

THE CORRECT UNDERSTANDING OF TAWHĪD



A collection of thirty lessons on Tawhīd

التسديد لفهم التوحيد

Compiled by:
Abdullah bin Sulaiman Al-Muhanna

Translated by:
Ubaidur Rahman

طبع على نفقة

أوقاف غازي القاضى

غفر الله له ولوالديه

THE CORRECT
UNDERSTANDING OF

TAWHĪD



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مبادئ التوحيد والتوحيد



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Preface

All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah, his family, his Companions, and all those who befriend and follow him. To proceed:

These are concise lessons in Tawhīd, from which the imam of the mosque may benefit in teaching the worshippers, the teacher in his school, the head of the household with his family, and the preacher.

I have arranged them as short lessons so that neither the reader nor the listener grows weary. I ask the Exalted Lord to make this work sincere for His noble countenance.

With Allah lies all success.

Abdullah bin Sulaiman Al-Muhanna

Riyadh

14/4/1441 AH.



Introduction

Before beginning the main subject, I will explain the meaning of **Lā ilāha illā Allāh** – this blessed statement with which the messengers were sent and the books were revealed.

Its meaning is: **There is no deity worthy of worship in truth except Allah.**

So, when you bear witness to it, you must necessarily believe in its meaning: namely, devoting worship sincerely to Allah alone and disavowing shirk. It has two pillars: **negation** in the statement “**Lā ilāha**” – “there is no deity,” and **affirmation** in the statement “**illā Allāh**” – “except Allah.”

Thus, when you say “**Lā ilāha**,” its meaning is that you negate and do not believe in any deity that is worshipped. However, this negation is not sufficient until you add to it “**illā Allāh**,” meaning that you believe in and affirm divinity for Allah 'the Almighty' alone.

This meaning is reflected in Allah's statement:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

[So whoever disbelieves in ṭāghūt and believes in Allah has indeed grasped the firmest handhold.] [2:256]



We ask Allah to take care of us all through His mercy, and to guide us to righteous speech and action. Indeed, He is All-Hearing, Responsive.





LESSON 1



Placing Trust in Allah (Tawakkul)

Tawakkul (placing one's trust in Allah) refers to the reliance of the heart upon Him, the entrusting of all affairs to Him, and the exclusive seeking of His aid without recourse to any other. Reliance upon Allah constitutes one of the highest degrees of Tawhīd (affirmation of the Oneness of Allah), and Allah has made it a condition of true faith. Allah, the Exalted, states:

﴿فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ﴾

[So upon Allah let the believers rely, if they are indeed believers.] (Qur'ān 10:84)

Placing one's trust in Allah is also among the defining characteristics of the believers.

Allah says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾



[The true believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who place their trust in their Lord.] (8:2)

Whoever places his trust in Allah, Allah is sufficient for him—meaning that Allah alone suffices him, and he stands in need of none besides Him. Allah says:

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

[O Prophet! Allah is sufficient for you and for the believers who follow you.] (8:64)

Ibn al-Qayyim, may Allah have mercy on him, stated: “Meaning, He is sufficient for him. Whoever has Allah as his Sufficer and Protector, no enemy can harm him, nor can anything afflict him except that which is inevitable, such as heat, cold, hunger, and thirst.”

Placing trust in other than Allah with regard to matters such as victory, provision, and protection constitutes a major form of shirk, for these affairs lie beyond the control of any being other than Allah.

Such practices are observed among those who venerate graves, seeking protection from enemies and requesting victory over adversaries. It is reported that during the Tartar invasion of Damascus, some among them proclaimed:

“O you who fear the Tartars, Seek refuge at the grave of Abū ‘Umar, Seek refuge at the grave of Abū ‘Umar— It shall protect you from harm.”



We seek refuge in Allah from such manifestations of shirk.

Permissible entrustment (tafwīd) occurs when a person assigns a matter within human capacity to another individual. This constitutes a deliberate delegation of responsibility and is distinct from the inward reliance that defines *Tawakkul*.

True reliance upon Allah is not realized except through taking the means that He has prescribed. The Prophet, peace and blessings be upon him, said: “If you were to rely upon Allah with the reliance He is due, He would provide for you as He provides for the birds: they depart in the morning with empty stomachs and return in the evening full.”^[1]

In this, he clarified that reliance upon Allah does not negate the employment of lawful means.

It is reported that some people of Yemen would undertake the pilgrimage (Ḥajj) without provisions, claiming complete reliance upon Allah. When they arrived in Makkah and sought assistance from others, Allah revealed:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ الشَّقْوَىٰ﴾

[Take provisions for the journey—indeed, the best provision is righteousness.] (2:197)

A man once asked the Prophet, peace and blessings be upon him, whether he should tie his camel or place his trust in Allah. The Prophet replied: “Tie it and rely upon Allah.”^[2]

This statement underscores the necessity of taking the means while entrusting the outcome to Allah

[1] Narrated by Aḥmad (205)

[2] Narrated by al-Tirmidhī (2686)



LESSON 2



Patience in the Face of Allah's Decree

From the essential tenets of faith in Allah is steadfastness in the face of His decrees. Allah, in His perfect wisdom and justice, has ordained that mankind be tested through commands, prohibitions, trials, and decreed destinies.

He has commanded His servants to remain patient in the face of afflictions such as poverty, illness, accidents, and death. Allah, the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا﴾

[O believers! Patiently endure.] (3:200)

He also states:

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

[Be patient, O Prophet, for your patience is only with Allah's help.] (16:127)



Allah has promised immense reward for those who are patient. He says:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

[Indeed, those who are patient will be given their reward without measure.] (39:10)

The Prophet Muḥammad, peace and blessings be upon him, emphasized the illuminating nature of patience, stating: “Patience is a light.”^[1]

He also said: “No one has been given a gift better and more comprehensive than patience.”^[2]

Patience, as legislated, comprises three categories:

- Patience in obedience to Allah.
- Patience in refraining from disobedience to Allah.
- Patience in enduring the painful decrees of Allah.

Patience in the face of divine decree entails restraining oneself from lamentation, preserving the tongue from complaint, and preventing the limbs from engaging in prohibited actions.

When a calamity befalls a person, patience becomes obligatory. Contentment with the divine decree, while not obligatory, is a praiseworthy and elevated station within faith.

Contrary to patience are actions such as:

[1] Narrated by Muslim (223)

[2] Narrated by al-Bukhārī (1469) and Muslim (1053)



1. Striking the cheeks, tearing garments, and wailing. The Prophet, peace and blessings be upon him, said: “He is not of us who strikes the cheeks, tears the garments, and calls with the calls of ignorance.”^[1]
2. The Prophet, peace and blessings be upon him, also said: “Two traits among people are acts of disbelief: defaming one’s lineage and wailing over the deceased.”^[2]

The meaning of *niyāḥah* is to wail loudly over the deceased, mentioning and repeating his qualities. As for weeping without raising the voice, this is not prohibited.

The Prophet ﷺ declared himself free from three types of people:

- The *ḥāliqa*—the woman who shaves her head out of grief.
- The *ṣāliqa*—the one who raises her voice in wailing.
- The *shāqqa*—the one who tears her clothes as an expression of sorrow for the deceased.

His disavowal of these people shows that such actions are among the major sins.

:When a believer is struck by a calamity, he is instructed to say

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.﴾

(*Innā lillāhi wa innā ilayhi rāji‘ūn. Allāhumma’jurnī fī muṣībatī wa akhlif lī khayran minhā.*)

“Indeed, we belong to Allah, and to Him we will return.

[1] Narrated by al-Bukhārī (1294) and Muslim (103)

[2] Narrated by Muslim (121)



O Allah, grant me reward for my affliction and replace it with something better.”

It is also recommended to console the bereaved by saying: “May Allah make your consolation good, increase your reward, mend your loss, and forgive your deceased.”

It is from the Sunnah to prepare food for the family of the deceased, to ease their burden and support them in their grief. The Prophet ﷺ said: “Prepare food for the family of Ja‘far, for something has come to them that is occupying them.”^[1]

Among the innovations (*Bid'ah*) are setting up tents for condolences, gathering people there, and preparing food for those who come to offer condolences.

It is permissible to offer condolences in various places, whether in the home, the mosque, or the workplace. The family of the deceased may gather in one location without adopting outward displays of mourning.



[1] Narrated by Abu Dawood (3132)



LESSON 3



Love in Islam

- **Love for Allah**

It is a pursuit in which all compete, a goal toward which the devoted strive, and a station upon which the lovers expend themselves selflessly. It is the very essence of the Islamic faith, around which the axis of its perfection revolves. Through it, faith is completed; and with its deficiency, the perfection of Tawhīd is diminished.

This meaning is reflected in the supplication of the Prophet, peace and blessings be upon him:

“O Allah, I ask You for Your love, the love of those who love You, and the love of actions that bring me closer to Yourlove.”^[1]

Love for Allah is among the loftiest forms of worship. It necessitates servitude, humility, submission, reverence, complete

[1] Narrated by al-Tirmidhī (3235) and he classified it as: ḥasan ṣaḥīḥ



obedience, and giving Him precedence over all else.

This form of love, in its fullest sense, is exclusively for Allah. Directing any portion of it toward other than Him constitutes shirk.

Allah warns against those who love others as they should love Him. He says:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

[Still there are some who take others as Allah’s equals — they love them as they should love Allah.] (2:165)

That is, they equate them with Allah in love and reverence, devoting to them acts of humility and submission that are due to Him alone. Hence, when confronted with punishment, they will confess:

﴿تَاللَّهِ إِن كُنَّا لِي صَلَائِلٍ مُّبِينٍ ﴿٧﴾ إِذْ نُسَوِّبُكُم بِرَبِّ الْعَالَمِينَ﴾

[By Allah! We were clearly in manifest error when we equated you with the Lord of all worlds.] (26:97–98)

True love necessitates giving precedence to what Allah loves over one’s personal inclinations when the two are in conflict. Allah says:

﴿قُلْ إِنْ كَانَتْ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أُقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾



[Say, O Prophet: “If your parents, children, siblings, spouses, extended family, the wealth you have acquired, the trade you fear may decline, and the homes you cherish are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His command. Allah does not guide the defiantly disobedient people.”] (9:24)

Love for Allah further necessitates adherence to the path of the Prophet Muḥammad, peace and blessings be upon him. Allah says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

[Say: “If you truly love Allah, then follow me; Allah will love you and forgive your sins. And Allah is All-Forgiving, Most Merciful.”] (3:31)

Sincere love for Allah entails prioritizing the love of the Prophet, peace and blessings be upon him, above all else—even above oneself. He said: “None of you truly believes until I am more beloved to him than his father, his son, and all of mankind.” [1]

This, in turn, requires giving precedence to his teachings and guidance over the opinions of others, regardless of their status.

True love also entails loving faith and the believers, while disavowing disbelief and those who oppose Allah and His Messenger. Allah says:

[1] Narrated by al-Bukhārī (17)



﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

[You will never find a people who believe in Allah and the Last Day maintaining affection for those who oppose Allah and His Messenger, even if they were their fathers, sons, brothers, or relatives.] (58:22)

At the same time, Islam does not negate natural human inclinations. The Prophet, peace and blessings be upon him, loved sweetness and honey, and he loved his wives. ‘Ā’ishah, may Allah be pleased with her, was especially beloved to him.

Love for parents and children is a natural disposition.

Likewise, love for companions and fellow believers is natural.

Love for food when hungry and drink when thirsty is natural and does not affect Tawhīd.

Love for wealth and one’s homeland is likewise natural, so long as it does not take precedence over the love of Allah when a conflict arises.

Among the strongest bonds of faith is to love for the sake of Allah and to hate for His sake. Those who love one another for the sake of Allah will be upon illuminated platforms on the Day of Resurrection.





LESSON 4



Fear in Islam

Fear (khawf) is among the loftiest and most distinguished ranks in the religion. Allah, the Most Exalted, has highlighted this quality in His Noble Book when describing the elite among His creation—namely the angels, the righteous allies, and the virtuous. He, the Almighty, says:

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

[They fear their Lord above them and do whatever they are commanded.](16:50)

﴿وَهُمْ مِنْ حَشِيَّتِهِ مُتَّقُونَ﴾

[And they stand in awe of Him.](21:28)

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

[And for he who fears standing before his Lord are two Gardens.] (55:46)



﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

[That is for the one who fears standing before Me and fears My warning.] (14:14)

Fear, in its various forms, may be classified into the following categories:

• Fear that constitutes Shirk

This type of fear entails apprehension of harm from beings other than Allah—such as fear of illness, poverty, or death—based on the belief that they independently possess power and will. This is akin to the fear held by the polytheists toward their deities.

In contemporary contexts, this may be observed among those who venerate graves, attributing to the deceased powers that belong solely to Allah. They seek nearness through supplication, sacrifice, and vows, fearing them and hoping for their aid.

It is noted that if such individuals are asked to swear by Allah, they may do so falsely without hesitation. However, if they are asked to swear by one of those deceased individuals, they refrain—indicating that, in their hearts, fear of the created surpasses fear of the Creator, despite the fact that the deceased has turned to dust. We seek refuge in Allah from such deviation.

This form of fear constitutes major shirk and expels a person from Islam. May Allah grant protection.

• Natural Fear

This includes fear of enemies, predators, or other forms of tangible harm. Such fear is inherent and not blameworthy. Allah



mentions this in the account of Mūsā (peace be upon him):

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

[So he left it, fearful and vigilant.] (28:21)

Fear Leading to the Abandonment of Religious Duties

This refers to refraining from fulfilling Allah’s commands or neglecting acts of obedience due to fear of people. Such fear is prohibited.

Allah, the Exalted, says:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

[That is only Satan who frightens you of his allies. So do not fear them; rather, fear Me, if you are truly believers.] (3:175)

That is, Satan instills fear by suggesting that his allies possess the power to harm or withhold provision, thereby deterring one from obedience.

• Fear of Allah’s Warning and Threat

This is the praiseworthy fear that Allah has commended in His Book:

﴿ذَلِكَ لِمَنِ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

[That is for the one who fears standing before Me and fears My warning.] (14:14)

﴿وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾



[And for he who fears standing before his Lord are two Gardens.] (55:46)

This form of fear is among the highest degrees of faith. It acts as a restraint from sin and is inseparably paired with hope (rajā'). Both fear and hope are essential; a servant does not draw near to Allah except through them. Fear deters from disobedience, while hope encourages obedience.

Anything beyond this balanced state is blameworthy.

We ask Allah to grant us success. Peace and blessings be upon our Prophet Muḥammad.





LESSON 5



Magic (sorcery) in Islam

Sorcery is considered one of the actions that can cancel a person's Islamic faith, because a sorcerer can only practice magic by rejecting belief in Allah, the Most High.

Allah, the Almighty, says:

﴿وَمَا كَفَرَ سُلَيْمَنُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

[Never did Solomon disbelieve; rather, the devils disbelieved. They taught magic to the people.] (2:102)

Sorcery is also among the actions found among the Jews. Allah, the Most High, mentions them:

﴿يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

"They believe in the jibt and the Taghut." (2:105)

Umar (may Allah be pleased with him) explained: "Al-jibt refers to sorcery, and at-taghut refers to the devil."

Sorcery includes spells, special words, and amulets.



These can affect both the heart and the body, causing illness and creating problems between people.

“And whoever deals with sorcery, for him there is no share in the Hereafter,” as Allah says:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

[Although they already knew that whoever buys into magic would have no share in the Hereafter.] (2:102)

This means such a person will have no portion of Allah’s mercy.

The Prophet ﷺ warned: “Avoid the seven destructive sins...” [1] and among them, he mentioned sorcery. The word “al-mubiqat” in this hadith means things that lead to destruction.

Sorcerers are disbelievers and wrongdoers. They only gain their magic after accepting disbelief and shirk. The devils order them to disbelieve so that they become sorcerers and serve them. This can include bowing down to devils, disrespecting the Qur’an by throwing it in dirty places, or writing it with blood and impurities – may Allah fight them – doing filthy and evil acts to get closer to the devils in their service.

Because of this, the ruling in Islam for sorcerers is execution. It is narrated by Jundub that the Prophet ﷺ said: “The punishment for the sorcerer is to strike him with the sword.”[2]

It is not allowed for a Muslim to seek treatment from sorcerers,

[1] Narrated by Albukhari (2615)

[2] Narrated by At-Tirmidhi (1460)



fortune-tellers, or magicians, even if the sorcerer claims to be a religious scholar, as some Sufi scholars falsely do.

The Prophet Muhammad ﷺ said: “Whoever visits a fortune-teller and asks him about something, his prayers will not be accepted for forty days.”

He also said: “Whoever visits a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad ﷺ.” [1]

Those who read palms, cups, sand, or interpret stars and constellations are all considered fortune-tellers who claim to know the unseen.

Going to them – whether in person, over the phone, or through television – is strictly forbidden, as mentioned in the earlier hadiths. Knowledge of the unseen belongs only to Allah, and it is one of His special qualities (Rububiyyah).

Allah says in the Qur’an:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

[Say, “None in the heavens and the earth has knowledge of the unseen except Allah.”] (27:65)

Even Prophet Muhammad ﷺ did not know the unseen during his life, as Allah says:

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

[If I had known the unseen, I would have gained much good, and no harm would have touched me.] (7:188)

[1] Narrated by Abu Dawood



A Muslim should protect himself by regularly reading the prescribed supplications and following religious practices so that Allah protects him from the harm of sorcerers. This includes Ayat al-Kursi and Surah Al-Baqarah.

It is also good for a Muslim to keep books of supplications at home and memorize as many as possible. Some important books are:

- Al-Adhkar by Al-Nawawi
- Al-Wabil Al-Sayyib by Ibn Al-Qayyim
- Tuhfah Al-Akhyar by Sheikh Ibn Baz
- Hisn al-Muslim by Sheikh Saeed bin Wahf Al-Qahtani

Mothers should not neglect teaching their children morning and evening supplications. When a child begins to speak, they should be taught these supplications, Ayat al-Kursi, and to take the name of Allah in every situation.

We ask Allah to protect us from the evil of wrongdoers and the tricks of the wicked.





LESSON 6



The Islamic Ruling on Al-Nushra

- **What is Al-Nushra?**

Al-Nushra means removing the effect of magic from a person. It is of two types:

1-Removing magic by using another magic spell.

2-Treating it through Ruqyah (Qur'an recitation) and permissible supplications.

- **First Type (Using Magic to Remove Magic)**

This type is not allowed, because it involves evil actions connected to devils.

Jabir (may Allah be pleased with him) reported that when the Prophet ﷺ was asked about Al-Nushra, he said: "It is an act of Satan."^[1]

[1] Narrated by Ahmad (14135) and Abu Dawood (3868)



This refers to a known practice from the time of ignorance, where people used magic to remove magic. Since it is connected to devils, it is forbidden.

Magic can usually only be undone by the magician who did it. But going to magicians and asking for their help is strictly forbidden.

The Prophet ﷺ said: “Whoever approaches a sorcerer and believes in what he says has disbelieved in what was revealed to Muhammad.”^[1]

A magician only removes magic by dealing with devils, so asking for their help leads to disbelief.

- Second Type (Ruqyah and Permissible Supplications)
- This type is allowed. It includes:
- Reciting the Qur’an
- Calling upon Allah

Using supplications taught by the Prophet ﷺ

The Prophet ﷺ said: “Present your incantations to me; there is no harm in incantations as long as they do not involve any act of polytheism.”^[2]

• Effective Ways to Remove Magic

1-Reciting Surah Al-Baqarah

The Prophet ﷺ said that reciting Surah Al-Baqarah brings blessings, and leaving it brings regret, and magicians cannot stand against it.^[3]

[1] Narrated by Abu Dawood (3904)

[2] Narrated by Muslim (64/2200)

[3] Narrated by Muslim (252/804)



2-Reciting Ayat al-Kursi and the last two verses of Surah Al-Baqarah

3-Doing Ruqyah with Qur'anic verses and protective duas. Jibreel (peace be upon him) performed Ruqyah on the Prophet ﷺ using the Mu'awwidhat (protective Surahs).

4-Trying to find and remove the source of magic

5-Asking Allah for help

The Prophet ﷺ kept making dua until Allah informed him about the magic. Aisha (may Allah be pleased with her) said: "One day or night, while he was with me, he kept praying and making dua. Then he said, 'O Aisha, I feel that Allah has informed me about what I asked Him.'" [1]

- Things That Protect a Person from Magic
- Reciting the Qur'an, especially Surah Al-Baqarah
- Reading morning and evening supplications
- Eating seven dates in the morning (preferably Ajwa)
- Saying this dua 100 times morning and evening:

"La ilaha illallah wahdahu la sharika lah, lahul mulk wa lahul hamd, wahuwa 'ala kulli shay'in qadir."

[1] Narrated by Albukhari (5763) and Muslim 43/3189)



• Signs of a Sorcerer

Below are the differences between a sorcerer and someone doing proper Ruqyah:

- He shows sinful behavior and bad character
- He appears unclean in body, clothes, or place
- He asks for personal items like clothes or belongings
- He tells the person to sacrifice an animal in a strange way without saying “Bismillah,” often at odd times
- He recites words that cannot be understood, calls on devils, or writes strange symbols mixed with Qur’anic verses to mislead people

Believers should stay away from such people and always seek protection from Allah.

For further insight, refer to the book “Zad al-Ma’ad” by Ibn al-Qayyim, specifically the Lesson on the Prophet’s guidance in treating sorcery. Also, “Al-Sarem Al-Battar” by Sheikh Waheed Abdul Salam Bali.





LESSON 7



Intercession

In earlier times, the polytheists fell into polytheism by seeking intercession, as Allah says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾

[They worship besides Allah others who can neither harm nor benefit them, and say, “These are our intercessors with Allah.”] (10:18)

However, Allah Almighty, while rejecting this belief and leaving the polytheists without any excuse, made it clear that this is an act of Shirk. He declared Himself free from such practices and explained that there is no protector, helper, or intercessor for any person besides Allah.

Allah does not need any middleman or helper to fulfill the needs of His creation. No matter how many languages people speak or how many voices there are, Allah fully knows all their needs.



Allah, the Most High, has set two conditions for intercession, and these conditions cannot be fulfilled in this world:

- Permission for the intercessor to intercede
- Approval of the person for whom intercession is made

Allah says:

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

[On that Day no intercession will be of any benefit, except for those whom the Most Compassionate allows and whose words He approves.] (20:109)

Because of this, seeking intercession or blessings by calling upon righteous people or saints, asking them for help, or praying to them is exactly like what the earlier polytheists used to do.

In the same way, in the present time, asking the Prophet ﷺ directly for intercession is also incorrect and baseless, because the conditions of intercession are not fulfilled in such a request.

Allah has not given permission to the Prophet ﷺ to intercede in this way now, because he has passed away and revelation has ended.

Also, the person asking for intercession has not gained Allah's approval, because he is calling upon someone other than Allah, which is Shirk. And Allah does not approve of Shirk.

Allah says:

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾

[He does not approve disbelief for His servants.] (39:7)



So whoever calls upon the Prophet ﷺ, his family members, or any righteous person for intercession is doing something similar to what the early polytheists used to do, which is Shirk. Such intercession is invalid.

Satan has misled many people by making them think they must use intermediaries to reach Allah, even though Allah Himself has said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

[Your Lord has said, “Call upon Me, I will respond to you.”] (40:60)

If someone wants the intercession of Prophet Muhammad ﷺ, they should ask Allah for it, not the Prophet directly. Intercession belongs only to Allah, as He says:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

[Say, “All intercession belongs to Allah alone.”] (39:44)

So a person should say:

“O Allah, grant me the intercession of Muhammad ﷺ,” or “O Allah, allow Prophet Muhammad ﷺ to intercede for me.”

“O Allah, Lord of this perfect call...”

This intercession will take place on the Day of Judgment. Some of the ways to receive it are:

Being sincere in worshiping Allah alone and not associating anything with Him:

Abu Hurairah said: “O Messenger of Allah, who will be the happiest person to receive



your intercession on the Day of Judgment?” The Messenger of Allah ﷺ said: “I thought, O Abu Hurairah, that no one would ask me about this hadith before you, because of your eagerness to learn. The happiest person who will receive my intercession on the Day of Judgment is the one who says ‘La ilaha illallah’ (there is no god but Allah) sincerely from his heart or his soul.” [1]

Following the call of the Adhan, then sending blessings upon the Prophet (peace be upon him), and then saying: “O Allah, Lord of this perfect call...” Jabir ibn Abdullah reported that the Messenger of Allah ﷺ said: “Whoever says when he hears the call to prayer:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.»

(Allahumma rabba hādhihi ad-da‘wati at-tāmmati, waṣ-ṣalāti al-qā’imah, āti Muḥammadan al-wasīlata wal-faḍīlah, wab’ath-hu maqāman maḥmūdān alladhī wa’adtah.)

“O Allah, Lord of this perfect call and the established prayer, grant Muhammad the highest rank (Al-Wasilah) and honor, and raise him to the praised station which You have promised him,” my intercession will be allowed for him on the Day of Judgment.” [2]

We ask Allah to guide everyone.

[1] Narrated by Al-Bukhari (99)

[2] Narrated by Al-Bukhari (589)



LESSON 8



Wearing rings, threads, and bracelets to be protected from illness or the evil eye

Some people tie threads on their hands or wear them around their necks. Others hang a “blue eye” in their cars to protect from the evil eye.

Some hang a shoe, and others put pictures of scorpions or turtles on their doors, thinking these will keep away jinn or protect from harm.

Young people sometimes wear bracelets, believing they give energy and strength.

All of this shows weak faith and weak trust in Allah. These actions are not allowed, and we ask Allah to protect us from them.

Can a sensible person really believe that these things protect



from the evil eye or give energy?




These are just old customs that people follow without proof. They should be left.

Allah says:


﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ﴾

[Say, “Think about what you call upon besides Allah: if Allah wants to harm me, can they remove that harm?”]
(39:38)

Those who think these things protect them are actually relying on things that have no power to benefit or harm. This is clear misguidance.

Imran bin Husain  reported that the Prophet  saw a man wearing a brass ring. He asked, “What is this?” The man said, “It is for protection from weakness (Wahina).” The Prophet  said, “Remove it, because it will only increase your weakness. If you die while wearing it, you will not succeed.”^[1]

This man was wearing a metal ring, thinking it would cure his illness.

The Prophet  told him to remove it and warned him that it would not benefit him. This shows that such actions are not allowed.

[1] Narrated by Ahmad (20000) and Ibn Majah (3531)



• Is hanging or wearing these things Shirk?

Yes:

- If a person believes these things themselves have power to benefit or prevent harm, then this is major Shirk, which takes a person out of Islam.
- If a person does not believe that, but still thinks they help in some way, then it is still a minor sin.





LESSON 9



Hanging Talismans and Amulets

Talismans are of two types:

- Those made from the Quran
- Those not from the Quran

The Prophet ﷺ said: “Incantations, talismans, and charms are forms of Shirk.”^[1]

These are items made by magicians or others who claim they protect from the evil eye.

If these items contain words of Shirk or calls to other than Allah, then they are clearly forbidden. Wearing them is Shirk, and we seek Allah’s protection from that.


Even if they only contain verses of the Quran, they are still not allowed. This is because of the general meaning of the hadith mentioned above, and also because they may be disrespected.

[1] Narrated by Ahmad (3615) and Abu Dawood (5208)






For example, they might fall on the ground, or be taken into impure places while having Allah’s words written on them.

This matter is more serious with children. A child does not understand what is inside these items and may start believing that protection comes from these pieces of cloth or leather.

It is reported from Abdullah bin Ukaim : “Whoever hangs something will be left to it.”^[1]

This means that whoever depends on such things, Allah will leave him to what he depends on.

In a sahih hadith, Abu Bashir Al-Ansari  said that he was with the Prophet  on a journey. The Prophet  sent a message: “No necklace made of string should remain on a camel’s neck except that it is cut off.”^[2]

This shows that hanging things (even on animals) to protect from the evil eye is not allowed. One should rely only on Allah.

• What should be done instead?

The correct way is to seek protection through authentic supplications, such as:

- Ayat al-Kursi
- Surah Al-Baqarah

For more benefit, refer to these books:

(1) *Al-Adhkar* by Imam Al-Nawawi (RH)

(2) *Al-Wabil Al-Sayyib* by Ibn Al-Qayyim (RH)

[1] Narrated by Ahmad (18781) and Tirmidhi (2072)

[2] Narrated by Al-Bukhari (3005) and Muslim (2115)



(3) *Tuhfah Al-Akhyar* by Shaykh Ibn Baz (RH)

(4) *Hisn Al-Muslim* by Shaykh Saeed bin Wahf Al-Qahtani (RH)

As for the book *Dalail Al-Khayrat* by Jazuli, it is better to avoid it due to mistakes and innovations in it.

The mother should not forget to teach her children the morning and evening adhkār. She should also teach the child to memorize the Mu‘awwidhāt and Āyat al-Kursī, and help him understand them.

We ask Allah to protect us from the evil of the wicked and the tricks of the immoral. Āmīn.





LESSON 10



Seeking Refuge in Other Than Allah

Seeking refuge means turning to someone for protection and safety.

Its meaning: To run away from something you fear and go to the One who can protect you from it. Seeking refuge in Allah means turning to your Lord for protection from harm. This shows that seeking refuge in Allah is an act of worship.

Allah says:

﴿وَمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

[If Satan whispers to you, then seek refuge in Allah. He is the All-Hearing, All-Knowing.] (41:36)

Allah also says:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾﴾

[Say: I seek refuge in the Lord of the daybreak.] (113:1)



If Allah is our Lord and Master, then in times of difficulty, there is no refuge except with Him. No one else can truly protect.

So Allah commands us to turn to Him in hardship, especially in matters beyond our control.

Allah says:

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

[Say: My Lord, I seek refuge in You from the whispers of the devils. And I seek refuge in You, my Lord, that they even come near me.] (23:97-98)

Among the old practices of the polytheists was seeking refuge in jinn. Allah mentioned this:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

[Some people used to seek refuge in jinn, and it only increased them in wrongdoing.] (72:6)

Mujahid (RH) said that when people entered a valley, they would say: “We seek protection from the leader of the jinn of this place.” This only made them more weak and increased the disbelievers in wrongdoing.

The Prophet ﷺ taught that when entering a place, one should say:

«أعوذ بكلمات الله التامات من شر ما خلق»

(A'ūdhu bi kalimātillāhi at-tāmmāti min sharri mā khalaq)

“I seek refuge in the perfect words of Allah from the evil of



what He has created.”^[1]

The scholars agree that seeking refuge in other than Allah is not allowed.

Seeking refuge in Allah and His words is worship and shows true belief in His Oneness. So, seeking refuge in anyone or anything else—like jinn, dead people, or unseen forces—in matters only Allah controls is Shirk.

In the time before Islam, people would seek protection from saints. They believed these saints could protect them or harm others for them. This false belief was strong in their hearts.

Even after the Prophet ﷺ, some people continued such ideas. For example, a poet (Al-Busiri) said:

“O most honorable of creation! In times of hardship, who else can I turn to besides you?”

This wrongly limits seeking refuge to someone other than Allah, while true refuge belongs only to Allah. Only Allah controls benefit and harm.

Allah says about the Prophet ﷺ:

﴿قُلْ لَا أَمَلُ لِي بِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

[Say: I do not have power to benefit or harm myself except as Allah wills.] (7:188)

If the Prophet ﷺ could not control benefit or harm for himself, then he cannot do so for others—especially after his death.

[1] Narrated by Muslim (2080)



The same poet also said:

“If he does not take my hand in hardship, then I will be ruined.”

This shows turning away from Allah and relying on a creation instead of the Creator, which is wrong.

Compare this with the words of Prophet Nuh (AS):

﴿وَأَلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنَّ مِنَ الْخَسِرِينَ﴾

[If You do not forgive me and have mercy on me, I will be among the losers.] (11:47)

We ask Allah to protect us from associating partners with Him.

Allah says about the Day of Judgment:

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ سَيِّئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

[On that Day, no soul will benefit another. All command will belong to Allah.] (82:19)

So what can anyone else do for others on that Day? Everything belongs to Allah alone.

• Conclusion:

Seeking refuge in Allah is Tawheed and sincerity. Seeking refuge in others—in matters only Allah controls, like jinn, the dead, or unseen things—is major Shirk. We ask Allah to guide us all.



LESSON 11



Invoking Other Than Allah

Supplication (Dua) is among the greatest acts of worship, as the Prophet Muhammad ﷺ said: “Supplication is worship.”^[1]

Dua (supplication/Invocation) can be categorized into two types:

Worship-based Dua: This refers to any form of worship offered only for Allah, such as prayer (Salah), sacrifice (Zabiha), vows and dedications (Nazr o Niyaz), fasting, and pilgrimage (Hajj). In this type of worship, even if there is no direct invocation, the worshipper, through these actions, is asking Allah for entry into Paradise and protection from Hell.

Need-based Dua: This type of dua involves asking for specific needs or benefits, such as seeking help or removal of harm. The person wants benefit from the act of supplication.

Allah says:

[1] Narrated by Abu Dawood (1479) and At-Tirmidhi (3528)



﴿ادْعُوا رَبَّكُمْ خَفِيَةً إِنَّهُ لَا يُحِبُّ الْمُتَعَدِّينَ﴾

[Call upon your Lord humbly and secretly. Surely He does not like the transgressors.] 7:55

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

[Calling upon Him 'alone' is the truth.] 13:14

Allah says in Hadith Al-Qudsi: “Whosoever calls upon Me; I respond to him.”^[1]

Sincerity is essential in supplication, as Allah instructs:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

[So call upon Allah with sincere devotion] 40:14

Sincerity in supplication means calling upon Allah alone and not associating anyone with Him. Allah warns against invoking others beside Him, saying:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

[The places of worship are 'only' for Allah, so do not invoke anyone besides Him] 72:18

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ﴾

[Do not invoke, instead of Allah, what can neither benefit nor harm you – for if you do, then you will certainly be one of the wrongdoers] 10:106

﴿وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

[But those 'idols' you invoke besides Him do not possess even the skin of a date stone.] 35:13

[1] Narrated by Al-Bukhari (1094)



﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ﴾

[If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will disown your worship 'of them'.] 35:14

Preventing oneself from supplicating to anyone other than Allah is emphasized in many verses of the Quran. In the pre-Islamic time of ignorance, people used to call upon the prophets and righteous people, seeking closeness to Allah. Regarding this, Allah said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونََنَا عِنْدَ اللَّهِ﴾

[They worship besides Allah others who can neither harm nor benefit them, and say, "These are our intercessors with Allah."] 10:18

The act of supplication by saying the following phrases is invoking others besides Allah:

- Ya Rasulullah, help me!
- Ya Hussain, help!
- Ya Hasafi, help!
- Ya Eidros, through Allah, assist me!
- O Ahl-e-Bait, protect us and pay attention to us! Ya Hussain, cast your gaze upon us!
- O Sheikh Abdul Qadir, help me, grant me victory, or be my guardian!



This is considered a major form of polytheism (Shirk), and forgiveness is only possible through sincere repentance.

If someone dies while continuing this and believes it is worship, then he will be in Hell forever. It is necessary for such people to understand the seriousness of this and turn back to Allah with true repentance.

Allah says:

﴿إِنَّهُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ﴾

[Whoever associates others with Allah 'in worship' will surely be forbidden Paradise by Allah. Their home will be the Fire.] 5:72

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

[Indeed, Allah does not forgive associating others with Him 'in worship'] 4:48

A person may say this is just a way of getting closer to Allah through righteous people. In reality, such a person does not understand the spirit of Shariah or even the basic meaning of the Arabic language. Tawassul means to take a means that brings you closer to Allah. But when someone calls upon others besides Allah, he is asking them directly for something that only Allah can give, and this is Shirk.

Protecting oneself from this type of Shirk is a great virtue. It saves a person from associating partners with Allah and frees him from following those who misguide others and take their wealth wrongly. We ask Allah to guide all people.



LESSON 12



Transforming Graves into Places of Worship

The Prophet ﷺ prohibited turning graves into mosques, and there are many evidences for this, including:

A narration from Aisha رضي الله عنها that Umm Salama رضي الله عنها mentioned to the Messenger of Allah ﷺ a church she saw in the land of Abyssinia that contained images. The Prophet ﷺ said, “Whenever a righteous man or a devout worshiper among them died, they would build a mosque over his grave and make those images in it. They are the worst of creatures before Allah.”^[1]

This shows that building mosques over the graves of the righteous is an action of the Christians, not the Muslims. The Prophet ﷺ made it clear that those who do this are among the worst of people in the sight of Allah.

Ibn al-Qayyim (RH) said: “They combined two trials: the

[1] Narrated by Al-Bukhari (434) and Muslim (528)



trial of graves and the trial of statues.”^[1]

In a sahih hadith narrated by Aisha رضي الله عنها, she said that when the Angel of Death came to the Prophet صلى الله عليه وسلم, he covered his face with a cloth. When he removed it, he said: “May Allah curse the Jews and Christians who took the graves of their prophets as places of worship.” He warned against what they did. If not for that, his grave would have been made open, but he feared it might be taken as a place of worship.^[2]

The Prophet صلى الله عليه وسلم warned about this even at the time of his death, showing how serious this matter is and how much he feared for his Ummah.

The hadith clearly shows that those who do this are cursed, like the Jews and Christians. So why do some Muslims ignore such clear teachings?

Imam Muslim reported from Jundub ibn Abdullah رضي الله عنه that he said: “I heard the Prophet صلى الله عليه وسلم five days before his death saying: Beware! Those before you used to take the graves of their prophets as places of worship. Do not take graves as places of worship. I forbid you from this.”^[3]

Imam Ahmad reported with a good chain from Ibn Masood رضي الله عنه that the Prophet صلى الله عليه وسلم said: “Among the worst of people are those who will be alive when the Day of Judgment comes, and those who take graves as mosques.”^[4]

[1] Ighāthat al-Lahfān fī Maṣāyid ash-Shayṭān (1/333)

[2] Narrated by Al-Bukhari (435) and Muslim (531)

[3] Narrated by Muslim (532)

[4] Narrated by Ahmad (3844)



Turning graves into places of worship, which is a major sin and a means to shirk, is of two types:

Building mosques over graves and praying in them, out of respect for the dead.

Praying at graves, even if there is no mosque built there.

All these actions can lead to associating the dead with Allah, as seen in some places. People go with humility, face the grave, and pray two rak'ahs. Some go around the grave like the Kaaba. Some kiss the grave or its covering and seek blessings. Some recite Surah Al-Fatiha for the dead, which is a bid'ah.

Scholars from different schools agree that building structures over graves is not allowed. It is necessary to remove such constructions, including mosques and domes built over graves.

The prohibition of taking graves as places of worship also means it is not allowed to pray there. It also includes building domes or any structures over graves.

We ask Allah to guide everyone.





LESSON 13



The Reality of Eid Milad in Islam

Eid Milad (birth anniversary) in Islam refers to gatherings, meetings, arrangements, and feasts held to celebrate the birthdays of prophets, saints, and righteous people. The aim of these gatherings is to honor them, show love, and seek blessings from the time and place of their birth. Other intentions are also included in such events.

The celebration of Milad can be of two types: time-based or place-based.

Time-based (Al-Zamani) means celebrating the birth of the Prophet or a saint at a specific time.

Place-based (Al-Makani) means celebrating at their grave or surrounding areas by visiting and performing Milad practices followed by people.

Every form of Milad celebration is an innovation in Islam,



because the Prophet ﷺ did not celebrate his own birth, and the noble companions did not celebrate it after his passing. Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه, and Ali رضي الله عنه also did not celebrate their own birthdays.

The companions were very eager to do good deeds. Their not celebrating the Prophet's birth shows that this is not part of Islam.

Imam Malik bin Anas (RH) said: "Any practice that was not part of the religion in the time of the Prophet ﷺ cannot become part of the religion today."

Allah says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

[Today I have perfected your religion for you] (5:3)

The first to introduce Eid Milad were the Fatimid Shi'a rulers in Egypt in the fourth century. Before that, Milad celebrations were not known—neither for the Prophet ﷺ nor for saints and righteous people. So which will you follow: the way of the Fatimids or the way of the best of Messengers?

That is why you do not find any mention of the Prophet's birthday in the statements of the four Imams, because it was not known in their time.

The Prophet ﷺ said: "Do not turn your homes into graves, and do not make my grave a place of celebration. Send blessings upon me, for your blessings reach me wherever you are."^[1]

If the Prophet ﷺ himself forbade making his grave a place of celebration, then what about celebrating Milad for others like

[1] Narrated Abu Dawood with a Good Chain (Isnad Hasan) (2042)



Hussain, Badawi, Burai, Aidarus, Shadhili, Sheikh Abdul Qadir Jilani, and others?

These celebrations often include acts of shirk, innovations, dancing, mixing of men and women, and other wrong practices that are clearly seen.

If celebrating for the Prophet ﷺ is not allowed, then for others it is even more clearly not allowed.

One of the harms of Milad is that it becomes a festival. But in Islam, there are only two festivals: Eid al-Fitr and Eid al-Adha.

Milad becomes both a time-based and place-based festival.

No one has the right to fix a time or place and make it a religious festival. This right belongs only to Allah. Allah says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

[Your Lord creates and chooses whatever He wills] (28:68)

Allah is the One who created times and places, and He alone chooses some over others.

Whoever says Milad is a good innovation has gone away from the truth and fallen into a clear mistake. Looking at the practices in Milad shows that it is not a good innovation, but a bad and false one.

The Prophet ﷺ used to say in his Friday sermon: “Every innovation is misguidance.”^[1]

These words are general and include every innovation.

So be careful, O Muslim, about attending Milad gatherings. They

[1] Narrated by Muslim (43/867)



are false and not part of the religion.

True love for the Prophet ﷺ and the righteous people is shown by following their Sunnah and staying away from innovations. We ask Allah to guide everyone.





LESSON 14



Showing Off is a Form of Shirk

Showing off (Riyaa) is when a person does a good deed so that people can see it and praise him. The word comes from “Ruyah” (to be seen), because such a person wants to be noticed by others.

This action is strongly condemned and is one of the signs of the hypocrites. Allah says:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

[Surely the hypocrites try to deceive Allah, but He overpowers them. When they stand for prayer, they stand lazily, showing off to people and remembering Allah only a little.] (4:142)

A person must make their intention (niyyah) only for Allah. Otherwise, their deeds will not be accepted, even if they are many. Allah says:



﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

[Whoever hopes to meet his Lord should do good deeds and not associate anyone in the worship of his Lord.] (18:110)

In a hadith, Abu Sa'īd رضي الله عنه reported that the Prophet ﷺ said: “Shall I not tell you what I fear for you more than the Dajjal?” They said, “Yes.” He said, “Hidden shirk: when a person stands to pray and makes his prayer better because people are watching him.”^[1]

Showing off is more feared for the righteous than the Dajjal because it is hidden, very attractive, and hard to fight. When Shaytan cannot stop a person from doing good deeds, he tries to spoil those deeds by making them insincere.

In a Hadith Qudsi, Allah says: “I am the One who is most free of needing partners. Whoever does an action for someone else along with Me, I leave him and his shirk.”^[2]

If a Muslim does a good deed sincerely for Allah, and then thoughts of showing off come, but he fights them, he will be rewarded for resisting Shaytan. But if he continues with showing off, the deed becomes invalid and he earns sin.

The one who shows off has a weak heart. How can he seek the pleasure of people who cannot reward or punish him? A show-off is like a traveler who fills his bag with sand—it becomes heavy but useless.

As it is said in the Arabic Poetry: “The garment of showing

[1] Narrated by Ibn Majah (4204)

[2] Narrated by Muslim (46/2985)



off exposes what is hidden beneath it. Even if you try to cover yourself with it, you are exposed.”

Showing off is a minor shirk when it is small. But if it becomes strong and a person directs his deeds to others besides Allah, it can lead to major shirk.

We ask Allah for safety and protection.





LESSON 15



Attributing the blessings to other than Allah is a form of Shirk

Allah, the Exalted, is the Source of all visible and hidden blessings given to His creation, as He says:

﴿وَمَا يَكُرُّ مِنْ نِعْمَةٍ فِئِنَّ اللَّهَ﴾

[Whatever blessings you have are from Allah.] 16:53

﴿وَأَسْعَ عَلَيْكُمْ نِعْمَهُ رَظَاهِرَةً وَبَاطِنَةً﴾

[And He has bestowed His favors upon you, both seen and unseen.] 31:20

So it is necessary for a person to recognize these blessings, thank Allah for them, and attribute them to Him alone, the One who gave them.

Allah says:



﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا﴾

[They recognize Allah’s favors, but then deny them.] 16:83


Mujahid (RH) explained this by saying it is like a person saying, “This wealth is mine, inherited from my forefathers.” Meaning, he accepts the blessing but forgets the One who gave it.

Awn ibn Abdullah (RH) said: “They say: ‘If it were not for so-and-so, this would not have happened.’” Attributing blessings to others while forgetting Allah is denial and ingratitude.

Allah, the Most High, warns:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

[So do not knowingly set up equals with Allah.] 2:22

Ibn Abbas  said that statements like, “If this dog was not there, thieves would have entered,” or “If it were not for Allah and so-and-so, I would have drowned,” – adding “so-and-so” in this way – is a form of associating partners with Allah.

Ibn Uthaymeen (RH) said: “Do not say, ‘If it were not for Allah and so-and-so, I would have drowned.’ This is not allowed, because it makes the creation equal to the Creator, and this is a type of shirk.”

Attributing blessings to a creation along with Allah is a form of shirk. However, this type is of minor shirk and related to wording.



If someone says, “If it were not for Allah alone, I would have drowned,” this is complete Tawheed.

But if someone says, “If it were not for Allah, then so-and-so,” this is allowed, because “then” shows order—first Allah, then the means.

So, it is important to respect Allah when speaking about blessings.

If someone asks, “How did you pass your exam?” say: “This is by the favor of Allah.” If you want, you can add: “By the favor of Allah, then through my effort.”

If you recover from illness, do not say it was only because of a doctor. Say: “This is by the grace of Allah.” If needed, say: “By the grace of Allah, then through the doctor.”

If you are saved from an accident, do not say it was only your driving skill. Say: “Allah saved me.”

Always remember: every cause and result is created by Allah. Everything happens by His mercy and kindness.





LESSON 16



Swearing by Other than Allah

Understand, O fellow Muslim:

The realization of Tawhid (Oneness of Allah) is complete only when a person avoids every form of shirk, whether small or big—even in words—by staying away from meanings that are not allowed.

One example of this is swearing by other than Allah, the Most Exalted. Swearing means to confirm something by taking the name of something respected between the one who swears and the one to whom the oath is made. But nothing is more deserving of respect than Allah, the Almighty.

﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

[So do not knowingly set up equals with Allah.] 2:22

Ibn Abbas  explained this by including statements like:



“By Allah and by your life, O so-and-so, and by my life.”^[1]
Swearing by the life of a person is a form of setting partners with Allah.

The Prophet ﷺ said: “Whoever swears by other than Allah has committed disbelief or shirk.”^[2]

Buraydah رضي الله عنه reported that the Prophet ﷺ said: “Whoever swears by Amanah (trust) is not from us.”^[3]

Abdullah ibn Umar رضي الله عنه reported that the Prophet ﷺ heard Umar ibn al-Khattab رضي الله عنه swearing by his father. The Prophet ﷺ said: “Allah forbids you from swearing by your fathers. Whoever wants to swear, let him swear by Allah or remain silent.”^[4]

In another narration, Umar رضي الله عنه said: “After hearing this, I never swore by anything other than Allah, neither intentionally nor by quoting someone.”

Ibn Abd al-Barr (RH) said: “The scholars are agreed that swearing by other than Allah is forbidden.”

Ibn Mas‘ud رضي الله عنه said: “I would rather swear falsely by Allah than swear truthfully by someone other than Him.”^[5]

This is because swearing by Allah affirms His Oneness, even if the statement is false. But swearing by others is shirk, even if the statement is true.

So, the importance of Tawhid is greater than the importance of

[1] Narrated by Ibn Abi Hatim in his Tafsir book (229)

[2] Narrated by At-Tirmidhi and classified it as Hasan (1535)


[3] Narrated by Abu Dawood (3253)

[4] Narrated by Al-Bukhari (6646) and Muslim (3/1642)

[5] Al-Mudawwanah (1/584)




truthfulness, and the sin of lying is lighter than the sin of shirk.

The statement of Ibn Mas'ud  also shows that minor shirk can be more serious than major sins.

Swearing by Allah is done using words like: “Wallah,” “Billah,” and “Tallahi.”

If someone swears by other than Allah without intending respect, but only as a habit—like swearing by one’s arm, honor, or mustache—this is minor shirk.

But if the oath is taken with respect and fear of the one sworn by—like some people who fear swearing by a saint or grave more than swearing by Allah—then this becomes major shirk.

This also includes swearing by the Prophet , such as saying: “I swear by the Prophet I did not do this,” or “I swear by the life of the Prophet.”

All such oaths are not allowed and are forms of shirk.

The same ruling applies to saying: “I swear by my life,” “I swear by my mother’s honor,” or “I swear by the Kaaba.”

Instead, one should say: “I swear by the Lord of the Kaaba.”

Swearing by one’s own head is also not allowed, such as saying: “I swear by my head this did not happen.”

A Muslim should keep himself pure from every form of shirk. Be it major or minor.





LESSON 17



The Islamic Ruling on Pessimism

Pessimism, often linked with superstitions and false omens of the polytheists, is not accepted in Islam. Allah mentions this attitude when describing Fir'aun and his people, who blamed Musa (AS) and his followers for misfortunes. Allah says:

﴿فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

[When good came to them, they said, “This is for us,” but when harm came, they blamed Musa and those with him. Surely, everything is from Allah, but most of them do not know.] (7:131)

The Prophet ﷺ said: “Taking omens is shirk, taking omens isshirk.”^[1]

Taking omens (Tiyarah) was common among the Arabs. They would look at birds like owls and crows. If a bird flew to the

[1] Narrated by Abu Dawood (3910) and Tirmidhi and he classified it as Sahih (1614)



right, they saw it as good; if it flew to the left, they saw it as bad. Islam cancelled this belief. The Prophet ﷺ explained that such things have no reality.

In a hadith reported by Muawiyah bin Al-Hakam رضي الله عنه, he said that some people used to take omens. The Prophet ﷺ said that it is just something in the heart, so do not let it stop you.^[1]

The Prophet ﷺ said: “There is no ‘adwa (contagion), no tiyarah (taking bad omens), no hama (belief in birds as omens), and no Safar (belief that the month of Safar brings bad luck).”^[2]

This means these things do not bring good or bad by themselves.

Some people still connect omens with birds like owls or crows. Some think certain months like Safar or days like Wednesday are unlucky. Others believe certain numbers or even certain people bring bad luck.

These beliefs change with time and place. A person who trusts Allah knows that benefit and harm are only in His hands, so he does not get affected by such thoughts. But one who believes in these things becomes trapped in them.

Superstition is having bad thoughts about Allah and expecting harm without reason. That is why the Prophet (ﷺ) guided towards good thoughts instead.

The Prophet ﷺ said: “There is no superstition, but I like good omens.” When asked, he said: “A good word.”^[3]

[1] Narrated by Muslim (33/537)

[2] Narrated by Al-Bukhari (5707) and Muslim (2220)

[3] Narrated by Al-Bukhari (5776) and Muslim (111/2224)



The scholars said: The Prophet ﷺ loved optimistic words, because thinking negatively about Allah without any valid reason is false, whereas optimism reflects a good opinion of Him.

Anas (RA) reported: Whenever the Prophet ﷺ went out for a need, he liked to hear someone say, “O rightly guided one! O successful one!”^[1] This is an example of the kind of good, hopeful words a person naturally likes to hear.

If a person feels such thoughts in his heart, he should say:

«اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَذْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.»

(Allahumma la ya'ti bil-hasanati illa anta wa la yadfa'u as-sayyi'ati illa anta wa la hawla wa la quwwata illa bik.)

“O Allah, no good comes except from You, and no evil is removed except by You. There is no power and no strength except with You.”^[2]

Imam Ahmad reported from Abdullah bin Amr (RA) that the Prophet ﷺ said: “Whoever is stopped by an omen has committed shirk.” They asked about its expiation, and he said to say:

«اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا ظَيْرَ إِلَّا ظَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.»

(Allahumma la khayra illa khayruk wa la tayra illa tayruk wa la ilaha ghayruk.)

“O Allah, there is no good except Your good, no omen except what You decree, and there is no deity except You.”^[3]

[1] Narrated by At-Tirmidhi and he classified it as Hasan, Sahih, Gharib (1616)

[2] Narrated by Abu Dawood (3919) and Imam Nawawi classified it as Sahih in “Riyadh Al-Salihin” (1677)

[3] Narrated by Ahmad (7045)



LESSON 18



The Islamic Ruling on mocking the religion or the Sunnah

Undoubtedly, belief in Allah, His Messenger ﷺ, and His religion cannot exist together with mocking His religion, His law, or the Sunnah of His Messenger ﷺ.

Allah has forbidden mocking His religion, as He says:

﴿وَلَا تَسْخَرُوا آيَاتِ اللَّهِ هُزُوًا﴾

[Do not take Allah’s revelations as a joke.] 2:231

Because of this, Allah gave a clear ruling about those who mocked Allah, His Messenger ﷺ, and the believers:

﴿قُلْ أَيُّ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

[Say, “Was it Allah, His verses, and His Messenger that you were mocking?” Do not make excuses—you have disbelieved after believing.] 9:65–66



This verse was revealed during the expedition of Tabuk. Some hypocrites were talking among themselves and said: “We have not seen people like these reciters – more greedy, more lying, and more cowardly in battle.” By this, they meant the Messenger of Allah ﷺ and his companions. So Allah revealed this verse.^[1]

Mocking the religion is a very serious sin. Those people tried to excuse themselves by saying:

﴿إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

[We were only talking and joking.] 9:65

Mockery can take many forms. For example, saying that Islamic law is outdated shows disrespect and dislike for Allah’s law.

Mocking also includes making fun of the Sunnah of the Prophet ﷺ, such as saying the beard is unnecessary or a problem for work.

It also includes mocking the Sunnah about keeping garments above the ankles, calling it strictness or pride.

It also includes mocking the hijab, saying it limits freedom or stops progress, and calling it backward.

It also includes making fun of scholars and reformers through jokes or cartoons, showing them in ugly or foolish ways.

Mocking prophets and righteous people is an old practice Allah says:

﴿وَلَقَدْ آسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

[1] Narrated Ibn Jarir in His Tafsir Book (11/543)



[Messengers before you were also mocked, but those who mocked them were punished by what they used to mock.] 21:41

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٨١﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٨٢﴾﴾

[The criminals used to laugh at the believers and mock them when they passed by.] 83:29–30

In the end, the truth will become clear. The people of Paradise will enter it, and the people of Hell will enter it.

Allah says:

﴿ذَلِكَ جَزَاءُ هُمُ جَهَنَّمَ بِمَا كَفَرُوا وَتَلَّخَذُوا ءَايَاتِي وَرُسُلِي هُرُوعًا ﴿١٠٦﴾﴾

[That is their reward: Hell, because they disbelieved and mocked My signs and messengers.] 18:106

A Muslim who cares about his faith should stay away from such gatherings. Allah says:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ﴿٦٨﴾﴾

[When you see people mocking Our verses, do not sit with them until they change the topic.] 6:68





LESSON 19



Frequently Taking Oath

Since the purpose of an oath is to confirm a statement by mentioning the Most Honored – Allah, the Almighty – Allah has forbidden excessive use of oaths so that His greatness remains firm in the hearts.

Allah says:

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

[And guard your oaths.] 5:89

Ibn Abbas (RA) said: It means, “Do not swear.”



Repeating oaths leads to breaking them often. This shows lack of respect and failure to honor Allah.

Abu Huraira (RA) reported that the Messenger of Allah ﷺ said: “False oaths may help sell goods, but they remove blessings from earnings.”^[1]

[1] Narrated by Al-Bukhari (9181) and Muslim (131/1606)



This means a false oath may help in selling, but it takes away barakah.

Salman  reported that the Messenger of Allah  said: “There are three people whom Allah will not speak to, nor look at, nor purify on the Day of Judgment, and for them is a painful punishment: an old man who commits adultery, a poor man who is arrogant, and a man who makes Allah a means of trade – he buys and sells by taking oaths.”^[1]

Such a person makes oaths a habit. His speech is full of oaths, whether buying or selling. Whenever he deals, he uses oaths. This shows weakness in Tawheed, and what is in the heart appears in his words.

Ibrahim Nakha’i (RH) said: “In our childhood, we were strictly prevented from giving testimony and taking oaths.”^[2]

This means the early people trained their children to avoid oaths so that the greatness of Allah stays strong in their hearts and they do not become careless in using oaths.

Frequent use of divorce oaths also falls under this. When a person wants to do something, he swears by divorce. This is a clear violation of the limits set by Allah.

Allah says:

﴿وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا﴾

[Do not take Allah’s revelations lightly.] 2:231

The revelations of Allah mean His commands and prohibitions.

[1] Narrated by Al-Tabarani in Al-Kabir (6/246), and al-Mundhiri said in At-Tarhib wa At-Tarhib (2/367): “Its narrators are reliable (trustworthy) as stated in As-Sahih.”

[2] Al-Bukhari (3651)



LESSON 20



The Islamic Ruling on Image-Making

Allah, the Most High, praised Himself with His name “Al-Musawwir” (the Fashioner). He says:

﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾

[He is Allah – the Creator, the Inventor, the Shaper.] (59:24)

He also says:

﴿وَصَوَّرَكُمُوهَا أَحْسَنَ صَوْرَكُمُوهَا﴾

[He shaped you, perfecting your form.] (40:64)

He also says:

﴿يَأْتِيهَا الْإِنْسَانُ مَا عَزَّكَ بِرَبِّكَ الْكَبِيرِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾

[O humanity! What has emboldened you against your Lord,



the Most Generous, Who created you, fashioned you, and perfected your design, moulding you in whatever form He willed?] (82:6-8)

• Warning Against Imitating Allah’s Creation

Allah warned against competing with Him in this attribute. In a sacred hadith, He says: “Who is more unjust than the one who tries to create like My creation? Let them create a tiny ant, or a grain, or a seed.”

The Prophet ﷺ said:

“The people who will receive the most severe punishment on the Day of Resurrection are those who imitate Allah’s creation.” (Agreed upon)

He ﷺ also said:

“Every image-maker will be in the Fire. For every image he made, a soul will be created for him that will punish him in Hell.” (Agreed upon)

And in another narration from Ibn ‘Abbas رضي الله عنه, raised to the Prophet ﷺ: “Whoever makes an image in this world will be commanded to breathe life into it, but he will not be able to do so.”

• Types of Image-Making

Image-making is of two kinds:

- Images of living beings (such as humans, animals, and birds) – this is forbidden.



- Images of non-living things (such as trees, mountains, and inanimate objects) – this is permissible.

• The Reason for the Prohibition of Image-Making

- It imitates the creation of Allah.
- It can become a means leading to the worship of images.

The first instance of shirk (polytheism) on earth occurred because people made images of righteous individuals for remembrance, as happened with the people of Prophet Nuh (AS), until it eventually led to their worship.

Among the harms of image-making is the spreading of images of women, nudity, and immorality.

• Command to Erase Images

The Prophet ﷺ ordered that images be erased. He once entered upon 'Aisha ؓ, who had covered a shelf with a curtain containing images. His face changed (in displeasure), then he took down the curtain and said: "The people who will receive the most severe punishment on the Day of Resurrection are those who make these images."

In another narration, reported by Muslim, Abu al-Hayyaj al-Asadi said: 'Ali ؓ said to me: "Shall I send you on the same mission as the Messenger of Allah ﷺ sent me? Do not leave any image without erasing it, and no raised grave without leveling it."



• Different Forms of Image-Making

Image-making has various forms, including:

- Making statues (three-dimensional figures) in the shape of humans, animals, or birds – this is forbidden by consensus.
- Drawing by hand, carving into stone or wood, burning designs onto wood, weaving images with threads, and producing images through modern technological means.

Among these is photography. Contemporary scholars differ regarding its ruling into two opinions:

1. Prohibition – based on the general evidence forbidding image-making. This view was chosen by scholars such as Abd al-Aziz ibn Baz, members of the Permanent Committee for Fatwa in Saudi Arabia, Muhammad Nasir al-Din al-Albani, and Muhammad al-Amin al-Shanqiti (RH), and others. They made exceptions for necessities and benefits, such as ID photos, pictures of criminals for identification, and similar clear needs.
2. Permissibility – that photography is not included in the hadiths that prohibit image-making.

• Acting with Caution

If a Muslim is unsure about a religious ruling, the safer approach is to follow the saying of the Prophet ﷺ: “Whoever avoids doubtful matters has protected his religion and his honor, and whoever falls into doubtful matters falls into the unlawful.”



• Keeping Images in the House

A Muslim should avoid keeping images in the home, because they prevent angels from entering, as the Prophet ﷺ said: “The angels do not enter a house in which there is a dog or images.”

It is also reported from Ibn ‘Umar رضي الله عنه that the Messenger of Allah ﷺ promised that Jibreel (AS) would visit him, but he was delayed, which caused distress to the Prophet ﷺ. When he went out and met Jibreel, he complained to him. Jibreel said: “We do not enter a house in which there is a dog or an image.”

• Children’s Toys

This also includes three-dimensional images in the form of animals for children, such as teddy bears and dolls, and other images of living beings.

We ask Allah, the Most High, to grant success and guidance to everyone.





LESSON 21



The Islamic Ruling on Astrology

Astrology is the study of the stars, meaning drawing conclusions about events on earth based on the positions and movements of celestial bodies.

Astrology is divided into three types:

The First Type: This is considered disbelief by unanimous agreement among Muslims. It is the belief that events in the world are directly influenced by the stars and planets. This was the belief of the Sabians, who held that planets have independent power and control. Prophet Ibrahim (AS) was sent to refute such people.

The Second Type: This involves linking events on earth to the movements, alignments, and separations of the planets, while claiming that this occurs by the will of Allah. Even so, this is still prohibited, because Allah has not made the stars a cause for such



events.

The Third Type: This includes studying the positions of the sun and moon to determine the direction of the Qibla, prayer times, seasons, and similar matters.

Some scholars disliked going deeply into such studies out of caution, fearing excess. Others, such as Ahmad and Ishaq, permitted it.

Qatadah (RH) said: “Allah created the stars for three purposes: as adornment for the sky, as missiles against devils, and as signs for guidance. Whoever seeks beyond this has erred and wasted his effort.”^[1]

Allah says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ﴾

[We have adorned the lowest heaven with lamps and made them missiles against devils.] (67:5)

﴿وَعَلَّمَتِ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾

[And by landmarks and by the stars, people find their way.] (16:16)

Forbidden Astrology: This includes studying zodiac signs, predicting fortune or luck, and attributing events to constellations. All of this is clearly prohibited.

The unseen is known only to Allah. Allah says:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

[Say: None in the heavens and the earth knows the unseen except Allah.] (27:65)

[1] Sahih Al-Bukhari, Baab Fin Nujum (4/107)



﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ﴾

[He is the Knower of the unseen, and He does not disclose it to anyone except a messenger whom He chooses.]
(72:26–27)

Allah informs His messengers of some matters of the unseen, as He informed His Messenger ﷺ, and He protects the revelation with angels.

Among the prohibited practices of astrology are palm reading, interpreting patterns in coffee cups, and drawing lines in the sand. All of these involve claiming knowledge of the unseen, and those who practice them often deal with devils.

It is not permissible for a Muslim to consult such people or seek their services.

The Prophet ﷺ said, as reported by Ibn Abbas رضي الله عنه: “Whoever learns a part of astrology has learned a part of magic; the more he increases in it, the more he increases in magic.”^[1] Astrology and magic are linked because both involve claiming knowledge of the unseen and dealing with devils.



[1] Narrated by Abu Dawud (3905). Al-Nawawi said in *Riyadh al-Salihin* (1671): “Its chain of narration is authentic.”



LESSON 22



Imitating Disbelievers

Imitation means adopting the beliefs, actions, dress, or other distinguishing features of those being imitated.

Allah, the Exalted, says:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
 وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

[Never will the Jews or the Christians be pleased with you until you follow their way. Say, “The guidance of Allah alone is true guidance.” And if you were to follow their desires after the knowledge that has come to you, you would have neither protector nor helper against Allah.] 2:120

Ibn Kathir (RH) explained that this verse contains a clear warning to the Ummah against following the ways of the Jews and Christians after receiving guidance through the Qur’an and Sunnah. We seek refuge in Allah from such deviation.^[1]

[1] Tafsirul Quran Al-Azim (1/590)



Allah also says:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

[Do not be like those who split into sects and differed after clear proofs came to them. For them is a great punishment.]
3:105

This refers to the Jews and Christians, and we are prohibited from resembling them.

The Prophet ﷺ said: “Whoever imitates a people is one of them.”^[1]

Ibn Taymiyyah (RH) stated that this hadith, in its various narrations, clearly establishes the prohibition of imitating non-Muslims.^[2]

Amr ibn Shu‘ayb reported from his father, from his grandfather, that the Prophet ﷺ said: “He is not one of us who imitates others. Do not imitate the Jews or the Christians. The greeting of the Jews is by pointing with the finger, and the greeting of the Christians is by waving with the hand.”^[3]

Ibn al-Qayyim (RH) mentioned that there are more than one hundred evidences supporting this ruling.^[4]

• Criteria for Imitation:

Ibn Uthaymeen (RH) explained that imitation refers to adopting what is distinctive and specific to a group.

[1] Narrated by Abu Dawud (4031). Ibn Hajar said: “Its chain is good.”

[2] Iqtida’ al-Sirat al-Mustaqim (1/270).

[3] Narrated by al-Tirmidhi (no. 2695).

[4] Ahkam Ahl al-Dhimmah (2/739).



If something is no longer exclusive to disbelievers and has become widespread among Muslims, it is no longer considered imitation.^[1]

• Scenarios of Imitation:

1. **Religious matters:** Imitation in beliefs, acts of worship, and religious celebrations is strictly prohibited.
2. **Everyday matters:** In matters such as clothing, if a style is unique to disbelievers, imitation is not allowed. If it is commonly shared and no longer distinctive, then it is permissible.
3. **Worldly matters:** In areas such as administration, military strategy, or systems that do not contradict Islamic teachings, imitation is not prohibited.

• Consequences of Imitation:

1. Outward imitation leads to inward imitation: Adopting outward practices may gradually influence beliefs and character.
2. Hudhayfah (RA) warned against resembling others in appearance, as it may eventually lead to resembling them in conduct.
3. Imitation often stems from weakness, a sense of inferiority, and admiration for others.

For this reason, Allah has guided us to follow the messengers (peace be upon them), as they are the most worthy of being followed.

[1] Majmu' al-Fatawa and Rasa'il of Ibn Uthaymeen (3/47).



Ibn Khaldun (RH) said: “The defeated always imitate the victorious in their dress, transport, and weaponry.”^[1]

Imitating disbelievers gradually erodes Islamic identity and leads to losing one’s distinctiveness. We seek Allah’s protection.

Imitating them in their religious practices is, in reality, an approval of their false beliefs.



[1] Tarikh Ibn Khaldoun (1/184)



LESSON 23



Visiting Graves: Types and Islamic Ruling

The Prophet ﷺ said: “I had forbidden you from visiting graves, but now visit them, for they remind you of the Hereafter.”^[1]

There are three types of visiting graves:

1. Permissible Visit: This is visiting graves to remember the Hereafter and to make dua for the deceased. It is recommended that one should say, as narrated from the Messenger of Allah (Peace be upon him):

(السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، يَغْفِرُ اللَّهُ لَنَا وَلكُمْ)

(*As-salāmu ‘alaykum dāra qawmin mu’minīn, wa innā in shā’ Allāhu bikum lāḥiqūn, yaḡfirullāhu lanā wa lakum.*)

“Peace be upon you, O dwelling of the believers. We will, if Allah wills, join you. May Allah forgive us and you.”^[2]

[1] Narrated by Ahmad (23005)

[2] Narrated by Muslim (104/975)



2. Shirk-based Visit: This includes calling upon the dead, asking them for help, seeking benefit from them, offering sacrifices, making vows, or going around their graves. All of this is major shirk. We seek Allah’s protection.

3. Innovative Visit: This includes visiting graves to perform acts of worship there, such as praying, reciting Quran for the dead, or offering sacrifices for them. These are innovations and are forbidden, and they lead to shirk.

Visiting graves can also become prohibited if it involves “**Shadd al-Rihāl**” – travelling specifically to visit a grave.

The Prophet ﷺ said: “Do not undertake a journey except to three mosques: Al-Masjid al-Haram, Al-Masjid al-Aqsa, and my mosque.”^[1]

If someone visits the Prophet’s grave, it should be part of visiting his mosque. One should not travel only for the grave itself. After praying in the mosque, one may visit and send greetings to the Prophet ﷺ and his companions (RA).

The Prophet ﷺ said: “Do not make my grave a place of festivity, and do not turn your homes into graves. Send blessings upon me, for your blessings reach me wherever you are.”^[2]

This means there is no need to go physically every time to send blessings upon the Prophet ﷺ; they reach him from wherever a person is.

For more detail, refer to the book *Ziyārat al-Qubūr wal Istighāthah bil-Maqbūr* by Ibn Taymiyyah (RH).

[1] Narrated by Al-Bukhari (1995) and Muslim (1410)

[2] Narrated by Abu Dawood (2042)



LESSON 24



Al-Tabarruk (Seeking Blessing)

Al-Tabarruk means seeking Barakah (blessing). Barakah means the lasting growth and increase of goodness in something.

All blessings come from Allah, and He grants them to whatever He wills.

Allah says:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

[So blessed is Allah, the Best of creators.] 23:14

﴿تَبَارَكَ اسْمُ رَبِّكَ﴾

[Blessed is the Name of your Lord.] 55:78

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ﴾

[Blessed is the One who sent down the Criterion.] 25:1



﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾

[Blessed is the One in Whose Hand is the dominion.] 67:1

Allah has placed blessings in some of His creation, such as Zamzam water, and He has made His words blessed. Allah says:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ﴾

[This is a blessed Book which We have revealed to you.]
38:29

Allah also made the Sacred House (Ka'bah) a place of blessing.

Seeking blessings can be either permissible or prohibited.

Permissible Tabarruk: Seeking blessings from the Prophet ﷺ during his lifetime was allowed. The companions used to seek blessings from things like his sweat, and he approved of it.

However, seeking blessings from the Prophet ﷺ after his death is not permissible.

• **Can we seek blessings from the family of the Prophet ﷺ or from righteous people, just as blessings were sought from the Prophet ﷺ?**

The answer is: No. It is not permissible to seek blessings from anyone other than the Prophet ﷺ, and no one can be compared to him.

If it is said: Why not?

The reply is: The Companions did not seek blessings from Abu Bakr or Umar رضي الله عنهما, nor from anyone else after the Prophet ﷺ. And



it is well known that Abu Bakr and Umar رضي الله عنهما are the best of this Ummah after its Prophet ﷺ.

The Quran is among the greatest sources of blessing. Allah says:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ﴾

[This is a blessed Book which We have revealed to you.]
38:29

The Prophet ﷺ said about Surah Al-Baqarah: “Taking it brings blessing.”^[1]

Permissible ways of seeking blessings also include drinking Zamzam water, as the Prophet ﷺ said: “Indeed, it is blessed.”^[2]

• Prohibited Forms of Tabarruk:



- Seeking blessings from stones and trees, like the practices of pre-Islamic people
- Seeking blessings from graves of prophets or righteous people
- Kissing graves, touching them, or praying near them for blessings
- Taking soil from graves (like the soil of Karbala) for blessings
- Seeking blessings from the air around graves or from the souls of the dead
- Seeking blessings from the saliva or physical traces of so-called saints

[1] Narrated by Muslim (252)

[2] Narrated by Muslim (132)



All these practices are forbidden and may lead to shirk.

Abu Waqid Al-Laythi  reported that when the Prophet  went to Hunayn, they passed a tree called *Dhat Anwat*, where idolaters used to hang their weapons for blessings. The companions said: “O Messenger of Allah, make for us a Dhat Anwat like they have.” The Prophet (ﷺ) said: “Subhan Allah! This is like what the people of Musa said: ‘Make for us a god like their gods.’ By the One in Whose Hand is my soul, you will follow the ways of those before you.”^[1]

This shows that seeking blessings from created things in this manner can lead to shirk, because benefit and harm belong only to Allah.



[1] Narrated by At-Tirmidhi and he classified it as Sahih (2180)



LESSON 25



Making Vows to Entities Other Than Allah

A vow is when a person binds themselves to an act of worship that is not originally required. Such an act is not encouraged, as the Prophet ﷺ said: “Do not make vows, for they do not bring any good; rather, they only extract from the miser.”^[1]

If a person makes a vow to obey Allah, they must fulfil it. If they vow to disobey Allah, they must not fulfil it. Fulfilling a vow is an act of worship for Allah, as mentioned in the Qur’an:

﴿يُؤْفُونَ بِالَّذِينَ لِيَاثِمُونَ وَالَّذِينَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

[They fulfil their vows and fear a Day whose evil will be widespread.] 76:7



﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا﴾

[Whatever charity you give or vow you make, Allah surely knows it.] 2:270

[1] Narrated by Muslim (1640)



Spending or making a vow with the intention that it is for other than Allah is an act of shirk, because vows are acts of worship. Making a vow to anyone besides Allah is unanimously regarded as disobedience and must not be fulfilled.

Similarly, vows made in the name of Husayn  or the family of the Prophet  on 'Ashura – such as preparing food with the belief that it brings healing or blessings – or during what is called “Arbaeen,” all fall under vows made to other than Allah and must not be fulfilled.

Likewise, going to the grave of a saint and saying, “O my master, if my sick relative is cured or my son succeeds, I will give you gold,” is an act of shirk. This resembles the practice of the people of pre-Islamic ignorance, who used to make vows to trees and stones.

All of this – may Allah protect us – is based on the belief that the deceased can hear, know, and independently respond, which is a form of associating partners with Allah in His Lordship and His right to be worshipped.

Believing that the deceased has independent power or knowledge is shirk in Lordship, and making vows to them is shirk in worship.

We ask Allah to guide everyone.





LESSON 26



The obligation of believing in destiny; both its good and bad aspects - 1

Destiny (Qadr) is Allah's decree for all creation, based on His perfect knowledge and wisdom. It consists of four levels:

- 1. Knowledge:** We believe that Allah, the Exalted, knows everything—what has happened, what will happen, and even what would happen if it were to occur.
- 2. Writing:** We believe that Allah has written everything that will take place until the Day of Judgment in the Preserved Tablet (Lauh al-Mahfuz), as He says:

﴿أَلَمْ تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

[Do you not know that Allah knows whatever is in the heavens and the earth? Indeed, all of it is recorded in a Book. That is easy for Allah.] 22:70



3. Will (Mashi'ah): We believe that everything in the heavens and the earth happens by the will of Allah. Nothing occurs unless He wills it. Whatever Allah wills happens, and whatever He does not will does not happen.

4. Creation (Khalq): We believe that Allah is the Creator of all things and has full control over everything, as He, Glorified be He, said:

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

[That is Allah, your Lord. There is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all affairs.] 6:102





LESSON 27



The obligation of believing in destiny; both its good and bad aspects - 2

We believe that everything a person does—whether in speech, action, or omission—is known to Allah, recorded by Him, and that Allah has willed and created it.

Allah says:

﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

[For whoever among you chooses to follow the straight path. But you cannot will unless Allah, the Lord of all worlds, wills.] 81:28-29

﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

[If Allah had willed, they would not have fought one another, but Allah does whatever He wills.] 2:253



﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

[While Allah created you and what you do.] 37:96

At the same time, we believe that Allah has given people the ability to choose, and their actions come from their own will.

Allah says:

﴿فَأْتُوا حُرُوجَكُمْ أَنَّى شِئْتُمْ﴾

[So approach your wives as you wish.] 2:223

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً﴾

[Had they truly intended to go forth, they would have prepared for it.] 9:46

﴿لَيَمُنَّ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾

[For whoever among you chooses to move forward or stay behind.] 74:37

Allah commands and forbids the servant, which shows that the servant has ability, choice, and will.

The doer of good is praised for his actions, and the wrongdoer is blamed for his wrongdoing. If a person had no choice or will, praising the good would have no meaning, and punishing the wrongdoer would be unjust. Allah is far above injustice and arbitrariness.

So, by the grace of Allah, there is no contradiction between Allah's decree and creation, and the servant's actions and choice.



LESSON 28



The obligation of believing in destiny, both its good and bad aspects - 3

In continuation of what we mentioned in the previous lesson:

We say: Destiny is Allah's hidden secret within His creation. It has not been disclosed to any angel brought near or to any prophet sent.

The divine law, however, is clear to anyone who seeks it in the Qur'an and the Sunnah. Therefore, it is not permissible for a sinner to use destiny as an excuse for disbelief or disobedience, because a person commits sin by his own choice, without knowing that Allah had decreed it for him.

No one knows Allah's decree before it occurs. Allah says:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾

[No soul knows what it will earn tomorrow.] 31:34



If someone uses destiny to justify disbelief or sin, we say to him: You know that Allah has forbidden disbelief and sin through the Qur'an and the Sunnah. Yet you did not know that this act was decreed for you before you committed it. So why did you not choose righteousness and then invoke destiny in its favour?

This clearly shows that such a person is merely following his desires.

We further say to the one who argues with destiny:

If someone were to strike you, take your property, and walk away, would you excuse him by saying, "This was destined"? If he claimed, "I did this by Allah's decree," would you accept it? Or would you become angry, demand justice, and strive to recover what was taken from you? Undoubtedly, you would not accept such an excuse.

So how can a person invoke destiny to justify disobedience to Allah, yet refuse to accept it when it concerns his own rights?

We also say:

If you intended to travel to a certain place and were told that one route is dangerous and difficult while another is safe and easy, you would certainly choose the safer path. You would not take the dangerous route and then say it was destined. If you did, people would consider you irrational.

Using destiny as an excuse for sin – evading responsibility and rejecting the call of the messengers – is the way of the polytheists. Allah, the Exalted, says:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ



شَيْءٌ كَذَلِكَ كَذَبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَن تَبْعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتم إِلَّا تُخْرِصُونَ ﴿﴾

[The polytheists will say, “Had Allah willed, neither we nor our forefathers would have associated others with Him or declared anything unlawful.” Likewise, those before them denied the truth until they tasted Our punishment. Say, “Do you have any knowledge that you can present to us? You follow nothing but assumption, and you do nothing but guess.”] 6:148

Thus, Allah makes it clear that their argument based on destiny has no foundation; it is nothing but conjecture and confusion.





LESSON 29



Engaging in sacrificial rituals for beings other than Allah is a form of shirk

Sacrifice is one of the greatest acts of worship. Allah, the Exalted, says:

﴿فَصَلِّ لِرَبِّكَ وَأَنْحِرْ﴾

[So pray and sacrifice to your Lord 'alone'.] 108:2

The essence of sacrifice is to offer what Allah has provided, shedding blood as an act of devotion and drawing closer to Him. Allah says:

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

[Neither their meat nor their blood reaches Allah; rather, it is your piety that reaches Him.] 22:37

Allah is free of all needs. He does not require sacrifice; rather,



it is we who seek His reward. Drawing near to Allah through sacrifice takes different forms, such as Udhiyah (the Eid sacrifice), Qurbani, Aqiqah (for a newborn), and Nadhr (a vowed sacrifice).

The Prophet ﷺ himself offered one hundred camels during his Hajj, personally slaughtering sixty-three of them. Because sacrifice holds such a high status, directing it to anyone other than Allah—just like prayer or supplication—is an act of shirk.

Allah says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[Say, “Indeed, my prayer, my sacrifice, my life, and my death are all for Allah, the Lord of all worlds.] 6:162

﴿لَا شَرِيكَ لَهُ﴾

[He has no partner.] 6:162-163

Just as Allah has no partner in prayer, He has no partner in sacrifice.

The Prophet ﷺ said: “Allah curses the one who sacrifices for other than Allah.” [1]

So whoever sacrifices for other than Allah has exposed himself to the curse of Allah – and we seek refuge in Allah.

Examples of prohibited sacrifices include offering an animal in the name of a saint or dedicating it to anyone besides Allah. Even if “Bismillah” is recited, it does not make it permissible.

Allah says:

[1] Narrated by Muslim (1978)



﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ﴾

[He has only forbidden you carrion, blood, the flesh of swine, and that which has been slaughtered in the name of other than Allah.] 16:115

Other prohibited forms include dedicating sacrifices to members of the Prophet’s family or specific individuals, such as practices found among some groups who dedicate sacrifices to Abbas or Husayn. All such acts are unlawful and fall under shirk.

Another prohibited practice is slaughtering an animal upon the arrival of a ruler as a gesture of reverence.

Al-Nawawi (RH) said: “Shaykh Ibrahim al-Marwazi, one of our companions, mentioned that what is slaughtered upon the arrival of a ruler, as a means of drawing close to him, was declared impermissible by the scholars of Bukhara, because it is something slaughtered for other than Allah, the Exalted.” [1]

Similarly, slaughtering an animal at the entrance of a new house to ward off jinn is forbidden. This is also a form of directing sacrifice to other than Allah.

Another example is when a person recovers from illness and an animal is slaughtered in their honour – at their doorstep or upon arrival – without any intention that they will eat from it. The sole purpose is to shed blood out of reverence for that individual. This is strictly forbidden, because sacrifice is an act of worship that must be devoted to Allah alone.

[1] Sharh Sahih Muslim (11/342)



Sacrificing for jinn—whether instructed by a sorcerer or done to remove harm or recover lost items—is also prohibited and is a form of shirk. We seek Allah’s protection from such practices.

It is also not permissible to slaughter animals at places or occasions associated with the festivals of polytheists, as this promotes or imitates their practices.

Any animal slaughtered in the name of other than Allah is unlawful to consume.





LESSON 30



Muhammad ﷺ, The Final Messenger

Listen, O Muslim brother:

- Belief in the message of Muhammad ﷺ includes firm conviction that he is the Seal of the Prophets, and that no prophet will come after him.
- Allah, the Exalted, says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

[Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.] 33:40

The Prophet ﷺ said: “I am al-‘Āqib (the last), after whom there will be no prophet.”^[1]

He ﷺ also said: “There will arise in my Ummah thirty liars, each claiming prophethood, yet I am the Seal of the

[1] Narrated by Muslim (124/2354)



Prophets—there is no prophet after me.”^[1]

He ﷺ said: “I have been granted distinction over the prophets in six matters... and I am the Seal of the Prophets.”^[2]

These clear and decisive texts establish that Muhammad ﷺ is the final prophet, and that prophethood has come to its completion with him.

Whoever believes that a prophet will come after Muhammad ﷺ has fallen into disbelief, and his faith is invalid. Those who falsely claimed prophethood after him—such as Musaylimah al-Kadhdhab, al-Aswad al-'Ansi, and Mirza Ghulam Ahmad Qadiani—are all false claimants and disbelievers.

The Qadiani sect and its adherents constitute a disbelieving group, outside the fold of Islam and the Muslim community, as affirmed by the unanimous agreement of scholars in our time.

As for the previously mentioned hadith—“There will arise in my Ummah thirty liars...”—its meaning, and Allah knows best, is that these claimants will not appear alone; rather, they will be supported by followers, strength, and organized support—not merely individuals making isolated claims to prophethood.

With this, the lessons come to their conclusion. We ask Allah, the Exalted, to grant us knowledge that is beneficial, and to increase us in knowledge, righteous action, and steadfastness. Ameen.

May Allah send His peace and blessings upon our Prophet Muhammad, and upon his family and all his companions.

[1] Narrated by Ahmad (22395) and Abu Dawood (4252)

[2] Narrated by Muslim (5/523)



مِلَّةُ الْقَيْسِ لِلنَّشْرِ وَالتَّوَزُّعِ

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