

## The Explanation of the Book Kitāb at-Tawḥīd

**Author:** Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله)

**Taught by:** Abū Mu‘ādh Taqwīm Aslam (حفظه الله)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 8

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### Chapter 5: ‘The Explanation or Interpretation of Tawḥīd and Lā ilāha ill-Allāh (the Shahāda)

#### Review

In carrying on with our study of Kitāb al-Tawḥīd by Shaykh al Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله), Abū Mu‘ādh Taqwīm Aslam (حفظه الله) commented, “We have now arrived at the chapter ‘**The Interpretation of Tawḥīd and Lā ilāha ill-Allāh (the Shahāda)!**”

In the previous chapters of the book (in previous classes) he mentioned that we looked at:

- ❖ The definition of Tawḥīd
- ❖ The virtues of Tawḥīd
- ❖ The opposite of Tawḥīd and fearing it (the shirk)
- ❖ Daʿwah to Tawḥīd

#### Introduction

Shaykh al Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) goes into more detail, highlighting and explaining the reality of Tawḥīd. This book, chapter by chapter explains more and more about Tawḥīd. It explains more and more about the definition of Tawḥīd

and shirk, and how to avoid shirk. This chapter goes into more detail explaining the reality of Tawhīd.

This particular chapter that Shaykh Ṣāliḥ Al-Fawzān (حفظه الله) mentions at the beginning, is a **very important chapter**, because many people out there, and in particular many duʿāt, may not be aware of the details and explanation of Tawhīd. They may not have a good understanding of this, so it is very important, as Shaykh Al-Fawzān (حفظه الله) says, that “A dāʿi understands the reality of Tawhīd properly, and carefully.”

### **First evidence**

The first evidence mentioned in this particular chapter is the statement of Allāh (سبحانه و تعالى),

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

**“Those whom they call upon [like ʿĪsā (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest and they [ʿĪsā (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!” [Sūrah Al-Isrā 17: 57]**

This Āyah tells us that those (false gods) that they call upon (meaning the Mushrikūn), they themselves are looking for a means to Allāh (further explanation will be given on this). Allāh tells us that **“Those who they are calling upon, they themselves are looking for a means to gain closeness to Allāh, and they themselves are hoping for the Mercy of Allāh (سبحانه و تعالى), and they themselves fear the punishment of Allāh.”** Let us ask ourselves, how can it be that these Mushrikūn are calling upon them, while those they call upon are themselves looking for a means to Allāh for themselves! And they themselves are hoping for the Mercy of Allāh and fear the punishment of Allāh (سبحانه و تعالى).

### **The Jinn That Some People Used To Call Upon Became Muslim.**

The scholars have mentioned that the **Tafsīr of this Āyah** could be explained in different ways. One explanation highlights that at one time there were some humans (some men) and they used to worship some jinn. Those jinn actually ended up becoming Muslims. These men (Mushrikūn) carried on worshipping them, so the Āyah

is highlighting this situation. The jinn that these men are calling upon, have now become Muslims and they are looking for a way get to closer to Allāh for themselves and hoping for the Mercy of Allāh upon themselves and they fear the punishment of Allāh for themselves! Yet these men are still calling upon them as though they are going to help them.

### **The People They Call Upon And Worship Seek Closeness To Allāh For Themselves.**

Another **Tafsīr of this Āyah** is about those who call upon and worship Āsā (عليه السلام). Allāh is telling us, **“Those who you call upon i.e. Āsā (عليه السلام) and his mother, they themselves are seeking to be close to Allāh. They themselves are hoping for the Mercy of Allāh, and they themselves fear the punishment of Allāh.”** Another Tafsīr is regarding **Uzair (Ezra)**. Some of the Jews believed that Uzair was the son of Allāh (سبحانه و تعالی), so Allāh is telling us **“He himself is seeking closeness to Allāh and hoping for the Mercy of Allāh and fearing the punishment of Allāh.”**

