative to pursuing causes, otherwise that would constitute suspending work according to religious law and wisdom, thus the servant would neither make out of his disability total dependence on Allah (the Exalted) neither would he make of his total dependence on Allah (the Exalted) total disability.

The savants have disputed in the issue asking for treatment and cure and whether it is allowable or not, whether quitting it is better than practising it, or whether it is recommendable, agreeable or necessary and essential.

The famous from Ahmad: The firstly narrated for this Honourable Hadith and interpreted it and the Shafites are well know for the second, even An-Nawawi mentioned when he interpreted the Honourable Hadiths mentioned by Moslim that it is their creed and this creed is the path of those

This Honourable Hadith includes many issues:

- The first: Knowing the ranks of people in as far as believing that Allah (the Exalted) is One (unification).
- The second: The meaning of performing it.
- The third: His praise to Ibrahim because he was not one of the polytheists.
- The fourth: His praise to the leaders of holy men because they are free from polytheism.
- The fifth: Quitting exorcism and cauterizing as a factor in achieving unification.
- The sixth: The common factor of those practices is depending on Allah (the Exalted).
- The seventh: The depth of the knowledge of the Holy Prophet's Companions because they realized that they would not get this but by working.
- The eighth: Their aspiration to do that which is good.
- The ninth: The grace of this nation both in quantity and quality.
- Then tenth: The grace of the companions of Moses.
- The eleventh: Showing him (May Allah's blessings and peace be upon him) all the nations.

who came before and most of those who came after. It was chosen by the Wazir Abu Al-Muthaffar who said, «And Abi Hanifa's creed is so surely established that it almost approaches the degree of being necessary and essential. He said, «And it makes no difference if one follows Malek's creed or not since Malek said, «There is no harm in asking for treatment and cure as well as there is no harm in leaving them.»»

The Sheikh of Islam said, «Asking for cure and treatment is not said to be necessary by the Imams; rather; it was made necessary by a small group of the Shafi's and Ahmad's friends.

Thus his saying: (So Oukasha ben Mohsin stood up) he is Ibn Hourthban Al-Asady; he descends from Bani Asad ben Khouzayma. He was among the first people to embrace Islam and among the most handsome men. He joined the Holy Prophet (May Allah's blessings and peace be upon him) in the Hijra from Mecca to Medina as well he witnessed the battle of Badr and share in it. He died as a martyr while fighting those who rejected

The twelfth: That verily each nation is gathered separately with its prophet.

The thirteenth: That those who believed and followed the prophets are few.

The fourteenth: That verily the prophet who was not believed in or followed, comes on the Day of Judgment Alone.

The fifteenth: The fruit of this knowledge should not be deceived by large number or renouncing fewness.

The sixteenth: «His saying, ‘You are included among them’» is one of the banners signs of prophethood.

The seventeenth: Oukasha’s grace.

The eighteenth: using.

The nineteenth: His (May Allah’s blessings and peace be upon him) extraordinarily good manners.

The twentieth: Allowing exorcism against evil eye and fever.

The twenty-first: The depth of the knowledge of those who came before are made evident when he said, «He does well he who understands and performs what he hears but etc.» Thus he knew that the first Honourable Hadith does not contradict the second one.

The twenty-second: Those who came before are far from praising somebody for a quality that he does not possess.

Islam after the Holy Prophet’s (May Allah’s blessings and peace be upon him) death. He was fighting along with Khaled ben Al-Walid and was killed by Tulaiha Al-Asadi in the year 12 A.H. After that Tulaiha returned to Islam and participated in Holy struggle against the Persians in the battle of Kadisiyya under the leadership of Sa’d ben Abi Wakkas. He died as a Martyr in the famous battle of Al-Jisre.

His saying: (So he said, «O Allah’s Holy Messenger (May Allah’s blessings and peace be upon him) invoke Allah (the Exalted) to include me among them. He (May Allah’s blessings and peace be upon him) said, «you are one of them.») Al-Bukhary narrated it in another way. He said, «He (May Allah’s blessings and peace be upon him) said, «O Allah include him among them.» This Honourable Hadith has the connotation of asking the honorable person invoke Allah (May Allah be pleased with him) for you.

His saying: (Then another man stood up). This man’s identity is not

Chapter: The Fear from Polytheism

Allah (the Exalted) has said, «**Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.**» (4: 48 and 116).

The saying of Allah (the Exalted), «**Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.**» (4: 48 and 116).

Ibn Kathir said, «Allah (the Exalted) has informed that verily (He forgiveth not that partners should be set up with Him) He (the Exalted) does not forgive a servant involved in polytheism (but He forgiveth anything else to whom He pleaseth) that is to say He (the Exalted) forgives any other kind of guilt or sin that his servants perform if He (the Exalted) pleases.

This Holy verse shows us that polytheism is the greatest among all sins, because Allah (the Exalted) does not forgive he who does not stop practising polytheism and repents; however, all other sins or guilts may be forgiven by Allah (the Exalted) if and only if He (the Exalted) pleases; thus if any one of His servants commits any kind of sin other than polytheism He (the Exalted) might forgive him or He (the Exalted) might torture him, and that stance requires that the servant becomes very much afraid of Allah (the Exalted) and keen to avoid polytheism because polytheism is the ugliest and the most oppressive and it is dispraising the Lord of the world and the people. It purely gives what is to Allah (the Exalted) to other than Allah (the Exalted) as well as equating Him (the Exalted) with others.

In that conection He (the Exalted) has said, «**Yet those who reject Faith hold (others) as equal with their Guardian-Lord.**» (6:1) and because it contradicts that which is meant to be the Creator and Commander as well as inconsistent with it, and that is the utmost degree of opposing the Lord of the worlds and regarding as great obeying him and being humble towards him and submitting to his commands which the world can become righteous only through obeying them. Thus when the world become devoid of obeying these commands, it would be destoryed and the Day of Judgment would

Al-Khalil (May Allah's Peace be upon Him) said, «And preserve me and my sons from worshipping idols». (14: 35).

take place, in that connection Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

57 - «**The Last Hour does not take place till no body on earth says Allah, Allah**» This was narrated by Moslem. And because polytheism is likening the creature to the Creator and making him share with the Creator divine characteristics such as ascribing to him (creature) the ability to cause harm or benefit, the ability to give or inhibit a characteristic that necessitates associating invocation, fear, hope, dependence and all sorts of worship with Allah (the Exalted) Alone. Thus he who associates these characteristics with another creature, is in fact likening this creature to the Creator, and making he who does not possess the ability to harm himself, take himself in death, bring himself back to life again. To whom all praise goes, to whom all creatures belong, to whom all creation belongs, He (the Exalted) who possesses every thing and to Him (the Exalted) every command is attributed; He (the Exalted) possesses all benefaction. Thus all power and authority are His, whatever He (the Exalted) desires to come into existence, and whatever He (the Exalted) doesnot desire to come into existence. When He (the Exalted) gives no body can inhibit what He (the Exalted) gives and when He (the Exalted) proscribes no body can allow what He (the Exalted) proscribes; when, he (the Exalted) opens to the people the doors of Mercy no one can close them or inhibit people from having this Mercy; when He (the Exalted) withholds something, no one can release it after Him (the Exalted) and He (the Exalted) is the all-Mighty and all-Wise.

The ugliest type of likening is likening that whose essence is disabled and poor by someone whose essence is rich and able. Some of the characteristics of divinity are the following: Absolute perfection from all facets, that perfection which does not have any defect what so ever. This necessitates that worship becomes directed for such essence alone, this applies to eulogizing, exalting, revering, invoking, hoping, turning for repentance, depending, asking for help, the utmost degree of love and the utmost degree of humbleness. All the above mentioned are necessary from religious, mental as well as from natural points of view; all of that is necessary to be directed to Allah (the Exalted), Alone while at the same time it cannot be applied from religious, mental, or natural points of view to other than Allah (the Exalted). And that is the ugliest types of likening and the most untrue as well. Con-

cerning these matters He (the Exalted) has told us that He (the Exalted) will never forgive those who commit them even though He (the Exalted) has decreed Mercy upon Himself (the Exalted) . This is the meaning of Ibn Al-Qayyim's (Allah's Mercy be upon him) speech.

The Holy Verse includes responding to Khawarij who believe that disbelief is due to sins. It is a response as well to those Mutazila who believe that those who commit major sins stay in Hell-Fire eternally; and that they are not considered by them as either believers or disbelievers.

It is not allowable that His Holy Verse, **«but He forgiveth anything else»** (4: 48) oppresses or discriminates against he who turns to Allah (the Exalted) for repentance, since verily he who turns to Allah (the Exalted) for repentance because he joins partners with Allah (the Exalted), is going to be forgiven by Allah (the Exalted) who in that connection said, **«Say, O my servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins, for He is Oft-Forgiving, Most Merciful.»** (39: 53) In this Holy Verse He (the Exalted) talked about forgiveness while, generalizing because the person who is meant in this Holy Verse's context is the one who has returned to Allah (the Exalted) in repentance.

His saying: (And Al-Khalal (May Allah's Peace be upon Him) said,

«And preserve me and my sons from worshipping idols.» (14: 35). An idol is that which was sculpted after a certain image while the Pagan is that which wasn't made and formed according to a certain image. This was mentioned by At-Tabari after Mujahid.

I said: An idol may be termed a pagan, as Al-Khalal (May Allah's Peace be upon Him) has said, **«For ye do worship idols besides Allah, and ye invert falshood-till the end of the Holy Verse.»** (29: 17), and it is said that a pagan is a more general and stronger term; verily idols are pagans in the same way graves and tombstones are pagans.

His saying: **(And preserve me and my sons from worshipping idols)** (14: 35) that is put me and my sons away from worshipping idols and separate us and place us at a distance. Allah (the Exalted) has verily answered his invocation and made his sons prophets and preserved them from worshipping idols. He (Al-Khalal) showed or pointed at what necessitates fear of worshipping idols when he said, **«O my Lord! They have indeed led astray many among mankind.»** (14: 36) Verily that is what really happens in every era. So if man learns that many people have committed major polytheism and were

It was mentioned in the Honourable Hadith, «Of the thing I fear most is that you commit Minor polytheism, so be (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy».

deluded by worshipping idols, then that necessitates that man fears to make the very same mistake made by many people who commit polytheism which is not forgiven by Allah (the Exalted) .

Ibrahim At-Taymi has said, «Who is safe from evil after Ibrahim?» This has been narrated by Ibn Jarir and Ibn Abi Hatem.

So no body would let himself commit polytheism unless he is ignorant of it as well as of its consequences, that is he is ignorant of knowledge about Allah (the Exalted) as well as of what He has sent through His Holy Messenger (May Allah's blessings and peace be upon him) to believe in Him (the Exalted) and to say that He (the Exalted) is one as well as to proscribe joining in partners in His (the Exalted) worship.

The writer said,

58 - «The thing I fear most is that you commit minor polytheism, so he (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy.» The writer has mentioned this Honorable Hadith in brief without tracing it back to any of the known references. This Honorable Hadith was later narrated by Imam Ahmad, At-Tabari and Al-Bayhaqi, and the following is how Ahmad has narrated it, he said, «We were told by Younis that Layth has told them that Yazid -Ibn Al-Had- told them after Amr after Mahmoud ben Labid that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The thing I fear most is that you commit minor polytheism. They said: O' Allah's Holy Messenger (May Allah's blessings and peace be upon him) what minor polytheism is? He (May Allah's blessings and peace be upon him) said: Allah (the Exalted) on the Day of Judgment will punish people each according to his deeds, «Go to those whom you played the hypocrite on in the present life, so reflect, do they offer you any punishment or reward?»».

Al-Munthiri said, «Mahmoud ben Labid saw the Holy Prophet (May Allah's blessings and peace be upon him); however he couldn't have heard what I saw. Ibn Abi Hatem has also mentioned that Al-Bukhary said, that Mahmoud was not ever a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and this was considered more probable by Ibn Abdel-Birr and Al-Hafeth. It was also narrated by At-Tabarani men-

And after Ibn Masoud (May Allah's Peace be upon Him) it has been narrated that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who dies invoking an equal to Allah (the Exalted) regardless of Allah, will definitely be admitted into Hell-Fire.» This has been narrated by Al-Bukhary.

tioning good supporting references after Mahmoud ben Labid after Rafeh ben Khadij. Mahmoud died in the year 96 A.H and it has been said in the year 97. When he died he was 99 years old.

His saying: (Verily of the things I fear most is that you commit minor polytheism) this was as a result of his (May Allah's blessings and peace be upon him) fear for his (May Allah's blessings and peace be upon him) nation as well as because he (May Allah's blessings and peace be upon him) feels compassion for them, his mercy for them and pity for them, since there never existed good or benefaction without him (May Allah's blessings and peace be upon him) telling them about it or leading them to it; neither was there an evil without him (May Allah's blessings and peace be upon him) showing it to them, telling them about it or forbidding them from performing it; as he (May Allah's blessings and peace be upon him) has truly said,

59 - «Allah (the Exalted) has never sent a prophet to a nation, without that Prophet showing his nation the best and most benefitting aspects of what he teaches them-till the end of the Honorable Hadith.» So if the Holy Prophet (May Allah's blessings and peace be upon him) fears that his Companions who are well learned and have strong faith, might fall and make the mistake of committing minor polytheism so how wouldnot He (May Allah's blessings and peace be upon him) fear that those who are less learned and knowledgeable in religion and monotheism than his Companions wouldn't commit minor polytheism? Especially if one realizes that the savants in various countries nowadays do not know about monotheism and unification but that which is recognized by the polytheists; they never know the meaning of divinity which the term faith has denied to attribute to anything but to Allah (the Exalted).

Abu Y'ala and Ibn Al-Munthir have said after Huthaifa ben Al-Yaman after Abi Bakr after the Holy Prophet (May Allah's blessings and peace be upon him).

60 - «Polytheism is more masked and concealed than the crawling of ants. Abu Bakr said, «O Allah's Holy Messenger (May Allah's blessings and peace

And Moslim has narrated after Jaber (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted), will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted), will definitely be admitted into Hell-Fire».

be upon him) isn't polytheism nothing more than joining partners in worshipping Allah (the Exalted) or invoking others along with Allah (the Exalted) .» He (May Allah's blessings and peace be upon him) said, «May your mother be bereaved of you. Polytheism among you is more masked and concealed than the crawling of ants.» Till the end of the Honorable Hadith which also says, «Polytheism is saying Allah (the Exalted) and so and so gave me; to invoke he who is an equal to Allah (the Exalted) is to say, «wouldn't it have been for so and so, I would have been killed by that person.

The writer said (And after Ibn Masoud (May Allah's Peace be upon Him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

61 - **«He who dies invoking an equal to Allah (the Exalted) regardless of Allah (the Exalted) , will definitely be admitted into Hell-Fire.»** This has been narrated by Al-Bukhary.)

Ibn Al-Qayyim (May Allah's Mercy be upon him) has said, «He who is equal is he who is similar or he who resembles, it is said so and so is the equal of so and so and it is said that the equal of his hand to mean that he is similar to him and like him. Allah (the Exalted) has said in that connection, **«Then set not up rivals unto Allah when ye know (The truth).»** (2: 22).

His saying: (He who dies invoking an equal to Allah) that is worship an equal to Allah (the Exalted) and invokes, begs and asks for his help, such a person will definitely enter Hell-Fire.

And let it be known that setting up rivals with Allah (the Exalted) is two kinds:

The first kind: Is to join in partners with Allah (the Exalted) in all types of worship or in some of them, as has been mentioned above; that is major polytheism.

The second kind: Is any one of the types of minor polytheism, for example, when a man says, «What Allah (the Exalted) and you have wished or wouldn't have been due to Allah (the Exalted) and you... Minor polytheism takes place when one easily performs an act of hypocrisy. It has been pro-

This Honorable Hadith tackles many issues:

The first: Fear of polytheism.

The second: That hypocrisy is verily one of the kinds of polytheism.

The third: Verily it is minor polytheism.

The fourth: Those most feared of committing minor polytheism are those who are righteous.

The fifth: The proximity of the Garden and Hell-Fire.

The sixth: Discussing their proximity in one Honorable Hadith.

The seventh: Verily he who meets Him (the Exalted) without joining partners in His worship will be admitted into the Garden, and he who meets Him (the Exalted) having joined in partners in worshipping Him (the Exalted) will be admitted into Hell-Fire even though he was the best in his worship among those who worship Allah.

The eighth: The great issue of Al-Khalil's invoking Allah (the Exalted) to protect him as well as his sons from worshipping idols.

ven that when a man told the Holy Prophet (May Allah's blessings and peace be upon him),

62 - «What Allah (the Exalted) and you wished, the Holy Prophet (May Allah's blessings and peace be upon him) asked him, «Have you considered me Allah's (the Exalted) rival? Rather, what Allah (the Exalted), Alone has wished.» This has been narrated by Ahmad, Ibn Abi Shayba, Al-Bukhary in «Al-Adab Al-Mufrad», An-Nisai and Ibn Majah whose opinion has already been mentioned in the chapter on the benefits of monotheism.

This Honorable Hadith shows that invoking other than Allah (the Exalted) concerning matters that Allah (the Exalted) Alone is able to accomplish, is in fact a manifest of polytheism. It is like asking for intercession from the dead, since intercession belongs only to Allah (the Exalted) and it is granted at His will only; it does not belong to any body else; He (the Exalted) is the one who permits the intercessor to mediate for those who commit major sins and meet Allah (the Exalted) with full sincerity and faith that Allah (the Exalted) is one as will be discussed in the chapter concerning Intercession if Allah (the Exalted) pleases.

The writer (May Allah's Mercy be upon him) has written: (Moslem has said after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said,

63 - «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted) , will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted) with definitely be admitted into Hell-Fire»).

Jaber is the son of Abdullah ben Amr ben Harama Al-Ansari As-Salami. He and his father are honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). His father has famous and virtuous deeds (May Allah be pleased with them). He died in the Medina seventy of A.H. He become blind when he died at the age of 94.

His saying: (He who meets Allah (the Exalted) without setting up rivals unto Him (the Exalted). Al Kurtobi has said, «That is, He has not joined any partners in worshipping Allah (the Exalted) in as far as divinity, or creation, nor worship. It is very well known from agreed upon legislation of the Sunnites that verily he who dies satisfying the above mentioned conditions will definitely be admitted into the Garden, even if before admitting him into the Garden he passes through various sorts of torture and ordeals. And if he dies as a polytheist, will never be admitted into the Garden nor will he receive Allah's (the Exalted) Mercy; moreover, he will stay eternally in Hell-Fire, without any interruption of his torture or decreasing durations.

The ninth: Considering worshipping idols as becoming much since he said (In the Holy Koran), «**O My Lord! They have indeed led astray many among mankind**» (14: 36).

The tenth: It includes the interpretaion of «There is no God but Allah» as has been mentioned by Al-Bukhary.

The eleventh: The virtue of being free from polytheism.

An-Nawawi has said, «As for admitting the polytheist into fire, this is considered in general, that is to say, the polytheist, will enter Hell-Fire and stay in it eternally without distinguishing between the Jews or the Christians and those who worship pagans and the rest of disbelievers; it makes no difference to the people of faith between the disbeliever as a result of his stubbornness or other nor between he who disagrees with the creed of Islam and between he who enters Islam then he ruled according to his disbelief and rejection, that is all those are treated equally in Hell-Fire, however, they vary in their positions in its lowest levels while keeping in mind that your Lord (the Exalted) does not oppress any body by the weight of an atom. As for the entrance of he who does not die as a polytheist, the Garden is promised to him alone. However, if the one who has done a major sin dies unisisting

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on it, he will enter the Garden first; if the one who has done a major sin dies while insisting on it, then he is subject to Allah's wish. So if Allah (the Exalted) forgives him, he will enter the Garden first; other-wise he will be tortured in Hell-Fire then he is discharged from Hell-Fire and admitted to the Garden.

Others have said, «He limited himself to rejecting polytheism because this necessitates monotheism and necessitates confirming the Holy Message. Thus he who lies to Allah's Messengers has in fact given the lies to Allah (the Exalted) and he who gives the lies to Allah (the Exalted) is a polytheist. It is as if you are saying, «He who performs the ablution and prays, his prayer will be considered valid and hence accepted. That is if all other conditions are valid and accepted prayer are met. Thus what is meant here is the following:

Chapter: Calling people to witness

There Is No God But Allah

Allah (the Exalted) has said, «Say thou, 'This is my way; I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.'» (12: 108).

Chapter

His saying: (Chapter: Calling people to testify, there is no God but Allah).

When the writer (May Allah's Mercy be upon him) mentioned monotheism (unification) and the benefits and advantages of monotheism and what necessitates fear of whatever opposes it, he warned that the one who knows this fact should not limit this knowledge to himself; rather, he should call people to believe in Allah (the Exalted) through wise and good advice. That is the way of messengers and their followers as Al-Hasan Al-Basri has said when he rehearsed what Allah (the Exalted) has said, «**Who is better in speech than one who calls (men) to Allah, works righteousness, and says, «I am of those who bow in Islam?»**» (41: 33). He said, «That is Allah's beloved, that is Allah's creatures, that is the chosen by Allah, that is the most beloved among the people of the earth by Allah (the Exalted), he responded to Allah's call and in turn called the people to what Allah (the Exalted) has called him to do, he has done righteous deeds by responding, «I am one of the Moslims.».

He has said (May Allah's Mercy be upon him): (And His (the Exalted) saying «Say thou, «This is my way I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.» (12: 108).

Abu Ja'far ben Jarir said, «Allah (the Exalted) says to His Holy Prophet Muhammad (May Allah's blessings and peace be upon him) «Say

thou» O Muhammad «This» is the mission I call for and the way I want people to follow from invocation to unify Allah (the Exalted) and worshipping Him faithfully regardless of pagans and idols or other gods till one arrives at obeying Him and quitting to obey Him (the Exalted) «My way» my path, my mission «I do invite unto Allah» (the Exalted) Alone who has no partner «A clear evidence as the seeing with one's eyes» while I am very much knowledgeable and certain «I» and he invites all people who believe me and follow me to believe in Allah (the Exalted) on clear evidence «Glory to Allah». He commands him saying: «Say Thou» as well as keeping Allah (the Exalted) away from being likened to others or having a partner joined in worship along with Him (the Exalted) and exalting Him at the same time. «And never will I join any God with Allah» He says, «I am not connected to those who are polytheists; I don't belong to them nor do they belong to me».

He said in «Sharh El-Manazil»: «He wants you to use inference in order to reach the highest ranks of knowledge which is the foresight and insight, and that is the distinguishing characteristic with which the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were qualified away from other people among the nation of Islam; that is the highest ranks of religious authorities; He (the Exalted) has said in that connection, «**Say thou, «This is my way: I do invite unto Allah, a clear evidence as the seeing with one's eyes.** (12: 108) That is, I and those who follow me because of the evidence conclude through their insight and foresight. It was said that it means I invite unto Allah (the Exalted) while using insight and foresight to give evidence; he who follows me also invites unto Allah (the Exalted) using his insight and foresight to give evidence. Whichever explanation we adapt, the Holy verse indicates that his followers are those people who have insight and foresight who invite unto Allah (the Exalted) and that he who is not one of them is not considered as one of his followers who believe in the truth and accept it, even though that person is one of his followers in as far a call and affiliation.

The writer (Allah's Mercy be upon him) said: (This Holy Verse connotes many issues one of which is drawing attention to faith, because one may call for righteousness, he is in fact doing that is for his own sake. Another issue is that insight and foresight are one of the religious obligations. Another issue is one of the indications of truthfully believing that Allah (the Exalted) is one, is to keep Him (the Exalted) away from another issue is

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that one of the reasons why polytheism is ugly is that it is abusing Allah (the Exalted). Another issue is keeping the Moslem away from the polytheists, he does not become a polytheist ever if he does not join partners in worshipping Allah (the Exalted).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said explaining the Holy Verse, **«Invite (all) to the way of thy Lord with wisdom and beautiful preaching... till the end of the Holy verse.»** (16: 125) He (Be the blessed and raised above) has mentioned all the ranks of inviting people to Allah (the Exalted) and divided them into three categories relative to the situation of the invited; so either he is asking for truthfulness and righteousness and loving for them, preferring them to others if he was confronted with others; this is called wisdom; this person needs neither preaching nor augmentation, or he works and acts against truthfulness and righteousness, but if he is confronted with righteousness and truthfulness, he will follow them and adapt them; this person needs preaching built on arousal of preaching and argument, or that person may be obstinately opposing to truthfulness and righteousness; this person argues by means which are beautiful. If he refrains from his obstinacy then it is fine; other-wise take him to the headsman if possible.

He said: (And after Ibn Abbas (May Allah be pleased with him).

64 - «Verily when Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Mou'ath to Yemen he (May Allah's blessings and peace be upon him) said, «You are going to meet people who have a Holy Book. Let the first thing you invoke them to say is to testify that there is no God but Allah. In another version of the same Honourable Hadith, «Invite them to believe that Allah (the Exalted) is One». If they obey you, tell them that Allah (the Exalted) has required them to pray five times every day and night. If they obey you in that, tell them that Allah (the Exalted) demands them to pay «Sadaka» Zakat which is a sum of money taken from their rich and given to their poor. If they obey you, do not ever take that (Zakat) of the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted) , since there does not exist a veil between it and Allah (the Exalted)». This Honourable Hadith was narrated by both Moslim and Al-Bukhary).

Al-Hafeth said, «In the year 10 A.H Mou'ath was sent to Yemen before the Holy Prophet's (May Allah's blessings and peace be upon him) performing the Hajj as the writer mentioned that. That is to say Al-Bukhary said in

And in another version of the Honourable Hadith, 'Invite them to believe that Allah (the Exalted) is one'.

the last section of his book «al-Maghazi» (The Themes) and it was said that that took place at the end of the year 9 A.H when he (May Allah's blessings and peace be upon him) left Tabouk. This was also narrated by Al-Wakidi after Ka'b ben Malek and it was written by Ibn Sa'd in his book «At-Tabakat». All narrators agreed among each other that he stayed in Yemen till the Caliphate of Abu Bakr (10) then he left for Ash-Sham (Damascus) where he died.

The Sheikh of Islam said, «One of Mou'ath's (May Allah's Peace be upon Him) virtues is that the Holy Prophet (May Allah's blessings and peace be upon him) sent him to Yemen in order to inform the people about him (May Allah's blessings and peace be upon him), as a ruler and a teacher of religious knowledge.

His saying: (You are going to meet people who have a Holy Book) Al-Kurtobi said that the Jews and the Christians are meant here because in Yemen they were more numerous than the Arab polytheists or may be stronger and rather he (May Allah's blessings and peace be upon him) draws his attention to prepare himself for discussions and debates with them.

Al-Hafeth said, «It is like the introduction of a written will so that he may gather his strength in that direction.»

His saying : (So let the first thing you invite them to testify that there is no God but Allah (the Exalted)).

His saying: (and in another version of the Honorable Hadith, «Invite them to believe that Allah (the Exalted) is One.») This narrative is confirmed in the (Book of Unification) Kitab At-Tawhid of Saheeh Al-Bukhary. The writer by mentioning this narrative indicated the meaning of «testify that there is no God but Allah» because its meaning is verily unifying Allah (the Exalted) that is not joining partners in worshipping Him (the Exalted) and rejecting the worship of any other. And in another version of the same narrative «Let the first thing you invite them to worship is Allah (the Exalted)» and that is rejecting evil and believing in Allah (the Exalted). In that connection He (the Exalted) has said, «**Whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.**» (2: 256) And the most trustworthy hand-hold is (There is no God but Allah). And Al-Bukhary said,

65 - «Invite them to testify that there is no God but Allah and that verily I am Allah's Holy Messenger.»

If they obey you concerning this matter, then tell them that Allah (the Exalted) has required them to pray five times every day and every night, so if they obey you concerning that, then tell them that Allah has required that they pay «Sadaka» which is a sum of money taken from their rich and given to their poor.

I said: Testifying that verily there is no God but Allah has seven conditions, it does not benefit the one who says it unless these seven conditions are simultaneously satisfied; the first of these conditions is, «the knowledge rejecting ignorance.» The second is, «Certainty rejecting doubt.» The Third is, «Acceptance rejecting refusal.» The fourth, «Compliance rejecting neglect.» The fifth, «Faith rejecting polytheism.» The sixth, «Truthfulness rejecting lying.» The seventh, «Love rejecting its opposite.»

It also connotes that verily unification- which is faithfully worshipping Allah (the Exalted) Alone without joining partners in worshipping Him (the Exalted) and quitting the worship of other than Him (the Exalted) is the first religious obligation. That is why monotheism was the first issue that the messengers invited people to do (**Worship Allah! Ye have no other God but Him**) (23: 32) and Noah said (**That ye serve none but Allah**) (11: 26) and it includes the exact meaning of (There is no God but Allah).

Sheikh Al-Islam said, «It was necessarily known through the Holy Messenger's (May Allah's blessings and peace be upon him) religion and all people and nations agreed that verily the essence of Islam and the first thing that creatures are commanded to do is to witness that there is no God but Allah, and that verily Muhammad is His Holy Messenger. By doing this the disbeliever becomes a Moslem, the enemy becomes a supporter and protector and the one whose killing is religiously allowable and whose money may religiously be taken, becomes now safeguarded in his body and money. Then if he performs that heartily, then he is a member of belief; if he just rehearses it by his tongue and not by his heart, then as far as appearance is concerned he is a Moslem short of deep faith. He said, «However, if he does not verbalize it while able to do so, then the Moslems have agreed that such a person is both secretly and openly a disbeliever; all Moslems including those who came before as well as their religious authorities.

The writer (May Allah's Mercy be upon him) said: (and it includes that verily Mankind may be knowledgeable [An ordinary scientist, for example, a zoologist and not a religious authority] but does not know the meaning of «There is no God but Allah» or even has not heard of it or acted according to it).

If they obey you concerning that, then do not ever take from the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted), since verily there is not a veil between it and Allah. This Honourable Hadith was narrated by both Moslem and Al-Bukhary).

I said: How plenty these people are! May Allah (the Exalted) decrease their numbers.

His saying: (If they obey you concerning that) ie to testify that there is no God but Allah and complied with that (then tell them that Allah (the Exalted) has required them to pray five times). This means that prayer is the greatest and most significant religious duty that comes directly after the two testifications [There is no God but Allah and that verily Muhammad is Allah's Holy Messenger.] An-Nawawi said indicating that asking people to perform their religious duties can not take place but after Islam. However, that does not mean that they cannot be addressed concerning these matters; that their torture would be increased in the After life because of them. The truth is that verily the disbelievers are addressed by all branches of religion that people are commanded to perform or that people are commanded not to perform. The above mentioned is agreed on and said by most people.

His saying: (Then tell them that verily Allah (the He be Exalted) has required that they pay «Sadaka» which is the sum of money taken from their rich and given to their poor).

This shows that verily the «Zakat» [which is almost the Arabic counterpart of Sadaka] is the most important pillar after the five prayers, and that it is verily taken from the rich and given to the poor, and that verily the Holy Prophet (May Allah's blessings and peace be upon him) favored the poor because their right to take «Zakat» is more corroborated and emphasized than the right of the remaining eight types.

This Honorable Hadith also includes the following verily the Imam is the one who is responsible for taking the «Zakat» and spending it on those who deserve it. Either he spends it by his delegate and it is taken by force from he who refrains from performing it [paying it].

This Honorable Hadith shows that it is enough to pay «Zakat» from one sort of goods or money as has been mentioned in the creed of Malek and Ahmad.

It also shows: That verily it is not allowable to pay the money of «Zakat» to either a rich person or a disbeliever who can not be classified as somebody associating with Islam or liking the company of Moslems. And

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that verily the «Zakat» is definitely taken from the money of children and mad persons as the public agree upon because the Honorable Hadith is wide, and general.

I said: If the poor were favored by the term it also includes the humble, and vice versa, that is this applies to all those similar or having the same status as the poor. This is in accordance with what the Sheikh of Islam established.

His saying: (And do not ever take from the best of their belongings). The writer of «Malali'h». The best of their belongings mean, the animal that gives much milk, that which is most beautiful as well as that which has much meat and much wool. This was mentioned by An-Nawawi (I said) and it is also the best and most precious belongings.

It also includes: That it is verily not allowable for the one collecting the «Zakat» from taking the best of this money and it also means that it is prohibited to give from money which was illegally earned. Rather it is taken from the middle and if the person agreeably gives the best of his money then it is allowable to take it.

His saying: (And shield yourself against the oppressed's invocation of Allah (the Exalted) that is make between you and this invocation some sort of prevention by being just and quitting oppression. These two matters protect who is endowed by them from all the evils in the present life and as well as from many other things.

This Honorable Hadith includes warning against all sorts of oppression.

His saying (verily there) that is the topic being discussed (there is not a veil existing between it and Allah (the Exalted)). This sentence means that such invocation can not be kept away from Allah (the Exalted) therefore he directly accepts it.

This Honorable Hadith also means the acceptance of what the One (the Exalted) and just has informed and the necessity of working in conformity with that information. It also includes the information that the Imam [The religious leader] send people to collect this money of «Zakat» and that he preaches and advises his delegates and rulers and orders them to rever Allah (the Exalted) and fear Him. Teach them and forbid them from oppressing people and informs them about its bad consequences. It also draws attention to teaching things gradually by teaching first things first. This was said by the writer.

I said: One should start with teaching the most essential then moves to

They also narrated after Sahl ben Sa'ad (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said on the day the battle Khaibar, «I would give the banner teaching that which follows in importance.

Let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) did not mention «Fasting» or «Hajj» and this caused many religious authorities to become confused and uncertain.

Sheikh Al-Islam said: Some people said: Verily some narrators of the Honorable Hadith had mentioned the Honorable Hadith summarized or in brief while the Honorable Hadith was not as such. Verily this constitutes contesting the narrators' version of the Honorable Hadith.

66 - The Honorable Hadith narrated the delegation of Abdel-Kais, where some of them [the narrators] mentioned «Fasting» while others did not mention it. But as for the two separate Honorable Hadiths their case is not as such; however, there are two answers concerning their issue:

The first one: Verily that happened due to the sequence of sending down the religious obligations and the first issue that was required of the Moslems is to testify that there is no God but Allah and that Muhammad is Allah's Holy Messenger then the prayer. Verily He (the Exalted) commanded people to perform the prayer at the early times of revelation that is why the Hajj and its necessity were not mentioned; rather, this mention came in those Honorable Hadiths that came last.

The second answer: Verily the Holy Prophet (May Allah's blessings and peace be upon him) used to mention in every occasion whatever suits it. So once he (May Allah's blessings and peace be upon him) would mention religious obligations which is usually fought for such as prayer and Zakat and once he (May Allah's blessings and peace be upon him) would mention prayer and fasting for he who did not have to pay Zakat, and once he (May Allah's blessings and peace be upon him) would mention Prayer, Fasting and Zakat, so either they are prior to Hajj or it is that the one who is addressed does not have to perform the ritual of Hajj [Either because he is not a Moslem or because he does not have to because of many other reasons].

As for Prayer and Zakat they are more important, that is why Allah (the Exalted) has said in His Holy Koran that one should fight those who do not pray or pay Zakat, that is so because they are two visible and observable types of worship, that is in contradistinction with fasting which is like performing ablution which is something secretive or private and the servant

tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger. Allah would make him conquer the enemies. So people spent...

is trusted of performing without being supervised by religious leaders. Thus a person can not intend to fast and secretly eat. As well he is able to conceal his secret and ritual impurity, and declaring in the open the deeds and become Moslims by it. That is why that was associated with prayer and Zakat regardless of fasting even though it is considered a religious obligation as has been mentioned in the Holy Verse which was descended after requiring fasting. People agreed on that. When Mou'ath was sent to Yemen he also did not mention fasting in the Holy Prophet (May Allah's blessings and peace be upon him) because fasting was required later and because it is secret. Mou'ath did not mention Hajj as well because not all people are obliged to perform it and because it is recommended for those who are able to perform it once in a life time. This is the end of interpretation of the meaning.

His saying: (This Honorable Hadith was mentioned by both Al-Bukhary and Moslim). It was narrated by them. It was also narrated by Ahmad, Abu Dawud, At-Tirmithi, An-Nisai' and Ibn Majah).

He said: (They also narrated after Sahl ben Sa'd (May Allah's Peace be upon Him), verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar:

67 - «I would give the banner tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger, Allah (the Exalted) would make him conquer the enemies. So people spent their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each hoping to be given the banner. He (May Allah's blessings and peace be upon him) said, «Where is Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him.» He (May Allah's blessings and peace be upon him) said, «Then send after him.» Thereupon Ali came; the Holy Prophet (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake. Consequently Ali was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field, then invite them to Islam, and tell them about their duties and obligations towards Allah (the

...their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each ...

Exalted), by Allah if through you He (May Allah's blessings and peace be upon him) guides one man to Islam is better for you than the honorables.»).

«Spent their right thinking» that is considering and discussing.

His saying: (After Sa'd ben Sahl) That is to say Ibn Malek ben Khaled Al-Ansari Al-Khizraji As-Saidi, Abi Al-Abbas who is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). His father was also a famous Companion. He died in the year 88 A.H and lived more than one hundred years.

His saying: (He (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar) the same was mentioned in the two Saheehs after Salamah ben Al-Akwa' who said,

68 - «Ali (May Allah's Peace be upon Him) had lagged behind the Holy Prophet (May Allah's blessings and peace be upon him) during the day of the battle of Khaibar because he (May Allah's Peace be upon Him) was suffering from sore eyes. He (May Allah's Peace be upon Him) said, «Is it I who lags behind the Holy Messenger (May Allah's blessings and peace be upon him)?» Thereupon He (May Allah's blessings and peace be upon him) left home and followed the Holy Prophet (May Allah's blessings and peace be upon him). On the eve of the battle he (May Allah's blessings and peace be upon him) said, «I would give the Banner- or he would take the banner-tomorrow to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)» or he said: «Who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Allah (the Exalted) would make him conquer the enemies.»

His saying: (I would give the banner), concerning this Al-Hafeth from Bouraida, «Verily I am handing over the flag to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Some linguists said that the terms «give» and «hand over» as well as «flag» and «banner» are synonymous, but Ahmad and At-Tirmithi narrated from Ibn Abbas narration.

69 - «Allah's Holy Messenger's banner was black and his (May Allah's blessings and peace be upon him) flag was white». In that connection At-Ta-barani said the same after Bouraida. However, Ibn Uday said after Abi Huraira that he added «Also written in it was «There is no God but Allah and

... hoping to be given the banner. So he (May Allah's blessings and peace be upon him) said, «Where's Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him» So they

Muhammad is Allah's Holy Messenger.»

His saying: (A man who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). This shows a great virtue for Ali (May Allah's Peace be upon Him).

The Sheikh of Islam said, «This description is not limited to Ali alone or the Imams alone, verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love every righteous believer who truly loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), however, this Honorable Hadith is among the best evidences against hostile people who do not take it upon themselves, disbelieve it or claim that it strayed from the right path, as the Kharijites [Those who seceded]. However, this evidence can not be completed according to what the Rafidites [The Rejecters] who believe that texts showing the virtues of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were written before they apostated from Islam; verily the Kharijites say something like this about Ali, but that is false since verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) do not issue such praise on whom Allah (the Exalted) knows would die as a disbeliever.

This Honorable Hadith also confirms the attribute of love contrary to what the Juhmites or those who follow them believe.

His saying: (Allah (the Exalted) would make him conquer the enemies) this is obviously glad tidings that conquering the enemies was going to take place; that is one of the signs of prophecy.

His saying: (So people spent their night thinking) the writer said this means that they spent their night discussing to whom the banner would be handed over. This means that the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) were keen about that which is good, interested in that which is advantageous, and that their rank in knowledge and faith was high.

His saying: (Concerning who) was going to be given the banner.

His saying: (Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each hoping to be given the banner) and in another narration by Abi Huraira as told by Moslem that verily Omar said:

sent after him; he was brought, he (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake.

Consequently he was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field...

70 - «I had never wanted to assume leadership but on that day.»

The Sheikh of Islam said, «That identifies that the Holy Prophet's (May Allah's blessings and peace be upon him) testimony to Ali's private and manifest faith as well as confirming his loyalty to Allah (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) and the necessity that the believers become loyal to them as well. And if the Holy Prophet (May Allah's blessings and peace be upon him) testifies for someone concerning any object, or if he (May Allah's blessings and peace be upon him) invokes Allah (the Exalted) for his sake, many people would love to have such a witness and such an invocation. And verily the Holy Prophet (May Allah's blessings and peace be upon him) witnessed for many among mankind and invoked Allah (the Exalted) for the sake of many among mankind; that is similar to witnessing that Thabet ben Kais and Abdullah ben Salam were going to be admitted into the Garden. Verily he (May Allah's blessings and peace be upon him) had the same witness for many others as well as the witness to a person who was addicted to alcohol that he loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (He (May Allah's blessings and peace be upon him) said, «where's Ali ben Abi Taleb?») This shows that the Imam [Religious leader] asks and looks after his people.

His saying: (He (May Allah's blessings and peace be upon him) was told, «His eyes are hurting him.») That is to say Ali was suffering from sore eyes as was mentioned by Moslim's Saheeh after Sa'd ben Abi Waqqas. He said,

71) «Ask Ali to come to me, so he was brought and he was suffering from sore eyes,» till the end of the Honorable Hadith. And in another approved version written by the writer «It was said that he was complaining from his eyes, thereupon he (May Allah's blessings and peace be upon him) sent after him» and Moslem by way Iyas ben Salama ben Al-Akwa' narrated after his father.

72 - «Thereafter he (May Allah's blessings and peace be upon him) sent

... then invite them to Islam.

me after Ali'. I brought him and guided him because he had sore eyes».

His saying: (and he (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and consequently he was cured that he was immediately recovered from his disease; his recovery was complete as if he had never suffered from sore eyes or weakness of eyesight. At-Tabarani said after Ali (May Allah's Peace be upon Him),

73 - «Since the Holy Prophet (May Allah's blessings and peace be upon him) handed over the flag to me, I never had sore eyes or migraine.» This includes the evidence on the two testifications.

His saying: (Go slowly) that is to say approach them without hurrying and «their field» is their land and its surroundings.

This includes good manners when fighting and quitting rush, recklessness and unnecessary noises.

It also includes: The Imam's order to his subordinates to be kind yet not weak or without determination; this was indicated in his (May Allah's blessings and peace be upon him) saying: «Then invite them to Islam). What is meant here is the testification that there is no God but Allah and that verily Muhammad is Allah's Holy Messenger; if you wish you could say that Islam is: The testification of, there is no God but Allah and that verily Muhammad is His servant and Holy Messenger, and whatever these two witnesses require such as faithfulness to Allah (the Exalted) Alone while worshipping Him (the Exalted), and being faithful and obedient to His Holy Messenger (May Allah's peace be upon him). This Honorable Hadith and its interpretation are in conformity with what Allah (the Exalted) has said to His Holy Prophet and Messenger, «Say, «**O people of the Book! Come to common terms as between us and you: That we worship none but Allah; That we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah.**» If then they turn back, say ye, «Bear witness that we (at least) are Moslims (bowing to Allah's will)» (3: 64).

The Sheikh of Islam (May Allah's be Mercy be upon him) said, «Islam is surrendering to Allah (the Exalted) , and surrendering is submission and humbleness Him (the Exalted). This was the linguists' explanation.

He (May Allah's Mercy be upon him) also said: «The religion of Islam which Allah (the Exalted) has accepted and sent His messengers to teach people about it. It has its origin in the heart and submission to Him (the Exalted) Alone by worshipping Him (the Exalted) Alone, with no one with

And tell them about their duties and obligations towards Allah(the Exalted) .

By Allah (the Exalted) if through you He (the Exalted) guided one man to Islam, this would be better for you».

This Honorable Hadith points at many issues:

The first: Verily inviting people to believe in Allah (the Exalted) is the path of those who follow Allah's Holy Messenger (May Allah's blessings and peace be upon him).

The second: Drawing attention to faithfulness because many of those who invite people to righteousness are in fact inviting to Him.

The third: Verily insight and foresight are among religious duties and obligations.

The fourth: An indication of the advantages of unification [Believing that Allah (the Exalted) is One]: Verily it is exalting Allah (the Exalted) from being abused.

The fifth: Verily polytheism is disgraceful and abominable because it means abusing Allah (the Exalted).

The sixth: -Which is the most important- keeping the Moslem away from the polytheists does not become one of them even if he does not practice polytheism.

The seventh: Unifying Allah (the Exalted) is verily the first religious duty.

The eighth: Verily to start every thing with it, even the prayer.

Him. Thus he who worships Him (the Exalted) while associating another God in his worship, is not considered a Moslim. And he who is haughty about worship is not considered a Moslim; in essence Islam is something that is performed both by the heart and by the senses and organs. As for faith; its origin is believing, and confirming.

Thus it has been shown that monotheism and rejecting polytheism in worship are the essence of Islam; this is what all the messengers invited to and that is surrendering to Allah (the Exalted) Alone by monotheism as well as submitting to Him (the Exalted) by obeying His commands sent to them through His Messengers. In that connection Allah (the Exalted) has said

The ninth: Verily «To unify Allah» means to witness there is no God but Allah (the Exalted).

The tenth: Verily one may be one of the people of the Book [Christian, Jew]. Yet he does not know it or he knows it but does not work according to it.

The eleventh: Drawing people's attention that teaching should be a gradual process.

The twelfth: One should start by teaching first things first.

The thirteenth: The Bank of Zakat.

The fourteenth: The religious authority explains that which is confusing and ambiguous to the learner.

The fifteenth: Preventing those who collect the Zakat from taking the best belongings of people.

The sixteenth: Avoiding the oppressed's invocation of Allah (the Exalted).

The seventeenth: Telling that there is no veil between Allah (the Exalted) and the oppressed's invocation of Allah.

The eighteenth: Among the evidences of unification is what happened to the Master of messengers (May Allah's blessings and peace be upon him) and to the Masters of Allah's holy men, such as hardships, diffi-

through His Messenger Noah, «**That ye should worship Allah, fear and obey me.**» (71: 3).

This Honorable Hadith also includes: That calling people to Islam before fighting them is religiously allowable, but if embracing Islam were attained, then it is allowable to fight them without inviting them first to Islam because the Holy Prophet (May Allah's blessings and peace be upon him) raided Bani Al-Mostalik while they were inadvertent. However, hadnot the call to Islam were reached, they should be invited to Islam first.

His saying: «And tell them about their duties and obligations toward Allah (the Exalted) » that is their duties and obligations toward Allah as set by Islam. So if they agreed with you then tell them about those duties and obligations which are essential and necessary to perform; for example, prayer and Zakat as was mentioned in Abi Huraira's Honorable Hadith.

culties, hunger and disease.

The nineteenth: His saying, «I will give the banner etc...» is of the signs of prophecy.

The twentieth: Spitting in the eyes of Ali ben Abi Taleb (May Allah's Peace be upon Him) is one of the signs of prophecy as well.

The twenty-first: Ali's (May Allah's Peace be upon Him) virtue.

The twenty-second: The Companions' virtue in spending that night discussing what the Holy Prophet (May Allah's blessings and peace be upon him) told them and being distracted from the glad tidings of conquering the enemies.

The twenty-third: Believing in determinism. That is to say believing that it might happen to the one who does not work for it while it might happen to the one who does not work for it.

The twenty-fourth: Good manners when saying, «Go slowly».

The twenty-fifth: Inviting people to Islam before fighting them.

Twenty-sixth: Fighting is religiously allowable against those who are invited before.

74 - «If they do that, then they would prevent me from killing them or taking their belongings unless its their right.» And when Omar told Abi Bakr concerning fighting those who refused to pay Zakat, «How come do you fight women when Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

75 - «I was ordered to fight people till they say there is no God but Allah. Thereupon if they said it, then they would prevent me from killing them or taking their belongings unless with the right.» Abu Bakr said, «Verily the Zakat is the price of their belongings; by Allah (the Exalted) if they refuse to give me a young she-goat that they used to pay as Zakat to Allah's Holy Messenger (May Allah's blessings and peace be upon him) I would fight them to prevent that refusal.»

This Honorable Hadith includes: The Imam's sending men to invite others to Islam, as used to be done by the Holy Prophet (May Allah's blessings and peace be upon him) and his (May Allah's blessings and peace be upon him) Orthodox Caliphs. As was mentioned in the Musnad after Omar

Twenty-seventh: Using wisdom while inviting people to Islam. In that connection he (May Allah's blessings and peace be upon him) said, «Tell them about their duties and obligations».

