

## Explanation of The Book of Tawheed

### Class Notes – Chapter 13

#### بَابُ مِنَ الشِّرْكِ الْإِسْتِعَاذَةَ بِغَيْرِ اللَّهِ

#### **From the acts of shirk is to seek refuge in other than Allah.**

- **Relevance of the chapter to the book:** The author continues to mention the things which contradict pure *tawheed*, namely the act of seeking refuge in other than Allah.
- (مِنَ الشِّرْكِ) – “From the acts of shirk”. To seek refuge in other than Allah from something only Allah can save you from is an act of major *shirk* which removes a person from the fold of Islam.
- (الْإِسْتِعَاذَةُ) – “To seek refuge”. It is to flee or escape from something that can cause you harm, to something or someone who can protect you.
- The most common entity which refuge is sought from is the Shaytaan. Nothing can protect from the Shaytaan except the One who created him.
- *Itsi'aadhah* is of three types:
  1. To seek refuge in Allah or in one of Allah's attributes. This is pure *tawheed*.
  2. To seek refuge in either the dead or the living who are not present and cannot assist. This is major *shirk* and the type the author is referring to in this chapter.
  3. Seeking refuge in a place or in one of the creations who can provide refuge and shelter. This is permissible. The Prophet ﷺ said regarding the *fitan*.

فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَسْتَعِذْ

**So he who finds refuge or shelter should take that refuge or shelter.**

[Bukhari, Muslim]

- From the benefits of seeking refuge in Allah alone, is that by doing so you are acknowledging Allah's Power and Ability and acknowledging your weakness and inability to fight the evil of that which Allah has created.

وقول الله تعالى: ﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعْوِذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

**Allah the Almighty said: And verily, there were men among mankind who sought refuge in the male jinns, but they (jinns) increased them (mankind) in burden. [al-Jinn: 6]**

- {يُعْوِذُونَ} – “Sought refuge in”. This refers to a common practice of the *jaahilliyya* period, whereby the pagan Arabs when passing by or settling in a valley at night, would seek refuge in the Jinni master of that valley. They would say: “I seek refuge in the (jinni) master of this valley from the foolish of his people that they should harm us.”

- {فَرَّادُوهُمْ رَهَقًا} – “They only increased them in burden”. This shows that seeking refuge in the *jinn* is prohibited, because it only increases the person who does so in fear. They are essentially treated in the opposite manner of what they intended.
- (رَهَقًا) – It is more than just fear and includes physical weakness. Therefore, their seeking refuge in the *jinn* only increased them in both fear and weakness.
- **General meaning of the ayah:** Allah informs us that some humans sought refuge in some of the *jinn*. However, instead of providing them with safety, the *jinn* only increased them in fear and weakness. This was no doubt a punishment from Allah.
- **Relevance of the ayah to chapter:** Upon accepting Islam, a group of the *jinn* mentioned some of the polytheistic practice of the pagan Arabs, including seeking refuge in other than Allah. They mentioned these practises as a form of refutation. The believers from the *jinn* said regarding the Quran when they heard it:

﴿ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۖ ﴾

“It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.” [al-Jinn: 2]

Then when denouncing the acts of *shirk*, they said:

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

“And verily, there were men among mankind who took shelter with the male jinns, but they (jinns) increased them (mankind) in burden.” [al-Jinn: 6]

This proves that seeking refuge in Allah is *tawheed* and a cause of strength and safety, whereas seeking refuge in other than Allah is *shirk* and a cause of fear and weakness.

وَعَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ

بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْحَلَ مِنْ مَنْزِلِهِ ذَلِكَ. رواه مسلم

**Khawlah bint Hakeem said: I heard Allah's Messenger ﷺ say: Whoever goes into a dwelling and says (while entering it): 'I seek refuge in Allah's perfect words from the evil of which He created', no harm shall befall him until he departs from that place.** [Muslim]

- **Khawlah bint Hakeem:** Ibn Umayyah as-Sulami. She was the wife of Uthman ibn Madh'oon. She was a righteous and virtuous woman. May Allah be pleased with her.
- (مَنْ نَزَلَ مَنْزِلًا) – “Whoever stays at a place.” The word *manzil* (place) is indefinite and is mentioned in a conditional sentence, therefore is generic. It covers the one who stays at a place either permanently (e.g. a new home) or temporarily (e.g. a hotel).
- (كَلِمَاتِ اللَّهِ) – “Words of Allah.” They are many, Allah says:

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۗ ﴾

“Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” [al-Kahf: 109]

- The words of Allah are from His attributes and are not His creation Therefore seeking refuge in Allah and His attributes is *tawheed* and permissible, whereas seeking refuge in His creation, in something not within their capacity, is *shirk* and prohibited. The words of Allah include the Quran but are not limited to it.

- (الْكَامَات) – “Perfect”. That is His words are not subject to deficiencies or faults.
- (مِنْ شَرِّ مَا خَلَقَ) – “From the evil of what He has created”. When Allah creates something evil (e.g. Shaytaan or the Hellfire), its evil may be inherent within it, however the wisdom behind its creation contains good.
- (لَمْ يَضُرَّهُ شَيْءٌ) – “Nothing will harm him”. It is general and includes harm from humans, jinn, animals, insects - hidden or apparent – until they depart from that place.
- If a *shar’i* cause (*sabab*) is implemented yet its result is not achieved, then the issue is never with the cause itself, but because of an obstacle preventing the cause from working. This is because the words of the Prophet ﷺ are of the utmost truth and can never be belied.
- **General meaning of the Hadith:** The Prophet ﷺ guides his *ummah* towards the beneficial way of seeking refuge which deters all forms of harms and fears. This is by seeking refuge in the Perfect Words of Allah when settling in a place to obtain safety and security from all fears and dangers.
- **Relevance of the hadith to the chapter:** This hadith guides Muslims to the beneficial and permissible way of seeking refuge, and that is in the Words of Allah which are His attributes. Therefore, seeking refuge in Allah or in the attributes of Allah is *tawheed*, and seeking refuge in anything else is *shirk*.
- **Important issues of the Chapter**
  1. **Explanation of the verse from Surah al-Jinn (72:6).** As explained above.
  2. **Seeking refuge in other than Allah is a part of shirk (polytheism).** The categories of *isti’aadhah* have preceded, and from them, the polytheistic *isti’aadhah* is what is being referred to here.
  3. **Using this Hadith as a proof: For, the scholars use it to prove that the Words of Allah are not creatures. They say this because to seek refuge in creatures is Shirk.** Seeking refuge in Allah’s Words is like seeking refuge in Allah, because Allah’s words are from His Attributes.
  4. **The superiority of this invocation despite its being short.** In that nothing will harm a person who recites it for as long as they remain in the place.
  5. **Though it may be that one can achieve some worldly benefit from a thing, as prevention from a harm or evil, or gaining some advantage or good, but it does not mean that it (dependence on such) is not shirk.** Benefit may be derived from a polytheistic action, but that in no way justifies it or makes it permissible. For example, the *jinn* may provide refuge to those who seek it from them, however that does not detract from the fact that it is still *shirk*.