

## CHAPTER No: 37

### It is of *Shirk* to perform a (righteous) deed for worldly reasons

Allāh the Most Exalted said:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرِسْقَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهَرَفَ بِهَا لَا يَسْخَرُونَ  
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا  
كَانُوا يَعْمَلُونَ﴾

“Whosoever desires the life of the world and its glitter; to them we shall pay in full (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but the Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (11:15,16)

Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

﴿تَعَسَّ عَبْدُ الدُّيَّانِ تَعَسَّ عَبْدُ الدَّرْهَمِ تَعَسَّ عَبْدُ الحَمِيصَةِ تَعَسَّ  
عَبْدُ الحَمِيصَةِ، أَنْ أُعْطِيَ رَضِي وَإِنْ لَمْ يُعْطَ سَخِطَ تَعَسَّ  
والتَّكْسَ وَإِذَا شَيْكَ فَلَا تُنْتَشِ طُوبَى لِعَبْدٍ أَخَذَ بِعَتَانِ قَرَسِهِ فِي  
سَبِيلِ اللَّهِ، أَشَعَّتْ رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ إِنْ كَانَ فِي الحِرَاسَةِ كَانَ  
فِي الحِرَاسَةِ وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ إِنْ اسْتَأَذَنَ لَمْ  
يُؤَذَّنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشْفَعْ﴾.

“Let the slave of Dinar and Dirham, and *Khamisa* (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn,

let him not find anyone to take it out for him. *Tūba* (all kinds of happiness, or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh’s Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission (before a ruler) he is not permitted, and if he intercedes, his intercession is not accepted (because of his simplicity).”

### Important issues of the Chapter

- 1) Man’s desire for the worldly gains on the pretext of the acting for the Hereafter.
- 2) Explanation of the verses in *Surah Hud* (11:15,16).
- 3) Naming the Muslim the slave of Dinar and Dirham and *Khamisa* (i.e. money and luxurious clothes).
- 4) The explanation of that by the fact that “he is pleased if these things are given to him, and if not, he is displeased.”
- 5) Meaning of the words: “Let such a person perish and relapse.” (*Ta’isa, Intakasa*).
- 6) Meaning of the words: “and if he is pierced with a thorn, let him not find anyone to take it out for him.”
- 7) The praise upon the *Mujahid* who can be attributed with the characterization (in the *Hadith*).

## CHAPTER No: 40

### (Whosoever denies any of the Names and Attributes of Allāh)

Allāh the Most Exalted said:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ﴾

"... and they disbelieve in the Most Beneficent (Allāh) Say: "He is my Lord! *Lā ilāha illā Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (13:30)

Narrated Ali رضي الله عنه :

«حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتْرِيدُونَ أَنْ يَكْذَبَ اللَّهُ وَرَسُولُهُ؟»

"You should preach to the people in a way that they can easily understand. Would you like that Allāh and His Messenger (صلى الله عليه وسلم) be denied?" (Al-Bukhari)

Abdur-Razzāq reported from Ma'mar from Ibn Tāwus from his father that Ibn Abbās (رضي الله عنهما) narrated:

«أَنَّهُ رَأَى رَجُلًا انْتَفَضَ لَمَّا سَمِعَ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الصِّفَاتِ اسْتِنكَارًا لِذَلِكَ. فَقَالَ مَا فَرَّقَ هَؤُلَاءِ بِيَعْدُونَ رِقَّةً عِنْدَ مُحْكَمِهِ وَيَهْلِكُونَ عِنْدَ مُشَابِهِهِ.»

He (Ibn Abbās) saw a man springing to his feet in disapproval of the statement when he heard a *Hadith* from the Prophet صلى الله عليه وسلم about the Divine Attributes. Then he (Ibn Abbās) said, "What type of the fear is of these people!?! They find in entirely clear verses that which they fear and are

brought to ruin by those verses which are not entirely clear (in which they seek deviant interpretations)."

