

Explanation of The Book of Tawheed

Class Notes – Chapter 6

بَابُ تَفْسِيرِ التَّوْحِيدِ وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

An Explanation of tawheed and the testimony: ‘La ilaha illa-Allah’

- **Relevance of the chapter to the book:** That after mentioning in the previous chapters the obligation of *tawheed*, its virtues, the fear of its opposite and calling to it, it was appropriate for the author to explain and define what the reality of *tawheed* is. In other words what is this *tawheed* that is obligatory upon us, that has these virtues, that we must fear its opposite and that we must call to it?
- There is a need to clarify the concept of *tawheed* because some people wrongly believe that *tawheed* is merely to establish the Oneness of Allah in His Lordship (*Ruboobiyya*).
- The author asserts that *tawheed* in fact necessitates devoting all acts of worship to Allah alone, and keeping away from all acts of *shirk*.
- The author included *tawheed* and the testimony of (لَا إِلَهَ إِلَّا اللَّهُ) together in the same chapter title to show that they are synonymous in meaning and that they do not differ from one another.

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

Allah the Almighty said: Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared. [al-Israa: 57]

- {يَدْعُونَ} – The pronoun returns to the disbelievers and polytheists. That is, they invoke in their *du'aa* besides Allah the angels, the Messengers and the righteous believers.
- {يَبْتَغُونَ} – “Desire for themselves”. The pronoun returns to those who are invoked besides Allah by the disbelievers from the angels, Messengers and righteous believers.
- {الْوَسِيلَةَ} – Whatever draws you closer to Allah from good deeds which He approves of. It does not include the prohibited forms of *waseela* such as the worship of intermediaries which supposedly draw a person closer to Allah.
- **General meaning of the ayah:** Allah affirms that the angels, Messengers and the righteous believers whom the disbelievers invoke besides Allah, that they themselves ardently seek to draw closer to Allah, hoping for His Mercy and fearing His Punishment.
- If the angels, Prophets and righteous were themselves from amongst the worshippers of Allah who perform good deeds seeking the Pleasure of Allah, how can they be adored and worshipped besides Him? The Creator deserves all worship, not the creation!

- **Relevance of the ayah to the chapter:** The *ayah* clearly defines the meaning of *tawheed* and the testimony of (لَا إِلَهَ إِلَّا اللَّهُ) in that it is refutes what the polytheists are upon from invoking the righteous and seeking their intercession for removing hardships. Doing so constitutes major *shirk*, because what they do only Allah alone is deserving of it. That is, there is no deity worthy of being invoked (*du'aa*) except Allah.

وقوله تعالى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ . إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِي . وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

And He stated: And [mention] when Ibrahim said to his father and his people: "Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me". And he made it a word remaining among his descendants that they might return [to it]. [al-Zukhruf: 26-28]

- {بَرَاءٌ} – “Disassociated”. The verb form (فعال) denotes an extreme form of the verb. That is, ‘I am totally disassociated from everything you worship, there is no link between us, no matter how small’.
- {تَعْبُدُونَ} – “You worship”. Because there were from amongst his people those who worshipped idols, the sun, the moon the stars.
- {إِلَّا الَّذِي فَطَرَنِي} – “Except He who created me”. This is the affirmation (إثبات) part of the *shahadah*, whereas {إِنَّنِي بَرَاءٌ} “I am disassociated” is the denial (نفي) part of the *shahadah*. Therefore, *tawheed* is not complete unless there is disavowal and denial of everything worshipped besides Allah and establishing all worship for Allah alone.
- There are two points of benefits in Ibrahim referring to Allah as the Creator in this *ayah*:
 1. To show why Allah is deserving of all worship – because He is the One Creator.
 2. To show the falsity of worshipping idols, as they did not create anything and do not deserve worship.
- **General meaning of the ayah:** Allah narrates the story of His servant, Messenger and *khalil* Ibrahim, who disassociated himself from the false deities which were worshipped by His father and His people.
- **Relevance of the ayah to the chapter:** This *ayah* defines the meaning of *tawheed* and the testimony of (لَا إِلَهَ إِلَّا اللَّهُ) and that it is to disassociate oneself from all acts of *shirk* and dedicating all worship to Allah alone.
 1. (لَا إِلَهَ) – ‘There is no deity worthy of worship’. This is the disassociation (نفي) and is represented in the saying of Ibrahim {إِنَّنِي بَرَاءٌ}.
 2. (إِلَّا اللَّهُ) – ‘Except Allah’. This is the affirmation (إثبات) and is represented in the saying of Ibrahim {إِلَّا الَّذِي فَطَرَنِي}.

