

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ﴿١٨﴾ الجن: ١٨

And the proof is His saying, He the Most High:

And that the places of prayer are to be for Allaah alone, so do not invoke or worship anyone along with Allaah. [72:18]⁹

[9]:

Allaah is not pleased that anyone should be associated with Him, no matter who it is, and this is stated clearly in the Book and in the Sunnah, however, to one who uses the intellect and who thinks carefully, and who discards blind following and the use of false and futile excuses, and who is alert to his own benefit. And the proof that Allaah is not pleased that anyone else besides Him should be associated with Him no matter who it is, is His saying, He the Most High:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ﴿١٨﴾ الجن: ١٨

And that the places of prayer are to be for Allaah alone, so do not invoke or worship anyone along with Allaah. [72:18]

Al-Masaajid, (the mosques), are the houses of Allaah and they are the places which are prepared for the *Salaah* (prayer) and they are the most beloved of places to Allaah, and they are houses which Allaah has commanded should be raised and in which His Name should be mentioned. Then these mosques must be made a place for the worship of Allaah alone, nothing for other than Allaah must occur within them, so graves are not to be built in them, nor tombs because the Prophet *sallallaahu‘alaihiwasallam* cursed those who did that, and he informed that this is the practice of the Jews and the Christians and he forbade us from that at the end of his life, whilst he was in the throes of death *‘alaihis-salaatuwassalaam* with his saying:

ألا إن من كان قبلكم كانوا يتخذون القبور مساجد
ألا فلا تتخذوا القبور مساجد فإني أنهاكم عن ذلك

“Indeed those who came before you used to take the graves as places of prayer...” (he said this whilst he was dying), **“...Indeed do not take the graves as places of prayer, for I certainly forbid you from that.”¹³**

And he *sallallaahu‘alaihiwasallam* said:

لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد

¹³ Reported by Muslim as *hadeeth* 532 from a *hadeeth* of Jundub ibn ‘Abdillaah al-Bajalee *radhiyallaahu‘anhu*

“Allaah’s curse is upon the Jews and the Christians, they took the graves of their Prophets as places of prayer.”¹⁴

So the mosques, it is obligatory that they be purified from traces of *shirk* and idolatory and that they not be built upon the graves, nor should the dead be buried in them after they have been built, rather they should be places for the worship of Allaah alone, the prayer should be established in them, and the Name of Allaah should be mentioned in them, and the Qur’aan should be recited in them, and beneficial lessons should be established in them, and people should remain in them for worship. This is the role of the mosques.

As for having in them idols which are worshipped besides Allaah, then these are not mosques, these are shrines of *shirk*, even if their people call them mosques, because Allaah says:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ ﴾ الجن: ١٨

And that the mosques, the places of prayer, are for Allaah [72:18]

Meaning: not for anyone else besides Him. And because the mosques, they are the place where the people gather and meet, so it is obligatory that they should be pure and free of *shirk* and *bid'ah* (innovations) and false superstitions, because the people acquire knowledge in them and worship, so if anything from *shirk* and false superstitions are found in the mosques, then they will be influenced by that and they will propagate it upon earth, so it is obligatory that mosques should be purified from *shirk*.

And the greatest of them is *al-Masjid-ul-Haraam* (the Sacred Mosque, in Makkaah), just as Allaah, the Majestic and Most High commanded that it should be purified, He the Most High said:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
 وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴾ الحج: ٢٦

And remember when We showed the site for the House to Ibraaheem and commanded him, that you should not associate anything with Me, and purify My house, for those people who are performing *Tawaaf* and for those who are standing in prayer and performing the bowing and prostration. [22:26]

Purify it from what? Purify it from *shirk*, and from innovations and false superstitions, just as it is also to be purified from impurities and filthy things.

So His saying, He the Most High:

¹⁴ Reported by al-Bukhaaree as hadeeth 435 and 436 and by Muslim as hadeeth 531 from a hadeeth of ‘Aa’ishah and of Ibn ‘Abbaas *radhiyallaahu‘anhum*

﴿لَا تَدْعُوا﴾

Do not call upon or invoke [72:18]

The, “*laa*”, is the, ‘no of prohibition’. And the, “*tad’oo*”, is a present tense verb which is in the jussive form because of the prohibiting, “*laa*”, and the sign that it is the jussive form is the removal of the, ‘noon’. So the factor which makes it jussive is the, ‘no of prohibition’.

So do not invoke, O people, anyone along with Allaah, do not supplicate for help from anyone along with Allaah, such as saying, “O Allaah, O Muḥammad”, “O Allaah, O Abd-ul-Qaadir”, or saying, “O Abd-ul-Qaadir, O Muḥammad”, or the like of that, because Allaah is not pleased with that and will not accept it.

And His saying He the Most High, “*ahadan*”, (anyone): is in indefinite form in the context of a prohibition, so therefore it is general to everyone, no-one is excepted, neither any angel drawn close nor any prophet sent, nor any idol, nor any object of worship, nor any grave, nor any Shaikh, nor any beloved servant of Allaah, nor any living person, nor any dead person, no matter who it is.

So it is general covering everyone who is called upon besides Allaah

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

So do not call upon, do not invoke anyone along with Allaah. [72:18]

So this *ayah* shows that worship will not benefit except with *tawheed*, and that if *shirk* is mixed with it, then it becomes null and void and it will be an affliction for the person. Then He the Most High said:

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ﴾ الجن: ١٨

And the places of prayer are for Allaah [72:18]

It is obligatory that they be built purely and sincerely, that the intention of the one building them should not be to show off or to be heard of or to be remembered as they say, or to be just Islaamic antiquities, all of this is futile.

Mosques should be built for worship and with the intention of worship, and the intention in them should be purely and sincerely for Allaah the Mighty and Majestic, and also they should be built from good and pure earnings, they should not be built from forbidden earnings because they are for Allaah the Mighty and Majestic, and:

﴿اللَّهُ لَا يَقْبَلُ إِلَّا طَيِّبًا﴾

“Allah does not accept except what is good and pure”¹⁵

So the mosques are to be built from lawful spending and the intention of their builders is that it is to be done purely and sincerely seeking the Face of Allaah the Mighty and Majestic, he should not intend by building it to obtain praise from the people, or to be remembered, or for show, or to be heard of, because building the mosques is worship and worship, it is obligatory that it should be done purely and sincerely for Allaah the Mighty and Majestic.

¹⁵ Reported by Muslim hadeeth 1015 from a hadeeth of Aboo Hurayrah *radhiyallaahu'anh*u with the wording that Allaah's Messenger *sallallaahu'alaihiwasallam* said, “O mankind, Allaah is Pure, He does not accept except what is good and pure.”

Alliance and Dissociation

الثالثة: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

The third: that whoever obeys the Messenger and singles out Allaah, then it is not permissible for him to love and ally himself with those who oppose Allaah and His Messenger, even if they be those most closely related to him.¹⁰

[10]:

It is not permissible for those who do that to have love and alliance to those who oppose Allaah and his Messenger, even if they be those most closely related to him. This is the matter of *Al-Walaa' wal-Baraa'* (Alliance and Dissociation), and it follows on from *tawbeed*, from the rights of *tawbeed* is to have love and alliance for the beloved servants of Allaah and to have dissociation from the enemies of Allaah. And the words, "*Al-Muwaalaat*", and, "*Al-Walaa*", have one and the same meaning, and, "*Al-Walaa*", means having love in the heart, and it means aiding and assisting, and it means, in the matter of inheriting and payment of blood-monies.

So the Muslim he loves and has alliance for the beloved servants of Allaah, meaning that he restricts his love to those who are beloved and obedient servants of Allaah, and he aids them, so the Muslim is with the Muslims, they are allies to each other. Just as He the Most High said:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ الأنفال: ٧٥

And blood-relations are more entitled to inheritance from each other as decreed by Allaah. [8:75]

So payment of blood-monies for accidental killing occurs between the Muslims, and it is what is called mutual responsibility. All of this enters into alliance, so there is no alliance between a Muslim and an unbeliever, and love and aiding and inheriting and payment of blood-money and guardianship in marriage and guardianship in legal matters and so on, this does not occur between a Muslim and a disbeliever, rather this is between the Muslims, because of his saying, He the Most High:

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ النساء: ١٤١

And Allaah will never give a way to the unbelievers over the believers. [4:141]

So it is obligatory that the believers are distinguished from the disbelievers, so it is not permissible for one who singles out Allaah and obeys the Messenger *sallallaahu 'alaihwasallam* to have love and alliance with those who oppose Allaah.

And, “*Al-Muhaaddab*”, (opposing), means that the person is upon one side, and Allaah and His Messenger and the believers are on the other side, and those who oppose are upon the side of the unbelievers in this opposition.

His saying, “Even if that person is the most closely related to him”: meaning in lineage. So if your close relative is one who opposes Allaah and His Messenger, then it is obligatory upon you to oppose him and to cut off from him, and whoever is an obedient servant of Allaah and an ally to His Messenger, then it is obligatory upon you that you should love him and have alliance with him, even if he be far removed from you in lineage, even if he be a non-arab, or a black person, or a white person, or a red person, it is obligatory upon you to have love and alliance for him and that you love him, whether he is from your land, or whether he is from the farthest place in the East, or the farthest place in the West. He the Most High said:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾ التوبة: ٧١

And the believing men and the believing women are friends and allies to each other. [9:71]

Meaning: between them there is love and mutual help and mutual aid, and between them there is to be affection, this is between the believers.