

The Explanation of the Book Kitāb at-Tawhīd

Author: Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله)

Taught by: Abū Mu‘ādh Taqwīm Aslam (حفظه الله)

Other book used: Concise Commentary on Kitāb at-Tawhīd (Book of Tawhīd) by Shaykh Dr. Ṣāliḥ Al-Fawzān (حفظه الله)



الحمد لله والصلوة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 13

11th Dhū -al-Qa'dah 1442

21st June 2021

Class 13: Chapter 9: 'Offering Sacrificial Animals to Deities Other than Allāh'

Introduction to the chapter – Acts of Slaughtering and Its Types:

We have now arrived at the chapter in the book regarding what has been mentioned in terms of 'slaughtering for the sake of other than Allāh' (سبحانه وتعال). We are aware that the act of slaughtering is an act of worship, but it should be noted as an introduction to the topic, that there are different types of sacrifice; different types of slaughtering.

1. The first type is a general type of slaughtering that is done upon habit and upon the **norms of the people**. As an example, some guests may come to you and so you slaughter to provide a meal for them. That is from the norm and the habit / custom of the people - to honour their guests.
2. The second type of slaughtering is '**slaughtering of Qibādah**', even though in the first type one would still slaughter in the proper and accurate manner in accordance with the Sharī‘ah, in this category for the purpose of classification,

the second category is done specifically as an act of worship, not necessarily because you have guests at your house you are doing this, but you are doing this slaughter purely for the sake of an act of worship. This second type of slaughtering falls into 3 categories.

The Three Categories of ‘Slaughtering of Ḥibādah’:

- 1) **The Islamic and legislated** form of slaughtering (Shari‘ah) – a person slaughters sincerely for the sake of Allāh (سبحانه وتعالى) - for example on the day of ‘Eid (‘Eid al-Adhā).
- 2) **Bid‘ī** slaughtering – a person slaughters as a form of worship on the day of ‘Eid, but in a way that makes it a bid‘ah. An example is that the person takes the animal specifically to the grave of a Prophet and slaughters the animal there, for the sake of Allāh (سبحانه وتعالى), not for the Prophet or anything else. This is not shirk but it is bid‘ah. It is not legislated for the person to go to places and carry out their slaughtering in this way, especially at those places.
- 3) **Shirkī** slaughtering – a person slaughters for the sake of others besides Allāh (سبحانه وتعالى). (This will be covered more in detail in this chapter regarding what it means to slaughter for the sake of others besides Allāh (سبحانه وتعالى)). There is a lot more to it than just thinking it is for an idol.

Summary of the Acts of Slaughtering and Its Types:

In summary of the acts of slaughtering and its types, when thinking about the act of slaughtering, there are two main categories - one is the customary, habitual one whereby the person slaughters upon Tawḥīd, upon the Name of Allāh (سبحانه وتعالى) and for the sake of Allāh (سبحانه وتعالى), to provide food for their guests. The other type is where the sacrifice is being done purely under that form of worship, not for a guest or to feed someone a meal, but specifically as an act of worship, then that is split into three categories as mentioned above.

This chapter is going to discuss that affair, because we know that sacrificing and slaughtering is done in the Name of Allāh (سبحانه وتعالى), purely and sincerely for the sake of Allāh (سبحانه وتعالى). As an act of worship, it cannot be done for others besides Allāh (سبحانه وتعالى) like the jinn or whoever.

Remember during the earlier lessons at the beginning of this book ‘Kitāb al-Tawhīd’, it was mentioned that as you go through the chapters, the Shaykh picks out specific topics one by one and highlights their reference to Tawhīd and how people fall into shirk regarding them. In this chapter he has selected the act of ‘Slaughtering and Sacrificing for other than the sake of Allāh (سبحانه وتعالى).’ Furthermore, the Shaykh is going to explain how the people have fallen into shirk regarding this act.

First Evidence – Qur’ān: Sūrah Al-An‘ām [6:162-163]:

The first of the evidence in this chapter that the Shaykh mentions is the statement of Allāh (سبحانه وتعالى):

﴿فُلْنَ إِنَّ صَلَاتِي وَنُسُكِي وَحْمَنِي وَمَنَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذِلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾
“Say (O Muhammad): Verily, my Ṣalāt, my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Ālamīn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[Sūrah Al-An‘ām (6): 162-163]

Explanation of “إِنَّ صَلَاتِي”:

The first point in the āyah is: **إِنَّ صَلَاتِي** - Indeed **my prayer...** is for Allāh”. We know that the prayer is the greatest bodily act of worship - a person stands in prayer before his Lord. This prayer has been established five times a day as an obligation, and within the act of worship of praying there are elements of worship from the heart, the tongue and from the limbs. Some of the scholars have said that al-Ṣalāh comes from the Arabic word indicating ‘ṣilah’ which means ‘a connection’ - the prayer is a connection between the servant and his Lord.

In a narration the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told us, “The closest that a servant is to his Lord is when he is prostrating.” Consider this statement by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that when you are in prostration you are right down on the ground, as low as you can

be, and yet you are closer to Allāh (سبحانه وتعال) down in that low position compared to someone standing high and tall. This indicates the greatness of this worship and the connection of the servant to his Lord during that prayer. Allāh (سبحانه وتعال) tells us, “Say, that indeed my prayer is purely and sincerely for the sake of Allāh (سبحانه وتعال).”

On the day of judgement, the first thing that a servant will be tested on is his prayer. If that is good and upright, then goodness is expected for you in the remainder of your actions, but if your prayer is not established and upright then what do you expect regarding the remainder of your affairs?

Explanation of “وَنُسُكٍ”:

The second point in the āyah is: “إِنَّ ... وَنُسُكٍ ... - Indeed **my sacrifice**... is for Allāh”. The word **Nusuk** in the Arabic language can indicate **all forms of worship**, and does not specifically mean sacrifice - the general meaning is worship. In this context that we are discussing, it specifically means **sacrifice** – “Indeed my prayer and my sacrifice...are for Allāh.”

This āyah highlights and establishes clearly that sacrificing is indeed an act of worship because it has been joined together alongside the prayer saying that, “My prayer *and* my sacrificing they are for Allāh.” Both these acts of worship are to be done sincerely for the sake of Allāh (سبحانه وتعال).

Seeking Closeness to Allāh (سبحانه وتعالى):

There are many forms of this sacrificing that are done seeking closeness to Allāh (سبحانه وتعال), such as the sacrificing that is coming upon us (the Muslims) soon on **Qīd al-Adhā** where the Muslims around the world will be able to sacrifice for the sake of Allāh (سبحانه وتعالى). Similarly, during the **Hajj**, there are certain types of sacrificing performed. Also, the sacrificing for the **Aqīqah** purely done for the sake of Allāh (سبحانه وتعال) with that ikhlāṣ, as an act of worship desiring closeness to Allāh (سبحانه وتعال). We see that this āyah highlights to us clearly that, “Say, my prayer and my sacrificing, they are purely for the sake of Allāh (سبحانه وتعال) alone”, along with “my life, and my living”, because we are here for the purpose of worshipping Allāh (سبحانه وتعال). Allāh says,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“I did not create the jinn and mankind except for them to worship Me.”

[Sūrah Al-Dhāriyāt (51): 56]

Allāh (سبحانه وتعالى) is the One Who created death and life - which of you will be the best in your actions meaning, which of your worship to Allāh (سبحانه وتعالى) will be with sincerity and upon the Sunnah.

Second Evidence – Qur’ān: Sūrah Al-Kawthar [108: 2]:

Allāh says,

﴿فَصَلِّ لِرَبِّكَ وَأُخْرَ﴾

“So pray to your Lord (with gratitude by standing upright, raising the hands and then placing one hand over the other on the chest) and sacrifice (to Him alone).”

[Sūrah Al-Kawthar (108): 2]

Explanation of the Above Verse:

Again, we see in the above āyah the same thing is done - sacrificing is mentioned alongside the prayer as an act of worship that is to be done sincerely for the sake of Allāh (سبحانه وتعالى). In this āyah it begins with, “Indeed We gave you Al-Kawthar (a river in Paradise), so pray to your Lord and sacrifice for Him.” Some of the scholars have said that it is a means of showing gratitude to Allāh (سبحانه وتعالى), that Allāh bestowed upon the Messenger (صلى الله عليه وسلم) Al-Kawthar - the river in Paradise, and in the more general sense of the meaning of Al-Kawthar - all types of khayr (goodness). Moreover, some of the scholars have said regarding the Tafsīr of this part of the Qur’ān, that it is regarding Ḥeid al-Adḥá - pray to your Lord here means Ṣalātul Ḥeid, pray and then go and slaughter, sacrifice sincerely for Allāh (سبحانه وتعالى). Now we look at some ahādīth.

Third Evidence – Hadīth Narrated by ‘Alī Ibn Abū Ṭālib (رضي الله عنه):

The following ḥadīth clarifies things even further and in more detail regarding this point. ‘Alī Ibn Abū Ṭālib (رضي الله عنه) says, “The Prophet (صلى الله عليه وسلم) mentioned four things to me: ‘The curse of Allāh on the one who sacrifices for other than Him, the curse of Allāh on the one who curses his parents, the curse of Allāh on the one who gives

refuge to the one who has committed a crime, and the curse of Allāh on the one who changes the boundaries of the land.””

Explanation of This ḥadīth – Meaning of ‘Curse of Allāh’:

The meaning of the curse of Allāh (سبحانه وتعالى) is that you are **distanced and removed from the Mercy of Allāh** (سبحانه وتعالى). So, you can see very clearly in this ḥadīth the Prophet (صلى الله عليه وسلم) telling us, “The curse of Allāh is on the one who sacrifices for other than the sake of Allāh (سبحانه وتعالى).”

The Curse of Allāh for Sacrificing to Other Than Him (سبحانه وتعالى):

The question is – ‘What forms, types and intentions of sacrificing can come under this banner of having sacrificed for other than the sake of Allāh (سبحانه وتعالى)?’ In the generic sense of it, it is when you are sacrificing seeking closeness via that sacrifice to other than Allāh (سبحانه وتعالى) - you are seeking closeness to others besides Allāh (سبحانه وتعالى). These can take many different forms as Shaykh Al-Fawzān (حفظه الله) - one of the great scholars of our time mentioned - that sacrificing for other than the sake of Allāh (سبحانه وتعالى) includes the one who sacrifices to the shrine seeking closeness to those deceased ones in their shrines, and the one who sacrifices to the tree and the stone (mentioned in the previous two lessons), also the one who sacrifices to the jinn, then all of these forms of sacrifices are considered sacrificing for other than the sake of Allāh (سبحانه وتعالى).

Likewise, the one who sacrifices actually and specifically in the name of other than Allāh (سبحانه وتعالى), or has that intention for that sacrifice to be in the name of other than Allāh (سبحانه وتعالى), seeking closeness to others besides Allāh (سبحانه وتعالى), or if a person sacrifices something as a means of hoping for harm to be taken away from himself - some people sacrifice to the jinn, hoping that by offering the sacrifice the jinn will no longer harm them - that would be a sacrifice for other than Allāh (سبحانه وتعالى).

There are some people who sacrifice and then offer that sacrifice in the name of the jinn hoping that the jinn will not harm them because they have a fear of the jinn. Out of the fear of the jinn, the people sacrifice to them, and for them (the jinn) they can see one is making a sacrifice for other than Allāh (سبحانه وتعالى). As the Mushrikūn would do, they

used to sacrifice to the idols hoping that the idols would bring them good and remove harm, or they would sacrifice when there was a lack of rain falling, and so in Jāhiliyyah they would offer sacrifices with the hope that the sky would open the rain for them. All of these types of sacrifices and intentions they will be considered sacrificing for other than Allāh (سبحانه وتعالى).

The Curse of Allāh for Cursing One's Parents:

The narration of the ḥadīth continues by showing us that the curse of Allāh is upon the one who curses his parents. This is something common that is found to be evidences of the Qur'ān and the Sunnah, meaning that the rights of the parents are mentioned often along with or straight after the rights of Allāh (سبحانه وتعالى).

Firstly, the rights of Allāh (سبحانه وتعالى) have been mentioned. “The curse of Allāh upon the one who sacrifices for other than the sake of Allāh (سبحانه وتعالى) - this is **the right of Allāh** (سبحانه وتعالى) that you sacrifice for Him alone. Straight after that, the rights of the parents are mentioned, which indicates the high status of rights that the parents have in Islām. It is mentioned in the Qur'ān,

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ﴾

“And worship Allāh and do not associate partners with Him and do righteousness to your parents.” [Sūrah Al-Nisā’ (4): 36]

This highlights the great rights that parents have. Furthermore, in the books of the major sins, various ones that the scholars have written regarding the disobedience and lack of righteousness to the parents is always mentioned as one of the biggest of major sins.

The Curse of Allāh for Giving Refuge to the One Who Has Committed a Crime:

Further-on in this same narration by 'Alī Ibn Abū Ṭalīb (رضي الله عنه), another point mentioned is, “The curse of Allāh upon the one who gives refuge to the one who has committed a crime” – muḥdithan with a kasra (محديثاً) that this is deserving of the Hadd.

A person commits a crime where Islamically there is a prescribed punishment upon that crime and you try to protect that person, hide that person, giving them some alibi and try to protect that person from receiving the Ḥadd (the Islāmic punishment that is prescribed by the Sharī'ah of Allāh) (سبحانه وتعالى) upon him for that sin/crime), then you are considered in that narration to have the curse of Allāh upon you for trying to give refuge to that type of criminal who is Islāmically deserving of a punishment prescribed by the Sharī'ah.

Another meaning of “May Allāh’s curse be upon the one who gives refuge to the one who has committed muḥdithan with a fatḥa (محذثٌ), then this is bid’ah. The one who tries to maintain bid’ah and to keep the bid’ah and to establish the bid’ah, then that person also has the curse upon him.

Then these both meanings are mentioned in regards to “May Allāh’s curse be upon the one who gives refuge to the one who has committed a crime muḥdithan (محذثٌ) or the one who has committed bid’ah muḥdithan (محذثٌ).

The Curse of Allāh for Changing the Boundaries of the Land:

At the end of the narration the last point mentioned is, “The curse of Allāh is also upon the one who changes the boundaries of the land.” This can have different meanings - some of the scholars have said it means changing the physical boundaries of where your wall is with your neighbour’s wall, changing the boundaries and the fence and stealing land. Other scholars have said the meaning of it is changing the boundaries of the Ḥarām zone.

The Ḥarām Zone:

We know that around Masjid al-Nabawī and al-Masjid al-Ḥarām in Makkah, there is a Ḥarām zone prescribed in the Sharī'ah, mentioned in Sahīḥ al-Bukhārī where that Ḥarām zone is the mountains to one side and the zone on the other side, so we know exactly where this zone is. From north to south, from east to west it is prescribed in the Sunnah where this boundary is, therefore the one who tries to change those boundaries of the Ḥarām Zone, then that person occurs upon him the curse of Allāh (سبحانه وتعالى).

Moreover, some scholars have said that the one who changes the signpost on the earth, the signs that you see telling you that a particular city is that way a certain number of kilometres, or a place in a particular area is that way to the north 100 miles, then this person who changes and mixes these signs, likewise the curse of Allāh (سبحانه وتعالى) is upon him.

The main point of the narration mentioned by 'Alī Ibn Abū Ṭālib (رضي الله عنه) was the first part regarding the curse of Allāh (سبحانه وتعالى) upon the one who sacrifices for other than the sake of Allāh (سبحانه وتعالى).

The Final Evidence – Ḥadīth Narrated by Tāriq Ibni Shihāb (رضي الله عنه):

In this final narration of the chapter, this particular ḥadīth is known as the '**Hadīth of the Fly.**' You may know from the Sunnah there are certain famous ahādīth that go by names such as 'The Hadīth of Jibrīl' and just like this one, there are other ahādīth known in the Sunnah that are famous narrations and they become known by a title. This ḥadīth has become known as 'The Hadīth of the Fly.' This is because this ḥadīth speaks about somebody sacrificing a fly for other than the sake of Allāh (سبحانه وتعالى) and ending up in the hellfire. We mention here that this ḥadīth has a lot of speech around it regarding the authenticity of it, as some of the scholars have declared that it is not from the statement of the Prophet (صلى الله عليه وسلم), but rather this story was narrated by one of the Companions, nevertheless the point being made in it is absolutely valid. Sometimes there is a ḥadīth where there is a discussion regarding the authenticity of it, and so it cannot be ascribed to the Prophet (صلى الله عليه وسلم), but the actual meaning of the ḥadīth is completely in line with the Sunnah. Therefore, the scholars have said that the meaning of what is being said in this narration is absolutely valid and the point is completely clear, which you will see from the narration.

Paradise or Hellfire because of a Fly:

In the narration it says that a man entered Paradise because of a fly and another man entered hellfire because of a fly. The Companions said, "How can that be? How is that somebody can enter Paradise because of a fly and somebody can enter Hellfire because of a fly?" It was then said to them, "There were two men, and they came across a certain people. Two men were on a journey whereby their route came across a

city (or area) where these people lived, and it was the only route to go through to carry on with their journey. When they arrived there, these people had an idol on that route/
~~on that~~ pathway/~~on that~~ road going through their village (or city). These people would not let anybody pass through unless they sacrificed something for this idol of theirs. Upon the two men arriving at this point the people said to them, 'Slaughter something, do something for our idol!'

The first man said, 'I do not actually have anything to sacrifice.' The scholars have said that this answer indicates that if the man had something to sacrifice, he would have done it and that is what happened because when he said he did not have anything to sacrifice, the people said, 'Anything will do, even a fly.' So, the man did so, he caught a fly and slaughtered a fly for the idol and so the people let him proceed on his journey. The people then said to the other man, 'Sacrifice! Seek closeness to the idol!' He said to them, 'I will never sacrifice anything for other than Allāh (سبحانه وتعالى).' Then the people struck his neck and killed him, but this man entered Paradise."

Explanation of the Hadith:

In summary of this ḥadīth known as 'The ḥadīth of the Fly,' we see that there were two men on that journey, and they came across these people and they would not let them carry on with their journey and pass through until the men sacrificed something for their idol. The result is one of the men ends up doing it with just a fly, as the people had instructed him, so the man sacrificed a fly and ends up in the hellfire. The other one refused and told them he would not sacrifice anything for other than Allāh (سبحانه وتعالى), and so they struck his neck and killed him, but the narration says that he entered Paradise.

This narration clearly makes the point that sacrificing is an act of worship seeking closeness to Allāh (سبحانه وتعالى) purely and sincerely, not seeking closeness to an idol or other than Allāh (سبحانه وتعالى), even with a fly, not even sacrificing with a fly for other than the sake of Allāh (سبحانه وتعالى). We see that this narration highlights very clearly that sacrificing is from the acts of worship that must be done **sincerely and purely** for the sake of Allāh (سبحانه وتعالى), upon the **Name of Allāh** (سبحانه وتعالى), and it is not done

seeking closeness to others or from the fear of others, or from the idols of the deceased or from whatever it may be that the people desire from their hording of these sacrifices and offerings of these sacrifices that they may do.

This is the chapter that highlights this act of worship regarding sacrificing and that it is to be done for Allāh (سبحانه وتعالى) alone. In next week's lesson In shā Allāh we will resume with the next chapter.

Main Points Taken from This Lesson:

- ❖ Introduction to the chapter: Acts of slaughtering and its types
- ❖ First evidence and explanation: Qur'ān - Sūrah Al-An'ām (6): 162-163
- ❖ Seeking closeness to Allāh (سبحانه وتعالى)
- ❖ Second evidence and explanation: Qur'ān - Sūrah Al-Kawthar (108): 2
- ❖ Third evidence and explanation: Ḥadīth of 'Alī Ibn Abū Ṭalīb (رضي الله عنه)
- ❖ The final evidence and explanation – Ḥadīth narrated by Ṭāriq Ibn Shihāb (رضي الله عنه) - The 'Hadīth of the Fly'

Above notes taken by:

Umm Hurairah

وَصَلَى اللَّهُ عَلَيْ نَبِيِّنَا مُحَمَّدَ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