

Explanation of The Book of Tawheed

Class Notes – Chapter 10

بَابُ مَا جَاءَ فِي الذَّبْحِ لِغَيْرِ اللَّهِ

What has been mentioned regarding slaughtering for other than Allah.

- **Relevance of the chapter to the book:** The author mentions a condemned practice of *shirk* which contradicts pure *tawheed*, and that is slaughtering a sacrificial animal for other than Allah.
- (مَا جَاءَ) – “What has been mentioned”. In the Quran and Sunnah regarding the ruling of the one who slaughters for other than Allah and the strong threat that is directed at them for committing such a condemned practice.
- (فِي الذَّبْحِ) – “Regarding slaughtering”. Specifically, the animals which are usually slaughtered (بِهَائِمِ الْأَنْعَامِ) such as cows, camels, sheep and goats. It can also include other living beings.
- (لِغَيْرِ اللَّهِ) – “For other than Allah”. That is, they intend to get closer and venerate with their slaughter, other than Allah. This even includes the Messengers, angles and righteous believers. If the slaughter was intended for them besides Allah, then the ruling is the same, regardless of what was slaughtered.

وَقَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

Allah the Almighty said: Say: Verily my prayer, my sacrifice, my living, and my dying are for Allah the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [al-An'aam: 162-163]

- {قُلْ} – “Say”. It is the Prophet ﷺ who is being addressed in this *ayah*. That is, say to the *mushrikoon* of Quraysh, making clear your position of pure *tawheed* in doing so.
- {وَنُسُكِي} – “My sacrifice”. That is, the slaughtering of an animal as a means of getting closer to Allah and venerating and glorifying Him.
- {مَحْيَايَ} – “My living”. What I do of good deeds during my life.
- {مَمَاتِي} – “My dying”. What I die upon from *imaan* and righteous deeds.
- {لِلَّهِ رَبِّ الْعَالَمِينَ} – “For Allah, Lord of the worlds”. Everything I do is to please Allah seeking His reward and avoiding His punishment. It emphasises sincerity (*ikhlaas*) in worshipping Allah. This is the affirmation component of the *shahadah* (اثبات).
- {لَا شَرِيكَ لَهُ} – “He has no partner”. I worship Allah alone without associating partners with Him. This is the negation component of the *shahadah* (نفي).
- {وَأَنَا أَوَّلُ الْمُسْلِمِينَ} – “And I am the first of the Muslims”. It could either mean that the Prophet ﷺ was the first Muslim of this Ummah, or it could mean that he is the first and most complete servant to Allah, submitting to Him in all acts of worship.

- **General meaning of the ayah:** In these two *ayaat* in Surat Al- Anaam, Allah commands the Prophet ﷺ to inform the polytheists who worship deities besides Allah, that his own prayers, sacrificial offerings, his life and death are solely dedicated to Allah.
- **Relevance of the ayah to the chapter:** The two *ayaat* affirm that offering sacrifices to any false deity or object besides Allah is an act of *shirk*. It is regarded as major *shirk*, because it is mentioned besides prayer. Therefore, just like offering prayers to other than Allah is major *shirk*, so too is slaughtering for other than Allah.

وَقَوْلِهِ: ﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾

Allah the Almighty also said: Therefore turn in prayer to your Lord and sacrifice (to Him only). [al-Kawthar: 2]

- {فَصَلِّ} – “So pray”. The (ف) links the *ayah* to the one before it. That is, because Allah gave you al-Kawthar pray to him and slaughter for Him alone, out of thanks for this great blessing He has given you.
- {لِرَبِّكَ} – “To your lord”. Alone without any partners. Pray to Him Alone and slaughter to Him alone.
- {وَأَنْحَرْ} – “And sacrifice”. It is also considered as an act of worship which belongs to Allah alone because it is mentioned in conjunction with prayer. The order to sacrifice is general and includes all acts of sacrifice in the *shareeah* such as *udhiyaa*, *hady* and *aqeeqa*. All should be for Allah alone.
- **General meaning of the ayah:** Allah commands the Prophet ﷺ to dedicate his prayers and sacrifices to Him alone, unlike the polytheists who worship false idols by praying to them and offering them sacrifices. Offering prayers and sacrifices to Allah are the greatest proofs of acknowledging Allah’s blessings and showing gratitude for them.
- **Relevance of the ayah to the chapter:** Sacrificing is an act of worship which must be dedicated to Allah alone. Sacrificing for the sake of other deities besides Allah is an act of major *shirk* which removes a person from the fold of Islam.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ: لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ

اللَّهِ. لَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا. لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ. لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ. رواه مسلم

Ali bin Abi Talib said: Allah's Messenger ﷺ informed me about four Judgments (of Allah): Allah's curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allah; Allah's curse is upon the one who curses his own parents; Allah's curse is upon the one who shelters an heretic (who has brought a Bid'ah in religion); Allah's curse is upon the one who alters the landmarks (who changes boundary lines). [Muslim]

- (كَلِمَاتٍ) – “Four matters”. Linguistically, the word *kalima* refers to a single word (according to the scholars of grammar). However, when the Arabs use it, it is referring to any form of beneficial speech.
- (لَعَنَ اللَّهُ) – “May the curse of Allah be upon”. The curse of Allah upon someone is to remove them from His expansive mercy. It could mean that the Prophet ﷺ is informing us that Allah has already cursed such a person, or it could be in the form of a *du’aa*: ‘May Allah curse such a person’. The first meaning is more correct, because a *du’aa* may or may not be accepted.
- Allah’s curse indicates that the four matters which are mentioned are major sins (كَبَائِر). There are two definitions for what a major sin is, both are correct.
 1. **General Definition:** What has been strongly forbidden and is inclusive of *shirk*, *kufr* or *bid’ah*.

2. **Specific Definition:** What has been strongly forbidden but does not include *shirk*, *kufr* or *bid'ah* and stops at the major sins.

- (ذَبَحَ لِغَيْرِ اللَّهِ) – “Who sacrifices for anyone other than Allah”. This is general and covers whatever may be slaughtered and to whomever it may be slaughtered to, including the idols, saints, jinn or anything besides Allah.
- (لَعَنَ وَالِدَيْهِ) – “Curses his parents”. It includes; fathers, mothers and forefathers no matter how high they ascend in lineage. They will be cursed if they curse them directly or indirectly if they curse another person’s parents which drives them to retaliate.
- (أَوْىَ مُخْدِئًا) – “Who accommodate an innovator”. The ones who innovate in the religion (*bid'ah*). Whoever accommodates them is cursed by Allah, because you are preventing any harm afflicting them, particularly in response to their innovation. If the curse is for the one who merely supports them, what about the one who is actually being supported?! Some scholars have mentioned that this curse also includes the one who merely agrees with the innovator, even though they may not speak out in defence of them.
- (غَيَّرَ مَنَارَ الْأَرْضِ) – “Changes the boundary lines of the land”. The boundary lines which distinguish between the property of neighbours. They do so for the sake of plundering peoples’ properties by stealing from them. They have also invoked Allah’s curse.
- The first of these four matters (slaughtering for the sake of other than Allah) is of the definition of major sins which includes *shirk*, because it removes a person from the fold of Islam. The remaining three are major sins which do not remove a person from the fold of Islam.
- **General meaning of the Hadith:** The Prophet ﷺ warns his *ummah* against committing any of the following major sins, which incur Allah’s curse. These are:
 - 1) Sacrificing for the sake of any deity besides Allah.
 - 2) Cursing one’s parents or driving others to curse them.
 - 3) Harboursing and protecting an innovator in the religion.
 - 4) Changing the boundary lines that demarcate peoples’ properties, for the sake of stealing their wealth.
- **Relevance of the hadith to the chapter:** The *hadith* stresses the prohibition of offering sacrifices for any deity besides Allah. The person who commits such a great sin is the first to incur Allah’s curse as per the hadith. This curse removes a person completely from the mercy of Allah, in that if they were to die upon it, they will be eternally in the Hellfire.

