

Chapter

What is narrated with regards to sacrificing for other than Allaah

(page 94 of the Arabic edition)

Box 1/4

And His Statement, the Most High:

Say (O Muhammad): Indeed my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of all the worlds. He has no partner; and with this was I commanded; and I am the first of the Muslims.¹

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

This chapter contains an explanation of one of the types of *shirk* which would oppose a person's tawheed.

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

2) what is narrated with regards to sacrificing for other than Allaah – i.e. in terms of the threat of punishment for doing so and with regards to explaining what is the ruling for this kind of sacrifice (that it is a form of major *shirk*).

3) my sacrifice – meaning my *dhabh* (my slaughter)

4) my dying – that which I die upon in terms of *eemaan* and righteous action.

5) and with this was I commanded – i.e. my Lord commanded me with sincerity in directing worship to Him alone.

6) the first of the Muslims – i.e. the first of this ummah to comply (with the command of my Lord).

With regards to the general meaning of these aayaat:

7) What is the general meaning of what the Prophet *sall Allaahu 'alayhi wa sallam* was commanded to say to the mushriks?

I make my prayer, my sacrifice and that which I live and die upon in terms of *eemaan* and righteous action purely and sincerely for Allaah alone.

I direct all of that to Him alone, He who has no partners.

And this is the opposite of what you are upon in terms of *shirk*.

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

These aayaat show that sacrificing to other than Allaah is an act of major *shirk*.

With regards to benefits of the aayaat, fill in the missing words or phrases:

¹ Soorah al An'aam (6) aayaat 162 - 163

These aayaat show:

9) That sacrificing for other than Allaah is an act of '*shirk akbar*' because He linked sacrifice (in this *aayah*) to the **prayer** – so just as the person who **prays** to other than Allaah has committed *shirk*, then likewise the person who **sacrifices** to other than Allaah has also committed *shirk*.

10) That the **prayer** and the **sacrifice** are from the greatest of the acts of worship.

11) That it is obligatory to have *ikhlaas* (purity and **sincerity**) to Allaah in all acts of worship.

12) That actions of worship are *tawqeefiyyah* – meaning that they are restricted to the **command** of the Lawgiver – according to His Statement: '**And with this was I commanded**'.

And His Statement:

So turn to your Lord in prayer and sacrifice (to Him alone)!²

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

- 1) **turn to your Lord in prayer** – i.e. not to other than Him.
- 2) **and sacrifice** – i.e. make the *dhabh* (slaughter)

With regards to the general meaning of this aayah:

3) Did the mushriks obey the command of Allaah contained in this aayah?

No, instead they worshipped other than Allaah and sacrificed to the idols.

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

This aayah shows that *dhabh* (sacrifice) is an act of worship and therefore it is obligatory to make it purely and sincerely for Allaah alone. Directing it to other than Him is an act of *shirk akbar* (major *shirk*).

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

- 5) That sacrificing to other than Allaah is *shirk akbar* because it is an act of worship, and directing worship to other than Allaah is *shirk akbar*.
- 6) That the **prayer** and the **sacrifice** are from the greatest of the acts of worship.
- 7) That the prayer and the sacrifice for Allaah is from the greatest manifestations of *shukr* (showing **gratitude**) for the blessings (that Allaah has given us).³

² Soorah al Kawthar (108) aayah 2

³ For Allaah says:

**Indeed We have granted you al Kawthar (abundant good or a river in Paradise).
 Fasalli lirabbika (so turn to your Lord in prayer) and sacrifice to Him alone.**

The use of the letter *fa* at the beginning of the aayah shows that doing the action that comes afterwards (turning to Allaah in prayer and sacrificing for Him alone) is a means for establishing **gratitude** for the Kawthar which Allaah has given us (mentioned in the previous aayah).

And from 'Alee ibn Abee Taalib *radi Allaahu 'anhu* who said:

The Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* told me four phrases:

Allaah curses the person who sacrifices to other than Allaah.

And Allaah curses the person who curses his parents.

And Allaah curses the person who gives shelter to a criminal/an innovation.

And Allaah curses the person who alters the boundaries of the land.

Reported by Muslim.

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

1) Allaah curses – a curse from Allaah means: being driven away and distanced from His Mercy. A curse from the creation refers to reviling that person and making du'aa against him.

2) sacrifices to other than Allaah – to the idols or the *awliyaa* or to the righteous beings or to the *jinn* or other than them.

3) curses his parents – what is meant by the two parents here is the father and the mother, but also those above them in the family such as the grandparents.

This cursing is done by either directly cursing them or causing someone else to curse them, by your cursing the parents of that person so that he in turn curses your parents.

4) gives shelter – he embraces and gives shelter to

5) criminal/innovation – the word in Arabic used here can be pronounced in two ways.

a) *muhdith* – meaning a criminal

b) *muhdath* – meaning an innovated act in the religion, in which case sheltering it would mean being pleased with that innovated act.

6) changes the boundaries of the land – these are the demarcations between the person's land and the land of his neighbour, so changing them would mean moving these demarcations backwards or forwards.

With regards to the general meaning of this hadeeth:

7) Why is sacrificing for other than Allaah considered an act of *shirk*?

This is because it constitutes directing an act of worship to other than Allaah, the One alone who deserves that act of worship.

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

This hadeeth shows the severity of the forbiddance of sacrificing to other than Allaah in that the person who does this sin is the first one mentioned in the hadeeth to be deserving of the curse of Allaah.

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

9) That **sacrificing** to other than Allaah is a prohibited act, its prohibition being strongly emphasized and it is an act of *shirk* at the forefront of the **major** sins.

10) That sacrificing is an act of **worship** which must (therefore) be directed to Allaah alone.

11) The prohibition of cursing the **parents** and abusing them, whether it be cursing them directly or causing that to happen.⁴

12) The prohibition of aiding the **criminals** and sheltering them from having the Islaamic punishment due upon them being carried out.

13) The prohibition of being pleased with **innovations** (in the religion).

14) The prohibition of altering the **boundaries** of the land, by bringing them forward or moving them backwards.

15) The permissibility of **cursing** some types of sinful people in order to prevent (other people) from (falling into) disobedience.

⁴ causing someone else to abuse them.

And from Taariq ibn Shihaab: that the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* said:

A man entered Paradise because of a fly, and a man entered the Fire because of a fly.

They said: How was that, O Messenger of Allaah?

He said: ***Two men passed by a people who had an idol, and no one was permitted to go past it until they had sacrificed something to it.***

They said to one of the two (men): Perform a sacrifice!

He said: I don’t have anything to sacrifice.

They said: Perform a sacrifice, even it is only a fly.

So he sacrificed a fly, then they allowed him to pass and he entered the Fire.

And they said to the other one: Perform a sacrifice!

He said: I will not sacrifice anything to anyone other than Allaah, the Mighty and Majestic.

So they struck his neck (i.e.killed him) and he entered Paradise.

Ahmad reported it.⁵

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

1) **Taariq ibn Shihaab** – he is Taariq ibn Shihaab al Bajalee al Ahmasee who saw the Prophet *sall Allaahu ‘alaiyhi wa sallam* but did not hear directly from him. So his hadeeth have the ruling of being *mursal* from a Companion – meaning he narrates his hadeeth from another Companion and not directly from the Prophet *sall Allaahu ‘alaiyhi wa sallam* himself.

2) **because of a fly** – i.e. on account of a fly.

3) **idol** – an idol is that thing which is a carved into a distinct image.

With regards to the general meaning of this hadeeth:

4) **Why did the Prophet *sall Allaahu ‘alaiyhi wa sallam* begin this hadeeth with the phrase “A man entered Paradise because of a fly, and a man entered the Fire because of a fly”?**

He began the hadeeth in a way that the Companions listening would find strange, and which would make those listening pay attention to the context of the hadeeth that was about to follow.

⁵ This narration is *mawqoof*, being in fact a statement of Salmaan al Faarisee *radi Allaahu ‘anhu* and reported by Imaam Ahmad in *az Zuhd* (p 15-16).

So the fact that such a slight thing as a fly could have such serious consequences meant that it was obligatory on the Companions to ask for further details about this matter.

5) From which tribe does shaykh al Fawzaan say the two men came?

He says that from what is apparent, the men came from Banoo Israaeel.

6) Why was this tribe satisfied with the sacrifice of such a small thing as a fly?

They merely wanted the two men to go along with them in their *shirk*, so the tribe was satisfied with the smallest of things such as a fly.

7) Why did the second man enter Paradise?

This was because he refused to perform *shirk*.

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

It shows that sacrificing is an act of worship, and that to direct it to other than Allaah is *shirk*.

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

9) An explanation of the seriousness of *shirk* even if it is done with a **small** thing.

10) That **shirk** necessitates a person entering the Fire, and that Tawheed necessitates a person entering Paradise.

11) That a person can fall into *shirk* without realising that it is *shirk* which necessitates the **Fire**.

12) A warning against sins, even if they are something **small** in the (people's) estimation.

13) That this (first) man entered the Fire due to something that he had not initially intended to do; rather he did his action in order to **save himself** from the evil of the idol worshippers.

14) That a Muslim who performs *shirk* will nullify his Islaam and enter the Fire, because the first person mentioned in this hadeeth was a **Muslim** – or else the Prophet would not have said:

He entered the Fire because of a fly⁶.

15) That performing a sacrifice is an act of **worship**, and to direct it to other than Allaah is *shirk akbar* (greater *shirk*).

⁶ Meaning that were he a kaafir, rather than a Muslim, then he would have entered the Fire because of his kufr – even without having sacrificed the fly.

16) The virtue of **tawheed** and the tremendous nature of its fruits.

17) The excellence of being **patient** upon the Truth.