

## Explanation of The Book of Tawheed

### Class Notes – Chapter 11

#### بَابُ لَا يُذْبَحُ لِلَّهِ بِمَكَانٍ يُذْبَحُ فِيهِ لِغَيْرِ اللَّهِ

**No sacrifices are made for Allah in a place where sacrifices for other than Allah are made.**

- **Relevance of the chapter to the book:** The previous chapter elaborates on the ruling of offering a sacrificial animal to a deity besides Allah. In this chapter, the author mentions sacrificing for the sake of Allah, however the sacrifice takes place in a location where sacrifices are made for other than Allah. For example, performing an *udhiyya* in a place where sacrifices are made for the sake of idols. This is forbidden because it could lead to slaughtering for other than Allah. Also, because it is a form of imitating the disbelievers (polytheists).

وقول الله تعالى: ﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

**Allah the Almighty said: Do not (O Prophet) ever pray in it. Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who purify themselves. [al-Tawbah: 108]**

- {لَا تَقُمْ فِيهِ} – “Do not ever pray in it”. The pronoun returns to Masjid al-Dhiraar which was established by the hypocrites with evil intentions. Allah says in this regard:

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ﴾

**And those (hypocrites) who set up a mosque only to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger. [al-Tawbah: 107]**

- The reason they established this mosque was to:
  1. Cause harm to Masjid Quba.
  2. Promote disbelief in Allah – because it was the hypocrites who established it.
  3. Cause division between the believers.
  4. Create a base whereby the enemies of Allah and His Messenger can assemble.
- {أَبَدًا} – “Ever”. A clear indication that the *masjid* will never be reformed and will forever be corrupt.
- {أُسِّسَ عَلَى التَّقْوَىٰ} – “Founded on righteousness”. Referring to Masjid Quba. This shows its virtue in that it was established upon obedience to Allah and His Messenger.

- {يُحِبُّونَ أَنْ يَتَّطَهَّرُوا} – “Who love to purify themselves”. Purification from both moral impurities (such as hypocrisy, *shirk*) and physical impurities (such as the major and minor impurities). This also proves that the hypocrites of Masjid al-Dhiraar are filthy and impure - both morally and physically.
- {وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ} – “And Allah loves those who purify themselves”. Establishes the attribute of love for Allah, in a matter befitting His Majesty.
- **General meaning of the ayah:** Allah commands His Messenger ﷺ not to establish prayers in the mosque built by the hypocrites to seed dissention amongst the Muslims. The hypocrites invited the Prophet ﷺ to offer prayers in the new mosque as a way of justifying their malicious intentions. The Prophet ﷺ was unaware of their hidden plots and initially promised to respond to their request. Allah then forbade him to offer prayers at their mosque and urged him to establish prayers in Masjid Quba, which had been founded on righteousness and in conformity with the commands of Allah and His Messenger. Thereafter, Allah depicted the people of Quba as always being careful to purify themselves of all physical and moral impurities, and indeed Allah loves those with these great qualities.
- **Relevance of the ayah to the chapter:** That Allah forbade the Prophet ﷺ from praying in Masjid al-Dhiraar, although his prayer there would have been for the sake of Allah. Therefore, by analogical deduction (*qiyaas*), it is prohibited to offer legitimate sacrifices at places dedicated for false deities, just as it is prohibited to offer *salaat* at Masjid al-Dhiraar which was constructed in defiance of Allah and His Messenger ﷺ.

وعن ثابت بن الضحَّاكِ رَضِيَ اللهُ عَنْهُ قَالَ: نَدَرَ رَجُلٌ أَنْ يَنْحَرَ إِبِلًا بِبُؤَانَةَ، فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: هَلْ كَانَ فِيهَا وَثَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟ قَالُوا: لَا. قَالَ: فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟ قَالُوا: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: أَوْفِ بِنَدْرِكَ فَإِنَّهُ لَا وِقَاءَ لِنَدْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ. رواه أبو داود، وإسناده

على شرطهما

**Thabit bin Dahhak said:** A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet ﷺ about it. He said: Did the place have any idol which was worshipped, of the idols of Jahiliyah? They answered: "No". The Prophet ﷺ asked again: Did the disbelievers hold any of their recurring festivities there? They answered: "No." Allah's Messenger ﷺ then said: Fulfill your vow. Verily there is no fulfilling of a vow made in disobedience to Allah, nor one that is beyond a person's capacity. [Abu Dawud - on the conditions of Bukhari & Muslim].

- **Thabit ibn al-Dhahaak:** Ibn Khaleefah, al-Khazraji, al-Ansari. He was a renowned companion and died in the year 64 A.H.
- (نَدَرَ) – “Vowed”. A vow is to impose upon yourself a non-obligatory act of worship which as result makes it obligatory to fulfill. Vows are disliked (*makrooh*) in the *sharee’ah*.

هَمَى النَّبِيُّ ﷺ عَنِ النَّدْرِ وَقَالَ: إِنَّهُ لَا يَأْتِي بِخَيْرٍ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ

**The Prophet ﷺ forbade making vows, and said:** “It does not bring good. Indeed, it is only a means by which something is extracted from the miserly”. [Bukhari & Muslim]

- This is because Allah has made it easy by not obligating such a thing, yet a person insists on making it hard upon themselves. Also, in most cases, those who make vows later regret their decision. If, however, the vow is made, and it is in the obedience of Allah, then it must be fulfilled. If it cannot be fulfilled, then a *kafaarat yameen* is applicable.

