

## Explanation of The Book of Tawheed

### Class Notes – Chapter 3

#### بَابُ مَنْ حَقَّقَ التَّوْحِيدَ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

**Whoever perfects tawheed will enter Paradise without accountability.**

- **Relevance of the chapter to the book:** When the author mentioned the virtues of *tawheed* in the previous chapter, it was appropriate for him to mention how to attain the degree of perfect *tawheed*, because you cannot attain its complete virtues without perfecting it first.
- This chapter is an extension of the previous one in that it is the greatest of virtues (entering Paradise without accountability). For this reason it deserved a separate chapter.
- Perfect *tawheed* is only achieved by purifying it from the things which remove it completely, or oppose it without removing it.
  - **Shirk (major):** Removes all *tawheed* completely and takes a person outside the fold of Islam.
  - **Shirk (minor) and bid'ah:** Both are a deficiency in *tawheed* which do not reach the level of removing it completely. However, both could potentially remove it if persisted upon.
  - **Sins:** Reduces the reward of *tawheed*. The sins which affect *tawheed* are those which a person persists upon and does not seek forgiveness from. This is because the human being has a natural disposition to sins and will inadvertently commit them. *Shirk* and *bid'ah* are different in this regard as a person is not naturally disposed towards them.

وقول الله تعالى: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ [النحل: 120]

**Allah the Almighty said: "Indeed, Ibrahim was a comprehensive leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."**

- {أُمَّةً} – The Prophet Ibrahim was from *Uloo al-'Azm* (The Most Resolute) of the Messengers. Allah tested him with many great trials which he passed with success. He is referred to as an *ummah* because he was an example (*Imam*) to be followed in his beliefs, actions and mannerisms. This is one of the meanings of *ummah*.
- {قَانِتًا} – Persistency upon worship whatever the condition. Like his son Muhammad ﷺ, who used to remember Allah in all situations (standing, sitting, sleeping, eating etc.).
- {حَنِيفًا} – Inclined towards the worship of Allah alone and disinclined to worship any false deities. Persistently (all the time) disinclined towards *shirk*.
- {وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ} – Was never from the *mushrikeen* to start off with. Parted ways with the polytheists with the belief in his heart, his words and with his actions. He refuted what the polytheists were upon.
- **General meaning of the ayah:** That Allah described His Messenger Ibrahim with four qualities:
  1. He was a good example in all righteous traits, as well as patience and certainty – both are attributes for attaining comprehensive leadership.

2. He was devout, obedient and persistent in worshipping Allah.
  3. In addition to turning away from shirk, he inclined toward Allah.
  4. He kept away from the *mushrikoon* and their beliefs.
- **Relevance of the ayah to the chapter:** That Allah described His Messenger Ibrahim with the characteristics representing the highest degrees of perfect *tawheed*. Allah tells us to follow his example:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ﴾ [المتحنة: 4]

**“There has already been for you an excellent pattern in Ibrahim and those with him”.**

In the subsequent *ayah* in Surat An-Nahl, Allah mentions the reward of Ibraheem in this world and in the Hereafter:

﴿ وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴾ [النحل: 122]

**“And We gave him good in this world and in the Hereafter he will be among the righteous”.**

The righteous (*saaliheen*) in the Hereafter are the successful one. The ultimate success in the Hereafter is to enter Paradise without accountability or punishment.

وقوله تعالى: ﴿ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴾ [المؤمنون: 59]

**And He stated: “And they who do not associate anything with their Lord”.**

- **General meaning of the ayah:** That from the praiseworthy characteristics of the believers is that they do not associate any partners with Allah. No *shirk* (major or minor) can be associated to them, which represents the highest degree of perfect *tawheed*.
- **Relevance of the ayah to the chapter:** That in the subsequent *ayaat* in Surat al-Mu’minooneen, Allah said about those believers who do not associate partners with Him:

﴿ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴾ [المؤمنون: 61]

**“They are the ones who hasten to good deeds, and they outstrip [others] therein”.**

Those who outstrip (*سَابِقُونَ*) others in good deeds, starting with perfect *tawheed*, will no doubt outstrip them in reward in the Hereafter.

