

بَابُ مَنْ تَبَرَّكَ بِشَجَرٍ أَوْ حَجَرٍ وَنَحْوِهِمَا

**Whoever seeks Blessing through a tree,
a Stone, or the like**

وَقَوْلِ اللَّهِ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾.

Quranic Ayah 1

an-Najm: 19-20

Allah the Most Exalted said: "So have you considered (the feminized deities) of al-Lāt and al-Uzzā. And al-Manāt, the other third one (which the Pagans worship as 'daughters' of Allāh)?" [53:19-20].

عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ قَالَ «خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ وَنَحْنُ حُدَنَاءُ عَهْدٍ يَكْفُرُ! وَالْمُشْرِكِينَ سِدْرَةٌ يَعْكِفُونَ عِنْدَهَا وَيُنُوطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ! فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اللَّهُ أَكْبَرُ! إِنِّيهَا السُّنَنُ! فُلْتُمْ - وَالَّذِي نَفْسِي بِيَدِهِ - كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى

Hadeeth 1

At- Tirmidhi

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ». رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ

At- Tirmidhi reported and declared as Sahih (sound), that Abu Waqid Al-Laithi (May Allah be

pleased with him) said: We went out with Allah's Messenger (May the peace and blessing of Allah be upon him) on the campaign to Hunain while we had just left disbelief (Kufr) for Islam. The Mushrikin had a Sidra (lote-tree) that they would stay there and hang their arms on, called Dhat Anwat. When we passed a Sidra, we asked, "O Messenger of Allah, won't you make for us another Dhat Anwat just like their Dhat Anwat?" Allah's Messenger (May the peace and blessing of Allah be upon him) said, "Allahu Akbar (Allah is the Most Great)! By the One (Allah) Who holds my soul in His Hand, verily these are the ways of earlier nations, you have said exactly as Bani Israel said to Musa (May Allah be pleased with him): **"Make for us an ilahan (a god) as they have aliha (gods)."** He said: **"Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)."** (7:138) Certainly you will follow the ways of those who went before you."

<p>Important issues of the Chapter:</p>	<p>فِيهِ مَسَائِلُ:</p>
<p>تَفْسِيرُ آيَةِ النَّجْمِ. Explanation of the verse (Surah An-Najm 53:19-20)</p>	<p>الْأُولَى:</p>
<p>مَعْرِفَةُ صُورَةِ الْأَمْرِ الَّذِي طَلَبُوا. The nature of the matter requested by the companions (May Allah be pleased with him) (regarding a tree similar to Dhat-Anwat).</p>	<p>الثَّانِيَةُ:</p>
<p>كُوْنُهُمْ لَمْ يَفْعَلُوا. In fact they (Companions (May Allah be pleased with him)) did not act upon it.</p>	<p>الثَّلَاثَةُ:</p>
<p>كُوْنُهُمْ فَصَدُّوا التَّقَرُّبَ إِلَى اللَّهِ بِدَلِكِ; لِطَنِهِمْ أَنَّهُ يُحِبُّهُ. Their intention was to become closer to Allah by their act as they thought He would like it.</p>	<p>الرَّابِعَةُ:</p>
<p>أَنَّهُمْ إِذَا جَهِلُوا هَذَا; فَغَيَّرَهُمْ أَوْلَى بِالْجَهْلِ. If the Companions (May Allah be pleased with him) were unaware of the nature of their intended act, it stands to reason that other than they (of much lesser status) are more likely to fall into ignorance.</p>	<p>الخَامِسَةُ:</p>
<p>أَنَّ لَهُمْ مِنَ الْحَسَنَاتِ وَالْوَعْدِ بِالْمَغْفِرَةِ مَا لَيْسَ لِغَيْرِهِمْ. For the Companions (May Allah be pleased with him) is the reward of good deeds and the promise of forgiveness that is not for others.</p>	<p>السَّادِسَةُ:</p>

السَّابِعَةُ: أَنْ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) لَمْ يَغْذِرْهُمْ بَلْ رَدَّ عَلَيْهِمْ بِقَوْلِهِ «اللَّهُ أَكْبَرُ! إِنَّمَا السُّنَنُ! لَتَتَّبِعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ» فَغَلَطَ الْأَمْرَ بِهَذِهِ الثَّلَاثِ.

The Prophet (May the peace and blessing of Allah be upon him) did not excuse them but denied by saying: "Allahu Akbar, these are ways and you would follow those who came before you"- thereby expressing the weightiness of the matter by these three things.

الثَّامِنَةُ: الْأَمْرُ الْكَبِيرُ - وَهُوَ الْمَقْصُودُ - أَنَّهُ أَخْبَرَ أَنَّ طَلِبَهُمْ كَطَلَبِ بَنِي إِسْرَائِيلَ لَمَّا قَالُوا لِمُوسَى ﴿اجْعَلْ لَنَا إِلَهًا﴾

This is a major issue which is intended, that the Prophet (May the peace and blessing of Allah be upon him) informed them that their request was like that of Banu Israel when they asked Musa (May Allah be pleased with him) " Make for us an ilahan (a god)."

الثَّاسِعَةُ: أَنْ نَفَى هَذَا مِنْ مَعْنَى، لَا إِلَهَ إِلَّا اللَّهُ، مَعَ دَقِّقَتِهِ وَحَفَائِهِ عَلَى أَوْلِيَّتِكَ.

The negation of this act is of the meanings of "There is no true God except Allah", which being subtle and hidden, was not perceived by them.

<p>الْعَاشِرَةُ: أَنَّهُ حَلَفَ عَلَى الْفُتْيَا، وَهُوَ لَا يَحْلِفُ إِلَّا لِمَصْلَحَةٍ.</p>	<p>Swearing made by the Prophet (May the peace and blessing of Allah be upon him) upon the ruling and he did not swear except for a beneficial purpose.</p>
<p>الْحَادِيَةُ عَشْرَةَ: أَنَّ الشِّرْكَ فِيهِ أَكْبَرُ وَأَصْغَرُ؛ لِأَنَّهُمْ لَمْ يَزْتَدُوا بِهَذَا.</p>	<p>Shirk is of two types, i.e. major and minor because the Companions were not turned apostates due to their request.</p>
<p>الثَّانِيَةُ عَشْرَةَ: قَوْلُهُمْ «وَحَسْبُ خُدَاتَاءِ عَهْدِ كُفْرٍ» فِيهِ أَنَّ غَيْرَهُمْ لَا يَجْهَلُ ذَلِكَ.</p>	<p>Their submission that "we had just left disbelief," tells us that other Companions (May Allah be pleased with him) were not unaware of the matter.</p>
<p>الثَّلَاثَةُ عَشْرَةَ: التَّكْبِيرُ عِنْدَ التَّعْجُبِ؛ خِلَافًا لِمَنْ كَرِهَهُ.</p>	<p>The saying of Allahu Akbar to express surprise. It contradicts those who consider it undesirable (Makruh)</p>
<p>الرَّابِعَةُ عَشْرَةَ: سَدُّ الدَّرَائِعِ.</p>	<p>To put an end to all possible ways leading to Shirk (polytheism).</p>

<p>الخامسة عشرة: التَّهْمِي عَنْ التَّشْبِيهِ بِأَهْلِ الْجَاهِلِيَّةِ.</p> <p>Prohibition of any resemblance with the people of ignorance (disbelievers).</p>
<p>السادسة عشرة: الغضب عند التعليم.</p> <p>A teacher can become unhappy over his students (for the sake of any goodness) while educating.</p>
<p>السابعة عشرة: القاعدة الكلية لقوله «إنها السنن».</p> <p>The general tendency of mankind has been expressed by the Prophet (May the peace and blessing of Allah be upon him) by saying: "These are the ways".</p>
<p>الثامنة عشرة: أن هذا علم من أعلام النبوة لكونه وقع كما أخبر.</p> <p>It is one of the signs of the Prophethood that the events occurred accordingly as he informed.</p>
<p>التاسعة عشرة: أن كل ما ذم الله به اليهود والنصارى في القرآن؛ أنه لنا.</p> <p>In every place where Allah has censured the Jews and Christians in the Qur'an, He has also warned us against those deeds.</p>
<p>العشرون: أنه متقرر عندهم أن العبادات مبناه على الأمر، فصار فيه التنبيه على مسائل القبر أما (من ربك؟) فواضح، وأما (من بيتك؟)؛ فمن إخباره بانباء الغيب، وأما (ما دينك) فمن قولهم ﴿اجعل لنا إلهًا﴾ إلى آخره.</p>

The Companions (May the peace and blessing of Allah be upon him) knew this principle that worships were based on direct commandment. It therefore, becomes a reminder concerning questions pertinent to the grave. The question (to be asked of the dead) "Who is your Lord? is clear. The second question "Who is your Prophet?" depends on the information of the Prophet (May the peace and blessing of Allah be upon him) regarding unseen. But the third question "Which is your religion" is related to their (the Jews) request (from Musa (May Allah be pleased with him)). " **Make for us an ilahan** (a god)

الْحَادِيَهُ وَالْعِشْرُونَ: أَنَّ سُنَّةَ أَهْلِ الْكِتَابِ مَذْمُومَةٌ كَسُنَّةِ الْمُشْرِكِينَ.

That the ways of the People of the Book are condemned as those of polytheists.

الثَّانِيَهُ وَالْعِشْرُونَ: أَنَّ الْمُسْتَقِيلَ مِنَ الْبَاطِلِ الَّذِي اعْتَادَهُ قَلْبُهُ لَا

يُؤْمِنُ أَنْ يَكُونَ فِي قَلْبِهِ بَقِيَّةٌ مِنْ تِلْكَ الْعَادَةِ; لِقَوْلِهِ «وَوَحْنُ خُدَّاءِ عَهْدِ كُفْرٍ».

The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of

these habits as is evidenced in their (the Companions) words "and we had just left disbelief (Kufr)."