The twenty-eighth: Learning about Allah (the Exalted).

The twenty-ninth: That the one who guides any person to Islam is rewarded.

ben Al-Khattab (May Allah's Peace be upon Him) that he said in one of his oration,

76 - «However, I verily by Allah, never send you my rulers to kill your people or take your belongings; rather, I send them to you to teach you your religion and line of conduct [The Sunna of the Holy Prophet (May Allah's blessings and peace be upon him)].

His saying: «By Allah if through you He (the Exalted) guides one man to Islam is better for you than the honorable camels.

An-Nawawi said, «Likening the affairs of the After life to the affairs of the present life is just a matter of approximation in order to make things easier for people to comprehend; otherwise, one atom from the After life is better than the whole earth and many other similar earths added to it.

This Honorable Hadith also includes: The virtue of who guides one man to Islam and that swearing by Allah (the Exalted) concerning what is told as well as concerning religious advisory opinions is allowable even if one was not asked or required to swear.

Chapter: (Explaining Unification and his testification That there is no God but Allah)

And Allah (the Exalted) has said, «Those whom they call upon do desire

Chapter

His saying: Chapter Explaining the monotheism and the testification that there is no God but Allah).

If it was said, «At the beginning of the Book, Holy Verses explaining the meaning of «There is no God but Allah», and its connotations, were mentioned, for example, Allah's (the Exalted) saying: «**Thy Lord hath decreed that ye worship none but Him**» (17: 23) as well as what came before it and what followed it in addition to what was mentioned in other chapters. So what is the benefit of this explanation?

It was said: The Holy Verses mentioned in this chapter include additional clarification concerning the meaning of faithfulness as well as its denotation such as the monotheism of Allah. It includes the argument against those attached to prophets and righteous people invoking them and asking them to fulfil their needs, because that was the reason why some Holy Verses were descended much as the first Holy verse, «**Say 'call on those-besides Him- whom ye fancy.**» (17: 56). Most interpreters of the Holy Koran have agreed that it was descended concerning those who worship Christ and his mother, Uzair and the angles. Allah (the Exalted) has strictly forbidden that. This Holy Verse also includes warning and threat concerning that. This shows that invoking other than Allah (the Exalted) is considered polytheism which is incompatible with Monotheism and the testification that verily there is no God but Allah; verily Unification is accomplished by invoking Allah (the Exalted) Alone. The term of faith rejected this polytheism because invoking other than Allah (the Exalted) is treating him as a God and worshipping him.

(for themselves) means of access to their Lord even those who are nearest: They hope for His Mercy and fear His wrath for the wrath of thy Lord is something to take heed of.» (17: 57)...

77 - «Invoking is the core or heart of worship».

This Holy Verse means: Verily the one who is called upon does not possess the ability to dispel harm or divert it from one place to another, or from one state to another, even if the one who is invoked were a prophet or a king. This confirms that every invocation directed to other than Allah (the Exalted) is invalid no matter who that one was, because invoking him fails the one who invokes him because the one who asks for his invocation has in fact joined partners with Allah (the Exalted); partners who can neither benefit him nor harm him. This Holy Verse confirms monotheism as well as the meaning of the term there is no God but Allah (the Exalted) .

Allah's (the Exalted) saying, **«Those whom they call upon do desire (for themselves) means of access to their Lord.» (17: 57)** shows.

The path of prophets and messengers and those believers who followed Kutadah said; **«Approach Him (the Exalted) by obeying Him (the Exalted) and by doing what pleases Him (the Exalted).»** And Ibn Zaid rehearsed, **«Those whom they call upon do desire (for themselves) means of access to their Lord, -even those who are nearest.» (17: 57)** Ibn Kathir said: **«The interpreters do not disagree among each other as far as this interpretation is concerned.»** And he quoted several interpreters.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: **«In this Holy Verse the three ranks were mentioned: Love which desires approaching Him (the Exalted); intercession which is approaching Him (the Exalted) through performing righteous deeds and finally hope and reverence. That is the truth concerning monotheism and the reality of the Islamic religion as was mentioned in the Musnad after his grand-father that he told the Holy Prophet (May Allah's blessings and peace be upon him),**

78 - **«O Allah's Holy Messenger (May Allah's blessings and peace be upon him), by Allah (the Exalted) I did not come to you but after I swore ten times not to come to you. By the One who sent you to teach righteousness, explain to me that righteousness.»** He (May Allah's blessings and peace be upon him) said: **«It is Islam.»** He asked, **«And what is Islam?»** He (May Allah's blessings and peace be upon him) said, **«Islam is to surrender your heart and turn your face to Allah (the Exalted) , pray the preordained prayers, and pay the required Zakat.»** And Muhammad ben Nasr Al-Mar-

... and, **«They take their priests and their anchorites to be their lords in derogation of Allah.»** (9: 31) till the end of the Holy Verse.

ouzi said after Abi Huraira who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

79 - **«Verily the religion of Islam has a guide post and a beacon similar to that found on the road to guide people. Some of these guiding principles are to worship Allah (the Exalted) without joining partners, to pray, to pay the Zakat, fast the Holy month of Ramadan, and to order people to perform that which is good and righteous and forbid them from doing that which is abominable.»** That is the meaning of the following Holy Verse, **«Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: And with Allah rests the End and Decision of (all) affairs.»** (31: 22).

And His (the Exalted) saying, **«Behold! Ibrahim said to his father and his people, I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guide me»** and he left it as a word to endure among those who came after him» (43: 26-28) that is to say this Word is, **«There is no God but Allah».**

So think about how Ibrahim Al-Khalil (May Allah's peace be upon him) expressed this great word to mean what was meant mean of clearing himself from all that was worshipped regardless of Allah (the Exalted) such as those things existing in such as planets and the temples and idols that the people of Noah made according to the images of righteous people, for example, Wadd, Souwa'h, Yaqouth and Nasr and many other idols and equals that used to be worshipped by the polytheists. And he (Ibrahim) did not choose from all these whorshipped objects but the One who created him, that One is Allah (the Exalted) Alone who has no partner; this is what the term faith meant and denoted.

In that connection Allah (the Exalted) has said, **«That is because Allah He is Reality; and those besides Him whom they; and those besides Him whom they invoke, they are but vain Falsehood.»** (22: 62) Thus every worship through which other than Allah (the Exalted) is intended, such as invocation or others is false and invalid; it is unforgiveable polytheism.

In that connection Allah (the Exalted) has said: **«Then shall it be said to them «Where are the (deities) to which ye gave part-worship in derogation of Allah?» Then will reply: «They have left us in the lurch, nay, we invoked not, of old, anything (that had real existence)» Thus does Allah leave the unbelie-**

vers to stray.» (40: 73: 74).

Also He (the Exalted) has said, «**They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their lord) Christ the son of Mariam**» (9: 31).

It was also mentioned in the Saheeh Hadith [Truthful Honorable Hadith].

80 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) rehearsed this Holy verse to Uday ben Hatem At-Tā'i. He said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we do not worship them.» He (May Allah's blessings and peace be upon him) said, «Do not they allow what Allah (the Exalted) has proscribed and you perform it, and do not they proscribe what Allah (the Exalted) has made allowable and you in turn refrain from doing it?» He said: «Yes.» The Holy Prophet (May Allah's blessings and peace be upon him) said: «Then what you do is worshipping them.»

Thus obeying them to perform that which is prohibited is worshipping other than Allah (the Exalted) and taking those worshipped as lords, as is the reality of this; that is considered an aspect of major polytheism which rejects monotheism that is what the term «There is no God but Allah.» denotes.

Thereupon this Holy Verse shows that the word of faithfulness rejects all this because it contradicts its meaning. So they stuck to whatever polytheism rejected and dropped all monotheism it confirms.

Allah (the Exalted) has said: «**Yet there are men who take (for worship) others beside Allah, as equal (with Allah); they love them as they should love Allah**». (2: 165) Thus every one who takes an equal to Allah (the Exalted) and invokes him regardless of Allah (the Exalted) and asks him to fulfil his desires and look forward to him to fulfil his wishes and drive away his worries and grief -that is similar to the case of those who worship graves, tombstones, idols and Pagans.

Thus it is inevitable that they exalt them and love them for this; thus they verily loved them with Allah (the Exalted) even though they loved Allah (the Exalted) and say: «There is no God but Allah», pray and fast, they joined partners with Allah (the Exalted) in love by loving other than Him (the Exalted) and in worship by worshipping other than Him (the Exalted). Thus taking equals to Allah (the Exalted) whom they love as they love Allah (the Exalted) revokes everything that they say and every deed

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that they do. That is so because all the deeds of a polytheist are rejected and considered invalid. If those people say, «There is no God but Allah». They in reality have dropped all the conditions for saying this great term: Realizing its denotation. It is so because the polytheist does not know its meaning and because he is ignorant of its meaning; he joined in partners with Allah (the Exalted) concerning love as well as many other issues. That is ignorance that contradicts knowledge of faithfulness that this term denotes; this person was not truthful in saying it, because he did not reject polytheism that it rejected, neither did he affirm faithfulness that it confirmed; he as well dropped certainty, because had he known its meaning and what it denoted, he would have rejected it, doubted it and denied it while it is the truth and the reality.

Neither did he reject all that is worshipped regardless of Allah (the Exalted) as was mentioned in the Honorable Hadith; rather, he had believed in what is worshipped regardless of Allah (the Exalted). And worshipping them regardless of Allah (the Exalted).

In that connection Allah (the Exalted) has said: «**But those of faith are overflowing in their love for Allah.**» (2: 165) because they were sincere and truthful in their love thus they never loved but Him (the Exalted) and they love whoever He (the Exalted) loves and they are sincere and truthful in all their deeds and they reject whatever is worshipped regardless of Allah (the Exalted). Through this it is shown to the one who is guided by Allah (the Exalted) to learn that which is truthful and righteous and accept it, how great those Holy Verses are in showing the meaning of «There is no God but Allah» as well as the meaning of monotheism to which all the messengers invited people. So think about all this.

He said, and Allah (the Exalted) has said, «**Those whom they call upon do desire (for themselves means of access to their Lord, even those who are nearest till the end of the Holy verse.**» (17: 57). The meaning of this Holy Verse becomes clear after reading the Holy Verse that came before it and which says, «**Say, «Call on those besides Him whom ye fancy: They have neither power to remove your troubles from you nor to change them»**» (17: 56).

Ibn Kathir (May Allah's Mercy be upon him) said, «Allah (the Exalted) says, «Say» O Muhammad to those polytheists who have worshipped other than Allah (the Exalted) «Call on those -besides Him- who ye fancy», such as idols, pagans and equals and resort to them; they verily do not possess the ability to dispel what is harming you, that is taken in its general mean-

Allah also has said, «Behold! Ibrahim said to his father and his people, ‘I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guid me’. And he left it as a word to endure among those who came after him, that they may turn back (to Allah).» (43: 26-28)

ing, «nor to change them» that is to say they are unable to deviate harm from afflicting and direct it to others.

The meaning: Verily he who is able to do all this is Allah (the Exalted) Alone who has no partner; He (the Exalted) Alone possesses all creation and He (the Exalted) is the one who is All-commanding. Al-Awfy said after Ibn Abbas concerning the above mentioned Holy Verse, «Polytheists used to say, «We worships the angles, Christ and Azir; they used to be invoked, that is to say the angles, Christ and Azir».

Al-Bukhary narrated after Ibn Masoud (May Allah’s Peace be upon him) concerning the Holy Verse,

81 - «People worshipped some Jinns; they turned to Islam» And in another version of the same Honorable Hadith, «there was a group of people who used to worship a group of Jinns; those Jinns turned to Islam and those people adhered to their religion»

Al-Saddi said after Abi Saleh after Ibn Abbas concerning the Holy Verse, «Issa [Jesus], his mother and Azir.» Moughira also said in connection to that, after Ibrahim, «Ibn Abbas used to say about that Holy Verse, «They are Issa, Azir, the sun and the moon.» And Mujahid said, «Issa, Azir and the angles».

His saying: (They hope for His Mercy and fear His wrath) worship is not accomplished but out of fear and hope, thus each invoker who invokes in worship must satisfy these conditions, either he is afraid or he is hopeful or both.

The Sheikh of Islam (May Allah’s Mercy be upon him) said about this Holy Verse when he discussed what those who explained it said, «All what they say is true, verily this Holy Verse includes the one whose object of worship, worships Allah (the Exalted) in turn, whether he was of the Angles, Jinns or Mankind. Those who came before when they interpreted this Holy Verse they mentioned that which is commonly or generally meant by the Holy Verse by way of demonstrating in the same way the translator answers the following question, «what is the meaning of «bread». He would show the one who asked the question a loaf of bread and say, «This». Thus he indicates the kind rather than the essence. By doing this they do not aim at saying that the Holy Verse is specific; rather, this Holy Verse is directed to

whomever invoked other than Allah (the Exalted) who in turn hoped for Allah's Mercy and fears His wrath. Thus every one who invokes a dead or an absent prophet or a righteous man, whether he verbalizes the request for help or not, is meant by this Holy Verse. It is also directed at those who invoke Angels and Jinns; Allah (the Exalted) has forbidden us from invoking them and showed us that they are unable to dispel harm from those who invoke them, neither can they direct it from one person to another such as changing its severity or any of its adjectives that is why He (the Exalted) said (nor can they deviate it). Thus each one who invokes a dead or absent prophet or righteous man or invokes the angles has in fact invoked someone who can not save him; someone who does not possess the ability to dispel or divert his worries.

This Holy Verse also includes the response to those who invoke righteous men and say «I donot join in partners with Allah (the Exalted) , I am not a polytheist; polytheism is worshipping idols.»

He said, «Allah's (the Exalted) saying, **«Behold! Ibrahim said to his father and his people «I do indeed clear myself of what ye worship (I worship) only Him who made me at the end of the Holy verse» (43: 26-28)** Ibn Kathir said, «Allah (the Exalted) says telling us about His (the Exalted) servant, Messenger, beloved, the leader of Hanafites, and the father of the prophets sent after him, to whom Quraish is related in origin and creed, that verily he cleared himself of his father and people because they worshipped idols, so he said, **«I do indeed clear myself of what ye worship, (I worship) only Him who made me and He will certainly guide me». And he left it as a word to endure among those who came after him, that they may turn back (to Allah).**» (43: 26-28) That is to say this term which is worshipping Allah (the Exalted). Alone without joining in partners in His (the Exalted) worship and with dismissing all other pagans; this term «There is no God but Allah,» was made by him an example to be followed by those children of him who were guided to the right path from among the progeny of Ibrahim (May Allah's peace be upon him). (That they may turn back) that is to say to the term «There is no God but Allah.»

Akrama, Mujahed, Al-Dahhaq, Qatadah, and As-Saddi and many others said concerning: (And he left it as a word to endure among those who came after him, that they, may turn back (to Allah) that this 'word' is «There is no God but Allah» and that among his progeny there are still people who say it and believe in it.

Ibn Jarir narrated after Qatadah (I indeed clear myself of what ye worship (I worship) Him who made me- that he said concerning the above mentioned Holy Verse that they used to say, «Allah is our Lord»; **«If thou ask them, who created them, the will certainly say, Allah»** (43: 87). He did not clear himself of his Lord. This was narrated by Abed ben Hamid, Ibn jarir and Ibn Al-Munthir also narrated after Qatadah concerning (And he left it as a word to endure among those who came after him) he said, «faithfulness and believing that Allah (the Exalted) is One; there are still some people among his progeny who worship Allah (the Exalted) and believe that he is One.»

I said: Thus it became clear that the meaning of «There is no God but Allah» is faithful believing that Allah (the Exalted) is One by worshipping Him (the Exalted) sincerely and clearing oneself of all that is not Him (the Exalted).

The writer said (He be the blessed and raised above) mentioned that this clearance and this loyalty is in the testification of «There is no God but Allah.»).

He said, «Concerning what Allah (the Exalted) has said, **«They take their priests and their anchorites to be their Lords in derogation of Allah»** till the end of the Holy Verse (9: 31) .

Priests are religious authorities and anchorites are human beings this Holy Verse was explained by Allah's Holy Messenger (May Allah's blessings and peace be upon him) to Adi ben Hatem on the following occasion.

82 - «Verily when he embraced Islam and came to the Holy Messenger (May Allah's blessings and peace be upon him) who in turn rehearsed this Holy Verse. He said, «I said that they did not worship them» He (May Allah's blessings and peace be upon him) said, «Yes, they proscribed for those people what is allowable and allowed what was proscribed and those people followed them; that act is worshipping them.» This Honorable Hadith was narrated by Ahmad, At-Tirmithi, Hasnah, Abed ben Hatem and Ibn Abi Hatim and At-Tibarani.

As-Saddi said: «They asked for other men's advice and rejected Allah's Holy Book and put it behind their backs. That's why He (the Exalted) said, **«Yet they were commanded to worship but one god; there is no God but He. Praise and glory to Him: «Far is He) from having the partners they associate (with Him).»** (9: 31). Thus verily that which is allowable is that which Allah

(the Exalted) allowed; that which is proscribed [Haram] is that which Allah (the Exalted) proscribed; religion is what Allah (the Exalted) has legislated.

The above shows that this Holy Verse indicates that he who obeys other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and turns away from following the Holy Koran and the Tradition [Honorable Hadith - Sunna] concerning what Allah (the Exalted) proscribed or proscribing what Allah (the Exalted) allowed, and obeyed that person in matters of sinful nature and continued to perform that which Allah (the Exalted) prohibited, then that person is considered to take a lord and diety other than Allah (the Exalted) and has associated with Allah (the Exalted); that contradicts monotheism which is Allah's religion indicated by the term of faithfulness (There is no God but Allah). For verily a diety is the worshipped and Allah (the Exalted) considered obeying them as worship and He (the Exalted) also called them Lords.

In that connection He (the Exalted) has said, **«Nor would he instruct you to take angels and prophets for Lords and Patrons.»** (3: 80); that is to say partners and associates of Allah (the Exalted) in worship, **«What! Would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?»** (3: 80) That is polytheism, thus every worshipped Lord and every obeyed and followed person in matter's different from what Allah (the Exalted) and His Holy Messenger have legislated then he, the obedient follower, took him as a worshipped Lord.

In that connection Allah (the Exalted) has said in the Holy Sura of An'am, **«If ye were to obey them, ye would indeed be Pagans»** (6: 14). This Holy Verse confirms to the interpretation and it resembles in meaning what Allah (the Exalted) has said, **«What! Have they partners (In God head), who have established for them some religion without the permission of Allah?»** (42: 21) and Allah (the Exalted) knows better.

The Sheikh of Islam said concerning the Holy verse, (They take their priests and their anchorites to be their lords in derogation of Allah), and those who took their priests and their anchorites to be their lords by obeying them in proscribing what Allah (the Exalted) has allowed and allowing what Allah (the Exalted) has proscribed are of two categories (the first) they verily realize that they have altered the religion of Allah (the Exalted) and they follow this alteration. and consequently believe that what Allah (the Exalted) has proscribed is allowable, or what Allah (the Exalted) has allowed is proscribed, following their leaders even though they realize that they (the

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leaders) have contradicted the religion of the messengers. That is disbelief and Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) considered that as polytheism, even though those people did not pray or prostrate to those leaders. Thus he who follows others in matters contradicting with religion while knowing that those matters contradict religion, and he who believes those leaders regardless of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) say, such a person is considered a polytheist.

The second: It is the category of people whose faith in proscribing what Allah (the Exalted) has proscribed and allowing what Allah (the Exalted) has allowed is fixed, however, they have obeyed their leaders in wrong doing; as the Moslem performs wrong doing that he believes are sins; what applies to those people is that which applies to sinful people. It has been confirmed that the Holy Prophet (May Allah's blessings and peace be upon him) said:

83 - «Verily obedience is obedience in performing kindness.»

Then as far the person, who proscribes that which is allowed and allows what which is proscribed, is concerned, if he were a scholar having his independent opinion aiming at following and identifying with the messengers; however, reality and truth were not clear to him and he revered Allah (the Exalted) as much as he could; then this person is not blamed or reproached by Allah (the Exalted); rather He (the Exalted) rewards him for his independent opinion or interpretation through which he was most obedient to his Lord.

However, he who realizes that this person has committed a mistake in interpreting what the Holy Messenger (May Allah's blessings and peace be upon him) brought, then he followed him in his mistakes disregarding what the Holy Messenger (May Allah's blessings and peace be upon him) said, such «a person has a share of this polytheism that was cursed by Allah (the Exalted) especially if he added to this his own desires and supported them by hand and tongue while knowing that what he is doing contradicts the Holy Messenger (May Allah's blessings and peace be upon him). That is in fact polytheism and the one who performs it deserves punishment, that is why the savants have agreed that if one realizes the truth, then it is not allowable for him to follow others in matters that contradict it; rather, they conflicted over the permissibility of following others while one is capable of reasoning, even though he is unable to reveal the truth which he knows. It is as if one realizes that the religion of Islam is the truth while he is among

and His Holy Verse, **«Yet there are men who take (for worship) others beside Allah, an equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. (2: 165).**

Christians, thus if he performs whatever he was able to perform, he would not be blamed for whatever he was unable to perform. An-Najashi and others are very good examples.

In that connection Allah (the Exalted) has sent down Holy Verses, **«And there are, certainly among the people of the Book those who believe in Allah, in the revelation to you, and in the revelation to them.» (3: 199)** and He (the Exalted) has said, **«And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth ... till the end of the verse.» (5: 86)** and He (the Exalted) has said, **«Of the people of Moses there is a section who guide and do justice in the light of truth» (7: 159).** However, if the follower of the interpreter or the one who has an independent opinion concerning a religious matter unable to realize the truth in full detail and he acts according to what others like him to act: Such as having one's own opinion concerning classical matters, such a person is not blamed in case he committed a mistake as the case with the Kibla [Taking the direction of Mecca at praying]. As for the person who copies another person who is less in rank than his counterpart just following his desires and he supports him by his hand and his tongue without realizing that he is right then that person is like the people of Pre-Islamic times and if the one followed were right his act is not righteous and even if the followed person was a sinner and a wrongdoer. It is as if one said his own opinion about the Holy Koran; if he gave the right opinion, then he would make a mistake [because no body should give such an opinion] and if he made a mistake, then he would have a place reserved for him in Hell-Fire. Such people are of the same category as those who refrain from paying Zakat. Verily when that person loves money, this love prevents him from loving Allah (the Exalted) and obeying Him (the Exalted) and he became a servant to that money; such includes minor polytheism and they are promised to be punished accordingly. Also the following Honorable Hadith says,

84 - **«Verily little hypocrisy is polytheism».** That is included in the texts that classify unbelief and polytheism many sins.

Abu Ja'far ben Jarir said concerning the meaning of the Holy verse, **«And do ye join equals with Him?» (41: 9)** that you join equals with the One

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who created that, and they are competent men whom you obey in wrong doing and disobey Allah (the Exalted)..

I said: This is the truth about many of those who are grave worshippers.

He said: And His (the Exalted) saying, «**Yet there are men who take (for worship others besides Allah, as equal (with Allah) they love them as they should love Allah... till the end of the Holy verse.**» (2: 165).

The authority Ibn Kathir (May Allah's Mercy be upon him)said, «Allah (the Exalted) mentioned the case of those who join partners with Him (the Exalted) in the present life and their end in the After life. Since they joined in partners with Allah (the Exalted) that is to say equals and counterparts whom they worship and love as they should love Allah (the Exalted) whom there is no God but Him; He (the Exalted) neither has an equal nor a counterpart nor a partner. In the two Saheehs after Abdullah ben Masoud (May Allah be pleased with him) who said: I said:

85 - «O Allah's Holy Messenger (May Allah's blessings and peace be upon him); which is the greatest sin? He (May Allah's blessings and peace be upon him) said, to join in equals with Allah (the Exalted) while He (the Exalted) is the One who created you.»

Also Allah (the Exalted) has said, «**But those of faith are overflowing in their love for Allah**». (2: 165) It is because of their love for Allah (the Exalted) and because of the perfection of their knowledge of Him (the Exalted), their revering to Him (the Exalted), their monotheism to Him (the Exalted). They do not join in partners with Him (the Exalted); rather they worship Him, Alone and depend on Him (the Exalted) and resort to Him in all their matters. Then He (the Exalted) warned the polytheists and those who did wrong to themselves by joining in partners with Allah (the Exalted). Thereupon Allah (the Exalted) has said in that connection, «**If only the unrighteous could see, behold, they would see the Penalty: that to Allah belongs all power**» (2: 165). Some people said that this Holy Verse means: If they saw or observed the torture, they would realize that Allah (the Exalted) possesses all power, that is to say all power and authority are His (the Exalted); He (the Exalted) has no partner; verily all things are under His (the Exalted) power and authority and that, «**Allah will strongly enforce the Penalty.**» (2: 165) as He (the Exalted) has said, «**For, that Day, His chastisement will be such as none (else can inflict, and His bonds will be such as none (other) can bind.**»

82) as has been mentioned above.

Thus he who loves Allah (the Exalted) Alone and loved for His sake is considered sincere, while he who loves Him (the Exalted) and loves others with Him is considered a polytheist as Allah (the Exalted) has said, «**O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and bought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).**» (2: 21 - 22) He who resorts to other than Allah (the Exalted) Sheikh Al-Islam, Ibn Taymiyya said something with the following meaning: thus in order to have his needs fulfilled or worries dispelled; must be loving to him and his loving is essential.

Thus the term of faith, «There is no God but Allah» rejects any type of polytheism whatsoever and confirms the fact that worship in all its phases and facets should be dedicated to Allah (the Exalted) Alone. It was mentioned before that verily, «A Diety is that which is worshipped and adored by the hearts through love as well as through other types of worship.» Thus «There is no God but Allah» rejected all types of worship and love dedicated to other than Allah (the Exalted) and limited them to Allah (the Exalted) Alone. Thus this is what the term of faith means, and there is no other alternative to learning its full meaning and, accepting it and working according to it both overtly and secretly and Allah (the Exalted) knows best.

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Thus unifying the beloved is materialized by not having numerous objects of that love, that is to say, numerous objects of love along with Allah (the Exalted) through worshipping him; unifying love is explained as follows: Verily he should not leave an atom of love in his heart without dedicating it to Him (the Exalted); such love even may be called passion or adoration -it aims at the welfare of the servant, his wellbeing, and his comfort; his heart would not become righteous or feel the ease and comfort unless he loves Allah (the Exalted) and His Holy Messenger (May Allah's peace be upon him) more than any one and that his love of all other things should follow his love of Allah (the Exalted), thus he should not love but Allah (the Exalted) , as was mentioned in the righteous Hadith.

86 - «There are three qualities.... till the end of the Hadith.» [An Honorable Hadith narrated by Al-Bukhary after Anas] loving Allah's Holy

It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him), «He who said 'There is no God but Allah' and rejected all that is worshipped regardless of Allah (the Exalted), must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) would reward him».

Messenger (May Allah's blessings and peace be upon him) is a part of loving Allah (the Exalted); loving other people is for Allah's sake then it is like loving Him and if it were for the sake of other than Allah (the Exalted), then it would decrease from the love of Allah (the Exalted) and weaken it; one believes such love if the lover hated the most hateful issues by his beloved and that is disbelief, like one hates to be thrown into Fire or like something more severe; this is absolutely the greatest type of love since Man does not love anything more than he loves himself or his life. Thus if loving Allah (the Exalted) precedes his love for himself such that if he were given the choice to choose between disbelief and being thrown into Fire, he would chose to be thrown into Fire and to reject disbelief. Such love transcends that love of the passionate lovers; rather, such love is unequalled. Also he who is loved is not equalled. Also this kind of love necessitates preceding the beloved to one's soul, money and child. It also necessitates total humbleness and submission as well as obedience and eulogizing and following the beloved both secretly and overtly. Such a love does not have an equal in the love of a creature no matter who that creature was.

That is why he who joins partners in Allah's (the Exalted) worship in this type of special love is committing unforgivable polytheism. In that connection Allah (May the be Exalted) has said, «**Yet there are men who take (for whorship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of faith are overflowing in their love for Allah.**» (2: 165). Verily and truthfully this Holy Verse means: Those who believe in Allah (the Exalted) love Him (the Exalted) more than those who love others than Him (the Exalted). As was mentioned before, loving Allah (the Exalted) by servants can not be matched by the loving of a creature, also their beloved [(the Exalted)] cannot be equalled. And every harm that takes place when one loves another is considered comfort and easy in loving him. Moreover, he who uses as examples of his love those who are used by the creature who loves his Creator such as maintaining close relationships, seperation, prejudice without any reason and the like from which Allah is Exalted; such a person commits the ugliest mistake and he himself deserves to be deserted and hated.

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(It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him),

87 - «Who said «There is no God but Allah» and rejects every other thing worshipped regardless of Allah (the Exalted) must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) may reward him.» Saying in the Saheeh: That is Moslim's Saheeh after Abi Malek Al-Ashja'i after his father from the Holy Prophet (May Allah's blessings and peace be upon him).

Abi Malek's name is Sa'd ben Tarek; he is from Kufa and is reliable. He died on the 140 A.H. His father was Tarek ben Ash-yam the son of Mas'oud Al-Ashai'. He is one of the Holy Prophet's Companions and narrated many Honorable Hadiths. Muslim said: It is not known that he had other sons. Also in Imam Ahmad's Musnad it was narrated after Abi Malek that he heard the Holy Prophet (May Allah's blessings and peace be upon him) saying to people, «He who believes that Allah (the Exalted) is One and rejects all that is worshipped regardless of Allah (the Exalted) , is protected by Islam; it is forbidden to kill him or to take his money and Allah (the Exalted) may reward him.» It was also narrated by Imam Ahmad after Yazid ben Haroun. He said: We were told by Abi Malek Al-Ashjai' after his father. Also Ahmad narrated the same Honorable Hadith after Abdullah ben Idriss. He said, I heard Abi Malek saying: I told my father.... till the end of the Honorable Hadith.

His saying: (He who says there is no God but Allah and rejects all that is worshipped regardless of Allah (the Exalted)) let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) connected forbidding killing the Muslim and taking his money in this Honorable Hadith as to two conditions.

The first is saying «There is no God but Allah» with full awareness of its denotations and connotations as he was bound in saying it by things that were mentioned before.

The second: Rejecting all that is worshipped regardless of Allah (the Exalted) , thus mere verbalizing the term without understanding its meaning and binding oneself to it is not enough; rather, one has no alternative to it.

I said: This Honorable Hadith also includes the meaning, **«Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah hearth and knoweth all things.»** (2: 256).

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The writer (May Allah's Mercy be upon him) said, (That is among the most significant things that shows the meaning of there is no God but Allah (the Exalted), he (May Allah's blessings and peace be upon him) did not consider verbalizing it enough to protect the life and money of a Muslim; rather, it is not enough even to know its meaning and to verbalize it; nor is it enough to acknowledge that; moreover it is not enough to invoke only Allah (the Exalted) rather, his life and money are not protected by Islam unless he adds to that rejecting of all that is worshipped regardless of Allah (the Exalted) ; thus if he hesitates or becomes suspicious, then his life and money cannot be protected by Islam and thus it would not be prohibited to kill him or to take his money. O! What an exalted issue this is! O! What clear rhetoric and convincing evidence for the disputer.)

I said: And that is the condition for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer (May Allah's Mercy be upon him) in the original text. Allah (the Exalted) has said, «**And fight them on until there is not more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere.**» (8: 39) and He (the Exalted) has also said, «**Then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them**». (9: 5) He (the Exalted) commanded us to fight them till they repent and clear themselves from polytheism and become faithful to Allah (the Exalted), perform the required prayers, and pay Zakat and in case they refuse to perform all that or part of it then they are fought.

It was narrated in Muslim's Saheeh after Abi Huraira,

88 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted), and believe in Me and what I have given to them; if they did that, then I declare that their lives and their money would be protected by Islam or be paid for and Allah (the Exalted) would reward them.» In the two Saheehs it was mentioned after Ibn Omar from Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

89 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted) and that verily Muhammad (May Allah's blessings and peace be upon him) is Allah's Holy Messenger, perform the five

The explanation of this interpretation is found in the chapters to follow.

However it includes the most significant issues which is the interpretation of the testimony and making it clear.

One of which is the Holy Sura of Isra' in which He (the Exalted) made clear the reply to the polytheists who call on the righteous, thus it includes that this is major polytheism.

Also in the Sura of Bara' He (the Exalted) showed that the people of the book took as Lords their monks regardless of Allah; He (the Exalted) also showed that they were only commanded to worship one God even though this Holy Sura was unequivocal, includes the meaning that we should obey the religious authorities in wrong doing but not invoking them.

prayers and pay the Zakat. Thus if they did so, then their lives and money are protected by Islam otherwise, they should be paid for and Allah (the Exalted) would reward them.» These two Honorable Hadiths explain the two chapters [Aya] namely the Holy Aya of Anfal and the Holy Aya of Bara'. Moreover, all religious authorities agree unanimously that any one who says «There is no God but Allah» without believing its meaning or working according to it, should be fought till he works according to what it says.

Abu Suleiman Al-Khatibi (May Allah's Mercy be upon him) said concerning the Holy Prophet's (May Allah's blessings and peace be upon him) saying I was commanded to fight people till they say, «There is no God but Allah». It is known that people who are meant in this Honorable Hadith are the Pagans not those who have a Holy Book because these people say, «There is no God but Allah»; the Pagans are fought till they are killed or they believe in Allah (the Exalted).

The Judge Ibn Ayyad said: Protecting the life and belongings of the one who says «There is no God but Allah» is an expression telling us that when one becomes faithful to Allah (the Exalted), Allah would respond and protect him, and that verily those who are meant by this Honorable Hadith are the Pagans and the polytheist Arabs; however, as far as others who are monotheists are concerned, it is not enough for him to rehearse «There is no God but Allah» if his life and money are to be protected by Islam if he were saying it while he is an unbeliever.

An-Nawawi said: Believing in what the Holy Messenger (May Allah's blessings and peace be upon him) came with is inevitable, as was narrated, «And they believe in me and in what I brought.»

Sheikh Al-Islam said: When he was asked about fighting the Tatars;

Some of it: What Al-Khalil (May Allah's Peace be upon Him) told the unbelievers **(I do indeed clear myself of what ye worship: (I worship) only Him who made me, and He will certainly guide me).** (43: 26). Thus he set aside all other worshipped objects but his Lord, and He (the Exalted) mentioned that this clearance and this loyalty constitutes the interpretation of the term «There is no God but Allah» thus He (the Exalted) continued, **(And he left it as a Word to endure among those who came after him, that they may turn back (to Allah))** (43: 28).

Also one of them: The Holy Sura of Baqara [The Cow] in which He (the Exalted) said something concerning the unbelievers, **(Nor will there be a way for them out of the Fire)** (2: 167) He (the Exalted) mentioned that they love their idols as they should love Allah (the Exalted) thus He (the Exalted) showed that they love Allah (the Exalted) very much, without this love they will not become Moslems. Thus how about the person who loved his idol more than he loved Allah (the Exalted)? How about the person who loved the idol only, regardless of Allah (the Exalted)?

each group of people who refuse to confirm with the laws of Islam should be fought till they confirm with those laws even though they might have verbalized the term of the two testifications and confirmed with some rather than all the laws of Islam. This is similar to what Abu Bakr and the Companions (May Allah's Mercy be upon them) did when they fought those who refused to pay Zakat. All the savants agreed on that. He said: Any group of people who refuse to perform some required prayers or to fast or to visit the Holy places the [performing Hajj rituals] or did not observe nor killing other believers or taking their belongings without paying for them or did not refrain from drinking alcoholic beverages or gambling, or refuse to participate in the Holy struggle against the unbelievers or reject any other religious duty which absolutely no one is excused to quit or ignore and become an unbeliever. Verily this rejecting group of people should be fought even though they acknowledge it; as far as I am concerned I haven't heard as yet that the savants have conflicted about such a matter. He said that according to religious authorities those people are not wrong-doers only; rather, they are dissenters [kharijites].

His saying: (Allah may reward him) that is Allah (the Exalted) is the One who is going to reward the person who verbalizes this term [There is no God but Allah]; thus if he were truthful, Allah (the Exalted) would reward him by admitting him into the Garden; if he were a hypocrite, Allah (the Exalted) would severely torture him. As to the present life, one should severely torture him, judge by what can be observed, thus he who believes in

One of it also, what he (May Allah's blessings and peace be upon him) said: «He who says there is no God but Allah» and rejects all that they worship regardless of Allah, then his life and belongings are protected by Islam and it is prohibited to kill him or take his money [without paying], and Allah (the Exalted) would reward him». That is among the greatest things that show the meaning of «There is no God but Allah» He (May Allah's blessings and peace be upon him) verily did not consider just verbalizing it protection of his life and belongings; even not knowing its meaning or even acknowledging it; rather, nor if he invokes only Allah (the Exalted) without joining in partners in worship; his life and belongings become protected only if in addition to that he rejects all that is worshipped regardless of Allah (the Exalted). Thus if he becomes suspicious or if he hesitates, then his life and belongings cannot be protected by Islam.

O what a great and exalted issue, O what a clear rhetoric and what a conclusive evidence for the disputer.

monotheism and does not perform what contradicts it while at the same time he adheres to the laws of religion, should not be persecuted.

I said: This Honorable Hadith also shows that man might say «There is no God but Allah» and does not reject what they worship regardless of Allah (the Exalted), and he did not do what protects his life and belongings as was shown by the Holy Suras and Honorable Hadiths.

His saying: (This interpretation is explained in the coming chapters) I said: Also the chapters that come after it, explain monotheism and clarify the meaning of «There is no God but Allah». It also shows many things that are considered minor and major polytheism the thing that leads to much exaggeration. Through learning about minor polytheism one learns about major polytheism that rejects monotheism; as for minor polytheism, it contradicts the perfection of monotheism, Thus the person who avoids it is a true monotheist. Also through learning about means of polytheism are prohibited, become clear, thus avoiding all that requires monotheism and faithfulness, even it necessitates it and considers it essential. It also includes evidence on monotheism such as confirming the qualities of Allah (the Exalted) and exalting the Lord from whatever is not appropriate for Him (the Exalted). All that through which Allah (the Exalted) is known, such as attributes of his perfection, evidence on His Divinity. All this show that He (the Exalted) is the only object of worship and that verily worship can not be but for Him (the Exalted); that is monotheism and the meaning of the term «There is no God but Allah».

Chapter

(It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress).

Allah (the Exalted) has said, «Say, 'See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove His penalty? -Or if He wills some Grace for me, can they keep back His Grace?' Say, 'Sufficient is Allah for me! In Him trust those who put their trust.» (39: 38).

Chapter

His saying: (It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress.) Remove it means to dispel it after it has happened or occurred and to drive it away means to prevent it from happening.

He said: Allah (the Exalted) has said, «Say, «See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove his penalty? -Or if He wills some Grace for me, can they keep back his Grace?» Say? Sufficient is Allah for me! In him trust those who put their trust.» (39: 38).

Ibn Kathir said: That is you can do nothing (say, «sufficient is Allah for me» that is Allah (the Exalted) responds to those who depend on Him (the Exalted). (In Him trust those who put their trust) as Hud (May Allah's Mercy be upon him) said when his people said, «We say nothing but that (perhaps) some of our gods may have seized thee with imbecility.» He said, «I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite. I put my trust in Allah my Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.» (11: 54-56). Mukatil said about

It was narrated by Imran ben Housein (May Allah be pleased with him) that, «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brassring, so he (May Allah's blessings and peace be upon him) asked, «What for, do you wear this ring?» The man answered, «I wear it protecting myself against weakness'. He (May Allah's blessings and peace be upon him) said, 'Remove it because it only increases your weakness and if you dy wearing it, you would never succeed [that is be admitted into the Garden]» This Honorable Hadith was narrated by Ahmad with satisfactory support.

the meaning of this Holy Verse, «The Holy prophet (May Allah's blessings and peace be upon him) asked them and they did not respond because they did not believe in them. [strings and rings].

Rather they used to consider those things as means and intercessors as to Allah (the Exalted), not as things that remove harm or respond to the person in distress because they knew that that belonged to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, «**And moreover, when ye are touched by distress, unto Him ye cry with groans; yet when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord-**» (16: 53).

I said: This Holy Verse as well as similar Holy Verses prevents the heart from becoming attached to other than Allah (the Exalted) in order to bring forth benefaction or to dispel distress and joining in partners. Moreover this Holy Verse shows that Allah (the Exalted) has labeled the people of polytheism by invoking other than Allah (the Exalted) and resorting to other than Him while monotheism is against that and that is invoking only Allah (the Exalted), resorting only to Him (the Exalted), depending only on Him (the Exalted), and this applies to all sorts of worship which are not right even if a very small part of it was dedicated to other than Allah (the Exalted). This was shown in the Holy Koran and the Honorable Hadith as well as consensus of Moslem legal scholars who came before and leaders of Islam as was mentioned before.

He said: (And it was narrated by Imran ben Housein that verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brass ring. He (May Allah's blessings and peace be upon him) asked, «What for do you wear this?» The man answered, «I wear it against weakness.» He (May Allah's blessings and peace be upon him) said, «Remove it because it only increases your weakness and if you die

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wearing it, you would never succeed [That is, be admitted into the Garden].» This Honorable Hadith was narrated by Ahmad with satisfactory support).

Imam Ahmad said: Khalaf ben Al-Waleed told us that Ai-Mubarak said after Al-Hasan who said that Imran ben Housein told him «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw on a man's wrist a ring-he said I saw it made from brass- he (May Allah's blessings and peace be upon him) said: Woe unto you what's this? He answered, «I wear it against weakness». He (May Allah's blessings and peace be upon him) told him. It only increases your weakness. Throw it, because if you die wearing it, you would never succeed [into entering the Garden]» This Honorable Hadith was narrated by Ibn Hibban in his Saheeh, he said,

90- «If you die, then you would be assigned to it.» And he said: That Honorable Hadith is truthfully supported. Also it was acknowledged by Ath-Thahabi. Al-Hakem said, «Our Sheikhs have frequently said that Al-Hasan heard it from Imran. What he said about support «I was told by Imran» shows this.

His saying: (After Imran ben Housein) that is Ibn Obeid ben Khalaf Al-Khouzai'; Abu Noujayd Misghar. He was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and the son of a Companion. He embraced Islam in the year of [the battle] of Khaibar and died in the year 52 A.H. in the city of Busra.

His saying: (He saw a man) in Al-Hakem's narration [I entered in the presence of Allah's Holy Messenger (May Allah's blessings and peace be upon him) while I was wearing a brass ring around my wrist. He (May Allah's blessings and peace be upon him) said, what is this?... till the end of the Honorable Hadith. That which is ambiguous in Ahmad's narration is saying that Imran was the one who narrated the Honorable Hadith.

His saying: (I wear it against weakness) Abu As-S'adat said: This is a weakness caused by a certain vein, artery, or ligament, so people used to wear a charm against it. It was also said that this weakness is itself a disease of the upper arm, it afflicted only men. Verily he (May Allah's blessings and peace be upon him) had forbidden him from wearing it because he wore it thinking that it would stop the pain.

His saying: (Remove it because it only increases your weakness) removing means pulling by force, and he informed the man that it would not benefit him; rather, it would harm him and increase his weakness. Also this

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applies to every matter that he (May Allah's blessings and peace be upon him) prohibited people from performing since they do not benefit and most often even it had little benefit, its harm would be greater.

His saying: (If you die wearing it, you would never succeed [in entering the Garden]) because wearing it is in fact polytheism while success is winning and happiness [In the present life as well as in the After life].

The writer (May Allah's Mercy be upon him) said (This Honorable Hadith supports what the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) said: That verily minor polytheism is the most significant among major sins and it cannot be excused due to ignorance of the performer. It also shows that disapproval can be by being rough with the performer).

His saying: (It was narrated by Ahmad with satisfactory support). He is Imam Ahmad ben Muhammad ben Hanbal the righteous and just religious authority and Imam Abu Abdullah Ath-Thahabi, the Imam of his time and the most learned among the people of his times in matters of religious legislation and Honorable Hadith and the most pious among them. Some of the people of Sunna say about him: He was most patient in the present life; and in the past no one resembled him; the pleasures of life approached him yet he rejected them. His mother conceived of him in Marou then left for Baghdad where he was born in the year 164 A.H. during Rabi' the first. He started his education in the year Malek died, that is to say in the year 79 A.H. He learned after Hasheem and Jarir ben Abdul Hamid and Muhammed ben Idriss Ash-Shafi' and many others that can not be counted here.

He got his education in Mecca, Busra, Kufa, Baghdad, Al-Yeman and other places in various countries. His sons Saleh and Abdullah narrated after him as well as Al-Bukhary, Muslim, Abu Dawud, Othman ben Sai'd Al-Dirami and Abu Al-Kassem Al-Baghawi who is the last to say something about him and among his sheikhs who narrated after him are Abdur-Rahman ben Mahdi and Al-Aswad ben Amer; among his companions are Ali ben Al-Madni and Yahya ben Mou'in Al-Bukhary said: Ahmad got sick for two nights in Rabi' the first and died on the twelfth of the same month. Hanbal said: He died on a Friday in Rabi' the first in the year 241 A.H. at the age of 77. His son Abdullah and Al-Fadl ben Ziyad said: He died on the twelfth of Rabi' the second, may Allah's Mercy be upon him.

And after Oukba ben Amer it was narrated that the Holy Prophet said, «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty». And in another narration «He who wears an amulet commits polytheism».

And Ibn Abi Hatem narrated after Houtheifa, «He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever so he (May Allah's blessings and peace be upon him) cut it.

His saying: (And after Oukba ben Amer).

91 - «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty.» And in another narration,

92 - «He who wears an amulet is a polytheist»). The first Honorable Hadith was narrated by Imam Ahmad as was mentioned by the writer, also it was narrated by Abu Ya'la and Al-Hakem. He said, «It is a truthful and supported by the honorable Hadith» This was confirmed by Ath-Thahabi.

His saying: (And in another narration) that is to say in another Honorable Hadith narrated by Ahmad, he said, «We were told by Abdul-Samad ben Abdel Warith that Abdul-Aziz ben Muslim told them that Yazid ben Abi Mansour narrated after Dojayn Al-Hajari after Oukba ben Amer Al-Jahni that «Verily a group of people came to the Holy Messenger (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) inducted nine of them to Islam and refused one of them. They said: «O Allah's Holy Messenger, you admitted nine and rejected this one?» He (May Allah's blessings and peace be upon him) said: He is wearing an amulet. He (May Allah's blessings and peace be upon him) inserted his hand and snapped it; then he (May Allah's blessings and peace be upon him) admitted him into Islam and said: «He who wears an amulet is a polytheist». This was narrated by Al-Hakem and others who are trustworthy and reliable narrators.

His saying: (After Oukba ben Amer) who is a famous Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and a virtuous religious legislator; he was assigned to rule Egypt for three years during Mou'awiya's time. He died when he was about sixty years old.

His saying: (He who wears an amulet) and is heartily attached to it for anticipating benefaction or dispelling evil. Al-Munthiri said: It used to be a

And he (May Allah's blessings and peace be upon him) rehearsed what Allah (the Exalted) has said, «**And most of them believe not in Allah without associating (others as partners) with Him!**» (12: 106).

This Honorable Hadith includes many issues:

The first: Being rough with those who wear rings, threads or similar things worn for the same purposes.

The second: Verily even if no companion of the Holy prophet (May Allah's blessings and peace be upon him) died while wearing them, he would not succeed [in entering the Garden]. It includes the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) that minor polytheism is the most significant among major sins.

The third: This behavior cannot be excused by ignorance.

The fourth: These amulets [Threads, rings and beads] do not benefit in the present life; rather, they harm. He (May Allah's blessings and peace be upon him) said, «It increases your weakness».

bead which they wore and they thought that it dispelled affliction; that is mere delusion and mere ignorance since nobody can protect from evil or dispel evil but Allah (the Exalted).

Abu As-Saadat said: Amulets are beads that Arabs used to give their children to wear to protect them from the evil eye, as they claimed; when Islam came these practices were stopped and prevented.

His saying: (Allah (the Exalted) would not let him realize his goal) this is cursing him.

His saying; (Whoever were a cowry,) he said in the Musnad of Furdows: It is something that comes out of the sea, it looks like shells and they used to wear to protect themselves of the evil eye.

