

## Explanation of The Book of Tawheed

### Class Notes – Chapter 20

بَابُ مَا جَاءَ مِنَ التَّغْلِيظِ فِيمَنْ عَبَدَ اللَّهَ عِنْدَ قَبْرِ رَجُلٍ صَالِحٍ ، فَكَيْفَ إِذَا عَبَدَهُ؟!

**What has been mentioned regarding the condemnation of the one who worships Allah at the grave of a righteous man. How then would it be if he were to worship the man?!**

- **Relevance of the chapter to the book:** In this chapter, the author demonstrates that dedicating any devotional acts of worship to Allah at the graves of the righteous leads to *shirk*.
- If the worship of Allah alone at the graves of the righteous is forbidden, then the prohibition and condemnation is even greater if the worship was directed to the righteous in their graves! By extrapolation, the condemnation of the worship of those below the righteous in status, is greater, as is its falsity.
- (التَّغْلِيظِ) – “Condemnation”. Condemnation necessitating prohibition.
- (عَبَدَ اللَّهَ عِنْدَ قَبْرِ رَجُلٍ صَالِحٍ) – “Worship Allah at the grave of a righteous man”. That is, they performed an act of worship (such as reciting the Quran, praying or charity) for the sake of Allah, however it was besides the grave of a righteous man.
- (فَكَيفَ إِذَا عَبَدَهُ) – “How then would it be if he worshipped the man” That is, the prohibition and condemnation would be stronger and more severe, because it constitutes major *shirk*!
- Those in their graves from the righteous and those below them in status are in need of *du’aa* from the living. This is why it is legislated in the *sharee’ah* to make the known *du’aa* of entering the cemetery.

فِي الصَّحِيحِ عَنْ عَائِشَةَ: أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ وَمَا فِيهَا مِنَ الصُّورِ،

فَقَالَ: أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ أَوْ الْعَبْدُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ

الصُّورَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ.

فَهُؤُلَاءِ جَمَعُوا بَيْنَ الْفِتْنَتَيْنِ: فِتْنَةُ الْقُبُورِ وَفِتْنَةُ التَّمَاثِيلِ.

**In the sahih, ‘Aishah reported: Umm Salamah mentioned to Allah’s Messenger ﷺ that in Abyssinia she saw a church full of pictures and statues. He ﷺ said: When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah. [Bukhari and Muslim]**

**They combine the two evils; worshipping at the graves and-making graven images and statues."**

- **Umm Salamah:** Mother of the Believers. Hind bint Abu Umayyah. She migrated with her husband, Abu Salamah, to Abyssinia. When her husband died, the Prophet ﷺ married her. She died in the year 62 A.H.

- (ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ) – “She mentioned to Allah’s Messenger”. In his sickness, shortly before his death.
- (مِنَ الصُّوَرِ) – “Full of pictures”. Pictures representing the bodily images of the righteous amongst them. It can also include statues which they constructed to resemble these righteous men.
- (تِلْكَ الصُّوَرِ) – “Those pictures”. Which Umm Salamah saw when she migrated to Abyssinia.
- (أَوْلِيَاكَ) – “They”. The Christians of Abyssinia at that time. It could also be general and include all those who do the same thing they did.
- (شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ) – “The worst of creatures before Allah”. Because their actions were a means which facilitated *shirk*. They are the worst of people because they facilitated the worst of sins.
- (فَهُؤُلَاءِ جَمَعُوا بَيْنَ الْفِتْنَتَيْنِ) – “They combine the two evils”. This statement is not part of the *hadith*, but is part of Ibn Taymiyya commentary on this *hadith*.
- (فِتْنَةُ الْقُبُورِ) – “The fitnah of the graves”. Because they established places of worship on them.
- (وَفِتْنَةُ التَّمَاثِيلِ) – “The fitnah of statues”. Because they created images and statues in memory of the righteous amongst them.
- The nature of a *fitnah* is that it has the capacity to divert a person from their *deen*.

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾  
**“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire”.** [al-Buruj: 10]

- That is, they implemented the means of torture in an attempt to divert the believing men and women from their *deen*.
- **General meaning of the hadith:** During the last illness of the Prophet ﷺ, Umm Salamah, his wife, gave him an account of the human pictures and statues she saw in the church of the Christians in Abyssinia.
- The Prophet ﷺ then explained that excessive praise (*ghuluw*) of the righteous was the reason for building places of worship at their tombs, and making picture and statues of these men to decorate those places of worship.
- The Prophet ﷺ referred to these people as the worst of the creation, for they committed two actions leading to *shirk*; namely building places of worship at the tombs, and glorifying idols.
- **Relevance of the hadith to the chapter:** This *hadith* is clear evidence of the prohibition of worshipping Allah at the tombs of the righteous. This was the practice of the Christians, who did it with good intentions (to encourage themselves to worship Allah). However, their actions still rank them to be the worst of Allah’s creatures.

وَلَهُمَا عَنْهَا، قَالَتْ: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرُحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ. فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا فَقَالَ وَهُوَ كَذَلِكَ: لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى. اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. يُحَدِّرُ مَا صَنَعُوا، وَلَوْلَا ذَلِكَ أُبْرَزَ قَبْرُهُ غَيْرَ أَنَّهُ حُشِيَ أَنْ يَتَّخَذَ مَسْجِدًا. أَخْرَجَاهُ

**Aishah narrated: When death approached Allah’s Messenger ﷺ he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress). He ﷺ said in this state: "Allah’s curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Thus, he ﷺ warned the people about their actions. Had there not been any fear of making the Prophet’s grave a place of worship, his ﷺ grave would have been as open as the graves of his companions. [Bukhari and Muslim]**

- (لَمَّا نُزِلَ) – “When death approached”. Literally, *nuzila* means to descend. That is, when the angel of death descended to take the soul of the Prophet ﷺ.
- (ظَفِقَ) – “Began to”. From the Arabic verbs of commencement. Others include: جعل - قام - أخذ .
- (حَمِيصَةً) – “Piece of cloth (bed sheet)”. Specifically, it is the name the Arabs gave to a square cloth which had lines marking it.
- (فَإِذَا اغْتَمَّ بِهَا) – “When it became difficult to breath”. Due to the distress of the pangs of death, the cloth on his face made it difficult to breath, in which case he would remove it.
- (فَقَالَ وَهُوَ كَذَلِكَ) – “He said in this state”. The state of severe suffering brought about by the pangs (stupors) of death.
- (لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى) – “Allah’s curse be upon the Jews and Christians”. It carries the meaning of a *du’aa*, or it could also mean the curse of Allah has already befallen the Jews and Christians for what they have done. The curse of Allah means to be expelled and distanced from His expansive Mercy.
- (مَسَاجِدَ) – “Places of worship”. Regardless if they built a structure or not. If they worshipped Allah at the graves of their Messenger, they are deserving of the curse of Allah.
- (يُحَذِّرُ مَا صَنَعُوا) – “Warning about their actions”. That is, he cursed the Jews and the Christians as a warning to his *ummah* that they should fall into the same thing that they did.
- (وَلَوْلَا ذَلِكَ) – “Had it not been for that”. That is, the warning the Prophet ﷺ gave by cursing the Jews and Christians.
- (أُبْرِزَ قَبْرُهُ) – “His grave would have been open”. That is, he would have been buried outside his home in al-Baqee’.
- (حَشِيٍّ) – “It was feared”. *Khashiya* (with a *fatha*) meaning that it was the Prophet ﷺ who feared such a thing and therefore ordered them not make his grave open. *Khushiya* (with *dhamma*) meaning that the *sahaba* feared such a thing and therefore heeded the warning of the Prophet ﷺ and did not make his grave open. The *hadith* has been narrated with both pronunciations of the word.
- **General meaning of the hadith:** The Prophet ﷺ was keen to maintain the purity of *tawheed* within his *ummah*, that even while experiencing the throes and agonies of death, he forbade them to take his grave as a place of worship as the Jews and Christians did to their messengers.
- **Relevance of the hadith to the chapter:** The *hadith* is clear in affirming the prohibition of offering acts of worship at the graves of the Prophets, or taking such graves as places of worship. Such acts ultimately lead to *shirk*. The Jews and Christians took the graves of their Prophets as places of worship with seemingly good intentions, yet were still deserving of the curse of Allah.