**In summary**, the Āyah is highlighting very clearly that the Mushrikūn, when they call upon the likes of Āsā, Uzair, Jibrīl, the Angels (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) and the jinn that became Muslims, all of them are believers seeking closeness to Allāh for themselves, let alone other people calling upon them. They are hoping for the Mercy of Allāh for themselves and fear the punishment of Allāh for themselves. Therefore, it should be said to these Mushrikūn, what are you doing? Calling upon them when they are servants of Allāh, hoping for the Mercy of Allāh and fearing the punishment of Allāh themselves. How can you call upon them and associate them as partners alongside Allāh (سبحانه و تعالی)? The Āyah highlights this point: **“Those who they call upon, they themselves are seeking a means to their Lord.”**

### **The Meaning Of Wasīlah**

This is an important point to note here! Believe it or not this Āyah is actually used as evidence by the Mushrikūn and people who have fallen into great error. They want to prove that you are allowed to call upon the dead. Some of the misguided people believe that this Āyah is a proof for them to call upon the dead. How? They say that the Āyah says: ‘Those who they call upon, they themselves are seeking a **Wasīlah** to their Lord.’ The word **Wasīlah** is mentioned in the Āyah and maybe those jinn who became Muslims, Āsā (عليه السلام) and Uzair are all seeking a Wasīlah to Allāh. So they say; ‘There you go, Allāh is telling us in the Qur’ān to seek a Wasīlah to Him.’ ‘A Wasīlah means an intercession or intermediary to Him.’ That is what they will tell you and what they claim. They have completely misunderstood this Āyah.

## The Same Authentic Evidences Should Be Used Against The People Of Misguidance To Refute Them.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentions, 'If a person of misguidance uses an authentic evidence to try and prove their misguidance, then use the same evidence back on them.' What does this mean? It clearly means that the person is truly misusing the Āyah. So Shaykh al-Islām said, 'Use the same Āyah again, and this time, **use it properly** and therefore refute their misunderstanding and their misguidance with it.' So, this is exactly what we do here.

## The People Of Misguidance Claim That Wasīlah Means Calling Upon The Dead!

They say that the Āyah tells you to seek a Wasīlah to Allāh (سبحانه و تعالی) but they have misunderstood what this Wasīlah is. They think this Wasīlah, this intermediary and intercession means to call upon the dead because they are the Wasīlah they use. Or they claim it means to call upon the prophets because they are the Wasīlah for us. They say it means to call upon the deceased. That is what they (those upon misguidance) interpret this Wasīlah as. They have completely misinterpreted the āyah and have become misguided. The reality of the Wasīlah that is mentioned in the Qur'ān and the Sunnah is obedience to Allāh (سبحانه و تعالی).

## The Real Wasīlah To Allāh (عز وجل).

What is the **real Wasīlah** to Allāh (سبحانه و تعالی)? What is that means to gain closeness to Allāh? It is Ṭāʿah; Obedience and Worship. That is what Wasīlah means. The Wasīlah to Allāh is obedience to Allāh. That is what gets you closer to Allāh (سبحانه و تعالی). Not the misguided and deviated understanding of those who claim that Wasīlah is to call upon the dead. NO! The Wasīlah is **Ṭāʿah**. it is Ṭāʿah; Obedience and Worship of Allāh (سبحانه و تعالی). That is your Wasīlah to Allāh (سبحانه و تعالی)! That is your means to gain closeness to Allāh (سبحانه و تعالی) and that is what this Āyah means. Those who they call upon; maybe those jinn who became Muslims (upon one interpretation), they are seeking a Wasīlah to Allāh themselves. Meaning; those jinn who became Muslims are obeying and worshiping Allāh, trying to gain closeness to Him. Or upon the interpretation that refers to **ʿAlīyah al-salām** (عليه السلام), then he is also upon obedience and worship of Allāh, seeking closeness to Allāh. That is Wasīlah to Allāh. This is what Wasīlah means when you see it in the Qur'ān and Sunnah. It **is not** as the misguided ones claim. The Wasīlah of calling upon the dead, that is NOT established nor authentic whatsoever.