His saying; (Allah (the Exalted) would not let him without punishment). It is to say Allah (the Exalted) would never let him feel tranquil or relaxed. Abu As-Saadat said that this is cursing him.

His saying: (And in another narration: He who wore an amulet has in fact committed polytheism) Abu As-Saadat said: He (May Allah's blessings and peace be upon him) considered it polytheism because they wanted to dispel or change predestined fates and they asked to remove harm from others than Allah (the Exalted) who in the first place had sent it.

The writer (May Allah's Mercy be upon him) said (And Ibn Abi Hatem

The fifth: Rejection [of such practices] by being rough with the one who performs these practices.

The sixth: Declaring that any one who wears an amulet [or something similar] would be assigned to him. [To help him on the Day of Judgment].

said after Houthaifa) that he (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever, so he (May Allah's blessings and peace be upon him) cut it and rehearsed what Allah (the Exalted) has said, «**And most of them believe not in Allah without associating (others as partners) with Him!**» (12: 106).

Ibn Abi Hatem said: Muhammad ben Al-Husein ben Ibrahim ben Ashkab told us that Younis ben Muhammad told him that Hammad ben Salma narrated after Assem Al-Ahwal after Ourwa that, «Houthaifa visited a sick person and noticed that he was wearing a thread around his arm so he either snatched it or removed it. Then he said: **(And most of them believe not in Allah without associating (others as partners) with Him!)**» (12: 106).

And Ibn Abi Hatem is Imam Muhammad Abdur-Rahman ben Abi Hatem Muhammad ben Idriss Ar-Razi At-Tamimi Al-Hanthali Al-Hafeth, the writer of «Aj-Jourh», «at-Taadil», «At-Tafsir» and many others. He died in the year 327 A.H.

Houthaifa is Al-Yaman's son. His name is: Housseil Al-Absi, the ally of Al-Ansar. He was an honorable Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and he was called the keeper of the secret. His father was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) as well. Houthaifa died during the year 36 A.H. of the Caliphates of Ali ben Abi Taleb.

His saying: (He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever) that is as a protection from fever. Ignorant people used to wear amulets or threads and the like in order to dispel fever. And Waki' narrated after Houthaifa [Verily he (May Allah's blessings and peace be upon him) went to visit a sick man, he (May Allah's blessings and peace be upon him) touched his arm and discovered that there was a thread so he (May Allah's blessings and peace be upon him) said, «What is this?» The man said, «Something I was given to wear as an amulet». He (May Allah's blessings and peace be upon him) cut it and said, «If you died while wearing it, I would not pray for you.» This shows that such belief is rejected and denied even though it was a cause, the

The seventh: Declaring that any one who wears an amulet in fact is a polytheist.

The eighth: Verily wearing threads against fever is also polytheism.

The ninth: Houthaifa rehearsing the Holy Verse as an evidence that the companions take the Holy Verses as evidence about major polytheism as Ibn Abbas mentioned about the Holy Sura of Baqara.

The tenth: That verily wearing cowries is also polytheism.

The eleventh: Cursing he who wears an amulet because Allah (the Exalted) would curse him.

only causes allowed are those allowed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) while not depending completely on them. As for amulets, threads, incantations, charms and the like that ignorant people wear, all those constitute polytheism and should be rejected and removed both verbally and practically, even though who is wearing them did not agree.

His saying: And he rehearsed what Allah (the Exalted) has said: **(And most of them believe not in Allah without associating (others as partners) with Him!)**» (12: 106) Houthaifa (May Allah be pleased with him) concluded: That this constitutes polytheism. It shows the correctness of deducing minor polytheism from what Allah (the Exalted) has said concerning major polytheism, because the Holy Verse encompasses it and labels it polytheism. The meaning of this Holy Verse was mentioned earlier after Ibn Abbas and others by Sheikh Al-Islam and others. And Allah (the Exalted) knows best. In these written documents about the companions of the Holy Prophet what reveals the perfection of their knowledge concerning monotheism and all that contradicts it or makes it imperfect.

Chapter: What was mentioned about

Incantations and Amulets

In the Saheeh after Abi Basheer Al-Ansari (May Allah be pleased with him), «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels' he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads».

Chapter

His saying: (Chapter on what was mentioned about incantations and amulets).

That is to say what was mentioned concerning forbidding them and what those who came before said about them.

His saying: (It was narrated in the Saheeh after Abi Basheer Al-Ansari.

93- «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels; he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads.») This Honorable Hadith was mentioned in the two Saheehs.

His saying: (After Abi Basheer): It was said that his name was Kais ben Oubeid. Ibn Abdul Barr said: We do not know any name for this man; however, he is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). He fought with him (May Allah's blessings and peace be upon him) the battle of Khandaq and died after the age of sixty. It was said by some authorities that he lived over hundered years of age.

His saying: (In some of his (May Allah's blessings and peace be upon

It was also narrated after Ibn Masoud that he said, «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, 'Verily incantations, amulets are of polytheism,». This was narrated by Ahmad and Abu Dawud.

him) travels). Al-Hafeth said:

His saying: (So he sent a messenger) who is Zaid ben Haritha. This was narrated by Al-Hareth ben Abi Ousama in his Musnad. This was told by Al-Hafeth.

His saying: (To remove all) amulets or threads, since the people of Pre-Islamic time used to put worn out bow threads around their riding animal's neck thinking that this would dispel evil eye.

His saying: (From every riding animal's neck all amulets or threads) means: Verily the narrator suspected whether his Sheikh said thread or absolutely any amulet without any specification? Malek's narration supports the first; he was asked about amulets and he said, «I never heard that it is hated but if it were a thread.».

Al-Baghawi said in his «Sharh As-Sunna» [Interpretation of the Honorable Hadith], «He (May Allah's blessings and peace be upon him) commanded people to cut all amulets worn against evil eye. They used to tie threads and amulets along with incantations and informed them that they do not alter or repel what Allah (the Exalted) has predestined.

Abu Obeid said: They used to adorn camels with bow threads against evil eye. Thus the Holy Prophet (May Allah's blessings and peace be upon him) ordered to remove them, telling them that those bow threads do not repel or alter anything. The same thing was narrated by Ibn Al-Jouzi and others.

Al-Hafeth said, and he was supported by Oukba ben Amer's who narrated the Honorable Hadith which says:

94 - «He who wears an amulet Allah (the Exalted) will never let his goal materialize». This was narrated by Abu Dawud. Amulets are worn pendants worn against evil eye and similar things.

The writer said (It was narrated after Ibn Masoud, I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism»). This was narrated by Ahmad and Abu Dawud).

It also includes a story, Abu Dawud said: After Zeinab Abdullah ben Masoud's wife: «Verily Abdullah saw a thread around my neck. Thereupon

Amulets are things put on children against evil eye, but if that which is worn is from the Holy Koran.

he said: What is this?» I said: «A thread that I wear as an incantation». She said: He took it, cut it then said: You the clan of Abdullah are not polytheists and you should not become polytheists, I heard the Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism.» I said: «My eye was infected and was discharging and I used to see a Jewish person for treatment; when he used to charm it, pain used to recede. Abdullah said: That is the deed of Shaitan, he used to prick it. It is enough to say as Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to say;

95- «Dispel distress, O People's Lord, cure, you are the Healer there is no cure but Yours, a cure that does not leave illness.» That was narrated by Ibn Maja and Ibn Hibban and Al-Hakem and it is said that this Honorable Hadith is truthful and confirmed by Ath-Thahabi.

His saying: (Verily incantations) the writer said: (These are the ones called charms, and that which is free from polytheism is allowable, since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever. He indicates that charms characterized as polytheism are those in which they ask the help of other than Allah (the Exalted); however, if in those charms only the attributes and names of Allah (the Exalted) were mentioned. Or His Holy Verses or Suras or that which is copied after the Holy Prophet (May Allah's blessings and peace be upon him), then this is allowable and even desirable.

His saying: (Allah's Holy Messenger allowed it against evil eye and fever) as was mentioned in the Chapter or he who accomplishes unification [Believes that Allah (the Exalted) is One]. In the same way he (May Allah's blessings and peace be upon him) allowed incantations and other means as was mentioned in Muslim's Saheeh after Awf ben Malek who said, «In Pre-Islamic times we used to use charms; we said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what do you think about that? He said,

96 - «Let me see your amulets, there is no harm to wear them if they do not constitute or lead to polytheism.» The chapter includes many other Honorable Hadiths.

Al-Khatabi said, «He (May Allah's blessings and peace be upon him) used amulets and gave amulets to people and he (May Allah's blessings and peace be upon him) ordered people to practise charm and he (May Allah's

Some of those who came before considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud (May Allah be pleased with him).

Amulets are those called charms and that which is free from polytheism is allowable since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever...

blessings and peace be upon him) allowed it. Thus if they were from the Holy Koran and from Allah's (the Exalted) beautiful names and attributes, then they are allowable or recommended; but preventing and hating them was because those charms used in languages other than the Arabic language because they might be disbelief or something which if verbalized would lead one into polytheism.

I said: Examples about that would be those in Pre-Islamic times who used to practise it and those who used to think that it dispelled evil belief that those evils or diseases were because of the Jinns or their supporters. Al-Khatabi mentioned something similar.

Sheikh Al-Islam said: You cannot use an unknown name as charm or incantations besides not being allowed to invoke it, even though one might know its meaning being hateful in Islam to invoke using languages other than the Arabic. As for taking non-Arabic terms as slogans, this practice is not among the practices of Islam.

As-Siyouti said: All savants unanimously agreed that enchanting is allowable only when three conditions are simultaneously satisfied: Verily it should be written by using Allah's (the Exalted) terms, names or attributes; it should be written in comprehensible Arabic terms; it should be believed that an amulet per se does not have any effect unless Allah (the Exalted) wills and predestines.

His saying: (Amulets are things put on children against evil eye). Al-Khilkhâli said: Amulets are worn around the necks of boys such as beads and bones against evil eye, and that is forbidden; it is not allowable because no one can alter or remove affliction but Allah (the Exalted) and removing harm cannot be but by Allah's beautiful names and attributes.

The writer said: (But if that which is worn is from the Holy Koran, some of those who came before, considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud.

... and is something made by them and they claim that it makes a woman more lovable to her husband and the husband more lovable to his wife.

Let it be known that verily the savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and the followers who came after them disputed ever whether wearing amulets written from the Holy Koran and Allah's (the Exalted) beautiful names and attributes, were allowable or not. Thereupon one group said and believed that it is allowable, and this is what Abdullah ben Amr ben Al-As believed in and said with and this is what was narrated after Ai'sha. Also this was told and believed by Abu Jaafar Al-Baker and Ahmad in one of the narrations. They told the Honorable Hadith about amulets that carry within it polytheism.

Another group of people said that it is not allowable; Ibn Masoud believed in that and said with it. This is what Houtheifa, Oukba ben Amer and Ibn Oukeim said as well as a group of followers; among them are Ibn Masoud and Ahmad in one of the narrations chosen by many of his Companions and which was authoritatively decided by those who came after and they used this Honorable Hadith and its interpretation as a proof.

I said: That is which is right due to three facets that appear to the one who contemplates: The first, forbidden is generalized and there are no specification for that which is general; the second abstracting rationalizing this use because it leads to wearing that which is not used for that purpose; the third is that verily if it was worn then the one wearing it must abuse it by carrying it when he wants a need fulfilled or when he wants to escape danger, or something similar.

Now contemplate these Honorable Hadiths and what those who come before believed in, then we can realize how Islam is alienated and estranged these days, especially if you know about the serious events that took place after centuries of exaltedness and greatness. Serious events such as glorifying tombs and building Mosques on them and approaching them devoutly and heartily, and invoking them, fearing and asking them to fulfil needs and many other aspects of worship that are only Allah's (the Exalted) right. They resort to those tombstones regardless of Allah (the Exalted) as Allah (the Exalted) has said in that connection: **«Nor call on any other than Allah; such will neither profit nor hurt thee: If thou dost, behold! Thou shalt certainly be of those who do wrong. If Allah do touch thee with hurt». If Allah do touch: There is no one who can remove it but Him: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most**

And after Abdullah ben Oukaim, «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him.] This was narrated by Ahmad and At-Tirmithi.

And Ahmad narrated after Raweifi' that, «The Holy Messenger (May Allah's blessings and peace be upon him) told me, 'O Roweifi' perhaps you are going to live a long life, then tell people that verily every one who locks his beard or wears a bow thread or resorts for help through the droppings of a riding animal or bone, then Muhammad (May Allah's blessings and peace be upon him) clears himself from him».

Merciful.» (10: 106-107). There are many other Holy Verses in the Holy Koran which have similar meanings.

His saying: (At-Tula) the writer said: (It is something made by them and they claim that it makes a woman more beloved to her husband and a man more beloved to his wife). Ibn Masoud the narrator of this Honorable Hadith gave the same interpretation as was mentioned in the Saheeh of Ibn Hibban and Al-Hakem.

97 - «They said: «O Abu Abdur-Rahman we know about amulets and charms, now what is At-Tula?» He answered: «Something we make for women so that their husbands love them?».

Al-Hafeth said, «At-Tula» is something that a woman used to make her husband love her; it is a sort of magic. Allah (the Exalted) knows best.

It is polytheism to practise something in order to remove affliction or change it and bring forth benefaction from other than Allah (the Exalted).

The writher said: (After Abdullah ben Oukaim).

98 - «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]. This was narrated by Ahmad and At-Tirmithi) and it was narrated by Abu Dawud and Al-Hakem as well. And Abdullah ben Oukaim is Mousghar and his nickname was Abu Maabad Al-Jihni Al-Koufi. Al-Bukhary said: He caught up with the time of the Holy Prophet (May Allah's blessings and peace be upon him) and it is not known that he narrated truthful Honorable Hadith. The same opinion is adopted by Abu Hatem. Al-Khatib said: He lived in Al-Kufa and visited Al-Mada'in while Houtheifa was still alive. He was trustworthy and it was mentioned by Ibn Saad after many others that he died while Al-Hajjaj was ruling.

His saying: (He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]). This could be done by the mind

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as well as by actual deeds or by both. «Assigned to him it [on the Day of Judgment to help him] that Allah (the Exalted) would assign him to that object he thought of or wore; thus he who becomes attached to Allah (the Exalted) and asked Him (the Exalted) to fulfil his needs and resorted to Him (the Exalted) and depended on Him. Allah (the Exalted) would suffice him and bring near him that which is far from him and would facilitate for him that which is difficult; however, he who becomes attached to other than Allah (the Exalted) or resorts to his own opinion, mind, medicine and amulets or the like, Allah (the Exalted) would assign him to all that and would turn him down and that is very well known in written texts and through experience. In that connection Allah (the Exalted) had said, **«And if any one puts his trust in Allah, sufficient is (Allah) for him.»** (65: 3).

Imam Ahmad said: We were told by Hisham ben Al-Kassem that Abu Said heard from Ata' Al-Khurasani, «I met Wahab ben Manbah while he was circumambulating around the Old House [Al-Ka'ba]. I said: Tell me a Holy Hadith that I memorize after you in my present position and tell it in brief. He said, «Yes, Allah (the Exalted) revealed to Dawud and said, O Dawud; behold! By My Glory and Power when one of My servants resorts to Me regardless of My creatures, I know that from his intentions; if the seven Heavens and those living in them and the seven earths and those living in them planned to harm him or deceive him, I would find him a way out. Behold! By My Glory and power when any of My servants clings to a creature inferior to Me, I know that from his intentions; I would deprive him of My help and melt the earth under his feet; moreover, I would not care in which valley he dies».

The writer said: (And Imam Ahmad, narrated after Raweifi' that.

99 - The Holy Messenger (May Allah's blessings and peace be upon him) said, «O Roweifi', perhaps you are going to live a long life, then tell people that verily who locks his beard or wears a bowthread or resorts for help through the droppings of riding animals or bone, then Muhammad (May Allah's blessings and peace be upon him) is exempted from him.»).

This Honorable Hadith was narrated by Imam Ahmad after Yahya ben Ishaq and Al-Hassan ben Moussa Al-Ashyab and both narrated it after Ibn Louhaya'. It includes a story told in brief by the writer. The following is Hassan's version of the story: ben Thabet said: «During the times of the Holy Messenger (May Allah's blessings and peace be upon him) one of us used to take his brother's Camel on condition he gives him half of what he earned by using this camel and he used to take the other half; even we

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would go as far as one of us taking the feathers and blades while the other would take an arrow. Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me.... till the end of the Honorable Hadith». Then it was narrated by Ahmad related to Shayban Al-Katabani... till the end of the Honorable Hadith. Ibn Louhaya' had an opinion about it.

His saying: (So tell people) this is an evidence that people must be told and that this was not special for Roweifi'; rather, every one who has knowledge that others do not have and is needed by people, this person has an obligation to tell them about it. Thus if he and other people share common knowledge, then informing people [Tabligh] is a collective duty. This was narrated by Abu Zara' in Abu Dawud's «Sharh As-Sunan».

His saying: (Perhaps you are going to live a long life) this includes one of the signs of prophecy, since Roweifi' lived in fact a long life till the year 56 A.H when he died in Barqa which was a province of Egypt and while he was still its prince. He was one of the Ansar. Also some authorities say that he died in the year 53 A.H.

His saying: (He who locks his beard).

Al-Khatabi said: As he (May Allah's blessings and peace be upon him) had forbidden people to lock their beard; this can be explained in two ways. One of them is what they did at war time, they used to tie their beards, and that is the way of some non-Arabs who used to interwine and tie it. Abu As-Saadat said that they used to do so because of their haughtiness and conceit. The second says that it is treating the hair in a certain way till it becomes knotted and curly, and this used to be done by those who identified with females, and Abu Zara' Ibn Al-Iraqi said: Then he (May Allah's blessings and peace be upon him) attacked those who knotted their beard while in prayer as was mentioned by the narration of Muhammad ben Al-Rabi' who said, «Verily he who knots his beard during the prayer.»

His saying: (Or wore a bow thread) that is put around his neck or his riding animal's neck as a pendant. And in Muhammad ben Al-Rabi's narration, «or wore a bowthread meaning an amulet.»

If that is the case of the person who wears a bowthread, what about the person who clings to the dead and asks them to fulfil his needs and dispel his worries, a matter which is forbidden and even strictly prohibited by the perfect Holy Verses?

His saying: (or resorts for help through the droppings of riding animals or bones, then Muhammad (May Allah's blessings and peace be upon him)

Sai'd ben Jubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free» This was narrated by Waki'.

And he narrated also after Ibrahim, «They used to hate all sorts of amulets, that which was taken from the Holy Koran and that which was not».

Verily verbal incantation by using righteous terms [From the Holy Koran and the Honorable Hadith] is not polytheism.

If the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism.

Verily if the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism or not.

Putting bow threads on riding animals against evil eye is polytheism.

Seriously warning those who wear a bow thread.

clears himself from him). An-Nawawi said, that is to say he (May Allah's blessings and peace be upon him) is exempted of that deed. This contradicts that which appears to be the real meaning. And An-Nawawi frequently interprets the Honorable Hadiths by diverting from their appearing meaning. May Allah (the Exalted) forgive him for that.

In Muslim's Saheeh it was mentioned after Ibn Masoud (May Allah be pleased with him),

100 - «Do not ask for help through the droppings of animals nor through bones because they are the food of your brothers, the Jinns.» Thus accordingly, resorting to them for help is not penalized as was mentioned in Ahmad's creed and because of what was narrated by Ibn Khuzeimah and Al-Darkutni after Abu Huraira.

101 - «Verily, the Holy Prophet (May Allah's blessings and peace be upon him) had forbidden the people from asking help through the droppings or bones of animals and said, «They are never clean.»

His saying: (Sai'd ben Jubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free.» This was narrated by Waki'). The savants believed that this [amulet wearing] should be subject to removing because such thing is not said as a subjective opinion; rather, through another person because Saïd was a follower. This Honorable Hadith encompasses the value of removing amulets because they constitute polytheism.

Waki' is ben Aj-Jarrah ben Waki' Al-Koufi. He was a reliable and

The value of the reward for who removes an amulet from the body of a human being.

What Ibrahim said does not contradict what was mentioned before because he aimed at Abdullah's companions.

trustworthy Imam. He wrote many books one is Al-Jami' and others. Imam Ahmad narrated after him and after others of his rank. He died in the year 197 A.H.

His saying: (And he narrated also after Ibrahim: «They used to hate all sorts of amulets, those which were taken from the Holy Koran and those which were not). Ibrahim is Imam Ibrahim ben Yazid Al-Nakhai' Al-Koufi; his nickname was Abu Omran and he was a reliable and trustworthy savant. Al-Muzni said: «He visited Ai'sha and it was never confirmed that he heard an Honorable Hadith from her [after the Holy Prophet (May Allah's blessings and peace be upon him)]. He died in the year 96 A.H. and he was about fifty years of age when he died.

His saying: (They used to hate amulets) till the end of the Honorable Hadith. By «they» he means the Companions of Abdullah ben Masoud such as Ilkama, Al-Aswad, Wael, Al-Harith ben Suweid, Oubeida As-Salamani, Masrouq and Al-Rabi' ben Khutheim, Suweid ben Ghiflah and many others; those are the leaders of the followers and this version is used by Ibrahim in narrating what they said as was shown by Al-Hafeth Al-Iraqi and others.

Chapter

(He who asks the Blessing of a Tree or a stone or something similar).

Allah (the Exalted) said, «**Have ye seen Lat and ‘Uzza, and another, the third (goddess), Manat?»** (53: 19).

Chapter

His saying: (Chapter: He who asks the blessing of a tree or a stone or its like) such as a spot of land or a tomb or something similar, then this person is a polytheist.

His saying: (Allah (the Exalted) has said, «**Have you seen Lat and ‘Uzza, and another, the third (goddess), Manat?»** (53-19)) (The Holy Verses) Lat was Thuqaif's, ‘Uzza was Quraish's and Bani Kinana's and Manat was Bani Hilal's. Ibn Hisham said that it was Huthail's and Khuza'a's.

As for (Lat), Al-A'mash said: Lat is a name derived from the Arabic term Ilah [God] while the ‘Uzza was derived from the Arabic term Al-Aziz [The powerful]. Ibn Jarir said that they derived its name from Allah's name so they said Lat is the female counterpart of Allah (the Exalted). He said, that the same logic goes for ‘Uzza and Al-Aziz.

Ibn Kathir said: «Lat was a white rock on which a house in Tai'f that had curtains and gate keeper's house and around which there was a sacred yard to the people of Tai'f was engraved; the people of Tai'f descended from Thuqaif and those who follow this tribe used to be proud of it against those who showed enmity towards them after Quraish. Ibn Hisham said that then Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Al-Moughira ben Shou'bah who destroyed it and then burnt it.

Concerning the second, Ibn Abbas said, «There was a man who made Suweik [A special kind of food] for the pilgrims; when he died they became dedicated to his tomb.» This was mentioned by Al-Bukhary. Ibn Abbas said, «He used to sell Suweik and ghee at a rock where he melted it; when he died, Thoukaif worshipped that rock in glorification of that person.» And after Mujahed and others that he said, «When he died, they worshipped him.» This was narrated by Sai'd ben Mansour. The same was re-

ported by Ibn Abi Hatem after Ibn Abbas that «They worshipped him» and similarly said a group of savants.

I said: There is no contradiction between the two stories. Verily they worshipped the rock and the tomb glorifying them and eulogizing them.

For such an aim tombstones and domes were built on graves and tombs and they were taken as pagans. This shows that the Pre-Islamic people used to worship righteous people as well as idols.

As for the «'Uzza», Ibn Jarir said that it was a tree on which there was construction and curtains [a palm tree!] between Mecca and At-Taif that was eulogized and glorified by Quraish. As was said by Abu Sufyan on the day of the battle of Uhud, «We have the 'Uzza and you do not have an 'Uzza.» So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

102 - «Say, «Allah (the Exalted) is our Guardian-Lord and you do not have a guardian-lord.» Also An-Nisai' and Ibn Mardaweih narrated after Abi At-Toufail that.

103 - «When Allah's Holy Messenger (May Allah's blessings and peace be upon him) conquered Mecca, he (May Allah's blessings and peace be upon him) sent Khaled ben Al-Walid to Naklah [The palm tree mentioned above]- where the 'Uzza was, and it was connected to three trees. Thereupon he cut them all and destroyed the construction [the house] that was built on it then he returned to the Holy Prophet (May Allah's blessings and peace be upon him) and said: «Go back since you have done nothing.» Thereupon Khaled returned, when the priests and guardians saw him, they started climbing the mountain while saying, «O! 'Uzza, O! 'Uzza». Thereupon Khaled approached her to find out that she was naked, with her hair neglected and spread. She was removing dirt from the earth and putting it on her head, he stabbed her with his sword and killed her. Then he returned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and told him (May Allah's blessings and peace be upon him) what happened, He (May Allah's blessings and peace be upon him) said: «That was the 'Uzza». I said, «All this and that which is more serious takes place those days at the graves and tombstones of the dead.

As for «Manat», it was in Mushallal at Kudaid between Mecca and Medina; it was eulogized and glorified by Khuza'h, Al-Aws and Al-Khazraj and they used to invoke it at the pilgrimage. Its name was derived from Allah's (the Exalted) name Al-Mannan and it was said it was called as such

It was narrated after Oubay Waked Al-Laythi who said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounain and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a nabk plant to which they adhered and on which they hanged their weapons; it used to be called «That Anwat». We passed by a nabk plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [a similar tree for a similar function] as they have...

because of the blood that flows when pilgrims immolate with animals, to get of its blessing.

Al-Bukhary (May Allah's Mercy be upon him) said in the Honorable Hadith from A'isha (May Allah be pleased with her), «It is an idol between Mecca and Medina». Ibn Hisham said: «Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Ali [Ben Abi Taleb] to destroy it and he did it in the year of Fateh [The year in which Mecca was conquered]. Thus the Holy Verse means, as was said by Al-Kurtobi, «It includes deletion believed to be: «Have you seen these gods; have they caused benefaction or harm so that it may become Allah's partners?»».

His saying: **(What! For you the male sex, and for Him, the female?)** (53: 21) Ibn Kathir said: «You assume that He (the Exalted) has a child, and you assume that this child is a female and you choose for yourselves the males?» He (the Exalted) said: «**Behold! Such would be indeed a division most unfair!**» (53: 22) That is to say this division is mere oppression and is untrue. So how do you perform this division with your Lord, a division if it were between two creatures who would be considered mere oppression, then you disdain from females and devote yourselves to Allah (the Exalted). His saying, «**These are nothing but names which ye have devised, Ye and your fathers.**» (53: 23) That is to say, you spontaneously chose those names, «**For which Allah has sent down no authority (whatever).**» (53: 23) that is to say a proof, «**They follow nothing but conjecture**» (53: 23) that is they do not possess any authority or proof but their own good trust in their forefathers who followed this untrue and wrong path before them, «**And what their own souls desire!**» (53: 23) saying, «**Even though there has already come to them Guidance from their Lord!**» (53: 23) Ibn Kathir said: Allah (the Exalted) sent messengers to them and supported them with enlightening truth and conclusive evidence, but on top of that they did not follow what those messengers

brought them nor did they abide by it.

The correspondence of the Holy Verses to the explanation is that verily the worshippers of those pagans used to think that they could bless them by exalting and, invoking them, resorting to them for help and depending on them in order to get what they desire from them or hope from them such as their blessings and their intercession; thus, going to get the blessings of those righteous men is going to Lat; going to get the blessing of trees is like going to 'Uzza and Manat and this behavior is similar to the behavior of those polytheists when they worshipped those Pagans; thus he who did something similar and believed in a tomb, a stone or a tree, then he would be doing something compatible to what the pagans had done as well as to their polytheism; however, what present day polytheists perform is more serious than that performed by those who came before. May Allah (the Exalted) help us.

His saying: (It was narrated after Oubay Waked Al-Laythi that he said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight during the battle of Hounain and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a noble plant to which they adhered and on which they adhered and on which they hanged their weapons; it used to be called 'That Anwat'. We passed by a noble plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [A similar tree for a similar function] as they have, so Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

104 - For whatever is great, Allah (the Exalted) is Greater, those are traditions [That you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, «'O Moses! Fashion for us a God like unto the gods they have? He said, 'Surely ye are a people without knowledge!» (7: 138) You would follow the tradition of those who came before you». This was narrated by At-Tirmithi.

Abu Waked's name is Al-Hareth ben Awf, and in this chapter it is narrated after him by Abu Sa'd, and Abu Huraira; this was mentioned by At-Tirmithi and narrated as well by Ahmad Abu U'la, Ibn Abi Shaiba, An-Nisai' Ibn Jarir, Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani.

His saying: (After Abi Waked) whose name was discussed above by At-Tirmithi; he is a reknown Companion of the Holy Messenger(May Allah's blessings and peace be upon him); He died in the year 68 A.H at the age of 85 years.

... 'That Anwat'. So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, 'For whatever is great Allah (the Exalted) is Greater, those are traditions [that you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, «**O Moses! Fashion for us a God like unto the gods they have,**» He said, 'Surely ye are a people...

His saying: (We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounain) it was narrated by Amr ben Awf and mentioned as well by Ibn Abi Hatem and Ibn Mardaweih and At-Tabarani that he said, «We and Allah's Holy Messenger (May Allah's blessings and peace be upon him) invaded on the day of Fath and we were more than thousand people till we reached a place between Hounain and At-Ta'if..» till the end of the Honorable Hadith.

His saying: (We were new to Islam; we were unbelievers a very short time ago then) not long ago we were unbelievers; this shows that those among them who embraced Islam before them such as the Companions, are not ignorant of that and that verily the one who recently shifted from delusions to which his heart became used to, usually had in his heart traces of that habit [of polytheism]. This was mentioned by the writer (May Allah's Mercy be upon him).

His saying: (The polytheists used to have a nabk plant to which they used to adhere). Adhering here means staying at the thing or at the place, for example, Al-Khalil (May Allah's peace be upon him) said [As was mentioned in the Holy Koran], «**What are these images, to which ye are (so assiduously) devoted?**» (21: 52). The polytheists used to stay at that nabk plant in order to get its blessing and in order to eulogize it. In Amr's Honorable Hadith it was mentioned that, «Weapons used to be hanged on it, that is why it used to be called 'That Anwat' and it used to be worshipped regardless of Allah (the Exalted)».

His saying: (They used to hang their weapons on it) that is to say they hanged their weapons on it, in order to get its blessing.

I said: This shows that worshipping it, used to be by eulogizing it, staying at it and getting its blessing; through these three ways trees and other objects used to be worshipped.

His saying: (So we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him), assign for us 'That Anwat') Abu As-Saadat said: They asked him (May Allah's blessings and peace be upon him) to as-

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sign for them a similar tree for a similar function so he prohibited them from that. They thought that Allah (the Exalted) would love and appreciate such a thing and meant to approach His favour; otherwise, they would never ever mean to contradict the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, for whatever is great, Allah (the Exalted) is Greater) in another version of the Honorable Hadith (Praise Allah and that which is meant here is eulogizing Allah and exalting Him (the Exalted) from this polytheism regardless of its type that is exalting Him (the Exalted) by not asking from other than Him matters that are only asked from Him; the Holy Prophet (May Allah's blessings and peace be upon him) used to say «For whatever is great Allah is Greater» [Allah Akbar] or «Praise Allah» when he used to show astonishment or surprise that is in order to eulogize Allah and exalt Him if he (May Allah's blessings and peace be upon him) heard somebody saying something improper and wrong about Allah (the Exalted) and His Lordship or Divinity.

His saying: (Verily these are traditions) that is to say habits and means.

His saying: (By Allah (the Exalted) the One who possesses my soul, it is as the sons of Israel said to Moses: 'O Moses! Fashion for us a God like unto the gods they have.») He (May Allah's blessings and peace be upon him) compared what they said with what Bani Israel said and, that is to say both had something in common which is to worship regardless of Allah (the Exalted), eventhough the terms differ, the meaning is the same; changing the name does not change the truth.

This Honorable Hadith shows fear of polytheism and that verily Man may like to perform something thinking that it would please Allah (the Exalted): Yet it turns out to be something that takes him far away from Allah's Mercy and brings him nearer to Allah's Wrath. No body knows this truth but he who knows what is happening these days and how many savants and servants are behaving towards the graves and tombs, how they are exaggerating in their behavior and spending much of their time worshipping it, thinking that verily they are doing something significant, while what they are doing is unforgiveable sin.

Al-Hafeth Abu Muhammad Abdur-Rahman ben Ismail Ash-Shafi' known as Ibn Abi Shama, said in the book of «Al-Bida' and Al-Hawadeth». «In this section also we mention the affliction that has prevailed, the afflic-

... without knowledge». (7: 138) you would follow the traditions of those who came before.» This was narrated by At-Tirmithi.

tion resulting from the Shaitan's deceiving of common people and making them personification of walls and pillars and assigning special places in every country where a teller tells them that he has dreamed about some famous righteous and virtuous man in them. So they do this and preserve those places while losing and missing what Allah (the Exalted) required and what the Holy Messenger (May Allah's blessings and peace be upon him) told [Sunna], and they think that by performing such practices they approach Allah's favour, then they go beyond that till those places occupy in their hearts a significant place, and they eulogize them and hope that their patients become cured and their desires fulfilled by vowing to them, while they are made of springs of water, trees, walls or stones. In the city of Damascus there are many such places like «Oweint Al-Humma» outside «Bab Touma», «Al-Amoud Al-Mukhallak» inside «Bab As-Saghir» and «Al-Shejara Al-Malou'nah» outside «Bab An-Nasr» which Allah (the Exalted) facilitated its cutting and extraction, O how similar are those to «That Anwat» that was mentioned in the Honorable Hadith.

Ibn Al-Qayyim (May Allah's Mercy be upon him) mentioned something similar to what Abu Shama mentioned. Then he added, «O how quick are the people of polytheism in worshipping images regardless of Allah (the Exalted) no matter what those images were or what they say; Verily this stone and that tree and that spring accept vows; that is to say they can be worshipped regardless of Allah (the Exalted) ; verily vowing is a kind of worship whereby the one who vows approaches the favour the one vowed for. This matter will be discussed when we mention the Holy Messenger (May Allah's blessings and peace be upon him) saying, «O Allah do not let my tomb become a worshipped Pagan.»

This Honorable Hadith includes many benefits: Verily what is done by those who believe in trees, tombstones as well as in getting their blessing and staying at them, and sacrificing animals for them is by itself polytheism; it is joining in partners, worshipping Allah (the Exalted). Don't be misled by saying those who perform such practices are commoners, and never think that polytheism is far from this nation; if some of the Companions thought that such practices were good and appreciated and asked the Holy Prophet (May Allah's blessings and peace be upon him) to help them do it till he (May Allah's blessings and peace be upon him) showed them that what they said was similar to what Bani Israel said, «**O Moses! Fashion for us a God like unto the gods they have**». (7: 138) So how it does not appear for those

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who are much less virtuous and much less educated than they were in addition to the predominance of Ignorance and the chronological distance from the days of the Prophecy [of Muhammad !]. Rather, they could not perceive the serious consequences of polytheism both in divinity and in Lordship, so they practised it more frequently and adhered to it more closely.

This Honorable Hadith also shows: Verily lessons should be learned from meanings rather than from names, that is why the Holy Prophet (May Allah's blessings and peace be upon him) considered their request similar to that request of Bani Israel and he did not give importance to the fact that they called it «Al-Anwat». Thus a polytheist is a polytheist no matter what he called what he worshipped along with Allah (the Exalted) . This is similar to that who calls invoking the dead, sacrificing animals for them, and vowing for them eulogizing and loving them; verily that is polytheism no matter what it is called and there are many examples similar to this.

His saying: (You would follow the traditions of those who came before) that is to say you would follow their habits and their ways and methods. This is a truthful information and the reality of this nation witnesses upon that.

It also includes one of the signs of prophecy since that which was told by the Holy Prophet (May Allah's blessings and peace be upon him) took place.

In the Honorable Hadith: Prohibiting people from identifying with the Pre-Islamic people and the people of the book [Jews and Christians] in what they practised but that which was allowed by the religion of Muhammad (May Allah's blessings and peace be upon him).

The writer (May Allah's Mercy be upon him) said: (This Honorable Hadith also warns about the issues of the grave, verily: Who is your Lord? The answer is obvious. Verily; who is your prophet? We conclude through his telling about that which is unseen. Verily: What is your religion? From their saying, «Fashion for us a god... etc... Verily it includes that polytheism is going inevitably to take place in this nation contrary to those who claimed otherwise; it also includes that anger plays a role in education and that verily what Allah (the Exalted) used to dispraise the Jews, and the Christians was told to protect us from them). This was narrated by the writer (May Allah's Mercy be upon him).

As for that claimed by some people who came after, that it is allowable to ask for the blessing of those virtuous and righteous men, it is not allowable from different points of view:

This Honorable Hadith discusses many issues:

The first: Interpreting the Holy Sura of Najm.

The second: Learning about the nature of their request. [They did not ask him (May Allah's blessings and peace be upon him) to assign to them another God to worship regardless of Allah (the Exalted)].

The third: They did not perform that.

The fourth: They only meant to curry Allah's favour by doing that, thinking wrongfully that Allah (the Exalted) would appreciate it.

The fifth: If they were ignorant about that then others had greater reason to be ignorant about it.

The sixth: Verily they will be granted benefaction and promised mercy that nobody else enjoyed.

The seventh: Verily the Holy Prophet (May Allah's blessings and peace be upon him) did not excuse them; rather, he responded by saying, «For whatever is great Allah is Greater [Allah Akbar]. These are traditions and you follow the traditions of those who came before.» So he reprimanded them roughly by these three.

The eighth: The major issue which is aimed at here: That he (May Allah's blessings and peace be upon him) verily told them that their request is similar to that of Bani Israel when they told Mousa (Fashion for us a god).

The ninth: This was verily denied as being included in the meaning of «There is no God but Allah»).

The tenth: Verily he (May Allah's blessings and peace be upon him) swore about the formal advisory opinion and he (May Allah's blessings and peace be upon him) never swears unless it were for the best interest of Islam.

One of these points of view: Verily these who came before such as the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) neither during his (May Allah's blessings and peace be upon him) life nor after his death. If such practises were righteous and lead to benefaction they would have practised them before us, and the best and most preferred among the Companions of the Holy Prophet (May Allah's blessings and

The eleventh: Verily polytheism is divided into major and minor polytheism.

The twelfth: His saying, «And we embraced Islam a very short time ago; we were unbelievers a very short time ago», means that others are not unaware of this.

The thirteenth: His saying: «Allah Akbar» when expressing surprise and astonishment, contrary to those who hate that.

The fourteenth: Rejecting rationalizations and excuses.

The fifteenth: Forbidding people from identifying with Pre-Islamic people.

The sixteenth: Becoming angry when teaching.

The seventeenth: The general rule for his (May Allah's blessings and peace be upon him) saying, «These are traditions».

The eighteenth: Verily that is one of the signs of prophecy because all that he (May Allah's blessings and peace be upon him) told and predicted took place later on.

The nineteenth: Verily what Allah (the Exalted) used to dispraise the Jews and the Christians in the Holy Koran goes also for us [if we perform in a similar manner].

The twentieth: They thought that worshipping is built on commands thus the issue of the grave was warned against, verily, «Who is your Lord?» That is obvious. Verily who is your prophet? Through his telling about that which is unseen. Verily «What is your religion?» This is deduced from their saying «Fashion for us» the end of the Holy Verse.

The twenty-first: Verily the traditions of the people of the book [The Jews and the Christians] are as dispraised as the traditions of the polytheists.

The twenty-second: Verily, the one who has shifted from delusion that he got used to, must have in his heart traces of those past habits; they

peace be upon him) are Abu Bakr, Omar, Othman and Ali (May Allah be pleased with them). Also, Allah's Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they as well as others will be ad-

said, «We were new to Islam; we were polytheists a very short time ago».

mitted into the Garden. Such practices were not performed by any of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) nor by any one of the followers.

Also another point among these points is: Verily prohibiting this blocks the way before the various excuses and rationalizations for practicing polytheism. This is obvious.

Chapter

He who slays [Sacrifices Animals] for the sake of other than Allah (the Exalted).

Allah (the Exalted) has said, «Say, 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He: this am I commanded, and I am the first of those who bow to His Will.» (6: 162-163).

Chapter

His saying: (Chapter concerning he who slays [Sacrifices animals] for the sake of other than Allah (the Exalted)) that is considered a warning and an act of polytheism.

His saying: (Allah (the Exalted) has said, «Say, 'Truly, my prayer, and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He.» till the end of the Holy Verse (6-162-163).

Ibn Kathir said: Allah (the Exalted) commands him to tell the polytheists who worship other than Allah (the Exalted) and sacrifice animals for other than Allah (the Exalted), that he has been sincere to Allah (the Exalted) in as far as his prayer and his sacrifice are concerned, because polytheists worship idols or images and slay animals at them as sacrifices. Thus Allah (the Exalted) commanded that they must be contradicted and opposed and that people must deviate from those practices and rush upon sincerity to Allah (the Exalted) through intention and determination. Mujahid said: Sacrifice is slaying at Hajj and Umra. Ath-Thawri said after As-Sadi after Sai'd ben Jubair: My sacrifice is what I slay. The same thing was said by Ad-Dahhak. Others said (My life, and my death) that is to say what I perform in my life time and the beliefs and righteous deeds that I accomplished before I die. (All for Allah, the Cherisher of the worlds) purely for Him (the Exalted) (no partner hath He) sincerity and faithfulness (this, am I com-

Allah (the Exalted) has said, «**Therefore to thy Lord turn in Prayer and Sacrifice**». (108: 23).

manded, and I am the first of those to bow to His Will.) That is to say the first among this nation because every prophet becomes a Moslem before other people.

Ibn Kathir said: It is as he said, all the prophets who came before him called people to become Moslems, that is to say to worship Allah (the Exalted) Alone without joining in a partner. In that connection He (the Exalted) has said, «**Not an apostle did we send before thee without this inspiration sent by us to him: That therefore worship and serve Me.**» (21: 25) and he mentioned other Holy Verses that have the same meaning.

The compatibility of the Holy Verse and its interpretation is as follows: Verily Allah (the Exalted) asked His (the Exalted) servants to worship Him by sacrifice, as He (the Exalted) commanded them to worship Him through prayer and other types of worship; verily Allah (the Exalted) commanded them to be faithful in all types of worship dedicated to Him (the Exalted) regardless of all others. So if they approach other than Allah (the Exalted) through sacrificing animals or any other type of worship, then they will have joined in a partner in His worship, that is obvious in what He (the Exalted) said, (No partner hath He) this is rejecting the idea that Allah (the Exalted) shares all this worshipping practices with another, and that, praising Allah (the Exalted) is obvious.

His saying: **(Therefore to thy Lord turn in prayer and Sacrifice) (108: 2)**. Sheikh Al-Islam (May Allah's Mercy be upon him) said: Allah (the Exalted) has commanded him to practise both types of worship namely, prayer and sacrifice which indicate humbleness, poverty, living up to what Allah (the Exalted) has commanded, strength of certainty and the tranquillity of the heart and surrendering to Allah (the Exalted); That is in contradistinction with the people who are haughty and disinclined, the rich who think that they do not need Allah (the Exalted) or those who do not need to pray for their Lord and those who do not sacrifice out of fear of poverty, that is why both were combined in the Holy Verse, «**Say, 'Truly my prayers and my service of sacrifice... till the end of the Holy verse.**» (6: 162). And Sacrifice is slaying animals for the sake of Allah (the Exalted). They are types of worship practised to approach Allah (the Exalted) because practising them is thanking Allah (the Exalted) for giving him Al-Kawthar [A river in the Garden and the most exalted among bodily types of worship is prayer; the most

It was narrated after Ali (May Allah be pleased with him) who said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Allah curses the one who curses his parents; Allah (the Exalted) curses the one who...

exalted among the financial types of worship is slaying. What the servant gains from prayer cannot be gained from other than it, as is known by those who possess lively hearts; what the servant gains from slaying when accompanied by truthfulness and faithfulness, certainty and belief, is very much wonderful and astonishing and the Holy Prophet (May Allah's blessings and peace be upon him) used to pray a lot and to slaughter a lot.

I said: And the prayer includes many types of worship such as invoking Allah (the Exalted). Saying «Allah Akbar» [Al-Takbir], Praising Allah (the Exalted), rehearsing the Holy Koran, letting others hear [reciting], standing and bowing down, prostration and sitting straight, facing Allah (the Exalted) and approaching Him (the Exalted) through the heart and other acts that are allowable in prayer. All the above mentioned acts are types of worship that may not be performed to other than Allah (the Exalted) ; the same thing goes for sacrifice that includes many matters related to worship as was mentioned above by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (It was narrated by Ali ben Abi Taleb (May Allah be pleased with him) that he said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms,

105 - «Allah (the Exalted) curses the one who sacrifices for other than Allah (the Exalted); Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted) curses the one who shelters the maker of troubles [or crimes]; Allah (the Exalted) curses he who changes a landmark [that guides people] on land.» This was narrated by Moslem in many versions. There is a story about it.

It was also narrated by Imam Ahmad after Abi Toufail, he said, «We told Ali: Tell us something that Allah's Holy Messenger (May Allah's blessings and peace be upon him) privately told you. He said: «He never told me something without telling it to all the people; however, I heard him (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted); Allah (the Exalted) curses the one who shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted)

... shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who changes the landmarks [that guides people] on land.» This was narrated by Moslem.

curses the one who changes the borders of land, meaning land marks».

Ali ben Abi Taleb is the Imam, the prince of all believers [Amir al-Mu'minin] Abu Al-Hasan Al-Hashimi, the Holy Prophet's (May Allah's blessings and peace be upon him) cousin and the husband of his daughter Fatima; he was among the very first to embrace Islam and among those who fought the battle of Badr and those who participated in «Al-Radwan» pledge of allegiance and one of the ten whom the Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they will be admitted into the Garden; he is the fourth of the Orthodox Caliphs; he is very famous for his (May Allah be pleased with him) virtuous deeds. He was killed by Abu Muljim Al-Khariji in the Holy month of Ramadan in the year 40 A.H.

His saying: (Allah (the Exalted) curses). Cursing here means putting such a person far from or depriving him from Mercy. It was said that a cursed person is the one who is afflicted by a curse or somebody whom Allah (the Exalted) was invoked against him. Abu As-Sadat said: Cursing originates from expulsion and removing away far from Allah (the Exalted) as well as from other people and other creatures.

Sheikh Al-Islam (May Allah's Mercy be upon him) said what means: Verily Allah (the Exalted) curses whoever deserves to be cursed by verbalizing as He (the Exalted) blesses the one who deserves to be blessed from among His servants.

In that connection Allah (the Exalted) has said, «**He who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. Their situation on the Day they meet Him will be 'Peace!'**» (33: 43) and He (the Exalted) has said: «**Verily Allah has cursed the unbelievers and prepared for them a blazing Fire**». (33: 64) and He (the Exalted) has said: «**They shall have a curse on them: Wherever they are found, they shall be seized and slain (without mercy)**.» (33: 61). And the Holy Koran is His words revealed to Gibrail (May Allah's Peace be upon Him) who in turn revealed it to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Gibrail (May Allah's Peace be upon Him) heard it from Him (the Exalted) as it would be mentioned in prayer if Allah (the Exalted) wishes so. Thus the prayer is

praising Allah (the Exalted) as was mentioned above. Thus Allah (the Exalted) is the One who praises and the One who rewards as was shown in the Holy Koran and the Honorable Hadith [As-Sunna]. Imam Ahmad (May Allah's Mercy be upon him) said, «Allah (the Exalted) is still talking if He wishes so».

His saying: (Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Sheikh Al-Islam (May Allah's Mercy be upon him) quoted from the Holy Koran, «**And that on which any other name hath been invoked besides that of Allah.**» (2: 173). The apparent meaning: Verily what was slain for the sake of other than Allah (the Exalted), such as saying: this sacrifice is for the sake of so and so, and if that was meant then whether the slayer verbalizes it or not it is the same. Prohibiting this means other types are also prohibited; thus if you slay for the purpose of eating and say «In the name of Christ». Or something similar, then it is forbidden to eat from that meat. While that which is slain while approaching Allah (the Exalted) is more pure than that which is slain for meat and said before slaying it: «In the name of Allah». Thus all that is slain after the name of Christ is prohibited, since worship of other than Allah (the Exalted) by approaching that other makes that meat prohibited even though the slayer says, «In the name of Allah», as may be done by the groups of hypocrites of this nation who approach planets by sacrificing and burning incense and the like and in case those were receders then the meat of their slain animal can not be eaten any how. Two conditions are satisfied by such slaying that prohibit people from eating its meat, the first is that the name of other than Allah (the Exalted) was mentioned when slaying it; the second is that the one who slayed it is a receder. Under this category, what is practised by ignorant people in Mecca who slay for the sake of Jinns, that is why it was narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that,

106 - He (May Allah's blessings and peace be upon him) prohibited people from slaying sacrifices for the sake of Jinns.