When the tribe of Quraish heard Allāh's Messenger صلى الله عليه وسلم mentioning *Ar-Rahmān*, they denied this Attribute. It was on this occasion that Allāh the Almighty revealed the verse:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

"And they disbelieve in *Ar-Rahmān* [the Most Beneficent (Allāh)]" (13:30)

#### Important issues of the Chapter

- 1) The denial of any of the Names or Attributes of Allāh casts out one from *Imān*.
- 2) Detailed account of the verse (13:30).
- 3) Avoid speaking in a manner which the listener cannot understand clearly.
- 4) Mentioning the reasons which lead to the denial of Allāh and His Messenger (صلى الله عليه وسلم) even unintentionally.
- 5) Warning of Ibn Abbās رضي الله عنهما to the effect that whoever denies any of the Attributes of Allāh, he would be ruined.

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

"Whoever swears by other than Allāh has disbelieved or committed *Shirk*." [At-Tirmidhi graded this *Hadith* as *Hasan* (fair) and Al-Hākim has graded it *Sahih* (sound)].

Ibn Mas'ud (رضي الله عنه) said:

«لَأَنْ أُحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْلِفَ بِغَيْرِهِ صَادِقًا».

"To swear by Allāh while lying is more loved by me than to swear by other than Him while speaking truth."

Hudaifah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

«لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ».

"Do not say 'With the will of Allāh and with the will of that person' but rather say 'With the will of Allāh and then with the will of that person.'" [Abu Dāwud reported this *Hadith* with a *Sahih* chain].

It is related about Ibrahim Nakhyee that he detested to say: "I seek refuge in Allāh and in you," but it is permitted to say: "I seek Allāh's refuge first and then yours." He said, "Say 'If not Allāh and then so-and-so' and do not say 'If not Allāh and so-and-so'"

#### Important issues of the Chapter

- 1) Explanation of *Al-Andād* as is mentioned in verse of *Al-Baqarah* (2:22).
- 2) The Companions (رضي الله عنهم) used to explain that the verses revealed about major *Shirk* include minor *Shirk* also.
- 3) To swear by other than Allāh is *Shirk*.
- 4) To swear by other than Allāh truthfully (believing such) is a far greater sin than to swear by Allāh to a lie.
- 5) The difference between the conjunctions 'wa' (and) and 'thumma' (then).

## CHAPTER No: 43

### What is said about the One who is not satisfied with an Oath taken by Allāh's Name

Ibn Umar (رضي الله عنهما) narrated that Allāh's Messenger (صلى الله عليه وسلم) said:

«لَا تَخْلِفُوا بِآبَائِكُمْ مَنْ حَلَفَ بِاللَّهِ فَلْيَصُحِّقْ وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ، وَمَنْ لَمْ يَرْضَ فَلْيَسَ مِنَ اللَّهِ».

"Do not swear by your forefathers. Whoever swears by Allāh, let him speak the truth. And the one for whom the oath is taken in the Name of Allāh, should be satisfied with it, and whoever is not satisfied, is not from the slaves of Allāh." [This *Hadith* was reported by Ibn Mājah with good *Isnād*].

#### Important issues of the Chapter

- 1) To make an oath by forefathers is not allowed.
- 2) The person for whom an oath by Allāh's Name is made, must be acceptant of it.
- 3) The punishment for the person who is not satisfied by an oath made by Allāh's Name.

Muhammad may will' but say: 'What Allāh may will Alone.'

### Important issues of the Chapter

- 1) The Jews were aware of the consequences of minor *Shirk*.
- 2) Man's understanding of the *Shirk* if he wishes to.
- 3) The statement of the Prophet صلى الله عليه وسلم: "Have you made me an associate with Allāh." How condemnable is the poet who said:  
مالي من الوذبه سواك عند حدوث العارض الهمم  
"O noblest of the creatures, there is none for me but you to seek refuge in distress."  
4) This is not the major *Shirk* as the Prophet صلى الله عليه وسلم said: "I was prevented from doing so for such and such ..."  
5) A true dream is a kind of revelation.  
6) The sound and true dream may be reason for initiating some rulings in the *Shari'ah*.