That is why Allāh (سبحانه و تعالی) has mentioned in the Qur'ān that: *“Those whom they call upon; the dead and the deceased who you call upon claiming they are Wasīlah, claiming that they will get you closer to Allāh, they do not control anything for you. They do not control any good for you. They will not remove any harm from you. They control nothing. How are they going to be a Wasīlah for you?”* That is a complete misguidance. Wasīlah should be understood very clearly, Ṭāʾa wa al-qurb; obedience and seeking closeness to Allāh (سبحانه و تعالی) with that obedience and worship. That is what the believers do. They seek closeness to Allāh (سبحانه و تعالی) through worship and obedience. That is what ʿĪsā (عليه السلام) did, as well as those jinn who became Muslims. As believers, that is what we do! We seek closeness to Allāh (سبحانه و تعالی) through obedience and through worship.

### **Summary Of This Āyah: It Is A Requirement To Call Upon Allāh Alone When Making Duʿā And Supplication**

This āyah highlights very clearly the **impermissibility** of calling upon others besides Allāh (سبحانه و تعالی) and explains that from the **explanation of Tawhīd**, is that duʿā and supplication, calling upon Allāh (سبحانه و تعالی) Alone is the requirement. Duʿā and supplication is an act of worship, i.e, calling upon your Lord and it DOES NOT require any Wasīlah as they claim, or intermediary to take your duʿā to Allāh (سبحانه و تعالی). It does not require the dead or the deceased in their graves to take your duʿā to Allāh (سبحانه و تعالی), and they CANNOT Do that!

### **Allāh (سبحانه و تعالی) Is Indeed Near To His Servants By His Knowledge.**

Allāh (سبحانه و تعالی) has told us,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ﴾

**“And when My slaves ask you (O Muḥammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).”** [Sūrah Al-Baqarah 2:186]

## Allāh Descends To The Lowest Heaven In The Last Third Of The Night.

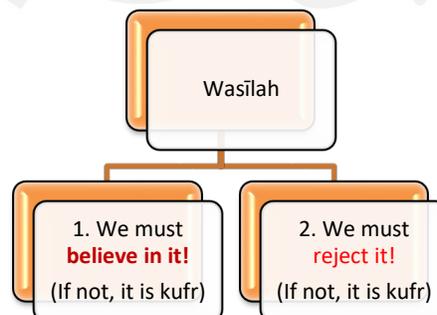
Similarly, a ḥadīth mentions; "Our Lord, the Blessed and Exalted, descends to the lowest heaven every night when a third of the night remains. He says, 'Who is calling on Me so that I can answer him? Who is asking Me for something so that I can give to him?' "Who is asking Me for forgiveness so that I can forgive him?" (Bukhāri)

## Du‘ā Is A Part Of Tawḥīd

Repentance and Forgiveness! Allāh (سبحانه و تعالی) descends to the lowest heaven in the last 3<sup>rd</sup> of the night, so make your du‘ā because Allāh answers du‘ā. This Āyah highlights that supplication and du‘ā are indeed an act of worship. Therefore singling out your du‘ā to Allāh Alone is from the Tafsīr of Tawḥīd. It is from the Tafsīr of Lā ilāha ill-Allāh. Notice the chapter heading is: **‘The Explanation or Interpretation of Tawḥīd and Lā ilāha ill-Allāh.’** This is because the Shaykh wants to highlight that Tawḥīd is the same as Lā ilāha ill-Allāh. The Interpretation and explanation of Tawḥīd is the same interpretation and explanation of Lā ilāha ill-Allāh. This is why the title of the chapter is titled as it is because they are both the same, **Tawḥīd is Lā ilāha ill-Allāh and Lā ilāha ill-Allāh is Tawḥīd.**

Part of Tawḥīd is du‘ā, calling upon Allāh (سبحانه و تعالی) Alone and not making your du‘ā to any others besides Allāh. It is not as the Mushrikūn used to do, claiming: ‘these are our intercessors with Allāh. We do not worship them except that they bring us closer to Allāh.’ All of that is rejected because indeed ALL OF THAT IS SHIRK! Shirk includes calling upon others and making du‘ā to others instead of to Allāh (سبحانه و تعالی).