Al-Zamakhshari said: When people used to buy a house or build a house or dig a well, they used to sacrifice out of fear of the Jinns harming them; thus sacrifices were added for such a reason.

Ibrahim Al-Marouzi mentioned: Verily that which is slain when the Sultan [Ruler] comes in order to approach him, all the people of Bukhara gave the legal advice of proscribing it because another name is invoked besides

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that of Allah(the Exalted).

His saying: (Allah (the Exalted) curses the one who curses his parents) that is to say his mother and his father. It was mentioned in the Saheeh that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

107 - «If a man curses his parents, it is considered a great sin.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) would a man curse his parents?» He (May Allah's blessings and peace be upon him) said, «Yes, one curses another man's father and that man returns back the curse; one curses another man's mother and that man returns the curse».

His saying: (Allah (the Exalted) curses the one who shelters a trouble maker [a criminal] that is to say prevented others from taking their due from him. Not only does he shelter him but he also protects him.

Abu As-Saadat said, as for «trouble maker [or criminal]» this term means he who supports a criminal and protects him from his opponent and stands between him and punishment. Thus sheltering here has the meaning of accepting this person and tolerating him and what he had done; thus if this person accepts the innovation and acknowledges doing it and does not reject it, then he has sheltered him.

Ibn Al-Qayyim (May Allah's be Mercy be upon him) said: This major sin has various degrees; those degrees vary with the crime; the greater the crime, the greater the sin.

His saying: (Allah (the Exalted) curses the one who changes landmarks of the land). That is to say the signs that mark the borders of lands. Abu As-Saadat said in the «An-Nihaya»: Cursed is he who changes the demarcation lines of the borders of lands. Borders means demarcation lines. It was said: He (May Allah's blessings and peace be upon him) meant the borders of the Holy Mosque; others said he (May Allah's blessings and peace be upon him) meant to generalize thus meaning every piece of land on earth, still others say he (May Allah's blessings and peace be upon him) meant the landmarks that guide people towards the right direction. It was said: It is when a man occupies another man's property and takes it for himself by force.

And changing these landmarks: That is to say advancing them or retreating them, thus committing wrong-doing by oppressing people. In that connection the Holy Prophet (May Allah's blessings and peace be upon him) said,

It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies and a man was admitted into the Fire because of flies.» They said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said, «Two men passed by a people with

108 - «He who oppresses people for a span of land will be surrounded on the Day of Judgement by seven earths.» Thus this Honorable Hadith carries the meaning that those oppressors are generally cursed without specification.

As for cursing the dissolute, there are two opinions: One of them: It is allowable and this was chosen by Ibn Al-Jouzi and others. The second: It is not allowable; it was chosen by Abu Bakr AbdulAziz and Sheikh Al-Islam.

His saying: (It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

109 - «A man was admitted into the Garden because of flies, and another man was admitted into the Hell-Fire because of flies.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said: Two men passed by a group of people who have an image beyond which nobody could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer. Thereupon they said: You may offer even flies. So he sacrificed flies. They let him go, and he was [later on after he died] admitted into Hell-Fire. They told the other one to sacrifice, he said that he would not sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Imam Ahmad (May Allah's Mercy be upon him) said that Abu Mouawiya said that Al-A'mash narrated after Suleiman ben Maysara after Tarek ben Shehab that he (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies... till the end of the Honorable Hadith.»

Tarek ben Shehab is Al-Bajali Al-Ahmas Abu Abdullah. He met the Holy Prophet (May Allah's blessings and peace be upon him) when he was a fully grown man. Al-Baghawi said that he lived in Kufa. Abu Dawud said that he saw the Holy Prophet (May Allah's blessings and peace be upon

an image beyond which no body could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer, so they said you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire. They told the other man to sacrifice, he said that he would not sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad.

This Honorable Hadith discusses many issues:

The first: The interpretation of (Truly my prayer and my service).

The second: The interpretation of (Therefore to thy Lord turn in prayer and sacrifice).

him) yet he did not hear any thing from him (May Allah's blessings and peace be upon him). Al-Hafeth said: If it is proved that he met the Holy Prophet (May Allah's blessings and peace be upon him), then he is a Companion of the Holy Prophet (May Allah's blessings and peace be upon him), if it is proved that he did not hear from him (May Allah's blessings and peace be upon him) any Honorable Hadith. Then his narration is after a Companion and this is most probably accepted. He died -as Ibn Hibban confirms- in the year 83. A.H.

His saying: (A man was admitted into the Garden because of flies) that is to say on account of flies.

His saying: (They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?»). It is as if they felt that flies are too small creatures to cause people to be admitted into the Garden and they were astonished by that. So the Holy Prophet (May Allah's blessings and peace be upon him) showed them what made that issue which they considered as something low, a great deed that made that man deserve admission into the Garden for it, while the other deserved admission into Hell-Fire.

His saying: (So he (May Allah's blessings and peace be upon him) said: «Two men passed by a people who had an image) an image is that which is sculpted after the image of somebody, and they used to call it pagan.

His saying: (Beyond which no body could go) that is to say no body could pass by it or beyond it unless he sacrificed an animal even though it might be minute.

His saying: (They told him you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire). This shows the

The third: Starting by cursing he who invokes other than Allah's name when sacrificing.

The fourth: Cursing he who curses his parents and that cursing ones parents could happen when you curse another man's parents who then curses your parents in retaliation.

The fifth: Cursing he who shelters a trouble maker [or a criminal] that is to say a man who causes something that deserves punishment according to the Islamic laws and he then resorts to somebody who shelters him.

The sixth: Cursing the one who changes the landmarks of land, that is to say signs drawn in order to distinguish between your land and your neighbour's land-by moving that sign forward or backward.

The seventh: The difference between cursing and the sinful wrongdoers in general.

The eighth: This great story, the story of flies.

The ninth: Being admitted into Hell-Fire because of those flies and his behavior that was not preplanned; rather, he behaved as such in order to escape their wickedness.

The tenth: When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds.

The eleventh: Verily the man who was admitted into Hell-Fire was a Moslem; had he been an unbeliever; it would have been said, «He was admitted into Hell-Fire because of flies».

seriousness of polytheism no matter how small it might be; it shows that even such practice necessitates penalty in Hell-Fire. In that connection Allah (the Exalted) has said: **«Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong doers be no one to help.»** (5: 75).

This Honorable Hadith includes warning from falling into polytheism, that verily man might fall into polytheism without realizing it and finally that this is polytheism that necessitates penalty in Hell-Fire.

It also includes that he was admitted into Hell-Fire for something that

The twelfth: A confirmation for the Honorable truthful [Saheeh] Hadith which says, «Verily the Garden is closer to the one among you than his shoestring; the same thing goes for Hell-Fire».

The thirteenth: Realizing that verily the deeds of the heart are the greatest target even to the Pagans.

he did not intend to do; rather, he had done it in order to avoid the wickedness of the people of the image.

This Honorable Hadith also includes the fact that verily the man was a Moslem before that incident; otherwise, he (May Allah's blessings and peace be upon him) would not have said that he was admitted into Hell-Fire because of flies.

It also includes that deeds of the heart are the greatest target even to the Pagans. This was mentioned by the writer.

His saying: «And they told the other to sacrifice. He said that he would not sacrifice for other than Allah (the Exalted).» This shows the benefaction and virtue of Faith and monotheism [Unification: Believing that Allah (the Exalted) is One].

The writer (May Allah's Mercy be upon him) said: (When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds).

Chapter

(It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

Allah (the Exalted) has said, «**Never stand thou forth therein. There is a Mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure**». (9: 108).

Chapter

His saying: (Chapter: It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

His saying: (Allah (the Exalted) has said, «**Never stand thou forth therein...**» (9: 108). The interpreters said that verily Allah (the Exalted) has forbidden His Holy Messenger (May Allah's blessings and peace be upon him) from praying in the Mosque of Ad-Darrar, since all the nation of Islam would follow him (May Allah's blessings and peace be upon him); moreover, He (the Exalted) urged him (May Allah's blessings and peace be upon him) to pray in the Mosque of Quba' which was originally and from the very first day, build and based on piety which is obeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) in order to bring together the believers and as a stronghold and home for the Islam and for the Moslems, that is why it was narrated in the following truthful Honorable Hadith at Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

110 - «Praying at the Mosque of Quba' is similar to 'Umra [visiting Mecca and performing minor Hajj]». It was mentioned in the Saheeh.

111 - «Verily Allah's Holy Messenger was visiting Quba' riding and on foot.» It was mentioned that the Mosque mentioned in the Holy Verse is the

Mosque of Quba' who are a group of those who came before; Ibn Abbas, Ourwa, Atiyya, Al-Shou'bi, Al-Hasan and others are among them.

I said: The Holy Verse. **«In it are men who love to be purified»**. (9: 108) supports this interpretation; it was said that it is Allah's Holy Messenger's Mosque. Abi Saïd said: «Two men passed by the Mosque that was from the very first day built and based on piety, so one man said, that is the Mosque of Quba', the other said, «It is Allah's Holy Messenger's Mosque; Allah's Holy Messenger (May Allah's blessings and peace be upon him) heard them and said,

112 - «This is my Mosque», This Honorable Hadith was narrated by Moslim and it was also mentioned by Omar and his son, Zaid ben Thabet and others.

Ibn Kathir said: This is a truthful Honorable Hadith. There is no contradiction between the Honorable Hadith and the Holy Verse because if it were the Mosque of Quba' what was from the very first day built and based on piety, then Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Mosque is worthier of that. That is contrary to the Mosque of Ad-Dirar which was built and based on disobeying Allah (the Exalted).

In that connection Allah (the Exalted) has said: **«And there are those who put the Mosque by way of mischief and infidelity-to disunite the believers-and in preparation for one who warned against Allah and His Apostle afore time. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars»** (9: 107) About these matters, Allah (the Exalted) has forbidden His Holy Prophet (May Allah's blessings and peace be upon him) from praying in that Mosque; those who had built it, came to the Holy Prophet (May Allah's blessings and peace be upon him) before he (May Allah's blessings and peace be upon him) left for the battle of Tabouk. Thereupon they asked him (May Allah's blessings and peace be upon him) to pray in it and said that they had built it for the weak and chronically ill people so that they may reside in it on rainy nights. Thereupon he (May Allah's blessings and peace be upon him) said,

113 - «Now I am travelling; however, I will pray in it if Allah (the Exalted) wishes so.» So when he (May Allah's blessings and peace be upon him) started his (May Allah's blessings and peace be upon him) return trip to Medina, and was only seperated from it by a distance of one day or less,

It was narrated after Thabet ben Ad-Dahhak (May Allah be pleased with him) who said, «A man vowed to slay a camel at Bouwarah. He went to the Holy Prophet (May Allah's blessings and peace be upon him) to ask for his permission. He (May Allah's blessings and peace be upon him) said, «Was there an image of the images of Pre-Islam in it that was worshipped?» They said, «No». Thereupon he (May Allah's blessings and peace be upon him) said, «Did they celebrate any of their festivals or feasts there?» They said, «No». So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Then carry out your vow, because it is not allowed to carry out a vow if it constitutes...

revelation was sent down concerning that Mosque, he (May Allah's blessings and peace be upon him) sent somebody to destroy it and he (May Allah's blessings and peace be upon him) indeed had it destroyed before he (May Allah's blessings and peace be upon him) got to Medina.

The purpose of choosing this Holy Verse to suit the interpretation: Verily places prepared for slaying and sacrificing animals for the sake of other than Allah (the Exalted) must be avoided when one wants to slay or sacrifice an animal for the sake of Allah (the Exalted), also verily when this Mosque was prepared to disobey Allah (the Exalted). It turned out to be a site of wrath because of that, that is why it is not allowable to pray to Allah (the Exalted) in it. That is a truthful logical conclusion supported by the following Honorable Hadith narrated by Thabet ben Ad-Dahhak.

His saying: (In it are men who love to be purified) Imam Ahmad, Ibn Khouzeimah and others narrated after Oweim ben Said Al-Ansari,

114 - «Verily Allah's Holy Prophet (May Allah's blessings and peace be upon him) came while they were in the Mosque of Quba' and said, «Verily Allah (the Exalted) indeed praised you well concerning you purifying yourselves in the Mosque, so what is this purification that you practise? They said: By Allah (the Exalted) O' Allah's Holy Messenger (May Allah's blessings and peace be upon him) we only know that we used to have Jewish neighbours who used to wash their rear part from feces, so we did as they had done.» And in another version of this Honorable Hadith after Jaber and Anas, «It is so, perform it» This was narrated by Ibn Majah, Ibn Hatem, Ad-Darkutni and Al-Hakem.

His saying: (And Allah loveth those who make themselves pure) Abu Al-Aliya said: Verily purifying oneself with water is good but those meant here are those who purify themselves from sins and guilt. This Honorable Hadith confirms the attribute of love; contrary to what the Asharites and their followers believe.

... disobedience to Allah (the Exalted) or if it is done by using what the children of Adam do not possess». This was narrated by Abu Dawud and supported by him.

His saying: (It was narrated after Thabet ben Ad-Dahhak (May Allah be pleased with him) who said, «A man vowed to slay a camel at Bowanah. Thereupon he went to the Holy Prophet (May Allah's blessings and peace be upon him) to ask for his (May Allah's blessings and peace be upon him) permission, he (May Allah's blessings and peace be upon him) said,

115 - «Was there an image of the images of Pre-Islam in it that was worshipped?» They said: 'No' so he (May Allah's blessings and peace be upon him) said: Did they celebrate any of their festivals or feasts there? They said: . Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Then carry out your vow, because it is not allowed to carry out a vow if it constitutes disobedience to Allah (the Exalted) or if it is done by what the children Adam do not possess.» This was narrated by Abu Dawud and supported by him.

His saying: (It was narrated after Thabet ben Ad-Dahhak) that is the son of Khalifa Al-Ashhali, who is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). Abu Kilaba and others narrated after him. He died in the year 64. A.H.

His saying: (at Bouwara) Al-Baghawi said that it is a locality below Mecca and Yalam-lam. Abu As-Saadat said that it is a high land behind Yanbu'.

His saying: (Was there an image of the images of Pre-Islam in it that was worshipped?). This term carries the meaning of prohibiting carrying out the vow if there was an image in the place, even after it was removed, this was explained by the writer (May Allah's peace be upon him).

His saying: (Did they celebrate any of their festivals or feasts in it?) Sheikh Al-Islam (May Allah's Mercy be upon him) said: A feast is a name called on general assemblies or gatherings that have habitual nature, either at the beginning of the year, or the week or the month or the like. What is meant here is the habitual gathering of the people of Pre-Islamic times. Thus a feast combines many cases such as a recurrent day such as the day of Fitr or Friday on which people gather and perform certain practices that are related to certain habits or practices of worship. The feast may take place at particular place or it may take place absolutely any where. All such cases are called «feast». The Holy Prophet (May Allah's blessings and peace be

upon him) said about Friday,

116 - «Verily this is a day that Allah (the Exalted) has assigned for the Moslims as a feast». And gathering and practices as was said by Ibn Abbas, «I witnessed the feast with Allah's Holy Messenger (May Allah's blessings and peace be upon him).» And as Allah's Holy Prophet (May Allah's blessings and peace be upon him) said,

117 - «Never take my grave as a place for celebrating a feast.» The term feast may mean both practices and a day and this is more probable as he (May Allah's blessings and peace be upon him) said,

118 - «O Abu Bakr, leave them alone for verily every people have a feast.»

The writer said: (This has the meaning of asking the advice of those who can give religious advice and forbidding people from carrying out vow at a place that was previously a place for celebrating feasts during Pre-Islamic times even though this practice or place has been removed).

I said: It also has the meaning of blocking the way for any excuse or rationalization for identifying with polytheists; prohibiting people from doing this, is one of the means.

His saying: (Then carry out your vow) this shows that verily slaying for the sake of Allah (the Exalted) in the very place where the polytheists used to slay and sacrifice for other than Allah (the Exalted), that is to say in the places where they held their feasts, constitute an act of disobedience to Allah (the Exalted), because he (May Allah's blessings and peace be upon him) said: «Then carry out your vow». The above description was followed by «Then» and that shows that the description led to the judgement of allowing the man to carry out his vow. Thus the cause for ordering the man to carry out his vow is that it is clear from the above mentioned two descriptions. Thus when they said: «No» he (May Allah's blessings and peace be upon him) said «Then carry out your vow.» and that means: Had that spot been a place for their feast or had there been a pagan in it, then slaying or sacrificing on that land or in that place would have been prohibited even though the man had already vowed. This was said by Sheikh Al-Islam.

His saying: (It is not allowed to carry out a vow if it constitutes an act of disobedience to Allah (the Exalted)). This is an evidence that this vow constitutes an act of disobedience if it was found that in that place there existed some obstacles [For example a feast of Pre-Islamic people or sacrificing for other than Allah (the Exalted)] and that it is not permissible to carry out

This Honorable Hadith includes many issues:

The first: The interpretation of saying (Never stand thou forth therein).

The second: Verily disobeying Allah (the Exalted) may affect the earth. The same thing goes for obeying Allah (the Exalted).

The third: Returning the problematic issue to that issue which is clear, so that confusion will become clear.

The fourth: Asking for the opinion of those who are religious advisors if one needs to ask them.

a vow if it constitutes an act of disobedience to Allah (the Exalted). All religious authorities have unanimously agreed upon that. They varied in their opinions in as far as whether an atonement for the oath is required in such cases or not? There are two points of view and both were narrated after Ahmad. One of them: Atonement is required, and that is the creed. It was narrated after Ibn Masoud and Ibn Abbas as well as Abu Hanifa and his companions who narrated the following Honorable Hadith after A'isha (May Allah be pleased with her) who said,

119 - «It is not allowable to vow concerning matters that constitute an act of disobedience to Allah (the Exalted) and its atonement is similar to the atonement of an oath.» This was narrated by Ahmad and those who narrated the Sunna [Honorable Hadith] and it was used by Ahmad and Ishaq as an evidence. The second: There is no atonement for it. This was narrated after Masrouk, Ash-Sha'bi and Ash-Shafi' after an Honorable Hadith in which atonement concerning this issue was not mentioned. His answer is: Verily he mentioned atonement in the above mentioned Honorable Hadith and the absolute and general is applied to that which is conditioned.

His saying: (Or if it is done by using that which the children Adam do not possess). He said in «Sharh Al-Masabih». «This means, if he added to the vow that which he does not possess such as saying, 'If Allah (the Exalted) cures my patient, I will set so and so's slave free, and the like. As if he committed himself to doing something such as saying: «If Allah (the Exalted) cures my patient, then I will set a slave free, and while in this case he does not possess one or an equal amount of money, then if his patient is cured, he will have that promise as an obligation to fulfill.

His saying: (This was narrated by Abu Dawud and supported by their conditions) that is to say the conditions of Al-Bukhary and Muslim.

The fifth: Specifying a certain spot for carrying out a vow is allowable if that spot is free from prohibitions.

The sixth: Prohibiting that an image of the images of Pre-Islamic times is there, even though it might have been removed.

The seventh: Prohibiting that spot of Pre-Islamic people to celebrate one of their feasts, even though it is not practised any more.

The eighth: It is not allowable to carry out a vow in that spot because it is a vow that carries within it disobedience.

The ninth: Warning people from identifying with the polytheists' practices at feasts, even though it was not intended.

The tenth: It is not allowable to vow if the vow leads to an act of disobedience to Allah (the Exalted).

The eleventh: Ibn Adam may not vow by promising that which he does not possess.

Abu Dawud is Suleiman ben Al-Asha'th, a companion of Imam Ahmad and the author of «As-Sunan», «Al-Marasil» and many other books. He is a trustworthy and reliable Imam who memorized the Honorable Hadiths from the greatest savants. He died in the year 275 A.H (May Allah's Mercy be upon him).

Chapter: (It is polytheism to vow for other than Allah

(the Exalted))

Allah (the Exalted) has said, «**They perform (their) vows, and they fear a Day whose evil flies are far and wide.**» (76: 7).

Also He (the Exalted) has said, «**And whatever ye spend in charity or devotion, be sure Allah knows it all.**» (2: 270).

Chapter

His saying: (Chapter: It is polytheism to vow for other than Allah (the Exalted) .

Thus being a kind of worship one should carry it out if one vows for the sake of Allah (the Exalted). Thus vowing for other than Allah (the Exalted) is considered as joining in partners with Allah (the Exalted) in worship.

His saying, «**They perform (their) vows and they fear a Day whose evil flies far and wide.**» (76: 7). This Holy Verse has shown that performing vows is required and if praised the one who carries out his vows as an act of obeying Allah (the Exalted) and fulfilling his promises that he used in currying Allah's (the Exalted) favor.

His saying: «**And whatever ye spend in charity or devotion, be sure Allah knows it all.**» (2: 270).

Ibn Kathir said: Allah (the Exalted) informs us that He (the Exalted) knows every benefaction or charity that charitable people perform such as money spent or vows that included rewarding those who perform such acts especially those who do this just for pleasing Him (the Exalted).

If you know this, then these vows performed by grave worshippers in order to curry their favour so that those dead may fulfil their needs and intercede for them, all that is definitely joining in partners with Allah (the Ex-

alted) in worship. In that connection Allah (the Exalted) has said, **«Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: They say, according to their fancies: «This is for Allah, and this is» for Our «Partners» reacheth not Allah, whilst the share of Allah reacheth their partners! Evil (and unjust) is their assingment!»** (6: 136).

Sheikh Al-Islam (May Allah's be Mercy be upon him) said: As for that vowed for the sake of other than Allah (the Exalted) such as vowing for the sake of images, the sun, the moon, tombs and the like, it is verily like swearing by the name of other than Allah (the Exalted); he who swears by other than Allah (the Exalted) does not have to carry out his vow, neither does he have to pay atonement in case he did not perform the vow; the same logic goes for the one who vows for creatures. Both cases constitute polytheism, and polytheism does not have sanctity; rather, such a person should ask Allah (the Exalted) for forgiveness and say what the Holy Prophet (May Allah's blessings and peace be upon him) said,

120 - «He who swears saying, «By Lat and 'Uzza, then he should say «There is no God but Allah». He (May Allah's blessings and peace be upon him) said concerning the one who vowed a name or something similar as oil to make it shine and said that verily it accepts the vow as said by some deluded persons; such vow is an act of disobedience to Allah (the Exalted) as is unanimously believed by the Moslims and it must not be carried out, the same thing goes if one vowed for the keepers or those staying at that spot since they resemble the keepers who stayed at the Lat, Uzza and Manat; they take the people's belongings and money unlawfully and prevent people from following the path of Allah (the Exalted). Those staying there, resemble those about whom Al-Khalil (May Allah's Peace be upon Him) said: **«What are these images, to which ye are (so assiduously) devoted?»** (21: 52) and those passed by Moses (May Allah's Peace be upon Him) and his people. In that connection Allah (the Exalted) has said: **«We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols.»** (7: 138). Thus vowing to such people, keepers and those staying at those spots, constitutes an act of disobedience to Allah (the Exalted). It is similar to the vows of the keepers of crosses and those devoted to them or similar to the keepers of fetish in India or those who are devoted to them.

Al-Rafii said in the «Sharh Al-Minhaj»: As for vowing to the tombstones that are placed over the grave of a holy man or a Sheikh or vowing

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for the names of those buried in those graves, or for the name of someone who frequented that spot on which lived righteous holy men. Then in case the vower meant and most probably most people mean it to eulogize that spot or tombstone or corner or to eulogize to one who was buried in it or to whom it was related, or it was built after his name, then this vow is void and not concluded, then verily thinking that those places have special qualities and see that they have the qualities of preventing affliction or bring prosperity; people seek treatment by vowing for them even, they might go as vowing to some stones when it was said to them that a virtuous servant of Allah (the Exalted) has leaned against them; people vow to some graves by promising to provide oil, candles or lanterns and they say that those graves accept vows that is to say, needs are fulfilled and hopes for curse will become satisfied or an absent person may return or worries will be dispelled, and many other types of punished vows because such vows are definitely void and proscribed.

Rather vowing to provide graves with oil, candles or the like is definitely void and proscribed. A good example about that is vowing many big and tall candles and other things for the grave of Ibrahim Al-Khalil (May Allah's Peace be upon Him) or for the grave of other prophets and holy men; verily the vower means by this behavior at the grave only to eulogize the one who is buried and to get his blessing thinking that such behavior makes him near to Allah (the Exalted); such performance is absolutely void and prohibited and lighting candles is proscribed whether there was somebody to benefit from it or not.

Sheikh Kassem Al-Hanafi said in «Sharh Durar Al-Bihar»: a vow which is vowed by most common people as is observed, such as a person might have an absent person, an ill patient, or a need so he comes to some righteous man wearing a cover and say: O my master so and so verily if Allah (the Exalted) returns my absent relative or cures my ill patient, or fulfills my need then you will get from this gold, this silver, this food, this water or this oil or these candles such and such an amount. Such vow is considered unanimously void and obsolete for many reasons some of which are: It is a vow for the sake of another creature, and vowing for the sake of another creature is not allowable because it a type of worship, and worship can not be to a creature; another reason is that the one for whose sake the vow is practised is a dead person and a dead person can not possess; another reason is that he thought that a dead person may interfere in the issues of the present life regardless of Allah (the Exalted): thinking like this

It was mentioned in the Saheeh after A'isha (May Allah be pleased with her) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who vows to obey Allah (the Exalted), then let him obey Him.»...

is disbelief - till he said:- If you realize this, then the money, candles, oil and other things that are taken and transferred to the tombs of holy men in order to curry their favour is unanimously considered by Moslims as proscribed.

This was narrated after him Ibn Noujeim in «Al-Bahr Al-Ra'iq» and it was also narrated by Al-Murshidi who added: Verily people are afflicted by this [type of polytheism] especially at the celebration of the birthday of Al-Badawi [Ahmed Al-Badawi in Egypt].

Al-Sheikh Sana' Allah Al-Halabi Al-Hanafi said refuting those who allowed slaying and vowing for the sake of holy men: If such slaying and vowing were for the sake of so and so, then it is for the sake of other than Allah (the Exalted) and consequently it is void and obsolete. In that connection Allah (the Exalted) has said: «**Eat not of (meats) on which Allah's name hath not been pronounced**» (6: 121) and, «**Say, Truly, my prayer, and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds**». (6: 162) and vowing for other than Allah (the Exalted) is joining in partners with Allah (the Exalted) such as slaying or sacrificing for other than Him (the Exalted).

His saying: (It was mentioned in the Saheeh after A'isha (May Allah be pleased with her) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

121 - «He who vows to obey Allah (the Exalted) let him obey Allah (the Exalted) and he who vows to disobey Allah (the Exalted) let him not disobey Allah (the Exalted).»

His saying: (It was mentioned in the Saheeh) that is to say Al-Bukhary's Saheeh.

His saying: (after A'isha) she is the mother of all believers, the wife of Allah's Holy Prophet (May Allah's blessings and peace be upon him) and the daughter of [Abu Bakr] As-Siddiq (May Allah be pleased with them). Allah's Holy Prophet (May Allah's blessings and peace be upon him) married her when she was seven years old and consummated the marriage with her when she was nine. She was absolutely the most learned among women concerning matters of religious legislation and she was the best among the Holy Prophet's (May Allah's blessings and peace be upon him) wives, except

... and he who vows to disobey Allah (the Exalted) let him not to do it.)).

This Honorable Hadith discusses many issues:

The first: It is necessary to perform a vow.

The second: If it is proved that this vow constitutes one of the types of worship, then carrying it out for the sake of another is polytheism.

The third: It is not allowable to perform a vow that constitutes an act of disobedience to Allah (the Exalted).

Khadija. She died in the year 57 A.H.

His saying: (He who vows to obey Allah (the Exalted) let him obey Allah (the Exalted) that is to say let him perform his vow that constitutes an act of obedience to Allah (the Exalted). Savants have unanimously agreed that he who obediently vows to Allah (the Exalted) in hope that a certain condition will be fulfilled. If Allah (the Exalted) cures my patient, I will give such and such as a charity then he should carry out his vow if his conditions are met or satisfied. It was narrated after Abi Hanifa: That which constitutes an obligation for performing a vow is only that which is religiously an obligation such as fasting; however, that which is not as mentioned above such as staying at a certain place, does not constitute an obligation for performing the vow.

His saying: (He who vows to disobey Allah (the Exalted) then do not let him disobey Him (the Exalted) then do not let him disobey Allah (the Exalted)). At-Tahawi added: «And let him atone his vow). The savants have unanimously agreed that it is not allowable to perform a vow that constitutes an act of disobedience to Allah (the Exalted).

Al-Hafeth said: They agreed to proscribe a vow that constitutes an act of disobedience to Allah (the Exalted); yet they disagreed concerning the following matter: Is such a vow concluded and requires atonement or not? It was mentioned above. It may be inferred from the Honorable Hadith that it is right to vow in allowable matters, according to Ahmad's creed as well as according to others and what was narrated by Abu Dawud after Amr ben Shouaib after his father from his grandfather, and Ahmad and At-Tirmithi after Boureida, support this.

122 - «Verily a woman said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) I vowed to tap on your head by the tamborine». He (May Allah's blessings and peace be upon him) said: «Perform your vow». As for the vow of the obstinate relentless, and angrily impulsive

that is considered by Ahmad as an oath; thus one is asked between two alternatives; either to perform it or to atone it like he atones an oath; this was narrated after Imran ben Housein.

123 - «No vow to who vows as a result of anger; atoning it is like atoning an oath». This was narrated by Saïd ben Mansour, Ahmad and An-Nasai'. Thus if one vows something that is hated such as divorce, then it is better and it is more desirable to atone and not to perform it.

Chapter

(Resorting to other than Allah (the Exalted) is considered an act of polytheism)

Chapter

His saying: (Chapter: Resorting to other than Allah (the Exalted) for help is considered an act of polytheism).

«Resorting to other than Allah (the Exalted) for help.» means seeking refuge and seeking protection, that is why the one to whom people resort for help is called protector; thus the one who seeks the protection of Allah (the Exalted) has in fact escaped from what harms him or kills him; he has escaped and resorted to his Lord (the Exalted) and Owner (the Exalted) and he seeks His protection and His refuge, and this is just illustrating; otherwise, that which is performed by the heart such as resorting to Allah (the Exalted), seeking, His protection and prostrating between the Hands of the Lord (the Exalted) and needing Him and submitting to Him all are matters that cannot be encompassed by terms alone. This was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Ibn Kathir said: Asking for Allah's (the Exalted) help is seeking Allah's refuge and adhering to Him from the evil of all those who do evil. It is done in order to prevent or to remove evil. However, turning to, is used for calling for benefaction.

I said; it is [Asking for Allah's help] among the types of worship which Allah (the Exalted) has commanded his servants to perform; in that connection He (the Exalted) has said: **«And if (at any time) an incitement to discord is made to thee by the Evil One seeks refuge in Allah. He is the One who hears and knows all things».** (41: 36) and the Holy Koran includes many much examples, such as: **«Say, I seek refuge with the Lord of the Dawn»**

Allah (the Exalted) has said, «**True, there were persons among Mankind who shelter with persons among the Jinns, but they increased them in folly.**» (72: 6).

(113: 1) and, «**Say, «I seek refuge with the Lord and Cherisher of Mankind.»**» (114: 1). Thus any thing that is worship for Allah (the Exalted) and is performed for other than Allah (the Exalted) is considered an act of polytheism, that is to say joining partners with Allah (the Exalted) in worship; thus the one who performs any of these types of worship for other than Allah (the Exalted) , makes that object a partner of Allah (the Exalted) in worship and competed with the Lord (the Exalted) in His prayers for other than Allah is in fact worshipping other than Allah, and there is no difference as will be mentioned soon if Allah wishes.

His saying: (Allah (the Exalted) has said, «**True, there were persons among Mankind who shelter with persons among the Jinns, but they increased them in folly**» (72: 6).

Ibn Khathir said: This is interpreted to mean that the Jinns used to say that they were kind to Mankind because Mankind sought refuge with them, that is to say if Mankind went to a valley or to a deserted place in the wilderness, the Arabs of Pre-Islamic times had the habit of seeking refuge with the greatest among the Jinns living in that place so as to protect them from evil, also one used to enter his enemies' country accompanied by a big man and protected and guarded by him, so when the Jinns realized that Mankind sought refuge with them because they were afraid of them they [The Jinns] increased them in folly, that is to say increased their fear, horror and panic so that they may stay more frightened of them and seek refuge with them more often-till he said- Abu Al-Aliya, Al-Rabi' and Zaid ben Aslam said: «Folly» means fear. And Al-Awfi said after Ibn Abbas «They increased their folly» means increased their sin. Kutadah said the same thing.

Verily when an Arab had to spend the night in a deserted valley and he was afraid that something might happen to him, he would say, I seek refuge with the master of this valley from its abusive inhabitants; he meant the senior among the Jinns. The savants have unanimously agreed that it is not allowable to seek refuge with other than Allah (the Exalted).

Moula Ali Kari Al-Hanafi said: It is not allowable to seek refuge with Jinns. Verily Allah (the Exalted) has dispraised unbelievers for such behavior then he mentioned the following Holy verse; Allah (the Exalted) has said: «**One day will He gather them all together, (and say): O ye assembly of Jinns!**»

It was narrated after Khawla the daughter of Hakam who said, «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, 'He who stops at a place and says I seek refuge with Allah's perfect words...

Much (toll) did ye take of men. Their friends amongst men will say: Our Lord! We made profit from each other: but (alas!) We reached our term-which Thou didst appoint for us. He will say: The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth. For thy Lord is full of wisdom and knowledge.» (6: 128) Thus a human enjoying the Jinn in matters of fulfilling his needs and obeying his orders and telling him about some of that which is unseen, and the Jinn's enjoying a human by having him aggrandizing him, seeking his refuge and submitting to him.

The writer said: (This Honorable Hadith means that a thing being beneficial in the present life does not show that it is not an act of polytheism).

His saying: (It was narrated after Khawla the daughter of Hakem who said: «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

124 - «He who makes a stop at a certain place and says I seek refuge with Allah's perfect words from the mischief of created things, nothing would harm him till he leaves that place.» It was narrated by Moslim.

She is Khawla the daughter of Hakem ben Oumayya As-Salamiyya. She is also called Umm Sharik and it was said that she is the Wahiba [The giver or donator since she gave herself to the Holy Prophet] and before she was Othman ben Mathoun's woman.

Ibn Abdul-Barr said: «And she was a righteous and virtuous woman.»

His saying: (I seek refuge with Allah's perfect words); Allah (the Exalted) has allowed the people of Islam to seek refuge with Him (the Exalted) instead of seeking refuge with the Jinns as used to be practised by Pre-Islamic people. Thereupon He (the Exalted) has allowed the Moslems to seek refuge with His (the Exalted) names and attributes.

Al-Kurtobi said: It was said: Perfect words means those terms that can not be rendered deficient or insufficiency as the case with words said by Mankind. And it was said: It means those curing and sufficient terms. And it was said: Words here means the Holy Koran, since verily He (the Exalted) has said about it, «**A healing for the (diseases) in your hearts, - and for those who believe, a Guidance and a Mercy.**» (10: 57 and 17: 82 and 41: 44) and this is guiding people to what removes harm, since that was seeking refuge with Allah (the Exalted) through His attributes, that was accredited and

... from the mischief of created things, nothing would harm him till he leaves that place.» It was narrated by Moslem.

recommended. Accordingly, it is the right of the one who seeks refuge with Allah (the Exalted) or with His names and attributes, to receive a truly positive response from Allah (the Exalted) concerning this request for help and dependence. Thereupon the person depends on Allah (the Exalted), thereafter he reaches his goal and his sin is pardoned.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Imams such as Imam Ahmad and others stated that it is not allowable to seek refuge with a creature and this explanation was used to infer or conclude that Allah's words were not created. They said: Because it was proved the Holy Prophet (May Allah's blessings and peace be upon him) sought refuge with Allah (the Exalted) words and he (May Allah's blessings and peace be upon him) ordered people to do as such, that is why the savants had forbidden the people from using incantations or amulets, out of fear that they may be absorbed in polytheism.

Ibn Al-Qayyim said: He who sacrifices for the sake of Shaitan or invokes the Shaitan's name or seeks refuge with him or curries his favour by doing what he desires, then he has in fact worshipped him even though he does not call that an act of worship; rather, he calls it employment, and the Shaitan in turn responds positively, then it is the Shaitan's employing him, so he becomes among the servants and worshippers of the Shaitan; and through that the Shaitan serves him; however, the Shaitan's service is not that of worship, since verily the Shaitan does not submit to him or worship him as he does to the Shaitan.

His saying: (From the mischief of created things), Ibn Al-Qayyim (May Allah's Mercy be upon him) said: From every mischief in any creature that has evil in him whether he was an animal, a human being or a jinn, a vermin or a riding animal, wind or lightning, or any kind of affliction or disaster found in the present life or in the After life.

This means: The mischief of every creature that has evil in him; rather than of the mischief of all that has been created by Allah (the Exalted) since Jinns, angels and prophets are not evil; evil may be used to indicate two things: Pain and whatever it leads to of evil.

His saying: (Nothing would harm him till he leaves that place) Al-Kurtobi said: That information is truthful and we have learned that through evidence as well as through experience, for since I have heard it, I worked

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according to it and I was never hurt till I left those places; I was stung by a scorpion at Mohdaba at night. So I pondered and realized that I forgot to use these words to seek refuge with Allah (the Exalted) .

This Honorable Hadith discusses many issues:

(The first): The interpretation of the Holy Sura of Jinns (The second) that it is polytheism (The third) inferring from that Honorable Hadith; the savants inferred from it that verily Allah's words are not created. They said: Because seeking refuge with a creature is polytheism (The fourth) The virtue of this invocation after being summarized, (The fifth) Verily even though something brings forth benefit in the present life such as preventing evil or causing benefit, all this does not show that this act is not considered polytheism.

Chapter

(It is polytheism to seek the help of other than Allah (the Exalted) or to invoke other than Allah (the Exalted)).

Chapter

His saying: (Chapter: It is polytheism to seek the help of other than Allah (the Exalted) or to invoke other than Allah (the Exalted)).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Seeking help is asking for aid which is removing stress such as asking for support in order to win victory, and asking for aid is asking for assistance.

Others said: The difference between seeking help and invoking is that seeking help takes place just because of anguish or agony while invoking is more general because it may take place either from distress or because of other things. Every «seeking help» is invocation while not every invocation is «seeking help.»

His saying: (Or invokes other than Allah (the Exalted)), I know that the invocation is of two kinds: Invocation in worship; invocation for request; in the Holy Koran. Sometimes the first meaning is meant and sometimes the other while sometimes both meanings are meant. This invocation for request is asking for whatever benefits the invoker such as removing harm or bringing forth benefit, that is why Allah (the Exalted) rejected that people invoke other than Him (the Exalted) such as those who do not possess means for harming or benefitting.

In that connection He (the Exalted) has said: **«Say: Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, Heareth and Knoweth, all things» (5: 79) and, «Say, «Shall we indeed call on others besides Allah, things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah? - Like one whom the evil ones have made into a fool, wandering bewildered through the earth, his**

friends calling, «Come to us», (Vainly) guiding him to the Path. Say: Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds.» (6: 71) and, «Nor call on any, other than Allah; such will neither profit thee nor hurt thee: If thou dost behold! Thou shalt certainly be of those who do wrong.» (10: 106).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Every invocation is necessarily a request invocation and every request invocation denotes, worship invocation. Allah (the Exalted) has said: **«Call on your Lord with humility and in private: For Allah loveth not those who trespass beyond bounds».** (7: 55) and He (the Exalted) has said: **«Say: Think ye to yourselves if there comes upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah? - (Reply) if ye are truthful! Nay; On Him would ye call, and it is His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!» (6: 40-41) and He (the Exalted) has said: «And the places of worship are for Allah (alone): so invoke not any one along with Allah» (72: 18) and He (the Exalted) has said: «For Him (Alone) is prayer in Truth: Any other that they call upon besides Him bear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: For the prayer of those without Faith is nothing but (futile) wandering (in the mind).» (13: 14), and such examples about request invocation as mentioned in the Holy Koran are plenty and can not be counted and it connotes worship invocation because the one who requests is sincere by asking Allah (the Exalted) and that is the best among kinds of worship, the same thing goes for the one who invokes Allah (the Exalted) and rehearses His Holy Book [Koran]. Thus such person is considered a person invoking Allah (the Exalted) and worshipping Him (the Exalted).**

Thus it is made clear through what Sheikh Al-Islam said that verily worship invocation necessitates the request for invocation; by the same logic request invocation connotes worship invocation and verily Allah (the Exalted) has said and Al-Khalil, **«And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest».** When he had turned away from them and from those whom they worshipped besides Allah we bestowed on him Isaac and Jacob, and each one of them we made a Prophet.» (19: 48-49). Thus invocation became a sort of worship since saying, **«I will call on my Lord:**

Perhaps, by my prayer to my Lord, I shall be not Unblest». (19: 48) as when Zakaria said, «Praying, «O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey: But never am I unblest O my Lord, in my prayer to Thee!» (19: 4) and Allah (the Exalted) has commanded people to invoke Him (the Exalted), that is mentioned in more than one place in His Holy Koran. For example, He (the Exalted) has said: «Call on your Lord with humility and in private for Allah loveth not those who trespass beyond bounds. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.» (7: 55) and verily that is the request invocation or call that connotes worship since the invoker requests the invoked to do something for him and he [the invoker] submits humbly to the invoked.

The rule goes as follows : Verily every issue that was allowed by Allah (the Exalted) and every issue that Allah (the Exalted) commands them to perform is considered when performed as an act of worship, so if one performs any aspect of that worship to other than Allah (the Exalted) then this performer is a polytheist contradicting that which Allah (the Exalted) sent through His Holy Messenger (May Allah's blessings and peace be upon him). He (the Exalted) said in that connection, «Say, Allah I serve, with my sincere (and exclusive) devotion.» (39: 14). This issue will be discussed later on with more elaboration if Allah (the Exalted) wishes.

Sheikh Al-Islam (May Allah's Mercy be upon him) said in «Ar-Risalah As-Sunniya», «Verily if during the Holy Prophet's times there were among those who became Moslem, some who recant Islam even though they greatly practice worship, then let it be known that the one who joins the Islam and Sunna these days may recant Islam for many reasons some of which are: Immoderation concerning eulogizing some sheikhs; immoderation in eulogizing Ali ben Abi Taleb and immoderation concerning Jesus Christ. Thus anybody who is immoderate concerning a prophet, or a virtuous man and supposes that he possesses a sort of divinity, such as saying, «O My master so and so, support me or aid me, or provide for me, or you are sufficient for me and other examples. All that is polytheism and straying from the right path; he who performs it should be asked to repent, if he repents, then he is forgiven, otherwise, he should be killed. Since, verily Allah (the Exalted) sent messengers and sent down [Holy] books to be worshipped without joining in partners with Him (the Exalted) and without invoking another God

besides Him (the Exalted). And those who invoke other gods besides Allah (the Exalted) such as Christ, angels and images, they never believed that those created creatures or send down rain or grow plants; rather, they worshipped them or their graves or their images. In that connection Allah (the Exalted) has said: **«We only serve them in order that they may bring us nearer to Allah»** (39: 3) and, **«And they say, «These are our intercessors with Allah'»** (10: 18). Thereupon Allah (the Exalted) sent His messengers to prevent people from invoking others beside Him whether it were worship or request invocation.

He also said: He who introduces between himself and Allah (the Exalted) intercessors on whom he depends and whom he invokes and asks for help, such a person is unanimously considered by the savants a disbeliever.

This was narrated after the writers of «Al-Fourou'» and many others. It was also mentioned by Sheikh Al-Islam and I narrated it after him to include it in my reply on Ibn Jirjis concerning the issue of intercessors.

Also, Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Among its types -types of polytheism- is requesting the fulfillment of needs from dead people as well as asking for their help and addressing them. That is the origin of people's polytheism. Verily the dead man's function is absent and he does not possess the ability to profit or to harm himself, besides, he who asks for his help or asks him to intercede with Allah (the Exalted) for him, that is so because he is ignorant of the interceded and the intercessored with and this issue will be elaborated on in the chapter on intercession if Allah (the Exalted) wishes.

Al-Hafeth ben Muhamamad ben Abdul-Hadi (May Allah's Mercy be upon him) said when replying on As-Subki who said: Exaggeration in aggrandizing him- Allah's Holy Messenger- is a necessity.

If what is meant by exaggeration is that which is perceived by every body as aggrandizement, even visiting his grave, circumambulating around the Sacred House, believing that he knows that which is unseen, and that he can give or not and that he can regardless of Allah (the Exalted) harm or profit the one who seeks his help and that he fulfills the needs of those who request that of him, and dispels worry and distress of those distressed and intercedes for whom he wishes to intercede and admits to the Garden whom-ever he wishes to admit- then such exaggeration in aggrandizing that dead person is exaggeration in polytheism and breaking away with religion in general.

And it was mentioned in «Al- Fatawi Al-Bazzaziah» in the books of Hanafites that our savants said: «He who believes that the souls of the sheikhs are present and are aware, in fact commits polytheism.»

Al-Sheikh Sana' Allah Al-Hanafi (May Allah's Mercy be upon him) said in his book relying on those who claimed that holy men possess authorities or powers [to interfere in destiny] during their lives and after their death as a way of miracles or charismata: Moreover, and verily there have appeared among Moslems groups of people who claim that holy men possess certain powers during their life times or after their death such that people seek their help in times of stress and affliction and that by their abilities worries can be dispelled, no people go to their tombs and call them asking them to fulfil their needs thinking that they have miracles and they said: Among them there are chiefs, and superiors, seventy and seven, forty and four and the leader is the one who constitutes a helper to the people and everything goes back to him since he is their reference; they allowed people to offer them sacrifices and vows and confirmed that they can reward. He said: Such talk contains exaggeration and abuse; rather, it contains eternal destruction and eternal torture because of the certain polytheism and because of contradiction between the Holy Koran on one way and the beliefs of Imams and the concensus of the nation [Umma] on the other side.

In that connection Allah (the Exalted) has said in the Holy Koran «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!» (4: 114).

Then he said: As for their saying: Verily holy men have powers in their lives and after death; Allah (the Exalted) refutes that by saying, «Can there be another God besides Allah?» (27: 61) and, «Is not He who creates and governs?» (7: 54) and, «To Allah belongs the dominion of the Heavens and the earth.» (3: 189, 5: 19, 24: 42, 42: 49, 45: 27 and 48: 14) and similar Holy Verses that indicate that Allah (the Exalted) Alone is the One who creates, governs, disposes and predestines; no body else possesses anything no matter what. Thus all are under His (the Exalted) Rule and Power. Thus He (the Exalted) owns, governs, takes in death and creates. Also Allah (the Exalted) mentioned this distinguished characteristic in some of the Holy Verses in the Holy Koran such as, «Is there a Creator, other than Allah?» (35: 3) and, «And those whom ye invoke besides Him have not the least power. If ye in-

voke them, they will not listen to your call, and if they were to listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgement they will reject your Partnership. And none, (O man!) can tell thee (The Truth) like the One who is acquainted with all things.» (35: 13) and he mentioned other Holy Verses that have the same meaning.