وَلِمُسْلِمٍ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ: إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ قَدْ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا. أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ. إِنِّي أَنهَأَكُمُ عَنْ ذَلِكَ.

فَقَدْ نَهَى عَنْهُ فِي آخِرِ حَيَاتِهِ، ثُمَّ إِنَّهُ لَعَنَ وَهُوَ فِي السِّيَاقِ مَنْ فَعَلَهُ. وَالصَّلَاةُ عِنْدَهَا مِنْ ذَلِكَ وَإِنْ لَمْ يَبْنِ مَسْجِدًا. وَهُوَ مَعْنَى قَوْلِهَا: حُشِيَّ أَنْ يَتَّخِذَ مَسْجِدًا. فَإِنَّ الصَّحَابَةَ لَمْ يَكُونُوا لَيَبْنُوا حَوْلَ قَبْرِهِ مَسْجِدًا.

وَكُلُّ مَوْضِعٍ يُصَلَّى فِيهِ يُسَمَّى مَسْجِدًا، كَمَا قَالَ ﷺ: جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا.

**Jundub bin Abdullah narrated: I heard the Prophet ﷺ say only five days before his death: "I am free and clear towards Allah of having any of you as my Khalil (especially close and intimate friend). Verily, Allah has taken me as His Khalil just as He had taken Ibrahim as a Khalil. If I would have taken anyone from my Ummah as a Khalil, I would have taken Abu Bakr as a Khalil. Beware! Those who proceeded before you, used to make their Prophets' graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so." [Muslim]**

**He ﷺ forbade this at the end of his life. After this [forbidding of taking graves as Masjid (place of worship)], he cursed anyone who did any such deed within this context.**

**Prayer at the graves is one of these deeds, even if no Masjid has been built. This is the meaning of his ﷺ fearing that his grave would be taken as a Masjid. The companions never built any place of worship around his grave.**

**Any place which is intended for prayer or where prayer is performed has indeed been taken as a Masjid. Just as the Prophet ﷺ said: "The whole earth has been made for me a Masjid and it is pure and clean."**

- **Jundub:** Ibn Abdullah al-Bajali. Renowned *sahabi*. Died some time after he was sixty years of age.
  - **Abu Bakr:** al-Sideeq. Abdullah ibn Uthman al-Taymi. The first *khalifa* after the Prophet ﷺ and unanimously the most virtuous *sahabi*. He died in the year 13 A.H at the age of 63.
  - (يَحْمِسُ) – “Five”. It may refer to days or years, with days being the most correct.
  - (أَبْرَأُ) – “Free and clear”. Literally, to refuse and to disavow. That is, I refuse and disavow before Allah that I take any of you as an intimate friend.
  - (خَلِيلٌ) – “Especially close friend”. *Khulla* is the highest level of love you can have for your beloved.
  - (فَإِنَّ اللَّهَ قَدِ اتَّخَذَنِي خَلِيلًا) – “Verily Allah has taken me as His Khalil”. In a manner befitting His Majesty.
  - (وَلَوْ كُنْتُ مُتَّخِذًا) – “If I would have taken anyone....”. This is clear evidence that Abu Bakr is more virtuous than Ali, which is a direct refutation of the Rafidha. The Prophet ﷺ proclaimed his love (*mahabba*) for Abu Bakr, yet denied him his *khulla*. This shows that *mahabba* is lower in rank than *khulla*, which reconciles between the evidence.
  - (مَنْ كَانَ قَبْلَكُمْ) – “Those who proceeded you”. The Jews and the Christians.
  - (كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) – “Used to make their Prophet’s graves into places of worship”. By praying at or towards these graves, or building structures and domes around them.
  - **General meaning of the hadith:** Immediately before his death, the Prophet ﷺ informed his *ummah* about his status in the sight of Allah. He declared that he had reached the highest degree of love (*khulla*), as had his father Ibrahim before him.
- Due to the heart of the Prophet ﷺ being filled with the affection and glorification of Allah, he removed the possibility of an intimate friend other than Allah. If he had taken an intimate friend from his companions, it would have been Abu Bakr. This statement by the Prophet ﷺ shows the virtue of Abu Bakr and served as a directive in appointing him as his *khalifa* (successor).
- The Prophet ﷺ then forbade following the footsteps of the Jews & Christians who excessively revered the graves of their Prophets to the extent that they directed acts of worship to it and subsequently feel into *shirk*.
- **Relevance of the hadith to the chapter:** The *hadith* clearly prohibits the taking of graves as places of worship. The prohibition is confirmed twice.
    1. (فَلَا تَتَّخِذُوا) – The prohibitive (لا).
    2. (إِنِّي أَنهَأَكُم) – A clear articulation of the prohibition.

### Explanation of Ibn Taymiya's commentary:

- (فَقَدَّ نَهَى عَنْهُ فِي آخِرِ حَيَاتِهِ) – “He forbade this at the end of his life”. As per the *hadith* of Jundub Ibn Abdullah.
- (إِنَّهُ لَعَنَ وَهُوَ فِي السِّيَاقِ مَنْ فَعَلَهُ) – “And cursed anyone who did such a deed within this context”. As per the *hadith* of A’ishah. The context referred to is while he was on his death bed.
- (وَإِنْ لَمْ يُبْنَ مَسْجِدًا) – “Even if no mosques is built there”. The mere performance of prayers at the graves is prohibited even if no mosques are erected.
- (خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا) – “He feared his grave would be taken as a masjid”. Though no mosque was erected at the Prophet’s grave, it was still feared that his grave might be taken as a place for offering prayers. This is why he was buried inside his home.
- (فَإِنَّ الصَّحَابَةَ لَمْ يَكُونُوا لَيَبْنُوا) – “The sahabah were never to build a mosque at the grave of the Prophet”. Because they were aware of his prohibition, and were alert not to disobey him.
- (وَكُلُّ مَوْضِعٍ يُصَلَّى فِيهِ يُسَمَّى مَسْجِدًا) – “Any place where prayer is established is a masjid”. That is, any place in which prayer may be performed is called a *masjid*, even if it was temporary. Places which are not pure or where Muslims are not allowed to pray are excluded from the generality of this *hadith*.

وَأَحْمَدُ بِسَنَدٍ جَيِّدٍ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: إِنَّ مِنْ شَرَّارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ، وَالَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ. وَرَوَاهُ أَبُو حَاتِمٍ فِي صَحِيحِهِ.

**Ibn Mas'ud narrated in a marfu' hadith (raised to the Prophet ﷺ): "The most evil men are those upon whom the (signs of) Hour comes while they are still alive, and those who take graves as places of worship (Masjid)". [Ahmad in his Musnad and Abu Hatim in his Sahih]**

- (بِسَنَدٍ جَيِّدٍ) – “Good sanad”. The *hadith* is classified as *hassan*.
- (شَرَّارِ النَّاسِ) – “The worst of people”. This is evidence that people differ in their levels of evil, and that some are worse than others. This is similar to the first *hadith*, which generalised and classified such people as the worst of the creation.
- (مَنْ تُدْرِكُهُمُ السَّاعَةُ) – “Those who will be overtaken by the Hour”. That is those who will be alive at the emergence of the major signs of the Hour, such as the emergence of the giant beast that will talk to people and the rising of the sun from the west.
- (يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ) – “Who takes graves as places of worship”. Those who pray at or towards the graves.
- **General meaning of the hadith:** The Prophet ﷺ informs us that the worst of people are those who will be alive when the major signs of the Day of Judgement appear, and those who establish prayers at or towards the graves and erect domes and structures around them for this purpose. The Prophet ﷺ informed his *ummah* of this as a warning so as not to imitate the practice of such evil people.
- **Relevance of the hadith to the chapter:** That the Prophet ﷺ counted amongst the worst of people those who establish prayers and acts of worship at or towards the graves, even if they intended to draw nearer to Allah. This is because such abhorrent acts ultimately lead to the perpetration of *shirk*.
- **Important issues of the Chapter**
  1. **The intimidation of Allah's Messenger ﷺ over the one who builds a mosque to worship Allah near the grave of a righteous person even with good intention.** As per the *hadith* A’ishah when she narrated the death of the Prophet ﷺ. The intention is insignificant if the action itself is forbidden.

2. **Prohibition. of statues and likenesses and the gravity of the matter.** As per the *hadith* of A'ishah and what she heard Umm Salamah narrate regarding the churches in Abyssinia. The Christians would set up pictures and statues at the grave of their righteous.
3. **A lesson in the emphasis of the Prophet ﷺ on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was. previously said insufficient in the context.** That is, he prohibited this action in three contexts: During his life (the *hadith* Umm Salamah), then before his death by five days (the *hadith* of Jundub) and then upon his death bed (the *hadith* of A'ishah).
4. **Prophet ﷺ strongly prohibited the turning of his grave into a Masjid before it had come into existence.** As per the *hadith* of Jundub when he clearly stated: "Do not take any graves as places of worship." His grave no doubt takes precedence in this prohibition.
5. **It was the practice of the Jews & Christians to turn the graves of their Prophets into places of worship.**
6. **His curse on the Jews and Christians for this practice.** As per the *hadith* of A'ishah.
7. **His intention in doing so was a warning to us regarding his grave.** His intention in cursing them was as a warning to his *ummah* that they do not imitate them.
8. **The reason for not raising his grave.** Fearing that it would be taken as a place of worship.
9. **The meaning of taking them (graves) as Masjid.** Whether to direct worship at or towards them, or to build a structure over it for this purpose.
10. **The Prophet ﷺ linked those who took the graves as Masjid to those upon whom the Hour will occur. He mentioned the means to shirk before its actual occurrence along with its final consequence.** The means to *shirk*: to take the graves as places of worship. The final consequence: meaning those who implement the means of *kufr* are the worst of people just like those disbelievers whom the Hour will overtake them and they are alive.
11. **The mentioning of Prophet ﷺ in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72 sects. These two sects are Rafidah and Jahmiyah. The occurrence of Shirk and grave worshipping was due to Rafidah sect, and they were the first to build Masjid over the graves.** They are not included in the 72 sects because they are outside the fold of Islam (they are not part of *ummatul al-qabool*). It is a refutation to the Raafidhah because they took the graves of their *imaams* as places of worship, until they subsequently worshipped them.  
It is a refutation to the Jahmiyya who denied Allah's Names and Attributes. Allah took the Prophet ﷺ and his father Ibrahim as a *khalil*, thus establishing the attribute of *khulla* for Allah. The *khulla* of Allah is established in a manner befitting His Majesty.
12. **Suffering of the Prophet ﷺ with pains and affliction from the agony of death.** As per the *hadith* of A'ishah.
13. **Allah awarded the favour of making him a Khalil (friend).** This is no doubt a great status, as none other than himself and his father Ibrahim have this great rank before Allah.
14. **A clear declaration that close friendship is more valuable than love.** Because he declared his *mahabba* for Abu Bakr, but denied him his *khulla*.
15. **A clear declaration that As-Siddiq (Abu Bakr) was the best of the Companions.** If there was another companion better than him, the Prophet ﷺ would have mentioned him and he would have been more worthy of the intimate friendship as Abu Bakr was.

**16. The indication to him (Abu Bakr) as caliph (successor to the Prophet ﷺ).** The Prophet ﷺ did not explicitly state it, however it is clearly implied from his words.