وقوله تعالى: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

And He stated: They (Jews and Christians) have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. [al-Tawbah: 31]

- {أَحْبَارَهُمْ} – “Their scholars”. Referring to the Jews and Christians.

- {وَرُحَبَائِهِمْ} – “Their monks”. Those who devote themselves to worship.
- {أَرْبَابًا} – “Lords”. Because they became legislators besides Allah, making what Allah has prohibited lawful, and making what He has made lawful prohibited. Legislation is the unique dominion of the *Rabb* (Allah), therefore whoever accepts legislation other than the legislation of Allah has taken that legislator as a lord besides Allah.
- {وَالْمَسِيحَ ابْنَ مَرْيَمَ} – “And also the Messiah, the Son of Mary”. They also took the Prophet ‘Isa as a lord through their worship of him.
- {سُبْحَانَهُ عَمَّا يُشْرِكُونَ} – “Exalted is He, above whatever they associate with Him”. That is, Allah is far removed and exalted in that He should have a partner in His Lordship or Worship.
- **General meaning of the ayah:** The Jews and Christians sought the advice of their scholars and monks and obeyed them in legalising what Allah made unlawful and prohibited what He made lawful.

With this, they set their scholars and monks as *arbaab* (lords) besides Allah, because only Allah can legislate what is *halal* and what is *haram*.

Moreover, the Christians worshipped ‘Isa and alleged that He is the son of God.

They disregarded the revelation that was sent to them commanding them to submit to Allah alone, because He alone deserves all worship.

Allah disapproves of their *shirk* and declares Himself far removed from it.

- **Relevance of the ayah to the chapter:** The *ayah* clarifies the meaning of *tawheed* and the testimony (لَا إِلَهَ إِلَّا اللَّهُ), in that it necessitates that Allah is to be singled out in worship by following and obeying what He has made lawful and avoiding what He has prohibited. There is no deity worthy of being obeyed in legislation except Allah.

Whoever obeys a person or submits themselves to a law which violated Allah’s legislation (either *halal* or *haram*), is regarded as a *mushrik*, as where the Jews and Christians.

وقوله تعالى: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

And He stated: And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. [al-Baqarah: 165]

- {أَنْدَادًا} – Plural of (ند), which is a counterpart. That is, that among the people are those who take other than Allah as counterparts to Him, loving them in a way which only He deserves.
- {يُحِبُّونَهُمْ كَحُبِّ اللَّهِ} – “They love them as they love Allah”. The scholars of *tafseer* differed regarding its meaning, however the end result of both opinions is *shirk*.
 1. That the love they have for their idols is the same and equal to the love of Allah in their hearts. In other words, they love their idols as much as they love Allah. This is the more correct opinion based on the context of the *ayah*.
 2. They love their idols greatly, like the believers greatly love Allah. In other words, there is no love in the hearts for Allah, only for their idols.
- {وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ} – “But those who believe are stronger in love for Allah”. Again, this can also have two meanings, both returning to each of the meanings in (كَحُبِّ اللَّهِ).

1. That those who believe have a stronger love for Allah than the polytheists, because their love is purely for Allah, whereas the polytheist's love for Allah is polluted with love for their idols.
 2. That those who believe, have a stronger love for Allah than the polytheists do for their idols, because the love of the believers for Allah is present in the times of ease and hardship, whereas the love of the polytheists for their idols diminishes when they are beset by hardships.
- The love which is being referred to in this *ayah* is the love of veneration and glorification which leads to subsequent worship and which belongs only to Allah. It does not refer to the natural love a person experiences such as love for their spouse, children or wealth.
 - **General meaning of the ayah:** Allah depicts the affairs of the mushrikoon in this life and their recompense in the Hereafter, whereby they set rivals to Allah, revering and loving them besides Allah. On the contrary, the true believers' love for Allah, exceeds the polytheists' love for their false deities or the polytheists love for Allah.