His saying: The saying in the Holy Verses all «Besides Him» that is to say from other than Him (the Exalted). It is an important saying that includes all those who believed in such as holy men and shaitan; verily if somebody cannot make himself win, then how can he make others win? Till his saying: Verily that is an evil talk and serious polytheism, till he said: As for believing that such people have authority and power after death, we say that it is the ugliest and most serious heresy. It is more serious than saying they have authority during their lives. Allah (the Exalted) has said in that connection, «Truly thou wilt die (One day), and truly they (too) will die (one day).» (39: 30) and, «Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (To their bodies) for an appointed term.» (39: 42) and, «Every soul shall have a taste of death.» (3: 185, 21: 35, 29: 57) and «Every soul will be (held) in pledge for its deeds.» (74: 38) and it was narrated in the Honorable Hadith that:

125 - «If the son of Adam dies, his deeds are suspended but from three.» Till the end of the Honorable Hadith. Thus all that besides that which is similar to them show that sensation [perception] and movement of a dead person cease and that verily their souls are held and that verily their deeds are suspended, that is to say their deeds are neither increased nor decreased. Thus this indicates that verily a dead person is unable or rather does not have the authority to do anything for himself besides his inability to do things for others; if he was unable to move himself, how would he have the power to dispose with others? Verily Allah (the Exalted) informs that all souls are one with Him (the Exalted) while those unbelievers say: Verily souls are free and have the powers to do things; in that connection Allah (the Exalted) has said, «Say, «Do ye know better than Allah?» (2: 140).

He said: As far as their belief that these powers perform miracles, is considered a fallacy because a miracle is something that Allah (the Exalted) endows the holy men in order to honour them; these holy men do not perform these miracles by preplanning them nor as challenge; they do not pos-

Allah (the Exalted) has said, «**Nor call on any other than Allah; -Such will neither profit nor hurt thee; if thou dost, behold! Thou shalt certainly be of those who do wrong**» (10: 106).

sess the power or the knowledge to perform these miracles, as was mentioned in the story of Mariam the daughter of Imran, Ousaid ben Houdair and Abi Muslim Al-Khoulani.

He said: As far as their saying that people may seek the help of those holymen at times of distress. This is uglier than that which was mentioned above and even more of a heresy because it contradicts what Allah (the Exalted) has said, «**Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (Mankind) inheritors of the earth? (Can there be another) God besides Allah?**» (27: 62) and, «**Say, «who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror, «If He only delivers us from these (dangers) (we vow) we shall truly show our gratitude? Say, Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!»**» (6: 63-64). Then he mentioned Holy Verses that have similar meaning and he said: He (the Exalted) determined that He is the One who removes harm and no body else and that He (the Exalted) exclusively responds to those in need and He who is sought refuge with, and that He is able to remove harm and spread good. All the above are exclusively His (the Exalted). Thus if that is so, then all others such as a king, a prophet or a holyman are excluded.

He said: And seeking refuge is allowable concerning normal apparent concrete matters in fighting or chasing an enemy or a lion or the like, like saying: O Zaid [Help us], O Moslems [Help us] according to observed deeds, as for seeking refuge with others concerning their powers or influence or concerning morally distressing matters such as sickness, fear of drawing, suffering, distress, poverty, requesting providence and the like, such matters fall only with Allah's realm and may not be requested from others.

He said: As far as their belief that such people [Holymen] have influence concerning their needs as used to be thought by Pre-Islamic Arabs, ignorant sophists, they called them and sought refuge with them, such acts are abominable acts. Thus he who believes that other than Allah (the Exalted) , a prophet, a holyman, a soul or others, have the ability or power to relieve his distress or other worries, then that person has joined partners with Allah (the Exalted) since absolutely no one can remove harm but Him and His

«If Allah do touch thee with hurt, there is none can remove it but He: If He do design some benefit for thee, there is none can keep back His favour; He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.» (10: 107).

(the Exalted) benefaction and good are the only benefaction.

He said: As for their saying, verily among those holymen there are chiefs and superiors, seventy and seven, forty and four and the leader is the one who constitutes a helper to the people. Such is considered among the topics of their telling lies as was mentioned by the narrator the judge in his book «Siraj Al-Mourideen» and by Ibn Al-Jouzi and Ibn Taimiyya.

That which is meant here is that verily people who possess religious knowledge still deny and reject such polytheistic issues which have become malignantly wide spread and which are believed by those biased. If we follow up what the savants behaved in concerning rejecting and denying such polytheistic issues. This book would become bigger, and he who is honorable and perceptive realizes that which is truthful and righteous from the very first evidence; he who said something without supporting it by evidence, then what he said is obsolete and in contradiction with what the people of Faith and Truth say and believe in, those who adhere to what was mentioned in the Holy Koran, those who respond to the one who calls for Faith and Truth. We seek Allah's (the Exalted) help and we depend only on Him (the Exalted).

He said: Allah (the Exalted) has said: **«Nor call on any other than Allah: -such will neither profit nor hurt thee: If thou dost, behold! Thou shalt certainly be those who do wrong.»** (10: 106).

Ibn Atiyya said: This means I was told «'Nor call on». This is addressing the Holy Prophet (May Allah's blessings and peace be upon him) and if the case was as such then others had better beware of that. And this address is not special to the Holy Prophet (May Allah's blessings and peace be upon him), rather, it is general to all people.

Abu Jaafar ben Jarir said about this Holy Verse, «Allah (the Exalted) says: 'O Muhammad do not call on others besides your Creator and your worship to others that neither profit you in the present life nor in the After-life, nor harm you concerning your religion or concerning the present life, He (the Exalted) means other gods and images. He (the Exalted) says do not worship them expecting their profit or fearing their harm since they verily can neither benefit nor harm. Thus if you do that, then calling them regardless of Allah (the Exalted) (Thou shalt certainly be of those who do wrong)

Allah (the Exalted) has also said, «**The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.**» (29: 17).

and benefit are exclusively regardless of others. Thus this necessitates that people invoke Him (the Exalted) Alone, and worship Him (the Exalted) Alone; verily worship can not be but to the one who possesses the power to cause harm or to cause benefit and no body possesses such power or even part of it but Allah (the Exalted). Thus verily He Alone deserves to be worshipped regardless of those who do not possess the power to harm or to benefit.

And Allah's saying: «**Say, 'See ye then? The things that ye invoke besides Allah, - can they, if Allah wills some Penalty for me, remove His penalty?- Or if He wills some Grace for me, can they keep back His Grace?' Say, 'Sufficient is Allah for me! In Him trust those who put their trust.'**» (39: 38) and He (the Exalted) has said: «**What Allah out of His Mercy doth bestow on mankind there is none can withhold: What He doth withhold, there is none who grants, apart from Him: And He is the Exalted in Power, Full of wisdom.**» (35: 2). That is what Allah (the Exalted) told in His Holy Koran; His exclusively being the God and the Lord and He (the Exalted) gave evidence on that so the worshippers of graves and tombstones believed in that which contradicted what Allah (the Exalted) said and they joined in partners with Allah (the Exalted) to bring forth benefits and prevent harm, that was accomplished by asking them and by seeking refuge with them through requesting things from them, fearing them and supplicating and praying for them besides many other practices of worship that none deserves but Allah (the Exalted). They also made them partners of Allah (the Exalted) in His Lordship and Diety are concerned and that kind of polytheism is more than polytheism of the unbelieving Arabs who say (**We only serve them in order that they may bring us nearer to Allah**) (39: 33) (**These are our intercessors with Allah**) (10: 18). Verily those people invoke those mentioned above in order that they may intercede with Allah (the Exalted) for them and in order to bring them nearer to Him (the Exalted). And they used to say in their compliance: Here we are at your service; you do not have a partner, verily you do not have a partner, you possess him but he does not possess.

As for these polytheists, they believed in those buried in graves and

And Allah (the Exalted) has said, **«And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (In fact) are unconscious of their call (to them)?»** (46: 5). ...

they had faith in tomb-stones, and what is more serious than that is that they assumed that they enjoyed the ability to manage and act and they sought refuge with them and resorted to them concerning their desires and their fears (Allah is far above from what they join in His worship).

His saying: (And He is the Oft-Forgiving, Most Merciful). that is to say He (the Exalted) forgives the one who repents.

He said: Allah (the Exalted) has said: **«Then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.»** (29: 17). Allah (the Exalted) commands His servants to seek sustenance from Him Alone regardless of others who do not possess sustenance on earth or in Heavens. His saying: (Serve Him) since verily seeking sustenance from Him is a kind of worship [service] which Allah (the Exalted) commanded people to perform.

Ibn Kathir (May Allah's Mercy be upon him) said: (Then seek ye) that is to say ask for (sustenance from Allah) that is from Him and not from somebody else because He possesses that other who does not possess any thing as such [sustenance] (serve Him) that is to say be faithful while worshipping Him, Alone without joining in partners (and be grateful to Him) that is to say thank Him (the Exalted) for what He bestowed upon you (to Him will be your return) that is to say on the Day of Judgement, He will reward every one according to what he had done.

His saying: (And Allah (the Exalted) has said: **«And who is more astray than one who invokes, besides Allah, much as will not answer him to the Day of Judgment and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!»** (46: 5-6).

Allah (the Exalted) denied and rejected that there is somebody who is more going astray than the one who invokes other than Him. He (the Exalted) informed that those invoked do not answer the request till the Day of Judgment. And the Holy Verse generalizes; that is to say:

It includes all those invoked besides Allah (the Exalted). In that connection Allah (the Exalted) has said: **«Say, 'Call on those-besides Him- whom ye fancy: They have neither the power to remove your troubles from you nor to**

... «And when mankind are gathered together (at the Resurrection) they will be hostile to them and reject their worship altogether» (46: 6).

change them.» (17: 56) Allah (the Exalted) informed in this Holy Verse that the one invoked besides Him does not answer and that he is unaware of the one who invokes him (And when mankind are gathered together at the Resurrection), they will be hostile to them and reject their worship altogether). This Holy Verse deals with every invoker and every invoked besides Allah (the Exalted).

Abu Jaafar ben Jarir said concerning that (and when mankind are gathered together) at the Resurrection), they will be hostile to them). Allah (the Exalted) says: If people are gathered on the Day of Judgment in order to be tried, those very gods which they used to invoke in their present life would become enemies because they [gods] would clear themselves from those people (and reject their worship altogether). Thereupon Allah (the Exalted) says: Their gods which they worshipped and served in their present life would reject their worship because they would say on the Day of Judgment we never commanded them or felt that they worshipped us, O our Lord we clear ourselves from them.

In that connection Allah (the Exalted) has said: **«The Day He will gather them together as well as those whom they worship besides Allah, He will ask, ‘was it ye who led these My servants astray or did they stray from the Path themselves?’ They will say, ‘Glory to Thee! Not meet was it for us that we should take for protectors others besides thee: but thou didst bestow on them and their fathers, good things (in life), until they forgot the Message: for they were (worthless and) lost people.»** (25: 17-18).

Ibn Jarir said: (The Day He will gather them together as well as those whom they worship besides Allah) such as angels, other men or Jinns and he [Jarir] continued referring to Mujahid saying: And Issa [Jesus], Azir and the angels.

Then he said: It is said that Allah (the Exalted) said that the angels who were worshipped along with Issa by those polytheists besides Allah (the Exalted): O! Our Lord that is to clear and free you from that which was added by those polytheists (Nor us that we should take for protectors others besides Thee) asking for their protection (You are our protector regardless of them).

I said: The invocation is mostly used in the Holy Koran and Sunna, language, the Companions of the Holy Prophet (May Allah's blessings and

.....
peace be upon him) and the savants who came after them concerning matters of: Request and demand, that is in conformity with what the linguists and others say: The prayer is the language of invocation.

In that connection Allah (the Exalted) has said, **«And those whom ye invoke besides Him have not the least power- till the end of the two Holy verses.»** (35: 13-14) and He (the Exalted) also said, **«Say, ‘who is it that delivereth you from the dark recesses of land sea, when ye call upon Him in humility and in silent terror.»** (6: 63) and He (the Exalted) said: **«When trouble toucheth a man, he crieth unto us (In all postures) lying down, or his side, or sitting, or standing.»** (10: 12) and He (the Exalted) said also: **«And when evil seizes him, (he comes) full of prolonged prayer.»** (41: 51) and **«Man is not weary of asking for good (things).»** (41: 49) and, **«Remember ye implored the assistance of your Lord, and He answered you: -till the end of the Holy verse.»** (8: 9).

And it was narrated after Anas,

126 - **«The invocation is the heart of worship.»** It was also narrated in the Honorable truthful Hadith.

127 - **«Invoke Allah (the Exalted) while certain that He (the Exalted) will answer you.»** Also it was narrated in another Honorable Hadith.

128 - **«He who does not ask Allah (the Exalted) for something, Allah (the Exalted) will be wrathful.»** And it was narrated in another Honorable Hadith.

129 - **«There is nothing more generous towards Allah (the Exalted) than invoking Him.»** This was narrated by Ahmad, At-Tirmithi, Ibn Majah, Ibn Hibban and Al-Hakem, who said another version of the same Honorable Hadith.

130 - **«The invocation is the believer’s weapon and the pillar of religion and the light of Heavens and earth.»** This was narrated by Al-Hakem. His saying.

131 - **«Ask Allah (the Exalted) for every thing, even ask Him (the Exalted) for a sandal throng when it breaks.»** Till the end of the Honorable Hadith. Ibn Abbas (May Allah be pleased with him) said,

132 - **«The best type of worship is invocation.»** and he rehearsed, **«And your Lord says, ‘Call on Me; I will answer your (Prayer).»** (40: 60) till the end of the Holy Verse. This was narrated by Ibn Al-Munthir and Al-Hakem. It was also narrated in another Honorable Hadith.

133 - «O Allah I ask You by the fact that to you belongs all gratefulness, there is no God but You, You are the Benefactor.» Till the end of the Honorable Hadith. And in another Honorable Hadith:

134 - «O Allah, I ask You by the fact that You are Allah, there is no God but You, the One, the Eternal, the Absolute, who begetteth not, nor is begotten; and there is none like unto Him.» There are many such uncountable examples in the Holy Koran and in the Sunna concerning invocation which is requesting and demanding. Thus he who denies that request and demand are kinds of worship, has in fact conflicted with the texts [Koranic and Honorable Hadith] and contradicted language and the way all the people of the nation of Islam used; whether those who came before or those who followed them.

As for what Sheikh Al-Islam said before and in which he was followed by Ibn Al-Qayyim (May Allah's Mercy be upon them) concerning the fact that the invocation is of two kinds: An invocation to request [ask something from Allah (the Exalted)] and an invocation to worship and the fact that they are contingent and that the one connotes the other, that is if we consider the invoker, the one who rehearses the Holy Koran, the prayer, the one who sacrifices and the other if we consider all those as asking for something and consequently he is classified under the term invoker, and Allah (the Exalted) has allowed in required the prayer people to invoke Him (the Exalted) and request things from Him (the Exalted) such that prayer cannot be proper or correct without such invocation as in the opening chapter [Al-Fatiha] and between the two prostrations and in the utterance that [There is no God but Allah (the Exalted) and that Muhammad (May Allah's blessings and peace be upon him) is His Holy Messenger]. [This is always rehearsed at the end of the prayer and followed by an invocation-] and that is considered a kind of worship like prostration and supplication. So think about this, you realize the ignorance of those who are ignorant of Monotheism.

What makes this issue more clear is what the savant Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning what Allah (the Exalted) has said in the Holy Verse, **«say, 'Call upon Allah, or call upon Gracious: by whatever name ye call upon Him (it is well): for to Him belongs the Most Beautiful Names.»** (17: 110). This invocation is well known as the request invocation. They said, the Holy Prophet (May Allah's blessings and peace be upon him) used to invoke his (May Allah's blessings and peace be upon him) Lord and one time says «O Allah» and another time «O Most Merciful» so the polytheists thought that he (May Allah's blessings and peace be

And Allah (the Exalted) has said, **«Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (can there be a God besides Allah» (27: 62)**

upon him) had two gods and Allah (the Exalted) sent down this Holy Verse. This was mentioned by Ibn Abbas (May Allah be pleased with them) and it was said: Verily the invocation here means naming that is to say whichever name you chose from Allah's Names, as for «Allah» or «Ar-Rahman» [Most Merciful]. He (the Exalted) who possesses the Most Beautiful Names. This is one of the essential meanings of the Holy Verse; however, this is not the only thing meant; rather, the most important thing meant here by the invocation is the invariably intended meaning in the Holy Koran and that is the request invocation and the praise invocation.

Then he said, if that is known then His saying: **(Call on your Lord with humility and in private) (5: 55)** includes both types of invocation; however, the only request invocation is outwardly but it connotes worship invocation that is why He (the Exalted) commanded people to practise it in private. Al-Hasan said: «There are seventy degrees between private invocation and overt invocation. Moslems used to persevere an invocation and the only voice that used to be heard was that whisper between them and their Lord.» Allah (the Exalted) has said: **«When My servants ask thee concerning Me, I am indeed close (to them). I listen to the prayer of every supplicant when he calleth on Me».** (2: 186) This discusses the two kinds of invocation, and this Holy Verse was interpreted according to both types of invocation. Allah (the Exalted) said: I give him if he asks Me or it was said I reward him if he worships Me.

This is not considered as using the term in both its literary meaning and its metaphorical meaning; rather, it is used to mean its one and only one truth that includes both meanings. And this is discussed concerning the issue of prayer and that it was transferred from its linguistic name and then it became a religious truth and it was in this worship metaphorically due to the relationship existing between it and the linguistic name and it remains in conformity with the linguistic status. To it were added other pillars and other conditions. Thus according to what we decided, verily the one who is praying keeps on invoking from the very beginning of his prayer to the very end; he is either invoking in worship and praise or he is invoking in order to demand and request; in both cases he is an invoker.

At-Tabarani narrated that, «Verily at the time of the Holy Prophet (May Allah's blessings and peace be upon him), there was a hypocrite who used to harm the believers. Some of them said: Let us go to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and seek refuge with him (the Exalted) from this hypocrite; the Holy Prophet said: You can not seek refuge with me; rather, you can seek refuge with Allah (the Exalted).».

He said: Allah (the Exalted) has said: **«Or who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be any God besides Allah? Little is that ye heed.)»** (27: 62). Allah (the Exalted) has shown that verily Arab polytheists and those who identify with them knew that only Allah (the Exalted) who relieves distress and removes evil. So He (the Exalted) has mentioned that giving them evidence that they are resorting to intercessors besides Him (the Exalted), that is why He (the Exalted) has said: (Can there be any God besides Allah?). That is to say another God who can do that for them. Thus if their gods do not respond to them when they are in distress, then it is improper to take them as partners with Allah (the Exalted) who Alone responds to those in distress and removes evil. This is the best interpretation of the Holy Verse as He (the Exalted) has said before in another Holy Verse, **«Or, who has created the Heavens and the earth, and who sends you down rain from the sky? Yea, with it we cause to grow well-planted orchards full of beauty and delight: It is not in your power to cause the growth of the trees in them. (Can there be another) God besides Allah? Nay, they are a people who swerve from justice. Or, who has made the earth firm to live in; made rivers in its midst; set there on mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) God besides Allah? Nay, most of them know not»**. (27: 60-61) and then in another Holy verse, **«Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) God besides Allah? High is Allah above what they associate with Him! Or, who originates creation, then repeats it, and who gives you sustenance from Heaven and earth? (Can there be another) God besides Allah? Say, 'Bring forth your argument, if ye are telling the truth!»** (27: 64).

Thus, think about those Holy Verses and you will realize that verily Allah (the Exalted) has used against the polytheists as an evidence what they

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confessed that they rejected, such as limiting worship to Him (the Exalted) Alone as was mentioned in the opening chapter [Al-Fatiha] of the Holy Koran, «**Thee do we worship, and Thine aid we seek.**» (1: 5).

Abu Jaafar ben Jarir said: His saying: (Or who listens to the (soul) distressed when it calls on Him, and who relieves its suffering- till He (the Exalted) says- little ye heed.» Allah (the Exalted) says: Are those whom you join in with Allah's worship, food, or is it who listens to the distressed and relieves suffering, good? His saying: (And makes your inheritors of the earth?) He (the Exalted) says: Lets your progeny after you reside on earth. His saying: (Can there be a God besides Allah?) means can there be another God who does these things for you and bestows benefaction upon you? His saying (little is that ye heed).

His saying: (At-Tabarani narrated: «Verily there existed at the time of the Holy Prophet (May Allah's blessings and peace be upon him) a hypocrite who used to harm the believers. Some of them said: Let us go and seek refuge with Allah's Holy Messenger (May Allah's blessings and peace be upon him) from that hypocrite. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said:

135 - «You can not seek refuge with me; you should seek refuge with Allah (the Exalted) »).

At-Tabarani: is Imam Al-Hafeth Suleiman ben Ahmad ben Ayyoub Al-Lakhmi At-Tabarani, the writer of the three Mu'jams and many others. He narrated after An-Nasai' and after Ishaq ben Ibrahim Ad-Dari and many others. He died in the year 360 A.H. He narrated this Holy Hadith after Oubadah ben As-Samit.

His saying: (Verily at the time of the Holy Prophet (May Allah's blessings and peace be upon him) there existed a hypocrite who used to harm the believers). I did not come across the name of this hypocrite.

I said: He is Abdullah ben Oubay as was narrated by Ibn Abi Hatem.

His saying: (Some of them said) that is to say some of the Companions (May Allah be pleased with them) of the Holy Prophet (May Allah's blessings and peace be upon him); he is Abu Bakr (May Allah be pleased with him).

His saying: (Let us seek refuge with Allah's Holy Messenger (May

This Honorable Hadith discusses many issues:

The first: Coupling invocation with seeking refuge is considered like including that which is general in that which is particular and more specific.

The second: Interpreting Allah's saying: (Nor call on any other than Allah; -such will neither profit nor hurt thee).

The third: Verily that is major polytheism.

The fourth: Verily if the most righteous among people performs it in order to please others, he will become a wrong-doer.

The fifth: The interpretation of the Holy Verse that follows it.

The sixth: In addition to being unbelief, these practices do not bring forth profit in the present life.

The seventh: The interpretation of the third Holy Verse.

The eighth: Verily asking for benefaction and subsistence should be only demanded from Allah (the Exalted); in the same sense admittance into the Garden should not be demanded but from Him (the Exalted).

The ninth: The interpretation of the fourth Holy Verse.

The tenth: No body is considered to have gone astray more than the one who invokes other than Allah (the Exalted).

The eleventh: The one who is invoked [besides Allah (the Exalted)] is unaware of the invocation of the invoker.

The twelfth: Verily that invocation is the reason for hating the invoked and his enmity.

The thirteenth: Calling that invocation as worship of the invoked [besides Allah (the Exalted)].

The fourteenth: Such invoker is considered an unbeliever.

The fifteenth: This invocation is the reason for considering him the most deluded [going astray] among people.

Allah's blessings and peace be upon him) from this hypocrite) because Allah's Holy Messenger (May Allah's blessings and peace be upon him) is able to prevent harm. [This is their belief].

The sixteenth: The interpretation of the fifth Holy Verse.

The seventeenth: The strong thing which is the Pagans confession that images do not listen to the distressed [soul] while Allah (the Exalted) does; that is why they invoke Allah at times of stress faithfully.

The eighteenth: The Holy Prophet's (May Allah's blessings and peace be upon him) protection of unification [Monotheism] and being polite with Allah (the Exalted).

His saying: (Verily you cannot seek refuge with me; you should seek refuge with Allah (the Exalted)). This is the text that tells us that one should not seek refuge with the Holy Prophet (May Allah's blessings and peace be upon him) not with any body lower than Him (the Exalted) in rank. He (May Allah's blessings and peace be upon him) hated people to use that term [seek refuge] addressing him (May Allah's blessings and peace be upon him) even though he (May Allah's blessings and peace be upon him) might have been able to respond during his life; he (May Allah's blessings and peace be upon him) refused that because he (May Allah's blessings and peace be upon him) wanted to protect the concept of Monotheism and in order to cut the way for rationalizations concerning polytheism; moreover, he refused it as part of his (May Allah's blessings and peace be upon him) humbleness and politeness with his (May Allah's blessings and peace be upon him) Lord and as a warning for the nation to avoid all the means and ways that lead them to polytheism whether those means were acts or just sayings. It were a matter that he (May Allah's blessings and peace be upon him) could fulfil during his (May Allah's blessings and peace be upon him) life, how would it be allowable to seek refuge with him (the Exalted) after his (May Allah's blessings and peace be upon him) death; how would it be allowable to ask him (May Allah's blessings and peace be upon him) to do matters that only Allah (the Exalted) can perform?.

As was done by many poets such as Al-Bousairi, Al-Burai' and others who used to seek refuge with those who do not possess the ability to bring benefaction or harm for himself; neither when he is alive nor when he is dead or when he is resurrected, and they used to avoid seeking refuge with the Glorious Lord who is able to do every thing, the Glorious Lord who has created all things and to whom belongs all command, and all things, there is no God but Him (the Exalted).

In that connection Allah (the Exalted) said: «Say, 'I have no power over any good or harm to myself except as Allah willeth.» (7: 188) and in other

places of the Holy Koran: «Say, 'It is not in my power to cause you harm, or to bring you to right conduct.» (72: 21). Thus those turned away from the *Holy Koran* and believed in the opposite of what those perfect Holy Verses indicated, and they were followed in that straying from the right path by many people who thought that polytheism is a religion. Guidance and right conduct are straying from the right path. Verily we belong to Allah (the Exalted) and to Him (the Exalted) do we return [after death and before death]. Oh what a great affliction; they stubbornly contradicted the people of unification and accused those who free Allah (the Exalted) from all of being innovators. We seek refuge with Allah (the Exalted).

Chapter

Allah (the Exalted) has said, «**Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!**» (7: 191-192).

And Allah (the Exalted) has said, «**And those whom ye invoke besides Him have not the least power.**» (35:13)...

Chapter

His saying: Chapter Allah (the Exalted) has said: «**Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!**» (7: 191-192).

His saying: (Do they indeed ascribe to Him as partners) that is to say in worship. The interpreters said that this Holy Verse severely reprimands those who join partners with Allah (the Exalted) in worship; partners that are created and that do not have the ability to create; a creature can not become a partner for the Creator in worship for which he created them and showed them that they cannot aid those people, nor can they aid themselves. Thereafter how could they join partners with Allah (the Exalted) in worship a thing that do not possess the ability to aid their worshippers or even aid themselves? That is clear evidence that what they used to worship besides Allah (the Exalted) or regardless of Him is obsolete, and this applies to all creatures even angels and righteous and truthful prophets. And the most honorable among creatures used to ask for his Lord's aid against the polytheists and he had said.

136 - «O Allah, You are my support and helper; by You I attack and fight.» and this is similar to Allah's (the Exalted) saying: «**Yet have taken, besides Him, gods that can create nothing but are themselves created; and that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection.**» (25: 3) and, «**Say, I have no power over any good or harm to myself except as Allah Willeth. If I had knowledge of the Unseen, I**

should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.» (7: 188) and, «Say, ‘It is not in my power to cause you harm, or to bring you to right conduct.» Say, ‘No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him, unless I proclaim what I receive from Allah and His Messages.» (72: 21-23).

These Holy Verses constitute a sufficient evidence that invoking other than Allah (the Exalted) is obsolete, no matter who that other was. So had it been a prophet or a righteous man, then Allah (the Exalted) would have honored him by worshipping Him (the Exalted) sincerely and faithfully, and by making him accept Allah (the Exalted) as a worshipped Lord. Then how would it be allowable to make the worshipper an object of worship even though he was addressed and told that he was not allowed to perform such polytheism.

In that connection Allah (the Exalted) has said: **«And call not, besides Allah, another god. There is no God but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (All) be brought back.» (28: 88) and «The command is for none but Allah: He hath commanded that ye worship none but Him.» (12: 40).** Thus He (the Exalted) commanded among the righteous prophets and others among His servants to worship Him (the Exalted) faithfully and Alone. As well He proscribed them to worship others beside Him. That is His religion with which He (the Exalted) sent His messengers and His Holy Books; He (the Exalted) accepted this religion, the religion of Islam, for His servants. In that connection, Al-Bukhary narrated after Abi Huraira concerning Gibrail’s (May Allah’s Peace be upon Him) question about Him (the Exalted),

137 - « O Allah’s Holy Messenger, ‘What is Islam’? He (May Allah’s blessings and peace be upon him) said, ‘Islam is to worship Allah (the Exalted) without joining partners with Him (the Exalted) , to pray, to pay the required Zakat and to fast the Holy Month of Ramadan.» Till the end of the Honorable Hadith.

Allah (the Exalted) has said: **«And those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject you «Partnership» . And none, (O man!) can tell thee (The Truth) like the one who is acquainted with all things.» (35: 13-14).**

... If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (Prayer). On the Day of Judgment they will reject your 'Partnership'. And none, (O man!) can tell thee (The Truth) like the One acquainted with all things». (35: 13-14).

Allah (the Exalted) informs about the state of those who are invoked beside Him (the Exalted) such as angels, prophets, images and others and shows that they are unable and weak and do not possess the qualities of an invoked; those qualities are power, the ability to listen to hear the invocation, and the ability to respond to it; thus when those conditions are not satisfied, all those invocations become obsolete, so how is it the case if those conditions do not exist at all? He (the Exalted) denied that they have power and authority by saying, (have not the least power).

Ibn Abbas, Mujahid, Ikrama, Ata'. Al-Hasan and Kutadah said, «Al-Kitmir [The least power] in the thin cover around the palm seed.» In that connection Allah (the Exalted) has said, «**And worship others than Allah, - such as have no power of providing them for sustenance, with anything in Heavens or earth, and cannot possibly have such power?»** (16: 73) and, «**Say, 'Call upon other (gods) whom ye fancy besides Allah: They have no power, not the weight of an atom, in the Heavens or on earth; no (sort of) share have they there in, nor is any of them a helper of Allah. No intercession can avail in His presence, except for those for whom He has granted permission.»** (34: 22-23) He (the Exalted) also said that they can not hear the invocation when He (the Exalted) said: «If ye invoke them, they will not listen) because they are either dead or not present busy performing what he was created from and subjugated according to Allah's commands, such as the angels, then He (the Exalted) said: (If they were to listen, they can not answer your (Prayer) because that does not belong to their realm, since verily Allah (the Exalted) has not granted any one among His servants the permission to invoke any one of them, neither as an intercessor nor independently; we mentioned some evidence on that.

Also His (the Exalted) saying: (On the Day of Judgment they will reject your (Partnership). This shows that verily invoking other than Allah (the Exalted) is considered polytheism. Also Allah (the Exalted) has said: «**And they have taken (for worship) gods other than Allah, to give them power and glory! Instead, they shall reject their worship, and become adversaries against them.»** (19: 81) and His (the Exalted) saying: (On the Day of Judgment they will re-

It was mentioned in the Saheeh after Anas, «The Holy Prophet (May Allah's blessings and peace be upon him) was hit...

ject your (partnership). Ibn Kathir said: They will clear themselves of you as Allah (the Exalted) has said, «**And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (At the Resurrection), they will be hostile to them and reject their worship (altogether)!**» (46: 5-6).

He (the Exalted) has said: «And none (O man!) Can tell thee (The Truth) like the One acquainted with all things). That is to say no one can tell you about the consequences of performances but someone who knows them very well. Kutadah said, «Allah (the Exalted) means Himself (the Exalted) for He has definitely informed the facts.»

I said: And the polytheists did not surrender to the All knowledgeable concerning what He (the Exalted) informed them about their objects of worship so they said that it has power and authority. It can hear responds and intercedes for the one who invokes it, while they did not attend to His saying that verily every worshipped object becomes hostile to his worshipper on the Day of Judgment and clears himself of that worshipper.

In that connection Allah (the Exalted) has said, «**One Day shall we gather them all together. Then shall we say to those who joined gods (with us). 'To your place! Ye and those ye joined as 'Partners'**» we shall separate them, and their 'Partners' shall say, 'We are not whom ye worshipped! Enough is Allah for a witness between us and you: We certainly knew nothing of your worship of us! There will every soul prove (The fruits of) the deeds it sent before: They will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.» (10: 28-30) Ibn Jarir said after Ibn Juraij that the later said: Mujahid said, **(We certainly knew nothing of your worship of us!)** (10: 29) He said that this will be said by every object that used to be worshipped regardless of Allah (the Exalted) .

Thus the one who is clever would receive those Holy Verses which constitute evidence, reason and light with faith and acceptance as well as deeds, and he dedicates all his performances only to Allah (the Exalted) Alone regardless of any body else who does not possess the ability to profit himself or detain of harm.

His saying: (It was mentioned in the Saheeh after Anas (May Allah be pleased with him), «The Holy Prophet (May Allah's blessings and peace be

... during the battle of Uhud and his quadriceps was broken. Thereupon he said 'How would people succeed if their prophet is injured? Thereupon the Holy Verse was revealed, «**Not for thee (but for Allah), is the decision.**» (3: 128).

upon him) was fractured during the battle of Uhud and his (May Allah's blessings and peace be upon him) quadriceps was broken. Thereupon he said: 'How would a group of people succeed if they prophet split their? Thereupon the Holy Verse was sent down: «**Not for thee, (but for Allah), is the decision.**» (3: 128).

His saying: (It was narrated in the Saheeh) (both of them). It was suspended by Al-Bukhary. He said that it was narrated by Hamed and Thabet after Anas and it was reconnected by Ahmad, At-Tirmithi, and An-Nasai' after Hamed who in turn narrated after Anas. Also it was reconnected by Moslim after Thabet after Anas. Ibn Ishaq said in «Al-Maghazi»: Hamed Al-Tawil told us after Anas,

138 - «The Holy Prophet's (May Allah's blessings and peace be upon him) quadriceps was broken and his (May Allah's blessings and peace be upon him) face was injured during the battle of Uhud; the blood oozed on his (May Allah's blessings and peace be upon him) face, he (May Allah's blessings and peace be upon him) wiped it saying: How would a people succeed when they let their prophet's face bleed when he calls them to worship their Lord? Thereupon Allah (the Exalted) sent down the Holy verse.»

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) was hit). Abu As-Saadat said: Such injury was originally used to indicate that the head was injured; one hits the head by something and injures it, then this term was used to indicate injuries of other organs. Ibn Hisham mentioned from Abi Said Al-Khidri's speech that Outba ben Abi Waqqas was the one who broke [Injured] Holy Prophet's (May Allah's blessings and peace be upon him) lower quadriceps and injured his (May Allah's blessings and peace be upon him) upper lip as well and that Abdullah ben Shehab Az-Zuhri was the one who hit him (May Allah's blessings and peace be upon him) in the face, and that verily Abdullah ben Kimaa' injured his (May Allah's blessings and peace be upon him) face, so two rings of the rings of Al-Mighfar entered his (May Allah's blessings and peace be upon him) face and that verily Malek ben Sannan sucked the blood from the Holy Messenger's (May Allah's blessings and peace be upon him) face and swallowed it. Thereupon he (May Allah's blessings and peace be upon him) told him, «You will not be touched by Fire.»

Also in it, was narrated after Omar's son (May Allah be pleased with them) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying when he raised his (May Allah's blessings and peace be upon him) head from prostration in the last prostration of the daybreak prayer, «O Allah curse so and so and so and so», after he (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) listens to the one who is grateful, O our Lord all praise is yours». Thereupon Allah (the Exalted) sent down the Holy Verse, «**Not for thee (but for Allah), is the decision**» (3: 128)-till the end of the Holy Verse...

An-Nawawi (May Allah's Mercy be upon him) said: Man has four quadriceps.

Al-Hafeth said: What is meant here is that it was broken, thus one lobe was split; however, it was not severed from its place.

An-Nawawi said: This means that Prophets (May Allah's peace be upon them) may suffer from affliction and diseases so that they may get their ample reward or reinforcement and in order to let the nations know what happened to them and learn from it.

Al-Kadi said: Let it be known that the [Prophets] are men who may suffer from the afflictions of the present life and that their bodies pass through all the changes or accidents that the bodies of all men pass through or experience so that people learn that they are created and have a Lord who commands them, aids them that they will not be charmed by their miracles and consequently let the Shaitan control them and clothe them with what the Christians and others have worn.

I said: This means exaggeration and worship.

His saying: (During the battle of Uhud) that is a mountain to the East of Medina. Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

139 - «Uhud is a mountain that loves us and we love it.» It is a known mountain where the famous battle [Uhud] took place and was named by its name.

His saying: (How would a group of people succeed if they fracture their prophet? Moslim added.

140 - «They broke his quadriceps and made his face bleed.»

His saying: (Thereupon Allah (the Exalted) had revealed, «Not for thee (but for Allah), is the decision.») Ibn Atiyyah said: It was as if the Holy Prophet (May Allah's blessings and peace be upon him) at that moment be-

came desperate because of the success of the polytheists of Quraish. Thereupon he (May Allah's blessings and peace be upon him) was told, (Not for thee (but for Allah), is the decision) that is to say consequences all belong to Allah (the Exalted). Thereupon go on doing what you were told to do and keep on invoking your Lord.

Ibn Ishaq said: (Not for thee (but for Allah), is the decision) concerning My servants except that which I (the Exalted) commanded you to do.

His saying: (In it was narrated after Omar's son (May Allah be pleased with them) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying when he (May Allah's blessings and peace be upon him) raised his head after prostrating the last prostration of the prayer of day break: «O Allah curse so and so, and so and so after his (May Allah's blessings and peace be upon him) saying, Allah (the Exalted) listens to the one who is grateful, O our Lord all praise belongs to You. Thereupon Allah (the Exalted) had revealed (Not for thee (but for Allah), is the decision). And in another narration.

141 - «He (May Allah's blessings and peace be upon him) cursed Safwan ben Umayya, Suhail ben Amr and Al-Hareth ben Hisham.» And the Holy verse was revealed (Not to thee (but to Allah), the decision).

His saying: (In it) that is to say Al-Bukhary's Saheeh. It was also narrated by An-Nasai'.

His saying: (after Omar's son). He is Abdullah ben Omar ben Al-Khattab, an eminent Companion of the Holy Prophet (May Allah's blessings and peace be upon him), to whom Allah's Holy Messenger (May Allah's blessings and peace be upon him) testified that he is righteous. He died at the end of the year 73 A.H. or the beginning of the year following it.

His saying: (That verily he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Thus humility of those people after his (May Allah's blessings and peace be upon him) quadriceps was broken and he was injured during the battle of Uhud.

His saying: (O Allah curse so and so). Abu As-Saadat said: Cursing originally means expelling and distancing from Allah (the Exalted). Sheikh Al-Islam's (May Allah's Mercy be upon him) opinion concerning this matter was mentioned above.

His saying: (So and so) means Safwan ben Umayya, Suhail ben Amr and Al-Hareth ben Hisham as shown in the following story:

It also means: It is allowable to curse polytheists by cursing their lea-

... and in another narration, «He was cursing Safwan ben Oumayya, thereafter the Holy Verse «Not to thee (but to Allah), is the decision) was sent down.

And it was mentioned in it after Abi Huraira (May Allah be pleased with him) who said:

ders during the prayer, and that such curse does not negatively affect the prayer.

His saying: (after: Allah (the Exalted) hears from that who is grateful) Abu As-Saadat said: That is to say «hears» means here responding to praise and accepting it. Al-Suheili said: That it is answering those who praise Him (the Exalted) .

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: «Allah (the Exalted) hears from he who is grateful) means that He (the Exalted) responds and answers.

Sheikh Al-Islam said: Praise is the contrary of disparagement; praise is concerned with the good qualities of the praised in addition to loving Him. On the other hand dispraise or disparagement is concerned with the bad qualities in addition to hate.

The same thing was told by Ibn Al-Qayyim: And he distinguished between it and extolement in that telling others about the good qualities of othes is either devoid of all love and acceptance or is accompanied by love and acceptance. It were the first case then it is extolement, and if it were the second, then it is praise. Thus praise is informing about the good qualities of the one who is praised in addition to loving him, and exalting him. That is why the one who says, «Praise Allah» or «Our Lord all praise belongs to You» his speech would include informing others about all that Allah (the Exalted) is praised for, and that requires proving all perfection that Allah (the Exalted) is praised for, that is why it is improper to say this term but to the one who deserves it namely, the Praiseworthy the Glorious.

In it we can also find: The statement that verily the Imam combines between praising and verbalizing and this was said by Ash-Shafi' and Ahmad; however, Malek and Abu Hanifa contradicted that and said: This should be limited to «Allah (the Exalted) hears the one who praises Him.»

His saying: (And in another narration he (May Allah's blessings and peace be upon him) cursed Safwan ben Oumayya, Shouheil ben Amr and Al-Hareth ben Hisham).

That is so because they were the leaders of the polytheists during the

«Allah's Holy Messenger (May Allah's blessings and peace be upon him) stood when Allah (the Exalted) sent down unto him (May Allah's blessings and peace be upon him) **«And Admonish thy nearest kinsmen»** (26: 214) and said, 'O people of...

day of the Battle of Uhud in addition to Abu Sufyan ben Harb; However, Allah (the Exalted) did not respond to him (May Allah's blessings and peace be upon him) rather, He (the Exalted) had revealed: **«Not to thee (but to Allah), is the decision; whether He turns in mercy to them, or punish them; for they are indeed wrongdoers.»** (3: 128). Thereupon He (the Exalted) turned in mercy to them and they embraced Islam to become good Moslems. All this carries the meaning of «There is no God but Allah». He (the Exalted) to whom all Command belongs, He (the Exalted) guides whomever wishes by His Grace and Mercy, and He (the Exalted) guides whomever He (the Exalted) wishes by His Justice and wisdom.

This includes all evidence and rationalizations that makes that which is believed by grave worshippers those who worship the graves of the virtuous and holy men, obsolete. Rather, those who believe in evil and think that they can benefit by them if they invoke with them, or protect those who seek refuge with them. Thereafter praise the One who impeded them from understanding the Holy Book. And that is His Justice; He (the Exalted) stands between a person and his passions and He (the Exalted) is the One Most powerful and All-Mighty.

His saying: It quotes Abi Huraira (May Allah be pleased with him) saying, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) said when Allah (the Exalted) had revealed, **«And admonish thy nearest kinsmen.»** (26: 214) he (May Allah's blessings and peace be upon him) said,

142 - «O people of Quraish- or some other term that has the same meaning- buy yourselves; you can not do without Allah (the Exalted). O' Abbas ben Abdul-Muttaleb you can not do without Allah (the Exalted). O Safiyya the Messenger's Aunt, you cannot do without Allah (the Exalted). O Fatima the daughter of Muhammad, ask me to give you any thing from my money or belongings, I would give you, yet you cannot do without Allah (the Exalted)».

His saying: ([After] Abi Huraira). The savants disputed in his name. And An-Nawawi's Saheeh that his name is Abdur-Rahman ben Sakhr. This was narrated by Al-Hakem in «Al-Mustadrak» after Abi Huraira; he said: «My name in Pre-Islamic times was Abdur-Rahman.» Also, Ad-Doulabi

... Quraish- or some other term that has the same meaning- buy yourselves; you cannot do without Allah (the Exalted).

narrated after Abi Huraira, «Verily the Holy Prophet (May Allah's blessings and peace be upon him) called him Abdullah.» and he is [related to the tribe of Dowski]. A Dowski and one of the best Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and among those who memorized after the Holy Prophet (May Allah's blessings and peace be upon him) more than any other did. He died in the year 59, 58 or 57 A.H. He was 78 years old then.

His saying: (Allah's Holy Messenger (May Allah's blessings and peace be upon him) stood up). This was mentioned in the Saheeh after Ibn Abbas.

143 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) ascended up As-Safa.»

His saying: (When [Allah (the Exalted)] sent down unto him (May Allah's blessings and peace be upon him), «**And admonish thy nearest of kinsmen.**» (26: 214) the tribe of a man are the closest sons of his father or his tribe, because they are most deserving of your benefaction, both that which is religious and that which is not, [belongs to the deeds of the present life] as He (the Exalted) has said: «**O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones.**» (66: 6). Also Allah (the Exalted) has verily commanded him (May Allah's blessings and peace be upon him) to generally admonish people. In that connection He (the Exalted) has said: «**In order that thou mayest admonish a people whose fathers had received no admonition and who therefore remain heedless (of the Signs of Allah.)**» (36: 6) and, «**So warn mankind of the Day when the Wrath will reach them.**» (14: 44).

His saying: (O people of Quraish) [A social unit consisting of a number of individuals who stand in role and status relationship to one another, stabilizing in some degree at the time and who possesses a set of values or norms of their own, regulating their behavior, at least in matters of consequence to the group].

His saying: (Buy yourselves) that is save yourselves by Monotheism; that is to say by believing in one God [Allah (the Exalted)] and through worshipping Him (the Exalted) faithfully without joining partners with Him (the Exalted) and through obeying His commands and not performing what He proscribed. That verily saves one from Allah's wrath and torture; depending on kinsmen and relations does not save you from Hell-Fire; such

O Abbas ben Abdul-Muttaleb, I [My person as a Holy Prophet] can not save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted) . O Safiyya the Aunt of the Holy Prophet (May Allah's blessings and peace be upon him) I cannot save you from Hell-Fire if you resort only to me you cannot do without Allah (the Exalted). O Fatima daughter of Muhammad [The Holy prophet's daughter] ask me to give you anything from my belongings or my money; I cannot save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted)».

does not work when it comes to Allah (the Exalted)

His saying: (I can not save you if you resort only to me) this contains the proof against those who attach to prophets and righteous men and resort to them in order to mediate for him or benefit or protect him; verily that is polytheism that was proscribed by Allah (the Exalted) and commanded His Holy Prophet (May Allah's blessings and peace be upon him) to admonish people against it. In that connection Allah (the Exalted) has said about polytheists in the Holy Koran, «**But those who take for protectors others than Allah (say), 'We only serve them in order that they may bring us nearer to Allah**» (39: 3) and, «**These are our intercessors with Allah.**» (10: 18) Allah (the Exalted) has rejected that and cleared himself from such polytheism. Later on this topic will be discussed if Allah (the Exalted) wishes. In Al-Bukhary's Saheeh it was quoted, «O Bani Abed Manaf, I cannot save you if you resort only to me; you cannot be saved without Allah (the Exalted)».

O Abbas ben Abdul-Muttaleb, I can not save you from Hell-Fire if you resort only to Allah (the Exalted). O Safiyya the Aunt of the Holy Prophet (May Allah's blessings and peace be upon him) I cannot save you from Hell-Fire.

His saying: (Ask me to give you anything from my belongings or my money) Allah's Holy Messenger (May Allah's blessings and peace be upon him) showed that nothing saves from Allah's wrath and torture but believing in Allah righteous and virtuous deeds.

It also includes: Verily it is not allowable to ask from another slave but that which he is able to perform in the present life. However, as for asking for forgiveness, the Garden, or being saved from Fire or similar matters; those matters which can be performed and accomplished only by Allah (the Exalted), then it is not allowable to request such matters but from Him (the Exalted); that which Allah (the Exalted) can not be attained or gained but

This Honorable Hadith discusses many issues:

The first: The interpretation of the two Holy Verses.

The second: The story of the Battle of Uhud.

The third: Submissiveness of the Master of all Messengers (May Allah's blessings and peace be upon him) and the Masters of all holy men in prayer.

The fourth: Those who are cursed are verily unbelievers.

The fifth: They [Those unbelievers] did matters that were not previously done by other unbelievers such as hitting their prophet on the head and injuring him and insistence and persevering trying to kill him. Also they did things like mutilating the dead even though those dead were their cousins.

The sixth: Concerning that Allah (the Exalted) sent down to the Holy Prophet (**Not for thee, (but for Allah); is the decision**) (3: 128).

The seventh: His saying: (**Whether He turns in mercy to them, or punish them; for they are indeed wrong-doers**) (3: 128) and He (the Exalted) forgave them and they believed in Him.

The eighth: Submitting to Allah (the Exalted) at times of disaster.

The ninth: Naming those who are cursed during prayer by mentioning their names and their fathers names.

The tenth: Cursing he who is named.

through Monotheism; that is by believing that Allah (the Exalted) is One and by being faithful to all what He (the Exalted) has legislated and accepted for His servants to use as means of approaching Him. If the Holy Prophet (May Allah's blessings and peace be upon him) cannot benefit his daughter, uncle, aunt or relatives or others who are related, then others are more deserving and more appropriate.

Thereupon now look at the reality of many people who resort to the dead by asking them to fulfill their desires. The dead people who are impotent and do not possess even for themselves the power to either benefit or harm themselves. That is in addition to others- then you realize that they know nothing and are unguided.

In that connection Allah (the Exalted) has said: «**In that they took the**

The eleventh: His (May Allah's blessings and peace be upon him) story when the Holy verse (**And admonish thy nearest kinsmen**) (26: 214).

