

CHAPTER 3: WHOEVER FULFILLS THE REQUIREMENTS OF *TAWHEED* WILL ENTER PARADISE WITHOUT ANY RECKONING ¹



Allaah says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

“Verily, Ibraaheem (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allaah, *Haneefan* (one who worships none but Allaah), and he was not one of those who were *Al-Mushrikoon* (polytheists, idolaters, disbelievers in the Oneness

¹ This is the greatest chapter illustrating the virtue of *Tawheed*. That because of the virtues of *Tawheed* are common to all people of *Tawheed*, but the distinct ones of this *Ummah* are those who fulfilled the requirements of *Tawheed*, which is the backbone of this chapter.



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of Allaah, and those who joined partners with Allaah).”² - *An-Nahl*
(16):120

And He says:

² In the aforementioned verse is an indication that Ibraaheem (عليه السلام) indeed fulfilled the requirements of *Tawheed*. That is because Allaah, The Most High, described him with the following qualities:

First, that he was “an *Ummah*”. The word *Ummah* means a leader who combines all the qualities of human perfection and qualities of excellence. This means that he is not short of any excellent qualities, and has fulfilled all the requirements of *Tawheed*.

Secondly, that he was “obedient to Allaah”. This confirms his strict adherence to pious deeds and his abidance by every aspect of *Tawheed*.

And in His saying: “*Haneefan*” is a prohibition from following the path of idolaters and inclining to them, and that is because their path contains *Shirk*, *bid’ah* (innovation) and sin.

These three are behaviors of the idolaters: *Shirk*, *Bid’ah*, and sin without repenting and without seeking forgiveness.

Allaah says: “and he was not one of those who were *Al-Mushrikoon*”, meaning he did not perform *Shirk* in all its manifestations, and he distanced himself away from the idolaters. All these meanings were deduced by the author (عليه السلام) from the verse, because the verse concerns the issue of fulfilling the requirements of *Tawheed*.



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إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ

رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

“Verily! Those who live in awe for fear of their Lord; And those who believe in the *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, and those who join not anyone (in worship) as partners with their Lord; And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).”³ - *Al-Muminoon* (23):57-60

³ And the saying of Allaah: “and those who join not anyone (in worship) as partners with their Lord...” This is complete negation of *Shirk*. It is as if he said: “they do not perform any *Shirk* major, minor or hidden.” This, therefore implies that whoever does not perform *Shirk*, in any way, does so only as result of his *Tawheed*.

In explaining this verse, the scholars say: the construction of this verse emphasizes the general rule that belief in Allaah’s *Ruboobiyyah* makes it necessary for one to believe in his *‘Uloohiyyah* (worship of Allaah alone). And this is one of the qualities of those who fulfill the requirements of *Tawheed*, because not joining one’s desire with Allaah is a necessary result of staying away from *Shirk*, so if a person joins his desire with Allaah, you will find that he indulges in performing innovations (*Bid’ah*) or sins. Therefore, forsaking *Shirk* necessitates the dismissal of *Shirk* and all of its manifestations, as well as it is a dismissal of *Bid’ah* and sins, and this the fulfillment of the *Tawheed* of Allaah.



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It was reported from Hussain Ibn ‘Abdur Rahmaan that he said: “I was with Sa’eed Ibn Jubair and he asked: ‘Who among you saw the shooting star last night?’ I answered: ‘I saw it,’ and I explained to him that I had not been at the prayer because I had been stung (by a scorpion). He asked: ‘Then what did you do?’ I replied: ‘I performed *ruqyah*.’ He said, ‘What made you do that?’ I answered: ‘A *hadeeth* I heard from Ash-Sha’abi.’ He asked: ‘What did he tell you?’ I said: ‘He reported from Buraidah Al-Husayyib, who said that *ruqyah* is not permitted except in two cases: “*Al-Ain* (the evil eye) and stings.’

He said: ‘He who limits himself to what he has heard has done well but Ibn ‘Abbas (رضي الله عنه) reported to us that the Prophet (ﷺ) said: ‘All the nations were paraded before me, and I saw a Prophet with a small group, another with only one or two men, and yet another with none. Then there was shown to me a large number of people which I thought to be my *Ummah*, but it was said to me: “This is Moosa (عليه السلام) and his followers.’

Then I looked and saw a huge crowd at which it was said to me: ‘These are your followers: Among them are seventy thousand who will enter Paradise without reckoning or punishment.’ Then he (ﷺ) got up and went to his house, and the people began to discuss who they the might be. Some of them said: ‘Perhaps they are Companions of the Messenger of Allaah (ﷺ). Others said: ‘Perhaps they are those who were born in Islaam and have never associated any partners with Allaah.’ While they were talking thus, the Messenger of Allaah came out and they informed him (about



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what they had been discussing). He said: “They are those who do not treat themselves with *ruqyah*, nor do they treat themselves by cauterization, nor do they believe in omens, but they depend upon and trust in their Lord.’

Ukashah Ibn Mihsan (رضي الله عنه) stood up and said (to the Prophet (ﷺ)): ‘Ask Allaah for me that I be one of them.’ He said: ‘You are one of them.’

Then another man stood up and said: ‘Ask Allaah that I (also) be one of them.’ He said: ‘Ukashah has preceded you.’”⁴ (Narrated by Bukhari and Muslim).

⁴ As regards the *hadeeth*, the core of the matter in it is his (ﷺ) saying: “Then I looked and saw a huge crowd at which it was said to me: ‘These are your people: Among them are seventy thousand who will enter Paradise without reckoning or punishment.’ Then he (ﷺ) got up and went to his house, and the people began to discuss who they might be... They are those who do not treat themselves with *ruqyah*, nor do they treat themselves by cauterization, nor do they believe in omens, but they depend upon and trust in their Lord.

Mentioning these qualities does not mean that those fulfilling *Tawheed* are heedless of considering the *asbaab* (means) – i.e. not taking these necessary steps to reach what Allaah has decreed – as some people mistakenly think that perfection in terms of *Tawheed* is for one to disregard these (physical) means in totality, or that one should not seek medicine to treat himself. This is a misconception, for the Prophet (ﷺ) performed *ruqyah*, treated himself with medicines, and ordered people to treat their illnesses. He also ordained that one of the Companions be treated by cauterization, etc.

So there is nothing to indicate their disregard for the *asbaab* or that they do not seek medical treatment. The only thing in it is the mention of these three things specifically because people’s hearts mostly tend to be attached and inclined to the person performing *ruqyah* or to the person performing the cauterization, or in good or bad omens, all of



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LESSONS DERIVED FROM THIS CHAPTER

1. Knowing that people differ in terms of (their implementation of) *Tawheed*.
2. The meaning of fulfilling the requirements of *Tawheed*.
3. That Allaah, the Most High, praised Ibrahim for not being amongst the *Al-Mushrikoon*.
4. His (ﷺ) praise of the leaders of the pious for their being free from *Shirk* (associating partners with Allaah).
5. That avoiding (the forbidden type of) *ruqyah* and cauterization is part of fulfilling the requirements of *Tawheed*.
6. That the general character comprising all these qualities is *At-Tawakkul* (trust in Allaah).
7. The Companions' profound knowledge via their understanding that they could only attain *At-Tawakkul* through performance of

which carry an amount of lowering the degree of trust in Allaah. Treatment by medicine, on the other hand is lawful, either obligatory or recommended, and in some cases it is permissible. The Prophet (ﷺ) indeed said: "Treat yourselves with medicines, O slaves of Allaah! But do not treat yourself with (anything) prohibited."



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good deeds.

8. Their eagerness in performing good deeds.
9. The virtue of the Muslim *Ummah* both in quantity and quality.
10. The virtue of the followers of Moosa (ﷺ).
11. That all the *Umam* (nations) were paraded in front of the Prophet (ﷺ).
12. That all the nations will be assembled separately with their Prophet (on the Day of Judgment).
13. That (generally) those who answered the calls of the Prophets were few.
14. That the Prophets, to whose call no one answered, will come alone.
15. The benefit of this knowledge is that one should not be deceived by the large number of people who are misguided nor to be discouraged by the (number of the) few who follow the truth.
16. Permissibility of using *ruqyah* for the treatment of *Al-'Ain* (the evil eye) and (poisonous) stings.



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17. The profound knowledge of the Salaf (the pious early generation of Muslims). This can be observed from the comment of Sa'eed Ibn Jabair: "He who limits himself to what he has heard has done well but..." For he know that the first *hadeeth* (that of Ash-Sha'abi – which permits *ruqyah* when the conditions for its acceptance are met) is not in contradiction with the second (the *hadeeth* of Ibn 'Abbas – which forbids *ruqyah* when those conditions are not met).
18. That the Salaf used to keep away from praising someone for something he did not do.
19. That the Prophet's (ﷺ) saying: "You are one of them", is one of the signs of Prophethood.
20. The virtue of Ukashah (رضي الله عنه).
21. (The permissibility of) using allusive expressions.
22. The good manners of the Prophet (ﷺ).



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