## CHAPTER No: 45

### Whoever curses Time has wronged Allāh

Allāh the Almighty said:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا سَبَّحْنَاكَ إِلَّا التَّغَرُّهُ وَمَا نَكْمُ بِذَلِكَ مِنْ عِبَادٍ إِنْ كُنَّا إِلَّا نَاطِقُونَ﴾

"And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time). And they have no knowledge of it, they only conjecture." (45:24)

Narrated Aḥu Hurairah (رضي الله عنه) that the Prophet صلى الله عليه وسلم said:

«قَالَ اللهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أَقْلَبُ اللَّيْلَ وَالنَّهَارَ».

"Allāh said, 'The son of Adam wrongs me for he curses *Ad-Dahr* (the time); though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night.'" (Al-Bukhari)

In another version wherein it is said:

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ هُوَ الدَّهْرُ».

"Do not abuse *Ad-Dahr* (the time); for Allāh is *Ad-Dahr*".

### Important issues of the Chapter

- 1) Cursing *Ad-Dahr* (the time) is forbidden.
- 2) Abusing *Ad-Dahr* (the time) is in fact to wrong Allāh.
- 3) Contemplation of the statement of the Prophet صلى الله عليه وسلم: "Verily Allāh is *Ad-Dahr*".
- 4) Something may be an abuse even if such was not the heartfelt intention (of the abuser).

**Who makes fun of anything where mention is made of Allāh or the Qur'ān or the Messenger (على الله عليه وسلم) (commits disbelief)**

Allāh the Most Exalted said:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَعُوضُ وَكَلَّمْنَا قُلَّ آبَائِهِ وَمَا يَنْبِئُهُمْ بِرَسُولِهِمْ. كَذَّبُوا بِآيَاتِنَا وَكَلَّمُوا كَلِمَاتٍ بَغْيًا بِمَا هُمْ كَاذِبُونَ﴾

"If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allāh (مزولج), and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (على الله عليه وسلم) that you were mocking?' " (9:65)

Ibn Umar, Muhammad bin Ka'b, Zaid bin Aslam and Qatādah (رضي الله عنهم) narrated the following *Hadith*:

«أَنَّ قَال رَجُلٌ فِي غَزْوَةِ بَيْوَكٍ مَا رَأَيْنَا مِثْلَ قُرَائِنَا هَؤُلَاءِ أَرْعَبَ بَطُونًا وَلَا أَكْذَبَ أَلْسُنًا وَلَا أَحْبَبَ عِنْدَ اللَّقَاءِ. يُعْنِي رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ الْقُرَّاءِ، فَقَالَ لَهُ عَوْفُ بْنُ مَالِكٍ كَذَّبْتَ وَلَكِنَّكَ مُتَأَفِّقٌ لِأَخْبِرَ رَسُولَ اللَّهِ ﷺ فَذَعَبَ عَوْفٌ إِلَى رَسُولِ اللَّهِ ﷺ لِخُبْرِهِ فَوَجَدَ الْقُرَّانَ قَدْ سَبَقَهُ. فَجَاءَ ذَلِكَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ ارْتَحَلَ وَرَكِبَ نَاقَتَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّمَا كُنَّا نَعُوضُ وَتَنَحَّضْتُ حَدِيثَ الرَّكْبِ نَقْطَعُ بِهِ عَنَّا الطَّرِيقَ. قَالَ ابْنُ عَمْرٍو: كَأَنِّي أَنْظُرُ إِلَيْهِ مُتَعَلِّقًا بِسَعَةِ نَاقَةِ رَسُولِ اللَّهِ ﷺ وَأَنَّ الْحِجَارَةَ

تَنَكَّبَ رَجُلَيْهِ وَهُوَ يَقُولُ إِنَّمَا كُنَّا نَعُوضُ وَنَلْعَبُ. فَيَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: «أَبَاهُ وَأَبَائِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِؤْنَ. لَا تَعْدِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ». مَا يَلْتَمِثُ إِلَيْهِ وَمَا يَزِيدُهُ عَلَيْهِ.