The twelfth: His (May Allah's blessings and peace be upon him) grandfather who did what made people think that it is madness,

The thirteenth: Telling the closest relatives as well the farthest stranger, «I [My person as a Holy Prophet] cannot save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted).» Till he (May Allah's blessings and peace be upon him) said, «O Fatima daughter of Muhammad I cannot save you from Hell-Fire; you cannot do without Allah (the Exalted).» So if he (May Allah's blessings and peace be upon him) who is the Master and Leader of all Allah's Messengers that he (May Allah's blessings and peace be upon him) cannot save the Leader of all women from Hell-Fire' only Allah (the Exalted) can do that; and Man believes that he (May Allah's blessings and peace be upon him) says only the truth.

evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance» (7: 30). The Shaitan showed them polytheism in the form of loving righteous and virtuous people, and every righteous clears himself from this polytheism in the present life and on the Day of Judgment that doubtlessly love of righteous and virtuous people takes place by identifying with them religious matters and through following their deeds obeying the Lord of the people; this cannot be accomplished by joining them as partners with Allah (the Exalted) whom they love as an act of polytheism and as an act of worshipping other than Allah (the Exalted) and becoming the enemy of Allah's Holy Messenger (May Allah's blessings and peace be upon him) and those who are righteous among Allah's servants.

In that connection Allah (the Exalted) has said, «**And behold! Allah will say, 'O Jesus the son of Mary! Didst thou say unto men, 'worship me and my mother as gods in derogation of Allah?' He will say, 'Glory to Thee' Never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord; and I was a witness over them whilest I dwelt**

amongst them; when thou didst take me up Thou wast the Watcher over them, and Thou art witness to all things.» (5: 119: 120).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning this Holy Verse after he made an introduction for that purpose. «Then he [Jesus] denied that which he was not commanded to say [by Allah (the Exalted)] and that thing was pure Monotheism, so he (Jesus) said [as mentioned by Allah (the Exalted) in the Holy Koran], **«Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and Your Lord.» (5: 120).** Then he said concerning the period during which he lived amongst them; verily after that period he knows nothing about them; verily Allah (the Exalted) is the one and only One who watches them after his [Jesus] death, so he said [as mentioned by Allah (the Exalted) in the Holy Koran], **«And I was a witness over them whilst I dwelt amongst them, when thou didst take me up thou wast the watcher over them, and thou art a witness to all things.» (5: 120)** Allah (the Exalted) has described His witness as above, all others' witnesses and as more comprehensive.

I said: This shows that verily the polytheists contradicted and disobeyed, what Allah commanded His messengers to teach; that is they did not believe in One god; they didn't unify Him (the Exalted) . This religion which is their religion, on which they agreed and called on the people to believe in, and for which they departed from all people but those who believed, so how could it be said to those who believed in their religion and obeyed them concerning what Allah (the Exalted) commanded them to teach; being faithful in worship to Allah (the Exalted) Alone: Verily he did wrong to them by this Monotheism through which he obeyed his Lord, and followed His messengers (May Allah's peace be upon them) and raised his Lord above polytheism which is doing wrong to Lordship and Diety and distrusting the Lord of the worlds?

Polytheists are the enemies and adversaries of messengers in the present life as well as in the Afterlife. The messengers legislated for their followers and allowed them to clear themselves from every polytheist and to reject and hate him, to take him as an enemy of Allah (the Exalted), their only object of worship. In that connection Allah (the Exalted) has said, **«Say, 'With Allah is the argument that reaches home: If it had been His will, He could indeed have guided you all.» (6: 149).**

Chapter

Allah (the Exalted) has said, «**So far (is this the case) that, when terror is removed from their hearts (At the Day of Judgment, then) will they say, ‘What is it that your Lord commanded?’ They will say, ‘That which is true and just; and He is The Most High, Most Great’**» (34: 23).

Chapter

His saying: Chapter (Allah (the Exalted) has said: «**So far (is this case) that, when terror is removed from their hearts (At the Day of Judgment, then) will they say, what is it that your Lord commanded?» They will say: ‘That which is true and just; and He is the Most High, Most Great.’**» (34: 23).

His saying: (So far (is the case) that, when terror is removed from their hearts (At the Day of Judgment, then) that is to say fear is gone and they are no more afraid. This was mentioned by Ibn Abbas, Ibn Omar, Abu Abdur-Rahman As-Salami, Ash-Sha‘bi, Al-Hasan and others.

And Ibn Jarir said: Those from whose hearts terror is removed are angels. They said: Rather, fear or terror removed from their hearts means that they are brought back to consciousness after being unconscious and after listening to Allah’s words as said in the revelation.

Ibn Atiyya said: It is as if He (the Exalted) said: Nor are they intercessors as you claim. Moslem worshippers who will worship Allah (the Exalted) till eternity; means they are led even when terror is removed from their hearts. Those creatures meant here are the angles as was decided by Ibn Jarir and others.

Ibn Kathir said: That is the truth which cannot be doubted because many Honorable truthful Hadiths were mentioned concerning it.

Abu Hayyan said: There are many Honorable Hadiths narrated after Allah’s Holy Messenger (May Allah’s blessings and peace be upon him) concerning Allah’s saying (so far (is the case). When terror is removed from

It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «If Allah...

their hearts (On the Day of Judgment) verily they are the angels who heard revelation sent to Gibrail and the later got Allah's command. They heard it like dragging iron chairs on As-Safwan. They become terrorised in reverence and in order to aggrandize Allah (the Exalted). He said: This meaning mentioning angles at the beginning of the Holy Verse- of this Holy Verse is consistent with the meaning of the first one, and he who didnot feel that those who were meant here are the angels, starting by what He (the Exalted) said: «Others whom ye fancy» which is part of the Holy Verse preceding it; this person had not realized that this Holy Verse is connected to the one preceding it.

His saying: (Will they say, «What is it that your Lord commanded?») And they didnot say what is it that our Lord created? If Allah's terms had been created, they would have said: What did he create?.

And in a similar Honorable Hadith, «O Gibrail! What did our Lord say?» There are many such examples in the Holy Koran and the Sunna.

His saying: (They will say: That which is true and just) that is to say Allah (the Exalted) has said, that which is truthful and just, and that is so because when they heard Allah's terms, they would be shocked and faint, and after they returned to their consciousness they would start asking: What did your Lord say? They will say: He (the Exalted) said that which is truthful and just.

His saying: (and He is the Most High, Most Great) that is to say Most High in Worth, High in subdual, and High in Essence; He (the Exalted) possesses the perfect Greatness and in all its aspects as was said by Abdullah ben Al-Mubarak when he, inturn was told: With what shall we learn, about our Lord? He said: «You can learn about your Lord, «by the fact that He (the Exalted) occupies His Throne and He (the Exalted) is intelligible by His creatures; that interpretation is consistent with what Allah (the Exalted) has said in the Holy Koran, «(Allah) **Most Gracious is firmly established on the Throne (of authority).**» (20: 5) and, «**And is firmly established on the Throne (of authority).**» (25: 59) and in seven other places in the Holy Koran, (7: 53, 14: 2, 32: 4 and 57: 4).

His saying: (The Most Great) that is to say the One who has no one bigger or greater than Him.

... in Heavens commands, the angels would flap their wings in submission to what He (the Exalted) said as if it were an iron chain on 'Safwan' that reaches them...

His saying: (It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said,

144 - «If Allah (the Exalted) in Heavens commands [The Revelation through Gibrail] the angels would flap their wings in submission to what He (the Exalted) said, as if it were an iron chain on 'Safwan' that would reach them and when terror is removed from their hearts they would say: What did your Lord say?» They would answer, «He (the Exalted) said that which is just and truthful and He is Most High, Most Great. Then the one over hearing would hear it and like a chain one overhears from the other- Sufyan described this by his hand, so he swerved it and separated his fingers- Thereupon one hears the word and would send it to the one lower than him, then this would send it in turn to the one under him till he would send it through a magician or priest, or he might be hit by a shooting star before he sent it or he might send it before he is hit. Thus he would lie a hundred lies with it so it would say: Weren't we told on such and such a day, such and such a piece of information. Then he is believed by this term that was heard from Heavens.»

His saying: (If Allah (the Exalted) in Heavens commands) Gibrail to carry the Revelation, as was mentioned in the following Honorable Hadith.

145 - «If Allah (the Exalted) verbalized the Revelation, the people of Heavens would hear it like the clinging or dragging an iron chain on the Safwan.»

146 - Ibn Abbas narrated, «What the All-Mighty sent down of Revelation to Muhammad (May Allah's blessings and peace be upon him), He (the Exalted) called on a messenger from among the angels to carry the Revelation, and the angels heard the voice of the All Mighty saying the Revelation. When He (the Exalted) relieved their hearts they asked about what was said. They said: All that which is truthful. And they learned that Allah (the Exalted) says only that which is truthful.»

His saying: (The angels flapped their wings in submission to what He (the Exalted) said, that is to say in submission to His commands.

His saying: (As if it were an iron chain on Safwan). That is to say as if the heard voice was a chain dragged on Safwan which is the smooth rock.

His saying: That is to say, it would reach and be understood by them

... till terror is removed from their hearts then they would say: What did your Lord (the Exalted) say. They would answer: He (the Exalted) said that which is truthful; He (the Exalted) is Most High, Most Great; these words would be heard by an overhearer among [The angels] -and one after the other they are overhearers- Sufyan described it by using his hand; he swerved it and separated his fingers- one would hear the term [command] and tell it to the one under him.

[the angels] till they become terrorized by it. Ibn Murdawaih said after Ibn Abbas: «It [Allah's Command] is never sent to people of Heavens without shocking them». And Abu Dawud and others said, «If Allah (the Exalted) commands or teaches Gibrail the Revelation, those inhabiting the lower Heavens would hear it like the dragging of an iron chain on As-Safa. Thereupon they would become shocked and stay as such till Gibrail comes to them]. Till the end of the Honorable Hadith.

His saying: (Till terror is removed from their hearts) this was explained above.

His saying: (Will they say, 'What is it that your Lord commanded?») They will say: That which is true and just»). They said: Allah (the Exalted) said all that which is true and just, and they realized that Allah (the Exalted) only says that which is true and just.

His saying: (An overhearer would hear) that is to say he would hear the command that Allah (the Exalted) decreed and they are the Shaitans one riding over the other. This was mentioned in Al-Bukhary's Saheeh after A'isha who said,

147 - «Verily the angels descend to the clouds and mention that the command was said in Heavens, so the Shaitans would overhear that and reveal it in turn to priests.».

His saying: (and this overhearer was described by Sufyan by his hand) that is to say he described how they ride over each other.

Sufyan; Ibn Ayyinah Abu Muhammad Al-Hilali Al-Koufi then Al-Maccī, who was a reliable person and one of those who memorized the Holy **Koran**; he was as well a legislator; he died in the year 198 A.H and he was 91 years old.

His saying: (So he swerved it). His saying (and separated) that is to say separated his fingers.

His saying: (So he would hear the word and tell it to the one under

Then he [the Shaitan] would tell it to the one under him, till he [the last one] tells it through a magician or a priest, or he might be hit by a shooting star before he tells it, or he might not be hit before he tells, then he lies along with it a hundred lies. Thereupon he said,

him). That is to say the one above would hear the term and then send it to another under him then he would send it to those under him till it reaches a magician or a priest.

His saying: (Or he might be hit by a shooting star before he told it) a shooting star is a heavenly body that is thrown, that is to say this heavenly body might reach the overhearer. This indicates that throwing with shooting star existed before the Holy Prophet (May Allah's blessings and peace be upon him) was sent. That is according to what was narrated after Ahmad and others- the text is his in the «Musnad» after Mouammar-: Az-Zahri told us after Ali ben Al-Hussein that Ibn Abbas said,

148 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) was sitting with a group of his (May Allah's blessings and peace be upon him) Companions - Abdur-Razzak said that they were a group of Ansar- he said that a great star was thrown; he got light from it; he said: «You wouldn't have said something similar in Pre-Islamic times? They said, «We used to say, Perhaps a great person has been born or has died.» I told Az-Zuhri, «Were shooting stars thrown [at Shaitan] in Pre-Islamic times?» They said: «Yes, but it became more frequent after the Holy Prophet (May Allah's blessings and peace be upon him) was sent.» He said: «They are never thrown for the birth of somebody or for his death; but, our Lord (the Exalted), when He (the Exalted) decrees a command, those carrying His Throne start praising Him (the Exalted) then those inhabiting Heavens Praise Him (the Exalted) then those after them and those after them, till praising Him (the Exalted) reaches the lowest sky. Then the people of Heavens ask those that come next to those carrying the Throne, then those in turn ask the carriers of the Throne: «What did your Lord say?» So they would inform them, and thus all the people of Heavens are told till this information reaches our sky [this sky] and the Jinns overhear so they are thrown with shooting stars; so whatever they mentioned as it was heard by them, is considered true; however, they change it and add to it.» Abdullah said: «My father said, 'Abdur-Razzak said,

«The Jinns are kidnapped and thrown at [with shooting stars].» And in another narration he said, «Yet they add to it, change it and delete from it.»

Did not He (the Exalted) tell us on such and such a day, such and such? So he is believed through this term that was heard from the Heaven».

And it was narrated after Al-Nawwas ben Semaan (May Allah be pleased with him) who said, the Holy Messenger (May Allah's blessings and peace be upon him) said, «If Allah (the Exalted) wanted to send the Revelation He (the Exalted) would command through Revelation.

His saying: (So he lies with it a hundred lies) that is to say the priest or the magician.

His saying: (Then it said weren't we told on such and such a day such and such a thing?) This was mentioned as such in a copy by the writers handwriting and it matches that found in Al-Bukhary's Saheeh.

The writer said (this includes that souls readily accept that which is obsolete; so how do they cling to one while not learning from one hundred lies?).

This Honorable Hadith also shows that verily if a certain matter contains one truthful aspect, this does not mean that all of it is truthful; many a time the people who are untruthful confound truth with delusion so that it might be accepted. In that connection Allah (the Exalted) has said: «**And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).**» (2: 42).

These Honorable Hadiths and those that follow it have meanings: Confirming that Allah (the Exalted) is Most High above His creatures, Highness that is proper to His Exaltedness and Greatness, and that verily He (the Exalted) still may say words if He (the Exalted) wishes to, that can be heard by the angels, and this is unanimously what the Sunnites believe in, those Sunnites that came before and those that will follow that is contrary to the Juhmites and Asharites and the Mutazila believe in. So beware looking or reading what the people of Suspension [suspending the real meanings of the Holy Koran and the Honorable Hadith] decorate for us; we turn only to Allah (the Exalted) for aid, support and dependance.

His saying: (And it was narrated after An-Nawwas ben Semman who narrated from the Holy Messenger (May Allah's blessings and peace be upon him),

149 - «If Allah (the Exalted) wants to send Revelation, He (the Exalted) would command through Revelation, then the Heavens start to tremble- or he said to shake- severely out of fear of Allah (Be the blessed and raised above). So if the people of Heavens heard that, they would be shocked and

To start to tremble -or he said to shake- severely out of fear of Allah (Be the blessed and raised above). Thereupon if the people of Heavens heard that they would be shocked and would fall in prostration,...

they would fall down prostrating; the first one to raise his head at that incident would be Gibrail, and Allah (the Exalted) would talk to him through revelation and He (the Exalted) reveals His will, then Gibrail passes by the angels; each time he passes by a sky, its angels would ask him: «O Gibrail! What did our Lord (the Exalted) say?» Gibrail would say, «He (the Exalted) said that which is true and just; He is Most High, Most Great.» So they all would say as he said and Gibrail ends up with the Revelation where Allah (the Exalted) has commanded him»).

This Honorable Hadith was narrated by Ibn Abi Hatem and supported by him. It was also mentioned by Al-Imad Ibn Kathir in his interpretation.

An-Niwas ben Semaan ben Khaled Al-Kilabi, and it was said Al-Ansari. He was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and it was said that his father was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) as well.

His saying: (If Allah (the Exalted) would reveal, He would command) till the end. This includes the statement that Allah (the Exalted) send the Revelation, and that is the proof of the Sunnites against those who deny such thing: Allah (the Exalted) still talks as long as He (the Exalted) wishes.

His saying: (The skies start trembling) that is to say Heavens start trembling because of what Allah (the Exalted) said. Heavens shake. It is clear that Heavens can hear His words, as was narrated by Ibn Abi Hatem after Ikrama. He said, «If Allah (the Exalted) verbalizes a command, Heavens, the earth and the mountains would tremble and the angels would fall down in prostration.»

His saying: (Or he said would shake- severely) this is doubted and assumed by the narrators.

His saying: (Out of fear of Allah (Be the blessed and raised above) and that is apparent, that verily Heavens fear Allah (the Exalted) due to the feelings and knowledge that Allah (the Exalted) creates in it. And Allah (the Exalted) has informed that those great creatures praise Him (the Exalted).

Concerning that He (the Exalted) has said: «**The seven Heavens and the earth, and all beings therein, declare His glory: There is not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft-Forebearing, Most Forgiving!**» (17; 44), and He (the Exalted) has said: «**At it the skies are ready to burst, the earth to split asunder, and the**

... Gibrail would be the first one to raise his head, and Allah (the Exalted) would talk to him through revelation about what He wishes then Gibrail would pass by the angels, every time he passes by a Heaven the angels inhabiting it would ask him, «O Gibrail! What did our Lord say?» So he would say, «He (the Exalted) said that which is true and just; He (the Exalted) is Most High, Most Great. So all of them would repeat what Gibrail said, and

mountains to fall down in after ruin.» (19: 90) and He (the Exalted) has said, **«And others which sink out of fear of Allah.»** (2: 74). The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) decided that these creatures really fear Allah (the Exalted) and praise Him and he used those Holy Verses as evidence.

150 - Ibn Masoud narrated «We used to hear the food praising Allah (the Exalted) while it was being eaten and in it another Honorable Hadith narrated by Abi Tharr,

151 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) held pebbles in his (May Allah's blessings and peace be upon him) hands. People heard them praising Allah (the Exalted) till the end of the Honorable Hadith.» It was also narrated in the Saheeh.

152 - The story of the yearning branch at which the Holy Prophet used to deliver his (May Allah's blessings and peace be upon him) speeches before he (May Allah's blessings and peace be upon him) started using the pulpit. Such examples are plenty.

His saying: (They were shocked and fell prostrating) being shocked is fainting accompanied by prostration.

His saying: (Gibrail would be the first one to raise his head) the meaning of the name «Gibrail» is Abdullah [Allah's servant] as was narrated by Ibn Jubeir and others after Ali ben Al-Hussein who said, «Gibrail's name was Abdullah, and Michael's name was Oubeid Allah and Israfil's name Abdur-Rahman. This Honorable Hadith shows Gibrail's (May Allah's peace be upon him) virtue. In that connection Allah (the Exalted) has said: **«Verily this is the word of a most honourable Messenger, endued with Power, with rank before the Lord of the Throne, with authority their (and) faithful to his trust.»** (81: 19-21).

Ibn Kathir (May Allah's Mercy be upon him) said: Verily this Holy Koran is sent and reported by an Honorable Messenger «Gibrail]. Abu Saleh said about the Holy Verse, «Gibrail would enter through seventy veils

Gibrail would carry the Revelation to where Allah (Be the blessed and raised above) has commanded him».

This Honorable Hadith discusses many issues:

The first: The interpretation of the Holy Verse.

The second: The evidence and proof against polytheism, especially that concerning the righteous, and it is the Holy verse that cuts the veins of polytheism in the heart.

The third: Interpreting (They will say, 'That which is true and just. He is Most High, Most Great).

The fourth: The reason for their asking such a question.

The fifth: Verily Gibrail answers them by saying, «He (the Exalted) said so and so».

The sixth: Mentioning that the first one to raise his head was Gibrail.

The seventh: Verily he talks to all the inhabitants of Heavens because they ask him.

of light without permission.»

And Ahmad narrated and was supported by the Saheeh after Ibn Masoud,

153 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) saw Gibrail in his real image and he has six hundred wings; every wing has blocked the horizon. When he flaps his wing pearls, rubies and whatever Allah (the Exalted) knows falls down.» If this represents the greatness of such creatures, then its Creator is Greater and More Exalted. So how is it possible to worship other than Allah (the Exalted): Invoking them, fearing them, revering them and depending on them besides other kinds of worship which others do not deserve? Thus look at the state of the angels and their fear of Allah (the Exalted); Allah (the Exalted) has said, «**They are (but) servants raised to honour. They speak not before He speaks, and they act (In all things) by His command. He knows what is before them, and what is behind them, and they after no intrecession except for those who are acceptable, and they stand in awe and reverence of His (glory). If any of them should say, 'I am a God besides Him' Such a one we should reward with Hell: Thus do we reward those who do wrong.**» (22: 26-29).

His saying: (Then Gibrail carries Revelation to where Allah (Be He

The eighth: That all the inhabitants of Heavens faint.

The ninth: All Heavens tremble because of Allah's words.

The tenth: Verily Gibrail is the one who carries the Revelation to where Allah (the Exalted) commanded him.

The eleventh: Mentioning that the Shaitans overhear.

The twelfth: The quality of the Shaitans that they ride above each other.

The thirteenth: Sending shooting stars.

The fourteenth: That sometimes a shooting star hits a shaitan and sometimes it does not, while at other times the Shaitan tells these words to human being who is loyal to him before he is hit by a shooting star.

The fifteenth: A priest might sometimes tell the truth.

The sixteenth: A priest lies while telling the truth a hundred lies.

The seventeenth: His lies are not believed but because that word which was heard coming from Heavens.

The eighteenth: Souls may accept that which is untruthful; how do they stick to one and do not consider a hundred?

blessed and raised above) commanded him, in Heaven or on earth). And that is the end of the Honourable Hadith.

The mentioned Holy Verses in this chapter as well as the Honourable Hadiths confirm Unification which is denoted by the testification: «There is no God but Allah» Thus verily the Great king by whose speech the angels become shocked in fear and reverence, and which makes all creatures tremble, the One whose essence is perfect, and whose qualities are perfect, the One whose knowledge, ability, dominion, glory and power are perfect, the one who can do without all creatures and the one who is needed by all creatures, the one who is most influential; it is not allowable neither from a mental point of view nor from a religious point of view to join in partners with Him (the Exalted) how then is it possible to treat the servant as a worshipped Lord? Where did the minds of polytheists go? Praise Allah (the Exalted) and raise Him (the Exalted) above joining partners with Him (the Exalted).

The nineteenth: They learn these words from each other, memorize them and are guided by them.

The twentieth: Proving Allah's attributes in contradistinction to Asharites who refuse to say that Allah (the Exalted) has qualities [like speaking].

The twenty-first: Verily that trembling and fainting is out of fear of Allah (Be the blessed and raised above).

The twenty-second: All of them fell prostrating to Allah (the Exalted).

Allah (the Exalted) has also said: «**Not one of the beings in the Heavens and the earth but must come to (Allah) Most Gracious as a servant.**» (19: 93) From the first one to the last among mankind preventing them from committing that kind of polytheism and preventing them as well from worshipping other than Allah (the Exalted). End of explanation of Ibn Maja's Sunnan.

Chapter on Intercession

And Allah (Be the blessed and raised above) has said, «Give this warning to those in whose (hearts) is the fear that they will be brought (To Judgment) before their Lord: Except for Him they will have no protector nor intercessor. That they may guard (Against evil).» (6: 51) and He (the Exalted) has said, «Say, 'To Allah belongs exclusively (the right to grant) Intercession». (39: 44).

Chapter

His saying: (Chapter concerning the Intercession) that is to say showing what the Holy Koran has proved and confirmed and what it denied and rejected. It also shows the truth of what the Holy Koran confirmed and proved.

His saying: (And Allah (Be the blessed and raised above) has said, «Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment)) that is to say, fear and warning from it.

His saying: (This) Ibn Abbas said what is meant here is the Holy Koran, (those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord). and «They are believers». His (the Exalted) creatures; rather, He (the Exalted) admonishes those who have minds, thus He (the Exalted) has said: (Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord.) While they are the believers who have rational minds.»

His saying: (Except for Him they will have no protector nor intercessor) Az-Zajjaj said that this means they abandon any supporter or intercessor.

His saying: (That they may guard (against evil) that is to say perform deeds in the present life that make Allah (the Exalted) save them from torture on the Day of Judgment.

His saying: (Say, 'To Allah belongs exclusively (the right to grant) inter-

Allah (the Exalted) has said, «**Who is there can intercede in His presence except as He permitteth?**» (2: 255).

cession- (39: 44) and before it, **(What! Do they take for intercessors others besides Allah? Say, 'Even if they have no power whatever and no intelligence?')** (39: 43) And this is similar to His (the Exalted) saying: «**They serve, besides Allah, things that hurt them not nor profit them, and they say: These are our intercessors with Allah]. Say: 'Do ye indeed to inform Allah of something He knows not, in the Heavens or on earth? -Glory to Him! And is He above the partners they ascribe to Him!**» (10: 18). Thereupon Allah (the Exalted) has shown in these Holy Verses and other similar Holy verses that verily such intercessions is rejected, unacceptable and unallowable, and that verily taking others as intercessors is considered as an act of polytheism; may Allah (the Exalted) be praised and raised above such polytheism verily Allah (the Exalted) has said: «**Why then was no help forth coming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch but that was their falsehood and their invention.**» (46: 28). So Allah (the Exalted) has shown that worshipping them because they intercede for their sake; this claim is all false and invented by them.

Allah (the Exalted) has said: «**Say, 'To Allah belongs exclusively (the right to grant) intercession.**» That is to say He (the Exalted) owns it all, and those from whom it is asked do not have anything of it; rather, it should be requested from the one who owns it regardless of any other; that request would be considered an act of worship that is improper but to Allah (the Exalted) .

Al-Badawi said: «Perhaps it is a response to what might be their answer that intercessors are persons who are close to Allah (the Exalted) .

Allah (the Exalted) has said: «**To Allah belongeth the domain of the heavens and the earth.**» (2: 107) This Holy Verse decides that taking intercessors besides Allah (the Exalted) is void and invalid, because all dominion belongs to Him and possessing intercession belongs to all dominion. Thus if He (the Exalted) is the owner, then it is invalid to ask someone who does not own it to intercede. He (the Exalted) has said: «**Who is there can intercede in His presence except as He permitteth?**» (2: 255) and, «**And they offer no intercession except for those who are acceptable.**» (21: 28).

Ibn Jarir said: «This Holy Verse was sent down when the unbelievers

And He (the Exalted) has said, «**How many-so-ever be the angels in the Heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him**» (53: 26).

And He (the Exalted) has also said, «**Say, ‘Call upon other (gods) whom ye fancy, besides Allah: They have no power, -not the weight of an atom, in the Heavens or on earth: no (sort of) share have they therein, nor is any of them a helper to Allah. No intercession can avail in His presence, except for those for whom He has granted permission**» (34: 22).

said: ‘We do not worship our images but to approach us to Allah (the Exalted). Allah (the Exalted) has said: «**To Him belongs the dominion of the Heavens and the earth: At the End, it is to Him that ye shall be bought back.**» (39: 44).

He said: (Allah (the Exalted) has said: «**Who is there can intercede in His presence if He permitteth?**» (2: 255). It is clear from the Holy Verses mentioned before that verily intercession rejected by the Holy Koran is that intercession requested from others beside Allah (the Exalted) . In the following Holy Verse it is made clear that intercession takes place in the Afterlife by His permission. Concerning that He (the Exalted) has said: «**On that Day shall no intercession avail except for those whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.**» (20: 109). Thereupon He (the Exalted) showed that it [Intercession] cannot happen to any one but after two conditions are satisfied: the Lord (the Exalted) has permitted the intercessor to intercede, and His acceptance to the person interceded for. He (the Exalted) does not accept from all deeds, private or manifest but that which is for His sake, and that by which the servant meets his Lord faithfully and free from all doubt whatsoever, as was shown by the Honorable and Saheeh Hadith and that will be mentioned later confirmed by sheikh Al-Islam (May Allah’s Mercy be upon him).

His saying: («**How many-so-ever be the angels in the Heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him**» (53: 26)) Ibn Kathir (May Allah’s Mercy be upon him) said (How many-so-ever be the angels in the Heavens, their intercession will avail nothing except what He pleases and what is acceptable to Him) is like His (the Exalted) saying: «**Who is there can intercede in His presence except as He permitteth?**» (2: 255) and, «**No intercession can**

avail in His presence, except for those for whom He has granted permission» (34: 23). So if that was the case concerning the closest creatures, namely the angels, so how do you, ignorant people, request the intercession of these people with Allah (the Exalted) and He (the Exalted) neither allowed people to worship them nor did He (the Exalted) permit them to intercede; rather, He had proscribed and forbidden it through all His messengers and sent this proscription down in all His Holy Books?

He said: (Allah (the Exalted) has said) **«Say, ‘Call upon other (gods) whom ye fancy, besides Allah; they have no power, not the weight of an atom,- in the Heavens or on earth: no (sort of) share have they therein, nor is any of them a helper to Allah. No intercession can avail in His Presence, except for those for whom He has granted permission.»** (34: 22-23).

Ibn Al-Qayyim (May Allah’s Mercy be upon him) said concerning these Holy Verses: «Verily Allah (the Exalted) has put an end to the reasons to which polytheists cling. For the polytheist verily takes an idol in anticipation of profit, and profit can not be attained but from who possesses one quality from the following four; either he possesses what his worshipper requests from him, so if he were not a partner, then he would be a helper and supporter; if he were not a helper, then he would be an intercessor. Thereupon Allah (the Exalted) has made these four ranks absolutely invalid, moving from the highest to the lowest; so He (the Exalted) rejected others possessing dominion, partnership, help and intercession demanded by a polythiest, and He (the Exalted) confirmed that type of intercession which maynot happen to a polytheist; that is intercession after His permission.

This Holy Verse suffices as light and proves Monotheism and for cutting the roots and materials for polytheism for those who adopt them. And the Holy Koran is full of such Holy Verses and such examples; however, most people do not feel that reality is included in the Holy Koran; they think that it is a characteristic of a certain kind of people who existed before them never leaving a heritage behind. Such is what interferers between the heart and between understanding the Holy Koran. By Allah, had these people lived before, then they would have been inherited by those similar to them or even more evil than them or lower than them, and they would have dealt with the Holy Koran as those would have dealt with.

Then he said: Among its -types polytheism- asking for needs from dead people and asking for their aid, and that is the origin of polytheism among people. Verily the dead person has his deeds suspended and he does not pos-

sess the power to profit or to hurt himself besides the one who invokes him and asks him to intercede for him with Allah (the Exalted). And this is ignorance of the intercessor and the interceded as verily he is unable to intercede for him with Allah (the Exalted) unless Allah (the Exalted) permits, and Allah (the Exalted) did not make out of asking for help and the request a reason for His permission; rather, the reason is to perfect unification, so this polytheist came with a reason that prevents permission and he is like asking to accomplish or to fulfil his need by doing what prevents it from being fulfilled.

This is the case of every polytheist; they paired joining in partners with that who is worshipped and changing his religion on one hand and being hostile to monotheists on the other hand. They [polytheists] believe that the monotheists dispraise the dead while they dispraise the Creator [Allah (the Exalted)] through polytheism; they dispraise the monotheist holymen by defaming them, criticizing them, and treating them as enemies, and they dispraised the one whom they joined partners within worship since they thought that they are satisfised with them by this, and that verily they ordered them to perform it and that they support them concerning it, these are the enemies of the messengers in every time and place. Oh how plenty are those who respond to them; no one is saved from this major polytheism but those who freed his belief that Allah (the Exalted) is one from all types of polytheism and treated polytheists with enmity for the sake of Allah (the Exalted) and curried Allah's favour by dispising them and took as supporter God and diety only Allah (the Exalted), so he cleared his love for Allah (the Exalted), his fear to Him (the Exalted), his hope from Allah (Glory be to Him), his humility towards Allah (the Exalted), his dependance on Allah (the Exalted), his asking for Allah's aid, his resorting to Allah (the Exalted), his seeking refuge with Him (the Exalted) and his seeking Allah (the Exalted), following His commands demanding His acceptance; if he asks he would ask Allah (the Exalted), if he seeks help, he would seek help from Allah (the Exalted), if he did something he would do it for Allah's sake. He is for Allah (the Exalted), with Allah (the Exalted) and to Allah (the Exalted).

This was mentioned by this Imam concerning the interpretation of the Holy Verse as the reality and essence of the religion of Islam as He (the Exalted) has said: **«Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah did take Ibrahim as a comrade.»** (4: 125).

Abu Al-Abbas said, «Allah (the Exalted) denied from all others that which polytheists cling to; He (the Exalted) denied that others possess dominion or part of it, He (the Exalted) denied that others might aid Him and He only left intercession. He showed that it does not profit except those permitted by Him as He said, «**And they offer no intercession except for those who are acceptable**» (21: 28). Thus such intercession which is assumed by polytheists is invalid. On the Day of Judgment as it was rejected by the Holy Koran, and He has told the Holy Prophet (May Allah's blessings and peace be upon him), «verily, he comes and prostrates to his Lord and Praises Him» that he (May Allah's blessings and peace be upon him) does not start by intercession first. Then it is said to him (May Allah's blessings and peace be upon him), «Raise your head and speak you will be heard, ask and you will be given, and intercede you will be granted intercession».

His saying: (Abu Al-Abbas said) that is the surname of Sheikh Al-Islam Ahmad ben Taymiyya Al-Hirani, the Leader of Moslems (May Allah's Mercy be upon him).

(Allah (the Exalted) denied from all others that which polytheists cling to; He (the Exalted) denied that others possess dominion or part of it, He (the Exalted) denied that others might be aids of His intercession. He (the Exalted) showed that it does not profit except those permitted by Him (the Exalted) as He (the Exalted) said: «**And they offer no intercession except for those who are acceptable.**» (21: 28). Such intercession which is assumed by polytheists is invalid on the Day of Judgment as it was rejected by the Holy Koran, and the Holy Prophet (May Allah's blessings and peace be upon him) said,

155 - «Verily he (May Allah's blessings and peace be upon him) comes and prostrates to his (May Allah's blessings and peace be upon him) Lord (the Exalted) and praises Him (the Exalted);he (May Allah's blessings and peace be upon him) does not start with intercession first. Then it is said to him (May Allah's blessings and peace be upon him) raise your head and speak, you will be heard, ask and you will be given; intercede and you will be granted intercession.» He (May Allah's blessings and peace be upon him) was asked by Abu Huraira: «Who is the luckiest to get your intercession.» He (May Allah's blessings and peace be upon him) answered, «He who faithfully and truthfully said: 'There is no God but Allah', since that constitutes intercession for the people of faith if Allah (the Exalted) permits; it can not be granted to those who join in partners with Allah (the Exalted). Its

Abu Huraira said, «Who is the luckiest to get your intercession?» He (May Allah's blessings and peace be upon him) said, «He who faithfully said, 'There is no God but Allah» such intercession is granted the people of Faith if Allah (the Exalted) permits and it cannot be granted to those who join in partners with Allah (the Exalted).

Its reality is: Verily Allah (Be the blessed and raised above) is the One who sends His benefaction to the people of faith, so He (the Exalted) forgives them through the invocation of the one who is granted permission to intercede so as to honour him and to grant him the praised rank.

Thus intercession that was rejected by the Holy Koran included polytheism, that is why He (the Exalted) confirmed intercession in some places [of the Holy Koran], intercession that He (the Exalted) permits. And the Holy Prophet (May Allah's blessings and peace be upon him) showed that verily it can be granted only to the people of Faith and Unification».

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His saying: (Abu Huraira said) till the end of the Honorable Hadith. This Honorable Hadith was narrated by Al-Bukhary, and An-Nasai' after Abi Huraira; it was also narrated by Ahmad and corrected by Ibn Hibban. It says,

156 - «I grant my intercession to whomever says, 'There is no God but Allah' faithfully and truthfully believing in it; his heart confirms what his tongue said and his tongue confirms what his hearts said.» It is confirmed in Muslim's Saheeh who narrated after Abi Huraira: «Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

157 - «Each prophet is granted an answered invocation; however, every one of them rushed and asked for his. I kept my intercession till the Day of Judgment. It will take place and will be responded to, if Allah (the Exalted)

wishes and it will be granted to who died while not joining partners with Allah (the Exalted).»

The writer (May Allah's Mercy be upon him) mentioned what Sheikh Al-Islam said: It stood in place of the explanation and interpretation because of the Holy Verses included in this chapter, and it is enough even in brief form. And Allah (the Exalted) knows best.

And he denied faithfulness by giving a very good definition. Thereupon he said: «Faithfulness is loving only Allah (the Exalted) and working for His sake.»

Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the meaning of Abi Huraira's discussion: Think about how this discussion made out of all the causes that lead to His intercession, clearing Unification from all polytheism. That is contrary to what the polytheists believe in, that verily intercession may be granted by worshipping them and being loyal to them. The Holy Prophet (May Allah's blessings and peace be upon him) overthrew their false belief and informed that the cause of intercession is freeing unification from all polytheism, then and only then Allah (the Exalted) permits the intercessor to intercede. It is part of the polytheists ignorance to think that the one whom he took as intercessor or supporter can benefit him or support him, as the case with rulers and kings who benefit and support those who are loyal to them. They did not know that no one can intercede unless He (the Exalted) grants him permission to intercede. Moreover, He (the Exalted) doesnot permit any body to intercede unless He (the Exalted) accepts his deeds and sayings, as He (the Exalted) has said in the Holy Verse, «**Who is there can intercede in His presence except as He permitteth?**» (2: 255) and, «**And they offer no intercessions except for those who are acceptable.**» (21: 28) and there still remains a third one which says that He (the Exalted) doesnot accept among sayings and deeds but unifying Him (the Exalted) and following His Holy Messenger (May Allah's blessings and peace be upon him). These three aspects severe the tree of polytheism from the heart of the one who perceives it and is conscious of it.

He (May Allah's Mercy be upon him) also mentioned that there are six types of intercessions:

(The first) Grand intercession for which is not granted to those who possess the firm will till it reaches the Holy prophet (May Allah's blessings and peace be upon him) who in turn says,

158 - «It is for me» and that is when all creatures resort to the prophets

This chapter discusses many issues:

The first: The interpretation of the Holy verse.

The second: Characteristics of rejected intercession.

The third: Characteristics of accepted intercession.

The fourth: Mentioning the Grand intercession and its praised Rank.

The fifth: That the Holy Prophet (May Allah's blessings and peace be upon him) does not start by interceding; he (May Allah's blessings and peace be upon him) starts by prostrating, if he (May Allah's blessings and peace be upon him) is granted permission, he (May Allah's blessings and peace be upon him) will intercede.

for intercession so that their Lord (the Exalted) relieves them from the hardship of the Day of Judgment. This intercession is his (May Allah's blessings and peace be upon him) only and no one shares it with him (May Allah's blessings and peace be upon him).

(The second) His (May Allah's blessings and peace be upon him) intercession for the people of the Garden concerning their entrance into it. It was mentioned by Abu Huraira in his agreed on lengthy discussion.

(The third) His (May Allah's blessings and peace be upon him) intercession for a group of disobedient people from his (May Allah's blessings and peace be upon him) nation; those people committed sins that required their admission into Hell-Fire; he (May Allah's blessings and peace be upon him) intercedes for them so that they will not be admitted into Fire.

(The Fourth) His (May Allah's blessings and peace be upon him) intercession for the disobedients among the people of monotheism who are admitted into Hell-fire because of their sins as in the Honorable Hadiths after the Holy Prophet (May Allah's blessings and peace be upon him). Concerning this type of intercession and all the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and the people of Sunna have unanimously agreed on it and called those who rejected it as innovators, and they reprimanded him [who rejected it] and called him untruthful and deluded.

[The fifth] His (May Allah's blessings and peace be upon him) intercession for a group of the people of the Garden concerning increasing their reward and raising their rank; and that is never disputed by anybody. All of it

The sixth: Who is the luckiest to get this intercession.

The seventh: It cannot be granted to those who join in partners with Allah (the Exalted).

The eight: Showing its truth.

concern the people of Faith who never took besides Allah (the Exalted) either an intercessor or a supporter. Concerning that Allah (the Exalted) has said: **«Give this warning to those in whose (hearts) is the fear that they will be brought (To Judgment- before their Lord: except for Him they will have no protector nor intercessor: that they may guard (Against evil).»** (6: 51).

(The sixth) His (May Allah's blessings and peace be upon him) intercession for some of his (May Allah's blessings and peace be upon him) unbelieving kinsmen who are to be admitted into Hell-Fire, so that Allah (the Exalted) would lighten their torture. This intercession is exclusively for Abi Taleb.

Chapter

Allah (the Exalted) has said, **«It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills»** (28: 56).

And it was narrated in the Saheeh after Ibn Al-Musseib who narrated after his father that, **«When my father Abu Taleb was on his death bed**

Chapter

His saying: Chapter (Allah (the Exalted) has said, **«It is true thou will not be able to guide every one whom thou lovest; but Allah guides those He will.»** (28: 56)).

The reason for sending down this Holy Verse was Abu Taleb's death while he was still following the creed of Abdul-Muttaleb, as will be discussed later in this chapter.

Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) tells His Holy Messenger (May Allah's blessings and peace be upon him): Verily O Muhammad you are unable to guide whomever you love, that is to say that is not your job; rather, your job is just to tell the people and Allah (the Exalted) guides whomever He wills. And He possesses that great wisdom and conclusive evidence. Concerning that Allah (the Exalted) has said: **«It is not required of thee (O Apostle, to set them on the right path, but Allah sets on the right path whom He pleaseth.»**(2: 272) and He (the Exalted) said: **«Yet no faith will the greater part of mankind have, however ardently thou doest desire it.»** (12: 103).

I said: That which is denied here is guidance to acceptance and success; verily that issued completely belongs to Allah's (the Exalted) domain and He Alone is able to accomplish it. As for guidance mentioned in the Holy verse, **«Thou dost guide (men) to the straight way.»** (42: 52) Verily such guidance is directing and showing; he (May Allah's blessings and peace be

Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him where he (May Allah's blessings and peace be upon him) found Abdullah ben Abi Umayya and Abu Jahl visiting him. Thereupon he (May Allah's blessings and peace be upon him) said, 'O Uncle say there is no God but Allah (the Exalted) a term that helps me intercede for you [with Allah on the Day of Judgment].

Thereupon they [the two men] told him, «Do you leave the creed of Abdul-Mattaleb?».

upon him) is, according to Allah (the Exalted) shows His religion and directs people to it.

His saying: (It was narrated in the Saheeh after Ibn Al-Museib who narrated after his father that, «When Abu Taleb was on his death bed, then Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him where he (May Allah's blessings and peace be upon him) found Abdullah ben Abi Umayya and Abu Jahl visiting him, so he (May Allah's blessings and peace be upon him) said: 'O Uncle say there is no God but Allah (the Exalted) a term that helps me intercede for you [with Allah (the Exalted) on the Day of Judgment the two men] told him: «Do you leave the creed of Abdul-Muttaleb?». Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) repeated what he (May Allah's blessings and peace be upon him) said and then they repeated what they said. The last thing the dying man said: I'll keep on Abdul-Muttaleb's creed and he refused to say there is no God but Allah (the Exalted). The Holy Prophet (May Allah's blessings and peace be upon him) said: «I will ask Allah (the Exalted) to forgive you, unless I was not allowed to do so.» Allah (Be the blessed and raised above) sent down the Holy Verse, «**It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.**» (9: 113) and He (the Exalted) sent down concerning Abi Taleb, «**It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those whom He will.**» (28: 56).

159 - His saying: (It was narrated in the Saheeh) that is to say in the two Saheehs. Ibn Al-Mousayyed, is one of the seven great savants and jurists and one of the followers. Experts with the Honorable Hadith agreed that his reports are among those that are most truthful and most reliable. And Ibn Al-Madini said: «I donot know among the followers any one who is more knowledgeable than him. He died after the year 90 A.H and he was about eighty years old.

Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) repeated what he (May Allah's blessings and peace be upon him) said and then they repeated what they said. The last thing the dying man said was, «I will keep on Abdul-Muttaleb's creed».

And his father Al-Mousayyeb is a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and stayed alive till the Caliphate of Othman (May Allah be pleased with him). The same applies for his grandfather Hazm who is a Companion who was martyred in Al-Yamama.

His saying: (When Abu Taleb was on his death bed) that is to say when the signs of approaching death appeared on him.

His saying: (Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him, it is possible that Al-Mousayyeb came with the other two since they are from the children of Makhzoum and he is one of them as well, and at that time the three men were unbelievers. Abu Jahl was killed while he was still an unbeliever while the other two embraced Islam.

His saying: (O uncle).

His saying: (Say there is no God but Allah) he (May Allah's blessings and peace be upon him) ordered him to say it because Abu Taleb knows that it is rejecting both polytheism and being faithful in worship to others besides Allah (the Exalted). Verily he who says it while realizing its denotations and while fully aware, becomes clear from polytheism and polytheists and embraces Islam. Because they realized its meaning those times, there was not in Mecca but either a Moslim or an unbeliever. It is said only by those who leave polytheism and clear themselves from it. And when the Holy Prophet (May Allah's blessings and peace be upon him) immigrated along with his (May Allah's blessings and peace be upon him) Companions to Medina, there were Moslems who were unifiers and those who were hypocrites who used to say it realizing its meaning but not believing in it because of enmity, suspicion and doubt that filled their hearts. So apparently they were supporting the Moslems, while secretly they were not. In Medina there were also Jews; and Allah's Holy Messenger (May Allah's blessings and peace be upon him) acknowledged them when he (May Allah's blessings and peace be upon him) immigrated and made peace with them as long as they did not betray him (May Allah's blessings and peace be upon him) or support an enemy against him (May Allah's blessings and peace be upon him) as mentioned in books concerning Honourable Hadith and the way of life of the Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (A term) Al-Kurtobi said: It is the appositive of «There is no God but Allah.»

His saying: (That helps me intercede for you with Allah (the Exalted) on the Day of Judgment) what is intended here is using it as a support for interceding for him, had he [Abu Taleb] said it when he was in that condition. It also includes the evidence that deeds are judged by their results, because has he said it when he was on that condition, believing in what it denotes conforming with rejecting [polytheism] and corroborating [unification], it would have benefited him.

His saying: (So they told him, ‘Do you leave the greed of Abdul-Muttaleb). They mentioned the damned argument which polytheists use against the messengers; it is similar to what the Pharaoh told Moussa, «**(Pharaoh) said ‘What then is the condition of previous generations?’**» (20: 51) and His (the Exalted) saying, «**Just in the same way, whenever we sent a Warner before thee to any people, the wealthy ones among them said, ‘We found our fathers following a certain religion, and we will certainly follow in their footsteps.**» (43: 23).

His saying: (The Holy Prophet (May Allah’s blessings and peace be upon him) repeated what he (May Allah’s blessings and peace be upon him) had said, and they repeated what they had said). This means that they understood the meaning of «There is no God but Allah» because they knew that which Abu Taleb had said about, he would have been cleared from Abdul-Muttaleb’s creed.

Since verily Abdul-Muttaleb’s creed is by itself joining in partners with the Diety of Allah (the Exalted). As for the Lordship; they did acknowledge it as was mentioned before. And verily Abdul-Muttaleb told Abraham, «I am the Lord of camels; the house [Kaaba] has its lord who prevents you from entering it.» Their saying after the Holy Prophet (May Allah’s blessings and peace be upon him) had told his (May Allah’s blessings and peace be upon him) uncle: «Say there is no God but Allah» is considered as an act of pride and arrogance.

In that connection Allah (the Exalted) has said about them and about those polytheists who are similar to them, «**For they, when they were told that there is no God except Allah, would puff themselves up with Pride and say: ‘What! Shall we give up our gods for the sake of a possessed poet?’**» (37: 35-36) He (the Exalted) answered them saying: «**Nay! He has come with the (very- Truth, and he confirms (the Message of- the apostles (before him)).**» (37:

And he refused to say that there is no God but Allah. So the Holy Prophet (May Allah's blessings and peace be upon him) said, «On the Day of Judgment] I will ask Allah (the Exalted) to forgive you unless I am not allowed [by Allah] to do so.» Thereupon Allah (Be the blessed and raised above) revealed the Holy Verse, «It is not fitting, for the prophet and those who believe, that they should pray for forgiveness for Pagans». (9: 113) and Allah (the Exalted) sent...

37). Allah (the Exalted) showed that their pride had prevented them from saying: «There is no God but Allah» was due to the fact that it denotes rejecting the worship of their gods that they used to worship regardless of Allah (the Exalted). Verily the denotation of that term on rejecting the worship of their gods is a sure denotation.

And it is of the Lord's (the Exalted) wisdom not to guide Abi Taleb to Islam, that He (the Exalted) may show His servants that verily it is up to Him and that He Alone is the One who is able to do it and nobody else. If the Holy Prophet (May Allah's blessings and peace be upon him)- who is the best among Allah's creatures- the ability to guide the souls and dispel distress, forgive sins, saluate from torture, and the like, then the one who deserves such forgiveness best would have been his uncle who cared for him (May Allah's blessings and peace be upon him) supported him (May Allah's blessings and peace be upon him), protected him and sheltered him, so praise the One whose wisdom astonished the minds and guided the servants to what leads them to knowing and unifying Him (the Exalted) working faithfully, only for Him.

His saying: (So the last thing he said was).

His saying: (I will stay on Abdul-Muttaleb's creed) what appears here is that Abi Taleb said «I» but the narrator changed the term because he fancied that this term is ugly; he did well. This was said by Al-Hafeth.

His saying: (And he refused to say there is no God but Allah). Al-Hafeth said: This is a confirmation by the narrator that Abu Taleb refused to say it.

The writer (May Allah's Mercy be upon him) said (This Honorable Hadith includes responding to those who claimed that Abu Taleb and those who came before him embraced Islam, and it shows the harm done by evil people to mankind, and the harm attained by aggrandizing those who came before).

That is to say: If [This aggrandizement] exceeded that which is reli-

... down about Abi Taleb, **«It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those whom He will».**

This Honorable Hadith encompasses many issues:

The first: The interpretation of, **«It is true thou wilt not be able to guide every one who thou lovest; but Allah guides those whom He will».**

The second: interpreting His saying (the Exalted). **«It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness, for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.»** (9: 113).

giously allowable; so that their sayings become arguments that is referred to during disputes.

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) said, **«I will ask Allah (the Exalted) to forgive you, unless I was not allowed to do so».** An-Nawawi said, **«This Honorable Hadith shows that it is allowable to swear without being asked to do so. Swearing was here to confirm the intention to ask for forgiveness in order to please Abu Taleb's soul.**

Abu Taleb's died in Mecca before immigration [to Medina] by a very short time.

Ibn Faris said: **«Abu Taleb died when Allah's Holy Messenger was 49 year eight months and eleven days.**

Khadija, the mother of all believers, (May Allah be pleased with her) died after Abi Taleb's death by eight days.

His saying: **(It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin... till the end of the verse»** (9:113) That is to say they ought not do that, and this informing that means forbidding. It appears that this Holy Verse was sent down concerning Abi Taleb.

Verily the savants mentioned other reasons for sending down this Holy Verse. However, they do not contradict each other since the causes for sending down one Holy Verse may be various.

Al-Hafeth said: **«As for sending down the second Holy Verse; it is clear that it concerned Abu Taleb's story. As for sending down the Holy Verse coming after it, this can be discussed. It appears that verily that which is intended is that the Holy Verse connected with asking for forgiveness was sent down some time after Abi Taleb and it discusses the issue from a general**

The third: It is the great issue; interpreting his saying «There is no God but Allah» contrary to that believed by those who claim to know.

The fourth: Verily Abu Jahl and those accompanying him know the Holy Prophet's (May Allah's blessings and peace be upon him) intention when he (May Allah's blessings and peace be upon him) told him to say «Say there is no God but Allah». Thereupon May Allah condemn whosoever Abu Jahl is more learned than him concerning the origins of Islam.

The fifth: His (May Allah's blessings and peace be upon him) excessive request of his uncle's embracing Islam.

The sixth: Responding to those who claimed that Abdul-Muttaleb and those who came before him embraced Islam.

The seventh: His (May Allah's blessings and peace be upon him) prayer for forgiveness and he (May Allah's blessings and peace be upon him) was not permitted; rather, he (May Allah's blessings and peace be upon him) was prevented from doing that.

The eighth: Harm of evil people to mankind.

The ninth: Harm of aggrandizing those who came before and those who are old.

The tenth: Pre-Islamic people used that.

The eleventh: Witnessing that deeds are judged by their end results.

The twelfth: Thinking about how great this doubt is in the hearts of those going astray, because the story does not mention that they argued with him, even though he insisted and repeated. So because of its clarity and greatness which they fancy, they did not discuss it with him (May Allah's blessings and peace be upon him).

point of view; concerning him and concerning others. This is made clear by what was mentioned in the interpretation, then Allah (the Exalted) sent down: «**It is not fitting, for the prophet and those who believe, that they should pray for forgiveness, for pagans... till the end of the Holy verse**» (9: 113) and concerning Abi Taleb the following Holy Verse was sent down, «**It is true thou wilt not be able to guide every one whom thou lovest...**» all of that shows that he died as a non-Moslem and at the same time weakens what

Chapter

(The reason behind the children of Adam's abandoning their religion is their exaggeration concerning those who are righteous).

And Allah (Be the blessed and raised above) has said, «**O people of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth.**» (4: 171).

Chapter

His saying: (Chapter concerning the reason behind the children of Adam's abandoning their religion is their exaggeration concerning those who are righteous).

His saying: (Abandoning) the writer (May Allah's be Mercy be upon him) wanted to show the consequence of exaggeration concerning those who are righteous, such as polytheism or joining partners with Allah (the Exalted) which is the greatest among sins disobeying Allah (the Exalted) ; it rejects Monotheism that the term of faithfulness indicated; the testification that there is no God but Allah.

His saying: (and Allah (Be the blessed and raised above) has said): («**O People of the Book! Commit no excesses in your religion nor say of Allah but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His word, which He bestowed on Mary, and a spirit proceeding from Him.**» (4: 171). Excess is exaggeration in aggrandizement, both saying and believing, that is to say [Allah (the Exalted) says] do not raise the creature above the rank which Allah (the Exalted) sent down with, no you give him a rank that should be given only to Allah (the Exalted); the address -even though the people of the Book were addressed- it is general and all the nation is meant and addressed by it; they all were warned not to do with their Holy Prophet (May Allah's blessings and peace be upon him) what the Christians did to theirs- Jesus- and the Jews to theirs- Al-Azir-.

It was narrated in the Saheeh after Ibn Abbas (May Allah be pleased with them) concerning the Holy Verse, **«And they have said (To each other), ‘Abandon not your gods, abandon neither Wadd nor Suwa, neither Yaguth nor Ya‘uq, nor Nasr’** (971: 23) He said that these were righteous men among the people of Noah.

In that connection Allah (the Exalted) said: **«Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors».**» (57: 16) That is why the Holy Prophet (May Allah’s blessings and peace be upon him) had said:

160 - «Do not extol me as the Christians extoled the son of Mariam.»

Every body who invoked a prophet or a holy man besides Allah (the Exalted) had in fact taken him as a god; and identified with the polytheism of the Christians and with the abuse of Jews. Verily the Christians exaggerated concerning Issa (May Allah’s peace be upon him) while the Jews were hostile towards him, they cursed and dispraised him. Thereupon the Christians exaggerated and the Jews abused, Allah (the Exalted) has said: **«Christ the son of Mariam was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food.»** (5: 78) In this Holy verse and in similar ones one can find the response to the Jews and the Christians.

Sheikh Al-Islam (May Allah’s Mercy be upon him) said: He who identifies in such matters with the Jews and the Christians and exaggerates the belief of religion by exceeding or abusing, then he has been like them. He said: and Ali (May Allah be pleased with him) burned those who exaggerated among Ar-Rafida so he ordered his people to dig holes for them at the gate of Kinda and he threw them into these holes. Also all companions agreed on killing them but Ibn Abbas said that they should be killed by sword rather than burnt. This is what most of the savants had believed in.

His saying: (It was narrated in the Saheeh after Ibn Abbas (May Allah be pleased with them) concerning Allah’s (the Exalted) saying,

161 - **«And they have said (To each other), ‘Abandon not your gods: Abandon neither wadd nor Suwa’, neither Yaguth nor Ya‘uq, nor Nasr’.**» (71: 23). He said: And those are names of righteous people among the people of Noah, when they died, the Shaitan revealed to their people: You should

So when they died, the Shaitan revealed to their people: You should erect at their conferring places images and call them by their names. So they did, yet they were not worshipped till those people died and people forgot that knowledge, then they were worshipped.».

erect at their conferring places images and called those images by their names. So they did, yet they were not worshipped till they died and knowledge was forgotten; then they [The images] were worshipped.

This literature was summarized by the writer. Al-Bukhary wrote it as follows: After Ibn Abbas (May Allah be pleased with them) who said:

«Idols which were erected at the time of Noah's people reached the Arabs. As for «Wudd» it belonged to Kalb at Dawmat Al-Jandal. As for «Suwa'» it belonged to Hutail. As for «Yuguth» it belonged to Murad to Bani Ghutaif in Al-Jurf at Saba. As for «Yaouk» it belonged to Hamadan. As for «Nasr» it belonged to Himyar and specifically to the people of this Al-Kila': names of righteous men among the people of Noah- till the end of the discussion».

Ibn Jarir said: We were told by Ibn Hamed: Mihran told us after Sufyan after Moussa, after Muhammad ben Kais, «Verily Yaguth, Yaouk, and Nasr were righteous people among the sons of Adam, and they had followers what they identified with. So when they died their companions said: If we build idols that resemble them, worship would be more desirous, so they built those images when they died and others came, Iblis came to them and said: Verily they used to worship them and through them they prayed for the rain to fall so that they could water their plants. Thereupon they worshipped them.»

His saying: (you should erect).

His saying: What is meant here are idols that were built after the righteous men those which they erected in their conferring places and called them by their names. And in Ibn Abbas' literature there is what shows us that those are called pagans. So a pagan's name encompasses every object of worship regardless of Allah (the Exalted) whether that worshipped object was a grave, a tombstone, an idol or any otherthing.

His saying: (till those people died) that is to say those after whose idols were built.

His saying: (and people forgot that knowledge). Al-Bukhary said «revoked» [instead of forgot] and Al-Kashmayhini «and that knowledge was revoked» that is to say this knowledge was obliterated after those authorities

Ibn Al-Qayyim said, that one of those who came before had said, «When they died people clinged to their graves, then made images after their forms, then after a long while they worshipped them».

passed away and ignorance was all over till they became unable to differentiate between monotheism and polytheism, so the indulged in polytheism thinking that it may lead them to Allah (the Exalted) and benefit them.

His saying: (They were worshipped) when Iblis said: Verily those who were before you used to worship them and through them they prayed for rain in order to water their plants. He was the one who made them worship idols and he ordered them to perform it. Thereupon in reality he became their god. In that connection Allah (the Exalted) has said: **«Did I not enjoin on you, O ye children of Adam, that ye should not worship the Shaitan; for that he was to you an avowed enemy? And that ye should worship Me (for that) this was the straight way? But he did lead astray a great multitude of you. Did ye not, then, understand?»** (36: 60-62). This should help people be aware of [falling into polytheism] exaggeration and means of polytheism, even though intentions might be good. Since verily the Shaitan admitted those people into polytheism through the door of exaggeration concerning the righteous and through the door of loving them excessively as has happened to this nation: He showed them exaggeration and innovation in aggrandizing and loving the righteous so that he make them commit that which is more serious than that; worshipping them besides Allah (the Exalted). And in another version: «Verily they said: ‘O how great are those who came before us; they seek their intercession with Allah (the Exalted)» that is to say they hope for the intercession of those righteous people who constructed the idols after theirs and called them names there after. From this it is known that verily asking of their intercession and requesting from them is definitely joining in partners with Allah (the Exalted) as was mentioned above in the perfect Holy Verses.

His saying: (Ibn Al-Qayyim (May Allah’s Mercy be upon him) said: More than one of those who came before said: When they died they clinged to their graves, then they built their idols, then after some long time they worshipped them).

His saying: (And Ibn Al-Qayyim (May Allah’s Mercy be upon him) said). He is the Imam and savant Muhammad ben Abi Bakr ben Aiyub Al-Zari’ Ad-Dimashki known as Qayyim Al-Jouzieh. Al-Hafeth As-Sakhawi said: The savants who is highly knowledgeable and who agree and those

who do not, the writer of «Al-Tasanif Al-Sairah» and «Al-Mahasen Al-Jamma» died in the year 751 A.H.

His saying: (and more than one of those who came before said) this means that which was mentioned by Al-Bukhary and Ibn Jarir; however, he mentioned their staying at their graves before they constructed their idols. That is considered among the means of polytheism; rather, it is by itself polytheism, because staying is done for Allah's (the Exalted) sake at Mosques an act of worship. So if they stayed at graves, their staying is considered as aggrandizing and as loving which is considered in turn an act of worship.

His saying: (Then, after a long time passed they worshipped them). The reason for that worship and the thing that led to it was those who came before had done such as aggrandizing them by staying at their graves and by erecting their idols at their conferring places. Thus through those images, pagans were worshipped regardless of Allah (the Exalted), as was mentioned by the writer (May Allah's Mercy be upon him). Verily by doing this they abandoned the religion of Islam on which those people had been before introducing these means of such polytheism; they became disbelievers though worshipping these images and taking them as intercessors. That was the first act of polytheism that took place on earth.

Al-Kurtobi said: Verily those who came before these people built idols, that they might follow them in their deeds. They might have their opinions as those did and worship Allah (the Exalted) at their graves. Then they were followed by a people who ignored their real intentions. The Shaitan whispered to them that verily their forefathers used to worship and aggrandize those idols.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The Shaitan still whispers the grave worshipper and teaches them constructions at graves. Staying at them is considered an act of showing their love of those righteous men and prophets, and that verily invoking at them is answered. Then the Shaitan transfers them from this stage to the stage of invoking the images and swearing by them; verily Allah (the Exalted) is Greater than swearing by Him (the Exalted) or asking from Him through any of His creatures.

When that is accomplished [by the Shaitan] he orders them to invoke him as well to worship him, and asking for his intercession besides Allah (the Exalted). He also decides that his grave as a pagan on which lanterns and curtains are hanged and around which people circumambulate around

and which they kiss, pilgrimed and stayed at. So when that is accomplished he orders those people to ask all other people to worship it and take it as a monastery and feast, and believed that that was more useful for them in both their lives; their present life and their Afterlife. All that which is necessarily known through the religion of Islam that it is contrary and against what Allah (the Exalted) sent with His Holy Messenger (May Allah's blessings and peace be upon him); renewing Monotheism and that no one is to be worshipped but Allah (the Exalted) .

When that is accomplished he decides to make them believe that he who forbids these performances has dispraised the people of such high ranks and degraded them and claimed that they do not have respect or worth, and the polytheists become angry and disgusted. In that connection Allah (the Exalted) has said, **«When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!»** (39: 45) and that is spread in the souls of many of the ignorant and common people as well as among those who attach themselves to knowledge and to religion, till they treat the people of Monotheism with enmity and accused them of committing great sins and they made people repel them while they support the people of polytheism and aggrandize them and claim that they were Allah's holy men and the supporters of His religion and His Holy Messenger (May Allah's blessings and peace be upon him; however, Allah (the Exalted) refuses that, **«And they are not its guardians? No men can be its guardians except the righteous but most of them do not understand.»** (8: 34) End of the discussion of Ibn Al-Qayyim May Allah's Mercy be upon him).

This story encompasses many themes that were mentioned by the writer (May Allah's Mercy be upon him).

One of which: Refuting uncertainty called by some scholastic theologians rationality and in turn they refute by it the qualities of Monotheism brought forward by the Holy Koran and the Sunna; they reject it instead of proving them or confirming them in a manner that fits Allah's Glory, Greatness and pride.

Some of which: Disadvantage of imitation.

Some of which: The nation's need for what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought; both knowledge

And it was narrated after Omar that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not extol me as the Christians extoled the son of Mariam» Verily I am a servant; so say Allah's servant (Abdullah) and His Holy Messenger». It was narrated by

and deeds according to the Holy Koran and the Sunna. So verily the servant's need for that is above all needs.

His saying: (And it was narrated after Omar that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

162 - «Donot extol me as the Christians extoled the son of Mariam. Verily I am a servant; so say Allah's servant (Abdullah) and His Holy Messenger.» It was narrated by both.

His saying: (after Omar) He is Ibn Al-Khattab ben Noufail Al-Adawi the prince of believers and the best among the Companions, next to Abu Bakr As-Siddiq (May Allah be pleased with them). He stayed a Caliph for ten and a half years. Justice was every where. During his days the kingdoms of Kisra and Caesar were conquered. He (May Allah be pleased with him) was martyred in Thil-Hijja in the year 23. A.H.

His saying: (Do not extol me as the Christians extoled the son of Mariam). Extolment is exceeding the limits of ordinary praise till it reaches the degree of lying at him. It was said by Abu As-Saadat. Others said: That is to say do not praise me by saying that which is not true and never exceed limits when praising me.

His saying: (Verily I am a servant so say Allah's servant [Abdullah] and His Holy Messenger) that is to say do not exaggerate in praising me as the Christians had done in praising Issa [Jesus] (May Allah's Peace be upon Him) so they claimed that he is a diety. Rather, I am Allah's servant and His Holy Messenger, do describe me by this as my Lord described me, and say Allah's servant and His Holy Messenger. Thereupon the polytheists refused but to disobey his (May Allah's blessings and peace be upon him) orders and commit that which he (May Allah's blessings and peace be upon him) forbade and as a result they aggrandized him (May Allah's blessings and peace be upon him) by using that which he (May Allah's blessings and peace be upon him) warned them from, and prohibited them from him. As well they contradicted him (May Allah's blessings and peace be upon him) seriously and competed with the Christians concerning their exaggeration and polytheism. Thus they fell into that which is not permissable; exaggera-

both, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Do not ever exaggerate; verily exaggeration killed those who came before you.» And Moslim narrated...

tion and polytheism appearing in the form of verse and prose and which if counted would take long time and they made their classifications and ranks.

Sheikh Al-Islam (May Allah's Mercy be upon him) mentioned after some of the people of his time that it is allowable to seek refuge with the Holy Messenger (May Allah's blessings and peace be upon him) concerning all matters which normally one seeks refuge with Allah (the Exalted); however, that was classified and refuted by Sheikh Al-Islam. The response is found. Thanks to Allah (the Exalted). And he says: Verily he knows the keys to the unseen which is only known by Allah (the Exalted). And he mentioned to them similar things. We seek refuge with Allah (the Exalted) against blindness of soul.

Al-Bousairi's poem is so famous concerning that issue;

O most generous among mankind

Whom shall I seek refuge with.

But you? When sad events are around?

The verses to follow which have the meaning of invoking faithfully, seeking refuge with hope, dependence in most difficult situations, and during the greatest need for other than Allah (the Exalted). Thus they contradicted Allah's Holy Messenger by committing what he (May Allah's blessings and peace be upon him) proscribed and they made it extremely difficult for Allah's Holy Messenger (May Allah's blessings and peace be upon him) that is so because the Shaitan showed them such evil kind of polytheism in the form of loving the Holy Prophet (May Allah's blessings and peace be upon him) and aggrandizing him (May Allah's blessings and peace be upon him). He [the Shaitan] showed them faith and unification that Allah (the Exalted) sent in the form of dispraising him. Those polytheists are the ones who should be dispraised. They lack every thing, so they did not care about his (May Allah's blessings and peace be upon him) sayings or his (May Allah's blessings and peace be upon him) deeds, neither did they accept his (May Allah's blessings and peace be upon him) deeds, neither did they accept his (May Allah's blessings and peace be upon him) wisdom or submitted to him (May Allah's blessings and peace be upon him). Rather, aggrandizing the

Holy Messenger takes place by what he (May Allah's blessings and peace be upon him) said or what he (May Allah's blessings and peace be upon him) prohibited and by being guided by his (May Allah's blessings and peace be upon him) guidance and by following his (May Allah's blessings and peace be upon him) tradition [Sunna], by calling on people to adopt his religion and by supporting him and those who support him and by treating with enmity those who are his enemies and those who disobeyed him. Yet, those polytheists reversed what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) intended; both concerning knowledge and concerning deeds, and they committed what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) had proscribed. If only Allah's help we seek.

His saying: (And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

«Donot ever exaggerate. Verily those who exaggerated before you were killed.»

This Honorable Hadith was mentioned by the writer without mentioning who narrated it. However, it was narrated by Imam Ahmad, At-Tirmithi and Ibn Majah after Ibn Abbas.

The following is Ahmad's version: It was narrated after Ibn Abbas (May Allah be pleased with them) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said in an early morning in front of a crowd,

163 - «Bring me stones they were picked up and brought to him (May Allah's blessings and peace be upon him). They were stones for hurling. So when he (May Allah's blessings and peace be upon him) put them in his (May Allah's blessings and peace be upon him) hand, he said: Use such things to throw and do not ever exaggerate as far as religion is concerned, verily those who came before you and exaggerated concerning religion were perished.»

Sheikh Al-Islam said: This is general and touches all sorts of exaggeration in beliefs and in deeds, and the reason for saying this was hurling stones [During pligrimage at Iblis]; while he (May Allah's blessings and peace be upon him) was going to throw stones. Thereupon the exaggeration in that context was using large stones to throw thinking wrongly that they

... after Ibn Masoud that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The extravagant are to be destroyed». He (May Allah's blessings and peace be upon him) repeated it thrice.

This chapter discusses many issues:

The first: Verily he who understands this chapter and two chapters after it perceives Allah's ability and Allah's (the Exalted) manipulation of hearts.

The second: Knowing about the first act of polytheism that took place on earth; it took place through uncertainty of the righteous.

The third: The first thing that was used to alter the religion of prophets, and its cause even though people knew that verily Allah (the Exalted) sent them.

The fourth: Accepting the innovations although religion and innate faculties refute them.

The fifth: Verily the reason for all that is mixing truth with that which is untrue. For the first is loving those who are righteous and the second is done by knowledgeable people with the intention of doing something good. So they who came after them thought that they meant something else.

The sixth: The interpretation of the Holy Verse from the Holy Sura of Noah.

reach with more certainty than smaller ones; so verily the one joining them in some of their guidance fear that they may perish.

164 - His saying: (And Moslim narrated after Ibn Masoud that verily Allah's Holy Messenger said: «The extravagant are to be destroyed». He (May Allah's blessings and peace be upon him) repeated it thrice).

Al-Khatabi said: The extravagant is the one who overacts in searching for it in what scholastic theologians [Ahl Al-Kalam] have discussed and interfered with that which does not belong to their realm, those who discuss that which can not be comprehended by their minds.

Another example of extravagance: absolutely refraining from that which is allowed, for example, he who refrains from eating meat and bread and do not wear cotton; he wore only wool; he refrained from marrying woman

The seventh: The nature of mankind; in his heart that which is truthful becomes decreased and that which is untruthful becomes increased.

The eighth: It includes proof for what was narrated after those who came before; they said that the cause of unbelief is innovation.

The ninth: Knowing the Shaitan by learning the consequence of innovation, even though the doer has good intentions.

The tenth: Knowing the general rule; it is forbidden exaggeration knowing what it leads to.

The eleventh: Disadvantages of staying at a grave for the sake of a good deed.

The twelfth: Knowing forbidding images and the wisdom behind removing them.

The thirteenth: Knowing the importance of this story and the severe need for it.

The fourteenth: This is the most astonishing, and that which is even more astonishing is that they read it in the books of interpretation and Honorable Hadith while they know what those terms mean, and the fact that Allah (the Exalted) blocked between them and their souls till they believed that what the people of Noah had done was the best ways of worship so they believed that verily what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) proscribed is unbelieved which permits taking the unbeliever's belongings and life.

The fifteenth: Declaring that they never wanted that by intercession.

thinking that this is desired asceticism. The Sheikh Takiyeddine said: Such a person is ignorant and deluded.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Al-Ghazali said: The extravagant in research and investigation.

Abu As-Saadat said: They are those who exaggerate in logic and analyze the speech deeply; those who talk at length.

An-Nawawi said: This term connotes hating those who speak gutturally by mouthing and simulating eloquence and using that language which is not

The sixteenth: Their thinking that verily those authorities whom they constructed, wanted them to do so.

The seventeenth: The great statement in his (May Allah's blessings and peace be upon him) saying: «Do not extol me as the Christians extolled the son of Mariam.» So may Allah's blessings and peace be upon the one who informs people about the clear and evident religion.

The eighteenth: His (May Allah's blessings and peace be upon him) warning that those extravagant would perish.

The nineteenth: Declaring that they were not worshipped until knowledge concerning them was forgotten. This encompasses the knowledge about the importance or advantages of knowledge and the disadvantages of its absence.

The twentieth: Verily the reason for losing knowledge is the death of the authorities.

beautiful, as well as the specificities of language in addressing common people and other laymen.

His saying: (He (May Allah's blessings and peace be upon him) repeated it thrice) that is to say he said those words three times for emphasis as a means of teaching them and informing them so he (May Allah's blessings and peace be upon him) has informed the clear ordinance.

Chapter

(What was mentioned concerning someone who worshipped Allah (the Exalted) at a righteous man's grave, so how would it be if he worships that man?).

It was mentioned in the Saheeh after A'isha that verily Umm Salma mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) something about a church she saw in the land of...

Chapter

His saying: Chapter (What was mentioned concerning being rough with someone who worshipped Allah (the Exalted) at a righteous man's grave, so how would it be if he worshipped that man?).

That is to say the righteous man; verily worshipping him is considered an act of major polytheism, while worshipping Allah (the Exalted) at his grave is a means for worshipping him, and means of polytheism are proscribed because it leads to major polytheism which is the greatest of sins.

His saying: (It was mentioned in the Saheeh after Aisha (May Allah be pleased with her) that verily Umm Salama had mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) a church she saw in the land of Ethiopia and told him (May Allah's blessings and peace be upon him) about the pictures and idols that were in it. So he (May Allah's blessings and peace be upon him) said,

165 - If a righteous man or righteous servant dies among those people; they would build a Mosque on his grave and would draw pictures after him. Allah (the Exalted) considers those people to be the most evil among His creatures». Verily they paired between the two ordeals; that of graves and that of images).

-His saying: (It was mentioned in the Saheeh) that is to say in the two Saheehs.

... Habasha. She told him (the Exalted) about the pictures and images that were in it, so he (May Allah's blessings and peace be upon him) said: If a righteous man or a righteous servant died among those people, they would build a Mosque on his grave and draw pictures after his image. Allah (the Exalted) considers those people to be the most evil among His (the Exalted) creatures».

So those painted between two ordeals that of the graves, and that of images.

His saying: (Verily Umm Salama) is Hind daughter of Abi Umayya ben Al-Mughira. Allah's Holy Messenger (May Allah's blessings and peace be upon him) married her after Abi Salama's death in the year 4 A.H. and it was said in the year 4 A.H. She had immigrated with Abi Salama to Habasha. She died in the year 62 A.H.

His saying: (She mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him)) and in the two Saheehs «Verily Umm Habiba and Umm Salama mentioned that to Allah's Holy Messenger (May Allah's blessings and peace be upon him).» and.

His saying: (and would draw pictures after his image) this is an indication to what Umm Salama and Umm Habiba had mentioned concerning pictures which were in the church.

His saying: (Allah (the Exalted) considers those people to be the most evil among His (the Exalted) creatures). This necessitates proscribing building Mosques on graves and he (May Allah's blessings and peace be upon him) cursed those.

Al-Badawi said: When the Jews and Christians used to prostrate themselves at the graves of prophets in order to aggrandize them and in order to make them an object to turn in prayer and they took it as pagans, then the Holy Prophet (May Allah's blessings and peace be upon him) cursed them.

Al-Kurtobi said: Verily their forefathers drew pictures so that they may console themselves by those pictures and in order to remember their righteous deeds. So they might do as those did, and worship Allah (the Exalted) at their graves; then they were followed by a group of people who were ignorant of the real intentions, then the Shaitan whispered to them that those who came before them used to worship and aggrandize those pictures. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) warned people against such things shading the way in front any rationalization that may lead to this.

His saying: (So those paired between two ordeals; that of graves and that of idols.) This is quoted from Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) the writer mentioned it as warning against *attachment and clinging to graves and idols*. Verily clinging to graves is an affliction similar to clinging to idols or may be it is more serious.

Sheikh Al-Islam said: And this affliction because of which the Holy Legislator forbade people from building Mosques on graves because such acts led many nations to fall either in major polytheism or in polytheism that is less than that, since verily souls commit polytheism when they erect idols of righteous men, and talismans that they claim to be signs of planets and the like. Thus verily committing polytheism by clinging to a man's grave whom the people think is righteous, such polytheism is closer to the souls than polytheism by clinging to a piece of wood or stone. That is why you find polytheists plead at those places and fear and submit and worship through their hearts a kind of worship that they do not do in the houses of Allah [Mosques] nor at time of practising magic, and there are those among them who prostrate in front of those images and most of them hope for the blessing of a prayer at those places and invoke what they do not say at Mosques. Because of this evil the Holy Prophet (May Allah's blessings and peace be upon him) resolved this issues, till he (May Allah's blessings and peace be upon him) forbade people from praying in a grave-yard all together, even he did not intend to get the blessing by his prayer as he intends to get the blessing of Mosques. Also he (May Allah's blessings and peace be upon him) forbade people from praying when the sun rises or sets because these were times during which polytheists intend to pray for the sun. He (May Allah's blessings and peace be upon him) forbade his (May Allah's blessings and peace be upon him) nation from praying at those times even though one does not have the intention of polytheists; he (May Allah's blessings and peace be upon him) did that in order to block the road in front of rationalizations. But if a man intends to pray at graves asking for the blessing of that spot, this is challenging Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and acting in contraridiction to his (May Allah's blessings and peace be upon him) religion and inventing an religion that is not allowed by Allah (the Exalted), verily the Moslims have unanimously agreed on what they had known by necessity from the Holy Messenger's religion. Verily praying at graves is absolutely forbidden and he (May Allah's blessings and peace be upon him) cursed those who take those spots as Mosques, so among the most serious events

And they narrated after her that she said, «When Allah's Holy Messenger (May Allah's blessings and peace be upon him) was revealed on him, he started by throwing a garment of his (May Allah's blessings and peace be upon him) face, so when he (May Allah's blessings and peace be upon him) became upset he (May Allah's blessings and peace be upon him) removed it and said- and it is as such- May Allah (the Exalted) curse the Jews and the Christians because they took their prophet's...

and causes of polytheism praying at them [graves] and taking them as Mosques or building Mosques on them. And there are varied stories after the Holy prophet (May Allah's blessings and peace be upon him) forbidding that and being rough with those who practise it. And all sects declared forbidding people from building Mosques on them following in that the right and clear Sunna. Ahmad's companions and others among the companions of Malek and Ash-Shafi' declared that such practices are proscribed. One sect said that it is hateful and it ought to make people hate proscription thinking well of those savants and that verily they should not be thought of as allowing what was frequently said after Allah's Holy Messenger (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) had cursed its doer or forbade people from doing it.

His saying: (and they narrated after A'isha (May Allah be pleased with her) who said: «When the angels descended on Allah's Holy Messenger (May Allah's blessings and peace be upon him) he started putting a garment on his (May Allah's blessings and peace be upon him) face, when he became sad he removed it and said- and it is as such- May Allah (the Exalted) curse the Jews and the Christians. They made out of their prophet's graves Mosques, beware of what they did. Had it not been because of this, his (May Allah's blessings and peace be upon him) grave would have been risen up, but people were afraid that it might be taken as a Mosque.» This was narrated by both.

166 - His saying: (and they narrated- that is to say Al-Bukhary and Moslim.

His saying: (When the angels descended) that is to say the angel of death and other honorable angels (May Allah's peace be upon them).

His saying: (Allah (the Exalted) curses the Jews and the Christians they took their prophet's grave as Mosques [places of worship].) It shows that he who does that would be afflicted by a curse similar to that which afflicted the Jews and the Christians.

... as Mosques [Places of worship] -He (May Allah's blessings and peace be upon him) warned from what they did in case, his (May Allah's blessings and peace be upon him) grave would have been risen; however, he (May Allah's blessings and peace be upon him) feared that it might be used as a Mosque». It was narrated by both.

His saying: (He (May Allah's blessings and peace be upon him) warns from what they did) what appears here is that is what A'isha (May Allah be pleased with her) said because she understood from the Holy Prophet's (May Allah's blessings and peace be upon him) speech that he (May Allah's blessings and peace be upon him) was warning his (May Allah's blessings and peace be upon him) nation from such performances that used to be practised by the Jews and the Christians at their prophet's graves; it is very exaggerating in aggrandizing the prophets. As well it is one of the greatest means of reaching polytheism. What is strange concerning the Moslems is that this performance, the doers of which were cursed by Allah's Holy Messenger - as a warning to his (May Allah's blessings and peace be upon him) nation; is verily practised by his (May Allah's blessings and peace be upon him) nation towards him (May Allah's blessings and peace be upon him) and towards the righteous among his nation- this has been practised by many people among the retarded of this nation, and they thought that through it they would approach Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him) which is in fact one of the most evil wrong doings and rejected deeds; they never felt that such performances constitute a challenge to Allah (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him).

Al-Kurtobi said concerning the meaning of this Honorable Hadith: and all of that was to block the road in front of any rationalization leading to worshipping those in the graves as was the cause leading to worshipping idols.

Thus there is no difference between worshipping a grave whomever is in it, and worshipping an idol. Contemplate what Allah (the Exalted) has said about His prophet Yusuf ben Yacoub, «**And I follow the way of my fathers,- Abraham, Isaac, and Jacob; and never could we attributed any partners whatever to Allah.**» (12: 38) This negation includes all sorts of polytheism.

His saying: (Had it not been because of that) that is to say he (May Allah's blessings and peace be upon him) wouldnot have warned from taking the Holy Prophet's (May Allah's blessings and peace be upon him)

And Muslim narrated after Jundub ben Abdullah that, «I heard the Holy Prophet (May Allah's blessings and peace be upon him) saying before he (May Allah's blessings and peace be upon him) died by five, «Verily I am

grave as a Mosque and his grave would have been raised and put among the graves of the Companions whose graves were in an ordinary spot.

His saying: (But he (May Allah's blessings and peace be upon him) feared that it might be taken as a Mosque) and he (May Allah's blessings and peace be upon him) ordered them to bury him where he (May Allah's blessings and peace be upon him) died, that it is possible that the Companions were the ones who feared that such an act may be performed by some of the people of this nation. Thereupon they did not raise his (May Allah's blessings and peace be upon him) grave, out of fear that such may be performed by some of the people of this nation as aggrandizing and raising due to what he (May Allah's blessings and peace be upon him) forbade people from performing and due to what he (May Allah's blessings and peace be upon him) warned them of and cursed its performer.

Al-Kurtobi said: That is why the Moslems exceeded in blocking the rationalization and excuses concerning the Holy Prophet's (May Allah's blessings and peace be upon him) grave. Thereupon they raised the walls and blocked the entrances then they made it surround his (May Allah's blessings and peace be upon him) grave. They feared that the spot on which the grave was, might be turned to be a praying place if it happened to be facing the praying, then praying in its direction will be interpreted as some sort of worship. They built two walls from the northern two corners of the grave and they swerved them till they met at a triangular corner at the northern side so that no one would be able to turn to his (May Allah's blessings and peace be upon him) grave in prayer [whether intentionally or accidentally].

His saying: (And Moslem narrated after Jundub ben Abdullah who said: I heard the Holy Prophet (May Allah's blessings and peace be upon him) saying before he died by five (days),

167 - «Verily I in front of Allah (the Exalted) is free from having a comrade among you. Verily Allah (the Exalted) has taken me as a comrade as He has taken Ibrahim; if I were to take from among my nation a comrade, I would have chosen Abu Bakr. However, verily those who came before you used to take their prophet's graves as Mosques [places of worship]; I verily forbid you from that»).

His saying: (It was narrated after Judub ben Abdullah) that is to say Ibn Sufyan Al-Bajali, and he is related to his grandfather who is a famous

in front of Allah (the Exalted), free from having a lover among you. Verily, Allah (the Exalted) has taken me as a comrade as He (the Exalted) had taken Ibrahim as a comrade; if I were to take from my nation a comrade, I would choose Abu Bakr,...

Companion. He died at the age of sixty.

His saying: (Verily, I, in front of Allah (the Exalted) free myself from having a comrade from among you) that I refrain from that which I am not allowed to do. It is higher in rank than liking.

That is true concerning its meaning as was mentioned by Sheikh Al-Islam and Ibn Al-Qayyim and Ibn Kathir and many others.

Al-Kurtobi said: Verily that was so because his (May Allah's blessings and peace be upon him) heart was full of gratitude to Allah (the Exalted), aggrandizing and knowing Him.

His saying: (Verily Allah (the Exalted) has taken me as a comrade.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: As for that which is thought by some of the mistaken that verily liking is more perfect than loving, and that verily Ibrahim is Allah's comrade, and that Muhammad (May Allah's blessings and peace be upon him) is loved by Allah - that is because of their ignorance. Verily liking is more general while loving is specific and it starts with liking to end up in loving. And the Holy Prophet (May Allah's blessings and peace be upon him) informed that Allah (the Exalted) took him (May Allah's blessings and peace be upon him) as a comrade and rejected the idea that he (May Allah's blessings and peace be upon him) might have a lover other than his (May Allah's blessings and peace be upon him) Lord (the Exalted). In addition to that, his (May Allah's blessings and peace be upon him) love for Aisha, her father, Omar ben Al-Khattab, Muath ben Jabal and many others (May Allah be pleased with them). Also, verily Allah (the Exalted) loves those who repent, clean themselves and are patient and His love is specific to the two [Ibrahim and Muhammad (May Allah's blessings and peace be upon them)].

His saying: (If I were to take a comrade, I would take Abu Bakr). This shows that verily Abu Bakr was the best among his Companions. And it includes the response to those Rafida and Jahmiyya which are the most evil among innovators. Some of those who came before dropped them from the seventy-two [Islamic] groups. Because of Al-Rafida polytheism and worshipping graves took place, and they were the first people to build Mosques on them. This was said by the writer and what he said is doubtlessly true.

... and verily those who came before you took their prophet's graves as Mosques; it is forbidden to take graves as Mosques; I forbid you from that.

Thereupon he (May Allah's blessings and peace be upon him) forbade that at the end of his (May Allah's blessings and peace be upon him) life.

Then while he (May Allah's blessings and peace be upon him) was talking, he cursed those who practised it. As well the prayer at it, is considered as such even though a Mosque was not built....

This includes pointing to Abu Bakr's Caliphate, because he who loves a person best, that person deserves it more than any body else. And he (May Allah's blessings and peace be upon him) asked him to lead the prayer and he (May Allah's blessings and peace be upon him) became angry when he was told: Let Omar pray, while the Holy Prophet (May Allah's blessings and peace be upon him) was sick with that sickness in which he (May Allah's blessings and peace be upon him) died.

Abu Bakr's name was: Abdullah ben Othman As-Siddiq; he is the one to follow Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the best among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) as is unanimously believed by reliable religious authorities. He died in Jamad the first in the year 13 A.H. He (May Allah be pleased with him) was sixty-three years old.

His saying: (Verily those who came before you, used to take their prophets' graves as Mosques- till the end of the Honorable Hadith). Al-Khal-khali said: The Holy Prophet (May Allah's blessings and peace be upon him) rejection of what they did have two meanings the first is that verily they used to prostrate in front of the prophet's graves in order to aggrandize them.

The second: Verily they allowed the prayer in the prophets' graveyards, and they allowed turning to those graves in prayer thinking that they worship Allah (the Exalted) through exaggeration in aggrandizing prophets. The first is clear polytheism, and the second is secondary polytheism, that is why they deserved cursing.

His saying: (He (May Allah's blessings and peace be upon him) forbade, at the end of his (May Allah's blessings and peace be upon him) life as was mentioned in Jundub's Hadith. This is what Sheikh Al-Islam said.

His saying: (Then while he (May Allah's blessings and peace be upon him) was talking, he (May Allah's blessings and peace be upon him) cursed

... This is the meaning of her saying, «He (May Allah's blessings and peace be upon him) feared that they might take it as a Mosque». So verily the Companions would not have built a Mosque around his grave. And every spot he (May Allah's blessings and peace be upon him) prayed at was a Mosque; rather, every spot in which people pray is called a Mosque, as he (May Allah's blessings and peace be upon him) said, «The earth was made a clean place for me to pray on».

those who practised it), as was mentioned in Aisha's Honorable Hadith.

I said: How is it possible after such rough reproach coming from the Master of all Messengers (May Allah's blessings and peace be upon him) built on them and prayed at them and for them? That is the most serious challenge for Allah (the Exalted) and for His Holy Messenger (May Allah's blessings and peace be upon him), if those people only thought.

His saying: (And praying at them is considered as such, even though a Mosque was not built) that is to say he who takes them as Mosques is cursed.

This necessitates proscribing prayer at graves as well as for them.

And it was narrated after Abi Sai'd Al-Khidri (May Allah be pleased with him),

168 - «All earth can be taken as places of prayer except graveyards and bathrooms.» This was narrated by Ahmad as well as the people of Sunan. It was reviewed and corrected by Ibn Hibban and Al-Hakem.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: In general he who knows about polytheism, its causes and its rationalizations, and understands the intentions of Allah's Holy Messenger (May Allah's blessings and peace be upon him), then he will definitely decide that such exaggeration, cursing and forbiddance as they were mentioned- «Do not» and «I forbid you from doing that».- was not because of impurity; rather it resulted from polytheism and following the one who disobeyed him (May Allah's blessings and peace be upon him) and committed what he (May Allah's blessings and peace be upon him) forbade them from doing, and followed his desires and never feared his Lord (the Exalted), and whose share from «There is no God but Allah» became scare or did not exist at all. So verily this and the like that were said by the Holy Prophet (May Allah's blessings and peace be upon him) in order to maintain Monotheism and protect it from polytheism.

So the polytheists refused but to disobey his order and to contradict his forbiddance; the Shaitan tempted them that this verily is aggrandizing the

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graves of the Sheikhs and the righteous and the more you aggrandize them and the more you exaggerate, you would become happier when near them, and farther from their enemies; by Allah (the Exalted) from this door the Shaitan entered on those who worshipped Yaouk, Yaguth and Nasr, and he [Shaitan] entered on the idols worshippers since the day they existed till the Day of Judgment. Thereupon the polytheists paired between exaggeration and defaming their way; and Allah (the Exalted) guided the people of Monotheism for following their way yet he (May Allah's blessings and peace be upon him) degraded those others to the ranks of slave.

The interpreter (May Allah's Mercy be upon him) said: Among those who explain fearing ordeals [That take place] because of polytheism: Imam Ash-Shafi, Abu Bakr Al-Athram, Abu Muhammad Al-Makdisi, Sheikh Al-Islam and many others (May Allah's Mercy be upon them). And undoubtedly that is the truth.

His saying: (Verily the Companions would not have built around his (May Allah's blessings and peace be upon him) grave a Mosque). That is to say, when they learned that he (May Allah's blessings and peace be upon him) was serious concerning forbidding such behavior and that he (May Allah's blessings and peace be upon him) cursed the one who practised it.

His saying: (And every spot where people prayed was made a Mosque) that is to say, even though a Mosque was not built; rather, every spot where people pray is called a Mosque.

169 - His saying: (As Allah's Holy Prophet (May Allah's blessings and peace be upon him) said: «The earth was made for me a Mosque and a means of purifying myself.») That is to say he (May Allah's blessings and peace be upon him) called the earth a Mosque where the prayer is allowable on any spot but those excluded such as the grave-yard and similar places.

Al-Baghawi said in «Sharh As-Suna»: What is meant here that the people of the book [Jews and Christians] are only allowed to pray in their Churches and Synagogues; Allah (the Exalted) permitted this nation to pray wherever they were, so that praying would become easy and uncomplicated. Then he (May Allah's blessings and peace be upon him) excluded from all those spots, the bathroom, the graveyard and dirty places.

His saying: (And Ahmad narrated after Ibn Massoud,

170 - «Verily among evil people, those who perceive the Hour and those who take graves as Mosques.» This was narrated by Abu Hatem Ibn Hibban in his Saheeh).

This chapter encompasses many issues:

The first: That which was mentioned by Allah's Holy Messenger (May Allah's blessings and peace be upon him) concerning those who build a Mosque in which Allah (the Exalted) is worshipped at a righteous man's grave, even though the intentions of the doer were good.

The second: Forbidding people from erecting images and he (May Allah's blessings and peace be upon him) was very much serious concerning that.

His saying: (Those who perceive the Hour) that is to say the early signs of the Hour such as the appearance of the beast and the sun rising from the west. After the appearance of those signs the bugle is blown the blow of terror and horror.

His saying: (And those who take graves as Mosques) that is to say among the most evil of the people are those who take graves as Mosques by praying at them and for them, and by building Mosques on them. It was mentioned earlier in the Honorable Hadiths that this is verily practised by the Jews and by the Christians and that verily the Holy Prophet (May Allah's blessings and peace be upon him) cursed them, as a warning to a nation which is against their Holy prophet (May Allah's blessings and peace be upon him) and their righteous men as the Jews and the Christians did. Such practices did not raise the heads of most of them; rather, they thought that verily such a practice will make them curry Allah's (the Exalted) favor; while it is what separates them from His (the Exalted) Mercy and Forgiveness. What is strange here is that verily most of those who claim to know among this nation do not deny that; rather, they see it as something good and encourage others to do it. Verily strange practices in Islam have become plenty and intense, and that which is good has become rejected and that which is rejected has become good; the Sunna had become an innovation and the innovation has become Sunna. All people, young and old have grown up old according to it.

Sheikh Al-Islam said: As for building Mosques on graves, verily most sects have declared that it is forbidden, that is in accordance with Honorable Hadiths. Our friends and others among the Companions of Malek and Ash-Shafi declared that it is proscribed. He said: There is no doubt that it is absolutely forbidden, then he mentioned the Honorable Hadiths concerning that (till he said) and these Mosques built on the prophet's and righteous men's graves or on those of kings or others must be removed by destroying them or by any other means. Concerning this I donot know that savants dis-

The third: The theme concerning his (May Allah's blessings and peace be upon him) exaggeration about that. How he (May Allah's blessings and peace be upon him) showed them and before he (May Allah's blessings and peace be upon him) died by five, he said what he said, then when he was talking about it he (May Allah's blessings and peace be upon him) was not satisfied with what came before.

The fourth: Forbidding people from doing such things at his (May Allah's blessings and peace be upon him) grave before that grave existed.

The fifth: It is among the traditions of the Jews and the Christians to do such practices at the graves of their prophets.

The sixth: Cursing them for that doing.

The seventh: Verily he (May Allah's blessings and peace be upon him) intended to warn us concerning his (May Allah's blessings and peace be upon him) grave.

The eighth: The reason for not building his (May Allah's blessings and peace be upon him) grave.

puted or argued or conflicted about that.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: These domes which were built on graves must be destroyed because they were built on disobeying Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the Shafities have decided that every erected building in the graveyard must be destroyed. Among them are Ibn Ath-Jumaizy, Ai-Thahr At-Tirmithi and others.

The Judge Ibn Kaj said: It is not allowable to put cement around graves, nor is it allowable to build domes over them, or other than domes; wills concerning that are invalid.

Al-Athrai' said: As for the invalidity of the will concerning building domes and similar buildings and spending much money; such practices are doubtlessly proscribed.

Al-Kurtobi said concerning Ibn Jaber's (May Allah be pleased with him) Honorable Hadith.

171 - «It was forbidden to put cement on a grave or to build on it [any kind of construction]». Apparently about this Honourable Hadith Malek said, putting cement on graves building constructions on them is hated; however, others allowed it and this Honourable Hadith is taken against him.

The ninth: The meaning of taking them as Mosques.

The tenth: He (May Allah's blessings and peace be upon him) verily paired between who takes those graves as Mosques and those who witness the signs of the Hour, so he (May Allah's blessings and peace be upon him) mentioned the rationalization for polytheism before it happened along with its consequences.

The eleventh: His (May Allah's blessings and peace be upon him) manifestation that in his (May Allah's blessings and peace be upon him) speech before he died by five: Responding to the two religious groups whose followers practise the most evil innovations; rather, some authorities dropped them from the seventy-two religious groups. These two groups were Al-Rafida and Al-Jahmiyya. And because of Al-Rafida polytheism and worshipping graves took place, and they were the first to build Mosques on them.

Ibn Rushd said: Malek hated building on the grave as well as writing on the tombstone and considered this among the innovations of the people of Might; they innovated this to feel proud, to boast and to become reputable. This matter is not disputed.

Al-Zailai' said in «Sharh Al-Kanz»: It is hated to build on a grave. Kadi Khan mentioned: Verily cement should not be put on graves nor should constructions be made for it, as it was narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he forbade putting cement or building on the grave- what is meant by hated- as to the Hanafites is making it as hateful as proscription. That was mentioned by Ibn Noujaim in Sharh Al-Kanz.

Ash-Shafi (May Allah's Mercy be upon him) said: I hate to see a creature aggrandized to the degree of making his grave a Mosque out of fear of tempting people to do some thing later on. Ash-Shafi's discussion shows that what is meant by hateful here, is considered as proscription.

The interpreter said: An-Nawawi determined in «Sharh Al-Muhathab» that building on graves is absolutely proscribed. It was also mentioned in Moslim's interpretation as well as in that of others.

Abu Muhammad Abdullah ben Ahmad ben Kudam, the Imam of the creed of Hanbals and the writer of many book such as «al-Mughni» and «al-Kafi» and others (May Allah be Merciful with them) said: It is not allowable to build Mosques on graves because the Holy Prophet (May Allah's

The twelfth: What afflicted him (May Allah's blessings and peace be upon him) because of intense fear.

The thirteenth: Allah's (the Exalted) honoring him (May Allah's blessings and peace be upon him) by giving him the title of comrade.

The fourteenth: Declaring that loving is higher in rank than liking.

The fifteenth: Declaring that As-Siddiq was the best among the Companions.

The sixteenth: Hinting that he [As-Siddiq] was going to become the first Orthodox Caliph.

blessings and peace be upon him) said:

172 - «Allah (the Exalted) cursed the Jews and the Christians- till the end of the Honourable Hadith» and we narrated that verily the beginning of the worship of idols: Aggrandizing the dead and hanging their pictures, and wiping oneself with them and praying at them.

Sheikh Al-Islam Ibn Taymiyyia (May Allah's Mercy be upon him) said: As for the grave-yard there is no difference between that which is new and that which is old whether its dirt was turned or not. There is no difference whether there exists an obstacle between him and the earth; that is so because the naming is not specific. It is rather general and the cause is general as well the Holy Prophet (May Allah's blessings and peace be upon him) cursed those who took their prophet's graves as Mosques and it is known that verily the prophets' graves are never impure.

In general, he who specifically said that the cause for proscribing prayer in grave yards, is the impurity of the dirt, this person is too far from the Holy prophet's intention: Then it is not impossible that a Mosque was built on a grave, then it is not allowable to pray in that Mosque whether one prays behind the grave, or in front of it; all creeds agreed upon that because the Holy Prophet (May Allah's blessings and peace be upon him) said:

173 - «Verily those who came before you used to take their prophets' and righteous men's graves as Mosques; make every effort not to take graves as Mosques; I verily forbid you from doing that.» He (May Allah's blessings and peace be upon him) mentioned in particular the Prophet's graves because the people's stay at their graves is more serious; and taking them as Mosques is more severe, by the same token if there was not a Mosque on it, then one would be build, such a person would be considered as committing the real act of corruption because the prayer at graves was pro-

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scribed, since verily every spot where the, prayer is performed is called a Mosque as he (May Allah's blessings and peace be upon him) said,

174 - «The earth was made for me a place of prayer [a Mosque] and a means for purifying myself» even though it might be a spot of one or two graves.

Some of our Companions said: The prayer is not forbidden in it because it is not called a graveyard, and this difference does not exist in Ahmad's discussions nor does it exist in his companions discussions; rather, their talking in general necessitates forbidding the prayer at each and every grave.

Also, it was mentioned before, after Ali (May Allah be pleased with him) that he said, «I donot pray in a bathroom nor at a grave.»

Thus according to this proscription one should include the area around it as well as its yard; prayer is not permitted in a Mosque that is built in a graveyard; whether this grave has walls that separate it from other graves or whether it was not.

He said about Al-Athram's narration: If the Mosque was among graves one should not pray the required prayer in it, and if there were between it and the Mosque a wall then it was permitted to pray the special prayer before burying the dead; other required prayers should not be prayed in it. Then he mentioned Abi Marthad's Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him),

175 - «Do not pray towards the graves)» and he said. This Honorable Hadith is well supported.

If we follow up the discussions of the savants concerning that, it would take more space. It is clear through this that verily the religious authorities showed the cause for proscribing and what this cause might lead to: Exaggeration concerning [Prophets, righteous men, the Holy Prophet (May Allah's blessings and peace be upon him)] and worshipping them regardless of Allah (the Exalted) which is the case of present time Moslims. We seek Allah's aid.

Some Imams whose teachings' people fancy as important have discussed aspects of knowing Allah (the Exalted) and led to causing these people trouble, and their veil that prevents them from knowing what Allah (the Exalted) has sent. Such as guidance and knowledge has become thick, so they limited the texts of the Holy Koran and the Sunna by ties that made following them [The Holy Koran and the Sunna] tiring. Moreover they altered

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that which was intended by Allah's Holy Messenger (May Allah's blessings and peace be upon him). When he (May Allah's blessings and peace be upon him) forbade people from performing such practices some of them said: Forbidding people from building on graves and forbidding the prayer in it because the decaying dead make them impure. All that is invalid from different aspects some of which are; it is a sort of discussing Allah (the Exalted) without having enough knowledge that is proscribed in the Holy Koran.

And some of which: Verily that which they said does not necessitate cursing or being rough with the one who does such practices; what prevented him (May Allah's blessings and peace be upon him) from saying: He who prayed in an impure spot then Allah (the Exalted) curses him. What those people said necessitates that the Holy Prophet (May Allah's blessings and peace be upon him) did not show the cause and referred the nation to those who came after him (May Allah's blessings and peace be upon him) and after centuries and many Imams; this is definitely invalid from mental and religious aspects because of it, verily the Holy Messenger (May Allah's blessings and peace be upon him) was unable to tell or was short of telling and this is that, which is most invalid and obsolete. Since verily the Holy Prophet (May Allah's blessings and peace be upon him) completed perfectly what Allah (the Exalted) wanted him (May Allah's blessings and peace be upon him) to do and his (May Allah's blessings and peace be upon him) ability transcends that of all others, so if that which is necessary was invalid, all those consequent are invalid as well.

It is also said: This cursing and this rough treatment and reproaching; is concerning only those who took prophets' graves as Mosques and it was mentioned in some texts that which encompasses all prophets as well as others. If that cause had not been applied to the graves of prophets because their bodies do not decay and do not have bad smells which prevent the prayer at them; if forbidding from taking Mosques at graves includes a prophet then it will be known that the cause mentioned by those savants whose discussions were told. Thank Allah (the Exalted) because the proof and the evidence supporting that became manifest. Thank Allah (the Exalted) who guided us to this and we would not have been guided if He does not wish that.

Chapter

(What was mentioned concerning exaggeration about the righteous men's graves, turns them into pagans worshipped regardless of Allah (the Exalted).

Malek narrated in «Al-Muwatta'» that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «O Allah do not let my grave become a worshipped pagan, Allah's wrath was so even with a people who took their prophet's graves as Mosques».

Chapter

His saying: (Chapter on what was mentioned concerning that verily exaggeration about the righteous men's graves, turns them into pagans worshipped regardless of Allah (the Exalted).

(Malek narrated in «Al-Muwatta'» that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «O Allah do not let my grave become a worshipped pagan, Allah's wrath was so severe with a people who took their prophets' graves as Mosques»).

This Honorable Hadith was narrated by Malek after Zeid ben Aslam after Ata' ben Yasar: Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said- till the end of Honorable Hadith». It was also narrated by Ibn Abi Shaiba in his book after Ibn Ijlan after Zeid ben Aslam and he never mentioned Ata'.

This Honorable Hadith is supported by Imam Ahmad after Suhail ben Abi Saleh who narrated after his father who in turn narrated after Abi Huraira.

176 - «O Allah do not let my grave become a Pagan, Allah (the Exalted) curses the people who take their prophet's graves as Mosques».

His saying: (Malek narrated in Al-Muwatta'). He is the Imam Malek ben Anas. He is the Imam of Dar Al-Hijra and one of the four Imams and

one of those who mastered the science of Honorable Hadith, till Al-Bukhary: The most perfect among references is Malek after Nafi' after Ibn Omar. He died in the year 179 A.H. He was born in the year 93 A.H. and it was said in the year 94 A.H. Al-Wakidi said: He lived till the age of ninety.

His saying: (O Allah! Do not let my grave become a worshipped pagan) verily Allah (the Exalted) answered his (May Allah's blessings and peace be upon him) invocation as was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

The Honourable Hadith showed that verily had the Holy Prophet's (May Allah's blessings and peace be upon him) grave been worshipped, it would have become a pagan, however, Allah (the Exalted) protected it by blocking between. Also, the Honourable Hadith showed that verily pagans are graves and coffins attended to by a worshipper. This temptation and staying at graves in order to aggrandize them and worship them has become more and more serious as was said by Abdullah ben Masoud (May Allah be pleased with him).

177 - «It is as if an affliction or a temptation hits you; the adult grows old with it and the young grows and develops with it. It hits them and the people take it as tradition. If it was changed it is said: The Sunna is changed.»

And out of fear of such temptation, Omar forbade people from tracing the Holy Prophet (May Allah's blessings and peace be upon him).

Ibn Waddah said: I heard Issa ben Younes saying:

178 - «Omar ben Al-Khattab (May Allah be pleased with him) ordered [the Moslems] to cut the tree under which the Holy Prophet (May Allah's blessings and peace be upon him) was pledged allegiance. Thereupon cut it because the people used to go to it and pray under it; he (May Allah be pleased with him) feared that they might be tempted.

Al-Marour ben Soweid said: «I prayed with Omar ben Al-Khattab on the way to Mecca the Dawn prayer. Then he saw the people taking different ways. So he (May Allah's blessings and peace be upon him) asked: Where are those going? It was said: O prince of believers, they are going to a Mosque in which the Holy Prophet (May Allah's blessings and peace be upon him) had prayed; they want to pray in it. So he (May Allah be pleased with him) said: Verily those who came before you and did such practices perished; they used to trace their prophets and take such places as churches and synagogues. So whomever reaches the time of prayer and was by chance

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near those places, may pray in them; otherwise let him pass without intentionally praying there».

In Abi Isaac's «Maghazi» from Younes ben Bukeir's «Ziyadat» who said: We were told by Abu Al-Aliya: When we conquered Tustar we found in treasury of Al-Harmezan Abed on which there was a dead man at whose head there was a Holy Koran. Thereupon we took the Holy Koran to Omar; he called on Kaab who translated it into Arabic; verily I am the first man to read it among the Arabs. I read it as I would read the Holy Koran. I told Abi Al-Aliya: What was in it? He said: Your way of life, your matters and concerns, and what will exist later on? I said: What did you do with the man? He said: We dug during day time thirteen different and spread graves. When the night come we buried him and levelled all the other graves in order to blind people from recognizing his grave and exhuming him. I said: Why should they do so? He said: If the sky stopped raining those people would bring his bed to the outside and the sky would rain. I said: Who do you think he is? He said: A man called Daniel. I said: When did you find him? He said: Three hundred years ago. I said: Did any part of his body change? He said: No, but little hairs on his back; verily the meat [body] of prophets are not decayed by the earth.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This story tells us what the «Muhajiroun» and «Al-Ansar» (May Allah be pleased with them) had done; they obscured his grave so that people would not be tempted by it; they never raised it in order to get blessing at it or to invoke at it; had those who came after go to it, they would have combated for it by the sword and they would have worshipped it regardless of Allah (the Exalted).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: And rejected such practices; thus he who intentionally went to a spot hoping for benefaction- and the legislator did not fancy going to it- then this is classified among those rejected actions, and it is classified in degrees some of which are more serious than others; whether one went there to pray or to invoke at it, or to read [The Holy Koran], or to invoke Allah (the Exalted), or to sacrifice or to practise asceticism at it such that he specializes that spot by some sort of worship which is not religiously permitted neither in kin nor in principle; however, verily that may be allowable if it happens by chance rather than by intention and pre-planning to do such performances there, for example, like someone who visiting it go to it, and to ask Allah (the Exalted) to protect him and to protect the dead as has been mentioned in the

And Ibn Jarir narrated after Sufyan ben Mansour.

After Mujahid (**Have ye seen Lat, and 'Uzza** (53: 19) He said: Fine flour used to be pulverized for them. So when he [pulverizer] died they stayed at his grave». The same thing was said by Abu Al-Jawza' after Ibn Abbas «He used to pulverize fine flour for the pilgrims».

Sunna. As for preferring invocation at it thinking that verily invocation is more answerable at it than at other spots; this is forbidden.

His saying: (Allah's wrath would be more intense against a people who took their prophet's graves as Mosques). This includes proscribing building on graves as well as praying at them, and that is verily considered among the major sins. It was mentioned in «al-Qira» by At-Tabari, who is one of Malek's Companions, after Malek that he hated to say: I visited the Holy prophet's (May Allah's blessings and peace be upon him) grave and he gave a reason for that by quoting him (May Allah's blessings and peace be upon him).

179 - «O Allah (the Exalted) do not let my grace become a worshipped pagan». till the end of the Honorable Hadith to the grave so that people would not identify with those [who worshipped graves] in order to block the way of rationalization and excuses.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Malek lived at the days of the followers who are the best acknowledged people concerning this matter; so that showed that they did not have terms to use when visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave-till he said- and they mention from the causes of his hating this people's saying, «I visited the Holy Prophet's (May Allah's blessings and peace be upon him) grave» because such term is said by many people to mean an innovative visit; it is visiting the dead to ask him for something or to invoke him and to resort to him in order to fulfil the needs. That which is similar is practised by many people since by the term «Visit» they mean something of the sort. And that is religiously allowable as unanimously agreed on by the Imams. Malek hated to verbalize a term with general meaning that indicates an invalid meaning, just in contradiction to him (May Allah's blessings and peace be upon him). Since verily that was which Allah (the Exalted) has commanded. As for using the term «visit» in its general sense concerning all graves, such meaning is not understood here; let what he (May Allah's blessings and peace be upon him) had said be known.

180 - «Visit graves; it verily reminds you of the Afterlife». When he (May Allah's blessings and peace be upon him) used to visit his (May

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Allah's blessings and peace be upon him) mother's grave. Verily this concerns the unbelievers' graves. It is not understood from visiting the dead in order to invoke him, ask him for something, and seeking his aid and that which is similar to that practised by the people of polytheism and innovation; that is in contradiction to the visited if religiously aggrandized, like the prophets and the righteous. Verily that which is meant by visiting their graves, that innovative and polytheistic visit. That is why Malek detested that.

This Honorable Hadith also includes: Verily the Holy Prophet (May Allah's blessings and peace be upon him) did not seek refuge with Allah (the Exalted) but from that which he (May Allah's blessings and peace be upon him) feared to happen. This was mentioned by the writer (May Allah's Mercy be upon him).

(And Ibn Jarir narrated after Sufyan after Mansour after Mujahid «Have ye seen Lat and 'Uzza» (53: 19). So when he [that man] died they stayed at his grave». The same thing was said by Abu Al-Jawza' after Ibn Abbas.

His saying: (And Ibn Jarir narrated).

He is Imam Al-Hafeth Muhammad ben Jarir ben Yazid Al-Tibari, the writer of «At-Tafsir», «At-Tarkh», «al-Atikam» and many others. Ibn Khuzeima said: I do not know on earth anyone who is more knowledgeable than Muhammad ben Jarir and he was among those who had their opinions and he did not immitate others. He had companions learning about the doctrine after him and following his sayings. He was born in the year 224 A.H and died two days before the end of Shawwal in the year 310 A.H.

His saying: (After Sufyan) He appears to be Sufyan ben Sai'd ben Masrouq Ath-Thawri Abu Abdullah Al-Koufi. He was a reliable man, who memorized the Holy Koran, and he was a great savant. As well he was, an Imam, a worshipper and had his own opinions. He had followers learning from his creed. He died in the year 161 A.H, sixty-four years old.

His saying: (After Mansour) He is the son of Mu'tamir ben Abdullah As-Salami. He was reliable and a religious scholar. He died in the year 132 A.H.

His saying: (After Mujahid). He is Ibn Jabr Abu Al-Hajjaj Al-Makhzoumi a reliable Imam concerning the interpretation of the Holy Koran. He learned after Ibn Abbas and others (May Allah be pleased with them). He died in the year 104 A.H. This was said by Yahya Al-Kattan. Ibn Hibban

And it was narrated after Ibn Abbas (May Allah be pleased with them) that, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visited graves...

said that he died in the year 102 or 103 A.H while he was prostrating. He was born in the year twenty-one during the Caliphate of Omar (May Allah be pleased with him).

The occasion for mentioning this: Verily they exaggerated in aggrandizing him till they worshipped him and his grave became a pagan among the pagans of the polytheists.

His saying: (The same thing was narrated by Abu Al-Jawza') He is Aws ben Abdullah Al-Rabi. He died in the year 83.

Al-Bukhary said we were told by Muslim that he is Ibn Ibrahim. We were told by Abu Al-Ashhab that Abu Al-Jawza narrated after Ibn Abbas, 181 - «Lat was a man who used to pulverize pilgrims' fine flour».

Ibn Khuzeima said: The same thing goes for the 'Uzza which was a tree on which there was a construction and curtains. It was between Mecca and At-Taif and Quraish used to aggrandize it. Abu Sufyan said on the day of the battle of Uhud, «We have the 'Uzza and you donot have 'Uzza.»

His saying: (And it was narrated after Ibn Abbas (May Allah be pleased with them).

182 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visited graves and took them as Mosques and.» This was narrated by the people of Sunan).

I said: This chapter discusses the Honorable Hadiths of Abi Huraira and Hassan ben Thabet. Concerning that of Abi Huraira; it was narrated by Ahmad and At-Tirmithi while Hassan's Hadith after Abdur-Rahman ben Hassan ben Thabet after his father who said,

183 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visisted graves».

And Ibn Abbass's Honourable Hadith referred to Abu Saleh the master of Umm Hani'. This Hadith was weakened by some and confirmed by others. Ali ben Al-Madani said after Yahya Al-Kattan: I never saw any one of our companions leaving Abu Saleh the master of Umm Hani', and I never heard any one of the people say something about them. Neither, Shuba nor Zai'da nor Abdullah ben Othman left him. Ibn Mu'in said: There is no objection to him that is why Ibn As-Sakan reported it in his Saheeh.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: It reached us

after the Holy Prophet (May Allah's blessings and peace be upon him) through two main ways: After Abi Huraira (May Allah be pleased with him) who said, «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who frequently visited graves». And he mentioned Ibn Abbass's Honourable Hadith then said: The men of this are not the men of that. So neither one took after the other, however, in the two references there is one who is accused of lying. Such is definitely an evidence. This is among the best which was conditioned by At-Tirmithi; verily he considered good that which reached through varied ways and its narrator was never accused of lying, that is to say it did not contradict that which was confirmed and proved by reliable references. This Honorable Hadith reached us through various ways and none of its narrators was accused of lying nor was it contradicted by any of the reliable references. That would be the case if it was narrated after one reference; how would it be if it was narrated by one after the other? All this show that verily this Honourable Hadith is originally well known.

Those who permitted such visits depended on what was narrated after Aisha (May Allah be pleased with her) that she visited the grave of her brother Abdur-Rahman and she said, «Had I seen you, I wouldn't have visited you», and this shows that verily women's visiting the graves is not as recommended as that of men. Since if that had been as such she would have liked his visit whether she had seen him or not.

I said: Thus according to this, those who say that it is allowable cannot take this as an evidence.

This text of Aisha's Honourable Hadith was narrated by At-Tirmithi after Abdullah ben Abi Mulaika after her [Mulaika] and it contradicts Al-Athram's text after Abdullah ben Abi Mulaika who as well said: «Verily Aisha (May Allah be pleased with her) went one day to the grave-yard. I told her: «O mother of believers,

184 - Had not Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbidden us from visiting the graves? She said: Yes, he (May Allah's blessings and peace be upon him) forbade visiting graves, then he (May Allah's blessings and peace be upon him) ordered visiting them.»

So Sheikh Al-Islam (May Allah's Mercy be upon him) answered concerning this and said: Aisha's Honorable Hadith does not constitute an evidence verily the one who objected against what she said, objected concerning total forbidding, so she defended that by saying that such forbiddance was

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later cancelled, and the one objecting did not mention to her forbidding particular to women who were cursed for such visits. That shows her saying, «Verily he (May Allah's blessings and peace be upon him) ordered visiting them.» That shows that he (May Allah's blessings and peace be upon him) ordered her and order requiring saying that it is desirable, and desirability is particularly confirmed just for men. Had women been ordered to visit graves, they would have done so as men did and she would have not told her brother «I would have never visited you» and cursing is clear concerning proscription and he (May Allah's blessings and peace be upon him) addressed the people saying: «Then visit them» [ordering men. The pronoun used in the Arabic text is that for men] and he (May Allah's blessings and peace be upon him) did not address women so they could not be meant by the cancellation and that which is general when it is known as coming after that which is particular, would not cancel it; this is what the savants say; this is in confirmity with the creeds of Ahmad and Ash-Shafi' in the most famous of the two narratives after him [Ahmad] and he is very well known by his companions so how would it be if it was not known that this general rule came after that which is specific?.

Thus his (May Allah's blessings and peace be upon him) saying might have been, «Allah (the Exalted) curses women who frequently visit graves.» After he (May Allah's blessings and peace be upon him) allowed me to visit them. This shows that he (May Allah's blessings and peace be upon him) paired it with those who build on them Mosques and..... It is known that building Mosques and [on graves] is strictly forbidden as was shown by the Honourable righteous Hadiths.

That which is true: Verily women were not included in this permission to visit graves for many reasons:

First: Verily his (May Allah's blessings and peace be upon him) saying, «Then visit them» those who were addressed [in the Arabic terms] were men. However, there are two opinions concerning this Honourable Hadith; it was said: Verily a separate evidence is needed to confirm that women were allowed as well. Accordingly allowing women to visit graveyards is a weak evidence and that which is general does not contradict that which is particular, nor does it delete it. This is what the savants believe in. If women were included in this address, he would recommend their visiting graveyards. We have not known that any of the Imams recommended that for them, nor did women during the Holy Prophet's (May Allah's blessings and peace be upon

.....

him) time or during the times of his successors the Orthodox Caliphs visit graves.

Secondly: Verily the Holy Prophet (May Allah's blessings and peace be upon him) rationalized permitting men to visit graves by,

185 - «It reminds of death, makes the heart more sympathetic and makes the eyes tear». This was mentioned in Ahmad's «Musnad». It is known that verily if a woman visits the graves, she would become afraid, she will wail and mourn, because she is weak and impatient in her structure. If women's visit to the graves lead to suspicions and to proscribe matters then it is not possible to limit the consequences or to differentiate between one kind and another. It is at the roots of religion: Verily if wisdom was unseen or spread the judgment concerning it will be suspended because it is just a possibility. Thus this would be proscribed in order to black the way before rationalizations and excuses as it was proscribed to look at covered primping, and as it was proscribed to stay alone with a foreign woman and other like matters. There is none among that which contradicts this evil matter; the aim of visiting the grave is to invoke Allah (the Exalted) for the sake of the dead; she can do that while at her home.

There are some savants who say: This includes escorting the deceased to his final resting place, his (May Allah's blessings and peace be upon him) Honourable Hadith is used as an evidence,

186 - «Return veiled not since verily you tempt he who is alive and offend the dead». The following was narrated after Fatima,

187 - «Truly, if you reach the graveyard with them, you would not enter the Garden with them». This is supported by what was mentioned in the two Saheehs,

188 - «Verily he (May Allah's blessings and peace be upon him) forbade women from following the funerals», and it is known that he (May Allah's blessings and peace be upon him) said,

189 - «He who prays at a funeral is rewarded by a carat, he who follows it is rewarded by two carats». It was learned through the righteous Honourable Hadiths that this generality did not include women as far as the Holy Prophet's forbidding them from walking after funerals is concerned; they were not included in this general meaning that is similar to what was discussed before.

I said: Thus allowing the visit to graves is specific to men. He (May Allah's blessings and peace be upon him) particularly addressed men when

... and built at them Mosques and lanterns» It was narrated by the people of Sunnan [Tradition].

This chapter discusses many issues:

The first: Interpreting pagans.

he (May Allah's blessings and peace be upon him) said, «Allah curses women who frequently visit graves- till the end of the Honourable Hadith». So it is that which is general.

And there are answers concerning that which those who believe so used as reference.

One of which: Verily what was mentioned about Aisha, and Fatima (May Allah be pleased with them) contradicts that which was narrated after them in this chapter so it is not confirmed without revocation.

And one of which: Verily what the companion said and can not be taken as evidence to exclusively support the Honourable Hadith. As for his (May Allah's blessings and peace be upon him) teaching Aisha what to say when visiting graves and the like, this does not show that what those Honourable Hadiths told concerning cursing women who frequently visit graves, was revoked, because it is possible that it happened before certain and strict forbidding and serious warning, and Allah (the Exalted) knows best.

Muhammad ben Ismail As-Sanni (May Allah's Mercy be upon him) said in his book «Tat-hir al-I'tiqad»: Verily such domes and tombstones which became the greatest reason for polytheism unbelief as well as the greatest means for destroying the religion of Islam and its structure. Most of those-rather all- who build them [Domes over graves] are kings, sultans presidents and rulers, either on a relatives grave or on the grave of some one whom they fancy is righteous, savants sufist, fakir, or a great sheikh then people who know him would visit him as they should visit the dead without calling his name; rather, they invoke Allah (the Exalted) for him and ask Allah (the Exalted) to grant him forgiveness. They keep on performing this till all those who know him die and perish, then those who come after them and find a grave on which a construction is erected and candles are lit, and fine rugs are spread at it, curtains are hanged, and flowers and roses are put, so it would be thought that such performances are done either to get benefit or to remove harm, and those guarding and serving it start telling lies about the dead persons deeds; they would say that he did so and so, and harm so and so and benefit so and so. They keep on doing this till they implant in his character all that which is invalid and untrue while the real state of affairs is that the Holy Prophetic Hadiths mentioned cursing the one

The second: Explaining worship.

The third: He (May Allah's blessings and peace be upon him) never sought refuge with Allah (the Exalted) but from that which he (May Allah's blessings and peace be upon him) feared to happen.

The fourth: Paring this with taking prophets' graves as Mosques.

The fifth: Mentioning the severity of Allah's wrath.

The sixth: This is the most important, The characteristic of knowing about worshipping Lat which is the greatest among pagans.

The seventh: Knowing that it is the grave of a righteous man.

The eighth: It is the name of the buried person and explaining the meaning of Lat.

The ninth: Cursing women who frequently visit graves.

The tenth: Cursing he who lights candles or lanterns at graves.

who lit candles, wrote or built on graves. The Honourable Hadiths concerning this matter are very well known and widespread; verily that in particular is forbidden. Then it is the cause of a most serious evil.

From this Honourable Hadith you learn the compatibility of this Honourable Hadith to the interpretation. And Allah (the Exalted) knows best.

His saying: (And those who built on it Mosques) this was explained earlier in the previous chapter.

His saying: (lanterns) Abu Muhammad Al-Makdissi said: If lighting candles and lanterns had been allowed on graves, he (May Allah's blessings and peace be upon him) would not have cursed he who did it, because it is a futile loss of money and exaggeration in aggrandizing graves that is similar to aggrandizing idols.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Taking them [graves] as Mosques and lighting candles and lanterns on them are among **major** sins.

190 - His saying: (It was narrated by the people of Sunan) means Abu Dawud, At-Tirmithi, and Ibn Majah only; it was not narrated by An-Nasai'.

Chapter

What was mentioned concerning the Holy Prophet's [Al-Mustapha means «The chosen»] (May Allah's blessings and peace be upon him) defending aspects Unification and blocking all the ways leading to polytheism.

Allah (the Exalted) has said, «**Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish...**

Chapter

His saying: Chapter (what was mentioned concerning the Holy Prophet's [al-Mustapha aspects means «The chosen»](May Allah's blessings and peace be upon him) defending Monotheism and his (May Allah's blessings and peace be upon him) blocking all the ways leading to polytheism).

His saying: (Allah (the Exalted) has said, «**Now has come unto you an Apostle from amongst yourselves: It grieves him that ye should perish: Ardently anxious is he over you: to the Believers is he most kind and Merciful. But if they turn away, say, 'Allah sufficeth me: There is no God but He: on Him is my trust, -He the Lord of the Throne (of Glory) Supreme!**» (9: 128-129).

Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) has said sending His Grace to the believers through the Holy Messenger (May Allah's blessings and peace be upon him) that He (the Exalted) sent; a Holy Messenger (May Allah's blessings and peace be upon him) from among themselves and who speaks their language as Ibrahim (May Allah's Peace be upon Him) said: «**Our Lord! Send amongst them an Apostle of their own**» (2: 129) and He (the Exalted) has said: «**Allah did concern a great favour on the Believers when He sent among them an Apostle from among themselves**». (3: 164) and He (the Exalted) has said: «**Now hath come unto you an Apostle from amongst yourselves**» (9: 128) that is to say from you, as Jaafar

... Ardently anxious is he over you: To the Believers is he most kind and merciful. But if they turn away, ay, 'Allah sufficeth me: There is no God but Him: On him is my trust, -He is the Lord of the Throne (of Glory) supreme!» (9: 128-129).

ben Abi Taleb told An-Najashi and Al-Mughira ben Shouba told Kisra's Messenger: «Verily, Allah (the Exalted) sent us a Holy Messenger from among us; we know his (May Allah's blessings and peace be upon him) descent, and characteristics, history, truth, and honesty». Then he continued the discussion. Sufyan ben Ayyina said after Jaafar ben Muhammad after the latter's father about Allah's (the Exalted) saying, «**Now hath come unto you an Apostle from among yourselves.**» (9: 128) He said: «He was not born as a consequence of [illegal] Pre-Islamic [relatins] marriage».

His saying: (It grieves him that ye should perish) that is to say he (May Allah's blessings and peace be upon him) becomes stricken with grief because of the hardships and distress from which his (May Allah's blessings and peace be upon him) nation is suffering. That is why it was mentioned in the Honourable Hadith narrated after him (May Allah's blessings and peace be upon him) that he said,

191 - «I was sent with generous and tolerant Truth.» And it was narrated in the Saheeh,

192 - «Verily this religion is simple and accessible» All his (May Allah's blessings and peace be upon him) religion is tolerant, simple and perfect; it is easy for the one whom Allah (the Exalted) has made easy.

His saying: (Ardently anxious is he over you) that is to say he (May Allah's blessings and peace be upon him) is anxious to guide you and make benefation in the present life as well as in the Afterlife reach you. It was narrated after Abi Tharr (May Allah be pleased with him) who said,

193 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) left us and not a single bird in the sky existed without telling us something about it». This was narrated by At-Tabarani who said: and Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

194 - «There is nothing that leads towards the Garden or leads away from the Garden but was made clear and evident by me.»

His saying: (To the believers he is most kind and merciful- as Allah (the Exalted) has said: «**And lower thy wing to the believers who follow thee. Then if they disobey thee, say, 'I am free (of responsibility) for what ye do!' And put thy trust on the Exalted in Might, the Merciful.**» (26: 215-217). Thus He (the

It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not bury your dead in your houses, nor make a feast around my grave; however, pray for me because verily your prayer reaches me wherever you are». This was also narrated by Abu Dawud and was supported by good references. Those who narrated it are reliable...

Exalted) commanded him (May Allah's blessings and peace be upon him) in the Holy Verse (If they disobey thee) that is to say concerning the great, perfect and pure religion that you brought (Say, «Allah sufficeth me: **There is no God but He. On Him is my trust, -He the Lord of the Throne (of Glory) supreme!**» (9: 129)).

I said: So such attributes which the Holy Messenger (May Allah's blessings and peace be upon him) was described by warning and admonishing them from committing polytheism which is the greatest sin among sins, and he (May Allah's blessings and peace be upon him) showed them its causes leading to it and achieved forbidding them from performing it. For example, aggrandizing graves exaggregation in visiting them, praying at them and for them, and similar performances bading to worshipping them as was mentioned above and as will be mentioned in the discussions of this chapter.

His saying: (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said.

195 - «Do not bury your dead in your houses, nor make a feast around

His saying: (Do not bury your dead in your houses) Sheikh Al-Islam said: That is to say do not do something that prevents you from praying, rehearsing the Holy Koran or invoking Allah (the Exalted) in them; because when you bury the dead inside them they would become similar to graveyards' so he (May Allah's blessings and peace be upon him) ordered to free praying at homes and preventing it at graves is contrary to what is practised by the polytheists of the Christians and those from this nation who identify with them.

It was mentioned in th two Saheehs after Ibn Omar.

196 - «Pray at your homes and never make them [Your homes] graveyards. And it was narrated in the Saheeh of Muslim after Ibn Omar,

197 - «Do not make your houses graves since verily the Shaitan escapes from the house in which he hears the Holy Sura (Al-Bakara) rehearsed in it.»

... and it was narrated after Ali ben Al-Hussein that, ...

His saying: (And do not make a feast around my grave) Sheikh Al-Islam (May Allah's Mercy be upon him) said: A feast is the general meeting which is habitually repeated or made. It is repeated either every year, or every week or every month and the like.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: A feast is what people habitually or traditionally do or perform at a certain time and place. So if it were a name of the place then it is the place where people confer for worship and do other practices, as is the «Masjid Al-Haram.», «Mona», «Muzdalifa», «Arafa» and «Al-Masha'ir» were made by Allah (the Exalted) a feast for Hanafites and a reward, and as He (the Exalted) made those days of the feast a holiday. The polytheists had temporal and local feasts. When Allah (the Exalted) sent Islam He (May Allah's blessings and peace be upon him) invalidated them and compensated for the Hanafites by assigning them «Al-Fitr», «Al-Adha» and «Days at Mona», as He (the Exalted) compensated for localities by assigning them «Al-Kaaba», «Mona», «Muzdalifa», «Arafa» and «Al-Mashair».

His saying: (And pray for me since verily your prayer reaches me wherever you are).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: He (May Allah's blessings and peace be upon him) shows that verily what reaches him (May Allah's blessings and peace be upon him) from blessings and peace, reaches him (May Allah's blessings and peace be upon him) whether they were near his (May Allah's blessings and peace be upon him) grave or far from it, so there is no need to hold a feast around it.

His saying: (Do not make your houses graves) Sheikh Al-Islam's discussion was mentioned earlier concerning the meaning of the previous Honourable Hadith.

His saying: (It was narrated after Ali ben Al-Hussein (May Allah be pleased with him): «He saw a man approaching a gap that was at the Holy Prophet's (May Allah's blessings and peace be upon him) grave; he used to enter it and invoke; he [Ali] forbade him and said, 'Truly I tell you something that I heard from my father after my grandfather Allah's Holy Messenger (May Allah's blessings and peace be upon him)?» He said: «Do not make a feast around my grave, nor make your houses graves; pray for me since verily your blessings and greeting reach me wherever you are.» It was narrated in Al-Mukhtar).

This Honourable Hadith and the one before it are good and have good references.

As for the first, it was narrated by Abu Dawud and others after Abdullah ben Nafi' Al-Saigh who said: Ibn Abi Thi'b told me after Saï'd Al-Mikbari after Abi Huraira - and he narrated the Honourable Hadith, those who narrated it are famous and reliable, but Abu Hatem said about Abdullah ben Nafi': He did not memorize very well, he recognized yet then denied recognition. Ibn Mouin said: He is reliable. Abu Zaraa said: There is no objection about him. Sheikh Al-Islam (May Allah's Mercy be upon him) said: And such a person; if there are witnesses for his Honourable Hadith then it is known that this Honourable Hadith is memorized, and the Honourable Hadith at hand has many references to support. Al-Hafeth Muhammad ben Abdul Hadi said: His is a well supported Honourable Hadith and it has references that raise it to the degree of being righteous. As for the second Honourable Hadith; it was narrated by Abu U'ala, Al-Kadi Ismail, Al-Hafeth Ad-Diya' Muhammad ben Abdul-Wahid Al-Makdissi in his book «al-Mukhtar».

Sheikh Al-Islam (May Allah's Mercy be upon him) said: So at this tradition [Sunna] how the people of Medina and the kinsfolks of the Holy prophet (May Allah's blessings and peace be upon him) said: Those people who were relatives, close relatives and neighbours of Allah's Holy Messenger (May Allah's blessings and peace be upon him) because they more than others needed that, so they controlled it and abided by it more.

Said ben Mansour said in his «Sunan»: We were told by Abdul-Aziz ben Muhammad that Suhail ben Abi Sahl said: «Al-Hasan ben Abi Taleb (May Allah be pleased with them) saw me at the grave, so he called me while he was at Fatima's house having dinner, he said: Come and join me for dinner. I said I donot want. He said: What is the matter with you; I saw you at the grave? I said: I greeted the Holy Prophet (May Allah's blessings and peace be upon him). He said: Then greet him (May Allah's blessings and peace be upon him) when you enter the Mosque. Thereupon he said: Verily Allah's Holy Messenger said: Do not make a feast around my grave, nor make your houses graves, and pray for me since verily your prayer reaches me wherever you are; may Allah (the Exalted) curse the Jews and the Christians because they took their prophet's graves as Mosques; you and those at Andalus are equal [concerning that matter].»

Said also said: Hibban ben Ali told us that Muhammad Ijlan narrated after Abi Saïd, the master of Al-Mahri; he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not make a feast

... «verily he saw a man approaching a gap that was at the Holy Prophet's (May Allah's blessings and peace be upon him) grave, he would enter it and invoke, so he forbade him and said, «Truly I tell you an Honourable Hadith which I heard from my father, from my grandfather, after Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said, 'Do

around my grave, nor make your houses graves, and pray for me, since verily your prayer reaches me wherever you are.»

Sheikh Al-Islam said: Thus these two Honourable Hadiths from two different aspects show that the Honourable Hadith is confirmed especially the one who told it give evidence for it. That necessitates that it was proved and confirmed by him, had it not been narrated from different and supported aspects other than this; so how would it be the case and it was narrated with its proof?

His saying: (Ali ben Al-Hussein) that is to say Ali ben Abi Taleb known as Zein Al-Abedin (May Allah be pleased with him) and the best follower and most known among his kinsfolk. Az-Zuhri said: I never saw a man from Quraish who is better than him. He died in the year 93 A.H. He is Al Hussein's father; Al-Hussein is Allah's Holy Messenger's (May Allah's blessings and peace be upon him) grand-son and sweet basil. He memorized after the Holy prophet (May Allah's blessings and peace be upon him) and was martyred on the Day of Ashura in the year 61 A.H. He (May Allah be pleased with him) for fifty-six years old.

His saying: (Verily he saw a man approaching a gap at the Holy Prophet's (May Allah's blessings and peace be upon him) grave). It is a small window in a wall and a skylight or anything similar.

His saying: (He would enter it and invoke so he forbade him). This indicates that intentionally visiting graves and tombstones for invocation and prayer is forbidden.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: I never knew that someone who permitted it, because it is like taking it as a feast, and it also shows that verily intentionally visiting a grave to greet if one enters a Mosque to pray, is also forbidden because it was not allowed by religion. Malek hated the people of Medina visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave each time they entered the Mosque because those who came before never did such practice. He said: «Nothing will reform those who came last among this nation but that which reformed those who came first.» And the Companions and the followers used to come

not make a feast around my grave, nor make your houses graves; pray for me since verily your greeting reaches me wherever you are». It was narrated in Al-Mukhtar.

to the Holy Prophet's (May Allah's blessings and peace be upon him) Mosque and pray, and when they finish praying they would either sit or leave; they never approached the Holy Prophet's (May Allah's blessings and peace be upon him) grave to greet him (May Allah's peace be upon him) for they know that verily blessing him (May Allah's blessings and peace be upon him) and greeting him (May Allah's blessings and peace be upon him) at prayer is more perfect and much better.

As for their entering his (May Allah's blessings and peace be upon him) grave to bless and greet him (May Allah's blessings and peace be upon him) there; or in order to pray and invoke, this was not allowed by him (May Allah's blessings and peace be upon him); rather, he (May Allah's blessings and peace be upon him) forbade them from practising it when he (May Allah's blessings and peace be upon him) told them: «Do not make a feast around my grave, and pray for me since verily your prayer reaches me». Thereupon he (May Allah's blessings and peace be upon him) showed that verily the prayer reaches him (May Allah's blessings and peace be upon him) even from very far places; the same logic applies to greeting him (May Allah's blessings and peace be upon him). He (May Allah's blessings and peace be upon him) cursed those who take the prophet's graves as Mosques. And the room, at those times used to be entered through the door, for Aisha (May Allah be pleased with her) was in it; after that they kept on doing that till the second wall was built. They, even though could reach his (May Allah's blessings and peace be upon him) grave, did not enter, neither to bless nor to pray; neither to invoke for themselves nor for others; nor for asking about an Honourable Hadith or a certain knowledge; neither was the Shaitan tempted to seduce them till he makes them hear words of greetings so they thought that he (May Allah's blessings and peace be upon him) talked to them and gave his opinion and interpreted the Honourable Hadiths for them, or he (May Allah's blessings and peace be upon him) returned the greeting by a loud voice, as the Shaitan tempted others and misguided them at his (May Allah's blessings and peace be upon him) grave or at others grave, till they came to believe that the buried person is ordering them, forbidding them, giving them his opinion or may be apparently talking to them, and that verily he leaves his grave and can be seen leaving the grave. They used to think that the souls of the dead bodies

came out and talked to them, and that verily the dead person's spirit materialized in front of them and saw it as the Holy Prophet (May Allah's blessings and peace be upon him) saw them during the night of his (May Allah's blessings and peace be upon him) ascension to the seventh Heaven [al-Miraj].

What is meant here is the following: Verily the Companions (May Allah be pleased with them) were not in the habit of blessing him (May Allah's blessings and peace be upon him) at his (May Allah's blessings and peace be upon him) grave as those who came after them did; rather, some of them used to come from the outside and greet him (May Allah's peace be upon him) at his (May Allah's blessings and peace be upon him) grave as those who came after them did; rather some of them used to come from the outside and greet him (May Allah's blessings and peace be upon him) when he arrived from his travel. Such was what Ibn Omar did. Obeidallah ben Omar narrated after Nafi',

198 - «When Ibn Omar used to arrive from travel, he used to go to the Holy Prophet's (May Allah's blessings and peace be upon him) grave and used to say, 'Peace be upon you, O Allah's Holy Messenger. Peace be upon you, O Abu Bakr. Peace be upon you, O father. Then he used to go]. Obeidallah said, 'We do not know any of the Holy Prophet's Companions who had done that but Ibn Omar'. And this indicates that he did not stand at the grave in order to invoke after he greeted, as done by many people.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Because that was not traced after any one of the Companions. Thus it was pure innovation. Malek said in «al-Mabsout»: I do not view any right to stand at the Holy Prophet's (May Allah's blessings and peace be upon him) grave but one may greet him (May Allah's blessings and peace be upon him) and leave. Ahmad stated that he should turn to the Qibla and let the room be on his left so that he would not turn back to the grave.

In general all the savants have agreed that if one invokes, he should not turn to the grave; however, they have not agreed concerning the following: Shall he turn to the grave when he greets him or not? The Honourable Hadith also includes the proof of prohibiting planning to visit his (May Allah's blessings and peace be upon him) grave or the graves and tombstones of others, because that is considered feasting around them. Rather, it is considered among the most serious causes of polytheism since one joins those buried, as partners with Allah (the Exalted). This is the issue about which Sheikh Al-Islam (May Allah's Mercy be upon him) gave his

own opinion, I mean he who travelled just in order to visit the graves of prophets and the righteous- and it was said that the savants did not agree concerning that issue; such as Al-Ghazali and Abi Muhammed Al-Makdissi considered it permissible while some such as Ibn Batta, Ibn Akl, Abi Muhammad Al-Jouweiny and the judge Ayyad considered it not permissible. This last opinion is considered by most people. Malek stated it and was not contradicted by any of the Imams; that is right, just and proper, especially when it is mentioned in the two Saheehs after Abi Saïd after the Holy Prophet (May Allah's blessings and peace be upon him).

199 - «Setting off can not be but to three Mosques: [Al-Masjed Al-Haram], this Mosque of mine, and «Al-Masjed Al-Aqsa». So setting off for visiting graves and tombstones is included among the forbidden; so either it is forbidden or rejecting. It was mentioned in one narration as forbidden; thus it is necessarily forbidden. That is why the Companions (May Allah be pleased with them) understood from him (May Allah's blessings and peace be upon him) as mentioned in «Al-Muwatta'», «Al-Musnad» and «As-Sunan»-.

It was narrated after Basra ben Abi Basra Al-Ghifari that he said to Abi Huraira- when he approached the boundaries:-

«Had I seen you before you left, I would not have left». I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

200 - «Riding animals are not prepared but to travel to three Mosques: «Al-Masjed Al-Haram, this Masjed (Mosque), and «Al-Masjed Al-Aqsa». Imam Ahmad and Omar ben Shabba narrated in «Akhbar Al-Medina» mentioning good reference after Qaza' who said,

201 - «I came to Omar's son and said: I am intending towards the boundaries. So he said: Verily setting off is only to three Mosques: 'Al-Masjed Al-Haram', 'Masjed Al-Medina', and, 'Al-Masjed Al-Aqsa'. So let the boundaries and never approach it.» Ibn Omar and Basra ben Abi Basra considered or claimed the boundaries among those places that people are forbidden to set off for, because the terms used by them includes forbidding people from setting off to other than the three places mentioned above that are visited in order to curry Allah's favour. That is why they forbade from setting off to the boundaries using this Honourable Hadith as a reference. The boundaries are travelled because of the virtue of that spot since verily Allah (the Exalted) called it (The Holy valley and the Blessed spot) and He

This chapter discusses many issue:

The first: Interpreting the Holy Verse of Bara.

The second: Driving his (May Allah's blessings and peace be upon him) nation away from this position.

The third: Being anxious about us, his (May Allah's blessings and peace be upon him) kindness and mercy.

The fourth: Forbidding people from visiting his (May Allah's blessings and peace be upon him) grave in particular even though visiting it is among the best deeds.

The fifth: His Forbiddance from such visits.

The sixth: Urging people to perform supererogatory prayers at home.

(the Exalted) talked to Moussa (May Allah's Peace be upon Him) there. This is what is believed by the four Imams and most of the people. He who wanted to spread that belief and trespass to whomever opposed it, has to adopt what Sheikh Al-Islam wrote in answer to Ibn Al-Akhnai' concerning his objections to what the Honourable truthful Hadiths show and what the savants adopted because evil consequences are evident and clear.

As for forbiddance from visiting other than the three mentioned Mosques is because: Verily there is no benefit requiring setting off, nor there is a quality requiring it. Al-Hafeth Muhammad ben Abdul-Hadi spread that saying in his book «As-Sarim al-Manki» in responding to As-Subki; he mentioned in it the causes or reasons for the Honourable Hadiths concerning visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave and along with Sheikh Al-Islam (May Allah's Mercy be upon them) they mentioned none of them.

Even though it does not indicate the point of conflict since it only discusses the visit in the absolute and that is not denied by any one without setting off; so he criticizes the proper visit which does not include polytheism or innovation.

His saying: (It was narrated in «Al-Mukhtar») Al-Mukhtara is a book in which its writer collected good Honourable Hadiths in addition to that mentioned in the two Saheehs.

Its writer: Is Abu Abdullah Muhammad Al-Hanbali. One of the eminent authorities. Ath-Thahabi said: He spent his life searching about this is-

The seventh: Verily it already decided by them that praying in a graveyard is forbidden.

The eighth: Giving reason for that; verily a man's prayer and greeting him (May Allah's peace be upon him) can reach him even if he was far; there is no need to imagine that proximity is necessary.

The ninth: When he (May Allah's blessings and peace be upon him) is at the «Barzakh» he (May Allah's blessings and peace be upon him) will be shown his nation's deeds concerning prayer and greetings dedicated to him (May Allah's blessings and peace be upon him).

sue; he was a man of religious integrity, reverence, perfect virtue and perfection. May Allah be merciful and pleased with him.

Sheikh Al-Islam said: His corrections in his «al-Mukhtara» are definitely better than Al-Hakem's corrections. He died in the year 643 A.H.