

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 16

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Class 16: Chapter 12: ‘Acts of Polytheism: Seeking Refuge with Beings Other than Allāh’

Introduction to the Chapter – Seeking Refuge with Beings Other Than Allāh:

We continue with the study of this Book of Tawhīd - the book of monotheism, the book of Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) where he explains different aspects of Tawhīd and Shirk. The chapter we have now arrived at is the chapter regarding shirk in seeking refuge and protection in others besides Allāh (سبحانه وتعالى). This chapter will discuss the issue of Al-Isti‘ādhaḥ - seeking of protection and refuge from others besides Allāh (سبحانه وتعالى) in affairs that only Allāh (سبحانه وتعالى) can give you protection and refuge in. A person in such affairs who goes and seeks that refuge, shelter, and protection in others besides Allāh (سبحانه وتعالى), then that would be deemed as an act of shirk.

The Shaykh has mentioned this chapter as it is something that used to occur and continues to occur, whereby the people go to the graves of the dead believing that these dead are going to offer them protection, or refuge and shelter from such-and-such evil. Therefore, you can see that this is a concept that occurred before and continues to

occur, so the Shaykh is going to highlight that from the 'Aqīdah of a Muslim, a Muwahḥid (a person upon Tawḥīd), is to recognize that you only seek protection in Allāh (سبحانه وتعالى), and you only seek refuge and shelter from Allāh (سبحانه وتعالى). You ask Allāh (سبحانه وتعالى) for that refuge, for that shelter and for that protection – not to go to the dead in their graves or to the shrines or tombs of such-and-such as some of the people believe and do.

Shaykh Al-Fawzān (حفظه الله) mentions that Isti'ādḥah is a type from the types of worship because of the removal of harms and evils that no one can do, except for Allāh (سبحانه وتعالى). You desire that some harm be taken away from you, or that some evil be deflected away from you, that only Allāh (سبحانه وتعالى) can decree that removal of harm or evil be deflected from you!

The simple way to remember is that anything which only Allāh (سبحانه وتعالى) can give you, if you seek that thing from others besides Allāh, then it can be considered as an act of shirk.

Al- Isti'ādḥah – the seeking of refuge and protection in Allāh from evils and harms that only Allāh (سبحانه وتعالى) can remove from you. It is an action of worship to seek protection from Allāh (سبحانه وتعالى), and for you to seek that protection in Allāh (سبحانه وتعالى). If you do it to others besides Allāh (سبحانه وتعالى), then it becomes an act of shirk. We are aware of this from various āyat from the Qur'ān where Allāh (سبحانه وتعالى) has informed us that we are to seek protection and refuge in Him alone. All of us have memorized this verse:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

“Say: “I seek refuge with (Allāh) the Lord of mankind.”

[Sūrah Al-Nās (114): 1]

Meaning to seek refuge in Allāh (سبحانه وتعالى), not in any other deities, graves, or tombs. Furthermore, all of us have memorized this verse:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

Say: “I seek refuge (with Allāh) the Lord of the daybreak.

[Sūrah Al-Falaq (113): 1]

Meaning to seek refuge in Allāh (سبحانه وتعالى), again not in any other deities, graves, or tombs. Therefore, it is quite clear in the Qurʻān with verses that even the children have memorized, that Allāh (سبحانه وتعالى) has commanded us to seek refuge from evil, from harm and to seek refuge in Allāh (سبحانه وتعالى) from them.

In summary of the introduction of this chapter, it is going to discuss this particular topic of seeking refuge and protection in other than Allāh (سبحانه وتعالى). The opening āyah in the chapter will give us an example of where previously a real live example, whereby previously there were some men (humans) who used to see refuge from some Jinn. This is mentioned in the Qurʻān where there are several āyat that talks about this, but before we get to the opening āyah there is another āyah in the Qurʻān where it highlights how the Jinn and the humans used as they would say, 'benefit from each other.'

Humans and Jinn Benefitting From Each Other - How?:

In this āyah, Allāh (سبحانه وتعالى) mentions that “*Our Lord, we benefitted from one another.*” Meaning the humans benefitted from the jinn and the jinn benefitted from the humans, but how?

