

# Chapter

## Whoever *tabarraka* (seeks blessing) through a tree or stones or the like of these two matters

(page 88 of the Arabic edition)

Box 1/2

And His Statement, the Most High:

**Have you seen al Laat and al 'Uzzaa? And Manaat, the other third? Are the males for you and for Him are the females? That is a most unfair division!**

**These are but names which you and your fathers have named and for which Allaah has sent down no authority; they follow nothing but *dhann* (speculation) and that which their souls desire; but there has surely come to them guidance from their Lord.<sup>1</sup>**

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

This chapter is a continuation of the mentioning of those acts of *shirk* which negate tawheed entirely or which render a person's tawheed incomplete.

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

**2) *tabarraka*** - seeking blessing and hoping for it and believing that blessing will occur

**3) the like of these two matters** – those things which resemble the two matters (i.e. trees or stones), including specific places or caves or graves or shrines or traces

**4) Have you seen?** - tell me about these idols, have they brought about benefit or (repelled) harm?

**5) al Laat** – this can be pronounced two ways – a) with a single *taa* at the end, and this word would then mean a large white rock with engravings upon it, surrounded by a building and this rock was in the city of Taa'if

b) with a *shaddah* on the *taa* at the end, and this refers to a person who used to *latta* (grind) wheat and water to make food for the people making hajj. This person died and the people devoted themselves to his grave.<sup>2</sup>

**6) al 'Uzzaa** – this was a lote tree, around which was a building which had curtains. This tree was located between Makkah and Taa'if.

**7) Manaat** – an idol in a place called Mushallal, which is between Makkah and Madeenah.

**8) the other third** – the fact that Manaat is placed last in the list of false objects of worship mentioned in this aayah is a rebuke of this idol, showing its lowness in value.

<sup>1</sup> Soorah an Najam (53) aayaat 19 to 23

<sup>2</sup> From the hadeeth of ibn 'Abbaas reported by al Bukhaaree (4859)

**9) Are the males for you** – do you take those things which you love (the male children) for yourself....

**10) and for Him are the females** – and you take for yourselves the female children - by which you mean the angels, since you think that the angels are the female children of Allaah.

**11) unfair** – oppressive and false

**12) no authority** – i.e. no evidence and proof to show that they are deserving of worship.

**13) dhann** – i.e. the good thoughts which they had about what their fathers were upon

**14) guidance** – referring to the sending of the Messengers with clear evidences and the Truth, filled with light.

**With regards to the general meaning of these aayaat:**

**15) Is dhann and following desires to be considered a valid proof for justifying the worship of these idols?**

No, these two matters – conjecture and following desires – do not constitute proof to justify worshipping the idols.

**16) If not, then what is a valid proof to justify a person worshipping what he worships?**

The only proof to justify worshipping anything is that which the Messengers brought by way of clear evidences and decisive proofs, all of which show the obligation to worship Allaah alone and leave the worship of idols.

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

These aayaat show that it is forbidden to seek blessing through trees and stones, since this is to be considered an act of *shirk*.

For the people who do this type of act truly believe that they can obtain blessing from these false gods by glorifying them and calling upon them.

So *tabarruk* (seeking blessing) from the graves is like seeking blessing from al Laat.<sup>3</sup> And *tabarruk* from the trees and stones is like seeking blessing from al ‘Uzzaa and Manaata<sup>4</sup>.

**With regards to benefits of these aayaat, fill in the missing words or phrases: These aayaat shows:**

18) That seeking blessing through trees and stones is an act of **shirk**.

19) That it is Islaamically legislated to **debate** with the mushriks in order to show the falsehood of their *shirk* and to establish (the truth of) tawheed.

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<sup>3</sup> Since it was from his grave that the people sought blessing

<sup>4</sup> Since al ‘Uzzaa was a tree and Manaata was also an idol

20) That the ruling is established on the basis of *daleel* (**evidence**) from that which Allaah has revealed – and not simply on the basis of *dhann* and the person's **desires**.

21) That Allaah has established the *hujjah* (**proof**) with that which He sent by way of **messengers** and that which He revealed by way of **books**.

And from Aboo Waaqid al Laythee who said:

We went out with the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* to Hunayn, and we had only recently left *kufr*.

The *mushriks* had a lote tree to which they were devoted and upon which they would hang their weapons – the tree being called *Dhaat Anwaat*.

So we passed by a lote tree and so we said:

O Messenger of Allaah, make for us a *Dhaat Anwaat* just as they have a *Dhaat Anwaat*.

So the Messenger of Allaah said:

***Allaahu akbar – indeed these are the sunan (paths)! By Him in whose Hand is my soul, that which you said is just like what Banoo Israaeel said to Moosaa:***

***'Make for us an ilaah (object of worship) just like they have objects of worship!***

***He said: Indeed you are a people who are ignorant.'***<sup>5</sup>

***You will certainly follow the paths of those who came before you.***

Reported by at Tirmidhee who graded it as *saheeh*.

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

**1) Aboo Waaqid al Laythee** – he was al Haarith ibn 'Awf, the well known Companion who died in the year 68AH at the age of 85.

**2) Hunayn** –this is a valley approx 10 to 20 miles to the east of Makkah, where the Messenger of Allaah fought the tribe of Hawaazin.

**3) we had only recently left *kufr*** – the time when we were in *kufr* was not long ago

**4) they were devoted** – they would stand by the tree, glorifying it and seeking blessing through it

**5) *anwaat*** – this is the plural of *nawt* which is the name given to something which is hung or suspended from something else. This tree was given the name *anwaat* due to the large number of weapons which were hung from it, since the mushriks sought to gain blessing from the tree by doing that.

**6) *Allaahu akbar*** – Allaah is more magnificent and more tremendous, and he *sall Allaahu 'alaiyhi wa sallam* said this to express his amazement.

**7) *sunan*** – this refers to the blameworthy paths which those before you proceeded upon

**8) *Israaeel*** – Israaeel is the name given to Ya'qoob ibn Is-haaq ibn Ibraaheem '*alaiyhimussalaatu wa salaam*, and Ibraaheem was the *khaleel* (especially beloved friend of Allaah).

<sup>5</sup> Soorah al A'raaf (7) aayah 138

**With regards to the general meaning of this hadeeth:**

**9) Why did the Prophet *sall Allaahu 'alaiyhi wa sallam* say *Allaahu akbar*?**

He said it a) as a means of rebuking his Companions who had just made a statement of *shirk* b) to glorify Allaah and c) to express amazement at what these Companions had just stated.

**10) Whose paths will this ummah follow?**

(Some people from) this ummah will follow the paths of the Jews and Christians, proceeding upon their methodologies and doing their actions.

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

This hadeeth contains a proof that *tabarruk* from the trees or other things is an act of *shirk*, and constitutes setting up another object of worship along with Allaah.

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

**This hadeeth shows:**

12) That seeking **ble<sup>s</sup>sing** through trees, stones and other things and similar to this is an act of *shirk*.

13) That the person who has moved away from falsehood which he used to be upon may not be **se<sup>c</sup>ure** from having a remnant of that false practice remain in his heart.

14) That the basis underlying the worship of idols was the **glorification** of those idols, and being devoted to them and seeking **ble<sup>s</sup>sing** through them.

15) That a person may deem something to be **good**, considering it to be something that draws him closer to Allaah, whereas it is in fact taking him **further** away from Him.

16) That it is befitting for a Muslim to say *subhaanallaah* or *Allaahu akbar* when he hears something said about the religion which should not be said - or at times of **amazement**.

17) A report (from the Prophet *sall Allaahu 'alaiyhi wa sallam*) that **shirk** would occur in this *ummah* - and it has already occurred.

18) One of the signs of **Prophethood** in that *shirk* has occurred in this *ummah* just as he *sall Allaahu 'alaiyhi wa sallam* informed us it would.

19) A prohibition of **resembling** the people of ignorance and the Jews and the Christians - except where for that where there is a proof to show that it is something from our *deen*.