

The Explanation of the Book Kitāb at-Tawhīd

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Other book used: Concise Commentary on the Kitāb at-Tawhīd (Book of Tawhīd) by Shaykh Dr. Ṣāliḥ Al-Fawzān (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 7

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Chapter 4: ‘The Chapter Regarding ‘The Call to Lā ilāha ill-Allāh (the Shahāda) - Giving Da‘wah to Tawhīd.’ – Part 2

Review:

Last week we took from the chapter, “Calling to Tawhīd.” The da‘wah to Lā ilāha ill-Allāh. In that chapter we came across the āyah where Allāh (سبحانه و تعالی) mentions:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ ﴾

“Say (O Muḥammad صلى الله عليه وسلم): “This is my way; I invite unto Allāh (i.e. to the Oneness of Allāh – Islāmic Monotheism) with sure knowledge.” [Sūrah Yūsuf 12: 108]

أَدْعُو إِلَى اللَّهِ – Meaning the Prophet (صلى الله عليه وسلم) called to Allāh (سبحانه و تعالی) sincerely with **ikhlās**

عَلَى بَصِيرَةٍ – Meaning with **insight** and **understanding** in regards to the knowledge that is conveyed to the audience. The methodology and levels regarding various affairs should be upon insight when giving knowledge.

We also covered the narration of Ibn ʿAbbās when he spoke about the sending of Muʿadh ibn Jabal (رضى الله عنه) to Yemen. In that narration the prophet (صلى الله عليه وسلم) said to Muʿadh ibn Jabal (رضى الله عنه):

إِنَّكَ كِتَابٌ قَوْمًا مِنْ أَهْلِ كِتَابٍ - You will come across people of the book (When He was going to go to Yemen); the prophet (صلى الله عليه وسلم) told him that those people are Christians and Jews so make sure the first thing you call them to is lā ilāha ill Allāh. Both narrations (the ḥadīth and āyāh) highlighted some of the aspects and information needed when giving daʿwah.

Today we move to the final narration in that Chapter.

The Ḥadīth of Sahl ibn Saʿd about giving the flag to ʿAlī Ibn Abī Ṭālib (رضي الله عنهما).

This is a ḥadīth recorded by Bukhāri and Muslim, the Ḥadīth of Sahl ibn Saʿd As-Saʿdī al-Anṣārī al-Khazrajī. He and his father were both companions (رضي الله عنهما). He narrates that

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيِّرٍ - The Prophet (صلى الله عليه وسلم) said on the day of Khaybar- a potential battle that was going to happen.

Brief history of Khaybar

This ḥadīth is linked to a particular incident that occurred at Khaybar. Khaybar is an area that is known and recognized in what is now known as Saudi Arabia until this day. In those days, the area of Khaybar had a lot Jews. The actual area was known as being a very green and lush area. Khaybar contained a lot of greenery, and grew a lot of crops to the extent that there is a saying in Arabic that If a person brings an import into a Country that already produces that import, the people would say “that is like somebody taking dates to Khaybar to sell.” Meaning, it makes no sense to take dates to Khaybar to sell them, because Khaybar was lush and green with agriculture and plenty of dates that grew in that actual region.

This narration is related to an event that occurred at Khaybar. What event occurred at Khaybar?

Sahl ibn Saʿd mentions that the prophet (صلى الله عليه وسلم) said the Muslims went to Khaybar and the Jews were residing there. The prophet (صلى الله عليه وسلم) said to the Muslims that day:

لَأُعْطِينَ الرَّايَةَ عَدَا رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ - I am going to give the first flag of the army tomorrow to a man who loves Allāh and his messenger and; Allāh and His messenger love him.

Notice in this narration that it begins with a lot of emphasis, because the prophet (صلى الله عليه وسلم) started the statement with a qasm (swearing by Allāh). This is like saying “**by Allāh** I am going to give the flag of the army to a man who loves Allāh and his messenger and Allāh and his messenger love him.” The emphasis is like saying, “by Allāh” and “certainly”.

In those days, when there was a war, they would bring the flag of the Army to give to the person who would command the Army. Here we see the importance of giving the flag of the Army to someone. Thus the person who receives the flag will command the Army.

Characteristics of the man who received the flag

The prophet (صلى الله عليه وسلم) explained certain characteristics of the man who was going to be selected. The characteristics of the one chosen to take the flag were:

1. He is a man who loves Allāh (سبحانه و تعالی)
2. He loves the messenger (صلى الله عليه وسلم)
3. **More importantly**, Allāh and his messenger (صلى الله عليه وسلم) love that man.
The Salaf use to say that the point isn't that you love Allāh and the messenger. This is something that everyone will claim! Rather the reality is, are you someone who Allāh and his messenger love?