- (بِبُؤَانَةٍ) – “In Buwanah”. That is, his vow was to slaughter a camel in a place called Bawanah. It is a hill close to Yanbu.
- (هَلْ كَانَ فِيهَا وَثَنٌ) – “Did the place contain a wathan?” A wathan is anything which is worshipped besides Allah, whereas a sanam is something specifically fashioned by humans for the sake of worship.
- (يُعْبَدُ) – “Worshipped”. The wathan was worshipped besides Allah, including sacrifices being offered to it.
- (عِيدٌ مِنْ أَعْيَادِهِمْ) – “Festivals from their festivals”. That is, from the festivals of the jaahilliyah. Linguistically a eid is something which is consistently repeated. Therefore, the question is essentially asking: “Did the people of Jahilliyya regularly return to this place and celebrate their festivals in it?”
- (فَأِنَّهُ لَا وَقَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ) – “There is no fulfilling of a vow made in disobedience to Allah”. It is impermissible to fulfill a vow with something prohibited by Allah. You cannot get close to Allah through a sin.
- (وَلَا فِيهَا لَا يَمْلِكُ ابْنُ آدَمَ) – “Nor concerning what man does not possess”. It could mean two things, both which are correct:
  1. What they do not possess according to the share'eah: For example, they say: “I vow to free the slave of such and such” when they do not own that slave.
  2. What they physically do not possess. For example, they say: “I vow to fly with my hands” when they clearly do not have the ability to fly.
- **General meaning of the Hadith:** Thabit ibn al-Dhahaak narrated that a man vowed to slaughter a camel at a certain place for the sake of Allah as an act of submission to Him. The man informed the Prophet ﷺ of his vow. The Prophet ﷺ inquired whether there were any idols in the place where the man intended to offer his sacrifice.
 

When the Prophet ﷺ made sure that the place in question was free from any traces of polytheism, he ordered the man to fulfill his vow. Furthermore, the Prophet ﷺ explained that it is impermissible to fulfill a vow if it is sinful in nature or leads to sin, or is not in the possession of the one who made the vow.
- **Relevance of the hadith to the chapter:** The hadith is clear in prohibiting the offering of a sacrifice for the sake of Allah at a place where an idol exists or at a place where a festival is commemorated by the polytheists. The wisdom behind this prohibition is for several reasons:
  1. That it could be a pathway which leads to major shirk. The shaytaan may eventually deceive the person into slaughtering for other than Allah.
  2. Because it is an imitation of the disbelievers or may lead to it.
  3. It could be misleading. Those who witness such a thing may be misled into thinking that the actions of the polytheists are permissible.
  4. That it will give the polytheists strength when they see others doing like them (although the intention may differ).
- **Important issues of the Chapter**
  1. **The explanation of the verse: "Never stand you therein" (9:108).** As explained above.
  2. **That disobedience of Allah affects the land as does obedience.** When the land is a place of shirk it is forbidden for a person to perform an act of worship (such as slaughtering) which resembles that of the polytheists. Because the method of slaughtering is similar, it could be misconstrued that the slaughter is for other than Allah.

3. ***A problematic issue should be answered by a clear issue to eliminate any lack of clarity.*** The prohibition of slaughtering in such a place was not immediately clear, as the *sahabi* had already made the vow (making it problematic). The Prophet ﷺ removed this lack of clarity by obtaining additional information through the questions he asked.
4. ***One who gives a religious verdict (mufti) may ask for details if needed.*** As the Prophet ﷺ did. This is especially the case if the matter contains several possibilities, each with a different ruling.
5. ***Vows can be specific to a particular place so long as that place is free from anything that would prohibit doing so.*** Because the Prophet ﷺ ordered the *sahabi* to fulfill his vow when he knew that Bawanah was free from the idols and festivities of the *jahilliyah*. However, it must be noted, that to initiate a vow remains disliked (*makrooh*).
6. ***It is prohibited to fulfill the vows in a place, if there was present any idols of the idols of the times of ignorance - even after the idolatry has ended.*** The Prophet ﷺ specifically asked this question. The prohibition remains even if the idols have been removed and are no longer worshipped. This prohibition is applicable so long as it may still be feared that the worship of these idols could be revived.
7. ***It is prohibited to fulfill the vows in a place where the disbelievers had celebrated any of their recurring festivities - even after their celebration has permanently ceased.*** The Prophet ﷺ also specifically asked this question. The prohibition remains even if the festivities are no longer celebrated. This prohibition is applicable so long as it may still be feared that these festivities could be revived.
8. ***A vow made for any such place cannot be fulfilled because it is considered a vow of disobedience (to Allah).*** As per the hadith, where the Prophet ﷺ clearly stated: "There is no fulfilling of a vow made in disobedience to Allah".
9. ***A warning against resembling the polytheists in their celebrations even if not intended (i.e. the Muslims intention would not be the same as that of the polytheists).*** Ibn Taymiyya mentions that imitation of the disbelievers takes place even if a person did not intend it with their action. If they did intend imitation of the disbelievers, then the prohibition is even stronger!
10. ***There is no valid vow in disobedience to Allah.*** As per the *hadith*, however if the vow has already been made, then the scholars have differed whether a *kafaarat yamen* is applicable, with the most correct opinion being that it is.
11. ***No vow is valid for that beyond the possession of a person.*** As per the *hadith*, however if the vow has already been made, then the same difference of opinion as to whether a *kafaaratr yamen* is applicable exists.