

Chapter

Sacrificing for Allaah is not to be performed in places where there is sacrifice performed for other than Allaah

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Box 1/2

And His Statement, the Most High:

Do not ever stand in it. Indeed the masjid whose foundation was built upon *taqwaa*¹ from the first day has more right that you stand in it. In it, there are men who love to clean and purify themselves. And Allaah loves those who purify themselves.²

1) What is the relevance of this chapter to Kitaab ut Tawheed?

It follows on from the preceding chapter, in that the preceding chapter contained an explanation of the ruling of sacrificing for other than Allaah, and this chapter contains a prohibition of the means which lead to that.

It also contains a prohibition of resembling the people who perform this act of *shirk*.

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

2) sacrifice is performed for other than Allaah – (in a place) which was prepared for that (sacrifice for other than Allaah) and for which the intention behind it was that (sacrifice for other than Allaah)

3) do not ever stand in it – i.e. do not pray in the *masjid ud diraar*

4) upon taqwaa – upon obedience to Allaah and His Messenger

5) those who purify themselves – those who clean themselves from impurities, both the physical and the spiritual.

With regards to the general meaning of this aayah:

6) What masjid is being referred to when Allaah says ‘do not ever stand in it’?

The *masjid ud diraar* was the masjid built by the *munaafiqoon* (the hypocrites) to try to bring harm to the people of *masjid qubaa*, and being built upon *kufr* (disbelief) in Allaah and His Messenger.

7) Why did the people of this masjid want the Prophet *sall Allaahu ‘alaiyhi wa sallam* to pray in it?

¹ Meaning the masjid of the Prophet *sall Allaahu ‘alaiyhi wa sallam* in Madeenah, according to ibn ‘Umar, Zayd and Aboo Sa’eed *radi Allaahu ‘anhum* (quoted by at Tabaree 8/36/17218)

² Soorah at Tawbah (9) aayah 108

The hypocrites wanted this so that they could derive some proof to justify their action and by doing so, they concealed the falsehood they were upon. So the Prophet *sall Allaahu 'alaiyhi wa sallam* promised them that he would do this – i.e. he would pray in this masjid of theirs – since he did not know that their intention was an evil one.

Allaah therefore prohibited him *sall Allaahu 'alaiyhi wa sallam* from praying there and encouraged him to pray in the masjid whose foundation was built upon taqwaa – although there is a difference of opinion amongst the scholars of tafseer as to whether this referred to the Prophet's Mosque in Madeenah or to *masjid qubaa*.

8) In what way were the people of the Prophet's Masjid people who purified themselves?

They purified themselves from *shirk* and from *najaasaat* (impurities).

9) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

This aayah is used to make an analogy between those places who were designated for having slaughter for other than Allaah³ and the masjid which was set up for disobedience to Allaah⁴ - in terms of it being forbidden to offer acts of worship to Allaah in these places.

So just as it was forbidden to pray to Allaah in this masjid, then likewise it is forbidden to sacrifice to Allaah in the place where sacrifice is offered to other than Allaah.

With regards to benefits of this aayah, fill in the missing words or phrases: This aayah shows:

10) The prohibition of sacrificing to Allaah in places which are prepared for sacrifice to other than **Allaah** – based on the analogy of the prohibition of prayer in a **masjid** founded upon disobedience to Allaah.

11) That it is recommended to pray with the *jamaa'ah* of the **righteous** people, those who keep away from connections with the filthy things.

12) An affirmation of the Attribute of **love** for Allaah in a manner that befits Him, just as is the case with all His other Attributes – free of all imperfections is He.

13) An encouragement to make **wudhoo** properly and to purify oneself from impurities.

14) That the **intention** leaves an effect on places.

15) That it is Islaamically legislated to block off the means which lead to **shirk**.

³ Which is the topic of this chapter

⁴ Referring to *masjid ud diraar*, as mentioned in this aayah

From Thaabit ibn ad Dahhaak who said:

A man took a *nadhr* (oath) to sacrifice a camel at Buwaanah, so he asked the Prophet *sall Allaahu 'alaiyhi wa sallam* about it.

So he *sall Allaahu 'alaiyhi wa sallam* replied:

Are there in it any idols which were worshipped from the times of jaahiliyyah (pre Islaamic ignorance)?

They said: No.

He said:

Are there any of their celebrations held there?

They said: No.

So the Messenger of Allaah said:

Fulfil your oath, but there is no fulfilling of oaths which are disobedience to Allaah, nor in that which the son of Aadam does not possess.

Reported by Aboo Daawud and its chain of narration meets the conditions of both of them.⁵

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

1) Thaabit ibn ad Dahhaak – he is Thaabit ibn ad Dahhaak ibn Khaleefah ibn Tha'labah ibn 'Adee al Ash-halee al Khazrajee al Ansaaree, the well known Companion who died in 64 AH.

2) took a *nadhr* – a *nadhr* in its linguistic sense means 'to make something binding' and in the *sharee'ah* sense it is 'that a person makes an act of worship binding upon himself, with that act of worship being one which the *sharee'ah* had not made binding upon him'.

3) Buwaanah – this is the name of a hill behind Yanbu'

4) *wathan* (idol) - everything which is worshipped besides Allaah, whether it be a grave or other than that.

5) 'eed (celebration) – this is a name for those regularly occurring gatherings which take place in a customary manner.

6) conditions of both of them – the hadeeth conforms to the preconditions set down by al Bukhaaree and Muslim, meaning a connected chain of narration comprising trustworthy narrators who are precise in their narration and where there are no *shudhoodh*⁶ nor hidden defects.

⁵ Reported by Aboo Daawud no 3313 and al Albaanee declared it *saheeh* in his checking of Aboo Daawud *rahimahumallaah*.

⁶ A *shaadh* hadeeth is a hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it.

With regards to the general meaning of this hadeeth:

7) Which oaths is it impermissible to fulfil?

It is not permissible to fulfil the oaths which involve disobedience to Allaah or which involve things which the swearer of the oath does not possess.

8) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

This hadeeth contains a prohibition of sacrificing in a place which has had idols from *Jaahiliyyah* or in which their⁷ celebrations took place – even after these matters (of *Jaahiliyyah*) had gone away.

With regards to benefits of this hadeeth, fill in the missing words or phrases:
This hadeeth shows:

- 9) The prohibition of fulfilling the oath when it is to occur in a place which was designated for an **idol**, even after the **idol** has gone.
- 10) The prohibition of fulfilling an oath in a place of the **celebration** of *jaahiliyyah*, even after that **celebration** has stopped.
- 11) The person who gives the **fatwaa** (religious ruling) seeking the necessary details from the person seeking the ruling before giving the **fatwaa**.
- 12) Blocking off the means that lead to **shirk**.
- 13) That it is an act of **disobedience** to Allaah to sacrifice for Allaah in a place where the *mushriks* would sacrifice or which they would take as a location for their celebration.
- 14) That it is not permissible to fulfil an oath which is **disobedience** (to Allaah).
- 15) That the oath for something which the swearer of the the oath does not **possess** – then this oath is not to be fulfilled.
An example of this is if a person were to say: I make it binding upon myself for Allaah that I will free the slave of such and such a person.
- 16) The obligation to fulfil an oath which is a) free from **disobedience** to Allaah and b) in which the object of the oath comes under the **possession** of the one taking the oath.
- 17) That taking an oath is an act of **worship** and it is not permissible to direct it to other than Allaah.

⁷ Meaning the celebrations of the people of Jahiliyyah.