In the course of the campaign of battle Tabuk, a man came up one day and declared: "We have seen no people with greater appetite, more lying, more cowardly in battle than those people," he meant Allāh's Messenger (على الله عليه وسلم) and his Companions. Awf bin Mālik rose and said, "In fact, you are the liar and a hypocrite (*Munāfiq*) and I will inform Allāh's Messenger (على الله عليه وسلم) about your words." So he went to Allāh's Messenger (على الله عليه وسلم) but by then he (على الله عليه وسلم) was already informed through a revelation. Meanwhile, the hypocrite also approached Allāh's Messenger (على الله عليه وسلم) when he (على الله عليه وسلم) started journey and was already on his camel. He pleaded: "O Messenger of Allāh! we were only joking and trying to pass the time while travelling." Ibn Umar (رضي الله عنهما) said, "As if I see him that he was clinging to the saddle belt of the Messenger of Allāh's camel as it ran and his legs were being battered by the rough ground and even then he continued pleading (i.e. we were only joking)." Allāh's Messenger (على الله عليه وسلم) said, "Was it at Allāh (مزولج), and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (على الله عليه وسلم) that you were mocking? Make no excuse; you have disbelieved after you had believed". (9:65,66) Neither he (على الله عليه وسلم) looked towards him nor spoke anything further.

**Important issues of the Chapter**

- 1) It is such a terrible thing that whoever makes fun in these matters is a disbeliever (*Kāfir*).
- 2) The explanation given of the verse 9:65, applied to those who commit such an act, whoever they may be.

## CHAPTER No: 50

### (Every name which leads to the service of other than Allāh is prohibited)

Allāh عزوجل said:

﴿ فَلَمَّا ءَانَتْهُمَا صَالِحًا جَعَلَا لَمْ يُشْرَكَوْا فِيمَا ءَانَتْهُمَا فَتَعَلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ ﴾

"But when He gave them a *Salih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him. (*Tafsir At-Tabari*, Vol.9, Page 148)." (7:190)

Allamah Ibn Hazm (رحم الله) said that Muslims were collectively agreed upon the impermissibility of every name which means service to anyone other than Allāh عزوجل such as Abd-'Umar (slave of 'Umar), Abd-Al-Ka'bah (slave of the Ka'bah), and like that except Abdul-Muttalib.

Ibn Abbās (رضي الله عنهما) commented upon the above verse of Qur'ān as such:

﴿ لَمَّا تَغَشَّاهَا آدَمُ حَمَلَتْ فَاتَاهَا إِبْلِيسُ فَقَالَ: إِنِّي صَاحِبُكُمْ الَّذِي أَخْرَجْتُكُمْ مِنَ الْجَنَّةِ لَتَطِيعَنِي أَوْ لِأَجْعَلََنَّ لَهُ قَرْنِي إِبِلِي فَيَخْرُجُ مِنْ بَطْنِكَ فَيَشْفُهُ وَلَا فَعْلَانَ وَلَا فَعْلَانَ يُخَوِّفُهُمَا سَمِيَاءُ عَبْدَ الْحَارِثِ فَأَيُّمَا أَنْ يُطِيعَاهُ فَخَرَجَ مَيِّمًا. ثُمَّ حَمَلَتْ فَاتَاهُمَا فَقَالَ مِثْلَ قَوْلِهِ فَأَيُّمَا أَنْ يُطِيعَاهُ فَخَرَجَ مَيِّمًا. ثُمَّ حَمَلَتْ فَاتَاهُمَا فَذَكَرَ لَهُمَا فَأَذَرَكُهُمَا حُبِّ الْوَالِدِ فَسَمِيَاءُ عَبْدَ الْحَارِثِ فَذَلِكَ قَوْلُهُ: ﴿ جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا ﴾ .

