

## Kitaab At-Tawheed

### CHAPTER No: 2

بَابُ مَنْ حَقَّقَ التَّوْحِيدَ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Who purifies Tauhid (from Shirk..etc) will enter Paradise  
without giving an Account

**Quranic Ayah 1**  
An-nahl - 120

وَقَوْلُ اللَّهِ تَعَالَى ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ﴾.

Allah the Most Exalted said:

"Verily Abraham (May Allah be pleased with him) was indeed a model, devoutly obedient to Allah, unswervingly true in faith and he was not of those who ascribed partners to Allah." (16:120)

**Quranic Ayah 2**  
Al-Mu'minoon  
- 59

وَقَالَ ﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ﴾.

And He further said:

"And those who ascribe not anyone (in worship) as partners with their Lord."

وَعَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جَبْرِ،  
فَقَالَ أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ فَقُلْتُ أَنَا ثُمَّ  
قُلْتُ أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِعْتُ قَالَ فَمَا صَنَعْتَ؟  
قُلْتُ إِزْتَقَيْتُ قَالَ فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ حَدِيثٌ حَدَّثَنَاهُ  
السَّعْبِيُّ قَالَ وَمَا حَدَّثَكُمْ؟ قُلْتُ حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ الْحَصْبِيِّ  
أَنَّهُ قَالَ: "لَا رُفِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ" قَالَ قَدْ أَحْسَنَ مِنْ انْتَهَى  
إِلَى مَا سَمِعَ وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَنَّهُ قَالَ «عُرِضَتْ عَلَيَّ الْأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ،  
وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، إِذْ رَفَعَ لِي  
سِوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي هَذَا مُوسَى وَقَوْمُهُ  
فَنَظَرْتُ فَإِذَا سِوَادٌ عَظِيمٌ، فَقِيلَ لِي هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ  
أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ  
فَخَاصَّ النَّاسَ فِي أَوْلَائِكَ- فَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ  
وَلِدُوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا وَذَكَرُوا أَشْيَاءَ فَخَرَجَ  
عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْبَرُوهُ فَقَالَ هُمْ  
الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَكْتُمُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ  
فَقَامَ عُكَاشَةُ بْنُ مُحْصَنِ فَقَالَ أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ  
"أَنْتَ مِنْهُمْ" ثُمَّ قَامَ رَجُلٌ آخَرَ فَقَالَ أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ  
فَقَالَ "سَبَقَكَ بِهَا عُكَاشَةُ" «(1).

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<sup>1</sup> 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 Sha'bi narrated?" 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 (May the peace and blessing of Allah be upon him) 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 (May the peace and blessing of Allah be upon him) 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 (May the peace and blessing of Allah be upon him) 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 Prophet (May the peace and blessing of Allah be upon him) 'Invoke Allah to make me one of them.' He (May the peace and blessing of Allah be upon him) said, 'You are one of them.' Then another man got up and said, 'Invoke Allah to make me one of them.' He (May the peace and blessing of Allah be upon him) said, 'Ukashah has preceded you.' "

<sup>1</sup> Translator's footnote: To translate Ruqyah as 'incantation' may bring to mind connotations of magic or sorcery which are forbidden in Islam. To use the term "By spiritual means" may not convey the meaning in full. [See Ismail L. Faruq's Translation] Ruqyah is when a person recites part of the Qur'an such as Al-Fatihah or makes supplication using words transmitted from the authentic Hadith of the Prophet (May the peace and blessing of Allah be upon him) upon someone. What appears to be a blanket forbiddance of doing so except for the two exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is

confirmed in the authentic Seerah that the Prophet (May the peace and blessing of Allah be upon him) himself allowed Ruqyah in other instances, but he (May the peace and blessing of Allah be upon him) admonished against a person doing so for other than himself. (Ref. Fath-ul-Majid)

22 Points

فِيهِ مَسَائِلُ

Important issues of the Chapter

الأولى: مَعْرِفَةُ مَرَاتِبِ النَّاسِ فِي التَّوْحِيدِ.

1) In Tauhid, people are classified into various ranks.

الثَّانِيَةُ: مَا مَعْنَى تَحْقِيقِهِ.

2) What is the meaning of 'purification of Tauhid'.

الثَّالِثَةُ: تَنَادُّهُ سُبْحَانَهُ عَلَى إِبْرَاهِيمَ بِكَوْنِهِ لَمْ يَكْ مِنَ الْمُشْرِكِينَ.

3) Ibrahim (May Allah be pleased with him) was praised by Allah for he was not of the polytheists.

الرَّابِعَةُ: تَنَادُّهُ عَلَى سَادَاتِ الْأَوْلِيَاءِ بِسَلَامَتِهِمْ مِنْ الشَّرِكِ

4) Allah praised all those Auliya for they did not make anyone with Him as the partner (did not practice polytheism).

الْخَامِسَةُ: كَوْنُ تَرْكِ الرُّفْيَةِ وَالْكِيِّ مِنْ تَحْقِيقِ التَّوْحِيدِ.

- 5) Keeping away from cauterization and Ruqyah is the fullest purification of Tauhid.

الْسَّادِسَةُ: كَوْنُ الْجَامِعِ لِتِلْكَ الْخِصَالِ هُوَ التَّوَكُّلُ.

- 6) Possessing these characteristics (traits) is Tawakkul (trust in Allah Alone).

الْسَّابِعَةُ: عُمُقُ عِلْمِ الصَّحَابَةِ بِمَعْرِفَتِهِمْ أَنَّهُمْ لَمْ يَنَالُوا ذَلِكَ إِلَّا بِعَمَلٍ.

- 7) The deep knowledge of the Companions of Prophet Muhammad (May the peace and blessing of Allah be upon him) who knew that such degree of trust (Tawakkul) in Allah could not be attained without action.

الْتَّامِنَةُ: حِرْصُهُمْ عَلَى الْخَيْرِ.

- 8) This shows how earnest the Companions were in doing good deeds.

الْتَّاسِعَةُ: فَضِيلَةُ هَذِهِ الْأُمَّةِ بِالْكَمِّيَّةِ وَالْكَيفِيَّةِ.

- 9) The superiority of the followers of Muhammad (May the peace and blessing of Allah be upon him) quantitatively as well as qualitatively.

الْعَاشِرَةُ: فَضِيلَةُ أَصْحَابِ مُوسَى.

- 10) The superiority of the Ummah (followers) of Musa (May Allah be pleased with him).

الْحَادِيَةُ عَشْرَةَ: عَرُضُ الْأُمَّمِ عَلَيْهِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

- 11) All the Ummah (nations) will be paraded before Prophet Muhammad (May the peace and blessing of Allah be upon him).

الثَّانِيَةُ عَشْرَةَ: أَنَّ كُلَّ أُمَّةٍ تُخْشَرُ وَحَدَهَا مَعَ نَبِيِّهَا.

- 12) Every Ummah (nation) will be accompanied by its respective Prophet.

الثَّلَاثَةُ عَشْرَةَ: قَلَّةٌ مَنِ اسْتَجَابَ لِلْأَنْبِيَاءِ.

- 13) Generally, few people responded to the call of Prophets.

الرَّابِعَةُ عَشْرَةَ: أَنَّ مَنْ لَمْ يُجِبْهُ أَحَدٌ يَأْتِي وَحَدَهُ.

- 14) The Prophets, whom nobody responded to, will come alone before Allah.

الْخَامِسَةُ عَشْرَةَ: تَمَرَّةٌ هَذَا الْعِلْمِ، وَهُوَ عَدَمُ الْإِعْتِرَازِ بِالكَثْرَةِ، وَعَدَمُ  
الرُّهْدِ فِي الْقِلَّةِ.

- 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.

الْسادِسَةُ عَشْرَةَ: الرُّخْصَةُ فِي الرُّقْيَةِ مِنَ الْعَيْنِ وَالْحَمَةِ

- 16) The permission of using Ruqyah to treat effects of evil eye and poisonous sting.

السَّابِعَةُ عَشْرَةَ: عُمُقُ عِلْمِ السَّلَفِ؛ لِقَوْلِهِ: «قَدْ أَحْسَنَ مَنْ انْتَهَى  
إِلَى مَا سَمِعَ، وَلَكِنْ كَذَا وَكَذَا»(2)؛ فَعَلِمَ أَنَّ الْحَدِيثَ الْأَوَّلَ لَا  
يُخَالِفُ الثَّانِي.

- 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.

الثَّامِنَةُ عَشْرَةَ: بُعْدُ السَّلَفِ عَنِ مَدْحِ الْإِنْسَانِ بِمَا لَيْسَ فِيهِ.

- 18) The avoidance of the predecessors of praising anyone undeservedly.

التَّاسِعَةُ عَشْرَةَ: قَوْلُهُ «أَنْتَ مِنْهُمْ»(2) عَلَمٌ مِنْ أَعْلَامِ النَّبُوَّةِ.

- 19) The Prophet's statement that 'You are one of them' is a sign of Prophethood.

الْعِشْرُونَ: فَضِيلَةُ عُكَاشَةَ.

20) The excellence of Ukashah (May Allah be pleased with him)

الْحَادِيَةُ وَالْعِشْرُونَ: اسْتِعْمَالُ الْمَعَارِضِ.

21) Using Ma'areed (to mention something casually among other things, or a description open to various interpretations).

الثَّانِيَةُ وَالْعِشْرُونَ: حُسْنُ خُلُقِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

22) The excellent manners of Prophet Muhammad (May the peace and blessing of Allah be upon him)