This is because the believers' love is dedicated to Allah alone, whereas the polytheists love for Allah is shared by other false deities or not existent at all.

Had the *mushrikoon* been certain of the punishment awaiting them on the Day of Judgement for their grave sin (*shirk*), they would have abandoned their evil practices.

However, they neither perceived that punishment nor believed in it and will thus fall into it.

- **Relevance of the ayah to the chapter:** The *ayah* clarifies the meaning of *tawheed* and the testimony of (لَا إِلَهَ إِلَّا اللَّهُ), clearly showing that whoever sets up a rival to Allah, loving them as they should love Allah alone, then they are *mushrikoon*.

On the other hand, whoever renders their love and reverence to Allah alone then they are *muwahidoon*. This love and reverence to Allah alone drives a person to sincerely worship, submit and surrender to Allah alone. There is not deity worthy of being loved except Allah.

وفي الصحيح عن النبي ﷺ أَنَّهُ قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَّمَ مَالَهُ وَدَمَهُ.
وَحِسَابُهُ عَلَى اللَّهِ عِزَّ وَجَل.

And in the sahih the Prophet ﷺ said: "Whoever professes that there is no God to be worshipped but Allah and made a denial of everything which the people worship besides Allah, his property and blood become inviolable, and his affair rests with Allah. [Bukhari and Muslim]

- (وفي الصحيح) – "In the Sahih". The author did not specify which *sahih*, however the *hadith* is present in Sahih Muslim so it is assumed this is what he is referring to. The *sahabi* of the *hadith* is Tarik ibn Ashyama Al Ashja'i.
- (حَرَّمَ مَالَهُ وَدَمَهُ) – "His property and blood become inviolable". His property and blood will be secured because the property and blood of a Muslim are sacred and inviolable.
- (وَحِسَابُهُ عَلَى اللَّهِ) – "And his account will be with Allah". Their *hisaab* (accountability) will be with Allah who will recompense them according to their intention.
- **General meaning of the hadith:** The *hadith* is evidence that the property and blood of an individual will only be secured upon the fulfillment of two major conditions:
 1. Pronouncing the shahadah of (لَا إِلَهَ إِلَّا اللَّهُ)
 2. Renouncing all false deities which are worshipped besides Allah.
- As Muslims we judge by what we see of apparent deeds and leave the inner beliefs for Allah to judge. Therefore;

1. If a person is firm and sincere in their belief, Allah will judge them as such and enter them into Paradise.
 2. If a person is a hypocrite (conceals their disbelief), Allah will judge them as such, and they will be driven to the lowest levels of the Hellfire.
- ***Relevance of the hadith to the chapter:*** The relevance is found in the saying of the Prophet ﷺ “and renounces whatever is worshipped besides Allah”. It is an emphasis after mentioning (لَا إِلَهَ إِلَّا اللَّهُ) as its meaning is inherent in the *shahadah* itself.

Therefore, when uttering the *shahadah*, you must have firm belief in its meaning, act upon what it necessitates; and renounce and disbelieve in everything worshipped besides Allah.

This the very essence of (لَا إِلَهَ إِلَّا اللَّهُ) - to establish worship for Allah alone, and dissociate from everything worshiped besides Allah.

The one who utters (لَا إِلَهَ إِلَّا اللَّهُ) and believes that the Jews and Christians are upon a true religion, or that all religions are correct and they can choose what they want of them, then they are not Muslims because they have not fulfilled what the *shahadah* necessitates (as per this *hadith*).

وَشَرَحُ هَذِهِ التَّرْجِمَةِ مَا بَعْدَهَا مِنَ الْأَبْوَابِ

The explanation of this chapter is contained in the subsequent chapters;

- The author included this statement to indicate that the subsequent chapters will make clear the true meaning of (لَا إِلَهَ إِلَّا اللَّهُ), by explaining the many types of major and minor *shirk* and how they are reached through extremism and innovation, all which necessitate leaving them in order to preserve true *tawheed*.

- ***Important issues of the Chapter***

This chapter contains the greatest and most important of issues namely the explanation of Tawhid and the testimony of Faith and a clarification of it through clear matters.

When explaining *tawheed*, two matters must be present:

1. Negating everything which is worshipped besides Allah (نفي)
2. Establishing all worship for Allah alone (اثبات)

For example: When you say ‘*Zaid is standing*’ you have established that Zaid is standing, but you have not denied that no-one else is standing (there could be others standing). However, when you say, ‘*No one is standing except Zaid*’, then it is known that Zaid alone is standing at the exclusion of anyone else. And to Allah belongs the highest example.

Of them is the verse in Surah Al-Isra ' . It is a clear rejection to the polytheists who supplicate the righteous ones as well as making clear that to do so is major Shirk.

Invoking the creation is of two types:

1. Invoking them in something they can comprehend and achieve. This is permissible.
2. Invoking the living or the dead, in something they cannot comprehend or achieve and the right of doing so only belongs to Allah. This is major *shirk* and is forbidden.

Also, the verse in Surah Al-Baqarah clearly shows that the People of the Book took their priests and their rabbis as lords besides Allah. It is also clear that they were not ordered except to worship a single deity (i.e. Allah). The explanation of the Verse - which has no ambiguity - in their obedience to the scholars and other slaves of Allah in sinful things and not calling or supplicating them.

This is major *shirk* because the (حكم) or legislation belongs only to Allah. Merely obeying their scholars and monks in this false legislation is what made their action *shirk*, even though they did not invoke them.

Additionally, is the statement of Ibrahim (Peace be upon him) to the disbelievers wherein he excepted his Lord from other deities: "Verily, I am innocent of what you worship except Him, Who did create me." (42:26, 27).

Allah mentioned that this disassociation and being free from Shirk explain the testimony of La ilaha illa-Allah, for He said: "And He made it [i.e. La ilaha illa-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring that they may turn back." (43:28)

The *ayah* clearly shows that *tawheed* must contain denial (نفي) and affirmation (اثبات). Denial of everything worshipped besides Allah and affirmation of true and sincere worship belonging only to Allah.

There is the verse of Surah Al-Baqarah regarding the disbelievers where Allah said of them: "They will not get out from the Fire" (2:167)

It is mentioned that they love those whom they associate with Allah, as they love Allah, and this points to the fact that they do indeed love Allah tremendously, but this nevertheless did not bring them into the fold of Islam.

Then how about the one who loves the false deity more than he loves Allah? How about the one who loves none other than his false deity and has no love for Allah?

If the love of Allah includes the love of another deity, then this is *shirk*. The levels of loving Allah are four as mentioned by the author:

1. Loving Allah alone more than anything else. This is pure *tawheed*
2. To love other than Allah equal to the love Allah. This is *shirk*.
3. To love other than Allah more than the love Allah. This is worse than the previous one.
4. To exclusively love other than Allah (i.e. no love of Allah). This is the worst category.

The Prophet ﷺ stated: "Whoever says La ilaha illa-Allah and rejects all other things that are worshipped besides Allah, his wealth and his blood are inviolable and his account rests with Allah." This is of the weightiest statements clarifying the meaning of La ilaha illa-Allah. It shows that a mere pronouncement does not protect the pronouncer's blood and wealth. It is insufficient to simply understand its evident meaning and words, to acknowledge it, or even for the pronouncer to call on none other than Allah, Who is Alone and without partners.

Rather, the pronouncer's wealth and blood do not become inviolable until in addition to all of the above, he totally rejects all else that is falsely worshipped besides Allah. For, if one has doubt or hesitates in this, neither his wealth nor blood is safe. What greater or more splendid an example can be given?

What could elucidate the point in more clear manner? What more conclusive argument is there to cut off any dispute of the point?

The following are not enough to protect a person's property and blood.

1. Uttering the *shahadah* (التلفظ بها).
2. Uttering the *shahadah* knowing its meaning (معرفة معناها مع لفظه).
3. Acknowledging it (الإقرار بها).
4. Calling none other than Allah without partners (لا يَدْعُوا إِلَّا اللَّهَ وحده لا شريك له).

All of this will not protect their property and blood expect when they reject all else that is falsely worshipped besides Allah.