Those who perfect their *tawheed* and outstrip others in it, necessitates that in the Hereafter none will outstrip or beat them in their status. The highest status in the Hereafter is to enter Paradise without accountability.

وعن حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكُوكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِعْتُ. قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: أَرْتَقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثُ حَدِيثِ الشَّعْبِيِّ. قَالَ: وَمَا حَدَّثَكُمُ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ، أَنَّهُ قَالَ: لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمَةٍ. قَالَ: قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عُرِضَتْ عَلَيَّ الْأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ

وَالنَّبِيِّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رَفَعَ لِي سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي. فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ. فَظَنَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ. فَقِيلَ لِي: هَذِهِ أُمَّتُكَ. وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. فَهَضَّ فَدَخَلَ مَنْزِلَهُ. فَخَاضَ النَّاسُ فِي أَوْلَانِكَ. فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ. وَذَكَرُوا أَشْيَاءَ. فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَأَخْبَرُوهُ. فَقَالَ: هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَكْتُمُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنِ. فَقَالَ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ: أَنْتَ مِنْهُمْ. ثُمَّ قَامَ رَجُلٌ آخَرَ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: سَبَقَكَ بِهَا عُكَّاشَةُ.

*Husain bin Abdur-Rahman narrated: Once when I was with Sa'id bin Jubair, he asked, "Who among you did see the shooting star last night?" I answered, "I had seen it," and then explained that I was not at the prayer at the time because I had been stung by a poisonous scorpion. He said, "What did you then do?" I replied, "I used Ruqyah to cure it!" He said, "What compelled you to do that?" I said, "A Hadith I heard from Ash-Sha'bi." He asked, "Which Hadith did Ash-Sha'bi narrate?" I replied, "He reported from Buraidah bin Al-Husaib, who said that: Ruqyah is not allowed except for the treatment of 'evil eye' ('Ain) and (poisonous) sting."*

*He (Sa'id bin Jubair) said, "He has done well by stopping on what he has heard (i.e. to act according to the knowledge as opposed to ignorance). However, Ibn Abbas narrated us that the Prophet ﷺ said: 'All the nations were made to pass before me, and I saw a Prophet with a small group with him, and a Prophet with two or three people and a Prophet with none. Then there appeared a large group of people which I took to be my nation (Ummah). But I was told that those were of Musa and his people. Later, a larger group appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment."*

*The Prophet ﷺ then got up and went to his house, and the people went into discussion as to who they might be. Some said, 'Perhaps they are the Companions of the Messenger of Allah.' Others said, 'May be they belong to those who were born in Islam and therefore had never ascribed anyone partner with Allah.' And while they were exchanging their views like this, the Prophet ﷺ came out and was informed about the news.*

*He said, 'Those people are those who do not treat themselves with Ruqyah, nor do they believe in bad or good omen (from birds etc.), nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.'*

*On that 'Ukashah bin Mihsan got up and said to the Prophet ﷺ: 'Invoke Allah to make me one of them.' He ﷺ said, 'You are one of them.' Then another man got up and said, 'Invoke Allah to make me one of them.' He ﷺ said, 'Ukashah has preceded you.' " [Bukhari and Muslim]*

- **Husain:** Ibn Abdul Rahman, from the *tabi'-attabi'een* (third generation after the *sahabah*). He died in the year 136 Hijri (93 years old).
- **Sa'eed Ibn Jubeir:** A great scholar in fiqh and hadith, one of the greatest students and disciples of Ibn Abbas (*tabi'ee*). He was murdered by al-Hajjaj in the year 95 Hijri (50 years of age).
- **al-Sha'bi:** 'Aamir Ibn Shuraheel. Was born in the *khilaafa* of Umar Ibn-al-Khataab. He was one of the trustworthy *tabi'een*. He died in the year 103 Hijri.
- **Buraydah:** Ibnul Husayb. A well know Sahabi. He died in the year 63 Hijri.

- **Ibn-Abaas:** Abdullah ibn Abbas. Paternal cousin of the Prophet ﷺ. He was from amongst the young *sahabah* as well as one of their scholars. The Prophet ﷺ made *du'aa* for him: “Oh Allah, grant him deep understanding of the *deen*, and teach him the interpretation of the *Quran*”. He died in the year 68 Hijri.
- **'Ukaasha:** Ibn Muhsin. He was from the (سابقين) - early *sahabah* to accept Islam. He was from the *muhajiroon* and from the participants of the Battle of Badr. He fought and was killed in the battles of *al-Ridda* (apostates) during the *khilaafah* of Abubakr al-Sideeq in the year 12 Hijri.
- (الكَوْكَبُ الَّذِي انْقَضَ) – Star which loses its light (shooting star).
- (الْبَارِخَةُ) – The closest night which has passed (last night).
- (لُدِغْتُ) – Stung by a scorpion and affected by the burning sensation of the poison in the sting. It is apparent from the *hadith* that the pain was intense because it prevented him from sleeping.
- (أَزْتَقَيْتُ) – I asked or requested someone to perform *ruqyah* upon me. *Ruqya* is to recite the *Quran* and/or specific authentic *du'aa* upon a sick or injured person as a form of medication and cure.
- (فَمَا حَمَلَكَ عَلَى ذَلِكَ) – “Why did you do so?” Why did you call someone to perform *ruqyah* upon you? Sa'eed Ibn Jubeir did not intend to criticize Huṣain with his question, but rather to discuss with him and learn from him the source of where he derived his actions from. He used it as a means of arriving to the truth.
- (لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ) – No *ruqya* except that which is made to treat evil eye or a sting.
  - (عَيْنٍ) – Evil eye. The evil look of an envious person which with the permission of Allah, causes harm. The harm can be cured with either *ruqya* or with the leftover *wudu* water of the one who cast the evil eye (if they can be identified).
  - (حُمَةٍ) – The ill-effects of the sting of a poisonous animal or insect (not just a scorpion).
- Does the above *hadith* imply that *ruqya* can only be used for '*ayn* and *huma*?
  - No. The *hadith* means that there is no *ruqya* more beneficial than that performed for '*ayn* and *huma*. Otherwise *ruqya* can be used for other than these two maladies. For example, the Prophet ﷺ would perform *ruqya* upon himself before going to sleep by reciting the *mu'awathatayn* (Surat al-Falaq and Surat al-Naas).
- (قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ) – “He has done well by stopping on what he has heard”.
  - (انْتَهَى) – Means to stop. The ultimate stopping point for knowledge is action. That is, a person puts their knowledge into practice. The opposite of this is to act upon ignorance or to not act upon knowledge at all.
- (عُرِضَتْ عَلَيَّ الْأُمَمَ) – “Nations were displayed before me”. There are two opinions regarding when this occurred, either during the night of *al-Mirraaj* or in his dream. The dreams of the Prophets are *wahy* (revelation).
- (الرَّهْطَ) – A group of people numbering less than ten.
- (وَلَيْسَ مَعَهُ أَحَدٌ) – “And a Prophet with none”. None whom he was sent to believed in him. It in no way implies that he did not establish the *hujjah* upon them; but rather he fulfilled the responsibility given to him by Allah in full.
- (سَوَادٌ عَظِيمٌ) – “A great blackness”. A crowd of people, that because of their great number, appeared as a dark mass when looking at them from afar (a great silhouette).
- (فَطَلَنْتُ أَنَّهُمْ أُمَّتِي) – “I thought they were my *ummah*”. Due to their great number. He could not distinguish certain individuals (like his *sahabah*) in the great mass because of their distance from him, otherwise he would have known that it was not his *ummah*.

- (فَنظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ) – He ﷺ saw another dark mass of people, greater in size than the first one. This was his *ummah*. This is also evidence that the *ummah* of the Prophet ﷺ is greater in number than the *ummah* of Musa.
- (بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ) – “Without accountability or punishment”. Because they fulfilled the requirements of pure and perfect *tawheed*. The apparent meaning of this is that that it covers both their life in the *barzakh* (after their death) as well as after the Hour is established.
- (لَا يَسْتَرْقُونَ) – They do not request from others to perform *ruqya* on them, seeking sufficiency in Allah alone.
- (لَا يَكْتُمُونَ) – Do request others to cauterize them. Cauterization (*al-kayy*) is a medical procedure used to stop the flow of blood or to treat an infection by applying heat to the affected area.
- Both *ruqya* and *kayy* are a form of medication. Asking others to perform them on you is a deficiency in *tawheed* which prevents it from being perfected.
- Does this then mean that we cannot seek medication for a sickness we have?
  - No, because the Prophet ﷺ encouraged us to seek medication:

« تَدَاوُوا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً إِلَّا الْأَهْرَمُ »

**“O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it except for old age” [Tirmidhi – Sahih]**

- Because seeking medication for sickness is different than asking for *ruqya* and *kayy*.
  - A person’s attachment to the *raaqi* (the one who performs the *ruqya*) is usually greater than it is for the medication they may take. If they are cured (with the permission of Allah), they could become dependent on the *raaqi* in a manner which opposes complete *tawakkul* in Allah.
  - That the *raaqi* could be deceptive and use a method or *ruqya* that is not part of the *shar’iah*. If person is cured (also with the permission of Allah) because of this fake *raaqi*, the attachment to them is a greater *fitnah* than the first one because their misguidance may not be apparent to everyone.
- (وَلَا يَتَّظِرُونَ) – “Do not believe in omens”. From the word (طير) meaning bird. The Arabs would consider the direction a bird would fly as either a good or bad omen and would base their decisions on this. This is forbidden, as will be discussed in an upcoming chapter.
- (وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ) – Relying on Allah in all their matter and not relying on others. *Tawakul* is a great act of worship which is strongly attached to *tawheed*, as will be discussed in an upcoming chapter.
- **General meaning of the Hadith:** The *hadith* revolves around a discussion between Huṣain ibn Abdul Rahman and Sa’eed Ibn Jubeir. The discussion was about a shooting star the previous night which Huṣain saw because he was awake due to the pain he was experiencing from a sting.

The topic of conversation changed to discuss what Huṣain did with his injury. Huṣain explained that he asked someone to perform *ruqya* on him and he gave evidence for this using the *hadith* of Buraydah.

Sa’eed praised him for implementing the *hadith* then guided him to the highest grade of pure *tawheed*, which was to rely on and trust Allah instead of being over-confident in the ways of treatment by others. The things that he guided Huṣain to are the qualities of the seventy thousand who will be admitted into Paradise without accountability or punishment.

In order to perfect and purify *tawheed*, one must exclusively rely on Allah and trust Him, instead of holding fast to *ruqya* and *kayy* sought from others.

- **Relevance of the hadith to the chapter:** That the hadith clearly describes those who will enter Paradise without accountability. They do not seek *ruqya* or *kayy* from others, nor do they believe in omens, but rather depend upon Allah alone in all their affairs. These are the ones who have perfected their *tawheed*.

Perfection of *tawheed* is at two levels:

- **Obligatory Perfection (الكمال الواجب):** To free your *tawheed* from the things which oppose it completely or partially (major or minor *shirk*, *bid'ah* and persistent sins).
- **Desirable completeness (الكمال المستحب):** To turn to Allah in all your affairs, depending upon Him alone and leaving everything else which the heart leans towards, even though it may be permissible.

*Tatayyur* (belief in omens) falls in the first level, whereas seeking *ruqya* and *kayy* from others falls in the second level. Both levels need to be achieved to perfect *tawheed*.

- **Important issues of the Chapter**

1. **In Tauhid, people are classified into various ranks.** Because their level of *tawheed* will depend on how they will enter Paradise:
  - Without *hisaab* or *adhaab*.
  - With *hisaab* but no *adhaab*.
  - With *hisaab* and *adhaab*.
2. **What is the meaning of 'purification of Tauhid'.** To perfect it by removing the things which cause it to be deficient (*shirk*, *bid'ah*, sins).
3. **Ibrahim was praised by Allah for he was not of the polytheists.** As per the *ayah* in Surah An-Nahl. Anyone devoid of *shirk* is worthy of praise.
4. **Allah praised all those Auliya for they did not make anyone with Him as the partner (did not practice polytheism).** As per the *ayah* in Surah al-Mu'minoon. Similarly, they are worthy of praise because they are not attributed to *shirk* in any way.
5. **Keeping away from cauterization and Ruqyah is the fullest purification of Tauhid.** Meaning seeking *ruqya* and *kayy* from others, as there is no harm in performing it to yourself or performing it on others.
6. **Possessing these characteristics (traits) is Tawakkul (trust in Allah Alone).** Because the thing which drove them to leave the asking of *ruqya* and *kayy* and following bad omens was their sincere *tawakkul* in Allah.
7. **The deep knowledge of the Companions of Prophet Muhammad ﷺ who knew that such degree of trust (Tawakkul) in Allah could not be attained without action.** This is because when they discussed who these seventy people might be, they mentioned things which necessitate action
8. **This shows how earnest the Companions were in doing good deeds.** Due to their intense discussion as to who these seventy thousand are and how they can be of them by following what they do.
9. **The superiority of the followers of Muhammad ﷺ quantitatively as well as qualitatively.** Quantitatively – because of their great blackness and qualitatively – because amongst them are these seventy thousand who have perfected their *tawheed*.
10. **The superiority of the Ummah (followers) of Musa (May Allah be pleased with him).** It would have been more appropriate to say “the great number of the ummah of Musa” as there is nothing in the *hadith* which outlines virtue as there was with the *ummah* of the Prophet ﷺ.

11. **All the Ummah (nations) will be paraded before Prophet Muhammad ﷺ.** Firstly as a consolation to the Prophet ﷺ that many will be a part of his *ummah*, contrary to some of the other Messengers. Secondly to show the virtue of the Prophet ﷺ – both in the quantity and quality of his *ummah*.
12. **Every Ummah (nation) will be accompanied by its respective Prophet.** As per the *hadith* of Ibn Abbas.
13. **Generally, few people responded to the call of Prophets.** As per the *hadith* of Ibn Abbas.
14. **The Prophets, whom nobody responded to, will come alone before Allah.** As per the *hadith* of Ibn Abbas.
15. **The substance of these facts is that man should not worry about numbers, neither must he feel proud about huge numbers nor be disheartened by less numbers.** Being upon the *haqq* has nothing to do with the number of followers you have. The Prophets with few or no followers were no doubt upon the truth.
16. **The permission of using ruqyah to treat effects of evil eye and poisonous sting.** As per the *hadith* of Buraydah.
17. **By the Hadith "He has done well by stopping on what he has heard", the depth of knowledge of the predecessors is known, and it is also known that the first Hadith does not contradict the second.** Because Sa'eed Ibn Jubeir understood that there was no conflict between the *hadith* of Buraydah and the *hadith* of Ibn Abbas. The *hadith* of Buraydah is regarding *ruqya* and the *hadith* of Ibn Abbas is regarding *istirqaa*. There are three categories of *ruqya*:
  - (1) To ask someone to perform *ruqya (istirqaa)* – the opportunity to perfect their *tawheed* has gone.
  - (2) Someone offers to perform *ruqya* upon them and they do not prevent them. They did not ask for *ruqya* so they have not missed the opportunity to perfect *tawheed*.
  - (3) To prevent someone from performing *ruqya* where they have offered. This is against the *sunnah* as the Prophet ﷺ did not prevent A'isha from performing *ruqya* on him.
18. **The avoidance of the predecessors of praising anyone undeservedly.** Because if Hu'sain saw the shooting star it implied that he was not asleep. Either he was praying or busy with something or something was preventing him from sleeping. For the *salaf*, it would be assumed that they are praying and this is worthy of praise. Hence, Hu'sain explicitly stated that he was not praying, to avoid unnecessary praise.
19. **The Prophet's statement that 'You are one of them' is a sign of Prophethood.** Because Ukaasha remained on the straight path till his death. This was not a *du'aa*, but rather a statement of fact which is what makes it a sign of Prophethood. Essentially, the Prophet ﷺ gave Ukaasha glad tidings of Paradise. This is exclusive knowledge that Allah gave the Prophet ﷺ.
20. **The excellence of Ukashah.** Because he will enter Paradise without accountability or punishment.
21. **Using Ma'areed (to mention something casually among other things, or a description open to various interpretations).** "Ukaasha has beaten you to it" - either because the person asking was not worthy of this great virtue, or because he wanted to close the door of people asking him.
22. **The excellent manners of Prophet Muhammad ﷺ.** Because he politely prevented more people from asking without offending anyone.