



## DeenSahih Lecture Summary

### Selected Chapters from Kitāb al-Tawheed

Lecture 8 - The Prophet ﷺ and Blocking all Avenues Leading to Polytheism,  
Saturday, 03 May 2025

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Taken from the book 'Kitāb al-Tawheed' by Shaykh al-Islām Muḥammad ibn 'Abd al-Wahhāb (may Allāh have mercy upon him)

1. The affair of Tawheed is from the greatest of reminders and the call to Tawheed and to stay away from Shirk was the core message of all the Prophets.
2. This chapter covers that which comes by way of the Messenger Muhammad ﷺ of blocking all avenues and paths that lead to Shirk (polytheism). And how he ﷺ was cautious and took a lot of effort in preventing his Ummah (nation) from falling into this greatest sin and calling his Ummah to the greatest deed, which is the Tawheed of Allah, Subhanahu wa Ta'ala.
3. "Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses, and purifying them, and instructing them (in) the Book and Al-Hikmah, while before that they had been in manifest error." [3:164]. The scholars have explained the Book to be the Quran, and Al-Hikmah (normally meaning wisdom) here referring to the Sunnah of our Messenger ﷺ.
4. And it comes at the end of the Ayah that indeed prior to this, i.e. prior to the coming of the Messenger ﷺ, prior to the bringing of the book, prior to purifying them and teaching them, the state in which people were was that of manifest error. From this manifest error was that Makkah was a place of Shirk with over 360 idols in it. And so the sending of the Messenger ﷺ was a mercy and guidance.
5. "Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided); for the believers (he ﷺ is) full of pity, kind, and merciful." [9:128]. Imam Sa'di (may Allah have mercy on him) states in his Tafseer (explanation) regarding this verse that Allah Subhanahu wa Ta'ala, informs His slaves that it is a blessing upon them that they have been sent a tremendous and great Prophet from amongst themselves, and one who spoke in their language.
6. Imam Sa'di (may Allah have mercy on him) explains further that he ﷺ found great discomfort in what caused his people discomfort.

7. So the greatest benefit that they had is the call of the Messenger ﷺ to Tawhid, and prohibiting them from falling into anything of Shirk and Polytheism. And he ﷺ would cut off or block all avenues that would lead them to or bring them closer to Shirk.
8. From the examples of such precaution was that the Messenger ﷺ forbade to go into exaggeration regarding praising him. He forbade the type of praising that is in excess that even possibly falls into worship, because such type of praise is only for Allah, Subhanahu wa ta'ala. It comes in the hadith: The Messenger of Allah ﷺ said, "Do not exaggerate in praising me as the Christians have exaggerated in the praise of Jesus son of Mary. For I am only a servant, so say, 'He is the servant of Allah and His Messenger.' (Al Bukhari). So here the Messenger ﷺ is informing us what happened regarding his brother Isa, (Peace be upon him). And that he came to call to Allah, but after him, his people fell into exaggeration, claiming all sorts of falsehood like he is the son of Allah, then making him into Allah Himself, then into the Trinity. Therefore, the Messenger ﷺ warned his Ummah not to follow the Christians in such exaggeration, stating that it was the beginning of their misguidance.
9. Another example is in the hadith of Abu Hurairah (may Allah be pleased with him), where Allah's Messenger ﷺ said "Do not turn your houses into graveyards, and do not make my grave into a place of ritual celebration. And send your prayers (salutations of peace and blessings of Allah and His praise) upon me, for indeed your prayers will reach me wherever you may be." (Reported by Abu Dawood). Here the scholars have explained that when the Messenger ﷺ said not to make homes like graveyards, the intent of this is that a home is a place where you can carry out worship such as the Sunnah and Nawafil prayers. The Messenger ﷺ would pray in his home and stand in the night for prayer, reciting much of the Quran. So, such things like reciting the Quran, Dhikr (remembrance) of Allah, non-obligatory prayers are to be done at home. And this clarifies why the graveyards were mentioned, since this is exactly what one is not supposed to do at a graveyard or by the graves. Further, this is why the Messenger ﷺ then said not to make his grave a place of gathering, a place of worship or a place of celebration. And this is what the Christians would do with that which they thought were the graves of their Prophets.
10. And these two points (of bringing the house alive with worship and not doing anything of worship at the graveyard) are connected to the third and last part of the hadith where the Messenger of Allah ﷺ said that sending him salutations from anywhere in the world would reach him. The wisdom behind this was that the Messenger ﷺ feared that people would only come by his grave to give salutations and salaam. And then there would be mass gatherings and people would be excessive thereafter.
11. The Messenger ﷺ also forbade excessive building on the graves such that they become like shrines, as can be seen in the hadith of Jaabir (May Allah be pleased with him), who said: "Allah's Messenger ﷺ forbade the plastering of graves, and sitting on them and erecting structures over them." [Muslim].