وَعَنْ طَارِقِ بْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: دَخَلَ الْجَنَّةَ رَجُلٌ فِي ذُبَابٍ وَدَخَلَ النَّارَ رَجُلٌ فِي ذُبَابٍ. قَالُوا: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَرَّ رَجُلَانِ عَلَى قَوْمٍ لَهُمْ صَنْمٌ لَا يُجَاوِزُهُ أَحَدٌ حَتَّى يُقَرِّبَ لَهُ شَيْئًا، فَقَالُوا لِأَحَدِهِمَا: قَرِّبْ. قَالَ: لَيْسَ عِنْدِي شَيْءٌ أَقْرَبُهُ. قَالُوا لَهُ: قَرِّبْ وَلَوْ ذُبَابًا. فَقَرَّبَ ذُبَابًا، فَحَلُّوا سَبِيلَهُ، فَدَخَلَ النَّارَ. فَقَالُوا لِلْآخَرَ: قَرِّبْ. فَقَالَ: مَا كُنْتُ لِأُقَرِّبَ لِأَحَدٍ شَيْئًا دُونَ اللَّهِ عَزَّ وَجَلَّ. فَضَرَبُوا عُنُقَهُ، فَدَخَلَ الْجَنَّةَ. رواه أحمد

Tariq bin Shihab narrated that Allah's Messenger ﷺ said: A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly. The Companions asked: "How was that possible O Messenger of Allah?" He said: Two men passed by a people who had an idol by which they would not allow anyone to pass without making a sacrifice to it. They ordered one man to make a sacrifice. He said: 'I have nothing to present as an offering.' The people told him: 'Sacrifice something, even if it be a fly.' So, he presented a fly (to their idol). They opened the way for him,

and thus he entered the Hellfire. They said to the other man: 'Sacrifice something.' He said: 'I will never sacrifice anything to any other than Allah, Most Majestic and Glorious.' So they struck his throat and killed him; and he, therefore, entered Paradise." [Ahmad]

- **Tariq Ibn Shihab:** al-Bajali al-Ahmasi. The most correct opinion is that he was from the *sahabah*, however there is consensus that he did not directly receive narrations from the Prophet ﷺ. This *hadith* is therefore regarded as *mursal*. The *mursal* of the *sahabah* are authentic narrations, unlike the *mursal* of the *taabi'een*. He died in the year 83 A.H.
- The *hadith* is narrated by Ahmad. The author should have specified which of Imam Ahmad's books it was narrated in. If the *takhreej* only mentions that it was narrated by Ahmad, then it is assumed that it is narrated in his *Musnad*, which is not the case. The author should have mentioned that it was narrated by Ahmad in his book *al-Zuhd*.
- (فِي ذُبَابٍ) – "Because of a fly". That is, the reason they entered Paradise and Hellfire respectively was because of a fly.
- (فَدَخَلَ النَّارَ) – "He was cast in the Hellfire". Although what he slaughtered was inconsequential and despicable and could not even benefited from. However, when his intention for the slaughter was to draw closer to the idol, he committed *shirk* and therefore entered the Hellfire.
- **General meaning of the Hadith:** With the aim of demonstrating the gravity of *shirk*, the Prophet ﷺ started the story with the phrase: "A man entered Paradise because of a fly, and a man entered the Hellfire because of a fly". Upon hearing these words, the *sahabah* were surprised and asked: "How can such little and inconsequential flies lead to the Hellfire".

The Prophet ﷺ explained that these two men from Banu Isra'eel intended to pass through a road where an idol existed. In order to pass through the road, they were asked to offer a sacrifice for the sake of this idol as a means of glorification and exaltation. The worshippers of this idol demanded that the two men abide by these polytheistic rituals.

The first asked to be excused for he was entirely without money. They approved of even the slightest of sacrifices, since their objective was to draw him to *shirk*. Upon offering a fly as a sacrifice to the idol, he was permitted to pass. As a result of his action, he was doomed to the Hellfire.

The second man steadfastly refused to commit such a heinous act of *shirk* and was murdered. He was subsequently entered into Paradise because of his firm belief.

- **Relevance of the hadith to the chapter:** That the Prophet ﷺ said: "He sacrificed a fly, so they let him pass, thereupon he was cast into the Hellfire".

That is, he slaughtered the fly as a means of veneration to the idol and to draw closer to it. He was cast into the Hellfire as a result of his action. This is one of the severe consequences of slaughtering to other than Allah which is clearly indicative of its prohibition.

Shirk was prohibited in all the previous nations, therefore the excuse that this prohibition was exclusively for Banu Isra'eel cannot be used. If someone from this *ummah* did the same thing, the punishment would be applicable to them as well.

- **Important issues of the Chapter**

1. **Explanation of the verse: "Verily my prayer, my sacrifice...". (6:162).** As explained in the notes.
2. **Explanation of the verse: "Therefore turn in prayer to your Lord and sacrifice to Him only." (108:2).** As explained in the notes.

3. **The beginning of the principle of cursing from those who sacrifice to other than Allah.** It was commenced in the Hadith because it is *shirk*. When Allah mentions the rights, he commences with *tawheed*, because it is the greatest of rights of Allah upon His slaves.
4. **Curse is upon those who curse their parents (by cursing other parents and, in turn, the latter curses his parents).** That is, to either curse them directly or to be the cause of them being cursed. It is from the major sins which does not remove a person from the fold of Islam.
5. **Cursed is the person who shelters the heretic (Muhdith) in religion that is, he innovates something that is necessarily only Allah's right to do and he seeks shelter with someone who assists him in it.** The *muhdith* (innovator) infringes on Allah's right to legislate. By introducing newly invented matters, they are essentially legislating in the *deen* of Allah. Protecting such people invokes the curse of Allah.
6. **Curse upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbour's and changes those borders to encroach upon that land or obstruct it.** Regardless if it was between residential, commercial or agricultural neighbours. The *hadith* is general and covers them all.
7. **The difference between a specific curse and a curse upon the disobedients and rebels in general.** The first (specific curse) is forbidden, while the second (general curse) is permissible. For example, the one who curses his parents, we do not say to them directly: "May Allah curse you", but instead generalise and say: "Allah's curse is upon the one who protects an innovator." A person who deserves to be specifically cursed, may thereafter seek repentance, in which case they are no longer deserving of being cursed.
8. **The tremendous story of the fly.**
9. **The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.** This point is not granted at face value, because his sacrifice of the fly necessitates that he did so intending veneration to the idol. If he had done it to save himself from the threat of the disbelievers, he would not have apostated and made to enter the Hellfire. Allah says in this regard:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ ﴾

"Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. [al-Nahl: 106]
10. **Knowing the extent of how hated shirk is to the hearts of the believers seeing how the man was patient in facing execution and he did not give in to their demand in spite of the fact that they only demanded an external act from him.** The scholars have mentioned that it is better to be patient upon harm or death if what you have been coerced to do reflects badly upon Islam. However, if there is no apparent harm and there is a benefit for such an individual amongst the Muslims (such as the one who spends on them), then it is better to submit to the coercion so as to remove the harm, however their heart is still secure in *imaan*.
11. **The man who went to Hellfire was a Muslim. If he would have been a disbeliever (Kafir), the Prophet ﷺ would not have said: "He went to Hell merely for a fly."** If he was already a *kaafir* before sacrificing the fly, his entrance into the Hellfire would have been because of his disbelief, not because he sacrificed a fly.
12. **This is a confirmation of the Hadith "Paradise is closer to you than the laces of your shoes and the Hell-fire is likewise".** The stances that both men took, were short in duration, yet their outcomes determined their Hereafter, either to the Hellfire or either to Paradise.

13. *The action of the heart is aimed, even among the idol worshippers.* The sacrifice of a fly has no tangible benefit (e.g. it cannot be eaten), therefore the main purpose of sacrificing it was to venerate and worship the idol – all of which emanate from the heart.