A tremendous virtue was mentioned regarding the person that was going to be chosen.

ʿUmar ibn Khaṭṭāb (رضى الله عنه) mentioned that he had never desired leadership. However, that night, he was hoping to be given the flag. Not for leadership or authority, but because he wanted the love of Allāh (he wanted the testimony that the prophet (صلى الله عليه وسلم) mentioned to be for him). It is a tremendous virtue that a believer be given the testimony that Allāh loves him and that the messenger (صلى الله عليه وسلم) loves him.

Why did the prophet (صلى الله عليه وسلم) mention this to them? There is a point of ʿAqīdah to make note of in this statement. There are some people from the misguided ones, the rāfidah and some other sects. They claim that the prophet (صلى الله عليه وسلم) did not love anyone from his companions except ʿAlī Ibn Abī Ṭālib (رضى الله عنه). However, the reality is we know that Allāh (سبحانه و تعالی) loves the believers, loves those who are obedient, pious and righteous. They are beloved to Allāh (سبحانه و تعالی) It is from His Attributes that He loves the believers, the righteous and the obedient. Those who claim the opposite are misguided as the prophet (صلى الله عليه وسلم) loved other companions.

4. **يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ** – Meaning, Allāh will allow the conquering of Khaybar to occur under the hands of the man that was selected.
Because of this, the companions spent that night talking about who it could be.
فَبَاتَ النَّاسُ يُدْوِكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا – They all spent the night discussing who might be given the flag.

The Companions had a great desire for righteousness. (رضي الله عنهم)

Note: This is similar to the previous narration as the companions were all discussing who will be from the 70,000 that will enter Paradise without accountability or punishment. This is because the companions had a great desire for goodness and to reach that goodness. Therefore, when the prophet (صلى الله عليه وسلم) informed them of goodness, characteristics and manners of goodness, then they all had a desire to get that goodness. Thus, they would all discuss and engage in the path to goodness as they all wanted those characteristics and virtues.

This is something to compare ourselves to. The companions of the prophet (صلى الله عليه وسلم) had great enthusiasm for these sorts of affairs. They put their time and effort into affairs that were related to pleasing Allāh (سبحانه وتعالى); related to the practice of their religion and increase in their Imān. Nowadays when comparing our state the people will spend all their night not discussing the virtues of a particular ḥadīth or certain āyāt of Qur’ān. Rather they spend their entire night discussing the virtues of a particular car, new phone, or other worldly matters. They have become engrossed in these affairs on social media, etc. However, the companions spent their nights discussing affairs of benefit, affairs that would benefit them in the afterlife.

The flag of leadership: Who will be chosen?

So, when the morning time occurred, all of them went to the prophet (صلى الله عليه وسلم). They would have been at their campsite, near Khaybar. All of those at the campsite went to where the Prophet (صلى الله عليه وسلم) was, because they wanted to know who would be given that great virtue. And as previously said, even ʿUmar Ibn al-Khaṭṭāb had said, “I had never wanted leadership except that night, just for the sake of that testimony, not for the sake of leadership itself.” So, when they came to the prophet (صلى الله عليه وسلم) early in the morning, all of them were hoping that they would be the selected one, given the flag of the army.

‘Ali Ibn Abī Ṭālib’s (رضي الله عنه) illness

When they arrived the Messenger (صلى الله عليه وسلم) said to them all, “Where is ʿAli Ibn Abī Ṭālib (رضي الله عنه)?” They mentioned that ʿAli Ibn Abī Ṭālib is actually ill with a problem in his eyes.” Because as it is known, when the Muslims left Madīnah and had gone with the prophet (صلى الله عليه وسلم) towards Khaybar, ʿAli Ibn Abī Ṭālib initially (at the beginning) had not gone with them. But because of this problem he had in his eyes at the time, he was not able to go out with them when they all left. When they all left and ʿAli Ibn Abī Ṭālib (رضي الله عنه) was left behind in Madīnah, unable to join them on this tremendous and virtuous trip, he felt very uneasy and uncomfortable and restricted in the chest. He could not handle or burden being left behind, he wanted to be with the prophet (صلى الله عليه وسلم) and the companions (رضي الله عنهم) as they went to Khaybar to conquer it. So, even with his illness he got up and went. He caught up to the camp, so now he was also there in the camp.

The healing of the eyes of 'Ali Ibn Abī Tālib (رضى الله عنه)

When all of them went to the Prophet (صلى الله عليه وسلم) early in the morning, 'Ali Ibn Abī Tālib (رضى الله عنه) did not go with him, perhaps he stayed in his tent because of his illness. When it was said to him (the Prophet) that 'Ali Ibn Abī Tālib had a problem in his eyes.' The Prophet (صلى الله عليه وسلم) told them, "Go and bring him. Send someone to bring him." So, they sent someone to go and bring 'Ali Ibn Abī Tālib (رضى الله عنه). Therefore, he was brought to the Prophet (صلى الله عليه وسلم) and the Prophet (صلى الله عليه وسلم) spittled into the eyes of 'Ali Ibn Abī Tālib (رضى الله عنه) and made duʿā for him.

So, in the narration it mentions that 'Ali Ibn Abī Tālib (رضى الله عنه) became cured in his eyes, as though he had never been ill or had any infection in the first place. He was completely cured and healthy from the spittle and the duʿā of the Prophet (صلى الله عليه وسلم). And this shows an example of the miracles of the prophet (صلى الله عليه وسلم). They actually said that 'Ali Ibn Abī Tālib never had any problems with his eyes for the rest of his life.

Prophecies from Muḥammad (صلى الله عليه وسلم) come true and his other miracles

At the beginning of the ḥadīth the prophet (صلى الله عليه وسلم) told them, "Whoever takes the flag tomorrow will conquer Khaybar." That is also from the miracles of the prophet (صلى الله عليه وسلم), because afterwards that is exactly what occurred. It is also mentioned that 'for the rest of his life, 'Ali Ibn Abī Tālib (رضى الله عنه) never ever got problems in his eyes again.'

In Summary of the above, we can see that this is from the miracles of the prophet (صلى الله عليه وسلم). This is of course when the prophet (صلى الله عليه وسلم) was alive and barakah was done in that manner. The Prophet (صلى الله عليه وسلم) would spittle into the eyes of 'Ali Ibn Abī Tālib (رضى الله عنه), or they would use the water that came off the Prophet (صلى الله عليه وسلم) as he made wuḍūʿ. Those types of things occurred and were specific to the Prophet (صلى الله عليه وسلم).

Unlike what we see these days from the Ṣūfīs saying that their great Imām, when he makes wuḍūʿ, we collect the drops of water that falls off from his wuḍūʿ and this is blessed water. It is mentioned that they go to the extent (and Allāhu Aʿlīm if it is true) of selling this so called blessed, holy water. We are not talking about Zamzam water. We are talking about the water that comes from the Ṣūfī Imāms when they make wuḍūʿ. Their followers collect the water in bottles and then sell it as blessed holy water which they say, 'this is the great holy water that came off from the great Imām when he was making wuḍūʿ Mā shā Allāh.' **This is complete and utter misguidance!**

The above examples that are mentioned about the Prophet (صلى الله عليه وسلم) are specific to the Prophet (صلى الله عليه وسلم). There is **no barakah** to be sought in this way from the water that the Imām uses when making wuḍūʿ, nor other affairs of that nature.

The flag of leadership: The chosen one

Now that ‘Ali Ibn Abī Ṭālib (رضى الله عنه) had his eyes cured, the Prophet (صلى الله عليه وسلم) indeed gave him the flag. When the Prophet gave him the flag (as ‘Ali would be the one to lead the army in), the Prophet (صلى الله عليه وسلم) advised him on what to do when he arrived in Khaybar at the boundaries: what to do and how to behave. The Prophet (صلى الله عليه وسلم) advised and counselled him and said, (make note because this is the real point of this chapter; this narration)

“Go slowly, (not charging in with the army and attacking) but go slowly and carefully with a degree of importance on how you approach it. Do not approach the army in a chaotic way, running in and being loud until you arrive at the boundary of the land (Khaybar). And when you arrive at the boundaries of their land, then call them to Islām and inform them of what is obligatory upon them from the rights of Allāh upon them. Give them da‘wah first. Call them to Islām, call them to Lā ilāha ill-Allāh (the Shahāda), call them to that which Allāh has obligated upon them. By Allāh! If Allāh was to guide one man via you, then that is better for you than the red camel.”

[Related by Al-Bukhārī and Muslim]

Meaning of the Hadīth

The advice given by the Prophet (صلى الله عليه وسلم) for ‘Ali Ibn Abī Ṭālib (رضى الله عنه) to go ‘calmly and slowly’ up to where the Jews were (in Khaybar) is an evidence that even in Jihād, it is from the methodology, where suitable, to use calmness. There was going to be Jihād at Khaybar, yet the Prophet (صلى الله عليه وسلم) told him to go ‘calmly.’ Walk there calmly until you arrive at the boundaries of their land.

Again, see this example of going there ‘calmly and slowly.’ And when you arrive ‘give them da‘wah first. Call them to Islām, call them to **Lā ilāha ill-Allāh (the Shahāda), call them to that which Allāh has obligated upon them.**’ **Meaning** – explain to them what is upon them from Islām. Clarify to them the rights of Allāh in terms of Tawḥīd, and then the prayer and then zakāt, just as it was mentioned (see notes for class 6) in the ḥadīth narrated by Ibn ‘Abbās (رضى الله عنه) regarding Mu‘adh Ibn Jabal. He was told to clarify:

- ❖ the affairs of Islām
- ❖ the details of prayer
- ❖ the zakat

The great reward of someone being guided to Islām through you.

Explain all the above to them and the rights of Allāh upon them. Then the Prophet (صلى الله عليه وسلم) told ‘Ali: “by Allāh! If Allāh was to guide one man through you, then that is better for you than the red camels.” **Meaning** – the red camel was known to be the most valuable of possessions in those days. As an example, nowadays people talk about expensive cars like Ferraris, Lamborghinis, and these different types. But in those days, it was the red camels that were very expensive and valuable, very precious! This

shows the level of importance and virtue there is in giving da`wah to Tawhīd, and a person accepting that da`wah to Tawhīd, accepting that call and entering into Islām. In summary this shows the great importance and the virtues of giving da`wah to Tawhīd.

It is mentioned in another ḥadīth,

“That whomsoever calls to guidance then he will have the reward of all of those who follow him, and that will not decrease from their reward at all.”

Meaning, the great virtue of the one who calls to **Lā ilāha ill-Allāh (the Shahāda)** and calls to Tawhīd has the reward of that and the reward of all those who follow him, without decreasing from their rewards whatsoever.

The Importance of giving Da`wah first

In summary there is great importance and virtue in giving **da`wah**. Even in this example given, in this circumstance (the context) of Jihād, the Prophet (صلى الله عليه وسلم) told them, *“Go calmly and give them da`wah first.”* There are some narrations that mention, *“Go there and if you hear them calling the adhān, and you realize that they have accepted Islām, then there is not going to be any Jihād now.”* *“If you notice those types of affairs, then you know they have accepted Islām.”* *“Then the matter has concluded.”*

It is not how the Khawārij and their likes portray; to go screaming, shouting, attacking this and attacking that, and all of the corruption that they cause in the name of Islām. Rather, we see even in that context where appropriate, the Prophet (صلى الله عليه وسلم) told them to give da`wah first; *“Calmly call them to Tawhīd first”*.

Perhaps by the Permission of Allāh they may be guided to accepting the da`wah. That is why the scholars say, ‘The prospective that a believer has regarding a disbeliever is 2 types of:

The believers look at the disbelievers from two perspectives

1. The perspective that you hate the shirk, kufr and the disbelief that this disbeliever is upon. You hate this about the person. That they are associating partners with Allāh.
2. The perspective that even though the person may be upon kufr and shirk, if you give him da`wah, maybe that person is from those who Allāh opens their heart, and the person leaves all that kufr and shirk and accepts Tawhīd.

Therefore, one must have the above perspectives in balance because a person can be upon kufr and shirk, but that person can have their heart opened up (by the Permission of Allāh) and leave all that kufr and shirk and accept Tawhīd. How many examples are there from the Companions and of the Prophet (صلى الله عليه وسلم)? They would be in that type of situation, not knowing Tawhīd and then they entered and accepted Islām. So, as you see from the above, these are the 2 perspectives that are mentioned by the scholars about the non-Muslim.

So, from the guidance of the Prophet (صلى الله عليه وسلم) is that importance is attached to **giving da'wah to the non-Muslims**. Giving da'wah and calling to Tawhīd and worshipping Allāh alone.

This now concludes the chapter that was started last week, regarding '**Giving da'wah to Lā ilāha ill-Allāh (the Shahāda)!**'

In the next class we will start the next chapter that follows after this In Shā' Allāh.

Main points taken from this lesson:

- ❖ Review of previous aḥadīth
- ❖ The Ḥadīth of Sahl bin Sa'd
- ❖ A brief history of Khaybar
- ❖ Characteristics of the one who Allāh and the Prophet loves
- ❖ The state of 'Umar ibn al-Khaṭṭāb and the love of Allāh (سبحانه وتعالى) and his messenger (صلى الله عليه وسلم)
- ❖ The desires of the companions (رضى الله عنهم) vs our current day desires
- ❖ The flag of leadership and who was chosen to take it.
- ❖ 'Ali Ibn Abī Ṭālib (رضى الله عنه) – how his illness was cured by the Prophet (صلى الله عليه وسلم)
- ❖ Aḥadīth and advice from the Prophet (صلى الله عليه وسلم)

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وصلى الله على نبينا محمد وعلى آله وصحبه وسلم