This was because doing so would honour the grave and make it something special.

12. The Messenger ﷺ warned against this practice because it was what the People of the Book had done, and he continued to warn against it constantly even on his deathbed, just a few days before he passed away. Normally, a person nearing death reflects on other things such as family, wealth and even themselves. But the Messenger ﷺ was still concerned for his Ummah and warned them from anything that would lead to Shirk.
13. Muslim reported from Jundub Ibn 'Abdullah (may Allah be pleased with him) who said, I heard the Prophet ﷺ five days before his death saying: ".....indeed, those who came before you would take the graves of their Prophets as places of worship (as mosques). Do not take graves as places of worship, for indeed I forbid you from that." (Hadith). He ﷺ mentioned in this hadith that graves should not be taken as places of gathering and worship, and he then reiterated this prohibition to emphasize it.
14. Another example where we find our Messenger Muhammad ﷺ warning or cutting off any path that could possibly lead to the great sin of Shirk is the forbidding of prayer at specific times (during the rising and setting of the sun), despite it being from the greatest forms of worship after the Shahadatayn (testimony of faith). This is as explained in the hadith of 'Amr ibn 'Abasa who reported that Prophet ﷺ said ".....pray the Fajr prayer, then stop praying when the sun is rising till it is fully up, for when it rises, it comes up between the two horns of the devil, and the disbelievers prostrate at that time....." [Abu Dawood]. So, as a precaution he ﷺ forbade prayer when the sun is rising and setting, because people may think that the Muslims are also prostrating to their gods or false deities like the sun worshippers. This demonstrates the extreme caution of the Messenger ﷺ to even forbade prostration, one of the humblest acts of worship where a person is closest to their Lord, if it was performed at a time when disbelievers were doing the same act to worship for other than Allah. The Messenger ﷺ did not want his Ummah resembling them.
15. The Messenger ﷺ warned or cut off any path to Shirk even in the usage of the Arabic language. He forbade the use of words that could possibly be understood as a person is holding someone or something equal to Allah. It comes in the hadith of Qutaylah, who said that a Jew came to the Prophet ﷺ and said: "Indeed, you Muslims associate partners with Allah. You say, 'Whatever Allah has willed, and what you (Muhammad) have willed.' You also say, 'By the Ka'bah (i.e., you swear by the Ka'bah).'" Thereafter, the Prophet ﷺ commanded the people that if they wanted to take an oath, that they were to say, 'By the Lord of the Ka'bah,' and that they should say, 'Whatever Allah has willed, then what you have willed.' (An-Nasaa'ee).
16. We understand from the previous hadith that even the Jewish man knew the call of the Prophets, and that it was a call against Shirk and to the Oneness of Allah. So, it was as if he was mocking the call of the Messenger ﷺ when saying this. It is also understood from this that the Jews were well-versed in the Arabic language and understood certain terminologies and recognized

the call of the Messenger ﷺ in detail. This is why Allah mentions in the Quran, “Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad) as they recognise their sons” [2:146]. It means that the Jews knew the Messenger ﷺ, and his calling in detail, so much so that the similitude that was given is like how parents know their own child inside out.