The scholars have mentioned that the **humans benefitting from the jinn** was that the jinn can do things that we as humans are not capable of doing, the jinn have abilities that we humans do not have, therefore the humans would benefit from the jinn through those abilities that the jinn have - they could go with speed to different places, and locate things that the humans could not, so as you can see the humans benefitted from the jinn doing those things for them. **Now how did the jinn benefit from the humans?** They received the subservience from the humans, in exchange **the humans essentially became like the slaves of the jinn**, following the commands from the jinn, prostrating, doing this and doing that, therefore the jinn benefitted being raised in rank in front of the humans, being treated in this manner in almost deification. As will be said on the day of Al-Yaum al-Qiyāmah whereby Allāh (سبحانه وتعالى) mentions in the Qurʻān that they (the humans) will say, 'we benefitted from one another,' but this benefit of theirs was ḥarām - this what they called 'benefit' was actually shirk that was occurring.

Background on the Humans Interacting with Jinn:

The jinn as we know, certainly exist. They are a creation from the creation of Allāh (سبحانه وتعالى), just like the humans are a creation from the creation of Allāh (سبحانه وتعالى). Also, the angels are a creation from the creation of Allāh (سبحانه وتعالى). The jinn are one such creation and they exist upon this earth, and their world is upon this earth, but we do not see them. As Allāh (سبحانه وتعالى) said,

﴿ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوُهُمْ ﴾

“He and his tribe see you from where you cannot see them.”
[Sūrah Al- ‘Arāf (7): 27]

(He is meaning Iblīs and his tribe meaning his people are the jinn, shayātīn). From this you see that **the jinn can see us, but we cannot see the jinn**. As the scholars have mentioned, the jinn exist in deserted locations and places, that is the most common of areas where the jinn are upon this earth. The jinn just as us humans are commanded to follow the Sharī‘ah, the jinn are obliged to follow the rulings of ḥalāl and to stay away from ḥarām and to obey Allāh (سبحانه وتعالى), so from amongst them (the jinn) there are some Muslims and from amongst them there are some Kufār.

It was mentioned from one of the Salaf perhaps one of the Sufyāns, that on one occasion when he was giving a lecture talking about some of the different sects who have become misguided, (the Khawārij, the Rāfidah, and their likes), at the end of the lecture he mentioned that a jinn came up to him who had attended the lesson, and this jinni said to him, ‘What you were talking about in your lecture about these different sects amongst the Muslims who have gone astray, we have that exact same problem amongst the jinn. We too have these different misguided groups amongst us who have gone astray from the Qur‘ān and the Sunnah, we also have these same problems.’

In summary of this point regarding the background of the jinn, remember that they are a creation from the creations of Allāh (سبحانه وتعالى), and they are obliged to follow the Qur‘ān and the Sunnah, so there are believers amongst them as well as disbelievers

amongst them. There are the shayātīn (the disbelievers amongst them) from the army of Iblīs.

First Evidence Mentioned Sūrah Al-Jinn (72): 6:

The first āyah, after understanding the above background about the jinn and about how the jinn did things for the humans and the humans were then subservient to the jinn, there is an āyah that the Shaykh quotes here which highlights how some of the humans used to seek refuge in the jinn. This is the statement of Allāh (سبحانه وتعالى). The first evidence mentioned in this chapter is the āyah:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

“And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.”

[Sūrah Al-Jinn (72): 6]

Explanation of the Āyah in Sūrah Al-Jinn (72): 6:

There were a group of men from the humans who sought refuge from a group of the jinn, and the jinn increased in the men in their fear, this was therefore as a consequence to the men seeking refuge in the jinn. This āyah highlights clearly what used to occur, which the scholars have mentioned that this used to occur in the times of jāhiliyyah when some of the Arabs used to be travelling wherever they were travelling to and along the journey they would sometimes come across some very deserted places in the desert and mountains, and in particular in some of the mountainous areas with deep valleys where the travelers knew that the jinn resided, the men would call upon the leaders of the jinn and seek refuge in them. They (the travellers) would show their subservience to them (the jinn) asking them for protection and safe passage through the valley.

In summary, the traveller would seek Isti'ādah (that protection) and that refuge in the leaders of the jinn to keep them safe from all the other jinn in that valley. Because of doing this, the men (travellers) became even more fearful of the jinn, because the jinn then recognized that, *‘these humans are afraid of us, look at them coming to us and begging for safe passage, seeking the refuge from us, asking for protection and safety*

from us that the jinni does not harm them.’ Therefore, the jinn became even more elevated in their status in front of the men. They recognized that these men are afraid of them, and the men became even more fearful of the circumstances, more fearful of the jinn, more subservient to the jinn in the hope that the jinn would then not harm them. All these occurred at that time, but the āyah highlights at the end a very important point that when they did this, “فَرَّادُوهُمْ رَهَقًا” meaning it caused them to increase in their fear, and there are other explanations as to how that is to be understood, but upon the understanding is that the men became greater in their fear and that is because of course, their hearts are not attached Allāh, instead their hearts are attached in subservience in fear of these jinn, and seeking refuge in them.

This would be an act of shirk because safety and protection are sought from Allāh (سبحانه وتعالى) and in this kind of circumstance you would seek refuge in Allāh (سبحانه وتعالى) that He protects you and gives you safety in your passage of crossing the valley or wherever it may be. You do not seek refuge in the jinn, and as the people do, you not seek refuge in the tombs or shrines of the dead where the people say to you, ‘but this was a great walī from the ‘awliyā’ of Allāh (سبحانه وتعالى), ask him for protection and when you go on your journey you will be safe.’

Personal Experience Shared by Ustadh Abū Mu‘ādh Taqwīm Aslam (حفظه الله):

This reminds me of a personal experience, that this kind of thing exists throughout and widespread amongst the people: the Christians; the Jews; and others. On one occasion few years ago, maybe two or three years, I recall when I purchased a car from an individual who was a practicing Christian, and upon purchasing the car he cleaned it out and we signed the contracts, and as I was about to take the car from him, I noticed that there was one badge or sticker (with a picture of a saint on it) that was left. The man selling the car clearly knew I was a Muslim but the man said, “We as Christians believe that this particular saint protects you from car accidents.” The man selling the car would have this sticker on his windscreen seeking aid and protection and refuge from this sticker from this saint believing that the saint would give him that protection, safety, and security, keeping him safe from harm in the form of any accidents.

Coincidentally, a few years before that some several years ago, I remember purchasing a car from another individual who was some type of mushrik and the same thing happened, he cleared out the car (once contracts had been completed) and I was about to take the car, he took one of his things out which was a small statue, some type of elephant which the man regarded as protection and safety for him in his car. This is the type of shirk that exists amongst the people of all types, and it is something which has crept into the beliefs and the practices of some who claim allegiance to Islām - that they seek refuge in the dead and protection from them believing that these dead are great 'awliyā' of Allāh (سبحانه وتعالى), great Imams, great Mawlānā – going to their grave to seek protection and you will be safe on your journey, or some harm has come to you therefore go to him and seek refuge in him, ask for protection and safety and refuge from harm.

This chapter is clarifying to us as a believer, that as a believer your heart is absolutely connected to Allāh (سبحانه وتعالى) knowing that your Lord is the One who controls all the affairs. It is not this tomb or shrine, nor this man nor that man, nor this jinn or that jinn - they are from the creation and seeking refuge in the creation (of which they are incapable of) – it is shirk!

In summary of the first evidence mentioned of the above āyah it is giving an example of shirk. The men sought refuge in those jinn but as you see what happened - it only increased them in their fear of these jinn, and **it increased them in their misguidance because of this act of shirk**, calling upon others besides Allāh (سبحانه وتعالى).

Final Narration and Explanation – Hadīth Narrated by Khawlah Bint Ḥakīm (رضى الله عنها)

عنها):

Similarly, in the final evidence mentioned in the chapter it is the narration by **Khawlah Bint Ḥakīm** (رضى الله عنها) who mentions that the Prophet (صلى الله عليه وسلم) said, “I heard the Messenger of Allāh (صلى الله عليه وسلم) say, “Whomsoever descends upon a location and says, *‘I seek refuge in the perfect and complete words of Allāh from the evil that He has created’*, then nothing will harm him until he departs from that location.”

‘Nothing will harm him...’ to the extent that the scholars have said that not even the weather, the severe wind would harm him whilst he is in that location, for the one who

makes this du'ā upon descending or arriving at that location. **This is Tawhīd**, this is what a person does, not seeking refuge in the jinn, or the deceased and the shrines and tombs, rather he seeks refuge in Allāh (سبحانه وتعالى).

A person may say that in this ḥadīth it is seeking refuge in the perfect and complete **words of Allāh** (سبحانه وتعالى). That is a proof that the words (the speech) of Allāh (سبحانه وتعالى) is **not created** rather it is an attribute of Allāh (سبحانه وتعالى). If it was from the creation, then it would not be permissible to seek refuge in it. The fact that this ḥadīth is highlighting the permissibility of seeking refuge in the perfect and complete **words of Allāh** (سبحانه وتعالى), means certainly therefore that the words of Allāh (سبحانه وتعالى) are not from creation, they are from the **attributes of Allāh** (سبحانه وتعالى).

Forgetting To Make The Du'ā - Al-Imam al-Qurtubi (رحمه الله):

Al-Imam al-Qurtubi (رحمه الله) who many of you will be familiar with - one of the famous scholars of the past, has a big book on Tafsīr and other works, he mentioned that whenever he used to go travelling to different places and different lands, then when they used to set-up camp for the night whilst on their journey, which would be new locations on their path, he would **always make this du'ā**, *أعوذ بكلمات الله التامات من شر ما خلق*, **seek refuge in the Perfect Words of Allāh from the evil of what He has created.**

The Imam al-Qurtubi (رحمه الله) went on to say that one night they stopped somewhere and set-up camping, pitching their tents to camp for the night, and for some strange reason he forgot to make that du'ā at this particular location, and he continued by saying, 'that night he was bitten by a scorpion.' He mentions that story about himself to highlight seeking refuge in Allāh (سبحانه وتعالى) and **doing so with īmān**, which is an important point to remember as people say, 'but it says in the Sunnah if you read this du'ā then you will be protected from such and such, and if you read that du'ā it protects from this and that, and I have been reading these du'ās but still this happens and that happens and maybe this and maybe that.'

Reading and Saying Du'ās with Yaqīn (Certainty):

One of the reasons regarding these du'ās that have been mentioned in the Sunnah about protecting about such and such, is that it is to be done (read) in the morning and evening with absolute certainty in the meanings of what they are saying and that Allāh

(سبحانه وتعالى) will protect you. As for the person who barely even knows what the meanings of these du'ās are, the one who barely understands what he or she is reading, or barely even focuses on them when reading, what outcome do you expect if the effects are not materializing for you? The effects materialize for the one who has **īmān** and full understanding and absolute **yaqīn** - certainty in the promise of Allāh (سبحانه وتعالى), and you read these du'ās knowing that Allāh (سبحانه وتعالى) will protect you, just as the Prophets and Messengers had their absolute certainty in Allāh (سبحانه وتعالى).

A believer has that certainty, the same with rukiyah, a person may say, 'but I have been doing rukiyah but nothing is happening,' - it is a test and a trial, but when you are doing the rukiyah it needs to be upon **absolute īmān and Tawhīd**, reading everything with purpose, understanding it and the meaning of the words, knowing that Allāh (سبحانه وتعالى) will give you that protection, safety and cure - that is when the real impact of the du'ās and supplications is experienced.

In summary Al-Imam al-Qurtubi (رحمه الله) highlighted that example that he used to read the du'ā all the time, and that one time he forgot he says, 'it was that night that I ended up being bitten by a scorpion.' In summary, this ḥadīth indicates to us what a person should do - that you should seek refuge in Allāh (سبحانه وتعالى), and that you recognize that nobody else controls the affairs except Allāh (سبحانه وتعالى), nobody else can harm you except Allāh (سبحانه وتعالى), nobody else can bring you good except Allāh (سبحانه وتعالى), just like in the narration, "If all of the people got together to do something good to you then they would not be able to do so **unless it was something decreed by Allāh** (سبحانه وتعالى), and if all of them got together to plot and plan some evil against you, then they would not be successful in doing it, **unless it was some harm decreed upon you** from Allāh (سبحانه وتعالى)." Therefore, all the affairs return to Allāh (سبحانه وتعالى), and all the matters return to Allāh (سبحانه وتعالى).

Allāh (سبحانه وتعالى) is al-Mudabbir:

A person must understand and have certainty and belief. The decree and the control of all this universe is that Allāh (سبحانه وتعالى) is al-Mudabbir - the One Who controls all the universe and what happens, the One Who decreed everything that is to occur in this world 50,000 years before the creation of the heavens and the earth and His Throne

was above the water. Therefore, a person knows this with certainty, and knows that all the affairs are under the control of Allāh (سبحانه وتعالى), and that no harm or good will come to you, except if it is decreed by Allāh (سبحانه وتعالى).

When it comes to the issue of 'Isti'ādah, then you return to Allāh (سبحانه وتعالى) seeking 'Isti'ādah and asking Allāh (سبحانه وتعالى) for protection from any harm and asking Allāh (سبحانه وتعالى) for safety from any difficulty or evil, and you do not turn to the dead, the graves nor the shrines and tombs or the jinn or anyone else. This is an important point because it is from the affairs of Tawhīd and shirk, seeking 'Isti'ādah from others in creation. The scholars have mentioned that this can end up as an **act of major shirk, exiting a person from the fold of Islām.**

An important point here to mention! Are you allowed to seek protection and refuge from someone in the creation who is capable of doing it for you? In that case, yes! You want to ask somebody for some form of protection or some type of shelter or some refuge you seek in him, in something that person **can physically provide for you** as he has the means to offer this to you, then yes, it is permissible. Know this, your heart is connected to Allāh (سبحانه وتعالى), but not to this individual. The point being made, generally speaking when seeking protection from some affair, or seeking that some evil be taken away from you, then generally speaking that is something only Allāh (سبحانه وتعالى) is able to do for you, so in that case an affair that only Allāh (سبحانه وتعالى) can decree for you nobody in creation has control over it, then it is an act of shirk to be seeking it from anyone besides Allāh (سبحانه وتعالى).

These Affairs of Tawhīd and Shirk are the Foundation on al-Yaum al-Qiyyama:

Shaykh Ṣāliḥ Al-Fawzān (حفظه الله) mentions at the end of the chapter that this is therefore a very dangerous affair, and it is obligatory upon the people of knowledge and upon the du'āt that they clarify this to the people and that they go to the different areas and people and speak to them and they clarify these types of affairs of Tawhīd and shirk to them. Furthermore, to clarify these chapters of **Kitāb al-Tawhīd** that we have been discussing. As for going to the people and talking to them about politics and the likes, then what benefit are the people going to get from that? What benefit are the common folk going to get from that and they are already falling into shirk? This is a message that Shaykh Ṣāliḥ Al-Fawzān (حفظه الله) and the scholars have long stressed!

These affairs of Tawḥīd and shirk are the foundation. On Al-Yaum al-Qiyāmah, the distinction between those who enter Paradise and those who enter hellfire will be upon this basis, of Tawḥīd and shirk. The Muwaḥḥidūn in Paradise, the Mushrikūn in hellfire. Therefore, ahl-ul-illm (the scholars and the Du'āt) must never forget their priorities, which is to call the people to this pure Tawḥīd, and there is no benefit as the Shaykh mentioned in talking about politics, this country and that country to the common folk. What is the common folk going to do with that when they do not even know how to recite Sūrah al-Fātiḥah which is a pillar from the pillars of the prayer?

Moreover, the Shaykh said that upon us is for us to fear Allāh (سبحانه وتعالى) and to be focused on the important affairs, and as for bringing the affairs to the people that will pre-occupy them away from these matters and they do not even know about these matters properly yet, then that is going to cause corruption for them, furthermore it is not going to bring about good for them, when people are not yet in a position to have an understanding of these basics of Tawḥīd, and the students must focus on the spread of this Tawḥīd. This is very important because many of the people always say, "Why do you Salafīs focus on Tawḥīd so much? The answer is because the da'wah of the Prophet (صلى الله عليه وسلم) was focused on Tawḥīd and the scholars throughout history and during our time advised time and time again to stress this point in the da'wah.

Summary of the Lesson:

Kitāb al-Tawḥīd is one of those books that when you finish it then you start it again from the beginning – a book that is not to be left. It is a book that is to be studied chapter by chapter again and again, so that a believer can ensure that he or she is upon Tawḥīd, pure and away from the affairs of shirk. It is not to be pre-occupied and busied with politics and these affairs when you do not even understand the basics of al-'Isti'ādḥah, and the ayāt that condemn an 'Isti'ādḥah and warn against the 'Isti'ādḥah with others besides Allāh (سبحانه وتعالى).

In summary, it is very important to focus upon these affairs of Tawḥīd and to understand them section by section, so a believer is upon purity in his or her 'Aqīdah. We will conclude here with this chapter and will resume with the next chapter next time In Shā Allāh.

Main Points Taken from this Lesson:

- ❖ Introduction to the chapter: Seeking Refuge and Protection with Beings other than Allāh
- ❖ Humans and Jinn benefitting from each other - How?
- ❖ Background on the humans interacting with the jinn
- ❖ First evidence and explanation: Sūrah Al-Jinn (72): 6
- ❖ Personal experience shared by Ustadh Abū Mu'ādh Taqwīm Aslam (حفظه الله)
- ❖ Evidence and explanation - ḥadīth narrated by Khawlah Bint Ḥakīm (رضى الله عنها)
- ❖ Forgetting to make the du'a - Al-Imam al-Qurtubi (رحمه الله)
- ❖ Reading and saying du'as with certainty
- ❖ Allāh (سبحانه وتعالى) is al-Mudabbir
- ❖ Tawḥīd and shirk are the foundation on al-Yaum al-Qiyyama
- ❖ Summary of the lesson

Above notes taken by:

Umm Hurairah

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم