

Chapter 2

The virtue of Tawheed^{1 2} and what it removes from sins

¹ Shaykh Salih al Fawzan *hafidhullah* mentions:

The connection between this chapter and the preceding one is clear . So since he clarified in the preceding chapter the reality of *tawheed* and the meaning of *tawheed* which is desired, and he made that clear with Qur'anic aayat and Prophetic hadeeths, it is appropriate that he (then) mention the excellence of *tawheed* so as to increase (people's) desire for it and eagerness upon it.

This is because when you come know of the excellent qualities of something then your soul becomes attached to it and has eagerness for it. And this way of compiling the two chapters is an action of the greatest wisdom and proves the precision of his (Muhammad ibn 'Abdil Wahhab) understanding because were he to mention the virtue of *tawheed* before explaining the meaning of *tawheed* this would not be appropriate. It is a must to explain the reality of something and its meaning, then after that its excellence can be clarified.

As for mentioning the virtues of something (whose nature) is not known, then that will not be at all helpful.

From this we realise the error of many of the callers (to Islam) nowadays and the contemporary authors who consider that they (can) write about Islam and about calling (to Islam) and they praise Islam greatly in their lectures and in their books. And this is something true but firstly - what is Islam? For they have not explained what Islam is! You can read a book (of such a person) from beginning to end or you can listen to a lecture (of theirs) or a tape from start to finish, and he is praising Islam and extolling it and explaining its great virtues – but (he has not explained) what Islam is!

(*I'aaanatul mustafeed* page 54)

² Shaykh Salih al Fawzan *hafidhullah* mentions:

So it is not sufficient that we only praise Islam and extol it. It is a must that you clarify what Islam is, what is the reality of Islam that will save (a person) from *kufr* and will enter (him) into *tawheed*, which will save from the Hellfire and enter (him) into Paradise?

And what are the the *nawaaqid ul islam* (those matters which nullify a person's Islam) which will corrupt Islam and which will take (a person) out of it?

What are those matters that will make (a person's) Islam complete and what are the matters which will take away from it?

This is a must. As for merely giving praise (to Islam) and making mention of its virtues without explaining what the reality of the matter is, then this is a serious error.

And Islam is that which the Messenger of Allah ﷺ came with and that which the Noble Companions were upon, and that which the best generations were upon. As for whatever opposes that, then it is not Islam in the slightest, even if the person (upon that) claims that it is Islam.

(*I'aaanatul mustafeed* page 54)

And His Statement, the Most High:

Those who believe³ and who do not mix their eemaan with *dhulm* - for these people is security and these are the rightly guided ones.^{4 5}

With regards to the relevance of this chapter to Kitaab ut Tawheed:

1) What is the connection of this chapter to the first chapter of this book?

In the first chapter, the Imam *rahimahullaah* mentioned the obligation to be upon tawheed.

In this chapter, he mentioned the excellence of tawheed, its praiseworthy effects and its beautiful end results – one of which is the wiping away of sins.

2) What benefit should the person take from reading this chapter?

When reading of these magnificent effects and consequences of tawheed, he should have encouragement and enthusiasm to be upon tawheed.

With regards to the words to be explained, what is the meaning of:

3) yukaffiru (removes) – the noun from this verb, *at takfeer*, has the linguistic meaning of covering up and concealing. In the Sharee’ah context, it means the wiping away of the sin until it reaches the point of being completely gone.

4) sins – a sin is that whose final outcome is foul and repulsive.

³ Shaykh Salih al Fawzan *hafidhullah* mentions:

“Those who believe” - this is general, covering the people of Ibrahim as well as other than them from the creation – meaning those who make the *tawheed* of Allah (singling Him out in worship) and who make their worship purely and sincerely for Him.

(*I'aaanatul mustafeed* page 57)

⁴ Soorah an An'aam (6) aayah 82

⁵ Shaykh Salih al Fawzan *hafidhullah* mentions:

This aayah comes after the mentioning of the debate between Ibrahim *'alaihissalaatu was salam* – the *Khaleel* (especially beloved friend of Allah) - and his people. This is because his people were worshipping the stars and these (people) were Sabians, in the land of Iraq.

So Allah ﷻ sent His Prophet and His Messenger Ibrahim, the *Khaleel*, *alaihissalaatu was salam* to call (them) to *tawheed* and to reject *shirk*.

And at the time he *alaihissalaatu was salam* was sent, there was not a single (other) Muslim; all of them (the people) were upon idol worship.

(*I'aaanatul mustafeed* page 55)

5) **aamanoo (believe)** – to have *eemaan* means that they testify with their hearts, and state it upon their tongues, and act with their limbs – and at the head of this is *tawheed*.

6) **dhulm** – literally means oppression, and here it refers to *shirk*. *Dhulm* means ‘to place something in other than its due place’.

And *shirk* is called *dhulm* in this aayah because it is to put worship in other than its correct place and to channel it to other than the One who truly deserves it. ⁶

With regards to the general meaning of this aayah:

7) **What benefit in this dunyaa will be gained by those who purify their tawheed from *shirk*?**

They will be guided to travelling upon the Straight Path in this world.

8) **What benefit in the hereafter will be gained by those who purify their tawheed from *shirk*?**

They will be safe and secure from the horrors and calamities on the Day of Judgement.

⁶ Shaykh Salih al Fawzan *hafidhullah* mentions:

who do not mix their eemaan with *dhulm* - what is meant by *dhulm* (oppression) here is *shirk* because *dhulm*, as the people of knowledge have explained, is of three types:

The first type – and it is the most severe – which is the *dhulm* of *shirk*. He, the Most High, said:

Indeed *shirk* is a tremendous *dhulm* (oppression).

(Qur’an 31:13)

Why is *shirk* called *dhulm*? This is because *dhulm* in its basis means ‘to put something in other than its correct place’. And the meaning of *shirk* is to put acts of worship in other than their correct place. This is the most severe oppression because when they put an act of worship in other than its correct place and direct it to other than the One who truly deserves it, they have put the created being on the same level as the Creator, and the weak one on the same level as the All Powerful One who is not rendered incapable by anything. So is there any oppression greater than this?

The second type – this is the *dhulm* which a person does to himself by (committing) acts of disobedience (to Allah). So the sinful person in fact is only wronging his own self because he is putting himself at risk of being punished; and it is obligatory upon him to save himself (from that). He is putting (his self) in a position other than the position which is befitting for it, which is one of obedience (to Allah) and dignity.

Indeed the losers are the ones who will lose themselves and their families on the Day of Resurrection; without doubt, that is the clear loss.

(Qur’an 39:15)

The third type – the *dhulm* done by the person against (other) people, by (for example) seizing their wealth or backbiting them or spreading tales about them or stealing their wealth or transgressing against their honour through backbiting and tale carrying and false accusations and defamatory comments and other than that from belittling behaviour. Or it might be with regards to their blood, by killing innocents without due reason, or through hitting and wounding and abusing them without due reason. All of this is considered (oppression) against the people.

(*I'aanatul mustafeed* page 57)

9) What is the relevance of this aayah to this chapter of Kitaab ut Tawheed?

This aayah shows the excellence of tawheed and its wiping away of the sins.

With regards to benefits of the aayah, fill in the missing words:

This aayah shows:

- 10) The excellence of **tawheed** and its fruits in this world and the **hereafter**.
- 11) That *shirk* is dhulm (**oppression**), which nullifies *eemaan* in Allah if it is *shirk akbar* (greater *shirk*) and which decreases *eemaan* if it is *shirk asghar* (lesser *shirk*).
- 12) That *shirk* is not **forgiven**.
- 13) That **shirk** is a cause of fear in this world and the hereafter as well.

And 'Ubaadah ibn as Saamit stated:

The Messenger of Allah *sall Allahu 'alaiyhi wa sallam* said:

Whoever bears witness that there is none truly worthy of worship except Allah alone⁷, having no partner, and that Muhammad⁸ is His slave and His messenger, and that 'Eesaa is the slave of Allah and His messenger, His Word which He conveyed to Maryam, and a spirit from Him and that the Paradise is True and that the Fire is True Allah will enter him into Paradise upon what he has from actions.

Both of them reported it.⁹

With regards to the words to be explained, what is the meaning of:

1) **'Ubaadah ibn as Saamit** – he is 'Ubaadah ibn as Saamit ibn Qays al Ansaaree al Khazrajee, one of the chiefs who gave the pledge of 'Aqabah who died in the year 34 AH at the age of 72.

2) **bears witness that** – meaning that the person states this phrase, whilst understanding its meaning and acting according to what this phrase necessitates, both externally (i.e. with the limbs) and internally (i.e. with the heart).

⁷ Shaykh Salih al Fawzan *hafidhullah* mentions:

there is none truly worthy of worship except Allah alone - meaning he says the *shahadah* whilst knowing its meaning, and acting on what it necessitates, having certainty in it. This is because it is not enough to merely verbalise the *shahadah* without having knowledge of what it means. Likewise verbalising the *shahadah*, knowing its meaning but not acting on what it necessitates – this also is not sufficient. Rather there must be verbalising it on the tongue along with knowledge and action on what this tremendous statement necessitates.

(*I'aaanatul mustafeed* page 60)

⁸ Shaykh Salih al Fawzan *hafidhullah* mentions:

that Muhammad is His slave and His messenger - This proves that it is not sufficient for (a person) to bear witness that none truly has the right to be worshipped except Allah. Rather along with this, it is a must to make the testimony that Muhammad is the Messenger of Allah.

So if (a person) were to bear witness that *laa ilaaha ill Allah* but he were to refuse to bear witness that Muhammad is the Allah's Messenger, then he would not enter into Islam. This is because this (first statement) is linked with that (second statement), just as occurs in the adhaan and the iqaamah and in sermons.

So (even) if the (statement) *laa ilaaha ill Allah* comes alone, the the testimony that Muhammad is the Messenger of Allah enters into it implicitly.

(*I'aaanatul mustafeed* page 62)

⁹ Reported by Al Bukhaaree (4453) and Muslim (28)

- 3) **(Muhammad) is His slave** – one who is owned by Allah and who worships Allah.¹⁰
- 4) **(Muhammad is)...His messenger** – one whom was sent by Him with His Sharee'ah.¹¹
- 5) **(‘Eesaa) is the slave of Allah and His messenger**¹² – in contrast to what the Christians hold as their *'aqeedah*; they believe that ‘Eesaa is Allah or the son of Allah or one third of a trinity.

¹⁰ Shaykh Salih al Fawzan *hafidhullah* mentions:

that Muhammad is His slave and His messenger – this is a rejection of *ifraat* (exaggeration) and *tafreet* (falling short).

His slave – this a rejection of *ifraat* and the going beyond the due limits with regards to the right of the Messenger ﷺ (when people) give him a portion of *ruboobiyyah* (Lordship), just as the foolish ones do.

So the Messenger ﷺ was a servant; he did not possess anything from Lordship. Indeed Allah called him an *'abd* (slave) in the noblest of stations:

the station of revelation. **“And if you are in doubt about that which We sent down to our ‘abd...”** (Qur’an 2:23)

the station of the Israa (night journey) **“How free from imperfections is He who took His ‘abd by night from al masjid al haram...”** (Qur’an 17:1)

the station of sending down (revelation) **“All praise is for Allah who has sent down the Book upon His ‘abd...”** (Qur’an 18:1) **“Blessed is He who has sent down the Criterion upon His ‘abd...”** (Qur’an 25:1)

the station of challenging **“And if you are in doubt about what We have sent down upon Our ‘abd...”** (Qur’an 2:23)

So he ﷺ is a servant who is not to be worshipped, and Messenger who is not to be denied.

Rather he is to be obeyed and followed; there is no portion of worship for him at all.

Those people who seek help from him and seek aid from him against the enemies, and they seek from him fulfillment of their needs and relief from their difficulties, then such people have raised him ﷺ from the position of being a slave (of Allah) to that of being worshipped – and Allah’s refuge is sought. They have not affirmed that he is a slave of Allah; rather they have made him a partner with Allah in His Lordship and His right to be worshipped.

(*I’aanatul mustafeed* page 62)

¹¹ Shaykh Salih al Fawzan *hafidhullah* mentions:

that Muhammad is...His messenger – this is a refutation of the people of *tafreet* (falling short), those who do not accord the Messenger ﷺ his true status – either by rejecting his messengership ﷺ or they do accord him the status of being a messenger but they do not follow him in the desired way.

So these people do not (truly) bear witness that he is the Messenger of Allah; their testimony is either null and void or else it is deficient. It is null and void if they do not follow him at all, and it is deficient if they follow him in some matters but oppose him in some (other) matters out of due to following their own souls and desires.

(*I’aanatul mustafeed* page 63)

¹² Shaykh Salih al Fawzan *hafidhullah* mentions:

that ‘Eesaa is His slave and His messenger – this contains a refutation of the *Yahood* and a refutation of the *Nasaaraa*. As for the *Yahood*, then this is because they reject the Messengership of ‘Eesaa *‘alaihissalaam* and accuse him of lying – and Allah’s refuge is sought – and they say, *“He was a child born of illegal sexual intercourse.”* – may Allah disfigure them and humiliate them. And they tried to kill him but Allah kept him safe from them and raised him up to Him, and He imposed disgrace upon them.

6) **and His Word** – meaning that Allah created him with a word, and that was His Statement “Be!”

7) **He conveyed (the Word) to Maryam** – Allah sent Jibreel with this Word to Maryam and he blew the created spirit into her by the permission of Allah, the Mighty and Majestic. ¹³

8) **from Him** – meaning - from Allah in the sense that Allah created ‘Eesaa and brought him about , just as occurs in the aayah:

And He subjugated for you all that is in the Heavens and the Earth – all of this from Him.¹⁴

9) **upon what he has from actions** – this can carry two meanings:

a) Allah will enter the person into Paradise even if the person falls short and has some sins with him, because the person of Tawheed must enter Paradise (eventually)

b) Allah will enter the person into Paradise, and the person’s level in Paradise will be according to that person’s actions.

With regards to the general meaning of this hadeeth:

10) What are the conditions that this hadeeth mentions which were a person to fulfil them, he would eventually enter Paradise?

He or she must:

a) state the shahaadatain (i.e. *laa ilaaha ill Allah Muhammadu rasool ullaah*)

And it contains a refutation of the *Nasaaraa*, those who do not affirm that ‘Eesaa was a servant of Allah; rather they claim that he was the son of Allah or that he was one part of the trinity or that he was Allah (Himself) – they have three sayings (about him). Allah ﷻ mentioned these (sayings) in the Qur’an:

“They have certainly disbelieved, those who say that Allah is the Messiah, the son of Maryam.” (Qur’an 5:17)

“They have certainly disbelieved, those who say that Allah is one third of the Trinity.” (Qur’an 5:73)

And in His ﷻ statement, **“The Christians say that “The Messiah is the son of Allah”. That is their statement (coming out of) their mouths.”** (Qur’an 9:30)

They have not stopped saying this up to our present day, in their broadcasts and they repeat these repulsive statements of disbelief.

(*I’aanatul mustafeed* page 65-66)

¹³ Shaykh Salih al Fawzan *hafidhullah* mentions:

“His Word which He conveyed to Maryam” – the Word is His ﷻ statement to ‘Eesaa, **“Be!”**. This is because ‘Eesaa was brought into existence without a father; rather He was brought into existence with a word **“Be”** but he was not the Word himself. He was called ‘a Word’ because he was created by means of that, in contrast to the rest of human beings for they were created from a father and a mother. This is just as He said about (Prophet) Adam: **“Indeed the example of ‘Eesaa to Allah is like that of Adam; He created him from dust, the He said to him, “Be!” and he was.”** (Qur’an 3:59)

So if you are amazed at the existence of ‘Eesaa who was born from a mother without a father, brought into existence due to the effect of a Word **“Be!”** then how are you not amazed at the creation of Adam from dust without a father and a mother?

(*I’aanatul mustafeed* page 65-66)

¹⁴ Soorah al Jaathiyah (45) aayah 13

- b) understand the meaning of the shahaadatain¹⁵
- c) act according to what the shahaadatain necessitate both inwardly and outwardly
- d) stay away from *ifraat* (exaggerating) and *tafreet* (falling short) with regards to the right of the two noble messengers¹⁶ – affirming Messengership for them both, as well as the fact that they were Slaves of Allah who had nothing from the characteristics of *Ruboobeyyah* (Lordship)
- e) believe with certainty in Paradise¹⁷

¹⁵ Shaykh Salih al Fawzan *hafidhullah* mentions:

Laa ilaaha ill Allah – its meaning is a rejection of any worship for other than Allah, and an affirmation of it (worship) for Allah, ﷻ. This means a nullification of worship for everything other than Allah, and an affirmation of worship for Allah.

So his statement ***laa ilaaha*** (there is no deity worthy of worship) is a nullification of all the objects of worship other than Allah ﷻ, and a rejection of them. ***ill Allah*** – this is an affirmation of the worship for Allah, the Perfect and Most High.

Based upon this, the meaning of *laa ilaaha ill Allah* is *laa ma'booda bihaqq ill Allah* (there is no deity truly worthy of worship) or *laa ma'booda haqqan* (there is no deity in truth) except for Allah ﷻ.

So if you were to say its meaning is *laa ma'booda ill Allah* (there is no object of worship except Allah) then we say, “This is a tremendous mistake!”. This is because you have included all the objects which are worshipped and made them into Allah. You have made the idols and tombs and stars and everything which is worshipped besides Allah into Allah. And this is a tremendous error, and it is the way of the people of *wahdat ul wujood* (the unity of existence – i.e the belief that everything is Allah).

So you must say the word “*haqq*” because the *ma'boodaat* (objects of worship) are of two kinds: 1) the *ma'bood bihaqq* (the One who is truly to be taken as an object of worship) and 2) the *ma'bood bil baatil* (the object of worship who is taken falsely as an object of worship). So the *ma'bood bihaqq* is Allah, and the *ma'bood bil baatil* is every object of worship other than Allah.

He, the Most High, said:

That is because Allah is *al Haqq* and that which they call upon other than Him is *baatil* (falsehood). And because Allah is the Most High, the Most Great.

(Qur'an 31:30)

This is the meaning of *laa ilaaha ill Allah*.

(*I'aaanatul mustafeed* page 61)

¹⁶ 'Eesaa and Muhammad *'alaiyhimusalaatu was salaam*

¹⁷ Shaykh Salih al Fawzan *hafidhullah* mentions:

'and that the Paradise is True and that the Fire is True' – meaning: whoever bears witness that Paradise – and this is the *daar* (abode) of the people of *taqwaa* – and the Fire – and this is the *daar* of the people of *kufur* - each of these two is true, and that they are two abodes in existence, created, remaining forever and never ceasing, Paradise being for the people of *taqwaa* and the Fire being for the people of *kufur*.

So the *daars*, as mentioned by ibn ul Qayyum, are of three types:

f) believe with certainty in the Hellfire

With regards to benefits of the hadeeth, fill in the missing words:

This hadeeth shows:

11) The excellence of *tawheed* and that through it, Allah wipes away the **sins**.

12) That it is obligatory to stay away from **ifraat** (exaggerating) and **tafreet** (falling short) with regards to the rights of the prophets and the righteous beings, so we do not deny their virtue nor do we exaggerate their status such that we give them a share of our **worship** – which is what some of the ignorant ones and the misguided people do.

13) That the creed and belief of *tawheed* opposes all of the religions of **kufir** from the Jews, Christians, idol worshippers and atheists.

14) That the people of *tawheed* who fall into sin will not remain **forever** in the Hellfire.

The first - the *daar* of this worldly life, and it is the *daar* of (doing) action and earning (deeds).

The second *daar* – the *daar* of the *barzakh* and it is the *daar* of the graves. The *barzakh* is between this worldly life and the Hereafter. So *barzakh* means ‘separation’ and the life in the *barzakh* is called the *barzakh* life. In it, there are things which are amazing; it contains bliss and punishment; either a pit from the pits of the Fire or a garden from the gardens of Paradise. The dead people will remain in their graves until (the time) when Allah ﷻ wishes, then He will raise them and gather them for the reckoning and recompense. This *daar* is a place of waiting.

The third – the *daar* of recompense, which is the Day of Resurrection, Paradise and the Fire. This *daar* will never cease or perish.

So when a person believes in these (last) two *daars* then that will incite him upon righteous action and repentance from sins and evil actions... As for the one who does not believe in the Hereafter then he will act in accordance with what his desires dictate, and what his soul craves; he will never take his soul to account because he does not believe in a resurrection or a reckoning.