17. Upon hearing the Jew, the Messenger ﷺ understood that he is referring to the language. Because when you use the Arabic letter ‘و’, it carries the meaning that the two things being mentioned around it are equal. So it's like you're setting ‘If Allah wills’ and ‘You will’ as equal through the Arabic language because it carries the meaning of things being equal.
18. For this, the Messenger ﷺ directed us to say, ‘Whatever Allah has Willed, then what you have willed.’ Because the Arabic word ثُمَّ ‘thumma’ (then) carries the meaning of an order or ranking unlike ‘و’ (and) which carries the meaning of equality. So, it changes the meaning and now means what Allah has willed first and then after that you.
19. In the second case of swearing upon the Ka’bah, then it is a created thing. And the Jewish man knew that you cannot swear by that which is created and only swear by Allah Subhanahu wa Ta’ala. This shows you how precisely they knew the religion, yet they refused to believe and enter the fold of Islam. So, the Messenger ﷺ then ordered his companions and his Ummah to say ‘By the Lord of the Ka’bah’ when one wishes to swear.
20. All the above shows that there was nothing good for this Ummah except that the Messenger ﷺ guided us to that and there was nothing which was evil or harmful, except that the Messenger ﷺ warned his nation against it. He ﷺ was an individual that was extremely ardent and eager for the guidance of his people and for good to come about for them.
21. Our religion is a religion of Wiqaya (prevention) and cautioning or preventing of things before they occur. For example, Allah Subhanahu wa Ta’ala, mentions in the Quran: “And come not near to Zina (unlawful sex) ...” [17:32]. Imaam Sa’di (may Allah have mercy upon him) mentions regarding this verse that, the prohibition of not coming near to the possible things that can lead up to an action is greater and more comprehensive than warning about the action itself. Allah warns not only against Zina, but also against things that lead to such an action, such as looking, free mixing, or being alone with someone who is not a mahram and similar other things that lead to it. And this warning against the means cuts off everything that leads up to the action and is likewise a warning against the action itself. So, the forbiddance extends to even before the actual action and whatever leads to it. Hence it comes in Arabic poetry that the Prevention is better than cure.
22. Due to the Fitrah and the natural inclination, a soul does not call to Shirk the way it calls to other desires like fornication, money, position, etc. However, Shirk is from the greatest of oppression and sin. Hence the Shaytaan is ardent and diligent to find any means possible for the son of Adam to fall into it, even though a soul doesn’t really lean towards it. Shaytaan is more staunch and more active in trying to fool the son of Adam from all angles in

this regard since he knows it is the greatest sin and he wants destruction for him.

23. Due to the previous point, the Messenger ﷺ came to block all avenues that would lead to Shirk. And He ﷺ did everything he could, so that mankind doesn't fall into Shirk, even unknowingly. Therefore, we should be thankful servants to Allah for sending us the Messenger ﷺ and constantly send salutations upon him ﷺ.
24. We should never get tired of learning and teaching Tawheed, or explaining the evils of Shirk since it was the core message of the Messengers (peace be upon them). Yet some people belittle it saying that all we do is talk about Tawheed or Manhaj while there are other problems across the world. A nation that falls into Shirk will never be successful and Tawheed is required for its success.
25. The speaker ended the lecture by making dua and reminding his brothers and sisters in India to remain firm, especially amid so much Shirk, misguidance and difficulties. And remaining patient as the Messenger ﷺ said in the hadith, ...remain patient my Ummah for all that you face by way of difficulties up until you meet me by the lake.

The Shaykh ended his lecture by sending salutations upon Prophet Muḥammad and his companions.

Audio link: <https://www.deensahih.com/series-selected-chapters-from-kitab-al-tawhid/>