When Adam had sexual relation with Eve, she became pregnant. At that time *Iblis* (Satan) came to them and said, "I am the one who caused your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!" Satan thus frightened them (Adam and Eve) and said to name the boy "Abdul-Hārith" (slave of the earth cultivator). They (Adam and Eve) did not obey him (Satan) and a dead child was born to them. When Eve became pregnant a second time, Satan again approached them and repeated the same demand but again they did not obey. And the second child was still born dead. She [Eve] became pregnant a third time, Satan again came to them and put the same demand mentioning what had happened before. Adam and Eve were overcome by love for the child and named the boy "Abdul-Hārith (slave of the earth cultivator)". And this is what Allāh said (in the verse): "They made partners with Him for what they were given". [Reported by Ibn Abi Hātim].

He (Ibn Abi Hātim) also reports with a *Sahih* chain from Qatādah (رحم الله) that he said<sup>[1]</sup>:

"They made partners in giving obedience along with Him but not in worship beside Him."

He (Ibn Abi Hātim) also reports with a sound chain from Mujahid (رحم الله) regarding the verse:

﴿ لَنْ ءَاتَيْنَا صَالِحًا ﴾

"If you give us a *Salih* (good in every aspect) child, ..." (7:189)

that they (Adam and Eve) were frightened that the child might not be human. Such a meaning was mentioned by Hasan, Sa'id and others (رحمهم الله).

[1] Note: The above quoted *Hadith* is said to be weak. Hafiz Ibn Kathir (رحم الله) and Allamah Al-Albani ranked it weak "*Da'if*" (Publisher).

**Do not say *As-Salâm* (Peace and Security) upon Allâh**

It is reported in *As-Sahih (Al-Bukhari)* and *Muslim* from Ibn Mas'ud (رضي الله عنه), He said:

«إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا السَّلَامَ عَلَى اللَّهِ مِنْ عِبَادِهِ  
السَّلَامَ عَلَى فَلَانٍ وَفَلَانٍ فَقَالَ النَّبِيُّ ﷺ لَا تَقُولُوا السَّلَامَ عَلَى  
اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ».

Whenever we offered *Salât* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) "*As-Salâm* (the peace) be on Allâh from His slaves. *As-Salâm* (the peace) be on such and such people." The Prophet ﷺ guided us by saying: "Do not say '*As-Salâm 'ala-Allâh* — the peace be on Allâh', for Allâh Himself is *As-Salâm* (the Peace)."

**Important issues of the Chapter**

1. Explanation of *As-Salâm* (the peace).
2. *As-Salâm* (the peace) is a greeting or salutation.
3. *As-Salam* is not proper to use for Allâh.
4. The reason being Allâh Himself is *As-Salâm* (the Peace).
5. The Prophet ﷺ taught the Companions (رضي الله عنهم), the invocation in the way it should be offered to Allâh.

**Saying: "O Allâh, forgive me if You wish"**

It is reported in *As-Sahih (Al-Bukhari)* from Abu Hurairah (رضي الله عنه) that Allâh's Messenger ﷺ said:

«لَا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ. لِيَعِزِمَ الْمَسْأَلَةَ فَإِنَّ اللَّهَ لَا مُكْرَهَ لَهُ».

"None of you should say: 'O Allâh, forgive me if You wish; O Allâh, be Merciful to me if You wish; but he should always appeal to Allâh with determination, for nobody can force Allâh to do something against His Will."

Muslim reports:

«وَلِيُعِزِمَ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاطَمُهُ شَيْءٌ أَعْطَاهُ».

"One should appeal to Allâh with firm determination for nothing is too much for, or beyond Allâh."

**Important issues of the Chapter**

1. Forbiddance of making any exclusions in the supplication.
2. The reason for not saying 'If You wish'.
3. The Prophet ﷺ said to make the appeal with firm determination.
4. Ask whatever you can of Allâh.
5. The reason for that (for nothing is too much for, or beyond Him).