## Shaykh Ibn Taymiyyah (رحمه الله) Mentioned There Are Two Types Of Wasīlah:



## The Types Of Wasīlah Mentioned

1. The wasīlah of the prophets and messengers in terms of the revelation that came to us. We must **believe** in it or it is kufr, disbelief. Ask yourself did Jibril (عليه السلام) come to us one by one teaching us the Qur'ān and sunnah and the revelation? No. In the previous nations of Mūsa (عليه السلام) or Āsā (عليه السلام), did Jibril go down to every single person one by one? No, revelation came to mankind via those **selected** prophets and messengers. Thus Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said: “It is as if they are the wasīlah through which the revelation came to us. They are the means. They were selected for that specific revelation from Allāh (سبحانه و تعالی). Revelation was then taught to mankind. Shaykh al-Islām further stated that the wasīlah (in terms of revelation coming to us by way of messengers and prophets) must be believed in and we must believe in them!
2. We must **reject** it or it is kufr as this is the wasīlah of the mushrikūn. They call upon the dead in their graves, calling upon the deceased.

## Lineage Of The Prophets

Note: Ibrāhīm (عليه السلام) was the second highest prophet and messenger from all of the prophets and messengers that were mentioned before. He was the beloved of Allāh (سبحانه و تعالی) and so was Muḥammad (صلى الله عليه وسلم). Ibrāhīm was the father of all the prophets because all the prophets came from his lineage. The prophet Muḥammad (صلى الله عليه وسلم) was also beloved by Allāh and came from the lineage of Ismā'īl. The prophets of bani Isrā'īl came from the lineage of Ishāq.

## Ibrahim's (عليه السلام) Refutation

Shaykh Muḥammad ibn Abul Wahhāb mentions that Allāh states in the Qur'an:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾

**“And (remember) when Ibrāhīm (Abraham) said to his father and his people:  
“Verily, I am innocent of what you worship.” [Sūrah Az-Zukhruf 43:26].**

Meaning, Ibrāhīm said to his father and his people: “I am innocent of what you worship”. Remember, during that time in the land of Bābil (current day Irāq) all of the people were upon shirk. It was widespread. They worshipped what they saw in the sky (stars, moon, etc.), while others worshipped other than that like rocks, trees, etc. It is mentioned in the Qur'ān that the king of that time, Nimrūd debated with Ibrāhīm (عليه السلام).

Allāh states:

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ﴾

“Have you not looked at him who disputed with Ibrāhīm (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily! Allāh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated.” [Sūrah al-Baqarah 2:258]

### The King Was Left Bamboozled, Unable To Reply To Ibrāhīm.

Thus the King was left in a state that he could not reply to Ibrāhīm as he was not able to bring the sun from the west. Ibrāhīm (عليه السلام) declared himself innocent from what they worshipped. The point from the tafsīr is that you should declare your innocence of Shirk and distance yourself from the shirk that the people are upon and what they worship.

### Ibrāhīm Declared Himself Innocent From Them And What They Worshipped Except.....

﴿ إِلَّا الَّذِي فَطَرَنِي ﴾

“Except Him (i.e. I worship none but Allāh Alone) Who created me.” [Sūrah Az-Zukhruf 43:27].

Meaning, I only worship the One Who created me. Notice Ibrāhīm’s (عليه السلام) speech. He didn’t say “I am innocent of what you worship and that I only worship Allāh” or “I only worship the Lord.” Rather he specifically said, “I only worship the One Who created me”. This was a further refutation against the mushrikūn. How? The people knew that their idols or deities did not create them, and that they could not create them.

