

Explanation of The Book of Tawheed

Class Notes – Chapter 22

بَابُ مَا جَاءَ فِي حِمَايَةِ الْمُصْطَفَى ﷺ جَنَابِ التَّوْحِيدِ وَسَدِّهِ كُلِّ طَرِيقٍ يُوصِلُ إِلَى الشِّرْكِ **What has been mentioned regarding the protectiveness of al-Mustafa ﷺ of tawheed and his blockading every path leading to shirk.**

- **Relevance of the chapter to the book:** That in the previous chapters, the author demonstrated some general examples of the protection of *tawheed*. In this chapter he demonstrates the Prophet's ﷺ specific efforts in this regard.
- (حِمَايَةَ) – “Protection”. Literally, to place a barrier around something to prevent anything reaching it. For example, placing a fence around the pasture lands. In this case, placing a barrier around *tawheed* so that no *shirk* can transgress it.
- (المُصْطَفَى) – “The Chosen”. Derived from the word ‘safwah’ which means to select the best of something. The Prophet ﷺ is the best of the Prophets from *Ulul 'Azm* specifically, and generally the best of all the Prophets and Messengers and mankind at large. The Prophet said:

« أَنَا النَّبِيُّ الْمُصْطَفَى »

“I am the chosen Prophet.” [Ahmed - Sahih]

- (جَنَابِ) – “Aspect”. That is, the Prophet's ﷺ protection of the important aspect of *tawheed*.
- (وَسَدِّهِ) – “Blockading”. That with his protection of *tawheed*, the Prophet ﷺ did not leave any paths open which a person can fall into *shirk* through, with the excuse that the Prophet ﷺ did not make these paths clear.
- The protection of *tawheed* is inclusive of everything which negates it or reduces it. It also includes blocking all the paths which lead to *shirk*.
- Although the protection of *tawheed* is clearly mentioned in the Book of Allah and His *sharee'ah*, the author specifically mentioned the Prophet ﷺ with this role for two main reasons:
 1. That the Prophet ﷺ was the first to implement the protection of *tawheed*.
 2. That those who went astray regarding *tawheed*, did so mainly because of their *ghuluw* in the Prophet ﷺ and raising him to a status above that which Allah gave him.

وقول الله تعالى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَعُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Allah the Almighty said: There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful. [al-Tawba: 128]

- {مَنْ أَنْفُسِكُمْ} – “From amongst yourselves”. It is referring to the Prophet ﷺ. He emerged from among the Arabs and spoke to them. He was of noble lineage and they knew him well. He was not a stranger to them.
- {عَزِيْزٌ} – “Grieves him”. Linguistically it means firm and hard. The Arabs would describe the earth as ‘azaaz’, meaning it is firm and hard. That is, it is hard on the Prophet ﷺ what ails you and harms you.
- {مَا عَنِتُّمْ} – “What is difficult upon you”. Anything that is difficult upon you and what may follow you from harm including disbelief, misguidance, killing, imprisonment etc.
- {حَرِيصٌ عَلَيْكُمْ} – “Anxious/concerned over you”. The Prophet was strongly eager to guide his ummah to all that is good in this world and in the Hereafter. This includes being rightly guided, achieving repentance from Allah, and ultimately attaining Paradise and avoiding the Hellfire.
- {بِالْمُؤْمِنِيْنَ} – “For the believers”. Exclusively for them, to the exclusion of all others.
- {رَءُوْفٌ رَّحِيْمٌ} – “Full of compassion, merciful”.
 - {رحمة} – “Mercy”. A softness in the heart which includes a sympathy for the one whom the mercy is directed at, such that you wish for them all good and the repelling of all evil.
 - {رأفة} – “Compassion”. The highest level of mercy and the most compassionate.
- **General meaning of the ayah:** Allah reminds His servants, that He, out of His ultimate favour, sent to them a great Messenger from amongst themselves who spoke their own language. It grieves him ﷺ greatly that any suffering should befall them. Moreover, he was greatly concerned that his ummah be guided to the right path, so that they reap the rewards of this world and the Hereafter. Furthermore, he was merciful and compassionate to the believers in particular.
- **Relevance of the ayah to chapter:** The attributes describing the Prophet ﷺ in this ayah give an explicit indication that he was greatly concerned for his ummah that they be guided to the right path. It is not imaginable that he would have this great attribute without protecting the greatest of obligations (tawheed) and blocking every path which leads to its opposite (shirk).

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قُبُورًا عِيدًا،

وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ. رواه أبو داود بإسناد حسنٍ ورواه ثقات

Abu Hurairah narrated that Allah's Messenger ﷺ said: "Do not make your homes like graves. Do not take my grave as a place of celebration. Send your salaah upon on me, for your salaah will be conveyed to me wherever you may be." [Abu Dawud - Hassan].

- {لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا} – “Do not make your homes like graves”. That is, do not refrain from praying optional prayers in your homes, reciting the Quran and supplicating to Allah. Making them void of worship gives them a resemblance them to the graveyards where worship is forbidden. The Prophet ﷺ said:

« اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا »

“Perform some of your prayer in your houses, and do not turn them into graves.” [Bukhari, Muslim]

« أَفْضَلُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ »

“The best prayer of a person is what is performed at his home except the compulsory congregational prayer.” [Bukhari]

- {وَلَا تَجْعَلُوا قُبُورًا عِيدًا} – “Do not make my grave a place of celebration”. The literal meaning of the word ‘eid’ is repetition. It’s definition in the sharee’ah is something which is regularly expected and pursued from places or times. The Prophet ﷺ forbade his ummah from taking his grave as a place regularly

visited and pursued, potentially to perform acts of worship near it, such as prayer and supplication. For example, what some people of Madinah ignorantly do, whereby they visit the grave of the Prophet ﷺ every day after Fajr, believing that this is like visiting him every day in his lifetime.

- (وَصَلُّوا عَلَيَّ) – “And send your salaah on me”. By saying (لِلَّهِمَّ صَلِّ عَلَى مُحَمَّدٍ). Asking Allah to send His salaah upon the Prophet ﷺ is to ask Him to mention the Prophet ﷺ in the high assembly of angels. The virtues of sending salaah upon the Prophet ﷺ is mentioned in the *hadith*:

« مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا »

“Whoever prays for Allah's blessings upon me, will be blessed for it by Allah ten times.” [Muslim]

- (فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ) – “For your salaah will be conveyed to me wherever you are”. Whether you are near or far from my grave, your salaah reaches me. Therefore, you do not need to pay frequent visits to my graves to do so. The Prophet ﷺ explained how our salaah reaches him.

« إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ »

“Allah has angels who travel around the Earth conveying to me the salaams of my ummah.”

[Nasaa'i: Sahih]

- **General meaning of the hadith:** The Prophet ﷺ commands his *ummah* not to make their homes like graves by abstaining from offering optional acts of worship in them, such as praying, reciting Quran and making *du'aa*.

To keep his *ummah* far away from *shirk*, the Prophet ﷺ forbade them from paying frequent visits to his grave, or gathering near it to supplicate and draw closer to Allah.

In addition, the Prophet ﷺ commanded his *ummah* to constantly ask Allah to confer His salaah upon him wherever they are, as such supplications reach him. Therefore, there is no need to specifically visit his grave to make salaah upon him.

- **Relevance of the hadith to the chapter:** This *hadith* decisively prohibits *shirk* and all avenues and causes leading to it, as the Prophet ﷺ clearly prohibited performing prayers or congregating at his grave for the sake of worship, or even paying it frequent visits. Such practices ultimately lead to *shirk*.

وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّهُ رَأَى رَجُلًا يَجِيءُ إِلَى فُرْجَةِ كَانَتْ عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَيَدْخُلُ فِيهَا فَيَدْعُو، فَزَهَاهُ وَقَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا يُبُوتُكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ، فَإِنَّ تَسْلِيمَكُمْ يُبَلِّغُنِي أَيْنَ كُنْتُمْ. رواه في المختارة.

Ali Ibn al-Husain narrated that he saw a man at a space that was near the grave of the Prophet ﷺ and he would enter it and supplicate so he (Ali Ibn al-Husain) prevented the man and instructed him saying: "Should I not tell you a hadith which I heard from my father who in turn heard it from my grandfather who reported from Allah's Messenger ﷺ said: "Do not take my grave as a place of celebration, nor your homes as graves. Make salaah (blessing, graces, honours and mercy) upon me, for, your salutation (asking safety for me) will be conveyed to me from wherever you are." [al-

Mukhtarah - Hassan]

- **Ali Ibn al-Hussein:** Ibn Ali Ibn Abu Talib. He was nicknamed *Zaynul Abidin* and was the great grandson of the Prophet ﷺ. He was one of the most virtuous of the *tabi'een*. He died in the year 93 AH.
- (فُرْجَةٌ) – “A gap”. In the wall surrounding the grave of the Prophet ﷺ which was big enough to enter.
- (الْمُخْتَارَةُ) – A collection of authentic *hadith* which meet the conditions stipulated by al-Bukhari and Muslim but not included in their respective books. It was compiled by Diyaa'ul Deen al-Maqdisi al-Hanbali.

- (تَسْلِيمًا) – “Salutations”. Combining the two narrations, both the *salaah* and *salaam* of his *ummah* will be conveyed to the Prophet ﷺ.
- **Relevance of the hadith to the chapter:** This *hadith* is similar to the previous *hadith* in the chapter. The Prophet ﷺ prohibits that his grave be frequented for the sake of worship or even just frequented for the sake of visits, because such practices are pathways which ultimately lead to *shirk*
- **Important issues of the Chapter**
 1. **Explanation of the verse in Surah Bar'ah (Tawbah).** As explained above.
 2. **The Prophet ﷺ did his best to keep his ummah far away from the boundaries of shirk as far as possible.** As per the *hadith* where he ﷺ said: “Do not take my grave as a place of celebration (‘eid).”
 3. **The Prophet's concern for our well-being and success and his compassion and mercy.** As per the *ayah* in Surat al-Tawbah.
 4. **The Prophet ﷺ forbade visiting his grave in a certain manner, though visiting his grave is among the best of deeds.** As per the *hadith* where he ﷺ said: “Do not take my grave as a place of celebration (eid).” The specified manner is derived from the word ‘eid”.
 5. **The Prophet ﷺ forbade us making excessive visits to his grave.** The author is implying that frequent visits to the Prophet’s ﷺ grave necessitates that that it is taken as a place of ‘eid. However, if for example, someone was to visit the grave once per year on a specific date and in a specific manner, then they would also have fallen into the prohibition, although their visits are infrequent.
 6. **His urging to perform voluntary prayer in the home.** As per the *hadith* where he ﷺ said: “Do not make your houses like graves.” That is, by not praying any optional prayers in them.
 7. **It is established among the companions that offering salaah in the cemetery is prohibited.** Making the houses like graves implies not praying in them. Therefore, it was understood that praying in the cemeteries was forbidden.
 8. **The explanation that a person's invocation of salaah and salaam upon the Prophet ﷺ is conveyed to him even if he may be far away. So, there is no need of what some misconstrue as a necessity to be in close proximity (to his grave).**
 9. **He (the Prophet ﷺ) is in al-Barzakh where the salaah and salaam of his ummah are conveyed (to him).** Just their *salaat* and *salaam*. No other deeds are presented to him.