**Important:** This highlights the tafsīr of la ilāha ill Allāh. A believer is to declare himself innocent of shirk, and innocent of what people commit shirk with.

Allāh (سبحانه و تعالی) mentions the Tawhīd that Ibrāhīm (عليه السلام) was upon:

﴿ وَجَعَلَهَا كَلِمَةً بَاقِيَةً ﴾

“And he made it a word lasting among his offspring” (Sūrah Az-Zukhruf:28).

Meaning, Tawḥīd remained in the offspring of Ibrāhīm (عليه السلام) for generations to come; until the prophet Muḥammad (صلى الله عليه وسلم). Tawḥīd remained in the offspring of Ibrāhīm to some degree, as little as it may have been, until the arrival of the prophet (صلى الله عليه وسلم).

### Third Evidence

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ﴾

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh)” [Sūrah At-Tawbah 9:31].

### The Jews And Christians Took Their Rabbis And Monks As Gods Besides Allāh.

The above āyah has a ḥadīth explaining it which was hard for ʿAdī ibn Ḥātim Aṭ-Ṭāʾī (رضى الله عنه) to understand because he used to be a Christian. ʿAdī ibn Ḥātim Aṭ-Ṭāʾī (رضى الله عنه) went to the prophet (صلى الله عليه وسلم) and said: “but we did not take them as gods (we did not worship them) ya rasūlullah”. The prophet (صلى الله عليه وسلم) said to him, “Did they not use to make ḥarām what Allāh made ḥalāl and you followed them in that?” ʿAdī ibn Ḥātim said, “Yes that is true”. Meaning, Yes, they did that and we all use to follow that; thus making what Allāh made ḥalāl, ḥarām. The Messenger (صلى الله عليه وسلم) said, “Did they not use to make ḥalāl what Allāh made ḥarām and you followed and obeyed them making it ḥalāl too?” ʿAdī ibn Ḥātim said, “Yes, we did use to do that.” The prophet (صلى الله عليه وسلم) said, “That is your worship of them.”

### Obedience Is Only In What Allāh (سبحانه و تعالی) Made Ḥalāl And Ḥarām.

From the meaning of Tawḥīd and the meaning of lā ilāha ill-Allāh is that you do not obey anyone in such affairs except in what Allāh made ḥalāl and ḥarām.

**There is an important point to mention here** due to its great level of misguidance. Some of the people of misguidance, due to not taking their knowledge from the people of knowledge, read the above and conclude that the rulers are all kuffār. They say that the rulers make ḥalāl what Allāh (سبحانه و تعالى) has made ḥarām in their countries. This is misunderstood as this affair revolves around **al-istiḥlāl**, making something permissible that Allāh made ḥarām. There is a difference between the one who believes that it is permissible to make ḥalāl what Allāh has made ḥarām, that is disbelief; versus the one who knows he has no right to make ḥarām what Allāh has made ḥalāl. However, he falls victim to his desires due to politics and other reasons. He then allows things to happen that he knows are wrong. This individual is not considered a disbeliever. He has committed a great sin, no doubt; but he knows he is wrong. He knows this right is for Allāh alone, and that a sin has been committed. Remember, mankind falls into sin and error, but this does not mean that a ruler has become a disbeliever because of that act. The Khawārij and those like them misuse and abuse these types of evidences.

#### **Main points taken from this lesson:**

- ❖ The importance of this chapter.
- ❖ The explanation of Sūrah Al-Isrā 17: 57.
- ❖ The meaning of Wasīlah.
- ❖ The people of misguidance understanding Wasīlah wrongfully.
- ❖ The real meaning of wasīlah.
- ❖ The virtues of Ibrāhīm (عليه السلام).
- ❖ The tafsīr of Lā ilāha ill-Allāh.

Above notes taken by:

Thuwayba  
Umm Hurairah

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم