

سِرِّهِ

كَيْفَ الشُّبُهَاتِ

Explanation
Of

Muhammad
Ibn 'Abdul-
Wahhaab's
Removal
Of
Doubts

لَفَضِيلَةِ سَيِّحِ الْعَلَمَةِ
مُحَمَّدِ بْنِ صَالِحِ الْعُثَيْمِينِ

Removing the Doubts
Of the
People of *Shirk*

Authored by
Shaykh al-Islām Muḥammad
Ibn ‘Abd al-Wahhāb (d.1206H)

Explained by the Noble Shaykh,
Imām Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn
(d.1421H)

Prepared by
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A Biographical Sketch of Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H)

His Lineage: He is *Shaykh al-Islām*, Muḥammad Ibn ‘Abd al-Wahhāb Ibn Sulaymān Ibn ‘Alī Ibn Muḥammad Ibn Aḥmad Ibn Rāshid Ibn Burayd Ibn Muḥammad Ibn Musharraf Ibn ‘Umar, from a subdivision of the tribe of Tamīm.

His Birth: This scholar was born in the town of ‘Uyaynah in the year 1115H to a household known for knowledge, nobility and Religion. His father was a prominent Scholar, and his grandfather was the Scholar of Najd in his time.

His Upbringing: He memorized the *Qur’ān* before reaching ten years of age. He studied *fiqh* (Islāmīc jurisprudence) and established for himself a sound foundation such that his father became amazed at the strength of his memory. He was known to read extensively in the books of *tafsīr* (explanation of the *Qur’ān*) and *Ḥadīth* (the collections of narrations of or relating to the Prophet (ﷺ)) and he exerted himself diligently in the pursuit of knowledge night and day. He used to memorize the fundamental scholarly texts of the various branches of Islamic knowledge. He traveled throughout the various regions of Najd and similarly traveled to Makkah and read upon the Scholars there. Then he later traveled to the city of the Prophet (ﷺ) - Madīnah - and read upon the Scholars there; and from amongst them was the distinguished scholar Shaykh ‘Abdullāh Ibn Ibrāhīm ash-Shammārī and similarly he also read upon his son who was the esteemed Shaykh of *farā’id* (laws of inheritance), Ibrāhīm ash-Shammārī, the author of *al-‘Adhab al-Fā’id fī Sharf Alfiyyah al-Farā’id*. He was later introduced to the famous Scholar of *Ḥadīth* Muḥammad Ḥayāt al-Sindī (d.1163H) upon whom he read texts in the sciences

of *Ḥadīth* and the sciences related to the classification of *Ḥadīth* narrators. He was also granted permission (*ijāzah*) by the Shaykh to narrate the most important source books of *Ḥadīth*. Shaykh Muḥammad Ibn ‘Abd al-Wahhāb (رحمته الله) was granted a deep understanding, a rare brilliance, and very high degree of intelligence by Allāh, and he devoted his time to extensive reading, research and writing. He used to memorize whatever he came across of benefit while reading and researching, and he never tired of writing. Indeed, he transcribed many of the works of Ibn Taymiyyah (d.728H) and Ibnul-Qayyim (d.751H) - رحمهما الله - and to this day some of those precious handwritten manuscripts can be found in various museum archives. After his father passed away he began to openly call to the *Salafī da’wah*, and to worshipping Allāh upon *Tawhīd*, and to the rejection of all evil, and he exposed the people of innovation and other than them from the people of *Shirk*. The leaders of the tribe of Saud supported him and aided in his efforts and subsequently strengthened his call.

His Works: He has also produced many beneficial written works, from the most beneficial of his works we will mention the following:

- 1- The magnificently beneficial book entitled: *Kitābut-Tawhīd*.
- 2- *Kashf al-Shubuhāt*.
- 3- *Al-Kabā’ir*.
- 4- *Mukhtaṣar al-Insāf wa āl-Sharḥ al-Kabīr*.
- 5- *Mukhtaṣar Zād al-Ma’ād*.
- 6- Religious verdicts and treatises compiled under the name, *Majmū’ Mu’allafāt al-Imām Muḥammad Ibn ‘Abd al-Wahhāb*, which was completed under the supervision of Imām Muḥammad Ibn Saud Islāmic University.

His Death: The illustrious Imām, may Allāh have mercy upon

him, passed away in the year 1206H and may Allāh shower him with mercy and reward him well for benefiting Islām and the Muslims. Indeed, Allāh is the All-Hearing who responds to supplications. All praise is for Allāh, and may the prayers of peace and blessings of Allāh be upon our Prophet Muḥammad, upon his family, and upon all of his Companions.

By the pen of:
Fahd Ibn Nāṣir Ibn Ibrāhīm al-Sulaymān
May Allāh grant him pardon

Biographical Sketch of the Noble Shaykh, Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn (d.1421H)

His lineage: He is Abū ‘Abdullāh, Muḥammad Ibn Ṣāliḥ Ibn Muḥammad Ibn ‘Uthaymīn al-Wuhaybī at-Tamīmī.

His birth: He was born in the city of ‘Unayzah on the 27th of the blessed month of *Ramaḍān* in the year 1347H.

His Upbringing: He recited the Noble *Qur‘ān* upon his maternal grandfather ‘Abd al-Raḥmān Ibn Sulaymān Āli-Dāmigh (رحمة الله) and later went on to memorize it before focusing his efforts upon seeking knowledge and learning how to read and write as well as mathematics and some of the various disciplines related to literature. The Shaykh ‘Abd al-Raḥmān al-Sa’dī (d.1376H) - رحمه الله - sponsored two of his students in order for them to teach the younger students. One of these students was the Shaykh ‘Alī as-Ṣāliḥee, and the other student was Shaykh Muḥammad Ibn ‘Abd al-‘Azīz al-Muṭawwa‘ (رحمة الله). The young Shaykh Muḥammad read upon him an abridgement of *al-‘Aqīdah al-Wāsiṭiyyah* written by Shaykh ‘Abd al-Raḥmān al-Sa’dī, and *Minhāj al-Sālikīn* a treatise in *fiqh* (Islāmic Jurisprudence) also written by Shaykh ‘Abd al-Raḥmān as well as *al-Ājrumiyyah* and *al-Alfiyyah*.

He also read *farā‘id* (the laws of inheritance) upon the Shaykh ‘Abd al-Raḥmān Ibn ‘Alī Ibn ‘Udān and *fiqh* (Islāmic Jurisprudence). With Shaykh ‘Abd al-Raḥmān Ibn Nāṣir al-Sa’dī, who is considered to be his first Shaykh, since he remained with him for some time, he read upon him in the sciences of *Tawḥīd* (Islāmic Monotheism), *tafsīr* (exegesis), *Ḥadīth* (the collections of narrations of or relating to the Prophet (صلى الله عليه وسلم)), *fiqh* (Islāmic Jurisprudence), *uṣūl al-fiqh* (the foundations of *fiqh*), *farā‘id* (the

laws of inheritance), *mustalah al-Ḥadīth* (Ḥadīth terminology), *nahw* (Arabic Grammar) and *sarf* (morphology).

Indeed, the noble Shaykh Muḥammad enjoyed a special status and occupied an exclusive station with his Shaykh - رَحْمَةُ اللَّهِ; for when Shaykh Muḥammad's father moved to Riyadh, he initially desired that his son would move along with him. However, Shaykh 'Abd al-Raḥmān al-Sa'dī (رَحْمَةُ اللَّهِ) wrote to him stating in no uncertain terms, "Surely, this is not possible, rather we desire that Muḥammad should remain here such that he might benefit." Shaykh Muḥammad (رَحْمَةُ اللَّهِ) recalls, "Certainly he had a tremendous influence upon me in both his manner of teaching and conveying knowledge as well as simplifying it for the students with examples and through concise explanation. Similarly, he influenced me greatly in my character because the Shaykh 'Abd al-Raḥmān (رَحْمَةُ اللَّهِ) possessed such excellent manners and he was a person of great knowledge and worship. He used to play along with the young and laugh with the old, and he had the best character that I have ever seen."

He also read upon the prominent Shaykh 'Abd al-'Azīz Ibn Bāz (d.1420H) such that he could be considered his second Shaykh. He began with him by reading *Ṣaḥīḥ al-Bukhārī* and some of the works of Shaykh al-Islām Ibn Taymiyyah (d.728H) and also some of the books of *fiqh*. Shaykh Muḥammad said, "Shaykh 'Abd al-'Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) influenced me with regard to his placing great importance upon the study of *Ḥadīth*, and I was also influenced by his character as well and how he would make himself available to the people."

In the year 1371H he began teaching in the main congregational mosque, but once the learning institutes (*ma'āhid al-'ilmiyyah*) were opened in Riyadh he joined them in the year 1372H. The Shaykh (رَحْمَةُ اللَّهِ) recounts, "I entered the learning institute (*ma'had al-'ilmī*)

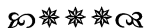
in the second year and only joined them after having first sought the advice of Shaykh ‘Alī as-Ṣāliḥī and having been given permission by Shaykh ‘Abd al-Raḥmān (رَحْمَةُ اللَّهِ). The learning institute (*ma‘had al-‘ilmī*) at that time was divided into two sections: a general section and a special advanced section. I was enrolled in the advanced section. At that time, anyone who wanted to “skip ahead” in their studies could do so. This meant that a student could study the material for the following year during the break period, and then take the examination for it at the beginning of the following year. If he passed the examination he would then move on to the next year in his studies (i.e. the third year if he skipped the second year). So by doing this I shortened the length of my studies.”

After two years he graduated and was appointed to a teaching position in the learning institute (*ma‘had al-‘ilmī*) of ‘Unayzah while he also continued his own studies via correspondence in the College of *Sharī‘ah*, and he also continued his studies under Shaykh ‘Abd al-Raḥmān al-Sa‘dī.

When the noble Shaykh ‘Abd al-Raḥmān al-Sa‘dī (رَحْمَةُ اللَّهِ) passed away, Shaykh Muḥammad was made the Imām of the main congregational mosque of ‘Unayzah, as he was also made responsible for teaching in the national library of ‘Unayzah, in addition to his teaching duties at the learning institute (*ma‘had al-‘ilmī*). Then he later transferred to the two colleges: the college of *Sharī‘ah* and the College of *Uṣūl al-Dīn* (the Fundamentals of the Religion) wherein he would teach at the Qasīm branch of Imām Muḥammad Ibn Saud Islāmic University. Similarly, he was also a member of the committee of senior Scholars of the Kingdom of Saudi Arabia. The Shaykh (رَحْمَةُ اللَّهِ) was an active participant in *da‘wah* efforts everywhere and we are very thankful for his great efforts in this regard.

It is also worthy of mention that the prominent scholar Shaykh Muḥammad Ibn Ibrāhīm (رحمته الله) suggested – rather insisted – that Shaykh Muḥammad assume the position of judge. Surely, he went so far as to issue his decision in the form of a formal document which appointed the Shaykh to the position as the head of the *Sharī'ah* court in al-Ahsā, but the Shaykh respectfully declined and after continuous follow up and even a personal phone call finally the Shaykh (Muḥammad Ibn Ibrāhīm) relented and allowed for Shaykh Muḥammad to be excused from taking the position.

His Works: He has authored many different books and the number of his written works has reached approximately forty, comprising of both books and small treatises all of which have been compiled and included in his *Majmū' Fatawā wa al-Rasā'il*.



مَقَالَةٌ

Introduction

The praise is for Allāh, we praise Him, seek His aid and ask for His forgiveness. And we seek refuge with Allāh from the evils within ourselves and from our sinful deeds. Whosoever Allāh guides, then none can misguide him and whosoever Allāh misguides, then none can guide him. And I testify that there is none worthy of worship besides Allāh alone without any associate and I testify that Muḥammad is His servant and Messenger - may the choicest and most abundant peace and salutations of Allāh be upon him, his Family, his Companions and whosoever follows them in goodness.

To proceed:

So this is a concise explanation upon the book of Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb entitled, ‘*Removing the Doubts of the People of Shirk.*’ In this book, the author mentions ten odd doubts from the people of *Shirk* and answers them with excellent answers, relying upon textual proof along with an easily comprehensible meaning and clear expression. I ask Allāh (سُبْحَانَهُ وَتَعَالَى) to reward him for that, and to benefit the servants through it. Indeed, Allāh is capable of all things.

Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn



متن كشف الشبهات

تأليف شيخ الإسلام محمد بن عبد الوهاب

رَحِمَهُ اللهُ تَعَالَى

اعْلَمْ - رَحِمَكَ اللهُ تَعَالَى - أَنَّ التَّوْحِيدَ هُوَ إِفْرَادُ اللهِ سُبْحَانَهُ وَتَعَالَى بِالْعِبَادَةِ. وَهُوَ دِينُ الرُّسُلِ الَّذِي أَرْسَلَهُمُ اللهُ بِهِ إِلَى عِبَادِهِ، فَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، أَرْسَلَهُ اللهُ إِلَى قَوْمِهِ لَمَّا عَلَوْا فِي الصَّالِحِينَ: وَدَّ، وَسَوَاحِجَ، وَيَعُوثَ، وَيَعُوقَ، وَكَسْرِي. وَآخِرُ الرُّسُلِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ الَّذِي كَسَرَ صُورَ هَؤُلَاءِ الصَّالِحِينَ، أَرْسَلَهُ اللهُ إِلَى أَنَاسٍ يَتَعَبَّدُونَ، وَيَحْجُبُونَ، وَيَتَصَدَّقُونَ، وَيَدْكُرُونَ اللهُ، وَلَكِنَّهُمْ يَجْعَلُونَ بَعْضَ الْمَخْلُوقِينَ وَسَائِطَ بَيْنَهُمْ وَبَيْنَ اللهِ تَعَالَى، يَقُولُونَ: نُرِيدُ مِنْهُمْ التَّقَرُّبَ إِلَى اللهِ - تَعَالَى -، وَنُرِيدُ شَفَاعَتَهُمْ عِنْدَهُ، مِثْلَ الْمَلَائِكَةِ وَعِيسَى، وَمَرْيَمَ، وَأَنَاسٍ غَيْرِهِمْ مِنَ الصَّالِحِينَ. فَبَعَثَ اللهُ - تَعَالَى - إِلَيْهِمْ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُجَدِّدُ لَهُمْ دِينَهُمْ - دِينَ أَبِيهِمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ -، وَيُخْبِرُهُمْ أَنَّ هَذَا التَّقَرُّبَ وَالِاعْتِقَادَ مَحْضٌ حَقُّ اللهِ - تَعَالَى -، لَا يَصْلُحُ مِنْهُ شَيْءٌ لِغَيْرِهِ لَا لِمَلِكٍ مُقَرَّبٍ، وَلَا لِنَبِيِّ مُرْسَلٍ، فَضْلًا عَنْ غَيْرِهِمَا. وَإِلَّا فَهَؤُلَاءِ الْمُشْرِكُونَ. يَشْهَدُونَ أَنَّ اللهُ هُوَ الْخَالِقُ - وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّهُ لَا يَزْرُقُ إِلَّا هُوَ، وَلَا يُحْيِي وَلَا يُمِيتُ إِلَّا هُوَ، وَلَا يُدَبِّرُ الْأَمْرَ إِلَّا هُوَ، وَأَنَّ جَمِيعَ السَّمَاوَاتِ السَّبْعِ، وَمَنْ فِيهِنَّ، وَالْأَرْضِينَ السَّبْعِ وَمَنْ فِيهِنَّ كُلُّهُمُ عِبِيدُهُ، وَتَحْتَ تَصَرُّفِهِ وَقَهْرِهِ.

فَإِذَا أَرَدْتَ الدَّلِيلَ عَلَى أَنَّ هَؤُلَاءِ المُشْرِكِينَ - الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِشَهْدُونَ بِهَذَا فَأَقْرَأْ عَلَيْهِ قَوْلَهُ نَعَالَى {قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ} (31 يونس) ، وَقَوْلُهُ تَعَالَى {قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ، سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ، قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ، سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ، قُلْ مَنْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ، سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ} (89 المؤمنون) وَغَيْرَ ذَلِكَ مِنَ الْآيَاتِ .

فَإِذَا تَحَقَّقْتَ أَنَّهُمْ مُقِرُّونَ بِهَذَا ، وَأَنَّهُ لَمْ يَدْخُلْهُمْ فِي التَّوْحِيدِ الَّذِي دَعَاهُمْ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَعَرَفْتَ أَنَّ التَّوْحِيدَ - الَّذِي جَحَدُوهُ - هُوَ تَوْحِيدُ الْعِبَادَةِ ، الَّذِي يُسَمِّيهِ الْمُشْرِكُونَ فِي زَمَانِنَا الْاِعْتِقَادَ ، وَكَانُوا يَدْعُونَ اللَّهَ سُبْحَانَهُ وَتَعَالَى لَيْلًا وَنَهَارًا : ثُمَّ مِنْهُمْ مَنْ يَدْعُو الْمَلَائِكَةَ لِأَجْلِ صَلَاحِهِمْ ، وَقُرْبِهِمْ مِنَ اللَّهِ تَعَالَى ؛ لِيَشْفَعُوا لَهُمْ . أَوْ يَدْعُو رَجُلًا صَالِحًا مِثْلَ اللَّاتِ أَوْ نَبِيًّا مِثْلَ عَيْسَى ، وَعَرَفْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَهُمْ عَلَى هَذَا الشَّرِكِ وَدَعَاهُمْ إِلَى إِخْلَاصِ الْعِبَادَةِ لِلَّهِ وَحْدَهُ ، كَمَا قَالَ تَعَالَى : {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا} (18 الجن) ، وَقَالَ تَعَالَى : {لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ} (14 الرعد) ، وَتَحَقَّقْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَهُمْ

لِيَكُونَ الدُّعَاءُ كُلُّهُ لِلَّهِ ، وَالذَّبْحُ كُلُّهُ لِلَّهِ ، وَالنَّذْرُ كُلُّهُ لِلَّهِ ، وَالِاسْتِعَاثَةُ كُلُّهَا بِاللَّهِ وَجَمِيعُ أَنْوَاعِ الْعِبَادَةِ كُلُّهَا لِلَّهِ ، وَعَرَفْتَ أَنَّ إِفْرَارَهُمْ بِتَوْحِيدِ الرُّبُوبِيَّةِ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ ، وَأَنَّ قَصْدَهُمُ الْمَلَائِكَةَ ، أَوْ الْأَنْبِيَاءَ ، أَوْ الْأَوْلِيَاءَ يُرِيدُونَ شَفَاعَتَهُمْ وَالتَّقَرُّبَ إِلَى اللَّهِ بِذَلِكَ هُوَ الَّذِي أَحَلَّ دِمَاءَهُمْ وَأَمْوَالَهُمْ عَرَفْتَ حِينَئِذٍ التَّوْحِيدَ - الَّذِي دَعَتْ إِلَيْهِ الرُّسُلُ ، وَأَبَى عَنِ الْإِفْرَارِ بِهِ الْمُشْرِكُونَ - . وَهَذَا التَّوْحِيدُ هُوَ مَعْنَى قَوْلِكَ : (لَا إِلَهَ إِلَّا اللَّهُ)

فَإِنَّ الْإِلَهَ عِنْدَهُمْ هُوَ الَّذِي يُقْصَدُ لِأَجْلِ هَذِهِ الْأُمُورِ ، سَوَاءً كَانَ مَلَكًا ، أَوْ نَبِيًّا ، أَوْ وَلِيًّا ، أَوْ شَجَرَةً ، أَوْ قَبْرًا ، أَوْ حِجَابًا ، لَمْ يُرِيدُوا أَنَّ (الْإِلَهَ) هُوَ الْخَالِقُ الرَّازِقُ الْمُدَبِّرُ ، فَاتَّهَمُوا يَعْلَمُونَ أَنَّ ذَلِكَ لِلَّهِ وَحْدَهُ كَمَا قَدَّمْتُ لَكَ ، وَإِنَّمَا يَعْنُونَ بِ (الْإِلَهِ) مَا يَعْنِي الْمُشْرِكُونَ فِي زَمَانِنَا بِلَفْظِ (السَّيِّدِ) ، فَاتَّهَمُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ إِلَى كَلِمَةِ التَّوْحِيدِ ، وَهِيَ (لَا إِلَهَ إِلَّا اللَّهُ) . وَالْمُرَادُ مِنْ هَذِهِ الْكَلِمَةِ مَعْنَاهَا لَا مُجَرَّدُ لَفْظِهَا . وَالْكَفَّارُ الْجُهَالُ يَعْلَمُونَ أَنَّ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذِهِ الْكَلِمَةِ هُوَ إِفْرَادُ اللَّهِ - تَعَالَى - بِالتَّعَلُّقِ ، وَالْكَفْرُ بِمَا يُعْبَدُ مِنْ دُونِهِ ، وَالْبِرَاءَةُ مِنْهُ ؛ فَإِنَّهُ لَمَّا قَالَ لَهُمْ : (قُولُوا : لَا إِلَهَ إِلَّا اللَّهُ) قَالُوا : {أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ} (5 ص) . فَإِذَا عَرَفْتَ أَنَّ جُهَالَ الْكَفَّارِ يَعْرِفُونَ ذَلِكَ فَالْعَجَبُ مِمَّنْ يَدَّعِي الْإِسْلَامَ وَهُوَ لَا يَعْرِفُ مِنْ تَفْسِيرِ هَذِهِ الْكَلِمَةِ مَا عَرَفَ جُهَالُ الْكَفَّارِ ، بَلْ يَظُنُّ أَنَّ ذَلِكَ هُوَ التَّلَفُّظُ بِحُرُوفِهَا مِنْ غَيْرِ اعْتِقَادِ الْقَلْبِ لِشَيْءٍ مِنَ الْمَعَانِي ، وَالْحَاذِقُ مِنْهُمْ يَظُنُّ أَنَّ مَعْنَاهَا : لَا يَخْلُقُ ، وَلَا

يَرْزُقُ ، وَلَا يُدَبِّرُ الْأُمْرَ إِلَّا اللَّهُ . فَلَا خَيْرَ فِي رَجُلٍ جُهَالٍ الْكُفَّارِ أَعْلَمَ مِنْهُ
بِمَعْنَى (لَا إِلَهَ إِلَّا اللَّهُ) .

إِذَا عَرَفْتَ مَا قُلْتُ لَكَ مَعْرِفَةَ قَلْبٍ ، وَعَرَفْتَ الشَّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ
فِيهِ {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ} (48 النساء) ، وَعَرَفْتَ دِينَ اللَّهِ الَّذِي
بَعَثَ بِهِ الرُّسُلَ مِنْ أَوْلَاهُمْ إِلَى آخِرِهِمْ ، الَّذِي لَا يَقْبَلُ اللَّهُ مِنْ أَحَدٍ سِوَاهُ ،
وَعَرَفْتَ مَا أَصْبَحَ غَالِبَ النَّاسِ عَلَيْهِ مِنَ الْجَهْلِ بِهَذَا أَفَادَكَ فَائِدَتَيْنِ :
الأولى : الفَرْحُ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ، كَمَا قَالَ تَعَالَى {قُلْ بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ} (58 يونس) . وَأَفَادَكَ
أَيْضاً : الخَوْفُ العَظِيمُ فَإِنَّكَ إِذَا عَرَفْتَ أَنَّ الْإِنْسَانَ يَكْفُرُ بِكَلِمَةٍ يُخْرِجُهَا
مِنْ لِسَانِهِ ، وَقَدْ يَقُولُهَا - وَهُوَ جَاهِلٌ - فَلَا يُعْذَرُ بِالْجَهْلِ ، وَقَدْ يَقُولُهَا وَهُوَ
يَظُنُّ أَنَّهَا تُقَرِّبُهُ إِلَى اللَّهِ - كَمَا ظَنَّ الْمُشْرِكُونَ - ، خُصُوصاً إِنْ أَلْهَمَكَ اللَّهُ
تَعَالَى مَا قَصَّ عَنْ قَوْمِ مُوسَى عَلَيْهِ السَّلَامُ مَعَ صَلَاحِهِمْ وَعِلْمِهِمْ أَنَّهُمْ أَتَوْهُ
قَائِلِينَ {اجْعَلْ لَنَا إِلَهاً كَمَا لَهُمْ آلِهَةٌ} (138 الأعراف) ، فَحِينَئِذٍ يَعْظُمُ
خَوْفُكَ ، وَحِرْصُكَ عَلَى مَا يُخَلِّصُكَ مِنْ هَذَا وَأَمْثَالِهِ .

وَاعْلَمْ أَنَّ اللَّهَ - سُبْحَانَهُ - مِنْ حِكْمَتِهِ لَمْ يَبْعَثْ نَبِيًّا بِهَذَا التَّوْحِيدِ إِلَّا
جَعَلَ لَهُ أَعْدَاءً كَمَا قَالَ تَعَالَى {وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ
الْإِنْسِ وَالْحِيْنَ يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفِ الْقَوْلِ غُرُورًا} (112 الأنعام)
). وَقَدْ يَكُونُ لِأَعْدَاءِ التَّوْحِيدِ عُلُومٌ كَثِيرَةٌ وَكُتُبٌ وَحُجَجٌ ، كَمَا قَالَ تَعَالَى
{فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ} (83 غافر) .

إِذَا عَرَفْتَ ذَلِكَ ، وَعَرَفْتَ أَنَّ الطَّرِيقَ إِلَى اللَّهِ لَا بَدَّ لَهُ مِنْ أَعْدَائِهِ قَاعِدِينَ عَلَيْهِ ، أَهْلٍ فَصَاحَةٍ ، وَعِلْمٍ ، وَحُجَجٍ فَالْوَاجِبُ عَلَيْكَ أَنْ تَعْلَمَ مِنْ دِينِ اللَّهِ مَا يَصِيرُ سِلَاحًا تُقَاتِلُ بِهِ هَؤُلَاءِ الشَّيَاطِينَ الَّذِينَ قَالَ إِمَامُهُمْ ، وَمُقَدِّمُهُمْ لِرَبِّكَ تَعَالَى { قَالَ فِيمَا أَغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا تَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ } (17 الأعراف) . وَلَكِنْ إِنْ أَقْبَلْتَ عَلَى اللَّهِ - تَعَالَى - ، وَأَصْغَيْتَ إِلَى حُجَجِ اللَّهِ ، وَبَيِّنَاتِهِ فَلَا تَخْفَ ، وَلَا تَحْزَنَ { إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا } (76 النساء) . وَالْعَامِّيُّ مِنَ الْمُؤَحِّدِينَ يَغْلِبُ الْأَلْفَ مِنْ عُلَمَاءِ هَؤُلَاءِ الْمُشْرِكِينَ ، كَمَا قَالَ تَعَالَى { وَإِنْ جُنَدْنَا لَهُمُ الْعَالِبُونَ } (173 الصافات) ، فَجُنْدُ اللَّهِ - تَعَالَى - هُمُ الْعَالِبُونَ بِالْحُجَّةِ وَاللِّسَانِ كَمَا هُمْ الْعَالِبُونَ بِالسَّيْفِ وَالسِّنَانِ ، وَإِنَّمَا الْخَوْفُ عَلَى الْمُؤَحِّدِ الَّذِي يَسْئَلُكَ الطَّرِيقَ وَلَيْسَ مَعَهُ سِلَاحٌ . وَقَدْ مَنَّ اللَّهُ عَلَيْنَا بِكِتَابِهِ الَّذِي جَعَلَهُ { تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ } (89 النحل) ، فَلَا يَأْتِي صَاحِبُ بَاطِلٍ بِحُجَّةٍ إِلَّا وَفِي الْقُرْآنِ مَا يَنْقُضُهَا ، وَيُبَيِّنُ بُطْلَانَهَا ، كَمَا قَالَ تَعَالَى { وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا } (33 الفرقان) ، قَالَ بَعْضُ الْمُفَسِّرِينَ : " هَذِهِ الْآيَةُ عَامَّةٌ فِي كُلِّ حُجَّةٍ يَأْتِي بِهَا أَهْلُ الْبَاطِلِ إِلَى يَوْمِ الْقِيَامَةِ " .

وَأَنَا أَذْكَرُ لَكَ أَشْيَاءَ مِمَّا ذَكَرَ اللَّهُ - تَعَالَى - فِي كِتَابِهِ جَوَابًا لِكَلَامِ احْتِجَّ بِهِ الْمُشْرِكُونَ فِي زَمَانِنَا عَلَيْنَا .

فَنَقُولُ : جَوَابُ أَهْلِ الْبَاطِلِ مِنْ طَرِيقَيْنِ : مُجْمَلٌ ، وَمَفْصَّلٌ .

أَمَّا (الْمُجْمَل) فَهُوَ الْأَمْرُ الْعَظِيمُ ، وَالْفَائِدَةُ الْكَبِيرَةُ لِمَنْ عَقَلَهَا ، وَذَلِكَ قَوْلُهُ تَعَالَى { هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ } (7 آل عمران) ، وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : ((إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ الْمُتَشَابِهَ وَيَتْرُكُونَ الْمُحْكَمَ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فِي كِتَابِهِ فَاحْذَرُوهُمْ)) . مِثَالُ ذَلِكَ : إِذَا قَالَ لَكَ بَعْضُ الْمُشْرِكِينَ : { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } (62 يونس) ، أَوْ إِنَّ الشَّفَاعَةَ حَقٌّ ، أَوْ إِنَّ الْأَنْبِيَاءَ لَهُمْ جَاءٌ عِنْدَ اللَّهِ ، أَوْ ذَكَرَ كَلَامًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَدِلُّ بِهِ عَلَى شَيْءٍ مِنْ بَاطِلِهِ وَأَنْتَ لَا تَفْهَمُ مَعْنَى الْكَلَامِ الَّذِي ذَكَرَهُ فَجَاوِبُهُ بِقَوْلِكَ : إِنَّ اللَّهَ - تَعَالَى - ذَكَرَ أَنَّ الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ يَتْرُكُونَ الْمُحْكَمَ ، وَيَتَّبِعُونَ الْمُتَشَابِهَ . وَمَا ذَكَرْتَهُ لَكَ مِنْ أَنَّ اللَّهَ ذَكَرَ أَنَّ الْمُشْرِكِينَ يَقْرُونَ بِالرُّبُوبِيَّةِ ، وَأَنَّهُ كَفَّرَهُمْ بِتَعَلُّقِهِمْ عَلَى الْمَلَائِكَةِ ، وَ الْأَنْبِيَاءِ ، وَ الْأَوْلِيَاءِ مَعَ قَوْلِهِمْ { هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ } (18 يونس) ، وَهَذَا أَمْرٌ مُحْكَمٌ ، لَا يَقْدِرُ أَحَدٌ أَنْ يُغَيِّرَ مَعْنَاهُ . وَمَا ذَكَرْتَهُ لِي - أَيُّهَا الْمُشْرِكُ - مِنَ الْقُرْآنِ ، أَوْ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَعْرِفُ مَعْنَاهُ ، وَلَكِنْ أَقْطَعُ أَنَّ كَلَامَ اللَّهِ لَا يَتَنَاقَضُ ، وَأَنَّ كَلَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُخَالِفُ كَلَامَ اللَّهِ تَعَالَى . وَهَذَا جَوَابٌ جَيِّدٌ سَدِيدٌ ، وَلَكِنْ لَا يَفْهَمُهُ إِلَّا مَنْ وَفَّقَهُ اللَّهُ - تَعَالَى - ، فَلَا تَسْتَهِنْ بِهِ ؛ فَإِنَّهُ - كَمَا قَالَ

تَعَالَى - {وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ} (35)
فصلت).

وَأَمَّا (الْجَوَابُ الْمَفْصَلُ) أَعْدَاءَ اللَّهِ لَهُمْ اعْتِرَاضَاتٌ كَثِيرَةٌ عَلَى دِينِ الرُّسُلِ
يَصُدُّونَ بِهَا النَّاسَ عَنْهُ. مِنْهَا قَوْلُهُمْ: نَحْنُ لَا نُشْرِكُ بِاللَّهِ شَيْئًا، بَلْ نَشْهَدُ
أَنَّهُ لَا يَخْلُقُ، وَلَا يَرْزُقُ، وَلَا يَنْفَعُ، وَلَا يَضُرُّ إِلَّا اللَّهُ - وَحَدُّهُ لَا شَرِيكَ لَهُ
-، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا، وَلَا ضَرًّا، فَضْلًا
عَنْ عَبْدِ الْقَادِرِ، أَوْ غَيْرِهِ. وَلَكِنْ أَنَا مُذْنِبٌ، وَالصَّالِحُونَ لَهُمْ جَاهٌ عِنْدَ
اللَّهِ، وَأَطْلُبُ مِنَ اللَّهِ بِهِمْ. فَجَاوِبُهُ بِمَا تَقَدَّمَ، وَهُوَ أَنَّ الَّذِينَ قَاتَلَهُمْ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقَرَّبُونَ بِمَا ذَكَرْتَ لِي - أَيُّهَا الْمُبْطَلُ -، وَمُقَرَّبُونَ
أَنَّ أَوْثَانَهُمْ لَا تُدْبِرُ شَيْئًا، وَإِنَّمَا أَرَادُوا مِنْ قَصْدُوا الْجَاهَ وَالشَّفَاعَةَ، وَاقْرَأْ
عَلَيْهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ، وَوَضَّحَهُ. فَإِنْ قَالَ: إِنَّ هَؤُلَاءِ الْآيَاتِ نَزَلَتْ
فِي مَنْ يَعْْبُدُ الْأَصْنَامَ، كَيْفَ تَجْعَلُونَ الصَّالِحِينَ مِثْلَ الْأَصْنَامِ؟! أَمْ كَيْفَ
تَجْعَلُونَ الْأَنْبِيَاءَ أَصْنَامًا؟! فَجَاوِبُهُ بِمَا تَقَدَّمَ، فَإِنَّهُ إِذَا أَقْرَأَ أَنَّ الْكُفَّارَ
يَشْهَدُونَ بِالرَّبُّوبِيَّةِ كُلِّهَا لِلَّهِ، وَأَنَّ هُمْ مَا أَرَادُوا مِنْ مَا قَصَدُوا إِلَّا الشَّفَاعَةَ،
وَلَكِنْ أَرَادَ أَنْ يُفَرِّقَ بَيْنَ فِعْلِهِمْ وَفِعْلِهِ بِمَا ذَكَرَ، فَادُّكِّرْ لَهُ أَنَّ الْكُفَّارَ:
مِنْهُمْ مَنْ يَدْعُو الْأَصْنَامَ. وَمِنْهُمْ مَنْ يَدْعُو الْأَوْلِيَاءَ - الَّذِينَ قَالَ اللَّهُ فِيهِمْ
{أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ} (57) الْإِسْرَاءِ
(. وَيَدْعُونَ عِيسَى بْنَ مَرْيَمَ، وَأُمَّهُ، وَقَدْ قَالَ اللَّهُ تَعَالَى {مَا الْمَسِيحُ ابْنُ
مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ
انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ، قُلْ اتَّعْبُدُونَ مِنْ دُونِ

الله ما لا يملك لكم ضرا ولا نفعا والله هو السميع العليم} (76 المائدة) .
 وَاذْكُرْ لَهُ قَوْلَهُ تَعَالَى {وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهُولَاءُ
 إِيَّاكُمْ كَانُوا يَعْبُدُونَ ، قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا
 يَعْبُدُونَ الْحِينَ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ} (41 سبأ) ، وَقَوْلَهُ تَعَالَى {وَإِذْ قَالَ اللَّهُ
 يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ
 قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ
 عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ
 الْغُيُوبِ} (116 المائدة) . فَقُلْ لَهُ : عَرَفْتُ أَنَّ اللَّهَ كَفَّرَ مَنْ قَصَدَ الْأَصْنَامَ ،
 وَكَفَّرَ - أَيْضًا - مَنْ قَصَدَ الصَّالِحِينَ ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ . فَإِنْ قَالَ : الْكُفَّارُ يُرِيدُونَ مِنْهُمْ ، وَأَنَا أَشْهَدُ أَنَّ اللَّهَ هُوَ التَّافِعُ الضَّارُّ
 الْمُدَبِّرُ ، لَا أُرِيدُ إِلَّا مِنْهُ ، وَالصَّالِحُونَ لَيْسَ لَهُمْ مِنَ الْأَمْرِ شَيْءٌ ، وَلَكِنْ
 أَقْصَدُهُمْ أَرْجُو مِنَ اللَّهِ شَفَاعَتَهُمْ . فَالْجَوَابُ : أَنَّ هَذَا قَوْلُ الْكُفَّارِ سَوَاءً
 بِسَوَاءٍ ، فَاقْرَأْ عَلَيْهِ قَوْلَهُ تَعَالَى {وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ
 إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى} (3 الزمر) ، وَقَوْلَهُ تَعَالَى : { وَيَقُولُونَ هَؤُلَاءِ
 شُفَعَاؤُنَا عِنْدَ اللَّهِ } الآية (18 يونس) . وَاعْلَمْ أَنَّ هَذِهِ الشُّبَهَةَ الثَّلَاثَ هِيَ
 أَكْبَرُ مَا عِنْدَهُمْ . فَإِذَا عَرَفْتَ أَنَّ اللَّهَ وَضَحَّهَا فِي كِتَابِهِ ، وَقَهَمْتَهَا فَهَمَّا
 جَيِّدًا فَمَا بَعْدَهَا أَيْسَرُ مِنْهَا .

فَإِنْ قَالَ : أَنَا لَا أَعْبُدُ إِلَّا اللَّهَ ، وَهَذَا الْإِلْتِجَاءُ إِلَيْهِمْ وَدُعَاؤُهُمْ لَيْسَ بِعِبَادَةٍ .
 فَقُلْ لَهُ : أَنْتَ تُقَرِّبُ أَنَّ اللَّهَ فَرَضَ عَلَيْكَ إِخْلَاصَ الْعِبَادَةِ وَهُوَ حَقُّهُ عَلَيْكَ .
 فَإِذَا قَالَ : نَعَمْ . فَقُلْ لَهُ : بَيِّنْ لِي هَذَا الَّذِي فَرَضَهُ اللَّهُ عَلَيْكَ ، وَهُوَ إِخْلَاصُ

الْعِبَادَةِ ، وَهُوَ حَقُّهُ عَلَيْكَ ؛ فَإِنَّهُ لَا يَعْرِفُ الْعِبَادَةَ ، وَلَا أَنْوَاعَهَا . فَبَيَّنَّا لَهُ يَقُولَكَ : قَالَ اللَّهُ تَعَالَى { اذْعُوا رَبِّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ } (55 الأعراف) . فَإِذَا أَعْلَمْتَهُ بِهَذَا فَقُلْ لَهُ : هَلْ هُوَ عِبَادَةٌ لِلَّهِ - تَعَالَى - ؟ فَلَا بُدَّ أَنْ يَقُولَ : نَعَمْ ، وَالِدُعَاءُ مِنَ الْعِبَادَةِ .

فَقُلْ لَهُ : إِذَا أَفْرَزْتَ أَنَّهَا عِبَادَةٌ ، وَدَعَوْتَ اللَّهَ لَيْلًا وَنَهَارًا ، حَوْفًا وَطَمَعًا ، ثُمَّ دَعَوْتَ فِي تِلْكَ الْحَاجَةِ نَبِيًّا ، أَوْ غَيْرَهُ ، هَلْ أَشْرَكْتَ فِي عِبَادَةِ اللَّهِ غَيْرَهُ ؟ فَلَا بُدَّ أَنْ يَقُولَ : نَعَمْ .

فَقُلْ لَهُ : قَالَ اللَّهُ تَعَالَى { فَصَلِّ لِرَبِّكَ وَأَخْسِ } (2 الكوثر) ، فَإِذَا أَطَعْتَ اللَّهَ ، وَنَحَرْتَ لَهُ ، هَلْ هَذِهِ عِبَادَةٌ ؟ فَلَا بُدَّ أَنْ يَقُولَ : نَعَمْ . فَقُلْ لَهُ : إِذَا نَحَرْتَ لِمَخْلُوقٍ : نَبِيٍّ أَوْ حَيٍّ أَوْ غَيْرِهِمَا ، هَلْ أَشْرَكْتَ فِي هَذِهِ الْعِبَادَةِ غَيْرَ اللَّهِ ؟ فَلَا بُدَّ أَنْ يُقِرَّ وَيَقُولَ : نَعَمْ .

وَقُلْ لَهُ - أَيْضًا : الْمُشْرِكُونَ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ هَلْ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ ، وَالصَّالِحِينَ ، وَاللَّاتَ ، وَغَيْرَ ذَلِكَ ؟ فَلَا بُدَّ أَنْ يَقُولَ : نَعَمْ . فَقُلْ لَهُ : وَهَلْ كَانَتْ عِبَادَتُهُمْ إِيَّاهُمْ إِلَّا فِي الدُّعَاءِ ، وَالذَّبِّحِ ، وَالْإِلْتِجَاءِ ، وَنَحْوِ ذَلِكَ ؟ وَإِلَّا فَهُمْ مُقَرَّرُونَ أَنَّهُمْ عِبِيدُهُ ، وَتَحْتَ قَهْرِ اللَّهِ ، وَأَنَّ اللَّهَ هُوَ الَّذِي يُدَبِّرُ الْأُمْرَ ، وَلَكِنْ دَعَوْهُمْ ، وَالتَّجَوُّوا إِلَيْهِمْ لِلجَاهِ وَالشَّفَاعَةِ ، وَهَذَا ظَاهِرٌ جِدًّا .

فَإِنْ قَالَ أَتُنَكِّرُ شَفَاعَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَبْرَأُ مِنْهَا؟

فَقُلْ لَا أُنَكِّرُهَا ، وَلَا أُتَبِّرُ مِنْهَا ، بَلْ هُوَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الشَّافِعُ الْمَشْفُوعُ ، وَأَرْجُو شَفَاعَتَهُ ، وَلَكِنَّ الشَّفَاعَةَ كُلَّهَا لِلَّهِ ، كَمَا قَالَ تَعَالَى { قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا } (44 الزمر) . وَلَا تَكُونُ إِلَّا بَعْدَ إِذْنِ اللَّهِ كَمَا قَالَ تَعَالَى { مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ } (255 البقرة) ، وَلَا يَشْفَعُ فِي أَحَدٍ إِلَّا بَعْدَ أَنْ يَأْذَنَ اللَّهُ فِيهِ كَمَا قَالَ تَعَالَى { وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى } (28 الأنبياء) ، وَهُوَ لَا يَرْضَى إِلَّا التَّوْحِيدَ كَمَا قَالَ - تَعَالَى - { وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ } (85 آل عمران) . فَإِذَا كَانَتِ الشَّفَاعَةُ كُلَّهَا لِلَّهِ ، وَلَا تَكُونُ إِلَّا بَعْدَ إِذْنِهِ ، وَلَا يَشْفَعُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَا غَيْرُهُ فِي أَحَدٍ حَتَّى يَأْذَنَ اللَّهُ فِيهِ ، وَلَا يَأْذَنُ اللَّهُ تَعَالَى إِلَّا لِأَهْلِ التَّوْحِيدِ تَبَيَّنَ أَنَّ الشَّفَاعَةَ كُلَّهَا لِلَّهِ ، وَأَطْلُبُ مِنْهُ - سُبْحَانَهُ - فَأَقُولُ : اللَّهُمَّ لَا تَحْرِمْنِي شَفَاعَتَهُ ، اللَّهُمَّ شَفِّعْنِي فِيَّ ، وَأَمْثَالُ هَذَا .

فَإِنْ قَالَ : النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيَ الشَّفَاعَةَ ، وَأَنَا أَطْلُبُهُ مِمَّا أُعْطَاهُ اللَّهُ فَالْجَوَابُ : أَنَّ اللَّهَ أُعْطَاهُ الشَّفَاعَةَ ، وَنَهَاكَ عَنْ هَذَا ، وَقَالَ تَعَالَى { فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا } (18 الجن) وَطَلَبْتُكَ مِنَ اللَّهِ شَفَاعَةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِبَادَةً ، وَاللَّهُ نَهَاكَ أَنْ تُشْرِكَ فِي هَذِهِ الْعِبَادَةِ أَحَدًا ، فَإِذَا كُنْتَ تَدْعُو اللَّهَ أَنْ يُشَفِّعَ نَبِيَهُ فِيكَ فَأَطِعْهُ فِي قَوْلِهِ { فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا } (18 الجن) .

وَأَيْضاً فَإِنَّ الشَّفَاعَةَ أُعْطِيَهَا غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَحَّ أَنْ
 الْمَلَائِكَةَ يَشْفَعُونَ، وَالْأَفْرَاطُ يَشْفَعُونَ، وَالْأَوْلِيَاءُ يَشْفَعُونَ. أَتَقُولُ: إِنَّ
 اللَّهَ أَعْطَاهُم الشَّفَاعَةَ، فَأُظْلِمُهَا مِنْهُمْ؟ فَإِنْ قُلْتَ هَذَا رَجَعْتَ إِلَى عِبَادَةِ
 الصَّالِحِينَ - الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ - . وَإِنْ قُلْتَ: لَا، بَطَلَ قَوْلُكَ:
 أَعْطَاهُ اللَّهُ الشَّفَاعَةَ، وَأَنَا أُظْلِمُهُ مِمَّا أَعْطَاهُ اللَّهُ.

فَإِنْ قَالَ: أَنَا لَا أَشْرِكُ بِاللَّهِ شَيْئاً، حَاشَا وَكَلَّا، وَلَكِنِ الْإِتِّجَاءُ إِلَى
 الصَّالِحِينَ لَيْسَ بِشْرِكٍ فَقُلْ لَهُ: إِذَا كُنْتَ تُقِرُّ أَنَّ اللَّهَ حَرَّمَ الشَّرْكَ أَعْظَمَ
 مَنْ تَحْرِمُ الزَّنا، وَتُقِرُّ أَنَّ اللَّهَ لَا يَغْفِرُهُ، فَمَا هَذَا الْأَمْرُ الَّذِي حَرَّمَهُ اللَّهُ،
 وَذَكَرَ أَنَّهُ لَا يَغْفِرُهُ، فَإِنَّهُ لَا يَدْرِي. فَقُلْ لَهُ: كَيْفَ تَبْرِيءُ نَفْسَكَ مِنَ الشَّرْكَ
 - وَأَنْتَ لَا تَعْرِفُهُ -؟ كَيْفَ يُحَرِّمُ اللَّهُ عَلَيْكَ هَذَا، وَيَذَكُرُ أَنَّهُ لَا يَغْفِرُهُ وَلَا
 تَسْأَلُ عَنْهُ، وَلَا تَعْرِفُهُ؟ أَتَظُنُّ أَنَّ اللَّهَ تَعَالَى يُجْرِمُهُ، وَلَا يَبِينُهُ لَنَا؟!

فَإِنْ قَالَ: الشَّرْكَ عِبَادَةُ الْأَصْنَامِ، وَنَحْنُ لَا نَعْبُدُ الْأَصْنَامَ.
 فَقُلْ لَهُ: مَا مَعْنَى عِبَادَةِ الْأَصْنَامِ؟ أَتَظُنُّ أَنَّهُمْ يَعْتَقِدُونَ أَنَّ تِلْكَ الْأَحْجَارَ
 وَالْأَخْشَابَ تَخْلُقُ، وَتَرْزُقُ، وَتُدَبِّرُ أَمْرَ مَنْ دَعَاها؟ فَهَذَا يُكَذِّبُهُ الْقُرْآنُ.
 وَإِنْ قَالَ: هُوَ مِنْ قِصْدِ خَشَبَةٍ، أَوْ حَجَرًا، أَوْ بِنْيَةٍ عَلَى قَبْرِ أَوْ غَيْرِهِ،
 يَدْعُونَ ذَلِكَ، وَيَذَبْحُونَ لَهُ، يَقُولُونَ: إِنَّهُ يُقَرِّبُنَا إِلَى اللَّهِ زُلْفَى، وَيَدْفَعُ اللَّهُ
 عَنَّا بَرَكَتَيْهِ، وَيُعْطِينَا بِبَرَكَتَيْهِ. فَقُلْ: صَدَقْتَ: وَهَذَا هُوَ فِعْلُكُمْ عِنْدَ
 الْأَحْجَارِ، وَالْأَبْنِيَةِ الَّتِي عَلَى الْقُبُورِ وَغَيْرِهَا. فَهَذَا أَقْرَبُ أَنْ فَعَلْتُمْ هَذَا هُوَ
 عِبَادَةُ الْأَصْنَامِ، وَهُوَ الْمَطْلُوبُ.

ويقال له أيضاً قَوْلَكَ (الشُّرْكُ عِبَادَةُ الْأَصْنَامِ) ، هَلْ مُرَادُكَ أَنَّ الشُّرْكَ
 مَخْصُوصٌ بِهَذَا ، وَأَنَّ الْاِعْتِمَادَ عَلَى الصَّالِحِينَ ، وَدَعَاءَهُمْ لَا يَدْخُلُ فِي ذَلِكَ ؟
 فَهَذَا يَرُدُّهُ مَا ذَكَرَ اللَّهُ - تَعَالَى - فِي كِتَابِهِ مِنْ كُفْرٍ مَنْ تَعَلَّقَ عَلَى
 الْمَلَائِكَةِ ، أَوْ عَيْسَى ، أَوْ الصَّالِحِينَ . فَلَا بُدَّ أَنْ يُقَرَّرَ لَكَ أَنَّ مَنْ أَشْرَكَ فِي
 عِبَادَةِ اللَّهِ أَحَدًا مِنَ الصَّالِحِينَ فَهُوَ الشُّرْكُ الْمَذْكُورُ فِي الْقُرْآنِ ، وَهَذَا هُوَ
 الْمَطْلُوبُ .

وَسِرُّ الْمَسْأَلَةِ أَنَّهُ إِذَا قَالَ : (أَنَا لَا أُشْرِكُ بِاللَّهِ) فَقُلْ لَهُ : وَمَا الشُّرْكُ بِاللَّهِ
 فَسِّرْهُ لِي ؟

فَإِنْ قَالَ : هُوَ عِبَادَةُ الْأَصْنَامِ ، فَقُلْ لَهُ : وَمَا عِبَادَةُ الْأَصْنَامِ ؟ فَسِّرْهَا لِي ؟
 فَإِنْ قَالَ : أَنَا لَا أَعْبُدُ إِلَّا اللَّهَ ، فَقُلْ : مَا مَعْنَى عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ
 ؟ فَسِّرْهَا لِي ؟ فَإِنْ فَسَّرَهَا بِمَا بَيَّنَّهُ اللَّهُ فِي الْقُرْآنِ فَهُوَ الْمَطْلُوبُ . وَإِنْ لَمْ
 يَعْرِفْهُ فَكَيْفَ يَدَّعِي شَيْئًا - وَهُوَ لَا يَعْرِفُهُ - ؟ وَإِنْ فَسَّرَهُ بِغَيْرِ مَعْنَاهُ بَيَّنَّتْ
 لَهُ الْآيَاتِ الْوَاضِحَاتِ فِي مَعْنَى الشُّرْكَ بِاللَّهِ ، وَعِبَادَةِ الْأَوْثَانِ أَنَّهُ الَّذِي
 يَفْعَلُونَهُ فِي هَذَا الزَّمَانِ بَعَيْنِهِ ، وَأَنَّ عِبَادَةَ اللَّهِ - وَحْدَهُ لَا شَرِيكَ لَهُ - هِيَ
 الَّتِي يُنْكِرُونَ عَلَيْنَا ، وَيَصِيحُونَ فِيهِ كَمَا صَاحَ إِخْوَانُهُمْ حَيْثُ قَالُوا :
 {أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ} (ص: 5) . فَإِنْ قَالَ :
 إِنَّهُمْ لَمْ يَكْفُرُوا بِدَعَاءِ الْمَلَائِكَةِ ، وَالْأَنْبِيَاءِ وَإِنَّمَا كَفَرُوا لَمَّا قَالُوا :
 الْمَلَائِكَةُ بَنَاتُ اللَّهِ . وَنَحْنُ لَمْ نَقُلْ إِنَّ عَبْدَ الْقَادِرِ ، وَلَا غَيْرَهُ ابْنُ اللَّهِ .
 فَالْجَوَابُ : أَنَّ نِسْبَةَ الْوَالِدِ إِلَى اللَّهِ - تَعَالَى - كُفْرٌ مُسْتَقِيلٌ ، قَالَ اللَّهُ -

تَعَالَى - {قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ} (الإخلاص : 2) ، وَالْأَحَدُ : الَّذِي لَا نَظِيرَ لَهُ . وَالصَّمَدُ : الْمَفْصُودُ فِي الْحَوَائِجِ . فَمَنْ جَحَدَ هَذَا فَقَدْ كَفَرَ وَوَلَوْ لَمْ يَجْحَدْ آخِرَ السُّورَةِ وَقَالَ اللَّهُ تَعَالَى - {مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ} (المؤمنون : 91) ، فَفَرَّقَ بَيْنَ التَّوَعِينِ ، وَجَعَلَ كَلَامًا مِنْهُمَا كُفْرًا مُسْتَقِيلًا . وَقَالَ اللَّهُ - تَعَالَى - {وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ} (الأنعام : 100) ، فَفَرَّقَ بَيْنَ الْكُفْرَيْنِ . وَالذَّلِيلُ عَلَى هَذَا - أَيْضًا - أَنَّ الَّذِينَ كَفَرُوا بِدُعَاءِ اللَّاتِ - مَعَ كَوْنِهِ رَجُلًا صَالِحًا - لَمْ يَجْعَلُوهُ ابْنَ اللَّهِ . وَالَّذِينَ كَفَرُوا بِعِبَادَةِ الْجِنَّ لَمْ يَجْعَلُوهُمْ كَذَلِكَ . وَكَذَلِكَ الْعُلَمَاءُ - أَيْضًا - وَجَمِيعُ الْمَذَاهِبِ الْأَرْبَعَةِ يَذْكُرُونَ فِي بَابِ (حُكْمِ الْمُرْتَدِّ) أَنَّ الْمُسْلِمَ إِذَا رَعَمَ أَنَّ لِلَّهِ وَلَدًا فَهُوَ مُرْتَدٌّ ، وَإِنْ أَشْرَكَ بِاللَّهِ فَهُوَ مُرْتَدٌّ فَيَفْرَقُونَ بَيْنَ التَّوَعِينِ . وَهَذَا فِي غَايَةِ الْوُضُوحِ .

وَإِنْ قَالَ : {أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} (يونس : 62) فَقُلْ : هَذَا هُوَ الْحَقُّ ، وَلَكِنْ لَا يُعْبَدُونَ . وَنَحْنُ لَا نُنْكِرُ إِلَّا عِبَادَتَهُمْ مَعَ اللَّهِ ، وَإِشْرَاكَهُمْ مَعَهُ . وَإِلَّا فَالْوَاجِبُ عَلَيْكَ حُبُّهُمْ ، وَاتِّبَاعُهُمْ ، وَالْإِفْرَارُ بِكَرَامَاتِهِمْ . وَلَا يَجْحَدُ كَرَامَاتِ الْأَوْلِيَاءِ إِلَّا أَهْلُ الْبِدْعِ وَالضَّلَالَاتِ . وَدَيْنُ اللَّهِ وَسَطٌ بَيْنَ طَرَفَيْنِ ، وَهُدًى بَيْنَ ضَلَالَتَيْنِ ، وَحَقٌّ بَيْنَ بَاطِلَيْنِ .

فَإِذَا عَرَفْتَ أَنَّ هَذَا الَّذِي يُسَمِّيهِ الْمُشْرِكُونَ فِي زَمَانِنَا (كَبِيرَ الْاِعْتِقَادِ) هُوَ الشُّرْكَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ ، وَقَاتَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ عَلَيْهِ فَاعْلَمْ أَنَّ شُرْكَ الْأَوَّلِينَ أَحَقُّ مِنْ شُرْكِ أَهْلِ وَفِينَا بِأَمْرَيْنِ :

أَحَدُهُمَا : أَنَّ الْأَوَّلِينَ لَا يُشْرِكُونَ ، وَلَا يَدْعُونَ الْمَلَائِكَةَ ، أَوْ الْأَوْلِيَاءَ ، أَوْ
الْأَوْثَانَ مَعَ اللَّهِ إِلَّا فِي الرَّخَاءِ . وَأَمَّا فِي الشَّدَّةِ فَيُخْلِصُونَ الدِّينَ لِلَّهِ ، كَمَا
قَالَ تَعَالَى : { فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ } (العنكبوت : 65) ، وَقَالَ تَعَالَى : { وَإِذَا مَسَّكُمُ الضُّرُّ
فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَغْرَضْتُمُ وَكَانَ
الْإِنْسَانُ كَفُورًا } (الإسراء : 67) ، وَقَالَ تَعَالَى : { قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ
عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ، بَلْ إِلَٰهَهُ
تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ } (الأنعام :
41) . وَقَالَ تَعَالَى : { وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِنْهُ نَبِيََّ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ إِلَى قَوْلِهِ { قُلْ تَمَتَّعْ بِكُفْرِكَ
قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ } (الزمر : 8) ، وَقَالَ تَعَالَى : { وَإِذَا غَشِيَهُمْ
مَوْجٌ كَالظَّلْلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ } (لقمان : 32) .

فَمَنْ فَهَمْ هَذِهِ الْمَسْأَلَةَ الَّتِي وَضَحَهَا اللَّهُ فِي كِتَابِهِ ، وَهِيَ أَنَّ الْمُشْرِكِينَ -
الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدْعُونَ اللَّهَ ، وَيَدْعُونَ
غَيْرَهُ فِي الرَّخَاءِ ، وَأَمَّا فِي الشَّدَّةِ فَلَا يَدْعُونَ إِلَّا اللَّهَ - وَحْدَهُ - وَيَنْسَوْنَ
سَادَاتِهِمْ تَبَيَّنَ لَهُ الْفُرْقُ بَيْنَ شِرْكِ أَهْلِ زَمَانِنَا ، وَشِرْكِ الْأَوَّلِينَ . وَلَكِنْ أَيْنَ
مَنْ يَفْهَمُ قَلْبُهُ هَذِهِ الْمَسْأَلَةَ فَهَمًّا رَاسِحًا ، وَاللَّهُ الْمُسْتَعَانُ . وَالْأَمْرُ الثَّانِي :
أَنَّ الْأَوَّلِينَ يَدْعُونَ مَعَ اللَّهِ أَنْاسًا مُقَرَّبِينَ عِنْدَ اللَّهِ : إِمَّا نَبِيًّا ، وَإِمَّا وَلِيًّا ،
وَإِمَّا مَلَائِكَةً . أَوْ يَدْعُونَ أَحْجَارًا ، وَأَشْجَارًا مُطِيعَةً لِلَّهِ - تَعَالَى - ،
لَيْسَتْ بِعَاصِيَةٍ . وَأَهْلُ زَمَانِنَا يَدْعُونَ مَعَ اللَّهِ أَنْاسًا مِنْ أَفْسَقِ النَّاسِ ،

وَالَّذِينَ يَدْعُونَهُمْ هُمُ الَّذِينَ يَحْكُونَ عَنْهُمْ الْفُجُورَ مِنَ الزَّانَا ، وَالسَّرِيقَةَ ،
وَتَرَكَ الصَّلَاةَ ، وَغَيْرِ ذَلِكَ . وَالَّذِي يَعْتَقِدُ فِي الصَّالِحِ ، وَالَّذِي لَا يَعْيِي -
مِثْلَ الْحَشَبِ وَالْحَجَرِ - أَهْوَنُ مِمَّنْ يَعْتَقِدُ فِيمَنْ يُشَاهِدُ فِسْقَهُ وَفَسَادَهُ ،
وَيُشْهَدُ بِهِ .

إِذَا تَحَقَّقْتَ أَنَّ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابُ عُقُولًا
وَأَخْفُ شِرْكَاءَ مِنْ هَؤُلَاءِ : فَاعْلَمْ أَنَّ لَهُوْلَاءِ شُبَهَةً يُورِدُونَهَا عَلَى مَا ذَكَرْنَا
وَهِيَ مِنْ أَعْظَمِ شُبَهِهِمْ ، فَاصْغِ سَمْعَكَ لِحُجُوبِهَا .

وَهِيَ أَنَّهُمْ يَقُولُونَ : إِنَّ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ لَا يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا
اللَّهُ ، وَيُكْذِّبُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُنْكِرُونَ الْبَعْثَ ،
وَيُكْذِّبُونَ الْقُرْآنَ ، وَيَجْعَلُونَهُ سِحْرًا . وَنَحْنُ نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ
مُحَمَّدًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَنُصَدِّقُ الْقُرْآنَ ، وَنُؤْمِنُ بِالْبَعْثِ ،
وَنُصَلِّي ، وَنُصُومُ ، فَكَيْفَ تَجْعَلُونَنَا مِثْلَ أَوْلَائِكَ !؟

فَالْجَوَابُ : أَنَّهُ لَا خِلَافَ بَيْنَ الْعُلَمَاءِ كُلِّهِمْ أَنَّ الرَّجُلَ إِذَا صَدَّقَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ ، وَكَذَّبَهُ فِي شَيْءٍ أَنَّهُ كَافِرٌ لَمْ يَدْخُلْ فِي
الْإِسْلَامِ . وَكَذَلِكَ إِذَا آمَنَ بِبَعْضِ الْقُرْآنِ ، وَجَحَدَ بَعْضَهُ ، كَمَنْ أَقَرَّ
بِالتَّوْحِيدِ ، وَجَحَدَ وَجُوبَ الصَّلَاةِ ، أَوْ أَقَرَّ بِالتَّوْحِيدِ ، وَالصَّلَاةِ ، وَجَحَدَ
وُجُوبَ الزَّكَاةِ ، أَوْ أَقَرَّ بِهَذَا كُلِّهِ وَجَحَدَ وَجُوبَ الصَّوْمِ ، أَوْ أَقَرَّ بِهَذَا كُلِّهِ ،
وَجَحَدَ وَجُوبَ الْحَجِّ . وَلَمَّا لَمْ يَنْقُدْ أَنَا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وسلم لِلْحَجِّ أَنْزَلَ اللَّهُ - تَعَالَى - فِي حَقِّهِمْ {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ} (آل عمران : 97). وَمَنْ أَقْرَبَ بِهَذَا كُفْلَهُ ، وَجَحَدَ الْبُعْثَ كَفَرَ بِالْإِجْمَاعِ ، وَحَلَّ دَمَهُ ، وَمَالَهُ كَمَا قَالَ تَعَالَى {إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُقَرِّفُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا} (النساء : 151). فَإِذَا كَانَ اللَّهُ - تَعَالَى - قَدْ صَرَخَ فِي كِتَابِهِ أَنَّ مَنْ آمَنَ بِبَعْضٍ ، وَكَفَرَ بِبَعْضٍ فَهُوَ كَافِرٌ حَقًّا زَالَتْ هَذِهِ الشُّبُهَةُ . وَهَذِهِ هِيَ الَّتِي ذَكَرَهَا بَعْضُ أَهْلِ الْأَحْسَاءِ فِي كِتَابِهِ الَّذِي أَرْسَلَ إِلَيْنَا .

وَيُقَالُ أَيْضًا : إِذَا كُنْتَ تُقْرَأَنَّ مَنْ صَدَّقَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ ، وَجَحَدَ وَجُوبَ الصَّلَاةِ فَهُوَ كَافِرٌ حَلَالُ الدَّمِ وَالْمَالِ بِالْإِجْمَاعِ ، وَكَذَلِكَ إِذَا أَقْرَبَ بِكُلِّ شَيْءٍ إِلَّا الْبُعْثَ وَكَذَلِكَ لَوْ جَحَدَ وَجُوبَ صَوْمِ رَمَضَانَ ، وَصَدَّقَ بِذَلِكَ كُلَّهُ لَا يُجَحَدُ هَذَا ، وَلَا تُخْتَلَفُ الْمَذَاهِبُ فِيهِ ، وَقَدْ نَطَقَ بِهِ الْقُرْآنُ - كَمَا قَدَّمْنَا - . فَمَعْلُومٌ أَنَّ التَّوْحِيدَ هُوَ أَعْظَمُ فَرِيضَةٍ جَاءَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَهُوَ أَعْظَمُ مِنَ الصَّلَاةِ ، وَالرَّكَاةِ ، وَالصَّوْمِ ، وَالْحَجِّ . فَكَيْفَ إِذَا جَحَدَ الْإِنْسَانُ شَيْئًا مِنْ هَذِهِ الْأُمُورِ كَفَرَ - وَلَوْ عَمِلَ بِكُلِّ مَا جَاءَ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِذَا جَحَدَ التَّوْحِيدَ الَّذِي هُوَ دِينُ الرُّسُلِ كُلِّهِمْ لَا يَكْفُرُ؟! سُبْحَانَ اللَّهِ مَا أَعْجَبَ هَذَا الْجَهْلَ !

وَيُقَالُ أَيْضًا : هُوَ لَاءٌ : أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلُوا بَنِي حَنِيْفَةَ ، وَقَدْ أَسْلَمُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَيُؤَدِّتُونَ ، وَيُصَلُّونَ . فَإِنْ قَالَ : إِنَّهُمْ يَشْهَدُونَ ، أَنْ مُسَيْلِمَةَ نَبِيٍّ . قُلْنَا : هَذَا هُوَ الْمَطْلُوبُ إِذَا كَانَ مَنْ رَفَعَ رَجُلًا إِلَى رُتْبَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَرَ ، وَحَلَّ مَالَهُ وَدَمَهُ ، وَلَمْ تَنْفَعُهُ الشَّهَادَتَانِ ، وَلَا الصَّلَاةُ ، فَكَيْفَ يَمْنُ رَفَعَ (شَمْسَانَ) أَوْ (يُوسُفَ) ، أَوْ صَحَابِيًّا ، أَوْ نَبِيًّا فِي مَرْتَبَةِ جَبَّارِ السَّمَاوَاتِ وَالْأَرْضِ ؟ سُبْحَانَهُ مَا أَعْظَمَ شَأْنَهُ ، {كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ} (الروم : 59) .

وَيُقَالُ أَيْضًا : الَّذِينَ حَرَقَهُمُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِالنَّارِ كُلُّهُمْ يَدْعُونَ الْإِسْلَامَ ، وَهُمْ مِنْ أَصْحَابِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ وَتَعَلَّمُوا الْعِلْمَ مِنَ الصَّحَابَةِ ، وَلَكِنْ اعْتَقَدُوا فِي عَلِيِّ رَضِيَ اللَّهُ عَنْهُ مِثْلَ الْإِعْتِقَادِ فِي (يُوسُفَ) ، وَ(شَمْسَانَ) وَأَمْثَالِهِمَا . فَكَيْفَ أَجْمَعَ الصَّحَابَةُ عَلَى قَتْلِهِمْ ، وَكُفْرِهِمْ ؟ أَتُظُنُّونَ الصَّحَابَةَ يُكْفِرُونَ الْمُسْلِمِينَ ؟! أَمْ تَظُنُّونَ أَنَّ الْإِعْتِقَادَ - فِي (تَاچ) وَأَمْثَالِهِ لَا يَضُرُّ ، وَالْإِعْتِقَادُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يُكْفِرُ ؟!

وَيُقَالُ أَيْضًا : بَنُو عُبَيْدِ الْقَدَّاحِ - الَّذِينَ مَلَكَوا الْمَغْرِبَ وَمِصْرَ فِي زَمَنِ بَنِي الْعَبَّاسِ - كُلُّهُمْ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيَدْعُونَ الْإِسْلَامَ ، وَيُصَلُّونَ الْجُمُعَةَ ، وَالْجَمَاعَةَ . فَلَمَّا أَظْهَرُوا مُخَالَفَةَ الشَّرِيعَةِ فِي أَشْيَاءَ - دُونَ مَا نَحْنُ فِيهِ - أَجْمَعَ الْعُلَمَاءُ عَلَى كُفْرِهِمْ ،

وَقَاتِلِهِمْ ، وَأَنْ بِلَادَهُمْ بِلَادُ حَرْبٍ ، وَعَزَاهُمْ الْمُسْلِمُونَ حَتَّى اسْتَنْقَدُوا مَا
بَأَيْدِيهِمْ مِنْ بُلْدَانِ الْمُسْلِمِينَ .

وَيُقَالُ أَيْضًا - : إِذَا كَانَ الْأَوَّلُونَ لَمْ يَكْفُرُوا إِلَّا لِأَنَّهُمْ جَمَعُوا بَيْنَ الشَّرِكِ
وَتَكْذِيبِ الرُّسُلِ ، وَالْقُرْآنِ ، وَإِنْكَارِ الْبَعْثِ ، وَغَيْرِ ذَلِكَ فَمَا مَعْنَى الْبَابِ
الَّذِي ذَكَرَهُ الْعُلَمَاءُ فِي كُلِّ مَذْهَبٍ : (بَابُ : حُكْمِ الْمُرْتَدِّ) وَهُوَ الْمُسْلِمُ
الَّذِي يَكْفُرُ بَعْدَ إِسْلَامِهِ . ثُمَّ ذَكَرُوا أَنْوَاعًا كَثِيرَةً ، كُلُّ نَوْعٍ مِنْهَا يُكْفَرُ ،
وَيُجْلَى دَمَ الرَّجُلِ وَمَالُهُ ، حَتَّى إِنَّهُمْ ذَكَرُوا أَشْيَاءَ يَسِيرَةً عِنْدَ مَنْ فَعَلَهَا ، مِثْلَ
كَلِمَةٍ يَذْكُرُهَا بِلِسَانِهِ دُونَ قَلْبِهِ ، أَوْ كَلِمَةٍ يَذْكُرُهَا عَلَى وَجْهِ الْمَرْجِ وَاللَّعِبِ

!؟

وَيُقَالُ أَيْضًا: الَّذِينَ قَالَ اللَّهُ فِيهِمْ {يُخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ
الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ} (التوبة : 74) . أَمَا سَمِعْتَ اللَّهَ كَفَرَهُمْ
بِكَلِمَةٍ مَعَ كَوْنِهِمْ فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُجَاهِدُونَ مَعَهُ
، وَيُصَلُّونَ مَعَهُ ، وَيُزَكُّونَ ، وَيُحْجُونَ ، وَيُؤَحِّدُونَ ؟ وَكَذَلِكَ الَّذِينَ قَالَ اللَّهُ -
تَعَالَى - فِيهِمْ {قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ} ، لَا تَعْتَذِرُوا قَدْ
كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ} (التوبة : 66) . فَهَوْلَاءِ الَّذِينَ صَرَّحَ اللَّهُ أَنَّهُمْ
كَفَرُوا بَعْدَ إِيمَانِهِمْ - وَهُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَزْوَةِ
تَبُوكَ - قَالُوا كَلِمَةً ذَكَرُوا أَنَّهُمْ قَالُوهَا عَلَى وَجْهِ الْمَرْجِ .

فَتَأْمَلْ هَذِهِ الشُّبْهَةَ ، وَهِيَ قَوْلُهُمْ تُكْفَرُونَ الْمُسْلِمِينَ وَهُمْ أَنْاسٌ يَشْهَدُونَ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَيُصَلُّونَ وَيُصُومُونَ . ثُمَّ تَأْمَلْ جَوَابَهَا ؛ فَإِنَّهُ مِنْ أَنْفَعِ مَا
فِي هَذِهِ الْأُورَاقِ .

وَمِنَ الدَّلِيلِ عَلَى ذَلِكَ - أَيْضًا - : مَا حَكَى اللَّهُ - تَعَالَى عَنْ بَنِي إِسْرَائِيلَ -
مَعَ إِسْلَامِهِمْ ، وَعَلِمِهِمْ ، وَصَلَاحِهِمْ - أَنَّهُمْ قَالُوا لِمُوسَى {اجْعَلْ لَنَا إِلَهًا
كَمَا لَهُمْ آلِهَةٌ} (الأعراف : 138) . وَقَوْلُ أَنْاسٍ مِنَ الصَّحَابَةِ ، اجْعَلْ لَنَا - يَا
رَسُولَ اللَّهِ - ذَاتَ أَنْوَاطٍ - ، فَحَلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ هَذَا
مِثْلُ قَوْلِ بَنِي إِسْرَائِيلَ : {اجْعَلْ لَنَا إِلَهًا} .

وَلَكِنْ لِلْمُشْرِكِينَ شُبْهَةٌ يُدْلُونَ بِهَا عِنْدَ هَذِهِ الْقِصَّةِ ، وَهِيَ أَنَّهُمْ يَقُولُونَ :
إِنَّ بَنِي إِسْرَائِيلَ لَمْ يَكْفُرُوا بِذَلِكَ ، وَكَذَلِكَ الَّذِينَ سَأَلُوا النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَنْ يَجْعَلَ لَهُمْ ذَاتَ أَنْوَاطٍ لَمْ يَكْفُرُوا .

فَالجَوَابُ أَنْ تَقُولَ : إِنَّ بَنِي إِسْرَائِيلَ لَمْ يَفْعَلُوا ، وَكَذَلِكَ الَّذِينَ سَأَلُوا النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَفْعَلُوا . وَلَا خِلَافَ أَنَّ بَنِي إِسْرَائِيلَ لَوْ فَعَلُوا ذَلِكَ
لَكَفَرُوا . وَلَا خِلَافَ أَنَّ الَّذِينَ نَهَاَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ لَمْ
يُطِيعُوهُ ، وَاتَّخَذُوا ذَاتَ أَنْوَاطٍ بَعْدَ نَهْيِهِ لَكَفَرُوا . وَهَذَا هُوَ الْمَطْلُوبُ .

وَلَكِنْ هَذِهِ الْقِصَّةُ تُفِيدُ : أَنَّ الْمُسْلِمَ - بَلِ الْعَالَمَ - قَدْ يَقَعُ فِي أَنْوَاعٍ مِنَ
الشَّرِكِ - لَا يَدْرِي عَنْهَا . فَتُفِيدُ التَّعْلِيمَ وَالتَّحَرُّزَ ، وَمَعْرِفَةَ أَنَّ قَوْلَ الْجَاهِلِ
: (التَّوْحِيدُ فَهَمَّنَاهُ) أَنَّ هَذَا مِنْ أَكْبَرِ الْجَهْلِ ، وَمَكَايِدِ الشَّيْطَانِ . وَتُفِيدُ -

أَيْضًا - أَنَّ الْمُسْلِمَ الْمُجْتَهِدَ الَّذِي إِذَا تَكَلَّمَ بِكَلَامِ الْكُفْرِ - وَهُوَ لَا يَدْرِي - فَنَبَّهَ عَلَى ذَلِكَ ، وَتَابَ مِنْ سَاعَتِهِ أَنَّهُ لَا يَكْفُرُ ، كَمَا فَعَلَ بَنُو إِسْرَائِيلَ ، وَالَّذِينَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَتُفِيدُ - أَيْضًا - أَنَّهُ لَوْ لَمْ يَكْفُرْ فَإِنَّهُ يُعَلِّظُ عَلَيْهِ الْكَلَامَ تَغْلِيظًا شَدِيدًا ، كَمَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَلَهُمْ شُبُهَةٌ أُخْرَى : يَقُولُونَ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْكَرَ عَلَى أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَتَلَ مَنْ قَالَ : (لَا إِلَهَ إِلَّا اللَّهُ) ، وَقَالَ : ، أَقْتَلْتَهُ بَعْدَ مَا قَالَ : لَا إِلَهَ إِلَّا اللَّهُ - () ، وَكَذَلِكَ قَوْلُهُ : ، أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ - () ، وَكَذَلِكَ أَحَادِيثُ أُخْرَى فِي الْكُفِّ عَمَّنْ قَالَهَا .

وَمَرَادُ هَؤُلَاءِ الْجَهْلَةَ أَنَّ مَنْ قَالَهَا لَا يَكْفُرُ ، وَلَا يُقْتَلُ - وَلَوْ فَعَلَ مَا فَعَلَ . فَيَقَالُ لَهُؤُلَاءِ الْمُشْرِكِينَ الْجُهَالِ : مَعْلُومٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَ الْيَهُودَ ، وَسَبَّاهُمْ ، وَهُمْ يَقُولُونَ : (لَا إِلَهَ إِلَّا اللَّهُ) ، وَأَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلُوا بَنِي حَنِيفَةَ ، وَهُمْ يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيُصَلُّونَ ، وَيَدْعُونَ الْإِسْلَامَ ، وَكَذَلِكَ الَّذِينَ حَرَقَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِالنَّارِ . وَهَؤُلَاءِ الْجَهْلَةُ مُقْرُونَ أَنَّ مَنْ أَنْكَرَ الْجَعَثَ كَفَرَ وَقُتِلَ - وَلَوْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مَنْ أَنْكَرَ شَيْئًا مِنْ أَرْكَانِ الْإِسْلَامِ كَفَرَ وَقُتِلَ - وَلَوْ قَالَهَا - . فَكَيْفَ لَا تَنْفَعُهُ إِذَا جَحَدَ شَيْئًا مِنَ الْفُرُوعِ وَتَنْفَعُهُ إِذَا جَحَدَ التَّوْحِيدَ - الَّذِي هُوَ أَسَاسُ دِينِ الرَّسْلِ ، وَرَأْسُهُ ؟! . وَلَكِنَّ أَعْدَاءَ اللَّهِ مَا فَهَمُوا مَعْنَى الْأَحَادِيثِ

فَأَمَّا حَدِيثُ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ فَإِنَّهُ قَتَلَ رَجُلًا ادَّعَى الْإِسْلَامَ بِسَبَبِ أَنَّهُ ظَنَّ أَنَّهُ مَا ادَّعَاهُ إِلَّا خَوْفًا عَلَى دَمِهِ وَمَالِهِ . وَالرَّجُلُ إِذَا أَظْهَرَ الْإِسْلَامَ وَجَبَ الْكُفُّ عَنْهُ حَتَّى يَتَبَيَّنَ مِنْهُ مَا يُخَالِفُ ذَلِكَ . وَأَنْزَلَ اللَّهُ - تَعَالَى - فِي ذَلِكَ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا } الْآيَةَ (النساء : 94) ، أَي تَبَيَّنُوا . فَالآيَةُ تَدُلُّ عَلَى أَنَّهُ يَجِبُ الْكُفُّ عَنْهُ ، وَالتَّشَبُّهُ ، فَإِنْ تَبَيَّنَ مِنْهُ بَعْدَ ذَلِكَ مَا يُخَالِفُ الْإِسْلَامَ قُتِلَ لِقَوْلِهِ { فَتَبَيَّنُوا } ، وَلَوْ كَانَ لَا يُقْتَلُ إِذَا قَالَهَا لَمْ يَكُنْ لِلتَّشَبُّهِ مَعْنَى . وَكَذَلِكَ الْحَدِيثُ الْآخَرُ وَأَمْثَالُهُ ، مَعْنَاهُ مَا ذَكَرْتُ أَنَّ مَنْ أَظْهَرَ الْإِسْلَامَ وَالتَّوْحِيدَ وَجَبَ الْكُفُّ عَنْهُ إِلَّا أَنْ يَتَبَيَّنَ مِنْهُ مَا يُنَاقِضُ ذَلِكَ .

وَالدَّلِيلُ عَلَى هَذَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي قَالَ ، أَقْتَلْتُهُ بَعْدَ مَا قَالَ : لَا إِلَهَ إِلَّا اللَّهُ - () ، وَقَالَ : ، أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ - () ، هُوَ الَّذِي قَالَ فِي الْحَوَارِجِ : ، أَيْنَمَا لَقَيْتُمُوهُمْ فَأَقْتُلُوهُمْ - () ، لَيْنٍ أَدْرَكْتُهُمْ لِأَقْتُلَنَّهُمْ قَتَلَ عَادٍ - () مَعَ كَوْنِهِمْ مِنْ أَكْثَرِ النَّاسِ عِبَادَةً ، وَتَهْلِيلًا ، حَتَّى إِنَّ الصَّحَابَةَ يَحْقِرُونَ صَلَاتَهُمْ عِنْدَهُمْ ، وَهُمْ تَعَلَّمُوا الْعِلْمَ مِنَ الصَّحَابَةِ . فَلَمْ تَنْفَعُهُمْ (لَا إِلَهَ إِلَّا اللَّهُ) ، وَلَا كَثْرَةُ الْعِبَادَةِ ، وَلَا ادَّعَاءُ الْإِسْلَامَ لَمَّا ظَهَرَ مِنْهُمْ مُخَالَفَةُ الشَّرِيعَةِ . وَكَذَلِكَ مَا ذَكَرْنَا مِنْ قِتَالِ الْيَهُودِ ، وَقِتَالِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ بَنِي حَنِيفَةَ .

وَكَذَلِكَ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَعْرِزَ بَنِي الْمُصْطَلِقِ لَمَّا أَخْبَرَهُ رَجُلٌ مِنْهُمْ أَنَّهُمْ مَنَعُوا الزَّكَاةَ () ، حَتَّى أَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ

تَادِمِينَ} (الحجرات: 6) ، وَكَانَ الرَّجُلُ كَاذِبًا عَلَيْهِمْ . فَكُلُّ هَذَا يَدُلُّ عَلَى أَنَّ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَحَادِيثِ الَّتِي احْتَجَوْا بِهَا مَا ذَكَرْنَاهُ .

وَلَهُمْ شُبُهَةٌ أُخْرَى ، وَهِيَ مَا ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّاسَ يَوْمَ الْقِيَامَةِ يَسْتَعِينُونَ بِآدَمَ ، ثُمَّ بِنُوحٍ ، ثُمَّ بِإِبْرَاهِيمَ ، ثُمَّ بِمُوسَى ، ثُمَّ بِعِيسَى فَكُلُّهُمْ يَعْتَذِرُونَ ، حَتَّى يَنْتَهُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ () . قَالُوا : فَهَذَا يَدُلُّ عَلَى أَنَّ الْأَسْتِعَاثَةَ بِغَيْرِ اللَّهِ لَيْسَتْ شِرْكَاً .

فَالْجَوَابُ أَنْ تَقُولَ : سُبْحَانَ مَنْ طَبَعَ عَلَى قُلُوبِ أَعْدَائِهِ فَإِنَّ الْأَسْتِعَاثَةَ بِالْمَخْلُوقِ عَلَى مَا يَقْدِرُ عَلَيْهِ لَا تُنْكَرُهَا ، كَمَا قَالَ تَعَالَى فِي قِصَّةِ مُوسَى { فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ } (القصص: 15) ، وَكَمَا يَسْتَعِينُ إِنْسَانٌ بِأَصْحَابِهِ فِي الْحَرْبِ وَغَيْرِهَا مِنَ الْأَشْيَاءِ الَّتِي يَقْدِرُ عَلَيْهَا الْمَخْلُوقُ . وَنَحْنُ أَنْكَرْنَا اسْتِعَاثَةَ الْعِبَادَةِ الَّتِي يَفْعَلُونَهَا عِنْدَ قُبُورِ الْأَوْلِيَاءِ ، أَوْ فِي غَيْبَتِهِمْ فِي الْأَشْيَاءِ الَّتِي لَا يَقْدِرُ عَلَيْهَا إِلَّا اللَّهُ .

إِذَا ثَبَتَ ذَلِكَ ، فَالْأَسْتِعَاثَةُ بِالْأَنْبِيَاءِ يَوْمَ الْقِيَامَةِ ، يُرِيدُونَ مِنْهُمْ أَنْ يَدْعُوا اللَّهَ أَنْ يُحَاسِبَ النَّاسَ حَتَّى يَسْتَرِيحَ أَهْلُ الْجَنَّةِ مِنْ كَرْبِ الْمَوْفِقِ ، وَهَذَا جَائِزٌ فِي الدُّنْيَا وَالْآخِرَةِ أَنْ تَأْتِيَ عِنْدَ رَجُلٍ صَالِحٍ ، يُجَالِسُكَ ، وَيَسْمَعُ كَلَامَكَ ، تَقُولُ لَهُ : ادْعُ لِي ، كَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ فِي حَيَاتِهِ . وَأَمَّا بَعْدَ مَوْتِهِ فَحَاشَا ، وَكَلَّا أَنْهُمْ سَأَلُوهُ ذَلِكَ عِنْدَ قَبْرِهِ

بَلْ أَنْكَرَ السَّلْفُ عَلَى مَنْ قَصَدَ دُعَاءَ اللَّهِ عِنْدَ قَبْرِهِ ، فَكَيْفَ دُعَاؤُهُ نَفْسَهُ

!؟

وَلَهُمْ شُبُهَةٌ أُخْرَى ، وَهِيَ قِصَّةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمَّا أُلْقِيَ فِي النَّارِ
اعْتَرَضَ لَهُ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فِي الْهَوَاءِ فَقَالَ : أَلَيْكَ حَاجَةٌ ؟ . فَقَالَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ : أَمَّا إِلَيْكَ فَلَا . قَالُوا : فَلَوْ كَانَتْ اسْتِغَاثَةُ جِبْرَائِيلَ
عَلَيْهِ السَّلَامُ شَرْكَاءَ لَمْ يَعْرِضْهَا عَلَى إِبْرَاهِيمَ . فَالْجَوَابُ : أَنَّ هَذَا مِنْ جِنْسِ
الشُّبُهَةِ الْأُولَى فَإِنَّ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ عَرَضَ عَلَيْهِ أَنْ يَنْفَعَهُ بِأَمْرٍ يَقْدِرُ
عَلَيْهِ فَإِنَّهُ - كَمَا قَالَ اللَّهُ تَعَالَى فِيهِ - {شَدِيدُ الْقُوَى} (النجم : 5) ، فَلَوْ
أَدَانَ اللَّهُ لَهُ أَنْ يَأْخُذَ نَارَ إِبْرَاهِيمَ وَمَا حَوْلَهَا مِنَ الْأَرْضِ ، وَالْجِبَالِ ، وَيُلْفِيهَا
فِي الْمَشْرِقِ ، أَوْ الْمَغْرِبِ لَفَعَلَ ، وَلَوْ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَضَعَ إِبْرَاهِيمَ فِي
مَكَانٍ بَعِيدٍ لَفَعَلَ ، وَلَوْ أَمَرَهُ أَنْ يَرْفَعَهُ إِلَى السَّمَاءِ لَفَعَلَ . وَهَذَا كَرَجُلٍ غَيَّبَ
لَهُ مَالٌ كَثِيرٌ يَرَى رَجُلًا مُحْتَاجًا ، فَيَعْرِضُ عَلَيْهِ أَنْ يُفْرِضَهُ أَوْ يَهَبَهُ شَيْئًا
يَقْضِي بِهِ حَاجَتَهُ ، فَيَأْتِي ذَلِكَ الرَّجُلُ الْمُحْتَاجُ أَنْ يَأْخُذَ ، وَيَصْبِرُ حَتَّى يَأْتِيَهُ
اللَّهُ بِرِزْقٍ لَا مِنَّةَ فِيهِ لِأَحَدٍ . فَأَيْنَ هَذَا مِنْ اسْتِغَاثَةِ الْعِبَادَةِ وَالشَّرْكَ - لَوْ
كَانُوا يَفْقَهُونَ !؟

وَلْتَخْتِمِ الْكِتَابَ بِذِكْرِ آيَةٍ عَظِيمَةٍ مُهِمَّةٍ تُفْهَمُ مِمَّا تَقَدَّمَ ، وَلَكِنْ نُفْرِدُ
لَهَا الْكَلَامَ لِعِظَمِ شَأْنِهَا ، وَلِكثْرَةِ الْعَلَطِ فِيهَا ، فَتَقُولُ : لَا خِلَافَ أَنَّ
التَّوْحِيدَ لَا بُدَّ أَنْ يَكُونَ بِالْقَلْبِ ، وَاللِّسَانِ ، وَالْعَمَلِ : فَإِنْ اخْتَلَّ شَيْءٌ مِنْ
هَذَا لَمْ يَكُنِ الرَّجُلُ مُسْلِمًا ، فَإِنْ عَرَفَ التَّوْحِيدَ وَلَمْ يَعْمَلْ بِهِ فَهُوَ كَافِرٌ

مُعَانِدٌ ، كَفَرَعُونَ وَإِبْلِيسَ ، وَأَمْثَالِهِمَا . وَهَذَا يَغْلَطُ فِيهِ كَثِيرٌ مِنَ النَّاسِ ،
يَقُولُونَ : (هَذَا حَقٌّ ، وَنَحْنُ نَفْهَمُ هَذَا ، وَدَشَّهَدُ أَنَّهُ الْحَقُّ ، وَلَكِنْ لَا نَقْدِرُ
أَنْ نَفْعَلَهُ ، وَلَا يَجُوزُ عِنْدَ أَهْلِ بَلَدِنَا إِلَّا مَنْ وَافَقَهُمْ) ، وَعَیْرَ ذَلِكَ مِنْ
الْأَعْدَارِ . وَلَمْ يَعْرِفِ الْمَسْكِينُ أَنَّ غَالِبَ أُمَّةِ الْكُفْرِ يَعْرِفُونَ الْحَقَّ ، وَلَمْ
يَتْرُكُوهُ إِلَّا لِشَيْءٍ مِنَ الْأَعْدَارِ ، كَمَا قَالَ تَعَالَى { اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا
{التوبة : 9} ، وَعَیْرَ ذَلِكَ مِنَ الْآيَاتِ ، كَقَوْلِهِ { الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ } (البقرة : 146) . فَإِنْ عَمِلَ بِالتَّوْحِيدِ
عَمَلًا ظَاهِرًا - وَهُوَ لَا يَفْهَمُهُ ، وَلَا يَعْتَقِدُهُ بِقَلْبِهِ - فَهُوَ مُنَافِقٌ ، وَهُوَ شَرُّ
مِنَ الْكَافِرِ الْخَالِصِ ، كَمَا قَالَ تَعَالَى : { إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ
النَّارِ } (النساء : 145) . وَهَذِهِ الْمَسْأَلَةُ طَوِيلَةٌ تَبَيَّنُ لَكَ إِذَا تَأَمَّلْتَهَا فِي أَلْسِنَةِ
النَّاسِ : تَرَى مَنْ يَعْرِفُ الْحَقَّ ، وَيَتْرُكُ الْعَمَلَ بِهِ ؛ لِحُوفِ نَقْصِ دُنْيَاهُ ، أَوْ
جَاهِهِ ، أَوْ مُلْكِهِ . وَتَرَى مَنْ يَعْمَلُ بِهِ ظَاهِرًا لَا بَاطِنًا ، فَإِذَا سَأَلْتَهُ عَمَّا
يَعْتَقِدُهُ بِقَلْبِهِ إِذَا هُوَ لَا يَعْرِفُهُ . وَلَكِنْ عَلَيْكَ بِفَهْمِ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ
تَعَالَى : أَوْلَاهُمَا : مَا تَقَدَّمَ ، وَهِيَ قَوْلُهُ { لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ } (التوبة : 66) . فَإِذَا تَحَقَّقَ أَنَّ بَعْضَ الصَّحَابَةِ الَّذِينَ غَزَوْا الرُّومَ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَرُوا بِسَبَبِ كَلِمَةٍ قَالُوهَا عَلَى وَجْهِ
الْمَرْجِ تَبَيَّنَ لَكَ أَنَّ الَّذِي يَتَكَلَّمُ بِالْكَفْرِ ، أَوْ يَعْمَلُ بِهِ خَوْفًا مِنْ نَقْصِ مَالٍ ،
أَوْ جَاهٍ ، أَوْ مُدَارَاةٍ لِأَحَدٍ أَعْظَمُ مِمَّنْ يَتَكَلَّمُ بِكَلِمَةٍ يَمْنَحُ بِهَا .

وَالْآيَةُ الثَّانِيَّةُ : قَوْلُهُ تَعَالَى : { مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بَأَنَّهُمْ اسْتَحْبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ

{النحل : 107} ، فَلَمْ يَعْتَدِرُ اللَّهُ مِنْ هَؤُلَاءِ إِلَّا مَنْ أَكْرَهَ مَعَ كَوْنِ قَلْبِهِ مُظْمِئًا بِالْإِيمَانِ ، وَأَمَّا غَيْرُ هَذَا فَقَدْ كَفَرَ بَعْدَ إِيْمَانِهِ ، سِوَاءَ فَعَلَهُ خَوْفًا ، أَوْ طَمَعًا ، أَوْ مَدَارَاةً لِأَحَدٍ ، أَوْ مَسْحَةً بِوَطْنِهِ ، أَوْ أَهْلِهِ ، أَوْ عَشِيرَتِهِ ، أَوْ مَالِهِ ، أَوْ فَعَلَهُ عَلَى وَجْهِ الْمَرْحِ ، أَوْ لِيُغَيِّرَ ذَلِكَ مِنَ الْأَعْرَاضِ إِلَّا الْمُكْرَهَ .

وَالآيَةُ تَدُلُّ عَلَى هَذَا مِنْ جِهَتَيْنِ :

الأولى : قَوْلُهُ : {إِلَّا مَنْ أَكْرَهَ} ، فَلَمْ يَسْتَتِنِ اللَّهُ إِلَّا مَنْ أَكْرَهَ . وَمَعْلُومٌ أَنَّ الْإِنْسَانَ لَا يُكْرَهُ إِلَّا عَلَى الْعَمَلِ ، أَوِ الْكَلَامِ ، وَأَمَّا عَقِيدَةُ الْقَلْبِ ، فَلَا يُكْرَهُ عَلَيْهَا أَحَدٌ .

الثانية : قَوْلُهُ تَعَالَى {ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ} {النحل : 107} .

فَصَرَّحَ أَنَّ هَذَا الْكُفْرَ الْعَذَابَ لَمْ يَكُنْ بِسَبَبِ الْإِعْتِقَادِ ، أَوِ الْجَهْلِ ، أَوِ الْبُغْضِ لِلدِّينِ ، أَوْ مَحَبَّةِ الْكُفْرِ ، وَإِنَّمَا سَبَبُهُ أَنَّ لَهُ فِي ذَلِكَ حَظًّا مِنْ حُطُوطِ الدُّنْيَا ، فَآثَرَهُ عَلَى الدِّينِ ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ .

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ .

تَمَّتْ بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ سَنَةَ 1213 هـ

Removing the Doubts of the People of Shirk

Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb
(d.1206H)

In the name of Allāh, the Most Merciful, Bestower of Mercy.

Know - may Allāh have mercy upon you - that *Tawḥīd* (Islamic monotheism) is to single out Allāh (سُبْحَانَهُ وَتَعَالَى) alone with all worship. It is the Religion of all of the Messengers whom Allāh sent to His servants.

The first of them was Nūḥ (عَلَيْهِ السَّلَام). Allāh sent him to his people after they began to exaggerate in their reverence towards the righteous people: Wadd, Suwā‘, Yaghūth, Ya ‘ūq, and Nasr.

The last of the Messengers was Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he is the one who destroyed the depictions of these righteous men. Allāh sent him to a people who used to worship, perform pilgrimage, offer charity, and they would remember Allāh often.

But these people used to make some of the creation as intermediaries between them and Allāh. They would say, “We only desire from them that they bring us closer to Allāh. We only seek their intercession with Allāh.” They used to seek this from the like of the Angels, ‘Īsā, Maryam and other than them from the people of righteousness.

Then Allāh sent them Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to revive the Religion of their forefather Ibrāhīm (عَلَيْهِ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ), and to inform them that this type of devotion and belief is solely the right of Allāh and it is not correct that it is directed towards anyone or anything besides Allāh; not the closest of Angels nor any of the

Prophets that were sent, not to mention other than them from the creation.

Even though these polytheists used to bear witness that Allāh is the sole creator with no partners, and that no one provides for the creation other than Him, and none grants life except Him, and none bring about death except Him. [They also believed that] none have any share in disposing the affairs of the creation other than Him; and everything in the seven heavens and the seven earths, and what is contained therein, all of it is subservient to Him and subject to His authority and overwhelming control.

So if you desire the textual evidence which proves that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against these people then read the statement of Allāh, “Say: Who provides for you from the heavens and earth? Is there another who possesses the hearing and sight and who brings the living out of the dead and brings the dead out of the living and disposes the affairs? They will say: Allāh. Then say: Then will you not fear Him.” [Sūrah Yūnus 10:31].

And similarly His statement, “Say (O Muḥammad): To whom belongs the earth and whoever is in it, if you should know? They will say: To Allāh. Say: Then will you not reflect? Say: Who is the Lord of the seven heavens and the Glorious Throne? They will say: All of this belongs to Allāh. Say: Then will you not fear Him? Say: In whose hand is the dominion which encompasses everything, while it is He who protects and none can protect against Him; if you should but know. They will say: This all belongs to Allāh. Say: Then how can you be so deluded?” [Sūrah al-Mu‘minūn 23:84-89]

As well as other than that from the *āyāt* of the *Qur‘ān*.

If you are convinced that these polytheists affirmed Allāh's Lordship, and this still did not enter them into the *Tawhīd* which the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called them to, then you have understood that the *Tawhīd*, which they rejected was the *Tawhīd* of worship (*'Ibādah*) which the polytheists in our time call *al-I'tiqād*.

They used to call upon Allāh (سُبْحَانَهُ وَتَعَالَى) night and day, but some from amongst them would call upon the Angels because of their piety and closeness to Allāh such that they might intercede for them, or they called upon righteous men like al-Lāt or Prophets like 'Īsā (عَلَيْهِ السَّلَام).

And you should understand that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against them because of this polytheism and called them to solely worship Allāh alone as Allāh (تَبَارَكَ وَتَعَالَى) says, **"And the mosques are for Allāh (alone), so do not invoke anyone along with Allāh."** [Sūrah al-Jinn 72:18]

And He says, **"To Him is the true supplication. And whomever they call upon besides Him cannot respond to them in the least."** [Sūrah al-Ra'd 13:14]

Then you understand that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought them so that all supplication and invocation would be directed to Allāh alone, and so that all sacrifice would be offered to Allāh alone and so that all vows would be for Allāh alone. So that only His salvation (*Istighāthah*) would be sought, and such that all acts of worship would be directed to Allāh alone.

So if you understand that their affirmation of Allāh's Lordship (*Tawhīd al-Rubūbiyyah*) did not enter them into Islām, and that their turning to the Angels, Prophets, or *awliyā'*, seeking their intercession and in order to draw closer to Allāh is the very reason which legalized the spilling of their blood and made their life and

property lawful; then you should understand the monotheism (*Tawḥīd*) that the Messengers called to and which the polytheists refused to accept.

It is this *Tawḥīd* that is the meaning of your statement, “*Lā ilāha illā Allāh.*” For indeed a god (*al-Ilāh*) to them is the one to whom they direct these actions whether it be an Angel, a Prophet, a *walī*, a tree, a grave, or a *jinn*. They did not, however, intend by this that *al-ilāh* is the Creator, Sustainer and Almighty Disposer of affairs as they most certainly knew that all of these affairs are exclusive to Allāh alone, as we have previously mentioned to you. Rather, they intend by *al-ilāh* the same thing that is intended by the polytheists in our time when they use the term *sayyid*. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to them calling them to the pure testimony of *Tawḥīd*, “*Lā ilāha illā Allāh.*”

And what is intended by this testimony is the actual meaning which it conveys and not merely its pronunciation. The ignorant disbelievers knew that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) meant with this testimony that Allāh alone should be singled out with all worship and devotion while disbelieving in everything else which is worshipped besides Him and forsaking this. For indeed when the Prophet said to them say, “*Lā ilāha illā Allāh,*” they responded, “**Has he made the gods into one god? Indeed, this is something beyond belief.**” [Sūrah Ṣād 38:5]

So if you recognize that even the most ignorant of the disbelievers understood this then it is even more amazing that some of those who claim to be upon Islām do not understand the explanation of this testimony, which was understood by the ignorant disbelievers. Rather, he perceives that it is enough to pronounce it without believing in the heart anything which its meaning indicates. And the shrewd from amongst them think that it means no one creates, sustains, or disposes of the affairs except for Allāh. There is no good

to be found in a person when even the most ignorant of the disbelievers are more knowledgeable of the meaning of, “*Lā ilāha illā Allāh*” than him.

So if you understand with certainty of the heart what I have mentioned to you, and you understand the reality of *Shirk* (associating partners) with Allāh about which Allāh said, “**Certainly Allāh does not forgive that partners are associated with Him but He forgives whatever is less than that for whomever He wills.**” [Sūrah al-Nisā’ 4:48]

And if you understand that the Religion of Allāh with which all of the Messengers were sent from the first of them to the last of them is the only Religion that will be accepted by Allāh.

And if you understand that the majority of the people today have become ignorant of these things, then you will attain at least two great benefits: **The First:** To appreciate the blessing of Allāh and His great mercy as Allāh (تَبَارَكَ وَتَعَالَى) mentions, “**Say: It is by the preference of Allāh and His mercy; in that let them rejoice for it is better that what they are able to acquire.**” [Sūrah Yūnus 10:58]

Another benefit that you gain from it is that it causes great fear, because you understand that an individual may disbelieve with the utterance of a single word from his tongue. He might say it out of ignorance and yet he still may not be excused for his ignorance.

He might say it mistakenly thinking that it will draw him closer to Allāh (تَبَارَكَ وَتَعَالَى) just as the people of *Shirk* believed. More specifically, if Allāh has granted you understanding of what He mentions of the story of the people of Mūsā (عَلَيْهِ السَّلَامُ); while it is true that they possessed righteousness and knowledge they still approached him demanding, “**Make for us a god just as they**

have gods.” [Sūrah al-Aʿrāf 7:138]. So at this point, a person’s fear of this and eagerness to avert this and anything similar to this will increase.

And know that Allāh (سُبْحَانَكَ وَبِحَمْدِكَ), from His infinite wisdom, did not send a Prophet with this *Tawhīd* except that He appointed for him enemies as Allāh (تَبَارَكَ وَتَعَالَى) says, **“And thus We have made for every Prophet an enemy; devils from mankind and the Jinn – inspiring one another with eloquent speech of delusion.”** [Sūrah al-Anʿām 6:112]

And it could be that the opponents of *Tawhīd* possess knowledge of many sciences, books, and evidences as Allāh (تَبَارَكَ وَتَعَالَى) says, **“And when their Messengers came to them with clear evidence, they rejoiced because of what they possessed of knowledge.”** [Sūrah Ghāfir 40:83]

If you have understood this and you know that the path to Allāh will always have enemies and opponents upon it, people who possess eloquent speech, knowledge, and evidence, then it is incumbent upon you that you learn enough of the Religion of Allāh that will enable you to arm yourself with a weapon that you can use to confront these devils, whose leader and chief said to Allāh, **“I will surely sit waiting for them upon your Straight Path. Then I will approach them from before them and from behind them and from their right and from their left; and you will not find most of them to be grateful.”** [Sūrah al-Aʿrāf 7:16-17]

But if you turn to Allāh and pay close attention to His clear proofs and evidences then do not fear nor grieve. **“Indeed the plot of Satan has always been weak.”** [Sūrah al-Nisāʾ 4:76]

And the commoner from the people of *Tawḥīd* can overcome a thousand of the scholars from the polytheists as Allāh says, **“And indeed, Our soldiers will be those who overcome.”** [Sūrah al-Ṣāffāt 37:173]

So the army of Allāh will prevail by way of clear proofs and arguments of the tongue just as they prevail by way of the sword and the spear.

There is only fear for the person of *Tawḥīd* who traverses upon this path unarmed [without knowledge]. And certainly Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) has blessed us with His Book which is, **“A clarification for everything and a guidance, and mercy, and glad tidings for the Muslims.”** [Sūrah al-Naḥl 16:89]

So a person of falsehood cannot present any argument except that there is in the *Qur‘ān* that which refutes it and clarifies its fallacy; as Allāh (تَبَارَكَ وَتَعَالَى) says, **“And they do not come to you with an example except that We bring you the truth and the best explanation.”** [Sūrah al-Furqān 25:33]

Some of the Scholars of *Tafsīr* have said, “This *āyah* is general and encompasses every argument presented by the people of falsehood until the Day of Resurrection.” I will mention to you some of the things which Allāh has mentioned in his Book as a response to the speech that the polytheists in our time use against us.

So we say that answering the people of falsehood can be done in two ways: a general response and a detailed response. As for the general response then it consists of great benefit and is of major importance to those who understand it. It is what is mentioned in Allāh’s statement, **“It is He who has sent down to you the Book; in it are *āyāt* which are clear and precise – they are the foundation of the Book – and others that are unclear. As for**

those whose hearts have deviated, then they follow after that which is unclear, seeking by way of it discord and seeking after its hidden interpretation. And no one knows its hidden interpretation except Allāh.” [Sūrah Āli-‘Imrān 3:7]

It has been authentically narrated that the Messenger of Allāh (ﷺ) said, “If you see a people who follow what is unclear from it, then they are those whom Allāh has mentioned so beware of them.”

An example of this is if a polytheist was to say to you, “**Surely, for the *awliyā’* of Allāh there will be no fear; nor will they grieve.**” [Sūrah Yūnus 10:62] Certainly, the intercession is true and the Prophets possess a truly lofty station with Allāh or when they cite some speech of the Prophet seeking to use it in support of their falsehood and you cannot understand the meaning of his speech. Then respond to his statement by saying, “Indeed, Allāh has mentioned that the people whose hearts have deviated abandon the clear texts in order to follow the ambiguous texts.

And what I have mentioned to you, showing that Allāh has informed that the polytheists affirm *al-Rubūbiyyah* and yet their disbelief occurred due to their devotion to the Angels, Prophets, and *awliyā’* and that they justified their actions by saying, “**They are our intercessors before Allāh,**” [Sūrah Yūnus 10:18] and this is something indisputable for which no one can attempt to distort its meaning. And what you have mentioned to me - O polytheist - from the *Qur’ān* or from the speech of the Prophet (ﷺ), I do not know exactly what it means but I do know for certainty that the speech of Allāh does not contradict itself and the speech of the Prophet (ﷺ) does not contradict the speech of Allāh.”

This is a good and straightforward response, but no one will understand it except those whom Allāh has granted success. So do

not underestimate this response for indeed as Allāh (تَبَارَكَ وَتَعَالَى) has mentioned, **“But none is granted it except those who are patient, and none is granted it except the possessor of a great portion.”** [Sūrah Fuṣṣilat 41:35] As for the detailed response, then indeed the enemies of Allāh have many doubts about the Religion of the Messengers, which they use to lead many of the people astray. From their statements is their saying that, “We do not make *Shirk* with Allāh rather we bear witness that no one creates or sustains, or can benefit or harm except Allāh alone with no partners and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cannot even bring about benefit or harm to himself, so how much more so ‘Abd al-Qādir or other than him? But I am sinful, and the righteous possess a lofty station with Allāh, so I beseech Allāh by way of them.”

So answer him with the response that has already preceded and this is that those people whom the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against used to affirm all what you have mentioned. They used to admit that their idols did not control anything and that they only turned to them for their lofty station and for their intercession. Then recite for him what Allāh mentions in His Book and further clarifies.

Then if he says, “These *āyāt* were revealed concerning people who worshipped idols, so how can you make the righteous like the idols?”, then respond to him as we have already mentioned. If he accepts that the disbelievers affirmed *Rubūbiyyah* (Allāh’s Lordship) for Allāh alone and that they only desired the intercession of those whom they turned to, but he desires to distinguish between his own actions and the actions of the disbelievers with what he has mentioned, then mention to him that amongst the disbelievers were those who called upon idols and those who called upon *awliyā’* as Allāh says concerning them, “Those whom they call upon [like ‘Iesa (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their

Lord (Allāh), as to which of them should be the nearest.” [Sūrah al-Isrā’ 17:57] And they call upon ‘Īsā Ibn Maryam and his mother while Allāh (تَبَارَكَ وَتَعَالَى) says, “The Messiah, son of Mary, was no more than a Messenger; many other Messengers have preceded him and his mother was a believer. The both of them used to eat food. Look how We make the signs clear for them; yet see how it is that they are deluded. Say: Do you worship besides Allāh that which does not possess the ability to either harm you or benefit you while Allāh is the All-Hearing, All-Knowing?” [Sūrah al-Mā’idah 5:75-76]

And mention to them the statement of Allāh (تَبَارَكَ وَتَعَالَى), “And mention the Day when He will gather them altogether and then say to the angels: Did these people used to worship you? They will respond: Glory be to You! You are our benefactor, not them. Rather, they used to worship the *Jinn*; and most of them were believers in them.” [Sūrah Saba’ 34:40-41] And the statement of Allāh (تَبَارَكَ وَتَعَالَى), “And when Allāh said to ‘Īsā the son of Maryam: Have you told the people to take your mother and yourself as two deities besides Allāh? He said: Glory be to You! It is not for me to utter something for which I possess no right. If indeed I said such a thing then You most certainly know. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the knower of the Unseen.” [Sūrah al-Mā’idah 5:116]

Then say to him: Do you now understand that Allāh declared as disbelievers those who directed worship to idols just as He declared as disbelievers those who directed worship to the righteous? Similarly, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against them. If he then says, “The disbelievers actually seek to benefit from them while I bear witness that only Allāh is the One who gives benefit and harm and He is the disposer of affairs. I do not desire any benefit from anyone besides Him. And I know that the righteous

have no share in this, but I turn to them in hope that Allāh will accept their intercession.”

So the response to this is [to say]: This is exactly the same statement as the disbelievers, then recite for him the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**And those who take protectors besides Him say: We only worship them that they may bring us nearer to Allāh in position.**” [Sūrah al-Zumar 39:3] And there is the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**They are our intercessors before Allāh.**” [Sūrah Yūnus 10:18] Know that these three doubts are the strongest evidences they possess. So if you know that Allāh has clarified this issue in His Book and you have understood this matter well, then whatever follows after this will be easier.

Then if he does not know what is considered worship and what are the different types of worship, then clarify this for him by mentioning that Allāh (تَبَارَكَ وَتَعَالَى) says, “**Call upon your Lord with humility and in secret. Indeed He does not like transgressors.**” [Sūrah al-A’rāf 7:55] So once you have taught him this, then ask him: “Don’t you understand this to be worship?” Then he must say, “Yes.” And supplication is the core of worship.

Then say to him: “If you accept that it is worship and that you supplicate to Allāh night and day with fear and hope, but then you supplicate to a Prophet or other than them for a specific need, haven’t you then given something else a share of Allāh’s worship?” Then he must respond, “Yes.” So then tell him: “If you have acted upon the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**So pray to your Lord and sacrifice (to Him alone)**” [Sūrah al-Kawthar 108:2] and you have obeyed Allāh and sacrificed to Him, isn’t this considered worship?” Then he must say. “Yes”.

Then say to him: “If you sacrifice to something created, like a Prophet or a *Jinn* or other than them, haven’t you made others to

share in this worship besides Allāh?” He must admit to this and say yes. Also say to him: “The polytheists about whom Allāh revealed some of the *Qur‘ān*, didn’t they worship the Angels and the righteous, al-Lāt and other than him?” Then he must say yes. So then say to him: “So did their worship of these things consist of anything other than supplication (*Du‘ā*), sacrifice (*Dhabḥ*), and relying upon them for their assistance (*iltijā*) and the like of this? And they affirmed that indeed all of these things are subservient to Allāh and completely submissive to His authority and that it is Allāh who disposes of the affairs. Yet they still called upon them and turned to them because of their station and their desire for their intercession and this is distinctly obvious.”

Then if he says: “Do you reject the intercession of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and have you forsaken it?” Say to him, “I do not reject it nor have I abandoned it, but rather he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the intercessor whose intercession will be sought and granted and I truly hope for his intercession, but all intercession is for Allāh as He (تَبَارَكَ وَتَعَالَى) says, **“To Allāh belongs all intercession.”** [Sūrah al-Zumar 39:44]

And it will not occur except with Allāh’s permission as He (عَزَّ وَجَلَّ) says, **“Who is it that can intercede with Him except by His permission?”** [Sūrah al-Baqarah 2:255] and he will not intercede on anyone’s behalf until Allāh has permitted him as Allāh (عَزَّ وَجَلَّ) says, **“And they cannot intercede except for one with whom He is pleased.”** [Sūrah al-Anbiyā’ 21:28] And He is not pleased with anything other than Tawḥīd as Allāh (تَبَارَكَ وَتَعَالَى) says, **“Whoever desires other than Islām as a Religion then this will not be accepted from him.”** [Sūrah Āli-‘Imrān 3:85]

So if all intercession is for Allāh, and this will only occur after He has first permitted it and neither the Prophet nor anyone else can intercede on behalf of anyone unless Allāh permits; and since he

does not permit this except for the people of *Tawhīd*, it should become clear that all intercession is for Allāh so I seek it from Him. So I say: ‘O Allāh do not deprive me of his intercession; O Allāh let him intercede on my behalf and whatever is similar to this.’” But if he says, “The Prophet (ﷺ) was granted the intercession and I seek it from the one it was given to,” then the response to this is that Allāh granted him the right of intercession but prohibited you from this action as He said, “**So do not invoke anyone along with Allāh.**” [Sūrah al-Jinn 72:18]

So if you call upon Allāh to request that He permit His Prophet to intercede on your behalf then obey him when He said, “**So do not invoke anyone along with Allāh.**” [Sūrah al-Jinn 72:18] Indeed, intercession has been granted to other than the Prophet (ﷺ) as well. It has been authentically established that the Angels will intercede, the *awliyā’* and the (*afṛāt*) will intercede. So are you saying that since Allāh has granted these people the ability to intercede, then I should seek it from them? If you are saying this, then you have returned to the worship of righteous people, which Allāh mentioned in His Book. But if you say no, then you have invalidated your claim that “Allāh has granted him intercession then I will seek it from whomever Allāh has granted it.”

If he then says, “I do not commit *Shirk* with Allāh in any matter at all, never. But turning to the righteous is not *Shirk*.” Then say to him: “If you admit that Allāh has prohibited *Shirk* in a manner even more severe than His prohibition of illicit sexual relations (*zinā*); and if you admit that Allāh will not forgive this, then what exactly is this matter which Allāh has prohibited and mentioned that He will not forgive?” He will not know for certain. So then say to him: “How can you free yourself of *Shirk* and you do not know what it is? Or how is it that Allāh can forbid you of this and mention that He will not forgive this and yet you do not inquire

about it nor do you understand it? Do you think that Allāh would prohibit something, yet fail to clarify it for us?”

If he says, “*Shirk* is the worship of idols and we do not worship idols.” Then say to him: “What does it mean to worship idols? Do you think that they believe that these idols made from wood and stone create, sustain, and regulate the affairs of those who call upon them? This is an understanding that the *Qur‘ān* denies and rejects.” And if he says: “They turn in devotion to wood, stone, or a building erected upon a grave or other than this by calling upon these things and sacrificing to them while saying that this practice brings us closer to Allāh in station, and so that Allāh would repel from us any harm due to his blessing or grant us our requests due to his blessing.” Then say: “You have spoken the truth and this is exactly what you do with stones and buildings erected upon graves and other places.” So this person has admitted that their practices are indeed worship of idols, which is what we were trying to establish.

It is also said to him: “As for your statement that *Shirk* is the worship of idols, do you mean by this to restrict *Shirk* to this alone and do you believe that relying upon the righteous and supplicating to them is not considered to be *Shirk*?” This notion is refuted by what Allāh mentions in His book regarding the disbelief of whoever attaches themselves to and directs worship to the Angels, *Īsā*, or the righteous. So it is incumbent upon him to admit to you that whoever makes one of the righteous to share in the worship of Allāh has indeed committed *Shirk*, and that this is the *Shirk* mentioned in the *Qur‘ān*, and this is what we have been seeking to establish.

The essence of this matter is that if he were to say, “I do not commit *Shirk* with Allāh,” then ask him, “Define what committing

Shirk with Allāh actually is, explain it to me?” So then if he says: “The worship of idols.”

Then say: “Define what it means to worship idols, explain this to me?” So if he then says: “I only worship Allāh alone.” Then ask him, “What does it mean to worship Allāh? Explain it to me.” So if he explains it in the manner which it is explained and clarified in the *Qur’ān*, then this is what we were seeking to establish. But if he doesn’t know, then how can he claim something and he does not know it? And if he explains it in an incorrect fashion, then explain it to him with the clear *āyāt* of the *Qur’ān* what it means to associate partners (*Shirk*) with Allāh and what it means to worship idols. [It should also be explained to him] that it is this idol worship that the people practice in this time, and that they criticize us for worshipping Allāh alone without any partners, and they cry out in protest of this affair just as their brethren who have preceded them did when they said, “**Has he made the gods into one god? Indeed, this is something beyond belief.**” [Sūrah Ṣād 38:5]

So if you understand that what the people of *Shirk* in this time have called, “the great belief” (*Kabīr al-Itiqād*) is in reality the *Shirk* concerning which the *Qur’ān* was revealed and over which the Prophet (ﷺ) fought the people, then know that the *Shirk* of the earlier generations was not as severe as the *Shirk* [practiced] in our time for two reasons. **The First Matter:** The earlier people did not commit *Shirk* and supplicate to the angels, awliyā’, and idols except in times of ease, whereas in times of hardship they would supplicate purely to Allāh, as Allāh says, “**And when faced with adversity at sea, those whom you invoke besides Him disappear. But when He delivers you to land you turn away. Ever is mankind ungrateful.**” [Sūrah al-Isrā’ 17:67]

And He said, “**Say: Haven’t you considered that if the punishment of Allāh reached you, or if the hour was**

established, would you call upon other than Allāh; if you should be truthful. But no, it is Him alone that you would call upon, and He would remove the reasons for which you called upon Him - if He so willed- and you would forget what you used to associate with Him.” [Sūrah al-An‘ām 6:40-41] And He said, “And if mankind is touched by hardship, they call upon their Lord turning to Him alone.” [Sūrah al-Zumar 39:8] Until His statement, “Say: Enjoy your disbelief temporarily; indeed you will be from the people of the Hellfire.” [Sūrah al-Zumar 39:8] And He said, “And when they are engulfed in waves like mountains they call upon Allāh sincere in their Religion to Him.” [Sūrah Luqmān 31:32]

So whoever understands this affair which Allāh has clarified in His Book, which is that the polytheists whom the Messenger of Allāh (صلى الله عليه وسلم) fought against, used to call upon Allāh and other than Allāh in times of ease, while in times of difficulty and hardship they would not call upon anything besides Allāh without a partner and they would forget about calling upon the righteous from amongst them, then it would become clear to this person the difference between the *Shirk* practiced by the people of our time and the *Shirk* of earlier generations. But where are those who truly understand this matter properly with the conviction of their heart? And aid is sought from Allāh.

The Second Matter: That the earlier generations used to call upon people besides Allāh that were close to Allāh whether it was a Prophet, the *awliyā’*, Angels, or they would call upon trees and stones, all of which are obedient to Allāh and do not disobey Him. However, the people of our time call upon people who are from the most disobedient of individuals, and those who call upon them are the ones who have mentioned their sins like fornication, theft, abandonment of Prayer, and other than this. So the one who believes this about the righteous person or the one that cannot be

disobedient like the wood or stone is less severe than the one who believes this belief about a person who he knows to be immoral, corrupt and renowned for these things.

So if you now understand with certainty that those whom the Messenger of Allāh (ﷺ) fought against were of sounder intellect and committed a lesser form of *Shirk* than them, then know that they promote and spread a particular doubt which they utilize to counter what we have stated earlier, and this doubt is from the greatest of their doubts so pay close attention to the response. This doubt is when they say, “Indeed, those people concerning whom the *Qur’ān* was revealed did not bear witness that “*Lā ilāha illā Allāh*” and they disbelieved in the Messenger (ﷺ) and they rejected the Resurrection. They also disbelieved in the *Qur’ān*, and claimed that it is magic, but as for us then we bear witness that “*Lā ilāha illā Allāh*” and that Muḥammad is the Messenger of Allāh (ﷺ) and we believe in the *Qur’ān* and the Resurrection, and we pray and fast. So how can you compare us to them?”

The Response: There is no differing amongst any of the Scholars concerning a man who believes the Messenger of Allāh in something while disbelieving him in something else, that this person is a disbeliever who has not yet entered into Islām. Similarly, if he believes in part of the *Qur’ān* while rejecting other parts, or he believes in *Tawḥīd* but rejects the obligation of Prayer, or the one who believes in *Tawḥīd* and the Prayer but rejects the obligation of *zakāt*, or the one who believes in all of this but rejects fasting, or the one who believes in all of this but rejects the *Ḥajj*. When a people at the time of the Prophet (ﷺ) did not completely submit to the *Ḥajj*, Allāh revealed the following *āyah* concerning them, “**And the right of Allāh upon the people is that they perform the Pilgrimage (Ḥajj) to His house - whoever from amongst them is able to do so; and whoever**

disbelieves, then indeed Allāh is free of need from the creation.” [Sūrah Āli-‘Imrān 3:97]

And whoever believes in all of this but rejects the resurrection has disbelieved by consensus of the Muslims which legalizes the spilling of his blood and the seizure of his wealth as Allāh (تَبَارَكَ وَتَعَالَى) says, “Indeed, those who disbelieve in Allāh and His Messengers and wish to differentiate between Allāh and His Messengers saying: We believe in some and disbelieve in others and they seek by way of this another path. Those are the true disbelievers and We have prepared for the disbelievers a humiliating punishment.” [Sūrah al-Nisā‘ 4:150-151]

So since Allāh has explicitly stated in His Book that the one who believes in part of it while disbelieving in another part is truly a disbeliever and he is deserving of what has been mentioned, then this doubt has been eliminated. This is the exact same doubt that was sent to us in the form of a book from one of the people of al-Ahsā‘. It should also be said to him: If you agree that whoever believes in the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in every affair but rejects the obligation of Prayer is a disbeliever whose blood is rendered lawful by consensus. Similarly, if he were to accept and agree with everything except for the resurrection or if he rejects the obligation of fasting the month of *Ramaḍān* but he accepts everything else, then there is no difference of opinion amongst the Islamic Schools of Jurisprudence in this issue. And the *Qur‘ān* has clarified this as we have already presented.

It is known that *Tawhīd* is the greatest of all obligations that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with. It is more important than the Prayer, *zakāt*, fasting, and the *Hajj*. So how can it be that when a person rejects some of these affairs they disbelieve even if they act upon everything else that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with,

but if he rejects *Tawhīd*, which is the Religion of all of the Messengers, he does not disbelieve?! Glorified is Allāh! How amazing is this ignorance. It can also be said: The Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against the tribe of Banū Ḥanīfah who had embraced Islām at the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they bore witness that none is deserving of worship other than Allāh and that Muḥammad is His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and they called the *adhān* and performed the Prayer.

If he says: “Surely they said that Musaylamah was a Prophet.” Then we say: “This is what we have been seeking to establish.” Then we say: “If someone who raises a man to the level of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disbelieves and his wealth and blood become lawful and the two testifications of faith no longer benefit him, nor his Prayer then what about the person who raises “Shamsān,” or “Yūsuf,” or a Companion or a Prophet to the level of The Compeller, the Lord of the heavens and the earth?!” Glorified is Allāh and how serious is this affair. **“Thus does Allāh seal the hearts of those who do not know.”** [Sūrah al-Rūm 30:59]

It can also be said: The people whom ‘Alī ibn Abī Ṭālib burned in the fire, all of them claimed to be Muslims and they were from those who claimed to support ‘Alī (رَضِيَ اللهُ عَنْهُ) and they took knowledge from the Companions, but their belief towards ‘Alī was similar to the belief held concerning “Yūsuf” and “Shamsān” and the like. So how could the Companions unite in agreement to kill them and the fact that they disbelieved? Do you believe that the Companions declare Muslims to be disbelievers? Or do you believe that maintaining this type of belief concerning “Tāj” and the like is not harmful, but this belief concerning ‘Alī Ibn Abī Ṭālib causes one to be considered a disbeliever?

It can also be said concerning Banū ‘Ubayd al-Qaddāh who controlled both Morocco and Egypt in the time of the Abbasids, all

of them bore witness that *Lā ilāha illā Allāh* and that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and they claimed Islām and prayed the congregational Prayers as well as the Friday Prayer. When they made apparent their opposition to Allāh’s legislation in affairs that are less consequential than what we are discussing now, then the Scholars reached a consensus concerning their disbelief and that they should be fought and that their land should be considered a land of war. So the Muslims continued to fight them until they were able to take back the Muslim lands that they had occupied.

It can also be said: If the earlier generations only disbelieved because they coupled *Shirk* with their disbelief of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the *Qur’ān* and the rejection of the Resurrection and other than that, then what is the point behind the chapter that is mentioned by all of the Scholars of every school of jurisprudence entitled, “Chapter: Rulings pertaining to the apostate.” The apostate is the Muslim who disbelieves after entering into Islām. They go on to mention many different types of this, and each one of these causes an individual to be regarded as a disbeliever and renders their wealth and blood lawful. To the extent that the Scholars may mention a particular affair that may seem insignificant to the one who commits it, like a statement of the tongue, which he utters without believing it with his heart or a word he mentioned playfully and in amusement.

It can also be said: Those whom Allāh has said concerning them, “**They swear by Allāh that they have not said anything while they have indeed uttered an expression of disbelief after having entered into Islām.**” [Sūrah al-Tawbah 9:74] Are you aware that Allāh declared them to be disbelievers because of a statement they made even though they were a people who lived at the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), fought *Jihād* with him, prayed with him, gave charity with him, and performed the *Hajj* along

with him and initially established *Tawhīd*? The case is similar with those whom Allāh said concerning, **“Say, Is it Allāh and His āyāt and His Messenger that you were mocking? Make no excuse; you have disbelieved after belief.”** [Sūrah al-Tawbah 9:65-66] They were a people whom Allāh explicitly stated that they disbelieved after having faith, and they were with the Messenger of Allāh (ﷺ) during the military expedition of Tabūk, but they uttered a statement that they mentioned was said in play. So reflect upon this doubt of theirs when they say: You declare Muslims to be disbelievers that bear witness that, *“Lā ilāha illā Allāh.”* and who pray and fast and then remember the response to this because it is from the most beneficial words contained in these pages.

And another evidence for this is what Allāh has informed us about the Children of Isrā’īl, even though they were upon Islām, and possessed knowledge and righteousness, when they said to Mūsā, **“Make for us a god just as they have gods.”** [Sūrah al-A’rāf 7:138] And similarly the statement of a group of people from the Companions, *“Make for us a Dhāt Anwāt (a type of tree).”* Following this statement the Prophet (ﷺ) swore that this was similar to the statement uttered by the Children of Isrā’īl when they said, **“Make for us a god.”** But the people of *Shirk* possess a doubt that they use when this story is mentioned. This is that they say that the Children of Isrā’īl did not disbelieve because of this statement and nor did those who said, *“Make for us a Dhāt Anwāt.”*

So the response to this is to say that the Children of Isrā’īl did not actually carry out this act just as the people who asked the Prophet (ﷺ) did not carry out this act. There is no differing amongst the Scholars that the Children of Isrā’īl did not carry this out because if had they followed through with it then they certainly would have disbelieved. Likewise, there is no difference of opinion among the Scholars that if those who the Prophet

prohibited had failed to obey him and had taken a *Dhāt Anwāt* after his forbiddance, that they would have disbelieved. This is what we were seeking to establish. This story also illustrates that the Muslim, and even the Scholar, can fall into the types of *Shirk* whilst not knowing about them. So it highlights the importance of learning and being cautious, and it demonstrates that the statement of the ignoramus who says, “We have already understood *Tawhīd*,” is from the greatest forms of ignorance and from the greatest of Satan’s plots.

This story also shows us that the Muslim who is a mujtahid, if he utters a statement of disbelief and he is unaware of this and he is informed about it, and he immediately repents from this then he does not disbelieve, as was the case with the Children of Isrā’īl and those who asked the Prophet (ﷺ). This story also illustrates that even though he does not disbelieve, then he is to be reprimanded with stern speech as the Messenger of Allāh (ﷺ) did.

The polytheists have another doubt that they use. They say that the Prophet (ﷺ) rebuked Usāmah for killing someone who said, “*Lā ilāha illā Allāh*” and that he said to him: Have you killed him after he has said, “*Lā ilāha illā Allāh*.” Similarly, they cite his statement: “I was sent to fight the people until they bear witness that none has the right to be worshipped except Allāh” in addition to the other prophetic narrations concerning sparing the one who says “*Lā ilāha illā Allāh*.” The ignorant intend by this that whoever says this cannot later be regarded a disbeliever or killed regardless of what he does.

It should be said to these ignorant polytheists: It is well-known that the Messenger of Allāh (ﷺ) fought against the Jews and took them as captives and they said, “*Lā ilāha illā Allāh?*” and the Companions of the Messenger of Allāh (ﷺ) fought against

the tribe of Ḥanīfah while they bore witness that “*Lā ilāha illā Allāh*” and that Muḥammad is the Messenger of Allāh (صلى الله عليه وسلم) and they prayed and ascribed to Islām, and likewise those whom ‘Alī ibn Abī Ṭālib burned.

Those ignoramuses acknowledge that whoever rejects the Resurrection disbelieves and is to be killed even if he says, “*Lā ilāh illa Allāh*” and that Muḥammad is the Messenger of Allāh (صلى الله عليه وسلم). And that anyone who rejects any of the pillars of Islām disbelieves and is to be killed even if he says, “*Lā ilāha illā Allāh.*” So how is it that this testification does not benefit him when he denies something from the subsidiary matters of Islām but it does benefit him when he rejects *Tawḥīd* that is the foundation of the Religion of the Messengers and its most important component?

But the enemies of Allāh do not understand the meaning of these prophetic narrations. As for the narration of Usāmah, then he killed a man who claimed Islām because he believed that the man pretended to embrace Islām out of fear in order to protect his life and wealth. If a man professes Islām, then it is imperative that he be spared until something appears which invalidates this. And Allāh (تبارك وتعالى) revealed the following *āyāt* concerning this matter, “**O you who believe, when you set out in the cause of Allāh then verify.**” [Sūrah al-Nisā’ 4:94] Meaning, make sure and be certain. So this *āyah* proves that it is obligatory to refrain from fighting [a person who professes Islam], and to ensure that verification has occurred. If something appears from him after this that contradicts Islām then he is to be killed because of Allāh’s (تبارك وتعالى) statement: “**Verify (*tabayyanū*),**” and if he were not to be killed after he said this [i.e. claimed to be Muslim] regardless of what he has done, then there would be no apparent reason or benefit to verify what he said.

And likewise the other *Hadīth*, and all of the *ahādīth* similar to this have the meaning that we have mentioned, and this is that whoever professes *Tawhīd* and Islām must not be fought unless he makes apparent that which nullifies this. The proof for this is that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the one who asked, “Did you kill him after he said, “*Lā ilāha illā Allāh?*” And he is the one who said, “I was sent to fight the people until they bear witness that, ‘*Lā ilāha illā Allāh.*’” And he is the one who said concerning the *Khawārij*, “Kill them wherever you find them, for if I were to find them I would slaughter them with the killing of ‘Ād.” He said this even though they were from the most zealous of the people in their worship, and saying, “*Lā ilāha illā Allāh*” and glorifying Allāh. To the extent that the Companions used to look down upon their Prayer in comparison to the Prayer of the *Khawārij*, and they were a people who sought knowledge from the Companions but “*Lā ilāha illā Allāh*” did not benefit them, nor did their excessive devotion or their ascribing themselves to Islām when it appeared from them their opposition to the divine legislation.

Similarly, what we have mentioned concerning the fighting against the Jews and the Companions fighting against the tribe of Banū Ḥanīfah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wanted to fight the tribe of al-Mustaliq when a man informed him that they had withheld the *zakāt* until Allāh revealed, “**O you who believe, if a sinful person comes to you with information, then verify it.**” [Sūrah al-Ḥujurāt 49:6] And it was found that this man lied concerning the tribe of al-Mustaliq. All of this proves that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended with these Prophetic narrations what we have already mentioned.

They have another doubt, which is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned that the people will seek the help of Ādam on the Day of Resurrection, then from Nūḥ, then from Ibrāhīm, then from Mūsā, and then from ‘Īsā (عَلَيْهِمُ السَّلَام). All of them will excuse

themselves and defer to someone else until they reach the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They say that this proves that seeking help from other than Allāh is not considered *Shirk*. The response to this is that we say: “Glorified is the one who has sealed the hearts of His enemies. We do not deny the permissibility of seeking help from the creation in matters in which they are able, as Allāh (تَبَارَكَ وَتَعَالَى) mentions concerning the story of Mūsā, **“And then one of the men from his tribe called for help against his enemy.”** [Sūrah al-Qaṣaṣ 28:15] Likewise, a person might seek help from his Companions during a war or other than that from the things which the creation is capable of and able to do. What we have rejected is the type of seeking help which is worship and which they practice at the graves of *awliyā’* or in their absence, concerning affairs in which none have the ability to do except Allāh.”

If this is understood and established, then it should be recognized that seeking help from the Prophets on the Day of Judgment is because they want the Prophets to ask Allāh to begin the reckoning of the people so that the people of Paradise will be relieved of the anxieties of that day in that location. This is permissible in this world and in the Hereafter; it is permissible to approach a righteous man who is alive and can sit with you and hear your speech, and say to him supplicate to Allāh for me. And this is just as the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do and they would ask him during his lifetime, but as for after his death, then they would never ask him for anything, not even at his grave. Rather, the *Salaf* used to criticize those who invoke Allāh at his grave, so how much more so if someone were to supplicate to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

They have another doubt which is related to the story of Ibrāhīm (عَلَيْهِ السَّلَام) when he was thrown into the fire. Jibrīl appeared before him in the air and said to him, “Do you have a need?” Then

Ibrāhīm (عَلَيْهِ السَّلَامُ) said, “From you, no.” They say that if seeking the help from Jibrīl was *Shirk* then Jibrīl would not have offered Ibrāhīm help. The response: This doubt is the same as the previous one. This is because Jibrīl presented himself to Ibrāhīm in order to benefit him with something he was capable of doing because Allāh described him as being, “**One intense in strength.**” [Sūrah al-Najm 53:5] So if Allāh permitted him to remove the fire that engulfed Ibrāhīm as well as the surrounding area and mountains, and toss it to the east or west, he could most certainly have done so. And had Allāh commanded him to place Ibrāhīm (عَلَيْهِ السَّلَامُ) in an area very far away from them, he most certainly could have done so. And had He commanded him to raise Ibrāhīm up to the skies, he most certainly could have done so. It is like the example of a rich man who possesses much wealth. If he sees another man in need and offers him a loan or offers to give him something that will satisfy his need, but the needy man refuses to take anything and remains patient until Allāh grants him his provision without requiring the benevolence of another. How could this be considered to be an example for seeking help that is deemed to be worship and *Shirk*? If only they could understand.

And we will conclude this speech - if Allāh (تَبَارَكَ وَتَعَالَى) wills - with another very important matter that is to be understood in light of what has preceded. We will specifically discuss it because of its great importance and because of the sheer volume of mistakes made concerning it. So we say: No doubt that *Tawhīd* must exist in the heart, upon the tongue and in the actions. If a man neglects one of these things to the extent that it's missing, then this man is no longer a Muslim. So if he knows what *Tawhīd* is but does not act upon it then he is a haughty disbeliever the like of Pharaoh and Iblees and those similar to them.

Many of the people err in this affair. They say: This is true and we understand this and we bear witness that it is the truth. However,

we are unable to implement it, and it is not permissible amongst the people of our country to oppose them or to do anything unless it is in agreement with them and their practices. And they offer other excuses for this. This lowly individual doesn't realize that the majority of the figureheads of disbelief know the truth and they do not abandon it due to one excuse [or another] as Allāh (تَبَارَكَ وَتَعَالَى) says, **“They have purchased with the Āyāt of Allāh a little gain.”** [Sūrah al-Tawbah 9:9] And there are other *āyāt* of Allāh similar to this like, **“They know him as they know their own sons.”** [Sūrah al-Baqarah 2:146]

If he acts upon *Tawhīd* in a manner which is apparent through his outer actions while he does not truly understand it nor believe it in his heart then this person is a hypocrite and he is worse than a pure disbeliever, **“Indeed, the hypocrites occupy the lowest depths of the Hellfire.”** [Sūrah al-Nisā’ 4:145] And this is a vast matter that is very extensive; and it becomes clearer if you reflect upon the different speech that you hear from the people. You will see one person who knows the truth but abandons acting upon it out of fear of losing something from the wealth of this world, his position, his possessions or as a means of pleasing someone. And you will also see someone who acts upon the truth outwardly [with his limbs] but not inwardly with his heart and if you were to ask him about what he believes in his heart then he will not even know. But it is upon you to understand two *āyāt* from the Book of Allāh.

The First: The statement of Allāh (تَبَارَكَ وَتَعَالَى), **“Make no excuse; you have disbelieved after belief.”** [Sūrah al-Tawbah 9:66] So if it is clear to you that some of the Companions who fought along with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a military campaign against the Romans disbelieved because of a statement which they made jokingly, then it should also become clear to you that the one who utters a statement of disbelief or acts upon it fearing that he

may lose some wealth or position, or in order to please one of the creation, then this affair is more severe than the one who uttered this statement in amusement.

The Second Āyah is: “Whoever disbelieves in Allāh after having believed, except for the one who is compelled to do so while his heart remains firmly upon belief. But the one who opens his chest to disbelief, then upon them is the anger of Allāh and for them is a tremendous torment. That is because they preferred the life of this world over the life of the Hereafter.” [Sūrah al-Naḥl 16:106-107] So Allāh did not excuse from those people except for the ones who were compelled to do so while their hearts were filled with faith. So anyone other than this type of person has disbelieved after having true faith, irrespective of whether he did it out of fear of the people, to please others, or for love and greed of his country, family, tribe or wealth, or he did it in jest, or for any other reason. [The only valid and legitimate excuse] is if he is compelled and forced.

The *āyah* from the *Qur‘ān* proves this from two different angles: **The First:** His statement, “**Except for the one who is compelled to do so.**” So Allāh (تَبَارَكَ وَتَعَالَى) does not exempt anyone except the one who is compelled and it is wellknown that people are only compelled to utter a statement or perform an action, as for the belief in the heart then no one can compel another concerning his belief.

The Second: The statement of Allāh (تَبَارَكَ وَتَعَالَى), “**That is because they preferred the life of this world over the life of the Hereafter.**” So Allāh explicitly states here that this disbelief and torment is not due to belief, ignorance, hatred towards the Religion or love of disbelief. Rather, the reason for this was due to some worldly matters which he preferred over the Religion.

And Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) knows best; and may the peace and blessings of Allāh forever be upon our Prophet Muḥammad and upon his Companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name (1) of Allāh (2), the Most Merciful (3), Bestower of Mercy (4)

- (1) The author, may Allāh have mercy upon him, begins with the mention of the *basmalah* in an effort to follow the precedent established by the Book of Allāh, the Mighty and Majestic for indeed it begins with the words *bismillāh* (In the Name of Allāh). Similarly this action also conforms with the practice of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), for indeed he instructed that his treatises and letters should begin with the *basmalah*.

Grammatically: this expression consists of both a *jarr* (prepositional article) and a *majrūr* (a noun directly affected by the prepositional article), which corresponds to an omitted verb which is appropriate to the context. If this verb was present, then the expression would read: In the name of Allāh, I write (*bismillāh aktubu*).

- (2) Allāh is the title of the sole Lord who created everything. He is the Majestic and Most High. It is the name of His which all of the remaining names of Allāh follow and it is mentioned in the statement of Allāh (سُبْحَانَكَ وَتَعَالَى),

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴾ ① اللَّهُ
الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝

“A Book which We have revealed to you (Muḥammad), such that you might bring mankind out of darkness into the light by the permission of their Lord – to the path of the Almighty and Praiseworthy (One). Allāh, for Him is everything in the heavens and everything on earth.” [Sūrah Ibrāhīm 14:1-2]

But we do not say that the noun (Allāh), which is the name of the Majestic Lord, is a descriptive attribute. Rather we say that it is an example of *'atf bayān* which is a word that follows as an explanation for what has preceded, as to prevent the name of the Majestic Lord from being considered as following that which preceded it in the sentence. And for this reason the Scholars have said: The most definite and distinct of all definite nouns is the word (Allāh). This is because it does not refer to anything except Allāh (عَزَّوَجَلَّ).

- (3) The Most Merciful (*al-Raḥmān*) is a name from the names which are exclusive to Allāh alone and are not used in reference to anyone else. The meaning of this name is the one who possesses infinite mercy.
- (4) The Bestower of Mercy (*al-Raḥīm*) is a name which refers to Allāh the Mighty and Majestic but may also be used to refer to other than Him. The meaning of this name is the one who bestows his Mercy upon others. So the Most Merciful (*al-Raḥmān*) is the one who possesses infinite mercy while the Bestower of Mercy (*al-Raḥīm*) is the one who bestows his Mercy upon others. So when these two names are mentioned together, the meaning of the Bestower of Mercy (*al-Raḥīm*) becomes the one whose mercy extends to whomever He wills from His servants just as He mentions in His statement,

﴿ ٢١ ﴾ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿﴾

“He punishes whomever He wills and bestows mercy upon whomever He wills, and unto Him you will all be returned.”

[Sūrah al-‘Ankabūt 29:21]

And the meaning of the Most Merciful (*al-Rahmān*) is the possessor of great mercy.

﴿ * * * ﴾

اعْلَمُ رَحِمَكَ اللهُ

Know (1) - may Allāh have mercy upon you - (2)

- (1) Knowledge (*al-'Ilm*) is to comprehend with certainty the reality of something.

Comprehension can be subdivided into six categories:

The First: Knowledge which was previously defined.

The Second: A slight subtle ignorance (*al-Jahl al-Basī*), which is the inability of comprehending something completely.

The Third: Compounded ignorance (*al-Jahl al-Murakkab*), which is to comprehend something in a manner contrary to its reality. It is called compounded ignorance because it consists of two types of ignorance: An individual's ignorance of the truth and his ignorance in thinking that he knows while he does not.

The Fourth: Misunderstanding (*al-Wahm*) which is to grasp something with a type of comprehension which actually opposes that which is understood to be more correct.

The Fifth: Doubt (*al-Shakk*) which is to grasp something with a type of comprehension which is possibly correct and possibly incorrect.

The Sixth: Inference (*al-Zann*) which is to grasp something with a type of comprehension which is more likely to be true, because that which opposes it is held to be weak or questionable.

Knowledge can be divided into two categories: Inevitable (*dhurūri*) and theoretical (*nadhari*). The type of knowledge which is inevitable (*dhurūri*) is to understand the subject matter to the extent that an individual is forced to a specific conclusion without having to formulate theories or cite evidences like the knowledge that fire is hot for example. Theoretical knowledge (*nadhari*) necessitates referring to proofs and evidences like the knowledge that a person's intention (*niyyah*) is obligatory and must be present when making ablution (*wuḍū'*).

- (2) Meaning, may Allāh shower you with His mercy, such that you might receive that which you desire because of it, and avoid that which you fear. So this means may Allāh forgive you of your prior sins and may He grant you success and protection from future sins. This is what is understood when mercy (*rahmah*) is mentioned alone. But when forgiveness (*maghfirah*) is coupled with mercy (*rahmah*), then forgiveness (*maghfirah*) means forgiveness of previous sins and wrongdoing and mercy (*rahmah*) means guidance to that which is good and protection from future sinning. The words of the author indicate his concern and strong interest concerning the well-being of the reader.



أَنَّ التَّوْحِيدَ هُوَ إِفْرَادُ اللَّهِ سُبْحَانَهُ بِالْعِبَادَةِ؛

That *Tawhīd* (Islāmic monotheism) is to single out Allāh (سُبْحَانَهُ وَتَعَالَى) alone with all worship. (1)

- (1) Linguistically, Islāmic monotheism (*Tawhīd*) is a verbal noun extracted from the verb *wahḥadalyuwahḥidu*, which means to make something one. And this cannot be established except through negation and affirmation. This necessitates negating this ruling from being applied to anything other than Allāh while affirming it for Allāh alone. This is because unrestricted negation is absolute denial and unrestricted affirmation does not prevent others from sharing in the ruling. For example a person's Islāmic monotheism (*Tawhīd*) is not considered complete until he bears witness that there is no deity which has the right to be worshipped except Allāh. So here the right to be worshipped (*al-Ulūhiyyah*) is negated for everything except Allāh (تَبَارَكَ وَتَعَالَى), and is then exclusively affirmed for Allāh alone.

In terms of the technical meaning of the term, then the author - may Allāh (تَبَارَكَ وَتَعَالَى) have mercy upon him - has defined Islāmic monotheism (*Tawhīd*) in his statement, "Islāmic monotheism (*Tawhīd*) is to single out Allāh (سُبْحَانَهُ وَتَعَالَى) alone with all worship." This means that you worship Him alone and you do not allow anything else to share in His worship. Rather, you single Him out with all your worship, out of love, reverence, yearning, and fear.

The Shaykh - may Allāh (سُبْحَانَهُ وَتَعَالَى) have mercy upon him - intended [by these words] the Islāmic monotheism (*Tawhīd*), which the Messengers were sent to establish because this is an affair which was corrupted and was the subject of much differing between the Messengers and their respective peoples.

There also exists another definition, which is considerably more general. It states that Islāmic monotheism (*Tawhīd*) is, “To single out Allāh and assign to Him whatever is specific to Him.” This definition consists of three parts.

- I. **The First:** The monotheism of Lordship (*Tawhīd al-Rubūbiyyah*), which is to believe and affirm that creation, dominion, and the control of all affairs is for Allāh alone. Allāh (عَزَّوَجَلَّ) says,

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ ﴾

“Allāh is the creator of everything.”

[Sūrah al-Zumar 39:62]

And He says,

﴿ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا
إِلَهَ إِلَّا هُوَ ﴾

“Can there be any creator other than Allāh who provides for you from the heavens and earth? There is no deity except Him...” [Sūrah Fātir 35:3]

And He says,

﴿ تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ ﴾

“Blessed is He in whose hand is the dominion,
and He is over all things competent.” [Sūrah al-
Tabārak 67:1]

And He says,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ بَارِكْ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Unquestionably, for Him is the creation and
the command; blessed is Allāh, the Lord of the
worlds.” [Sūrah al-A‘rāf 7: 54]

- II. **The Second:** The monotheism of worship (*Tawḥīd al-Ulūhiyyah*), which is, “Directing worship exclusively to Allāh (تَبَارَكَ وَتَعَالَى) and not ascribing partners with Allāh such that a person abstains from offering worship or devotion to anything else besides Allāh as he would offer worship or devotion to Allāh.
- III. **The Third:** The monotheism concerning the glorious Names and Attributes of Allāh (*Tawḥīd al-Asmā’ wa al-Ṣifāt*) which is, “To describe Allāh alone with the names and attributes which He has affirmed for Himself in His Book (*al-Qur’ān*) and in the *Sunnah* of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by affirming whatever He has affirmed for Himself and by negating whatever He has negated from Himself without distortion (*tahrīf*), denial (*ta’tīl*), explanation as to how they are (*takyīf*) or offering examples (*tamthīl*).”

وَهُوَ دِينُ الرُّسُلِ الَّذِي أَرْسَلَهُمُ اللهُ بِهِ إِلَى عِبَادِهِ.

It is the Religion of all of the Messengers whom Allāh sent to His servants. (1)

- (1) The Shaykh - may Allāh (تَبَارَكَ وَتَعَالَى) have mercy upon him - is referring to *Tawhīd* of worship (*Tawhīd al-Ulūhiyyah*) here; for it is the Religion of the Messengers. All of them were sent with this fundamental message, which is monotheism as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ﴾

“And certainly We have sent to every nation a Messenger, [declaring], Worship Allāh alone and avoid anything which is worshipped besides Allāh (*al-Tāghūt*).” [Sūrah al-Nahl 16:36]

And He said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ﴾

“And We have not sent before you any messenger except that We have revealed to him that, there is no deity except Me, so worship Me.”

[Sūrah al-Anbiyā‘ 21:25]

This is the type of monotheism in which the people of *Shirk* deviated, those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against and made lawful the spilling of their blood as well as the seizure of their wealth, property, homes, and the taking of their women and children as captives. Whoever violates this type of monotheism is a disbelieving polytheist (*mushrik*) even if he affirms the monotheism of Lordship (*Tawhīd al-Rubūbiyyah*) and the monotheism concerning the glorious Names and Attributes of Allāh (*Tawhīd al-Asmā wa al-Sifāt*).

So directing worship to Allāh alone is the Religion of the Messengers whom Allāh sent to His servants, as the Shaykh - رَحِمَهُ اللهُ - said. Here we have the first of these Messengers Nūḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) saying just as Allāh has conveyed it to us,

﴿ وَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
 أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ﴾

“And surely We sent Noah to his people, [proclaiming]: Indeed, I am for you a clear warner. That you should not worship except Allāh.”

[Sūrah Hūd 11:25-26]

And He said,

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

“And to ‘Ād We sent their brother Hūd. He said, O my people, worship Allāh alone; there

is no deity for you besides Him.” [Sūrah Hūd
11:50]

And He said,

﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

“And to Thamūd We sent their brother Ṣāliḥ. He said: O my people, worship Allāh; there is no deity for you besides Him.” [Sūrah Hūd
11:61]

And He said,

﴿ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

“And to Madyan We sent their brother Shu’ayb. He said: O my people, worship Allāh; there is no deity for you besides Him.” [Sūrah Hūd 11:84]

﴿ * * * ﴾

فَأَوَّلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ،

The first of them was Nūḥ (عَلَيْهِ السَّلَامُ). (1)

- (1) This is the truth for indeed Allāh did not send before Nūḥ (عَلَيْهِ السَّلَامُ) any Messenger. In light of this we are able to understand the mistake of the historians who claim that Idrees (عَلَيْهِ السَّلَامُ) preceded Nūḥ because Allāh clarifies this in His statement,

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالتَّيِّبِينَ مِنْ بَعْدِهِ ﴾

“Indeed, We have revealed to you, (O Muḥammad), just as We have revealed to Noah and the Prophets after him.”

[Sūrah al-Nisā’ 4:163]

Similarly in the authentic *Ḥadīth* concerning the story of the intercession we find the statement,

« أَنَّ النَّاسَ يَأْتُونَ إِلَى نُوحٍ فَيَقُولُونَ لَهُ: أَنْتَ أَوَّلُ رَسُولٍ أَرْسَلَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ »

“Indeed the people will come to Nūḥ and say to him:
Certainly,

*you are the first Messenger whom Allāh sent to the
people of earth.”¹*

So there was no Messenger before Nūḥ and this is a matter of consensus amongst the Scholars.

Nūḥ was the first of the Messengers as is established in the Book (*al-Qurʿān*), the *Sunnah*, and by consensus of the Scholars (*Ijmāʿ*). Nūḥ (عَلَيْهِ السَّلَامُ) is also one of the five Messengers who are referred to as the possessors of firm resolve (*ūlu al-ʿaẓam*) and they are: Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Ibrāhīm, Mūsā, Nūḥ, and ʿĪsā (عَلَيْهِمُ السَّلَامُ). Allāh has referred to them twice in the *Qurʿān*; once in Sūrah al-Aḥzāb and again in Sūrah al-Shūrā.



¹ Related by al-Bukhārī (no. 3162), Muslim (no. 194, 287), al-Tirmidhī (no. 2434) and Aḥmad in *al-Musnad* (no. 16).

أَرْسَلَهُ اللَّهُ إِلَى قَوْمِهِ لَمَّا غَلَوْا

Allāh sent him to his people after they began to exaggerate (1)

(1) This means that Allāh sent Nūḥ (عَلَيْهِ السَّلَام) to his people when they began to exaggerate concerning the righteous. Indeed, the author - رَحِمَهُ اللَّهُ - dedicated an entire chapter to this issue in his book (*Kitāb al-Tawḥīd*) entitled, “Chapter: Concerning the reason for the disbelief of the progeny of Ādam and the abandonment of their religion is their excessiveness towards the righteous.” Excessiveness is: Exceeding the limits as it pertains to worship, actions and commendation whether this is intended in praise of someone or to vilify them, and this exaggeration can be divided into four categories:

- **The First Category:** Excessiveness in creed like the exaggeration of the people of rhetoric (*ahl al-kalām*) concerning the attributes of Allāh, which eventually led them to declare Allāh’s attributes to be like that of creation or deny them completely (*ta’ṭīl*). The correct and balanced opinion concerning this affair is the position of *Ahl al-Sunnah wa al-Jamā’ah* which affirms whatever Allāh has affirmed for Himself or whatever His Messenger has affirmed for Him from His Names and Attributes without distortion (*tahrīf*), denial (*ta’ṭīl*), or explanation as to how they are (*takyīf*) or offering examples (*tamthīl*).
- **The Second Category:** Excessiveness in worship like the extremism of the *Khawārij* who consider anyone who commits a major sin to be a disbeliever. Similarly, the excessiveness of the *Mu’tazilah*, which led them to declare that the person who commits a major sin has left the station of *īmān* but has not yet entered into disbelief [so he is in a station between that of belief and disbelief]. This type of

extremism opposes the exaggerated leniency of the *Murji'ah* who claim that sinning does not harm one's faith so long as a person possesses *īmān*. The correct opinion concerning this affair is the position of *Ahl al-Sunnah wa al-Jamā'ah*, which states that the one who commits a sin is deficient in his *īmān* according to the greatness of the sin which he committed.

- **The Third Category:** Excessiveness in one's transactions, which is exemplified in a person's harshness in prohibiting everything. This type of harshness is opposed by the exaggerated leniency of those who state that everything is lawful that improves the economy and profit even if it is acquired by way of usury (*ribā*) or deception (*ghish*) or other than that. The correct position in this affair is to say that every transaction which is based upon fair dealing and equity is lawful so long as it agrees with the book and the *Sunnah*.
- **The Fourth Category:** Excessiveness concerning customs, which is to cling onto old customs while avoiding any progression towards that which is better than it. If the customs contain an equal amount of benefit then it is better for a person to remain upon them instead of embracing foreign customs.



أَرْسَلَهُ اللَّهُ إِلَى قَوْمِهِ لَمَّا غَلَوْا فِي الصَّالِحِينَ: وَدِ وَسُوعَ وَيَعُوثَ وَيَعُوقَ
وَتَسْرِي.

Allāh sent him to his people after they began to exaggerate in their reverence towards the righteous people (1): Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr (2)

-
- (1) The righteous person (*Ṣāliḥ*) is the one who fulfils the rights of Allāh and the rights of the servants of Allāh.
- (2) The idols of the people of Nūḥ (عَلَيْهِ السَّلَامُ) were statues of some righteous men. It has come to us in *Ṣaḥīḥ al-Bukhārī* upon the authority of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) that he said,

« هَذِهِ أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ فَلَمَّا هَلَكُوا
أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي
كَانُوا يَجْلِسُونَ فِيهَا أَنْصَابًا وَسَمُّوَهَا بِأَسْمَائِهِمْ فَفَعَلُوا وَلَمْ
تُعْبَدَ حَتَّى إِذَا هَلَكَ أَوْلِيكَ وَنُسِيَ الْعِلْمُ عُبِدَتْ »

“These names once belonged to some righteous men from the people of Nūḥ. When they died, Satan inspired their people to place statues with their names at the places where they used to sit. The people did so, but the idols were not worshipped until after the people who initially erected them had passed away and the knowledge concerning why they were built was forgotten.”¹

¹ Related by al-Bukhārī (no. 4636).

This explanation is problematic because he (رَضِيَ اللَّهُ عَنْهُمْ) states that, “These names once belonged to some righteous men from the people of Nūḥ.” From what is apparent from the *Qur’ān* is that they must have been from a time before that of Nūḥ since Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ قَالَ نُوحٌ رَبِّ إِنِّي مَعَهُمْ عَصَوْتُ وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا
 خَسَارًا ﴿٢١﴾ وَمَكْرُؤًا مَكْرَمًا ﴿٢٢﴾ وَقَالُوا لَا نَذَرُنَّ آلِهَتِكُمْ
 وَلَا نَذَرُنَّ وِدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ ﴾

“Noah said: My Lord, indeed they have disobeyed me and followed the ones whose wealth and children will not increase them except in loss. And they contrived a great conspiracy. And they said: Never leave your gods and you should never abandon Wadd or Suwā’ or Yaghūth and Ya’ūq and Nasr.”

[Sūrah Nūḥ 71:21-23]

That which is apparent from this *āyah* is that the people of Nūḥ used to worship these idols while Nūḥ prohibited them from this. So the context here indicates everything mentioned in the explanation of Ibn ‘Abbās except that it is understood that these righteous men lived before Nūḥ, and Allāh knows best.

﴿ ۞ ۞ ۞ ﴾

وَأَخِرُ الرُّسُلِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

The last of the Messengers was Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). (1)

- (1) The evidence for this can be found in the statement of Allāh (تَبَارَكَ وَتَعَالَى)،

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any one of your men, but rather he is the Messenger of Allāh and last of the Prophets.”

[Sūrah al-Aḥzāb 33:40]

So there will be no Prophet that will come after the Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). If it is said: ‘Īsā Ibn Maryam (عَلَيْهِ السَّلَام) will descend towards the end of time and he is a Messenger.

Then we respond by saying that this is true but he will not descend as a Messenger who brings with him a new law. Rather, he will descend as a ruler who judges in accordance to the legislation of the Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is because it is an obligation upon ‘Īsā and the other Prophets to believe in Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), to follow him, and to aid him as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِّن كِتَابٍ

وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ

بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي

﴿ ٨١ ﴾ قَالُوا أَقْرَبْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

“And recall, O People of the Scripture, when Allāh took the covenant of the Prophets concerning whatever has reached them of Scripture and wisdom that if there came to you a Messenger confirming what is with you, you must believe in him and support him. Allāh said, “Have you acknowledged this and taken upon yourselves this commitment?” They said, “We have acknowledged it.” He said: Then bear witness, and I am with you among the witnesses.”

[Sūrah Āli-‘Imrān 3:81]

The Messenger who was sent confirming what was with them was none other than Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), just as this has been authentically reported from the noble Companion Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) and other than him.

﴿ ٨١ ﴾

وَهُوَ الَّذِي كَسَرَ صُورَ هَؤُلَاءِ الصَّالِحِينَ، أَرْسَلَهُ اللَّهُ إِلَىٰ أَنَاسٍ يَتَّعَبُدُونَ
وَيُحْجُونَ وَيَتَصَدَّقُونَ وَيَذْكُرُونَ اللَّهَ كَثِيرًا،

And he is the one who destroyed the depictions of these righteous men. (1) Allāh sent him to a people who used to worship, perform pilgrimage, offer charity, and they would remember Allāh often. (2)

- (1) Meaning, that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), destroyed the statues which depicted these men and this occurred on the day of the *fath* when he entered the *Ka'bah* and found there three hundred and sixty idols in and around the house of Allāh. Then he began to drive his spear into them while reciting the statement of Allāh (تَبَارَكَ وَتَعَالَى)،

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾ (٨١)

**“The truth has come, and falsehood has fled.
Indeed falsehood by its very nature, is bound to
flee.”**

[Sūrah al-Isrā‘ 17:81]¹

- (2) This means that Allāh sent His Messenger Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to a people who would perform acts of worship, but their manner of worship was based upon falsehood and they were given no authority to indulge in such polytheistic practices. They were a people who used to give charity and put forth a lot of acts of goodness but it did not avail them in the slightest because they were disbelievers; and from the conditions of drawing closer to Allāh is that the person who

¹ Related by al-Bukhārī (no. 2320).

wishes to do so is Muslim and they were a people who were non-Muslims.

✻ ✻ ✻ ✻

وَلَكِنَّهُمْ يَجْعَلُونَ بَعْضَ الْمَخْلُوقَاتِ وَسَائِطَ بَيْنَهُمْ وَبَيْنَ اللَّهِ. يَقُولُونَ: نُرِيدُ مِنْهُمْ التَّقَرُّبَ إِلَى اللَّهِ، وَنُرِيدُ شَفَاعَتَهُمْ عِنْدَهُ؛ مِثْلَ الْمَلَائِكَةِ، وَعِيسَى، وَمَرْيَمَ، وَأَنَاسٍ غَيْرِهِمْ مِنَ الصَّالِحِينَ.

But these people used to make some of the creation as intermediaries between them and Allāh. They would say, “We only desire from them that they bring us closer to Allāh. We only seek their intercession with Allāh.” They used to seek this from the like of the Angels, Īsā, Maryam and other than them from the people of righteousness. (1)

- (1) They used to worship these idols in an effort to draw closer in station to Allāh and they admit to the fact that the idols were being worshipped instead of Allāh, and that they do not possess the ability to benefit them or harm them; and that they were intercessors between them and Allāh (عَزَّوَجَلَّ). But this type of intercession is unacceptable and does not benefit the one who seeks it because Allāh (عَزَّوَجَلَّ) says,

﴿ فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّفِيعِينَ ﴾ (٤٨)

“So it will not benefit them the intercession of the intercessors.”

[Sūrah al-Muddaththir 74:48]

This is because Allāh (تَبَارَكَ وَتَعَالَى) is not pleased with the polytheism of the people of *Shirk* and it is not possible that he would permit this type of intercession for them. This is because there can be no intercession except for the one with whom Allāh (عَزَّوَجَلَّ) is pleased with, and Allāh (تَبَارَكَ وَتَعَالَى) is not pleased with disbelief for his servants nor does He love corruption. So the polytheist’s devotion

to their idols, their worship of them, and their saying,

﴿هَؤُلَاءِ شَفَعْنَا عِنْدَ اللَّهِ﴾

“These are our intercessors with Allāh.”

[Sūrah Yūnus 10:18]

This is a type of devotion that is useless and without benefit. Rather, it does not increase them in anything but distance from Allāh (تَبَارَكَ وَتَعَالَى). So the people of *Shirk* desire to acquire the intercession of their idols by way of the baseless worship of them; and this is an example of their ignorance and stupidity that they attempt to draw closer to Allāh with a practice that only increases them in their distance from Him.

﴿ * * * ﴾

فَبَعَثَ اللَّهُ إِلَيْهِمْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَدِّدُ لَهُمْ دِينَ أَبِيهِمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَيُخَيِّرُهُمْ أَنْ هَذَا التَّقَرُّبُ وَالِاعْتِقَادَ مُحَضَّ حَقِّ اللَّهِ لَا يَصْلُحُ

مِنْهُ شَيْءٌ لِعَیْرِ اللَّهِ، لَا لِمَلِكٍ مُقَرَّبٍ، وَلَا لِتَنِي مُرْسَلٍ فَضْلًا عَنْ غَيْرِهِمَا،

Then Allāh sent them Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to revive the Religion of their forefather Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and to inform them that this type of devotion and belief is solely the right of Allāh and it is not correct that it is directed towards anyone or anything besides Allāh; not the closest of Angels nor any of the Prophets that were sent, not to mention other than them from the creation. (1)

- (1) The author - رَحِمَهُ اللَّهُ - says that they remained upon this type of disbelief, which is the worship of idols with the intention of seeking to draw closer to Allāh (تَبَارَكَ وَتَعَالَى) (as they claim), until Allāh sent to them His Messenger and final Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with pure Islāmic monotheism. He called the people to the worship of Allāh alone while warning them of *Shirk* as Allāh says,

﴿ إِنَّهُ، مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ

النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

“Certainly, whoever associates others with Allāh; Allāh has forbidden for him the Paradise, and his refuge is the Fire. And there cannot be for the wrongdoers any helpers.”

[Sūrah al-Mā'idah 5:72]

So He clarifies for them that worship is the right of Allāh alone and it is not permissible that any type of worship be directed to other than Him (سُبْحَانَهُ وَتَعَالَى), whether it be to an angel brought near, or any prophet that was sent, not to speak of other than them. As Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ ﴾

“Did I not enjoin upon you, O children of Ādam, that you do not worship Satan for indeed, he is to you a clear enemy; and that you worship only Me? This is a Straight Path.”

[Sūrah Yā Sīn 36:60-61]

And the statement of the author, “to revive the religion of their forefather Ibrāhīm (عَلَيْهِ السَّلَام),” seems to be a reference to the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٣﴾ ﴾

“Then We revealed to you, [O Muḥammad], to follow the pure Religion of Ibrāhīm; and he was not of the people of Shirk.”

[Sūrah al-Naḥl 16:123]

And his statement, “solely the right of Allāh” means that this is the exclusive right of Allāh alone.

وَالْأَفْهَؤُلَاءِ الْمُشْرِكُونَ يَشْهَدُونَ أَنَّ اللَّهَ هُوَ الْخَالِقُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَنَّهُ لَا يَرْزُقُ إِلَّا هُوَ، وَلَا يُحْيِي إِلَّا هُوَ، وَلَا يُمِيتُ إِلَّا هُوَ، وَلَا يُدَبِّرُ الْأَمْرَ
إِلَّا هُوَ، وَأَنَّ جَمِيعَ السَّمَوَاتِ وَمَنْ فِيهِنَّ، وَالْأَرْضِينَ السَّبْعَ وَمَنْ فِيهِنَّ كُلُّهُمْ
عِبِيدُهُ وَتَحْتَ تَصْرِفِهِ وَقَهْرِهِ.

Even though these polytheists used to bear witness that Allāh is the sole creator with no partners, and that no one provides for the creation other than Him, and none grants life except Him, and none bring about death except Him. They also believed that none have any share in disposing the affairs of the creation other than Him; and everything in the seven heavens and the seven earths, and what is contained therein, all of it is subservient to Him and subject to His authority and overwhelming control. (1)

- (1) He then says - رَحِمَهُ اللَّهُ - that those people of *Shirk* to whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent professed belief in the fact that Allāh alone was the creator and that He alone originated the heavens and earth and brought them into existence. Just as they believed that He is the disposer of affairs as Allāh has mentioned concerning them in many verses of the Noble *Qur'ān* like His statement,

﴿وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ

الْعَلِيمُ ﴿١﴾

“And if you should ask them: Who created the heavens and the earth? They would most certainly say: They were created by the Exalted in Might, the All-Knowing.” [Sūrah al-Zukhruf 43:9]

And His statement,

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾

“And if you asked them who created them, they would surely say: Allāh. So how is it that they are so deluded?”

[Sūrah al-Zukhruf 43:87]

There are many *āyāt* similar to this. So them believing that He alone created them is not sufficient and will not benefit them. This is because this is merely a profession of belief in His Lordship (*Tawḥīd al-Rubūbiyyah*) and this does not benefit a person until they also affirm and believe in His exclusive right to worship (*Tawḥīd al-Ulūhiyyah*) and worship Him alone.

Know that affirmation of His Lordship (*Tawḥīd al-Rubūbiyyah*) necessitates affirmation of His exclusive right to worship (*Tawḥīd al-Ulūhiyyah*), and similarly belief in His exclusive right to worship (*Tawḥīd al-Ulūhiyyah*) includes affirmation of His Lordship.

- **The First:** It is compelling evidence. This means that one’s affirmation of His Lordship (*Tawḥīd al-Rubūbiyyah*) necessitates that whoever affirms it must also affirm His exclusive right to worship (*Tawḥīd al-Ulūhiyyah*), because if Allāh is the sole creator and disposer of affairs, and if in His hand lies the dominion/sovereignty of everything, then it is a must that one offer worship to Him alone.
- **The Second:** Is included in the first; meaning that belief in His exclusive right to worship (*Tawḥīd al-Ulūhiyyah*) encompasses affirmation of His Lordship (*Tawḥīd al-Rubūbiyyah*). This is because nothing other than the Lord (عَزَّوَجَلَّ), who is the sole

Creator and disposer of all affairs (سُبْحَانَهُ وَتَعَالَى), is to be worshipped.



فَإِذَا أَرَدْتَ الدَّلِيلَ عَلَى أَنَّ هَؤُلَاءِ الَّذِينَ قَاتَلَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُونَ بِهَذَا فَأَقْرَأْ قَوْلَهُ تَعَالَى: ﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾ [يونس: 31].

So if you desire the textual evidence which proves that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against these people (1) then read the statement of Allāh, “Say: Who provides for you from the heavens and earth? Is there another who possesses the hearing and sight and who brings the living out of the dead and brings the dead out of the living and disposes the affairs? They will say: Allāh. Then say: Then will you not fear Him.” [Sūrah Yūnus 10:31]. (2)

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- (1) The author - رَحِمَهُ اللَّهُ - then mentions an evidence that affirms that they used to profess belief in Allāh’s Lordship (*Tawhīd al-Rubūbiyyah*). Yet he offers this evidence in the form of a question and answer in order for the benefit to be more effective and more firmly established. He said, “So if you desire the textual evidence... then read the statement of Allāh, “Say: Who provides for you from the heavens and earth?”
- (2) The statement of Allāh, “Then will you not fear Him,” here means if you affirm this, then will you not fear Allāh for whom you have affirmed complete sovereignty and control of the heavens and earth, that he is the sole creator and sustainer, the possessor of hearing and sight, the one who brings the living out of the dead and who brings the dead out of the living, and the disposer of all affairs? The use of a question here is meant as a rebuttal and a conquering argument. This

means that since you have affirmed this, it is obligatory upon you to fear Allāh and worship Him alone without allowing anything else to share in His worship.



وَقَوْلُهُ: ﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴾ [المؤمنون: 84-89] وَعَبَّرَ ذَلِكَ مِنَ الْآيَاتِ.

And similarly His statement, “Say (O Muḥammad): To whom belongs the earth and whoever is in it (1), if you should know? They will say: To Allāh. Say: Then will you not reflect? Say: Who is the Lord of the seven heavens and the glorious throne? They will say: All of this belongs to Allāh. Say: Then will you not fear Him? Say: In whose hand is the dominion which encompasses everything, while it is He who protects and none can protect against Him; if you should but know. They will say: This all belongs to Allāh. Say, then how can you be so deluded?” [Sūrah al-Mu‘minūn 23:84-89] As well as other than that from the *āyāt* of the *Qur‘ān*.

- (1) The statement of Allāh, “Say (O Muḥammad): To whom belongs the earth and whoever is in it,” to the end of these *āyāt* represents a collection of verses which indicate that the polytheists to whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent affirmed belief in Allāh’s Lordship (*Tawḥīd al-Rubūbiyyah*). So they affirmed that Allāh was the one who created the heavens and the earth, and that He is the Lord of the Magnificent Throne. Just as they affirmed that in His Hand lies the dominion of everything and that He is the one who protects while there is no protection against Him. All of this obligates them to worship Allāh alone and single Him out with all worship. For this reason they are rebuked in the form of a question at the end of each of the three *āyāt*. There are numerous verses that

show that the polytheists to whom the Prophet (صلى الله عليه وسلم) was sent readily affirmed Allāh's Lordship (*Tawhīd al-Rubūbiyyah*).

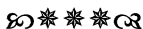


فَإِذَا تَحَقَّقْتَ أَنَّهُمْ مُقْرُونَ بِهَذَا، وَلَمْ يُدْخِلْهُمْ فِي التَّوْحِيدِ الَّذِي دَعَاهُمْ إِلَيْهِ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَرَفْتَ أَنَّ التَّوْحِيدَ الَّذِي جَحَدُوهُ، هُوَ
تَوْحِيدُ الْعِبَادَةِ؛ الَّذِي يُسَمِّيهِ الْمُشْرِكُونَ فِي زَمَانِنَا الْإِعْتِقَادَ؛

If you are convinced that these polytheists (1) affirmed Allāh's Lordship (2), and this still did not enter them into the *Tawhīd* which the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (3) called them to, then you have understood that the *Tawhīd* which they rejected was the *Tawhīd* of worship (*Ibādah*) which the polytheists in our time call (*al-I'tiqād*) (4)

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- (1) This refers to the polytheists to whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent.
 - (2) This is a reference to belief in Allāh's Lordship (*Tawhīd al-Rubūbiyyah*), which is the belief that Allāh alone is the Creator, Possessor, and Disposer of all affairs.
 - (3) This means that their belief that Allāh is the Creator, Possessor, and Disposer of all affairs did not enter them into the *Tawhīd* of *al-Ibādah* which was what the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called them to. So this alone did not ensure the preservation of their blood and wealth.
 - (4) This means that if you understand that they used to reject the belief that all worship should be directed to Allāh alone, which (as the Shaykh said) the polytheists in our time refer to as (*al-I'tiqād*), then it should become clear to you that what they affirmed by way of Allāh's Lordship is not sufficient to establish the *Tawhīd* of Allāh and it is not sufficient to enter a person into the fold of Islām. It is not even sufficient concerning Islām because the one who does not affirm and

believe in Allāh's exclusive right to worship (*Tawḥīd al-Ulūhiyyah*) is not considered a Muslim even if he affirms Allāh's Lordship (*Tawḥīd al-Rubūbiyyah*); and for this reason the Prophet (صلى الله عليه وسلم) fought against the polytheists despite the fact that they affirmed Allāh's Lordship (*Tawḥīd al-Rubūbiyyah*) as we have already mentioned.



كَمَا كَانُوا يَدْعُونَ اللَّهَ سُبْحَانَهُ لَيْلًا وَنَهَارًا، ثُمَّ مِنْهُمْ مَن يَدْعُو الْمَلَائِكَةَ لِأَجْلِ صَلَاحِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ لِيَشْفَعُوا لَهُ، أَوْ يَدْعُو رَجُلًا صَالِحًا، مِثْلَ اللَّاتِ أَوْ نَبِيًّا مِثْلَ عِيسَى.

They used to call upon Allāh (سُبْحَانَهُ وَتَعَالَى) night and day, but some from amongst them would call upon the Angels because of their piety and closeness to Allāh such that they might intercede for them, or they called upon righteous men like al-Lāt or Prophets like Īsā (عَلَيْهِ السَّلَام). (1)

(1) This indicates that polytheists in their worship of Allāh used to call upon Allāh (سُبْحَانَهُ وَتَعَالَى) whenever their situation necessitated that. From amongst the polytheists were those who supplicated to the Angels because of their closeness to Allāh (سُبْحَانَهُ وَتَعَالَى), and they used to claim that whoever was close to Allāh (سُبْحَانَهُ وَتَعَالَى) similarly deserved their worship. This was the product of their ignorance because certainly worship is the right of Allāh alone and none share with Him this right.

Amongst them were also those who supplicated to al-Lāt. Al-Lāt with a *shaddah* is an agent noun (*ism fā'il*) taken from the word al-lat (اللات). The origin of this word returns to a man who used to give drink (بَلَّت) to the *Hajj* pilgrims. Once he died, the people began to gather at his grave and later they began to worship him.

Amongst the polytheists were those who used to worship Īsā (عَلَيْهِ السَّلَام) because of his being a sign from Allāh. Similarly, there were those who used to worship the *awliyā'* because of their closeness to Allāh (سُبْحَانَهُ وَتَعَالَى).

Satan beautified all of these actions for them such that they might stray away from the straight path as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَهُمْ فِي
 الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ
 كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
 الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾ ﴾

“Say [O Muḥammad]: Shall we [Believers] inform you of the greatest of losers regarding their deeds? They are those whose effort in the worldly life is lost, while they think that they are doing well. They are those who disbelieve in the *āyāt* of their Lord and in their meeting Him, so their deeds have become worthless; and We will not give them on the Day of Resurrection any importance.” [Sūrah al-Kahf 18:103-105]

﴿ * * * ﴾

وَعَرَفْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَهُمْ عَلَى هَذَا الشِّرْكِ،
 وَدَعَاهُمْ إِلَى إِخْلَاصِ الْعِبَادَةِ لِلَّهِ وَحْدَهُ، كَمَا قَالَ اللَّهُ تَعَالَى: ﴿ فَلَا تَدْعُوا
 مَعَ اللَّهِ أَحَدًا ﴾ [الجن: 18]. وَقَالَ: ﴿ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ
 دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ ﴾ [الرعد: 14]

And you should understand (1) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against them because of this polytheism (2) and called them to solely worship Allāh alone (3) as Allāh (تَبَارَكَ وَتَعَالَى) says, **“To Him is the true supplication. And whomever they call upon besides Him cannot respond to them in the least.”** [Sūrah al-Ra’d 13:14] (4)

- (1) This phrase is conjoined (*ma'tūf*) to the statement of the author, “So if you are certain that...”
- (2) This is referring to *Shirk* in worship, as they used to associate partners with Allāh because they worshipped others along with Allāh. This is not referring to *Shirk* in Allāh’s Lordship (*Tawhīd al-Rubūbiyyah*) because the polytheists to whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent used to believe that Allāh alone was the Lord and the One who answers those who call upon Him in times of distress, that He is the one who alleviates misfortune and other than this which Allāh has mentioned concerning their affirmation of Allāh’s Lordship (*Tawhīd al-Rubūbiyyah*).

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) still fought against these polytheists who did not affirm Allāh's sole right to worship (*Tawhīd al-Ulūhiyyah*). Furthermore, he made lawful their blood and wealth despite the fact that they affirmed that Allāh alone is the Creator, because they wouldn’t worship Him and because they did not make their worship exclusively for Him alone.

- (3) “To be sincere to Allāh,” means that a person intends with his worship to draw closer to Allāh (سُبْحَانَهُ وَتَعَالَى) and to reach the noble abode that He has prepared.
- (4) These idols which they would call upon besides Allāh would not respond to them in the least just as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ
لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ
النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ ﴾

“And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection; and they are concerning their invocation unaware. And when the people are gathered on that Day, those who were invoked will be enemies to them, and they will reject their prior worship of them.”

[Sūrah al-Aḥqāf 46:5-6]

﴿ * * * ﴾

وَتَحَقَّقْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَلَهُمْ لِيَكُونَ الدُّعَاءُ كُلُّهُ
لِلَّهِ

Then you understand (1) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought them so that all supplication and invocation would be directed to Allāh alone (2).

(1) This phrase is conjoined (*ma'tūf*) to the statement of the author, "So if you are certain of this..."

(2) Supplication is of two types:

- **The First:** As for the invocation through worship, then this is when a person performs an act of worship seeking reward from the one whom he is invoking whilst fearing his punishment. This type of supplication is not befitting for anything besides Allāh and directing it to other than Allāh is considered major *Shirk*, which expels a person from the Religion of Islām. The one who commits this type of act falls under the threat found in the statement of Allāh,

﴿ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ ﴾

“Indeed, those who scorn My worship will enter Hell in disgrace.”

[Sūrah Ghāfir 40:60]

- **The Second:** The supplication in which a request is made and this is a supplication in which a person requests things

according to their needs. This can be divided into three categories:

- **The First Category:** Supplicating to Allāh (سُبْحَانَكَ وَتَعَالَى) concerning things which none can grant except Him. This is considered to be worship of Allāh (تَبَارَكَ وَتَعَالَى) because it exemplifies ones dire need before Allāh and it demonstrates turning to Him as well as the belief that He is able to do all things, generous, possessor of great benefit and mercy. So whoever supplicates to other than Allāh (عَزَّ وَجَلَّ) concerning something which none can grant besides Allāh, then this person has committed *Shirk* and is considered a disbeliever whether the thing which he invoked was alive or not.
- **The Second Category:** Calling upon the living concerning affairs in which they are able to offer assistance like asking a person to provide you with water. There is nothing wrong with this.
- **The Third Category:** Supplicating to the dead or the absent concerning affairs which they are incapable of doing. This is *Shirk* because the dead or the one absent is unable to offer any assistance. Calling upon such individuals indicates a belief that they possess some type of control over the creation and due to this they are considered a *mushrik* (polytheist).



وَالذَّبْحُ كُلُّهُ لِلَّهِ

And so that all sacrifice would be offered to Allāh alone (1)

- (1) Sacrifice is, “The release of the soul through the spilling of blood in a specific manner.” This can occur in several ways:
- **The First:** That it is done as an act of glorification and displaying humility towards the one for which it was sacrificed as well as a way to draw closer to him. So this is a type of worship which is not befitting for anyone other than Allāh (تَبَارَكَ وَتَعَالَى); and to direct it to other than Allāh is considered major *Shirk* because Allāh says,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ

الْعَالَمِينَ ﴿١٦٢﴾

“Say: Surely, my Prayer, my sacrifice, my living and my dying are for Allāh, the Lord of creation.”

[Sūrah al-An‘ām 6:162]

- **The Second:** To intend by way of it to honor a guest, or celebrate a marriage, or something similar to this. This is an affair which is commanded by the Religion; so it is either understood to be obligatory or highly recommended because of the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

« مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ »

“Whoever believes in Allāh and the Last Day, then let him honor his guest.”¹

As well as his statement to ‘Abd al-Raḥmān Ibn ‘Awf when he got married,

« أَوْلِمَ وَلَوْ بِشَاةٍ »

“Hold a wedding feast (*walimah*), even if it be with a single sheep.”²

- **The Third:** To merely intend the enjoyment of food or to seek to profit by way of it or whatever is similar to that. This is considered from the category of permitted actions because the fundamental issue concerning it is permissibility in accordance with Allāh’s statement,

﴿ أَوْلَتْ يَرَوْا أَنَا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَائِكُونَ ﴾ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ ﴿٧١﴾

“Do they not see that We have created for them from what Our hands have made, livestock that they possess? And We have tamed them for them, so some of them they ride, and some of them they eat.”

[Sūrah Yā Sīn 36:71-72]

¹ Related by al-Bukhārī (no. 5672), Muslim (no. 47), Abū Dāwūd (no. 3748), Ibn Mājah (no. 3672), al-Tirmidhī (no. 1967), Mālik in *al-Muwattaʿa* (no. 1728), al-Dārimī in *al-Sunan* (no. 2035) and Aḥmad in *al-Musnad* (no. 7571).

² Related by al-Bukhārī (no. 1943), Muslim (no. 1427, 2556), Abū Dāwūd (no. 2109), al-Tirmidhī (no. 1094), Ibn Mājah (no. 1907), al-Nasāʿī (no. 3351), Mālik in *al-Muwattaʿa* (no. 1157) and al-Dārimī in *al-Sunan* (no. 2064).

And certainly this could be a matter which is encouraged or prohibited depending upon what it may lead to.

وَالْتَذْرُ كُلَّهُ لِلَّهِ وَالِاسْتِغَاثَةُ كُلُّهَا بِاللَّهِ، وَجَمِيعُ أَنْوَاعِ الْعِبَادَاتِ كُلُّهَا لِلَّهِ

And so that all vows would be for Allāh alone (1). So that only His salvation (*Istighāthah*) would be sought (2), and such that all acts of worship would be directed to Allāh alone.

- (1) The word vow (*nadhr*) is generally used to describe obligatory acts of worship but it is also used specifically to refer to an individual committing himself to something for the sake of Allāh (عَزَّوَجَلَّ). The intended meaning of the word vow here is the first definition since all worship is to be for the sake of Allāh as He (عَزَّوَجَلَّ) says,

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

“And your Lord has decreed that you worship none other than Him.” [Sūrah al-Isrā‘ 17:23]

- (2) The word *Istighāthah* means to seek relief and salvation at times of hardship and when on the verge of destruction. It can be divided into four categories:
- **The First Category:** Seeking relief and salvation (*Istighāthah*) from Allāh (سُبْحَانَهُ وَتَعَالَىٰ) which is from the best and most perfect of actions. It was the practice of the Messengers (عَلَيْهِمُ السَّلَامُ) and their followers. And the proof of this can be found in the statement of Allāh (تَبَارَكَ وَتَعَالَىٰ),

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ

بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿١﴾

“Remember when you sought the help of your Lord, and He answered you: Indeed, I will reinforce you with a thousand angels, following one another in succession.” [Sūrah al-Anfal 8:9]

- **The Second Category:** Seeking salvation (*Istighāthah*) from the dead or from individuals who are living but absent and unable to provide any assistance; this type of *Istighāthah* is polytheism (*Shirk*). This is because this type of action is not done except by someone who believes that those who he is calling upon possess some type of control and influence over the creation. So they have attributed a share of Lordship (*al-Rubūbiyyah*) to the creation. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّهُ مَعَ اللَّهِ قَلِيلًا مَّا
تَذَكَّرُونَ ﴾

“Isn’t the One who responds to the desperate whenever they call upon Him; who removes the harm; and who makes you inheritors of the earth? Can there be another besides Allāh? Little do you reflect.” [Sūrah al-Naml 27:62]

- **The Third Category:** Seeking relief and salvation from those who are living and able to provide assistance. This is permissible and it is just like seeking their aid. Allāh said concerning the story of Mūsā (عَلَيْهِ السَّلَامُ),

﴿ فَاسْتَعَاذَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ

مُوسَى فَقَضَى عَلَيْهِ ﴾

“And the one from his faction who called for help against one of his enemies, so Mūsā struck him and killed him.”

[Sūrah al-Qaṣaṣ 28:15]

- **The Fourth Category:** Seeking relief and salvation from a living person who is unable to provide the necessary assistance without believing that he possesses any special hidden influence over the creation. An example of this is if help was sought from someone who is paralyzed to repel an advancing army of the enemy. This is considered useless and mockery of the one whose aid was sought. So this action is prohibited for this reason and because it might be interpreted by others to suggest that the one whose aid was sought despite his handicap possessed a hidden power that allows him to save people in times of adversity.

﴿ * * * ﴾

وَعَرَفَتْ أَنَّ إِفْرَارَهُمْ بِتَوْحِيدِ الرَّبُّوبِيَّةِ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ، وَأَنَّ قَصْدَهُمُ الْمَلَائِكَةَ أَوْ الْأَنْبِيَاءَ، أَوْ الْأَوْلِيَاءَ، يُرِيدُونَ شَفَاعَتَهُمْ، وَالتَّقَرُّبَ إِلَى اللَّهِ بِذَلِكَ؛ هُوَ الَّذِي أَحَلَّ دِمَاءَهُمْ وَأَمْوَالَهُمْ، عَرَفَتْ حِينَئِذٍ التَّوْحِيدَ الَّذِي دَعَتْ إِلَيْهِ الرُّسُلُ، وَأَبَى عَنِ الْإِقْرَارِ بِهِ الْمُشْرِكُونَ.

So if you understand (1) that their affirmation of Allāh's Lordship (*Tawhīd al-Rubūbiyyah*) did not enter them into Islām, and that their turning to the Angels, Prophets, or *awliyā'*, seeking their intercession and in order to draw closer to Allāh is the very reason which legalized the spilling of their blood and made their life and property lawful. You should understand the monotheism (*Tawhīd*) that the Messengers called to and which the polytheists refused to accept. (2)

- (1) This phrase is conjoined (*ma'tūf*) to the statement of the author, "So if you are certain of this..." and this phrase here is considered a response to, "if it can be established with you," and whatever is linked to it.
- (2) The author - رَحِمَهُ اللَّهُ - has established that the type of monotheism with which the Messengers of Allāh were sent was *Tawhīd al-Ulūhiyyah*. This is because the polytheists to whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent used to affirm belief in Allāh's Lordship (*Tawhīd al-Rubūbiyyah*). In addition to this the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made lawful the spilling of their blood and the seizure of their wealth because they used to worship the angels and other than them from the things which they worshipped besides Allāh like the *awliyā'* and the righteous, seeking through them a means of drawing closer to Allāh as Allāh says,

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“And those who take protectors besides Him say: We only worship them that they may bring us nearer to Allāh in position.”

[Sūrah al-Zumar 39:3]

So they used to affirm that the ultimate intent was to worship Allāh, but they also used to direct worship to the angels and other than them in order to draw closer to Him; and in light of this they still did not embrace pure monotheism (*Tawhīd*).



وَهَذَا التَّوْحِيدُ هُوَ مَعْنَى قَوْلِكَ: (لَا إِلَهَ إِلَّا اللَّهُ)، فَإِنَّ الْإِلَهَ عِنْدَهُمْ هُوَ الَّذِي يُقْصَدُ لِأَجْلِ هَذِهِ الْأُمُورِ سِوَاءَ كَانَ مَلَكًا، أَوْ نَبِيًّا، أَوْ وَلِيًّا، أَوْ شَجَرَةً، أَوْ قَبْرًا، أَوْ جِنِّيًّا، لَمْ يُرِيدُوا أَنَّ الْإِلَهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُدَبِّرُ، فَإِنَّهُمْ يَعْلَمُونَ أَنَّ ذَلِكَ لِلَّهِ وَحْدَهُ كَمَا قَدَّمْتُ لَكَ، وَإِنَّمَا يَعْنُونَ بِالْإِلَهَ مَا يَعْنِي الْمُشْرِكُونَ فِي زَمَانِنَا بِلَفْظِ (السَّيِّدِ)، فَاتَّاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ إِلَى كَلِمَةِ التَّوْحِيدِ وَهِيَ: (لَا إِلَهَ إِلَّا اللَّهُ).

It is this *Tawhīd* that is the meaning of your statement, “*Lā ilāha illā Allāh*” (1). For indeed a god (*al-Ilāh*) to them is the one to whom they direct these actions whether it be an Angel, a Prophet, a *walī*, a tree, a grave, or a *jinn*. They did not however intend by this that *al-ilāh* is the Creator, Sustainer and Almighty Disposer of affairs as they most certainly knew that all of these affairs are exclusive to Allāh alone as we have previously mentioned to you. Rather they intend by *al-ilāh* the same thing that is intended by the polytheists in our time when they use the term *sayyid*. So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to them calling them to the pure testimony of *Tawhīd*, “*Lā ilāha illā Allāh*” (2)

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- (1) The statement of the author, “The meaning of this type of *Tawhīd* is represented in the statement, “*Lā ilāha illā Allāh*” refers to the type of monotheism (*Tawhīd*) which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called to which is the meaning of the testimony, “*Lā ilāha illā Allāh*,” which means that nothing deserves to be worshipped except Allāh (عَزَّ وَجَلَّ). So they knew that the meaning of this statement was that nothing deserves to be worshipped besides Allāh (عَزَّ وَجَلَّ) and that it did not mean that there is no creator except Allāh, or no sustainer except Allāh, or no disposer of affairs besides Allāh, or none capable of originating life besides Allāh as many of the people of rhetoric

claim. If the meaning of “*Lā ilāha illā Allāh*” was interpreted in this manner, then the polytheists would not have rejected or refused it. The reason that they refused to accept the meaning of “*Lā ilāha illā Allāh*” is [because they understood] that it means that nothing deserves to be worshiped besides Allāh, as Allāh (تَبَارَكَ وَتَعَالَى) says concerning them,

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾ وَأَنْطَلِقُ
 الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا عَلَىٰ ءَالِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ
 ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي آلِمَلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا أَنْخِلِقُ ﴿٧﴾ ﴾

“Has he made all of the gods into a single God? Indeed, this is an amazing thing. And the distinguished from amongst them went forth [saying]: Continue, and remain patient upon your gods. Indeed, this is a plot (to gain prominence). We have not heard the like of this in any discussion of religion. Certainly this is nothing but fabrication.” [Sūrah Ṣād 38:5-7]

- (2) The author - رَحِمَهُ اللَّهُ - intends to clarify that the people of *Shirk* do not interpret the statement, “*Lā ilāha illā Allāh*” to mean that there is no disposer of affairs or creator other than Allāh. This is because they already know this to be true. Thus, they reject the meaning that nothing deserves to be worshipped except Allāh. This is what was originally stated by the author, and then he repeated it in an effort to emphasize this point and refute those who say: ‘We do not worship the angels or other than them except to draw closer to Allāh. And we do not believe that they create or provide sustenance.’

وَالْمُرَادُ مِنْ هَذِهِ الْكَلِمَةِ مَعْنَاهَا، لَا مُجَرَّدُ لَفْظِهَا. وَالْكَفَّارُ الْجَاهِلُ يَعْلَمُونَ أَنَّ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذِهِ الْكَلِمَةِ هُوَ إِفْرَادُ اللَّهِ تَعَالَى بِالتَّعَلُّقِ وَالْكَفْرُ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، وَالْبِرَاءَةُ مِنْهُ، فَإِنَّهُ لَمَّا قَالَ لَهُمْ: قُولُوا: (لَا إِلَهَ إِلَّا اللَّهُ)، قَالُوا: ﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾ [ص: 18].

And what is intended by this testimony is the actual meaning which it conveys and not merely its pronunciation (1). The ignorant disbelievers knew that the Prophet (صلى الله عليه وسلم) meant with this testimony that Allāh alone should be singled out with all worship and devotion while disbelieving in everything else which is worshipped besides Him and forsaking this. For indeed when the Prophet said to them say, “*Lā ilāha illā Allāh*” they responded, “Has he made the gods [only] one God? Indeed, this is a curious thing.”

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- (1) The statement, “by this testimony” refers to, “*Lā ilāha illā Allāh*.”
- (2) This sentence is similar to the previous one wherein the author - رَحِمَهُ اللَّهُ - clarifies that the meaning of, “*Lā ilāha illā Allāh*” is nothing deserves to be worshipped other than Allāh. Similarly the author clarifies that the polytheists understood this interpretation and they knew the intent from it was much more than the mere pronunciation of it. They understood it to mean nothing deserves to be worshipped other than Allāh. For this reason they rejected it despite affirming that Allāh is the sole Creator and Sustainer of the creation.

فَإِذَا عَرَفْتَ أَنَّ جُهَّالَ الْكُفَّارِ يَعْرِفُونَ ذَلِكَ، فَالْعَجَبُ مِمَّنْ يَدَّعِي الْإِسْلَامَ وَهُوَ لَا يَعْرِفُ مِنْ تَفْسِيرِ هَذِهِ الْكَلِمَةِ مَا عَرَفَهُ جُهَّالُ الْكُفَّارِ، بَلْ يَطُنُّ أَنَّ ذَلِكَ هُوَ التَّلَفُّظُ بِحُرُوفِهَا مِنْ غَيْرِ اعْتِقَادِ الْقَلْبِ لِشَيْءٍ مِنَ الْمَعَانِي، وَالْحَاذِقُ مِنْهُمْ يَطُنُّ أَنَّ مَعْنَاهَا: لَا يَخْلُقُ وَلَا يَرْزُقُ إِلَّا اللَّهُ، وَلَا يُدَبِّرُ الْأَمْرَ إِلَّا اللَّهُ، فَلَا خَيْرَ فِي رَجُلٍ؛ جُهَّالُ الْكُفَّارِ أَعْلَمُ مِنْهُ بِمَعْنَى (لَا إِلَهَ إِلَّا اللَّهُ).

So if you recognize that even the most ignorant of the disbelievers understood this (1) then it is even more amazing that some of those who claim to be upon Islām do not understand the explanation of this testimony, which was understood by the ignorant disbelievers (2). Rather, he perceives that it is enough to pronounce it without believing in the heart anything which its meaning indicates. And the shrewd from amongst them think that it means no one creates, sustains, or disposes of the affairs except for Allāh. There is no good to be found in a person when even the most ignorant of the disbelievers are more knowledgeable of the meaning of, “*Lā ilāha illā Allāh*” than him.

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- (1) They know that the meaning of, “*Lā ilāha illā Allāh*” is nothing deserves to be worshipped other than Allāh.
 - (2) The author - رَحِمَهُ اللَّهُ - intends by this to clarify that there are people who claim to be upon Islām while not knowing the meaning of the statement, “*Lā ilāha illā Allāh*.” To the extent that they think that mere pronunciation upon the tongue is sufficient without having to understand its meaning or believe in it. There are also people who believe that it refers to Allāh’s Lordship (*Tawhīd al-Rubūbiyyah*) and means that there is no Creator or Sustainer except Allāh. There are also people who

explain this statement to mean, “The removal of true certainty and conviction about any particular thing, and only having true certainty and conviction regarding Allāh.” This explanation of “*Lā ilāha illā Allāh*” is false and baseless and was not known amongst the pious predecessors and the intent is not merely for a person to possess certainty and conviction in Allāh (عَزَّوَجَلَّ) while abandoning having conviction in other than Him. This is because this is not feasible since it is possible to have certainty in other than Allāh,

﴿ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ﴾

“You will surely see the Hellfire. Then you will certainly see it with the eye of certainty.”

[Sūrah al-Takāthur 102:6-7]

A person also maintains conviction and certainty concerning visible events that he witnesses and this does not negate his belief in monotheism (*Tawhīd*).

There are also people who explain this statement to mean that nothing is worshipped except Allāh and this definition is rejected outright because there are things which are worshipped besides Allāh (عَزَّوَجَلَّ). So these people are more ignorant than the people to whom the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent because they understood the meaning of this testimony more than these individuals.

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إِذَا عَرَفْتَ مَا ذَكَرْتُ لَكَ مَعْرِفَةً قَلْبٍ، وَعَرَفْتَ الشَّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ فِيهِ: ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ [النساء: 48] ، وَعَرَفْتَ دِينَ اللَّهِ الَّذِي أَرْسَلَ بِهِ الرُّسُلَ مِنْ أَوْلَاهُمْ إِلَى آخِرِهِمُ الَّذِي لَا يَقْبَلُ اللَّهُ مِنْ أَحَدٍ سِوَاهُ،

So if you understand with certainty of the heart what I have mentioned to you (1), and you understand the reality of *Shirk* (associating partners) with Allāh about which Allāh said, “**Certainly Allāh does not forgive that partners are associated with Him but He forgives whatever is less than that for whomever He wills.**” [Sūrah al-Nisā‘ 4:48] (2) And if you understand that the Religion of Allāh with which all of the Messengers were sent from the first of them to the last of them is the only religion which will be accepted by Allāh (3)

- (1) Meaning you know the true meaning of, “*Lā ilāha illā Allāh,*” which is that nothing deserves to be worshipped other than Allāh.
- (2) The people of knowledge differ concerning this *āyah*. Does it include all forms of polytheism *Shirk*, or is it specific to major polytheism (*al-Shirk al-Akbar*)? Some say that it includes every type of *Shirk*, even the lesser polytheism (*al-Shirk al-Asghar*) like swearing by other than Allāh and that all of it will not be forgiven by Allāh.

Others say that it is specific to major polytheism (*al-Shirk al-Akbar*) and this is the type of polytheism (*Shirk*) which Allāh will not forgive.

Shaykh al-Islām Ibn Taymiyyah’s (d.728H) - رَحِمَهُ اللَّهُ - speech concerning the issue is inconclusive. Sometimes he is

supportive of the first position while other times he seems to support the second position.

In any event it is necessary that a person be weary and cautious concerning all forms of polytheism (*Shirk*). This is because it is possible that minor polytheism (*al-Shirk al-Asghar*) is intended by the statement, “**that partners are associated with Him,**” because the preposition (أَنْ) is used. The preposition (أَنْ) and whatever follows after it is understood in the same fashion as the omitted verbal noun (*masdar*) which conveys the meaning of, “committing *Shirk* with Him.” So the preposition here is considered indefinite within the context of negation, which indicates the generality of this ruling.

(3) It is the worship of Allāh alone as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْهِ إِلَيْهِ أَنْهَ
لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

“And We have not sent before you any messenger except that We have revealed to him that, there is no deity except Me, so worship Me.”

[Sūrah al-Anbiyā‘ 21:25]

And this is the Islām which is referred to in Allāh’s statement,

﴿ وَمَنْ يَتَّبِعْ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَسِرِينَ ﴾

“And whoever desires other than Islām as a Religion then never will it be accepted from him; and in the Hereafter he will be among the losers.”

[Sūrah Āli-‘Imrān 3:85]



وَعَرَفْتَ مَا أَصْبَحَ غَالِبُ النَّاسِ فِيهِ مِنَ الْجَهْلِ بِهَذَا أَفَادَكَ فَايِدَتَيْنِ:
 الْأُولَى: الْفَرَحُ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، كَمَا قَالَ اللَّهُ تَعَالَى: ﴿ قُلْ بِفَضْلِ اللَّهِ
 وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾ [يونس: 58].

And if you understand that the majority of the people today have become ignorant of these things (1), then you will attain (2) at least two great benefits (3): **The First:** To appreciate the blessing of Allāh and His great Mercy as Allāh (تَبَارَكَ وَتَعَالَى) mentions, “Say: It is by the bounty of Allāh and His mercy; in that let them rejoice for it is better than what they are able to acquire.” [Sūrah Yūnus 10:58]

- (1) Meaning that they have become ignorant of the testimony ‘*Lā ilāha illā Allāh*’ which was previously explained by the author, “So it is even more amazing that some of those who ascribe themselves to Islām do not understand the explanation of this testimony (i.e. “*Lā ilāha illā Allāh*”)...”
- (2) His statement: *afādaka* (أفادك) is a response to his statement, “So if you understand what I have mentioned...”
- (3) This great benefit occurs in two ways:
 - **The First Way:** That Allāh (تَبَارَكَ وَتَعَالَى) blessed you to understand the correct meaning of the tremendous statement “*Lā ilāha illā Allāh*.” This is a blessing and a mercy from Allāh. Appreciating such a blessing is something which Allāh has commanded, and the evidence for this is what the author - رَحْمَةُ اللَّهِ - has mentioned,

﴿ قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا

يَجْمَعُونَ ﴿٥٨﴾

“Say: It is by the bounty of Allāh and His mercy; in that let them rejoice for it is better than what they are able to acquire.” [Sūrah Yūnus 10:58]

And the delight that the servant displays for being blessed with knowledge and worship is from the affairs which are praiseworthy as mentioned in the prophetic narration,

« لِلصَّائِمِ فَرِحَتَانِ فَرِحَةٌ عِنْدَ فِطْرِهِ وَفَرِحَةٌ عِنْدَ لِقَاءِ رَبِّهِ »

“For the fasting person there are two moments of delight: The moment when he breaks his fast and the moment when he meets his Lord.”¹

❦ ❦ ❦ ❦ ❦

¹ Related by al-Bukhārī (no. 1805), Muslim (no. 1151, 1945), Ibn Mājah (no. 1638), al-Tirmidhī (no. 766), al-Nasā’ī (no. 2216) and Aḥmad in *al-Musnad* (no. 7552).

وَأَفَادَكَ أَيضاً: الْحُوفَ الْعَظِيمَ، فَإِنَّكَ إِذَا عَرَفْتَ أَنَّ الْإِنْسَانَ يَكْفُرُ
بِكَلِمَةٍ يُخْرِجُهَا مِنْ لِسَانِهِ، وَقَدْ يَقُولُهَا وَهُوَ جَاهِلٌ، فَلَا يُعْذَرُ بِالْجَهْلِ،

Another benefit that you gain from it is that it causes great fear (1) because if you understand that an individual may disbelieve with the utterance of a single word from his tongue. He might say it out of ignorance and yet he still may not be excused for his ignorance (2)

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- Meaning, you fear falling into anything similar to what they fell into as a result of their ignorance concerning the meaning of “*Lā ilāha illā Allāh*” and realize the gravity of this matter.
 - Our commentary regarding these sentences from the speech of the author - رَحْمَةُ اللَّهِ،
 - **Firstly:** I do not believe that the Shaykh - رَحْمَةُ اللَّهِ - does not consider ignorance to be a valid excuse unless the person’s ignorance was due to his own negligence in learning, like a person hearing the truth and not paying it any attention and not learning it. This individual is not excused on account of his ignorance. I understand this from the Shaykh because he has other words [in other works] which indicate that he supported the validity of an individual being excused because of their ignorance. He - رَحْمَةُ اللَّهِ - was asked: For what reason is a person to be fought? And for what reason is a person to be considered a disbeliever?

The Shaykh responded saying, “The pillars of Islām are five, the first of which is the testification that none has the right to be worshipped other than Allāh (*shahādatān*) then the remaining four. If a person affirms the latter four but abandoned them out of negligence then we do not declare

them to be disbelievers because of their negligence even though we may fight against them for their action. The Scholars differ concerning the disbelief of the one who abandons them out of laziness without rejecting them. As for us, then we do not declare anyone to be a disbeliever except for the one matter concerning which all of the Scholars have reached a consensus; which is the testification that none has the right to be worshipped other than Allāh (*shahādatān*). Even in this case, we only declare this person to be a disbeliever after establishing that he possesses understanding of this issue; meaning that he understands the affair and rejects it.

So we say that our position concerning our enemies is classified into different categories:

- **The First Category:** The one who knows that Islāmic monotheism (*Tawhīd*) is the Religion of Allāh and His Messengers, which we have already clarified for the people. He affirms this and he similarly affirms that the prevailing beliefs concerning rocks, trees, and humans which most of the people believe in are truly forms of the polytheism (*Shirk*) which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent by Allāh to prohibit and fight those who practice this *Shirk* in order for all of the Religion to be solely for Allāh. In spite of this understanding this person does not give any concern to Islāmic monotheism (*Tawhīd*) nor does he attempt to learn it or practice it, and he also does not abandon polytheism (*Shirk*). This person is the disbeliever whom we fight against because of his disbelief because he knows the religion of the Messenger yet he does not follow it; and he knows polytheism (*Shirk*) and yet he does not forsake it. He does not dislike the Religion of the Messenger nor does he despise whoever enters into it. He does not praise polytheism (*Shirk*) or beautify it for the people.

- **The Second Category:** Whoever knows this but is observed cursing the Religion of the Messenger while he claims to adhere to it. And this person similarly praises those who worship Yūsuf, al-Ashqar, Abū ‘Alī, and al-Khiḍr from the people of Kuwait while preferring them over the people who worship only Allāh and abandon polytheism (*Shirk*). This individual’s situation is much more severe than the first. And concerning this individual Allāh (تَبَارَكَ وَتَعَالَى) revealed,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا

مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا﴾

“But then when there came to them that which they recognized, they disbelieved in it; so the curse of Allāh is upon the disbelievers.”

[Sūrah al-Baqarah 2:89]

﴿وَإِنْ تَكْفُرُوا أَتَمَنَّهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي

دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ

لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾﴾

“And if they break their oaths after pledging to honor them and defame your Religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.”

[Sūrah al-Tawbah 9:12]

- **The Third Category:** Whoever knows Islamic monotheism (*Tawhīd*), is pleased with it and practices it. They

also know polytheism (*Shirk*) and abandon it but they despise the people who embrace Islāmic monotheism (*Tawhīd*) and love those who remain upon polytheism (*Shirk*). This person is also a disbeliever concerning whom Allāh said,

﴿ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطُوا أَعْمَالَهُمْ ﴾

“That is because they disliked what Allāh revealed, so He rendered worthless their deeds.”

[Sūrah Muḥammad 47:9]

- **The Fourth Category:** Whoever does not fall into any of what we have previously mentioned, but rather the people of his region are vehemently opposed to the people of Islāmic monotheism (*Tawhīd*). They are followers of the people of polytheism (*Shirk*) who fight against the people of Islāmic monotheism (*Tawhīd*) and because of this, this person attempts to excuse himself stating that it is difficult for him to abandon his homeland. So he fights against the people of Islāmic monotheism (*Tawhīd*) alongside the people of his land and supports this fight with his wealth and himself. This person is also considered a disbeliever. This is because were they to command him to abandon fasting the month of *Ramaḍān* and if it were not possible for him to do so except by leaving them he would do so; if they commanded him to marry his father’s wife and it would not be possible for him to avoid this except by leaving them he would do so. So his approval and agreement of their fighting against the people of Islāmic monotheism (*Tawhīd*) and support of them by offering his wealth and his life while they intend by this the destruction of the Religion of Allāh and His Messenger is far greater in severity. This individual is also a disbeliever and he is from those whom Allāh describes in his statement,

﴿ سَتَجِدُونَ ءآخَرِينَ يُرِيدُونَ أَن يَأْمَنُوا بِنُفُسِكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعْزِلُوْكُمْ وَيَلْقَوْا إِلَيْكُمُ السَّلَامَ
وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوهُمْ حَيْثُ تَفَقَّطْتُمُوهُمْ وَأُوَلِّتِكُمْ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿١١﴾ ﴾

“You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And concerning them, We have granted you against them clear authorization.” [Sūrah al-Nisā‘ 4:91]

So this is what we say concerning them.

As for the lies and the deceit of those who say that we unrestrictedly declare people to be disbelievers and that we obligate people who are able to practice their Religion to migrate (make *hijrah*) to us, and that we declare people to be disbelievers if they do not declare others to be disbelievers or if they do not fight alongside us and other than this from multitudes of lies and deceit; then all of this is from the lies and deceit which is utilized to divert the people away from the Religion of Allāh and His Messenger.

If we do not declare a person who worships the idol which is placed at the grave of ‘Abd al-Qādir to be a disbeliever and if we do not declare someone who worships the idol erected upon the grave of Aḥmad al-Badawī and other than them to be disbelievers because of their ignorance and since no one has clarified the issue

for them; then how is it that we supposedly declare a person who does not commit polytheism (*Shirk*) to be a disbeliever because he does not migrate to us, or because he does not declare others to be disbelievers nor fight.

﴿ سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴾

“Glory be to You (O Allāh). This is great slander.”

[Sūrah al-Noor 24:16]

The underlying reason] for why we declare these four categories of people to be disbelievers is because of their clear opposition to Allāh and His Messenger. So may Allāh have mercy upon the one who reflects upon his own condition and realizes that he will certainly meet Allāh the possessor of the Paradise and the Hellfire. And may the peace and blessings of Allāh be upon Muḥammad as well as his family and Companions.

- **Continuation:** The difference of opinion surrounding the issue of a whether a person is excused because of his ignorance is like other differences in Islāmic Jurisprudence, which is subject to a scholar’s independent judgment (*ijtihād*). Perhaps the differences in the matter are sometimes semantic due to the application of this ruling upon a specific individual. This means that everyone is in agreement that this statement, action or the abandonment of this action necessitates disbelief. However, does this ruling apply to this specific individual as the stipulated conditions that warrant such a judgement have been met and the reasons to prevent this ruling have been taken into consideration and eliminated, or it does not apply here because certain conditions have not been met or because there exists a reason which prevents this ruling from being applied.

This is because ignorance concerning something that necessitates disbelief is of two types:

- **The First Type:** The example of this is found in an individual who practices a religion other than Islam or does not practice any religion; or it does not occur to him that there is a religion which opposes what he is upon. The judgement pronounced upon this person in this life is in light of what is apparent from them. As for his affair in the Hereafter then his matter returns to Allāh (تَبَارَكَ وَتَعَالَى). The strongest opinion in this issue is that he will be tested in the hereafter in a way Allāh (عَزَّ وَجَلَّ) wills. Allāh is well-aware of what they used to do but we know that He will not condemn anyone to the Hell-fire except as a result of their own sinfulness in accordance with His statement,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

“And your Lord does injustice to no one.”

[Sūrah al-Kahf 18:49]

We have stated that the rulings applied to this person in this life are in light of what is apparent, and these are the rulings of disbelief. This is because he practices a religion other than Islām so it is not possible that he could be given the ruling of a Muslim. We have also stated that he will be tested in the hereafter because of the many narrations concerning this issue which Ibnul-Qayyim (d.751H) - رَحِمَهُ اللهُ - mentions in his book, *Tariq al-Hijratayn*, when he discusses the eighth position of the scholars concerning the children of the people of (*Shirk*) polytheism which is found under the speech regarding the fourteenth category.

- **The Second Type:** This type is represented by a person whose religion is Islām, but he continues upon disbelief without it crossing his mind that this is in opposition to Islām. Similarly, no one advised him concerning this affair. So the rulings of Islām are to be applied to this person in the life of this world according to what is apparent from this individual. As for his fate in the Hereafter, then his affair is with Allāh (عَزَّوَجَلَّ). This position is further supported by the *Qur'ān* and the *Sunnah* and the statements of the people of knowledge.
- As for the evidence presented in the *Qur'ān*, then Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

“And never would We punish until We had first sent a Messenger.” [Sūrah al-Isrā' 17:15]

And His statement,

﴿ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو

عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا

﴿ ظَالِمُونَ ﴿٥٩﴾ ﴾

“And never would your Lord destroy the surrounding towns until He had first sent to the mother town a Messenger reciting to them Our *āyāt*. And We would not destroy the cities except while their people were wrongdoers.” [Sūrah al-Qaṣaṣ 28:59]

And His statement,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ

الرُّسُلِ﴾

“Messengers; delivering glad tidings and warnings so that mankind will have no argument before Allāh after the Messengers.”

[Sūrah al-Nisā’ 4:165]

And His statement,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

فِيضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

“And We did not send any Messenger except with the language of his people to bring clarity to them. And Allāh leads astray whomever He wills and He guides whomever He wills.”

[Sūrah Ibrāhīm 14:4]

And His statement,

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ

مَا يَتَّقُونَ﴾

“And Allāh would not allow a people to stray after He has guided them until He makes clear to them what they should avoid.”

[Sūrah al-Tawbah 9:115]

And His statement,

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾
 أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
 دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا
 أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ﴿١٥٧﴾ ﴾

“And this Book We have revealed is blessed, so follow it and fear Allāh that you may receive mercy. [We revealed it] lest you say: This book was only sent down to two groups before us, but we were unable to study it; or lest you say: If only a book had been revealed to us, we would have been more guided than they were. So there has come to you a clear evidence from your Lord and a guidance and mercy.”

[Sūrah al-An‘ām 6:155-157]

And other than this from the *āyāt* which indicate that the argument cannot be established until after receiving knowledge and clarity.

- As for the evidence from the *Sunnah* then we find in *Ṣaḥīḥ Muslim* (1/134) from the Prophetic narration of Abū Hurayrah - رَضِيَ اللَّهُ عَنْهُ - that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ
 وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ
 أَصْحَابِ النَّارِ »

“By the One in whose hand lies Muḥammad’s soul, no one who hears of me from this nation (i.e. the nation of people to whom I was sent) whether he be a Jew or a Christian; and he dies having disbelieved in what I was sent with, except he will be from the people of the Hellfire.”¹

As for the speech of the people of knowledge in this issue, then Ibn Qudāmah (d.620H) mentions in *al-Mughnī* (8/131), “But if he were a person who is unaware of its obligation like a person who is new to Islām or the one who was raised in other than a Muslim land, or a person who lives in a rural area remote from civilization and the Scholars, then they are not to be declared disbelievers.” Shaykh al-Islām Ibn Taymiyyah (d.728H) mentions in his *Fatāwā* (3/229) compiled by Ibn Qāsim, “Certainly, I am always from those who are the most opposed to ascribing disbelief, immorality, and sinfulness to a specific individual –and the one who frequents my sittings is well aware of this– until it is known that the proof from the Prophet’s Message has been established against him, which if someone opposes then they are considered a disbeliever in some situations, sinful in some situations and sometimes immoral. I also affirm that Allāh (تَبَارَكَ وَتَعَالَى) has forgiven this nation for its mistakes and that the generality of the word mistakes here includes the issues of belief, saying and actions. The pious predecessors differed concerning many of these issues and yet none of them as a result of this declared each other to be a disbeliever, immoral, or sinful.” He then went on until he said, “I have clarified that what has been conveyed from the pious predecessors and the Imāms concerning the general ascription of disbelief to the one who says such and such is also true. But a distinction must be made between a general ascription and applying this ruling to a specific person.” He then went on until he said, “Declaring a Muslim

¹ Related by Muslim (no. 153, 218) and Aḥmad in *al-Musnad* (no. 27301).

to be a disbeliever is an announcement of an impending threat and is a type of warning, thus if a statement involved rejection of something said by the Messenger (صلى الله عليه وسلم) but the individual may be new to Islām or raised in the remote desert, then this person is not considered a disbeliever because of his rejection until the proof is established against him. This is because this individual may not have heard the texts regarding the issue. Or perhaps he heard them but thought they were unauthentic. Or his opposition to the texts were due to another reason which caused him to falsely interpret them (*ta'wīl*), even though he was wrong.”

Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb says in *al-Durar al-Sunniyyah* (1/56), “As for *Takfīr*, then I pronounce to be disbelievers only to those who know the Religion of the Messenger, then after knowing it they abuse it, prohibit the people from it, and become enemies to whoever enters into it. This is the person who I declare to be a disbeliever.”

And on page 66 from the same book he says, “As for the lies and deceit, then them saying that we generally ascribe disbelief to the people without distinction and obligate people to migrate to us even if he is able to practice his Religion openly, all of this is from the lies and deceit that they use to shun people from the Religion of Allāh and His Messenger. So if we do not declare a person who worships the idol that is placed at the grave of ‘Abd al-Qādir to be a disbeliever and if we similarly do not declare someone who worships the idol erected upon the grave of Aḥmad al-Badawī and other than them to be disbelievers because of their ignorance and since no one has clarified the issue for them; then how is it that we supposedly declare a person who does not commit polytheism (*Shirk*) to be a disbeliever because he doesn’t migrate to us, or because he does not declare the disbelief of others, or will not fight.”

So if this is what can be derived from the Book, the *Sunnah*, and the speech of the people of knowledge, then this is in accordance to the wisdom of Allāh (تَبَارَكَ وَتَعَالَى), His great leniency, and compassion that He does not punish anyone until having established the proof upon them. The intellects alone are not sufficient in assessing exactly what is obligatory upon mankind concerning the rights of Allāh, and if the intellect alone were sufficient, then the establishment of the proof upon mankind would not depend upon the sending of the Messengers.

The fundamental principle here regarding the one who ascribes to Islām is that he remains upon Islām until it can be decisively proven otherwise by way of evidence from the Book and the *Sunnah*. So it is not permissible to be careless in ascribing disbelief to a person because in this there exists two serious harms:

One of them is to falsely attribute this ruling, which he has applied to the person being judged, to Allāh (تَبَارَكَ وَتَعَالَى).

As for the first problem, then it should be clear since it involves assigning the ruling of disbelief to a person whom Allāh (تَبَارَكَ وَتَعَالَى) has not declared a disbeliever.

This person is similar to the one who permits what Allāh has prohibited because establishing the ruling of disbelief or its absence is an affair that returns to Allāh alone, like the establishment of permissibility and impermissibility.

As for **the second problem** then it revolves around describing a Muslim with the wrong attribute. So if it is said that he is a disbeliever while he is free from such a description, and it is possible that this description of disbelief will now return to him because of what has been authentically reported in *Ṣaḥīḥ Muslim*

upon the authority of ‘Abdullāh Ibn ‘Umar - رَضِيَ اللَّهُ عَنْهُمَا - that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا »

“If a Muslim declares his brother to be a disbeliever, then this statement returns to one of them.”¹

And in another narration:

« إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ »

“If he is as he says he is, but if not then the statement returns to him.”²

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said concerning this in the prophetic narration narrated by Abū Dharr (رَضِيَ اللَّهُ عَنْهُ),

« وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ عَدُوَّ اللَّهِ وَلَيْسَ كَذَلِكَ
إِلَّا حَارَ عَلَيْهِ »

“And whoever ascribes disbelief to anyone or declares someone an enemy of Allāh and this is not the case, then certainly it will return to him (the accuser).”³

This means that it will return to him. The statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the narration of Ibn ‘Umar, “If he is as he says he is,” meaning [if this is according] to the actual ruling of Allāh (تَبَارَكَ وَتَعَالَى). Similarly, his statement in the narration of Abū Dharr, “while none of this is true,” also refers to the ruling of Allāh (تَبَارَكَ وَتَعَالَى). So this is the second problem, and I am referring to the potential for the

¹ Related by al-Bukhārī (no. 5752) and Muslim (no. 60).

² Related by Muslim (no. 90).

³ Related by Muslim (no. 61) and Aḥmad in *al-Musnad* (no. 20954).

ascription of disbelief to return to the accuser if his brother was truly free of such an ascription. This is truly a great problem since it is something that a person may fall into. This is because the majority of those who are hasty in ascribing disbelief to Muslims are pleased with their actions and look down upon others, so they couple their amazement with their actions, which could lead to their nullification, to their pride, which merits the punishment of Allāh (تَبَارَكَ وَتَعَالَى) in the Hellfire, as comes in the Prophetic narration collected by Aḥmad and Abū Dāwūd from the narration of Abū Hurayrah - رَضِيَ اللَّهُ عَنْهُ - which states that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعُظْمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ »

“Allāh (عَزَّ وَجَلَّ) said: Pride is My cloak, and majesty is my garment. So whoever competes with me in either of these two qualities, then I will throw him into the Hellfire.”¹

So it is obligatory before declaring someone to be a disbeliever to consider two matters:

The First Matter: That the Book and the *Sunnah* establishes that this matter is actually disbelief. This is to prevent him telling lies about Allāh.

The Second Matter: The proper application of the ruling to the specific individual to the extent that the conditions of applying such a ruling are met and the factors that could prevent such a ruling are eliminated. From the most important of these conditions

¹ **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4090), Ibn Mājah (no. 4174) and Aḥmad in *al-Musnad* (no. 7335). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 541).

is that the individual is aware of his mistake and opposition, which necessitates disbelief because of the statement of Allāh,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ

مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after guidance has been made clear to him, and follows other than the way of the Believers; We will direct him towards the path which he has chosen, and burn him in Hell - and what an evil destination.”

[Sūrah al-Nisā‘ 4:115]

So in order to be punished with the Hellfire it is has been made conditional that this opposition to the Messenger occurs after guidance has been made clear to him. But is it a condition that he knows the exact consequences of his violation, which may result in his disbelief or is it sufficient that he is aware that it is a violation even if he is ignorant of its consequences?

The Response: The second case is true. It is sufficient enough that he is aware of his violation to establish the required ruling upon him because the Prophet (صلى الله عليه وسلم) obligated expiation (*kaffārah*) to be performed by whoever indulged in sexual intercourse during the days of *Ramaḍān* because of their knowledge of the violation while they were ignorant of the expiation (*kaffārah*). Similarly, because the adulterer who has been married who is aware of the prohibition of adultery is to be stoned even if he did not know what were the consequences of his adultery. Perhaps if he knew the consequences of adultery he would not have fallen into it.

And from the reasons which prevent the ruling of disbelief from being established is that a person is compelled to carry out an act of disbelief due to the statement of Allāh,

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
 وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
 فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ (١٦)

“Whoever disbelieves in Allāh after having believed except for one who is compelled (to do so) while his heart is content with faith. But those who [willingly] welcome disbelief into their hearts, upon them is wrath from Allāh, and for them is a great punishment.”

[Sūrah al-Naḥl 16:106]

Also from the reasons which prevent the ruling of disbelief from being established is that a person’s thoughts and intentions are momentarily impaired by extreme happiness, sadness, anger, fear, or whatever may be similar to this. This reason is supported by the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا
 تَعَمَّدَتْ قُلُوبُكُمْ، وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

“And there is no blame upon you for that in which you have erred, but (rather only for) what your hearts have intended. And ever is Allāh Forgiving and Merciful.” [Sūrah al-Ahzāb 33:5]

And in *Ṣaḥīḥ Muslim* (no. 2104) upon the authority of Anas Ibn Mālik - رَضِيَ اللَّهُ عَنْهُ - that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ
 كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْقَلَبَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ
 وَشَرَابُهُ، فَأَيْسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ
 أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ،
 فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ
 عَبْدِي، وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ. »

“Allāh is more pleased with the repentance of one of His servants when he turns to Him in repentance than one of you who was riding his riding beast through an arid desert. Then the riding beast ran away carrying with it all of the rider’s food and drink leading him to despair. Then he came to a tree and laid down in its shade having lost all hope of retrieving his camel but then lo and behold his camel stood before him. So he grabbed hold of its bridle and then said out of his extreme happiness: O Allāh you are my servant and I am your lord. He erred from his extreme joy.”¹

And also from the reasons which prevent the ruling of disbelief from being applied to a specific individual is that he is misled by a doubt that he believes to be true which causes him to arrive at a false interpretation which may be tantamount to disbelief. This is not considered disbelief because the person did not intend anything sinful that may oppose Islām. So this person is considered

¹ Related by Muslim (no. 4929) and Aḥmad in *al-Musnad* (no. 17955).

from those who are to be included in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

“And there is no blame upon you for that in which you have erred, but (rather only for) what your hearts have intended.”

[Sūrah al-Ahzāb 33:5]

And also since this was the extent of his ability he should be included in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allāh does not burden a soul beyond its capacity.”

[Sūrah al-Baqarah 2:286]

Ibn Qudāmah mentions in *al-Mughnī* (8/131), “If he believes that killing those whose lives have been safeguarded is permissible as well as the seizure of their wealth without this being the result of a doubt or a false interpretation then this person also is considered a disbeliever. If it were caused by a false interpretation like that of the *Khawārij*, then we have already mentioned that the majority of the jurists do not consider them to be disbelievers despite the fact that they deemed permissible the spilling of Muslim blood and the seizure of their wealth all in the name of drawing closer to Allāh (تَبَارَكَ وَتَعَالَى).” The author continued until his statement, “It is known from the ideology of the *Khawārij*, that they declared many of the Companions and those who came after them to be disbelievers, and they permitted the shedding of their blood, and the seizure of

their wealth, and they believed that by killing them they were drawing closer to Allāh. In spite of all of this, the jurists did not declare them to be disbelievers because of their actions as they stemmed from their false interpretation. And similarly this applies to whoever declares something unlawful to be permissible because of a false interpretation.”

In the collection of religious verdicts by Shaykh al-Islām (13/30) which was compiled by Ibn Qāsim it is mentioned,

“The innovation (*bid'ah*) of the *Khawārij* was the result of their poor understanding of the *Qur'ān*. They did not conscientiously intend to oppose it, but they understood from the *Qur'ān* things that it did not imply and as a result of this they understood that it was necessary to declare as disbelievers the people who sin.”

And on page 210 from the same work it is mentioned,

“Indeed, the *Khawārij* opposed the *Sunnah* which the *Qur'ān* commanded them to follow and they declared the believers to be infidels and they were those who the *Qur'ān* commanded them to show allegiance...And they began to follow the ambiguous *āyāt* of the *Qur'ān*, falsely interpreting them in accordance with their own corrupt understanding without possessing any firm knowledge or comprehension of their true meanings. They did not follow the *Sunnah*, nor did they return to the body of Muslims who understood the *Qur'ān*.”

Similarly he (Ibn Taymiyyah) said (27/528), “Certainly the Imāms are in agreement concerning the censure of the *Khawārij* and their being considered astray, but they differed on the fact of whether they were considered to be disbelievers or not. There are two well-known positions on this matter”

He (Ibn Taymiyyah) then went on to mention (7/217),

“There did not exist anyone from the Companions who declared them to be disbelievers. Not ‘Alī Ibn Abī Ṭālib or other than him. Rather, they ruled concerning them that they were oppressive Muslims and transgressors and I have mentioned the narrations concerning them in other places and contexts.”

And he states (27/518),

“This is the position which is attributed to the Imāms like Aḥmad and other than him.”

And he also states (3/282),

“As for the *Khawārij* renegades whom the Prophet (صلى الله عليه وسلم) commanded that they be fought, then *Amīr al-Mu‘minīn* ‘Alī Ibn Abī Ṭālib fought against them and he was one of the Rightly-Guided Caliphs (*al-Khulafā’ al-Rāshidīn*) and the Imāms of the Religion from the companions, their followers (*al-tābi‘ūn*) and those who came after them have all agreed upon fighting them. However, ‘Alī Ibn Abī Ṭālib and Sa‘d Ibn Abī Waqqās and other than them did not declare them to be disbelievers. Rather, they affirmed their Islām and fought against them. And ‘Alī Ibn Abī Ṭālib did not fight them until they spilled blood which they were commanded to preserve and attempted to seize the wealth of the Muslims; so he fought against them in an effort to repel their aggression and oppression and not because they were disbelievers. For this reason he did not take their women as captives and he did not seize their wealth as though it were from the spoils of war. So if those people whose deviance was established by way of textual evidence and consensus are not to be considered disbelievers despite the fact that Allāh and His Messenger (صلى الله عليه وسلم) commanded that they be fought, then how then should differing

factions be treated when the truth is not apparent to them in matters which more knowledgeable individuals have erred. It is not permitted for any of these differing factions to ascribe disbelief to the others; nor should they permit the spilling of their blood or the seizure of their wealth, even if they are truly upon innovation. What if the faction that ascribes disbelief to them is also upon innovation; and their innovation may be even more severe. The majority of them are all ignorant of the truth regarding the matters in which they differ.”

Until his statement, “If a Muslim falsely interprets a matter which leads him to fight or ascribe disbelief to another Muslim, he does not disbelieve because of this.”

He then went on to say on page 288, “The Scholars have differed concerning the address of Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); should its ruling be applied to the servant before the proof reaches him? The Scholars differ in this issue and there are three opinions regarding this according to the *madhhab* of Imām Aḥmad and other than him. The correct position is what is established by the *Qur‘ān* in the Saying of Allāh,

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴾

“And never would We punish until We had first sent a Messenger.” [Sūrah al-Isrā‘ 17:15]

And His statement,

﴿ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

“Messengers; delivering glad tidings and warnings so that mankind will have no argument before Allāh after the Messengers.”

[Sūrah al-Nisā‘ 4:165]

And similarly what is found in the *Ṣaḥīḥān* (*Ṣaḥīḥ al-Bukhārī* and *Muslim*) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

« وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ وَمَنْ أَجَلَ ذَلِكَ بَعَثَ
الْمُبَشِّرِينَ وَالْمُنذِرِينَ »

“There is none who like that the people would repent to Him and beg His pardon more than Allāh; and for this reason He sent the Messengers as bearers of glad tidings and the warners.”¹

In conclusion the ignorant are excused for what they may say or do from the statements or actions of disbelief. And similarly they are excused from what they may say or do from the statements or actions of immorality. This is established by evidences from the Book and the *Sunnah* and from reflecting upon the issue and the statements of the Scholars concerning it.



¹ Related by al-Bukhārī (no. 6980).

وَقَدْ يَقُولُهَا وَهُوَ يَظُنُّ أَنَّهَا تُقَرِّبُهُ إِلَى اللَّهِ تَعَالَى كَمَا ظَنَّ الْمُشْرِكُونَ،
 خُصُوصاً إِنَّ أَلْهَمَكَ اللَّهُ مَا قَصَّ عَنْ قَوْمِ مُوسَى مَعَ صَلَاحِهِمْ وَعَلَيْهِمْ،
 أَنَّهُمْ أَتَوْهُ قَائِلِينَ: ﴿اجْعَلْ لَنَا إِلَهاً كَمَا لَهُمْ آلِهَةٌ﴾ [الأعراف: 138].
 فَحِينَئِذٍ يَعْظُمُ حِرْصُكَ وَخَوْفُكَ عَلَى مَا يُخَلِّصُكَ مِنْ هَذَا وَأَمْثَالِهِ.

He might say it mistakenly thinking that it will draw him closer to Allāh (تَبَارَكَ وَتَعَالَى) just as the people of *Shirk* believed. More specifically, if Allāh has granted you understanding of what He mentions of the story of the people of Mūsā (عَلَيْهِمُ السَّلَامَةُ وَالسَّلَام); while it is true that they possessed righteousness and knowledge they still approached him demanding, “**Make for us a god just as they have gods.**” [Sūrah al-A‘rāf 7:138]. So at this point, a person’s fear of this and eagerness to avert this and anything similar to this will increase. (1)

- (1) Once the Shaykh - رَحِمَهُ اللَّهُ - cautioned us regarding these two matters – the first being that a person should fear understanding the meaning of monotheism (*Tawhīd*) as the polytheists understood it, as they understood it to mean that Allāh (تَبَارَكَ وَتَعَالَى) is the sole Creator, Sustainer, and Disposer of affairs. The author - رَحِمَهُ اللَّهُ - went on to clarify that it is obligatory upon mankind that they always maintain this type of fear, and to remember the situation surrounding the people who said to Mūsā,

﴿اجْعَلْ لَنَا إِلَهاً كَمَا لَهُمْ آلِهَةٌ﴾ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ
 إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٣٨﴾



“Make for us a god just as they have gods. He said: Indeed, you are a people behaving ignorantly. Indeed, those people will be destroyed for that which they are engaged in. And everything that they are doing is in vain.”
 [Sūrah al-A‘rāf 7:138-139]

So he clarified to them that their request that he make for them gods just as the people of Egypt had gods was a question based upon their ignorance. So this should lead a person to fear for himself that he may fall into misguidance and ignorance that might cause him to think that the meaning of “*Lā ilāha illā Allāh*” is that there is no Creator, Sustainer, or Disposer of affairs except Allāh (تَبَارَكَ وَتَعَالَى). The people of rhetoric have fallen into exactly what the Shaykh has spoken about and warned against, as when they speak concerning *Tawḥīd* they explain the meaning of “*Lā ilāha illā Allāh*” to mean that there is no creator or anyone capable of creating except Allāh. So they explained the meaning of this magnificent testimony with a false and baseless definition which was not understood by any of the Muslims, and not even by any of the non-Muslims, even the polytheists to whom the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent knew the meaning of this testimony better than the people of rhetoric (*mutakallimūn*).



وَاعْلَمَ أَنَّهُ سُبْحَانَهُ مِنْ حِكْمَتِهِ لَمْ يَبْعَثْ نَبِيًّا بِهَذَا التَّوْحِيدِ إِلَّا جَعَلَ لَهُ
 أَعْدَاءً كَمَا قَالَ اللَّهُ تَعَالَى: ﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ
 الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ﴾ [الأنعام:
 112].

And know that Allāh (سُبْحَانَهُ وَتَعَالَى), from His infinite wisdom, did not send a Prophet with this *Tawhīd* except that He appointed for him enemies as Allāh (تَبَارَكَ وَتَعَالَى) says, “And thus We have made for every Prophet an enemy; devils from mankind and the Jinn - inspiring one another with eloquent speech of delusion.” [Sūrah al-An‘ām 6:112](1)

- The author - رَحِمَهُ اللَّهُ - then alluded to a tremendous benefit wherein he clarifies that it was from the divine wisdom of Allāh (عَزَّ وَجَلَّ) that He did not send a Prophet except that He appointed for him enemies from mankind and the *Jinn*. This is because through the existence of enemies, the truth is clarified and strengthened since every time an opponent of the truth appears, the evidence in opposition to him becomes stronger. This is the reason why Allāh appointed enemies for the Prophets and why Allāh appointed enemies for their followers, as everyone who follows the prophets will experience the like of what the prophets experienced as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ

هَادِيًا وَنَصِيرًا ﴿٣١﴾

“And thus We have made for every Prophet an enemy from amongst the criminals. But sufficient is your Lord as a guide and a helper.”

The criminals transgress against the prophets and their followers and [the truth] which they present in two ways:

- **The First:** By attempting to create doubts.
- **The Second:** By inflicting harm upon them.

As for the first way, which is through the spread of doubts, then Allāh has said regarding it, “**But sufficient is your Lord as a guide**” for those whom the opponents of the prophets wish to misguide.

As for the infliction of harm, then Allāh said concerning this, “And a helper” for those whom the enemies of the Prophets intend to harm.

So Allāh (تَبَارَكَ وَتَعَالَى) guides the Messengers and their followers, and He aids them against their enemies even if they are the most powerful of opponents. Therefore, we should not despair due to the great numbers of the opposition or the strength of those who reject the truth, for indeed the truth is as Ibn al-Qayyim - رَحِمَهُ اللهُ - has mentioned,

الحق منصور وممتحن فلا تعجب فهذي سنة الرحمن

The truth will be victorious and it will also be tested,

So do not be amazed, as this is the design of *al-Rahmān*.

So it is not permissible for us to lose hope, rather, it is upon us to remain steadfast and patient since the final outcome will favor the righteous. So hope is a strong motivating factor which aids the one who calls to Allāh to be persistent and strive towards ensuring the success of this call, just as despair is a deterrent which leads to failure and great delay in the spread of such a call.



وَقَدْ يَكُونُ لِأَعْدَاءِ التَّوْحِيدِ عُلُومٌ كَثِيرَةٌ، وَكُتُبٌ وَحُجَجٌ كَمَا قَالَ تَعَالَى:
﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ ﴾ [غافر:
.83]

And it could be that the opponents of *Tawhīd* possess knowledge of many sciences, books, and evidences as Allāh (تَبَارَكَ وَتَعَالَى) says, “**And when their Messengers came to them with clear evidence, they rejoiced because of what they possessed of knowledge.**” [Sūrah Ghāfir 40:83] (1)

(1) This means that the enemies of the Messengers who would argue with them and accuse them of lying might possess a great amount of knowledge, books, and doubts that they consider to be “evidences” which they use to deceive the people. So with this “evidence” they disguise the truth with falsehood as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ
الْعِلْمِ ﴾

“**And when their Messengers came to them with clear evidence, they rejoiced because of what they possessed of knowledge.**” [Sūrah Ghāfir 40:83]

But this type of excitement is blameworthy because it consists of rejoicing at something other than what Allāh is pleased with so it is considered from the type of rejoicing which is blameworthy.

The author - رَحِمَهُ اللهُ - indicates with this sentence that it is necessary that we know what type of knowledge and doubts they possess in order to refute them with their own arsenal. And this is also from the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and for this reason when he sent Mu'adh to Yemen he said to him,

« إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ »

*"Indeed you are going to a people from the People of the Book."*¹

He told him this in order for him to prepare for them and so that he would know what was with them from the Book so that he could refute them when they presented their arguments.



¹ Related by al-Bukhārī (no. 1425), Abū Dāwūd (no. 1584), Ibn Mājah (no. 1783), al-Nasā'ī (no. 2435), al-Dārimī in *al-Sunan* (no. 1614) and Aḥmad in *al-Musnad* (no. 2072).

إِذَا عَرَفْتَ ذَلِكَ، وَعَرَفْتَ أَنَّ الطَّرِيقَ إِلَى اللَّهِ لَا بُدَّ لَهُ مِنْ أَعْدَاءٍ قَاعِدِينَ عَلَيْهِ أَهْلٍ فَصَاحَةٍ وَعِلْمٍ وَحُجَجٍ، فَالْوَاجِبُ عَلَيْكَ أَنْ تَتَعَلَّمَ مِنْ دِينِ اللَّهِ مَا يَصِيرُ لَكَ سِلَاحًا تُقَابِلُ بِهِ هَؤُلَاءِ الشَّيَاطِينِ الَّذِينَ قَالَ إِمَامُهُمْ وَمُقَدِّمُهُمْ لِرَبِّكَ عَزَّ وَجَلَّ: ﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَأْتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾ [الأعراف: 16-17].

If you have understood this and you know that the path to Allāh will always have enemies and opponents upon it, people who possess eloquent speech, knowledge, and evidence, then it is incumbent upon you that you learn enough of the Religion of Allāh that will enable you to arm yourself with a weapon that you can use to confront these devils, whose leader and chief said to Allāh, “I will surely sit waiting for them upon your Straight Path. Then I will approach them from before them and from behind them and from their right and from their left; and you will not find most of them to be grateful.” [Sūrah al-A‘rāf 7:16-17] (1)

(1) So if you realize that these enemies possess books, knowledge, and evidences which they utilize to disguise the falsehood as the truth, then it is imperative that you prepare yourself for them, and there are two ways that you can prepare yourself:

- **The First:** What the author - رَحِمَهُ اللَّهُ - referred to when he encouraged you to acquire the evidences extracted from the Book and the *Sunnah* as well as the logical arguments that would allow you to repel their argument and their falsehood.

- **The Second:** That you know what they possess of falsehood so that you are able to refute them with it. For this reason Shaykh al-Islām (Ibn Taymiyyah) - رَحْمَةُ اللهِ عَلَيْهِ - said in his book *Dar' Ta'aradin-Naql wal-'Aql*, "Indeed, there is no person who presents evidence in support of falsehood except that his evidence is actually a proof against him and not for him." It is just like he said - رَحْمَةُ اللهِ عَلَيْهِ - since a sound proof which is cited by a person of falsehood in support of his falsehood is actually evidence against him and not an evidence for him. So whoever wishes to debate with these people, should pay particular attention to these two matters:
- **The First Matter:** That he understands what they possess of knowledge to the extent that he is able to use it against them.
- **The Second Matter:** That he understands the evidences from the Book and the *Sunnah* as well as the logical arguments which he can use against them.



وَلَكِنْ إِذَا أَقْبَلْتَ عَلَى اللَّهِ، وَأَضَعَيْتَ إِلَى حُجْجِهِ وَبَيِّنَاتِهِ، فَلَا تَخَفْ وَلَا تَحْزَنْ ﴿إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ [النساء: 76].

But if you turn to Allāh and pay close attention to His clear proofs and evidences then do not fear nor grieve. “Indeed the plot of Satan has always been weak.” [Sūrah al-Nisā’ 4:76](1)

- (1) The author - رَحِمَهُ اللهُ - intends to encourage whoever has embraced the message of Allāh (تَبَارَكَ وَتَعَالَى) and knows the truth not to fear the argument of the people of falsehood. This is because they are unsubstantial and baseless and they are from the plotting and trickery of Satan and Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

“Indeed the plot of Satan has always been weak.”

[Sūrah al-Nisā’ 4:76]

And concerning this it has been said,

حجج تهافت كالزجاج تخالها حقاً وكل كاسر ومكسور

Arguments that collapse like a glass,

You may believe it to be true, but it all breaks or is broken.

❦ ❦ ❦ ❦ ❦

وَالْعَامِّي مِنَ الْمُوحِدِينَ يَغْلِبُ الْأَلْفَ مِنْ عُلَمَاءِ هَؤُلَاءِ الْمُشْرِكِينَ، كَمَا قَالَ
تَعَالَى: ﴿وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ﴾ [الصفات: 173]

And the commoner from the people of *Tawhīd* can overcome a thousand of the scholars from the polytheists as Allāh says, “**And indeed, Our soldiers will be those who overcome.**” [Sūrah al-Şāffāt 37:173](1)

- (1) The Shaykh - رَحِمَهُ اللهُ - said, “And the commoner from the people of *Tawhīd* can overcome a thousand of the Scholars from the polytheists,” and cited as evidence the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ﴾

“**And indeed, Our soldiers will be those who overcome.**”

[Sūrah al-Şāffāt 37:173]

The commoner from the people of Islāmic monotheism (*Tawhīd*) refers to the people who affirm and believe in Islāmic monotheism (*Tawhīd*) with its three types: Allāh’s Lordship (*al-Rubūbiyyah*), His right to worship (*al-Ulūhiyyah*), and His Beautiful Names and Attributes (*al-Asmā’ wa al-Sifāt*). He could overcome a thousand of the scholars from the polytheists because the scholars from the polytheists affirm Allāh’s oneness in a manner that is incomplete and deficient since they only affirm His Lordship (*al-Rubūbiyyah*). This deficient type of monotheism [as it pertains to Lordship] should not be considered monotheism in reality because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fought against the people of polytheism (*Shirk*) who used to affirm this type of monotheism. So this type of *Tawhīd* did not benefit them nor did it ensure the preservation

of their lives or their wealth. But the commoner from the people of Islamic monotheism (*Tawḥīd*) affirms and believes in Islāmic monotheism (*Tawḥīd*) with its three types: Allāh's Lordship (*al-Rubūbiyyah*), His right to worship (*al-Ulūhiyyah*), and His Beautiful Names and Attributes (*al-Asmā' wa al-Sifāt*), and because of this he is superior to them.



فَجُنْدُ اللَّهِ هُمُ الْعَالِبُونَ، بِالْحُجَّةِ وَاللِّسَانِ، كَمَا أَنَّهُمُ الْعَالِبُونَ بِالسَّيْفِ
وَالسِّنَانِ،

So the army of Allāh will prevail by way of clear proofs and arguments of the tongue just as they prevail by way of the sword and the spear. (1)

(1) The author - رَحِمَهُ اللَّهُ - is suggesting here that the army of Allāh is made up of His believing worshippers who support Allāh and His Messenger and strive hard against the disbelieving people with two things:

- **The First:** Evidences and proofs, and this [is as it pertains to] the hypocrites who do not make apparent their animosity towards the Muslims. These people are to be addressed with evidences and proofs.
- **The Second:** Those who are fought against with swords and spears; and they are those who make their animosity apparent. They are the open disbelievers who announce their disbelief. Allāh (عَزَّوَجَلَّ) says concerning them and those whom we mentioned before them,

﴿يَأْتِيهَا النَّارُ جَهْدِ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ
وَمَا أَوْلَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ﴾

“O Prophet, strive hard against the disbelievers and the hypocrites and be harsh with them. And their refuge is Hell, and how wretched is that destination.”

[Sūrah al-Tahreem 66:9]

Striving hard with proofs and evidences against the open disbelievers who make apparent their disbelief occurs first. Then they are to be fought with swords and spears after that. They should not be fought with swords and spears until having first established the argument against them.

It is obligatory upon the Muslim *Ummah* that it responds to each and every weapon, which is used to attack Islām with that which is most appropriate. So whoever engages Islām armed with ideas and statements then it is obligatory that his falsehood is made clear with intellectual and logical arguments in addition to evidence from the Book and the *Sunnah*. Whoever assaults Islām economically then it is obligatory that Islām is well defended, rather the situation may even necessitate that an economic offensive is established if that is possible to the same extent to which they attacked Islām; and those who attack Islām with weapons then it is obligatory that their efforts are met with whatever is appropriate in opposition to their weapons.



وَإِنَّمَا الْخَوْفُ عَلَى الْمُوحِدِ الَّذِي يَسْلُكُ الطَّرِيقَ وَلَيْسَ مَعَهُ سِلَاحٌ، وَقَدْ مَنَّ اللَّهُ تَعَالَى عَلَيْنَا بِكِتَابِهِ الَّذِي جَعَلَهُ: ﴿ تَبَيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴾ [النحل: 89]

There is only fear for the person of *Tawhīd* who traverses upon this path unarmed [without knowledge]. (1) And certainly Allāh (سُبْحَانَهُ وَتَعَالَى) has blessed us with His Book, which is “**A clarification for everything and a guidance, and mercy, and glad tidings for the Muslims.**” [Sūrah al-Nahl 16:89] (2)

(1) This means that this fear of the enemies of the Prophets only exists for the person of *Tawhīd* who traverses upon this path unarmed. This is because he does not possess the knowledge, which is necessary for him to be able to protect himself. So it is feared that he may debate with someone from the polytheists and as a result of his lack of evidence he is overpowered. So it is imperative that a person possesses enough knowledge to allow him to protect himself from doubts and overcome his opponent.

This is because the debater is in need of two things:

- **The First:** He must establish the proof of his position.
- **The Second:** He must counter and nullify the evidence of his opponent.

There is no way for this to happen unless a person knows exactly what he possesses of truth and what his opponent possesses of falsehood in order to annihilate his argument.

(2) Allāh has blessed us with His Magnificent Book which,

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ

حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] **Wise and Praiseworthy.**”

[Sūrah Fuṣṣilat 41:42]

Similarly, Allāh (سُبْحَانَهُ وَتَعَالَى) has made it a clarification for everything such that it explains everything that the people require for their livelihood as well as their Hereafter.

The clarification found in the *Qurʾān* can be divided into two categories:

- **The First:** That the *Qurʾān* clarifies something by specifically mentioning it, as in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ﴾

“Prohibited to you are dead animals, blood, the flesh of swine.” [Sūrah al-Māʿidah 5:3]

And similarly the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُكُمْ

نِسَائِكُمْ وَرَبِّبَاتِكُمْ الَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ
 الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ
 عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن
 تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ
 غَفُورًا رَّحِيمًا ﴿١٣﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
 أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ ﴿١٤﴾

“Prohibited to you for marriage are your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters, your mothers by virtue of their nursing you, your sisters through nursing, your wives’ mothers, and your step-daughters who live under your guardianship from your wives unto whom you have entered. But if you have not entered them, then there is no sin upon you. And also prohibited are the wives of your sons who are from your own loins, and that you take in marriage two sisters simultaneously, except for what has already occurred. Indeed, Allāh is ever Forgiving and Merciful. And also prohibited to you are all married women except those your right hands possess. This is the decree of Allāh upon you. And lawful to you are all others besides these.”

[Sūrah al-Nisā‘ 4:23-24]

- **The Second:** That the *Qur’ān* clarifies something by referring to the place where this clarification can be found as in the statement of Allāh (تَبَارَكَ وَتَعَالَى)،

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

“And Allāh has revealed to you the Book and the wisdom.”

[Sūrah al-Nisā’ 4:113]

Here Allāh refers to *al-Hikmah* which is a reference to the *Sunnah* since it explains that which is in the *Qur’ān* and similarly in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“So ask the people of knowledge if you do not know.”

[Sūrah al-Naḥl 16:43]

And also,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ

الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾﴾

“And We have not sent anyone before you, [O Muḥammad], except men to whom We revealed ask the people of knowledge if you do not know.”

[Sūrah al-Anbiyā’ 21:7]

This clarifies for us that we should return every affair to qualified people who are considered the people of knowledge in that field. It is mentioned that someone from the people of knowledge was approached by a Christian man who wished to criticize the Noble *Qur’ān* while they were both in a restaurant. So the Christian man asked, “Where is the clarification as to how to cook this food?” The

knowledgeable man summoned the restaurant owner and said to him, "Describe for us how to cook this food." So he described it for them. He then said, "This is what has come in the *Qur'ān*." The Christian was amazed at this response and asked, "How is that so?" Then he said, "Indeed, Allāh (عَزَّوَجَلَّ) says,

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

"So ask the people of knowledge if you do not know."

[Sūrah al-Nahl 16:43]

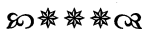
So he clarified for us the key to acquiring knowledge of things is that we ask those who know, and they are the people who possess knowledge in that field. This is an example of the clarification found in the *Qur'ān* without a shadow of doubt because directing someone to a person who possesses knowledge in that area is an introduction to that knowledge.

﴿ * * * ﴾

فَلَا يَأْتِي صَاحِبُ بَاطِلٍ بِحُجَّةٍ إِلَّا وَفِي الْقُرْآنِ مَا يَنْقُضُهَا وَيُبَيِّنُ بُطْلَانَهَا،
 كَمَا قَالَ تَعَالَى: ﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرٍ ﴾
 [الفرقان: 33].

So a person of falsehood cannot present any argument except that there is in the *Qur'ān* that which refutes it and clarifies its fallacy, as Allāh (تَبَارَكَ وَتَعَالَى) says, “**And they do not come to you with an example except that We bring you the truth and the best explanation.**” [Sūrah al-Furqān 25:33] (1)

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- (1) A person of falsehood cannot present any argument in support of his falsehood except that contained in the *Qur'ān* is that which will expose this baseless and false argument. Furthermore, every person of falsehood who presents an authentic evidence from the *Qur'ān* and the *Sunnah* in support of his falsehood, then this evidence is actually a proof against him as mentioned by Shaykh al-Islām - رَحِمَهُ اللهُ - in the introduction to his book *Dar' al-Ta'arud al-Naql wa al-'Aql*, “Indeed there is no person of innovation and misguidance who presents an evidence in support of his falsehood except that this evidence actually is a proof against him and not for him.”



قَالَ بَعْضُ الْمُفَسِّرِينَ: هَذِهِ الْآيَةُ عَامَّةٌ فِي كُلِّ حُجَّةٍ يَأْتِي بِهَا أَهْلُ الْبَاطِلِ إِلَى يَوْمِ الْقِيَامَةِ. وَأَنَا أَذْكَرُ لَكَ أَشْيَاءَ مِمَّا ذَكَرَ اللَّهُ فِي كِتَابِهِ جَوَابًا لِكَلَامِ احْتَجَّ بِهِ الْمُشْرِكُونَ فِي زَمَانِنَا عَلَيْنَا

Some of the Scholars of *Tafsīr* have said, “This *āyah* is general and encompasses every argument presented by the people of falsehood until the Day of Resurrection.” I will mention to you some of the things which Allāh has mentioned in His Book as a response to the speech that the polytheists in our time use against us. (1)

- (1) The author - رَحِمَهُ اللَّهُ - says this in order to establish that a single man upon Islāmic monotheism (*Tawhīd*) possesses evidence which is more powerful and clearer than the polytheist no matter how eloquent and articulate the latter may be, as Allāh (تَبَارَكَ وَتَعَالَى) says,

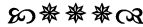
﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴾ (٣٣)

“And they do not come to you with an argument except that We bring you the truth and the best explanation.” [Sūrah al-Furqān 25:33]

This means that they will not present to you any argument, which they utilize to disguise the truth with falsehood except that We will bring you the truth and the best explanation. For this reason you will find in the *Qur’ān* many examples where Allāh (تَبَارَكَ وَتَعَالَى) responds to the questions of the polytheists and other than them in order to clarify the truth for the people so that it will be crystal clear to everyone.

Here, it is appropriate to address an important matter that needs to be understood, and this is that it is improper for a person to enter into a debate with anyone until he knows his opponent's evidence and is well-prepared to refute and respond to it. This is because if he enters into a debate unprepared and lacking understanding then the outcome will most likely be against him except if Allāh wills; just as a person would not enter a battlefield occupied by the enemy unless armed with courage and a weapon.

Then the author - رَحْمَةُ اللَّهِ - mentioned that he will present in this book each of the arguments of the polytheists which they used against Shaykh al-Islām (رَحْمَةُ اللَّهِ). He mentioned that he would expose these doubts because they are not sound arguments and they are nothing more than doubts and deception.



فَنَقُولُ: جَوَابُ أَهْلِ الْبَاطِلِ مِنْ طَرِيقَيْنِ: مُجْمَلٍ، وَمُفَصَّلٍ. أَمَّا الْمُجْمَلُ: فَهُوَ الْأَمْرُ الْعَظِيمُ وَالْفَائِدَةُ الْكَبِيرَةُ لِمَنْ عَقَلَهَا، وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾ [آل عمران: 7].

So we say that answering the people of falsehood can be done in two ways: a general response and a detailed response. As for the general response then it consists of great benefit and is of major importance to those who understand it. It is what is mentioned in Allāh's statement, "It is He who has sent down to you the Book; in it are verses which are clear and precise – they are foundations of the Book – and others that are unclear. As for those whose hearts have deviated, then they follow after that which is unclear, seeking by way of it discord and seeking after it's hidden interpretation. And no one knows its hidden interpretation except Allāh." [Sūrah Āli-Imrān 3:7] (1)

(1) The author - رَحِمَهُ اللهُ - clarifies that he will address these doubts with two responses:

- **The First:** A broad and general response, which is an adequate rebuttal for every doubt.
- **The Second:** A detailed response.

This is the manner in which the people of knowledge approach and address issues of debate and contention. They begin by offering a general response that includes what the cunning and deceitful opponent might mention. Then they address each and

every matter independently with a detailed response as Allāh (تَبَارَكَ وَتَعَالَى) says,

كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

“This is a Book whose āyāt are perfected and then presented in detail from one who is Wise and Acquainted.” [Sūrah Hood 11:1]

So he mentioned in his general response that those people who pursue the ambiguous āyāt of the Qur‘ān are those whose hearts have deviated as has been authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concerning the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ

الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا

تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا

﴿ اللَّهُ ﴾

“It is He who has sent down to you the Book; in it are āyāt which are clear and precise - they are foundations of the Book - and others that are ambiguous. As for those whose hearts have deviated, then they follow after that which is ambiguous, seeking by way of it discord and seeking after it’s hidden interpretation. And no one knows its hidden interpretation except Allāh.”

[Sūrah Āli-‘Imrān 3:7]

For this reason you find that the people of misguidance - and Allāh's refuge is sought - seek after the ambiguous *āyāt* of the *Qur'ān* in order to use them in support of their falsehood. So they say for example: Allāh (تَبَارَكَ وَتَعَالَى) says such and such and He says in another place such and such. So how can this be? This is precisely what transpired between Nāfi' Ibn al-Azraq and Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) during their discussion which al-Suyūṭī (d.911H) mentions in *al-Itqān*, and perhaps other than him have mentioned it as well, as this story is very beneficial.



وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: « فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فَأَحْذَرُوهُمْ ».

It has been authentically narrated (1) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “If you see a people who follow what is unclear from it, then they are those whom Allāh has mentioned, so beware of them.”

- 1) The author - رَحِمَهُ اللَّهُ - states, “It has been authentically narrated from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said, “If you see a people who follow what is unclear from it, then they are those whom Allāh has mentioned, so beware of them.”¹ The author - رَحِمَهُ اللَّهُ - cites this Prophetic narration to establish that the man who follows the ambiguous *āyāt* of the *Qurʿān* or the the ambiguous texts of the *Sunnah* in order to support his falsehood is from those whom Allāh has mentioned and described in His statement,

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ ﴾

“As for those whose hearts have deviated.”

[Sūrah Āli-Imrān 3:7]

Then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that a person be cautious of them when he said, “So beware of them” and do not allow them to lead you astray from the path of Allāh by pursuing these ambiguous *āyāt*. You should also beware of their way

¹ Related by Muslim (no. 4817), Abū Dāwūd (no. 4598), al-Tirmidhī (no. 2995), al-Dārimī in *al-Sunan* (no. 145) and Aḥmad in *al-Musnad* (no. 25665).

since the warning here includes both a warning against them
and a warning from their way.

مِثَالُ ذَلِكَ: إِذَا قَالَ لَكَ بَعْضُ الْمُشْرِكِينَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [يونس: 62]، وَأَنَّ الشَّفَاعَةَ حَقٌّ، وَأَنَّ الْأَنْبِيَاءَ لَهُمْ جَاهٌ عِنْدَ اللَّهِ، أَوْ ذَكَرَ كَلَاماً لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَدِلُّ بِهِ عَلَى شَيْءٍ مِنْ بَاطِلِهِ، وَأَنْتَ لَا تَفْهَمُ مَعْنَى الْكَلَامِ الَّذِي ذَكَرَهُ. فَجَاوِبُهُ بِقَوْلِكَ: إِنَّ اللَّهَ ذَكَرَ أَنَّ الَّذِينَ فِي قُلُوبِهِمْ رِيبٌ يَتْرُكُونَ الْمُحْكَمَ وَيَتَّبِعُونَ الْمُتَشَابِهَ،

An example of this is if a polytheist was to say to you, “Surely, for the awliyā’ of Allāh there will be no fear; nor will they grieve.” [Sūrah Yūnus 10:62] Certainly, the intercession is true and the Prophets possess a truly lofty station with Allāh or when they cite some speech of the Prophet seeking to use it in support of their falsehood and you cannot understand the meaning of his speech. Then respond to his statement by saying, ‘Indeed Allāh has mentioned that the people whose hearts have deviated abandon the clear texts in order to follow the ambiguous texts.’ (1)

- 1) Then the author - رَحِمَهُ اللَّهُ - gave them an example when he mentioned that a polytheist might mention to you: ‘Does Allāh not say,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ﴾

“Surely, for the awliyā’ of Allāh there will be no fear; nor will they grieve.” [Sūrah Yūnus 10:62]

Is it not true that the awliyā’ of Allāh occupy a special station with Allāh (تَبَارَكَ وَتَعَالَى)? And is it not true that intercession has

been established in the *Qur'ān* and the *Sunnah*?' Or [they may say] something similar to this. Say to them: 'Yes, all of this is true, but there is no evidence in any of this for you to commit polytheism (*Shirk*) with Allāh by [directing worship to the] *awliyā'*, Messengers, or whoever may be able to intercede with Allāh (عَزَّوَجَلَّ).

As for your claim that all of this indicates this, then it is a baseless claim that no one asserts except the people of falsehood and you are considered from those whom Allāh has described saying,

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ﴾

“As for those whose hearts have deviated, then they follow after that which is ambiguous.”

[Sūrah Āli-Imrān 3:7]

If you had only referred the ambiguous *āyāt* of the *Qur'ān* to the detailed *āyāt* of the *Qur'ān* then you would have known that there is no proof in them for what you are seeking to establish.



وَمَا ذَكَرْتُهُ لَكَ مِنْ أَنَّ اللَّهَ ذَكَرَ أَنَّ الْمُشْرِكِينَ يُقِرُّونَ بِالرُّبُوبِيَّةِ، وَأَنَّ كُفْرَهُمْ بِتَعَلُّقِهِمْ عَلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالْأَوْلِيَاءِ مَعَ قَوْلِهِمْ: ﴿هُؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: 18]، هَذَا أَمْرٌ مُحْكَمٌ بَيِّنٌ، لَا يَقْدِرُ أَحَدٌ أَنْ يُغَيِّرَ مَعْنَاهُ، وَمَا ذَكَرْتُهُ لِي أَيُّهَا الْمُشْرِكُ مِنَ الْقُرْآنِ أَوْ كَلَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَعْرِفُ مَعْنَاهُ. وَلَكِنْ أَقْطَعُ أَنَّ كَلَامَ اللَّهِ لَا يَتَنَاقَضُ، وَأَنَّ كَلَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُخَالِفُ كَلَامَ اللَّهِ.

And what I have mentioned to you, showing that Allāh has informed that the polytheists affirm *al-Rubūbiyyah* and yet their disbelief occurred due to their devotion to the Angels, Prophets, and *awliyā'* and that they justified their actions by saying, “**They are our intercessors before Allāh**” [Sūrah Yūnus 10:18] and this is something indisputable for which no one can attempt to distort its meaning. (1) And what you have mentioned to me - O polytheist - from the *Qur'ān* or from the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), I do not know exactly what it means but I do know for certainty that the speech of Allāh does not contradict itself and the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not contradict the speech of Allāh. (2)

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- (1) The author - رَحِمَهُ اللَّهُ - mentions exactly how we should return the ambiguous texts to the clear detailed texts of the Book and the *Sunnah*. He mentions that the people of polytheism (*Shirk*) used to affirm belief in Allāh's Lordship (*Tawhīd al-Rubūbiyyah*) and their belief in this affair was certain and contained no doubt. But they still worshipped the angels and other than them, and they used to say, “They are our intercessors with Allāh.” Even with this, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) still made lawful their blood and wealth. So this is a clear textual proof, that cannot be misunderstood, that proves

that Allāh has no partners as it pertains to His worship, just as He has no partners as in His Lordship and Dominion. So whoever associates partners with Allāh in His worship is a polytheist even if he affirms belief in Allāh's Lordship (*Tawhīd al-Rubūbiyyah*).

- (2) Concerning his statement - رَحِمَهُ اللَّهُ، “And what you have mentioned to me - O polytheist - from the *Qur'ān* or from the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), I do not know exactly what it means but I do know for certainty that the speech of Allāh does not contain contradictions and the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not contradict the speech of Allāh.” He intends by the phrase, “I do not know what it means,” I do not know it to carry the meaning that you claim. I reject this understanding and do not accept it because I know that the speech of Allāh does not contradict itself, and the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not contradict the speech of Allāh. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ اللَّهِ لَوُجِدُوا فِيهِ

أَخْتِلَافًا كَثِيرًا ﴿٨٢﴾

“Do they not reflect upon the *Qur'ān*? Had it been from other than Allāh, then they would have found therein it much contradiction.”

[*Sūrah al-Nisā'* 4:82]

And Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّدًا لِكُلِّ شَيْءٍ ﴾

“And We have revealed to you a Book which is a clarification for everything.” [Sūrah al-Nahl 16:89]

And Allāh (عَزَّوَجَلَّ) says,

﴿لَسِبْنَا لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“In order to clarify for the people what has been revealed to them, if only they would reflect.” [Sūrah al-Nahl 16:44]

And the speech of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) does not contradict the speech of Allāh. Likewise the speech of Allāh does not contradict itself. Indeed, Allāh (تَبَارَكَ وَتَعَالَى) has informed us that He has no partner or associate. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

« بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ »

“Islām is established upon five: the testification that there is nothing worthy of worship besides Allāh, and that Muḥammad is the Messenger of Allāh.”¹

All of these textual evidences support one another and establish that Allāh (تَبَارَكَ وَتَعَالَى) does not have any partner or associate that deserves to be worshipped along with Him just as He has no partner or associate in His Lordship.

¹ Related by al-Bukhārī (no. 8), Muslim (no. 16, 20), Ibn Mājah (1/35), al-Tirmidhī (no. 2609), al-Nasā'ī (no. 2435) and Aḥmad in *al-Musnad* (no. 4783).

وَهَذَا جَوَابٌ جَيِّدٌ سَدِيدٌ، وَلَكِنْ لَا يَفْهَمُهُ إِلَّا مَنْ وَقَّقَهُ اللَّهُ، فَلَا تَسْتَهِنُ بِهِ، فَإِنَّهُ كَمَا قَالَ تَعَالَى: ﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ [فصلت: 35]. وَأَمَّا الْجَوَابُ الْمُفْصَّلُ فَإِنَّ أَعْدَاءَ اللَّهِ لَهُمْ اعْتِرَاضَاتٌ كَثِيرَةٌ عَلَى دِينِ الرُّسُلِ؛ يَصُدُّونَ بِهَا النَّاسَ عَنْهُ. مِنْهَا قَوْلُهُمْ: نَحْنُ لَا نُشْرِكُ بِاللَّهِ، بَلْ نَشْهَدُ أَنَّهُ لَا يَخْلُقُ وَلَا يَرْزُقُ وَلَا يَنْفَعُ وَلَا يَضُرُّ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَلَا ضَرًّا، فَضَلًّا عَنِ عَبْدِ الْقَادِرِ أَوْ غَيْرِهِ

This is a good and straight-forward response (1) but no one will understand it (2) except those whom Allāh has granted success. So do not underestimate this response for indeed as Allāh (تَبَارَكَ وَتَعَالَى) has mentioned, “**But none is granted it except those are patient, and none is granted it except the possessor of a great portion.**” [Sūrah Fuṣṣilat 41:35] As for the detailed response (3) then indeed the enemies of Allāh have many doubts about the Religion of the Messengers, which they use to lead many of the people astray. From their statements is their saying that, “We do not make *Shirk* with Allāh, rather we bear witness that no one creates or sustains, or can benefit or harm except Allāh alone with no partners. And that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cannot even bring about benefit or harm to himself, so how much more so ‘Abd al-Qādir (4) or other than him?

(1) The statement of the author - رَحِمَهُ اللَّهُ - “This is a good and straight-forward response,” means that when a person informs his opponent that the speech of Allāh does not contradict itself, the speech of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not contradict the speech of Allāh, and that it is obligatory to understand the ambiguous textual evidence in light of the detailed evidence is a good response which is straight-forward in addressing the issue and it is not possible that

anyone could oppose it or refute it with something which nullifies it since it is detailed speech which is based upon two types of evidence:

- Textual evidence (*sam'ī*)
- Intellectual evidence (*'aqlī*)

So whoever's response is based upon these two sources of evidence, then it is not possible that any person of falsehood would be able to refute him.

- His statement, “but no one will understand it,” means that this response cannot be fully understood except by someone whom Allāh has granted insight by exposing for him the corruption of these doubts as well as the corruption of lusts and desires. Then he cited as evidence the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا﴾

“But none is granted it except those are patient.”

[Sūrah Fussilāt 41:35]

Meaning they are granted the ability to refute such doubts in the best possible manner.

- His statement - رَحِمَهُ اللَّهُ, “As for the detailed response...” because the first response was general and could be used to respond to any doubt. However, there also exists a specific, more detailed response. It is deemed specific because each one will be distinct from another as this type of approach tackles each doubt individually.

So if a person of (*Shirk*) says to you: “I don’t commit polytheism (*Shirk*) as I bear witness that no one creates or sustains, can benefit or harm except Allāh alone without any partners. And that even Muḥammad (صلى الله عليه وسلم) cannot bring about benefit or harm to himself, much less anyone lesser to him like ‘Abd al-Qādir.”

And this is *Tawḥīd* [according to him]. This is a doubt that he uses to deceive [the people] but in reality it is a pathetic doubt, which fails to support or establish anything.

- This is a reference to ‘Abd al-Qādir Ibn Mūsā al-Jīlānī, and they differ regards his father’s name, who was from the most prominent of the *Ṣūfī* ascetics. He was born in the year 471H in Jīlān and he died in the year 561H in Baghdād. He was known to ascribe to the *Ḥanbalī* school of thought.



وَلَكِنِّي أَنَا مُذْنِبٌ وَالصَّالِحُونَ لَهُمْ جَاهٌ عِنْدَ اللَّهِ، وَأَظْلُبُ مِنَ اللَّهِ بِهِمْ.
فَجَاوِبُهُ بِمَا تَقَدَّمَ: وَهُوَ أَنَّ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مُفْرُونَ بِمَا ذَكَرْتَ، وَمُفْرُونَ بِأَنَّ أَوْقَانَهُمْ لَا تُدَبِّرُ شَيْئًا، وَإِنَّمَا أَرَادُوا الْجَاهَ
وَالشَّفَاعَةَ.

But I am sinful, and the righteous possess a lofty station with Allāh, so I beseech Allāh by way of them.” So answer him with the response that has already preceded and this is that those people whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against used to affirm all what you have mentioned. They used to admit that their idols did not control anything and that they only turned to them for their lofty station and for their intercession. (1)

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- (1) His statement - رَحِمَهُ اللَّهُ, “But I am sinful...” is the remaining speech of the one who is posing this deceptive doubt. So you should respond to him by saying: “What you have mentioned is what was believed by the polytheists whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against and whose blood, women, and wealth were made lawful; so this *Tawhīd* of theirs did not benefit them in the least.



وَأَقْرَأْ عَلَيْهِ مَا ذَكَرَهُ اللَّهُ فِي كِتَابِهِ وَوَضَّحَهُ.

Then recite for him what Allāh mentions in His Book and further clarifies. (1)

- (1) His statement, “Then recite for him what Allāh mentions in His Book and further clarifies,” he intended by this that you should recite to him what Allāh has mentioned in His Book concerning the monotheism of worship (*Tawhīd al-Ulūhiyyah*) since Allāh (سُبْحَانَهُ وَتَعَالَى) began with it and repeated it in order to establish it in the hearts of the people and establish the proof against them as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ

لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

“And We have not sent before you any messenger except that We have revealed to him that there is no deity except Me, so worship Me.”

[Sūrah al-Anbiyā’ 21:25]

Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“And I (Allāh) did not create the spirits (*Jinn*) and mankind except that they should worship Me.”

[Soorah al-Dhāriyāt 51:56]

And Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا

بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

“Allāh bears witness that there is no deity except for Him, and so too do the angels and people of knowledge who establish the levels of justice. There is no deity except for Him, the Exalted in Might, the Wise.” [Sūrah Āli-‘Imrān 3:18]

And Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٣٣﴾

“And your god is one God. There is no deity (worthy of worship) except for Him, the Most Merciful, Bestower of Mercy.” [Sūrah al-Baqarah 2:163]

And Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ فَإِنِّي فَأَعْبُدُونَ ﴾

“So worship only Me.” [Sūrah al-‘Ankabūt 29:56]

There are many other *āyāt* that prove the obligation of directing all worship exclusively to Allāh (عَزَّوَجَلَّ) without directing any worship to other than Him. So if he accepts this then this is what we had hoped to establish, but if he does not accept this, then he is a person who is proud and haughty and the following statement of Allāh (تَبَارَكَ وَتَعَالَى) applies to him,

﴿ وَحَصَدُوا بِهَا وَأَسْتَيْقَنَتَهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ

كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“And they rejected them (the signs of Allāh), while they were truly convinced of them, out of injustice and haughtiness. So see how was the outcome for the people of corruption.” [Sūrah al-Naml 27:14]

﴿ * * * ﴾

فَإِنْ قَالَ: هَؤُلَاءِ الْآيَاتُ نَزَلَتْ فَيَمْنُ يَعْبُدُ الْأَصْنَامَ، كَيْفَ تَجْعَلُونَ
 الصَّالِحِينَ مِثْلَ الْأَصْنَامِ؟ أَمْ كَيْفَ تَجْعَلُونَ الْأَنْبِيَاءَ أَصْنَامًا؟ فَجَاوِبُهُ بِمَا
 تَقَدَّمَ. فَإِنَّهُ إِذَا أَقَرَّ أَنَّ الْكُفَّارَ يَشْهَدُونَ بِالرُّبُوبِيَّةِ كُلِّهَا لِلَّهِ وَأَنَّهُمْ مَا أَرَادُوا
 مِمَّنْ قَصَدُوا إِلَّا الشَّفَاعَةَ. وَلَكِنْ أَرَادَ أَنْ يَفْرِقَ بَيْنَ فِعْلِهِ وَفِعْلِهِمْ بِمَا
 ذَكَرَ.

Then if he says, “These *āyāt* (1) were revealed concerning people who worshipped idols. So how can you make the righteous like the idols?” Then respond to him as we have already mentioned. If he (2) accepts that the disbelievers affirmed *Rubūbiyyah* (Allāh’s Lordship) for Allāh alone and that they only desired the intercession of those whom they turned to, but he desires to distinguish between his own action and the actions of the disbelievers with what he has mentioned.

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- (1) His Saying, “If they were to say,” meaning [if] the people of *Shirk* [were to say] that these verses were revealed regarding the polytheists who worshipped idols and the *awliyā’* are not idols.

So respond to this individual with what we have previously mentioned that whomever directs worship to other than Allāh has made the object of his worship an idol. So what is the difference between a worshipper of idols and a worshipper of Prophets and the *awliyā’* since none of them can benefit those who worship them?

- (2) His statement, “So if he,” refers to the speaker who knows that the polytheists affirmed Allāh’s Lordship and that Allāh (سُبْحَانَهُ وَتَعَالَى) is the Lord, Creator, and Owner of everything. But they worshipped these idols in order to draw closer in station

to Allāh and for them to intercede on their behalf. With this he has surely admitted that their intentions were the same as his intentions and yet this belief of theirs did not benefit them in the least.



فَاذْكُرْ لَهُ أَنَّ الْكُفَّارَ مِنْهُمْ مَنْ يَدْعُو الْأَصْنَامَ، وَمِنْهُمْ مَنْ يَدْعُو الْأَوْلِيَاءَ
الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
أَيُّهُمْ أَقْرَبُ﴾ [الإسراء: 57]، وَيَدْعُونَ عَيْسَىٰ بْنَ مَرْيَمَ وَأُمَّهُ، وَقَدْ قَالَ
تَعَالَىٰ: ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى
يُؤْفَكُونَ قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ﴾ [المائدة: 75-76].

Then mention to him that amongst the disbelievers were those who called upon idols and those who called upon the *awliyā* as Allāh says concerning them, “Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.”[Sūrah al-Isrā‘ 17:57] And they call upon ‘Īsā Ibn Maryam and his mother while Allāh (تَبَارَكَ وَتَعَالَى) says, “The Messiah, son of Mary, was no more than a Messenger; many other Messengers have preceded him and his mother was a believer. The both of them used to eat food. Look how We make the signs clear for them; yet see how it is that they are deluded. Say: Do you worship besides Allāh that which does not possess the ability to either harm you or benefit you while Allāh is the All-Hearing, All-Knowing?” [Sūrah al-Mā‘idah 5:75-76] (1)...

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- (1) His statement, “Then mention to him...” is a response to his statement, “So if he accepts that the disbelievers...” This means that you should mention to him that amongst the polytheists are those who worship idols, seeking to gain their intercession and that he agrees with them as far as intention is concerned. And also from them are those who worship the *awliyā* just as

he does, and in this affair they both share the same intention as well as the object of worship. The proof that they used to call upon the *awliyā'* is found in the statement of Allāh (تَبَارَكَ وَتَعَالَى).

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾

“Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.”

[Sūrah al-Isrā' 17:57]

They also used to worship the Prophets just as the Christians worship Jesus the son of Mary. They also worshipped the angels as mentioned in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِنَّا كُر

كَانُوا يَعْبُدُونَ﴾

“And mention the Day when He will gather them altogether and then say to the angels: Did these people used to worship you?” [Sūrah Saba' 34:40]

With this response his deception becomes clear because the polytheists worshipped idols just as he worships the *awliyā'* and the righteous from two different perspectives:

- **The First Perspective:** There is no basis for his deception because there were those from the polytheists who worshipped the *awliyā'* and the righteous people.

- **The Second Perspective:** Even if we accepted for arguments sake that these polytheists did not worship anything other than idols, there is still no difference between him and them because they both worship something that cannot benefit them.



وَأذْكُرْ لَهُ قَوْلَهُ تَعَالَى: ﴿ وَيَوْمَ يَخْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ
 إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا
 يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴾ [سبأ: 40-41]، وَقَوْلَهُ تَعَالَى: ﴿
 وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ
 مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ
 كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ
 أَنْتَ عَلَّامُ الْغُيُوبِ ﴾ [المائدة: 116].

And mention to them the statement of Allāh (تَبَارَكَ وَتَعَالَى), “And mention the Day when He will gather them altogether and then say to the angels: Did these people used to worship you? They will respond: Glory be to You! You are our benefactor, not them. Rather, they used to worship the Jinn; and most of them were believers in them.” [Sūrah Saba‘ 34:40-41] (1) And the statement of Allāh (تَبَارَكَ وَتَعَالَى), “And when Allāh said to ‘Isā the son of Mary: Have you told the people to take your mother and yourself as two deities besides Allāh? He said: Glory be to You! It is not for me to utter something for which I possess no right. If indeed I said such a thing then You most certainly know. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the knower of the unseen.” [Sūrah al-Mā‘idah 5:116] (2)

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- (1) His statement, “And mention to them the statement of Allāh (تَبَارَكَ وَتَعَالَى) “And mention the Day when He will gather them altogether and then say to the angels...” [Sūrah Saba‘ 34:40-41]...” is grammatically linked to the previous statement, “So mention to him that amongst the disbelievers are those who call upon idols...” The intent behind this response is to make clear to him that from the disbelievers are those who worship

the angels who are from the best of Allāh's creation. This destroys and rubbishes his dubious claim that there the difference between him and the disbelievers in that he calls upon the righteous and the *awliyā'* while they call upon idols, rocks and other than that.

- (2) His statement, “And the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**And when Allāh said to 'Īsā the son of Mary...**” means mention to him the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**And when Allāh said to 'Īsā...**” to throw a rock in his mouth (as to silence him) since [you establish that] the disbelievers used to worship the *awliyā'* and the righteous so there is no difference between him and them.



فَقُلْ لَهُ: أَعَرَفْتِ أَنَّ اللَّهَ كَفَرَ مَنْ قَصَدَ الْأَصْنَامَ، وَكَفَرَ أَيْضاً مَنْ قَصَدَ الصَّالِحِينَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَإِنْ قَالَ: الْكُفَّارُ يُرِيدُونَ مِنْهُمْ. وَأَنَا أَشْهَدُ أَنَّ اللَّهَ هُوَ التَّائِفُ الصَّارُّ الْمُدَبِّرُ، لَا أُرِيدُ إِلَّا مِنْهُ، وَالصَّالِحُونَ لَيْسَ لَهُمْ مِنَ الْأَمْرِ شَيْءٌ، وَلَكِنْ أَقْصِدُهُمْ أَرْجُو مِنَ اللَّهِ شَفَاعَتَهُمْ.

Then say to him: Do you now understand that Allāh declared as disbelievers those who directed worship to idols just as He declared as disbelievers those who directed worship to the righteous? Similarly, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against them. (1) If he then says, (2) “The disbelievers actually seek to benefit from them while I bear witness that only Allāh is the One who gives benefit and harm and He is the disposer of affairs. I do not desire any benefit from anyone besides Him. And I know that the righteous have no share in this, but I turn to them in hope that Allāh will accept their intercession.”

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- (1) His statement, “Then say to him...” means tell him this while clarifying for him that Allāh (سُبْحَانَهُ وَتَعَالَى) declared as disbelievers those who worshipped the righteous and those who worshipped idols. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought them on account of this polytheism (*Shirk*) and the fact that they worshipped the *awliya'* of Allāh and the Prophets did not benefit them in the least.
- (2) His statement, “So if he then says,” referring to the polytheist. The disbelievers seek from (the things that they worship) to benefit them or harm them while I do not seek this except from Allāh; and the righteous have no control of this. I do not hold this belief concerning them but I draw closer to Allāh (عَزَّ وَجَلَّ) by way of them so that they can be intercessors for me.

Say to him: This was the case of the polytheists to whom the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent. They did not worship those idols because of their belief that they benefit or harm, but rather they worshipped them for them to bring them closer to Allāh just as Allāh (تَبَارَكَ وَتَعَالَى) said concerning them,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“We only worship them that they may bring us nearer to Allāh in position.” [Sūrah al-Zumar 39:3]

And He says,

﴿ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ ﴾

“And they say: They are our intercessors before Allāh.” [Sūrah Yūnus 10:18]

So their state is the same as the polytheists.

﴿ * * * ﴾

فَإِنْ قَالَ: أَنَا لَا أَعْبُدُ إِلَّا اللَّهَ، وَهَذَا الْإِلْتِجَاءُ إِلَى الصَّالِحِينَ وَدُعَاؤُهُمْ لَيْسَ بِعِبَادَةٍ. فَقُلْ لَهُ: أَنْتَ تُقِرُّ أَنَّ اللَّهَ فَرَضَ عَلَيْكَ إِخْلَاصَ الْعِبَادَةِ لَهُ؛ وَهُوَ حَقُّهُ عَلَيْكَ؟ فَإِذَا قَالَ: نَعَمْ. فَقُلْ لَهُ: بَيِّنْ لِي هَذَا الَّذِي فُرِضَ عَلَيْكَ وَهُوَ إِخْلَاصُ الْعِبَادَةِ لِلَّهِ وَحْدَهُ، وَهُوَ حَقُّهُ عَلَيْكَ،

So if he says: I only worship Allāh, and my turning to the righteous and calling upon them is not worship. Then say to him: Do you accept that Allāh made it obligatory upon you to sincerely worship Him alone (1) and that this is His right upon you? So if he says yes. then say to him: Then clarify for me exactly what you have been obligated with; and this is to sincerely worship Allāh alone and this is His right upon you.

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- **The Second Doubt:** Their statement, “We did not turn to them in worship, as our intent is to worship Allāh (سُبْحَانَهُ وَتَعَالَى).”
 - **The Third Doubt:** Their statement, “We did not worship them believing that they would benefit us or harm us, because all benefit and harm is in the hand of Allāh (عَزَّوَجَلَّ). But we worshipped them to draw us closer in station to Allāh. So we desired their intercession with our action and we weren’t associating partners (Shirk) with Allāh (سُبْحَانَهُ وَتَعَالَى).”

So if the reality of these doubts have become clear to you, then clarifying the other doubts should be much easier because these are from the strongest doubts that they use to deceive the people.

- (1) If the person with these doubts says, “I don’t worship them like I worship Allāh (عَزَّوَجَلَّ) and turning to them and calling upon them is not considered worship,” then this is another doubt.

The response to this is to say: "Indeed Allāh has made it obligatory upon you to purify your worship for Him alone." Then if he says: "Yes." Then ask him: "What does it mean to purify your worship for Him alone?" He will either know the answer to this question or he will not. If he does not know then clarify it for him so that he knows that calling upon the righteous and directing devotion to them is worship.



﴿ فَإِنْ كَانَ لَا يَعْرِفُ الْعِبَادَةَ وَلَا أَنْوَاعَهَا فَبَيِّنْهَا لَهُ بِقَوْلِكَ: قَالَ اللَّهُ تَعَالَى: ﴿ اذْعُوا رَبِّكُمْ تَضَرُّعًا وَخُفْيَةً ﴾ [الأعراف: 55]. فَإِذَا أَعْلَمْتَهُ بِهِذَا، فَقُلْ لَهُ: هَلْ عَلِمْتَ هَذَا عِبَادَةً لِلَّهِ؟ فَلَا بُدَّ أَنْ يَقُولَ: نَعَمْ. وَالِدُعَاءُ مُخَّ الْعِبَادَةِ.

Then if he does not know what is considered worship and what are the different types of worship, then clarify this for him by mentioning that Allāh (تَبَارَكَ وَتَعَالَى) says, “Call upon your Lord with humility and in secret. Indeed He does not like transgressors.” [Sūrah al-A‘rāf 7:55] So once you have taught him this then ask him: Don’t you understand this to be worship? Then he must say, “Yes.” And supplication is the core of worship. (1)

- (1) His statement, “Then clarify this for him,” means clarify for him the different types of worship then tell him: Indeed, Allāh says,

﴿ اذْعُوا رَبِّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

“Call upon your Lord with humility and in secret. Indeed, He does not like transgressors.”

[Sūrah al-A‘rāf 7:55]

So supplication is worship. And since it is considered worship then certainly calling upon other than Allāh is to commit polytheism (*Shirk*) with Allāh (عَزَّ وَجَلَّ). For this reason the only one who deserves to be invoked, hoped for and worshipped is Allāh alone without a partner or associate.

فَقُلْ لَهُ: إِذَا أَقْرَزْتَ أَنَّهُ عِبَادَةٌ، وَدَعَوْتَ اللَّهَ لَيْلًا وَنَهَارًا خَوْفًا وَطَمَعًا، ثُمَّ دَعَوْتَ فِي تِلْكَ الْحَاجَةِ نَبِيًّا أَوْ غَيْرَهُ هَلْ أَشْرَكَتَ فِي عِبَادَةِ اللَّهِ غَيْرُهُ؟ فَلَا بُدَّ أَنْ يَقُولَ: نَعَمْ. فَقُلْ لَهُ: فَإِذَا عَمِلْتَ بِقَوْلِ اللَّهِ تَعَالَى: ﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾ [الكوثر: 2]، وَأَطَعْتَ اللَّهَ، وَنَحَرْتَ لَهُ، هَلْ هَذَا عِبَادَةٌ؟ فَلَا بُدَّ أَنْ يَقُولَ: نَعَمْ.

Then say to him (1): “If you accept that it is worship and that you supplicate to Allāh night and day with fear and hope, but then you supplicate to a Prophet or other than them for a specific need, haven’t you then given something else a share of Allāh’s worship?” Then he must say, “Yes.” So then tell him: “If you have acted upon the Saying of Allāh (تَبَارَكَ وَتَعَالَى), “**So pray to your Lord and sacrifice (to Him alone).**” [Sūrah al-Kawthar 108:2] and you have obeyed Allāh and sacrificed to Him, isn’t this considered worship?” Then he must say, “Yes.” (2)

(1) His statement, “Then say to him,” means if you have clarified for him that supplication is worship and he admits to that then tell him: Do you not call upon Allāh (تَبَارَكَ وَتَعَالَى) for a need and then after this call upon a prophet or other than them concerning the very same matter? Haven’t you in doing this committed polytheism (*Shirk*) with Allāh? So he must say yes because it is impossible for him to avoid this. This is the case concerning supplication.

(2) Then the author - رَحِمَهُ اللَّهُ - begins to discuss another form of worship, which is sacrifice. He said, “So then tell him: If you have acted upon the statement of Allāh (تَبَارَكَ وَتَعَالَى), “**So pray to your Lord and sacrifice (to Him alone).**” [Sūrah al-Kawthar 108:2] and you have obeyed Allāh and sacrificed to Him, isn’t this considered worship?” Then he must say, “Yes I admit that

sacrificing for Allāh (تَبَارَكَ وَتَعَالَى) is worship.” Thus, sacrificing to other than Allāh is considered polytheism (*Shirk*). Then the author - رَحِمَهُ اللهُ - said in affirmation of this, “So then if you have sacrificed to something created...” this is a compelling argument that obliges him to reach this conclusion and it is unavoidable.



فَقُلْ لَهُ: إِذَا نَحَرْتَ لِمَخْلُوقٍ: نَبِيٍّ أَوْ جِنِّيٍّ أَوْ غَيْرِهِمَا، هَلْ أَشْرَكْتَ فِي هَذِهِ الْعِبَادَةِ غَيْرَ اللَّهِ؟ فَلَا بُدَّ أَنْ يَقِرَّ وَيَقُولَ: نَعَمْ. وَقُلْ لَهُ أَيْضًا: الْمُشْرِكُونَ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ، هَلْ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ وَالصَّالِحِينَ وَاللَّاتَ وَغَيْرَ ذَلِكَ؟ فَلَا بُدَّ أَنْ يَقُولَ: نَعَمْ. فَقُلْ لَهُ: وَهَلْ كَانَتْ عِبَادَتُهُمْ إِيَّاهُمْ إِلَّا فِي الدُّعَاءِ وَالذَّبْحِ، وَالِالْتِمَاجِ وَنَحْوِ ذَلِكَ، وَإِلَّا فَهُمْ مُقَرَّبُونَ أَيْتَهُمْ عَيْبُهُ وَتَحْتِ قَهْرِهِ، وَأَنَّ اللَّهَ هُوَ الَّذِي يُدَبِّرُ الْأُمْرَ، وَلَكِنْ دَعَوْهُمْ وَالتَّجَنُّوا إِلَيْهِمْ لِلْجَاهِ وَالشَّفَاعَةِ، وَهَذَا ظَاهِرٌ جِدًّا.

Then say to him: “If you sacrifice to something created like a Prophet or a *Jinn* or other than them haven’t you made others to share in this worship besides Allāh?” He must admit to this and say yes. Also say to him (1): “The polytheists about whom Allāh revealed some of the *Qur’ān*, didn’t they worship the angels and the righteous, al-Lāt and other than him?” Then he must say yes. So then say to him: “So did their worship of these things consist of anything other than supplication (*Du‘ā*), sacrifice (*Dhabh*), and relying upon them for their assistance (*iltijā*) and the like of this? And they affirmed that indeed all of these things are subservient to Allāh and completely submissive to His authority and that it is Allāh who disposes of the affairs. Yet they still called upon them and turned to them because of their station and their desire for their intercession and this is distinctly obvious.”

(1) In his statement, “Also say to him: The polytheists...” the author - رَحِمَهُ اللَّهُ - makes a transition to another unavoidable conclusion which has already been alluded to. He suggests that one asks the person of doubts if the polytheists used to worship angels, the righteous, al-Lāt, and other than them. He must say yes. Then he should be asked: Did their worship of them consist of anything other than supplication, sacrifice, reliance,

and the like, whilst they all admitted that those things were servants of Allāh subject to His authority and that Allāh is the Disposer of affairs. They still called upon them nonetheless and relied upon them because of their station with Allāh and since they desired their intercession as we have previously mentioned; and this is precisely what the person possessing these doubts fell into.



فَإِنْ قَالَ: أَتُنْكِرُ شَفَاعَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَتْرَأُ مِنْهَا؟
 فَقُلْ: لَا أُنْكِرُهَا. وَلَا أَتْرَأُ مِنْهَا، بَلْ هُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّافِعُ
 الْمُسْتَفْعُ وَأَرْجُو شَفَاعَتَهُ، وَلَكِنَّ الشَّفَاعَةَ كُلُّهَا لِلَّهِ كَمَا قَالَ تَعَالَى: ﴿ قُلْ
 لِلَّهِ الشَّفَاعَةُ جَمِيعًا ﴾ [الزمر: 44].

Then if he says: “Do you reject the intercession of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and have you forsaken it?” Say to him, I do not reject it nor have I abandoned it, but rather he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the intercessor whose intercession will be sought and granted and I truly hope for his intercession, but all intercession is for Allāh as He (تَبَارَكَ وَتَعَالَى) says, “**To Allāh belongs all intercession.**” [Sūrah al-Zumar 39:44] (1)

(1) His statement, “Then if he says,” means if the polytheist with doubts says to you: “Do you reject the intercession of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?” He only says this in order to attempt to compel you to state the permissibility of supplicating to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the hope that he might intercede for you with Allāh if you call upon him. So say to him: I do not reject this intercession nor do I deny it, but I do say however that the intercession is for Allāh, and it returns entirely to Him and He is the One to permit it if He so wills to whomever He wills because He (تَبَارَكَ وَتَعَالَى) said,

﴿ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ﴾

“Say: To Allāh belongs all intercession. For Him is the dominion of the heavens and the earth.”

[Sūrah al-Zumar 39:44]

وَلَا تَكُونُ إِلَّا مِنْ بَعْدِ إِذْنِ اللَّهِ. كَمَا قَالَ: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: 255]. وَلَا يَشْفَعُ فِي أَحَدٍ إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ فِيهِ كَمَا قَالَ: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء: 27]. وَهُوَ لَا يَرْضَى إِلَّا التَّوْحِيدَ كَمَا قَالَ: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ [آل عمران: 85].

And it will not occur except with Allāh's permission as He (عَزَّوَجَلَّ) says, "**Who is it that can interceded with Him except by His permission?**" [Sūrah al-Baqarah 2:255] And he will not intercede on anyone's behalf until Allāh has permitted him (1) as Allāh (عَزَّوَجَلَّ) says, "**And they cannot intercede except for one with whom He is pleased.**" [Sūrah al-Anbiyā' 21:28] And He is not pleased with anything other than *Tawhīd* as Allāh (تَبَارَكَ وَتَعَالَى) says, "**Whoever desires other than Islām as a Religion then this will not be accepted from him.**" [Sūrah Āli-'Imrān 3:85]

(1) His statement, "And it will not occur except with Allāh's permission..." clarifies that intercession does not occur except that two conditions have been fulfilled:

- **The First Condition:** That Allāh permits it, which is supported by His saying,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who is it that can intercede with Him except by His permission?" [Sūrah al-Baqarah 2:255]

- **The Second Condition:** That Allāh (عَزَّوَجَلَّ) is pleased with the intercessor and the one for whom intercession is sought, which is supported by His statement,

﴿يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ﴾

﴿قَوْلًا ١٠٩﴾

“That Day, no intercession will benefit anyone except for the one to whom the Most Merciful has given permission and has accepted his word.” [Sūrah Ta Ha 20: 109]

And He said,

﴿وَلَا يَسْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

“And they cannot intercede except for one with whom He is pleased.” [Sūrah al-Anbiyā 21:28]

It is well known that Allāh is only pleased with Islāmic monotheism (*Tawhīd*) and it is not possible that he would be pleased with disbelief as He says,

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

“If you disbelieve indeed, Allāh is Free from needing of you. And He does not approve disbelief for His servants. And if you are

grateful, He is pleased with this from you.”
[Sūrah al-Zumar 39:7]

So if He is not pleased with disbelief, then He would not permit the intercession of a disbeliever.



فَإِذَا كَانَتْ الشَّفَاعَةُ كُلُّهَا لِلَّهِ وَلَا تَكُونُ إِلَّا بَعْدَ إِذْنِهِ، وَلَا يَشْفَعُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا غَيْرُهُ فِي أَحَدٍ حَتَّى يَأْذَنَ اللَّهُ فِيهِ، وَلَا يَأْذَنُ إِلَّا لِأَهْلِ التَّوْحِيدِ. تَبَيَّنَ لَكَ أَنَّ الشَّفَاعَةَ كُلُّهَا لِلَّهِ فَاطْلُبْهَا مِنْهُ فَقُلْ: اللَّهُمَّ لَا تَحْرِمْنِي شَفَاعَتَهُ، اللَّهُمَّ شَفِّعْهُ فِيَّ، وَأَمْتَالَ ذَلِكَ. فَإِنْ قَالَ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيَ الشَّفَاعَةَ، وَأَنَا أَطْلُبُهُ مِمَّا أَعْطَاهُ اللَّهُ.

So if all intercession is for Allāh (1), and this will only occur after He has first permitted it, and neither the Prophet nor anyone else can intercede on behalf of anyone unless Allāh permits - and since he does not permit this except for the people of Tawheed - it should become clear that all intercession is for Allāh so seek it from Him. So I say: 'O Allāh do not deprive me of his intercession; O Allāh let him intercede on my behalf' and whatever is similar to this. But if he says: (2) "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was granted the intercession and I seek it from the one it was given to..."

- 1) So with his statement, "So if all intercession is for Allāh..." the author - رَحِمَهُ اللَّهُ - intends to establish that if all intercession is for Allāh and does not occur except with His permission, and since it will not happen except for a person with whom Allāh is pleased, and similarly since Allāh is only pleased with Islāmic monotheism (*Tawhīd*), then it is an unavoidable conclusion that one must not seek the intercession except from Allāh (تَبَارَكَ وَتَعَالَى) and not from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So he should say: "O Allāh accept the intercession of your Prophet concerning me and do not forbid me from his intercession," or whatever may be similar to this.
- 2) His statement, "But if he says..." refers to the polytheist who supplicates to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and says that certainly

Allāh has given Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the intercession so I will seek it from the one whom it was given to.

The response to this is from three different angles:

- **The First:** That Allāh gave him the intercession and also prohibited you from committing polytheism (*Shirk*) by supplicating to other than Him. He said,

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“So do not invoke anyone along with Allāh.”

[Sūrah al-Jinn 72:18]

- **The Second:** That Allāh (تَبَارَكَ وَتَعَالَى) gave him the intercession but he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will not intercede except with Allāh’s permission, and he will not intercede except for someone with whom Allāh is pleased with. Whoever is a polytheist then surely Allāh is not pleased with him, nor will He permit intercession for him as He (تَبَارَكَ وَتَعَالَى) says,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

“And they cannot intercede except for one with whom He is pleased.” [Sūrah al-Anbiyā‘ 21:28]

- **The Third:** Indeed Allāh (تَبَارَكَ وَتَعَالَى) also gave intercession to other than the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The angels will intercede, those who died before reaching puberty (*afrāt*) will intercede and the *awliyā’* will intercede. So say to him: Will you then seek intercession from all of them? If he then says no then he has been overcome and his argument has been

nullified. But if he says yes, then he has returned to the position of worshipping the righteous people.

Additionally, this polytheist who possesses these doubts really does not desire that the Prophet (صلى الله عليه وسلم) intercede on his behalf, for if he did he would say, “O Allāh allow Your Prophet Muḥammad the Messenger of Allāh (صلى الله عليه وسلم) to intercede on my behalf.” But he supplicates to the Prophet (صلى الله عليه وسلم) directly and supplicating to other than Allāh is major polytheism (*Shirk Akbar*), which exits a person from the Religion of Islām. So how is it that this man who calls upon other than Allāh could possibly be granted the intercession of anyone before Allāh?



فَالْجَوَابُ: أَنَّ اللَّهَ أَعْطَاهُ الشَّفَاعَةَ وَنَهَاكَ عَنْ هَذَا. فَقَالَ: ﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: 18]. فَإِذَا كُنْتَ تَدْعُو اللَّهَ أَنْ يُشَفِّعَ نَبِيَّهُ فِيكَ فَاطِعُهُ فِي قَوْلِهِ: ﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: 18]. وَأَيْضًا فَإِنَّ الشَّفَاعَةَ أُعْطِيهَا غَيْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَحَّ أَنَّ الْمَلَائِكَةَ يَشْفَعُونَ، وَالْأَوْلِيَاءَ يَشْفَعُونَ، وَالْأَفْرَاطَ يَشْفَعُونَ، أَتَقُولُ: إِنَّ اللَّهَ أَعْطَاهُمُ الشَّفَاعَةَ فَاطْلُبُهَا مِنْهُمْ؟ فَإِنْ قُلْتَ هَذَا، رَجَعْتَ إِلَى عِبَادَةِ الصَّالِحِينَ الَّتِي ذَكَرَ اللَّهُ فِي كِتَابِهِ، وَإِنْ قُلْتَ: لَا، بَطَلَ قَوْلُكَ: أَعْطَاهُ اللَّهُ الشَّفَاعَةَ وَأَنَا أَطْلُبُهُ مِمَّا أَعْطَاهُ اللَّهُ.

Then the response to this is that Allāh granted him the right of intercession but prohibited you from this action as He said, “**So do not invoke anyone along with Allāh.**” [Sūrah al-Jinn 72:18] So if you call upon Allāh to request that He permit His Prophet to intercede on your behalf then obey him when He said, “**So do not invoke anyone along with Allāh.**” [Sūrah al-Jinn 72:18] Indeed, intercession has been granted to other than the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as well. It has been authentically established that the angels will intercede, the *awliyā'* (1) and the *afrāt* will intercede (2). So are you saying that since Allāh has granted these people the ability to intercede, then I should seek it from them? If you are saying this, then you have returned to the worship of righteous people, which Allāh mentioned in His Book. But if you say no, then you have invalidated your claim that “Allāh has granted him intercession then I will seek it from whomever Allāh has granted it.”

(1) The author said, “The angels will intercede as will the *awliyā'*.” This is derived from the prophetic narration narrated by Abū Sa'īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and

relayed by Muslim in its entirety. In this prophetic narration Allāh (عَزَّوَجَلَّ) says,

« شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ »

“The Angels have interceded, the Prophets have interceded, and the Believers have interceded.”¹

- (2) His statement: "The (*afṛāt*) will intercede" refers to those who died before reaching puberty. This statement is based on the Prophetic narration narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) which he reported from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said,

« لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنْ الْوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ »

“Anyone amongst the Muslims, three of whose children die, then the Fire will not touch him but for the fulfillment of the oath.”²

Extracted by al-Bukhārī (d.256H) who also extracted another narration from Abū Sa‘īd with the wording,

« لَمْ يَبْلُغُوا الْحُنْتَ »

“Who do not reach the age of puberty.”³

¹ Related by Muslim (no. 183, 269).

² Related by al-Bukhārī (no. 1193) and Aḥmad in *al-Musnad* (no. 7224).

³ Related by al-Bukhārī (no. 102), Muslim (no. 4768), Ibn Mājah (no. 1604), al-Nasā‘ī (no. 1873) and Aḥmad in *al-Musnad* (no. 4066).

فَإِنْ قَالَ: أَنَا لَا أَشْرِكُ بِاللَّهِ شَيْئًا، حَاشَى وَكَلَّا؛ وَلَكِنَّ الْاِلْتِجَاءَ إِلَى الصَّالِحِينَ لَيْسَ بِشِرْكٍ. فَقُلْ لَهُ: إِذَا كُنْتَ تُقَرُّ أَنَّ اللَّهَ حَرَّمَ الشَّرْكَ أَعْظَمَ مِنْ تَحْرِيمِ الرَّثَا، وَتُقَرُّ أَنَّ اللَّهَ لَا يَغْفِرُهُ، فَمَا هَذَا الْأَمْرُ الَّذِي حَرَّمَهُ اللَّهُ وَذَكَرَ أَنَّهُ لَا يَغْفِرُهُ؟ فَإِنَّهُ لَا يَدْرِي، فَقُلْ لَهُ: كَيْفَ تُبْرِي نَفْسَكَ مِنَ الشَّرْكَ وَأَنْتَ لَا تَعْرِفُهُ؟ أَمْ كَيْفَ يُحْرِمُ اللَّهُ عَلَيْكَ هَذَا وَيَذْكُرُ أَنَّهُ لَا يَغْفِرُهُ وَلَا تَسْأَلُ عَنْهُ وَلَا تَعْرِفُهُ، أَتَظُنُّ أَنَّ اللَّهَ يُحْرِمُهُ وَلَا يَبَيِّنُهُ لَنَا؟

If he then says, “I do not commit *Shirk* with Allāh in any matter at all, never. But turning to the righteous is not *Shirk*.” Then say to him: “If you admit that Allāh has prohibited *Shirk* in a manner even more severe than His prohibition of illicit sexual relations (*zinā*); and if you admit that Allāh will not forgive this, then what exactly is this matter which Allāh has prohibited and mentioned that He will not forgive?” He will not know for certain. (1) So then say to him: “How can you free yourself (2) of *Shirk* and you do not know what it is? Or how is it that Allāh can forbid you of this and mention that He will not forgive this, and yet you do not inquire about it nor do you understand it? Do you think that Allāh would prohibit something, yet fail to clarify it for us??”

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- (1) So if the polytheist says: “I do not commit polytheism (*Shirk*) with Allāh at all and turning to the righteous is not polytheism (*Shirk*).”

So the response to this is to say: Do you not accept that Allāh has forbidden polytheism (*Shirk*) in a manner even more severe than His prohibition of illicit sexual relations (*zinā*)? Hasn't He declared that He will not forgive it? So what is this polytheism (*Shirk*)? He will not know or be able to answer correctly so long as he believes that seeking the intercession directly from

the Prophet is not polytheism (*Shirk*). This is evidence that he does not know the polytheism (*Shirk*) which is a matter that Allāh (سُبْحَانَهُ وَتَعَالَى) has described as the gravest [form of oppression] in His statement,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“Indeed! Committing polytheism (*Shirk*) is a grave injustice.” [Sūrah Luqmān 31:13]

(2) His statement, “How can you free yourself...” meaning if he frees himself from polytheism (*Shirk*) because he considers that he only turns to the righteous, then the response to this is from two angles:

- **The First:** That it is said to him: How can you free yourself from *Shirk* when you do not know what it is? Isn't the ruling concerning an affair issued after first having understood it? So you freeing yourself from having committed polytheism (*Shirk*) while you do not know what it means is a ruling that is rejected.
- **The Second:** That it is said to him: Why don't you inquire about polytheism (*Shirk*) which is a matter that Allāh has forbidden in a manner even more severe than His prohibition of murder or illicit sexual relations (*zinā*)? It is a matter so grave that He has stipulated that the one who dies upon it is in the Hellfire and He has forbidden them [from entering] Paradise. Do you think that Allāh would prohibit something from His servants without clarifying it for them? Allāh is far removed from that!



فَإِنْ قَالَ: الشِّرْكَ عِبَادَةُ الْأَصْنَامِ. وَنَحْنُ لَا نَعْبُدُ الْأَصْنَامَ. فَقُلْ لَهُ: مَا مَعْنَى عِبَادَةِ الْأَصْنَامِ؟ أَتَظُنُّ أَنَّهُمْ يَعْتَقِدُونَ أَنَّ تِلْكَ الْأَخْشَابَ وَالْأَحْجَارَ تَخْلُقُ وَتَرزُقُ وَتُدبِّرُ أَمْرَ مَنْ دَعَاهَا؟ فَهَذَا يُكَذِّبُهُ الْقُرْآنُ. وَإِنْ قَالَ: هُوَ مَنْ قَصَدَ خَشَبَةً، أَوْ حَجْرًا، أَوْ بُنْيَةً عَلَى قَبْرِ أَوْ غَيْرِهِ، يَدْعُونَ ذَلِكَ وَيَذْبَحُونَ لَهُ وَيَقُولُونَ: إِنَّهُ يَقْرِبُنَا إِلَى اللَّهِ زُلْفَى، وَيَدْفَعُ عَنَّا بِبَرَكَتِهِ، أَوْ يُعْطِينَا بِبَرَكَتِهِ. فَقُلْ: صَدَقْتَ: وَهَذَا هُوَ فِعْلُكُمْ عِنْدَ الْأَحْجَارِ وَالْأَبْنِيَةِ الَّتِي عَلَى الْقُبُورِ وَغَيْرِهَا. فَهَذَا أَقْرَبُ أَنْ فِعْلُهُمْ هَذَا هُوَ عِبَادَةُ الْأَصْنَامِ؛ وَهُوَ الْمَطْلُوبُ.

If he says, “*Shirk* is the worship of idols and we do not worship idols.” Then say to him: “What does it mean to worship idols? Do you think that they believe that these idols made from wood and stone create, sustain, and regulate the affairs of those who call upon them? This is an understanding that the *Qur’ān* denies and rejects.” (1) And if he says: (2) “They turn in devotion to wood, stone, or a building erected upon a grave or other than this by calling upon these things and sacrificing to them while saying that this practice brings us closer to Allāh in station, and so that Allāh would repel from us any harm due to his blessing or grant us our requests due to his blessing.” Then say: “You have spoken the truth and this is exactly what you do with stones and buildings erected upon graves and other places.” So this person has admitted that their practices are indeed worship of idols which is what we were trying to establish

(1) This means that if the polytheist with doubts says to you: “Polytheism (*Shirk*) is the worship of idols and we do not worship idols,” then respond to him with two answers:

- **The First:** Say to him: What is the worship of idols? Do you think that whoever worships them believes that they create,

sustain and dispose of the affairs of those who call upon them? If he claims this then he has rejected what is found in the *Qur'ān*.

- **The Second:** Look to the next page for the second reply.
- (2) His statement, “And if he says...” refers to his response to our statement, “If he claims this then he has opposed the *Qur'ān*,” which means that if he says that the worship of idols consists of turning in devotion to wood, rocks, or buildings erected upon graves or other than them, supplicating and sacrificing to them and saying that they will bring us closer in station to Allāh. Then we say to him: You have spoken the truth, and this is precisely what you do, so you are a polytheist by your own admission and this is what we were seeking to clarify for you.



وَيُقَالُ لَهُ أَيْضًا: قَوْلُكَ: الشِّرْكَ عِبَادَةُ الْأَصْنَامِ، هَلْ مُرَادُكَ أَنَّ الشِّرْكَ مَخْصُوصٌ بِهَذَا، وَأَنَّ الْاِعْتِمَادَ عَلَى الصَّالِحِينَ وَدُعَاءَهُمْ لَا يَدْخُلُ فِي هَذَا؟ فَهَذَا يَرُدُّهُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ مِنْ كُفْرٍ مَنْ تَعَلَّقَ عَلَى الْمَلَائِكَةِ أَوْ عَيْسَى أَوْ الصَّالِحِينَ. فَلَا بُدَّ أَنْ يُقَرَّرَ لَكَ أَنَّ مَنْ أَشْرَكَ فِي عِبَادَةِ اللَّهِ أَحَدًا مِنَ الصَّالِحِينَ؛ فَهُوَ الشِّرْكَ الْمَذْكُورُ فِي الْقُرْآنِ، وَهَذَا هُوَ الْمَطْلُوبُ.

It is also said to him: “As for your statement that *Shirk* is the worship of idols, do you mean by this to restrict *Shirk* to this alone and do you believe that relying upon the righteous and supplicating to them is not considered to be *Shirk*?” This notion is refuted by what Allāh mentions in His book regarding the disbelief of whoever attaches themselves to and directs worship to the angels, Īsā, or the righteous. (1) So it is incumbent upon him to admit to you that whoever makes one of the righteous to share in the worship of Allāh has indeed committed *Shirk* and that this is the *Shirk* mentioned in the *Qur’ān* and this is what we have been seeking to establish

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- (1) His statement, “It is also said to him: As for your statement that polytheism (*Shirk*) is the worship of idols,” until his statement, “and this is what we have been seeking to establish,” then this is the second reply which involves saying: Do you imply that polytheism (*Shirk*) is restricted to only this and that relying upon the righteous and calling upon them is not to be considered polytheism (*Shirk*)? This idea is in opposition to the *Qur’ān*. So he must admit that whoever directs worship to any righteous person has committed the polytheism (*Shirk*) which is mentioned in the *Qur’ān* and this is what we have been seeking to establish.

وَسِرُّ الْمَسْأَلَةِ: أَنَّهُ إِذَا قَالَ: أَنَا لَا أَشْرِكُ بِاللَّهِ،

فَقُلْ لَهُ: وَمَا الشِّرْكُ بِاللَّهِ؟ فَسِّرْهُ لِي؟

فَإِنْ قَالَ: هُوَ عِبَادَةُ الْأَصْنَامِ.

The essence of this matter (1) is that if he were to say, “I do not commit *Shirk* with Allāh,” then ask him, “Define what committing *Shirk* with Allāh actually is, explain it to me?” So then if he says: “The worship of idols.”(2)

- (1) His statement, “The essence of this matter,” meaning that the essence of this issue is that if he says that I do not commit polytheism (*Shirk*) with Allāh, then you should ask him what does it mean to associate partners with Allāh (*Shirk*). Then if he says that it is the worship of idols, then ask him what the worship of idols is. Then discuss with him what has been previously been clarified.
- (2) His statement, “Then if he says...” means that if the polytheist claims that he only worships Allāh, then ask him what does it mean to worship Allāh alone? At this point there can only be three possible situations:
 - **The First:** That he explains this in the manner established by the *Qur’ān*, and this is what is sought and acceptable. With this type of response it becomes clear that he has not actualized monotheism (*Tawhīd*) as he has committed polytheism (*Shirk*).
 - **The Second:** That he doesn't know its meaning. Then it is said to him: How can you claim something and you do not even have knowledge of it? How is it that you apply this ruling to yourself, and judging a matter is only possible after having understood it?

- **The Third:** That he explains the worship of Allāh with other than its true meaning. If this occurs then his error should be explained to him by clarifying the Islāmic definition of polytheism (*Shirk*) and the worship of idols, and that he is from those who practice this whilst claiming that they are monotheists and not polytheists.



فَقُلْ: وَمَا مَعْنَى عِبَادَةِ الْأَصْنَامِ، فَسِّرْهَا لِي؟ فَإِنْ قَالَ: أَنَا لَا أَعْبُدُ إِلَّا اللَّهَ وَحْدَهُ. فَقُلْ: مَا مَعْنَى عِبَادَةِ اللَّهِ وَحْدَهُ، فَسِّرْهَا لِي؟ فَإِنْ فَسَّرَهَا بِمَا بَيَّنَّهُ الْقُرْآنَ فَهُوَ الْمَطْلُوبُ، وَإِنْ لَمْ يَعْرِفْهُ، فَكَيْفَ يَدَّعِي شَيْئاً وَهُوَ لَا يَعْرِفُهُ؟ وَإِنْ فَسَّرَ ذَلِكَ بِغَيْرِ مَعْنَاهُ بَيَّنَّتْ لَهُ الْآيَاتِ الْوَاضِحَاتِ فِي مَعْنَى الشَّرِكِ بِاللَّهِ وَعِبَادَةِ الْأَوْثَانِ، وَأَنَّهُ الَّذِي يَفْعَلُونَهُ فِي هَذَا الزَّمَانِ بِعَيْنِهِ، وَأَنَّ عِبَادَةَ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ هِيَ الَّتِي يُنْكِرُونَ عَلَيْنَا، وَيُصِيحُونَ فِيهِ كَمَا صَاحَ إِخْوَانُهُمْ حَيْثُ قَالُوا: ﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾ [ص: 5].

Then say: “Define what it means to worship idols, explain this to me?” (1) So if he then says: “I only worship Allāh alone.” Then ask him, “What does it mean to worship Allāh? Explain it to me.” So if he explains it in the manner which it is explained and clarified in the *Qur’ān* then this is what we were seeking to establish. But if he doesn't know, then how can he claim something and he does not know it? And if he explains it in an incorrect fashion, then explain it to him with the clear verses of the *Qur’ān* what it means to associate partners (*Shirk*) with Allāh and what it means to worship idols. [It should also be explained to him] that it is this idol worship that the people practice in this time and that they criticize us for worshipping Allāh alone without any partners and they cry out in protest of this affair just as their brethren who have preceded them did when they said, “Has he made the gods into one God? Indeed, this is something beyond belief.” [Sūrah Ṣād 38:5]

(1) This means that he should also clarify for him that the worship of Allāh alone is what the people of polytheism (*Shirk*) criticize us for and they cry out in protest just as their predecessors did when they said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

﴿ أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَأَنْطَلِقُ
 الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا عَلَىٰ هَاهُنَا لَشَيْءٌ يَرَادُ
 ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي الْأَمَلَةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا خُنُقٌ ﴿٧﴾ ﴾

“Has he made all of the gods into a single God? Indeed, this is an amazing thing. And the distinguished from amongst them went forth saying: Continue, and remain patient upon your gods. Indeed, this is a plot (to gain prominence). We have not heard the like of this in any discussion of religion. Certainly this is nothing but fabrication.” [Sūrah Ṣād 38:5-7]

﴿ ٥ ﴾ * * * ﴿ ٦ ﴾

فَإِذَا عَرَفْتَ أَنَّ هَذَا الَّذِي يُسَمِّيهِ الْمُشْرِكُونَ فِي زَمَانِنَا (كَبِيرَ الْاِعْتِقَادِ)، هُوَ الشِّرْكَ الَّذِي نَزَلَ فِيهِ الْقُرْآنُ، وَقَاتَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ عَلَيْهِ، فَاعْلَمْ أَنَّ شِرْكَ الْأَوَّلِينَ أَحْفُفٌ مِنْ شِرْكَ أَهْلِ زَمَانِنَا بِأَمْرَيْنِ: أَحَدُهُمَا: أَنَّ الْأَوَّلِينَ لَا يُشْرِكُونَ وَلَا يَدْعُونَ الْمَلَائِكَةَ وَالْأَوْلِيَاءَ وَالْأَوْثَانَ مَعَ اللَّهِ إِلَّا فِي الرَّخَاءِ، وَأَمَّا فِي الشَّدَّةِ فَيُخْلِصُونَ لِلَّهِ الدُّعَاءَ، كَمَا قَالَ تَعَالَى: ﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًا فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾ [الإسراء: 68].

So if you understand (1) that what the people of *Shirk* in this time have called, “the great belief” (*Kabīr al-ʿItiqād*) is in reality the *Shirk* concerning which the *Qurʾān* was revealed and over which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought the people, then know that the *Shirk* of the earlier generations was not as severe as the *Shirk* [practiced] in our time for two reasons. **The First:** The earlier peoples did not commit *Shirk* and supplicate to the angels, *awliyāʿ*, and idols except in times of ease, whereas in times of hardship they would supplicate purely to Allāh, as Allāh says, “**And when faced with adversity at sea, those whom you invoke besides Him disappear. But when He delivers you to land you turn away. Ever is mankind ungrateful.**” [Sūrah al-Isrāʿ 17:67]

- His statement, “If you understand that,” meaning that if you know the meaning of worship and know that what the polytheists believed in the time of the author was the same belief held by the polytheists during the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then you should also know that their polytheism (*Shirk*) is worse than the polytheism (*Shirk*) of those with whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought for two reasons:

- **The First:** Because they commit polytheism (*Shirk*) in times of hardship and ease, whereas the polytheists to whom the Messenger of Allāh was sent only committed polytheism (*Shirk*) in times of ease and they would worship Allāh alone in times of hardship as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَ﴾

“And when faced with adversity at sea, those whom you invoke besides Him disappear.”

[Sūrah al-Isrā‘ 17:67]

So whenever they would board a ship, they used to call upon Allāh alone and they would not supplicate to other than Him, and they would not ask anyone other than Him. Then when Allāh would deliver them to land they would return to their polytheism (*Shirk*) or at least a party from amongst them would immediately commit polytheism (*Shirk*). This is the first reason.

- **The Second:** [The Shaykh will allude to this later.]



وَقَوْلِهِ: ﴿ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِلَيْهِ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾ [الأنعام: 40-41]. وَقَوْلِهِ: ﴿ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا ﴾ إِلَى قَوْلِهِ: ﴿ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴾ [الزمر: 8] وَقَوْلِهِ: ﴿ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ [لقمان: 32].

And His statement, “Say: Haven’t you considered that if the punishment of Allāh reached you, or if the hour was established, would you call upon other than Allāh; if you should be truthful. But no, it is Him alone that you would call upon, and He would remove the reasons for which you called upon Him - if He so willed - and you would forget what you used to associate with Him.” [Sūrah al-An‘ām 6:40-41] (1) And His statement, “And if mankind is touched by hardship, they call upon their Lord turning to Him alone.” [Sūrah al-Zumar 39:8] Until His statement, “Say: Enjoy your disbelief temporarily; indeed you will be from the people of the Hellfire.” [Sūrah al-Zumar 39:8] (2) And His statement, “And when they are engulfed in waves like mountains they call upon Allāh sincere in their religion to Him.” [Sūrah Luqmān 31:32](3)

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- (1) This also indicates that they used to commit polytheism (*Shirk*) during times of ease and that whenever the punishment of Allāh reached them or if the hour is established then surely they will not call upon other than Allāh, as Allāh says,

﴿ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ

﴿ مَا تَشْرِكُونَ ﴿٤١﴾

“But no, it is Him alone that you would call upon, and He would remove the reasons for which you called upon Him - if He so willed - and you would forget what you used to associate with Him.”

[Sūrah al-An‘ām 6:40-41]

So in this situation they forget what they used to worship besides Allāh and they do not call upon anything besides Allāh (عَزَّوَجَلَّ).

- (2) This *āyah* is similar to the two *āyāt* which precede it. It highlights that whenever an individual is touched with adversity he calls upon his Lord, depending solely upon Him. But if he is then granted blessings from Allāh he forgets whatever it was that he supplicated to Allāh for and associates partners with Allāh, which misguides him from the path of Allāh. So he commits polytheism (*Shirk*) in times of ease and worships Allāh alone in times of hardship.
- (3) This *āyah* is also similar to the earlier verses, which establish that the polytheists used to commit polytheism (*Shirk*) in times of ease while in times of hardship they used to rely upon Allāh alone.

﴿ * * * ﴾

فَمَنْ فَهَمَ هَذِهِ الْمَسْأَلَةَ الَّتِي وَصَّحَهَا اللَّهُ فِي كِتَابِهِ، وَهِيَ أَنَّ الْمُشْرِكِينَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُونَ اللَّهَ وَيَدْعُونَ غَيْرَهُ فِي الرِّخَاءِ، وَأَمَّا فِي الضَّرَاءِ وَالشَّدَّةِ فَلَا يَدْعُونَ إِلَّا اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ، وَيُنْسُونَ سَادَاتِهِمْ، تَبَيَّنَ لَهُ الْفَرْقُ بَيْنَ شَرِكِ أَهْلِ زَمَانِنَا وَشَرِكِ الْأَوَّلِينَ. وَلَكِنْ أَيْنَ مَنْ يَفْهَمُ قَلْبُهُ هَذِهِ الْمَسْأَلَةَ فَهَمًا جَيِّدًا رَاسِيخًا؟ وَاللَّهُ الْمُسْتَعَانُ.

So whoever understands this affair which Allāh has clarified in His Book, which is that the polytheists whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against, used to call upon Allāh and other than Allāh in times of ease while in times of difficulty and hardship they would not call upon anything besides Allāh without a partner and they would forget about calling upon the righteous from amongst them, (1) then it would become clear to this person the difference between the *Shirk* practiced by the people of our time and the *Shirk* of earlier generations. But where are those who truly understand this matter properly with the conviction of their heart? And aid is sought from Allāh. (2)

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- (1) The author - رَحِمَهُ اللَّهُ - clarifies that the polytheists of his time were worse in their polytheistic practices than the polytheists at the time of the of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) because the polytheists of his time used to call upon other than Allāh in times of ease as well as times of hardship. As for the polytheists at the time of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then they used to call upon Allāh as well as other than Him in times of ease, but in times of hardship and severity they would not call upon anyone but Allāh (عَزَّ وَجَلَّ). This shows that the polytheism (*Shirk*) of the people of *Shirk* from his time was more severe than the polytheism (*Shirk*) of the polytheists at the time of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

- (2) His statement, “Then it would become clear to this person” is the response to his statement, “So whoever understands this affair...” Meaning that the difference between the polytheists at the time of the author –may Allāh have mercy upon him– and the people of *Shirk* at the time of the Prophet (ﷺ) should be clear to him. And that the polytheism (*Shirk*) of the earlier generations was lesser in severity than that of the polytheists of his time, but where are those that understand this with their heart? The majority of the people are heedless of this; the majority of the people are fooled by [those who deceptively] disguise the truth with falsehood until they think that falsehood is the truth and that truth is falsehood.



الْأَمْرُ الثَّانِي: أَنَّ الْأَوَّلِينَ يَدْعُونَ مَعَ اللَّهِ أَنْاسًا مُقَرَّبِينَ عِنْدَ اللَّهِ: إِمَّا أَنْبِيَاءَ وَإِمَّا أَوْلِيَاءَ وَإِمَّا مَلَائِكَةً، أَوْ يَدْعُونَ أَشْجَارًا أَوْ أَحْجَارًا مُطِيعَةً لِلَّهِ لَيْسَتْ عَاصِيَةً. وَأَهْلُ زَمَانِنَا يَدْعُونَ مَعَ اللَّهِ أَنْاسًا مِنْ أَفْسَقِ النَّاسِ، وَالَّذِينَ يَدْعُونَهُمْ هُمُ الَّذِينَ يَحْكُونَ عَنْهُمْ الْفُجُورَ مِنَ الزَّانِ، وَالسَّرِيقَةِ، وَتَرْكِ الصَّلَاةِ، وَعَيْرِ ذَلِكَ. وَالَّذِي يَعْتَقِدُ فِي الصَّالِحِ أَوْ الَّذِي لَا يَعْصِي مِثْلَ الْحَشَبِ وَالْحَجَرِ أَهْوَنُ مِمَّنْ يَعْتَقِدُ فِيْمَنْ يُشَاهِدُ فِسْقَهُ وَفَسَادَهُ وَيُشْهَرُ بِهِ.

The Second Matter: That the earlier generations used to call upon people besides Allāh that were close to Allāh whether it was a Prophet, the *awliyā'*, angels, or they would call upon trees and stones, all of which are obedient to Allāh and do not disobey Him. However, the people of our time call upon people who are from the most disobedient of individuals, and those who call upon them are the ones who have mentioned their sins like fornication, theft, abandonment of Prayer, and other than this. So the one who believes this about the righteous person or the one that cannot be disobedient like the wood or stone is less severe than the one who believes this belief about a person who he knows to be immoral, corrupt and renowned for these things. (1)

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- 1) His statement, “**The Second Matter**,” clarifies that the polytheism (*Shirk*) of the earlier generations is not as severe as the polytheism (*Shirk*) of the people at the time of the author - رَحِمَهُ اللَّهُ. The polytheists during the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to call upon people who were deemed close in station to Allāh from the *awliyā'* of Allāh (عَزَّ وَجَلَّ), or they would supplicate to rocks or trees which obeyed Allāh and submitted to Him. As for these individuals - I am referring to the polytheists in the time of the author - then they would

supplicate to people who they knew for immorality, illicit sexual relations (*zinā*), theft and other than that from the disobedience to Allāh (عَزَّوَجَلَّ). So it is well known that whoever venerates and believes this about a righteous person or an inanimate object, which cannot disobey Allāh (تَبَارَكَ وَتَعَالَى), is not as severe as the person who venerates and believes this concerning someone who he knows for corruption and is known for it. This is clear and obvious.



إِذَا تَحَقَّقْتَ أَنَّ الَّذِينَ قَاتَلْتَهُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابُ عُقُولٍ،
 وَأَخْفُ شِرْكَاً مِنْ هَؤُلَاءِ، فَاعْلَمْ أَنَّ لَهُوْلَاءِ شُبُهَةً يُورِدُونَهَا عَلَى مَا ذَكَرْنَا،
 وَهِيَ مِنْ أَعْظَمِ شُبُهَيْهِمْ فَأَصْغِ سَمْعَكَ لِجَوَابِهَا. وَهِيَ أَنَّهُمْ يَقُولُونَ: إِنَّ الَّذِينَ
 نَزَلَ فِيهِمُ الْقُرْآنُ لَا يَشْهَدُونَ أَنَّ (لَا إِلَهَ إِلَّا اللَّهُ)، وَيُكَذِّبُونَ الرَّسُولَ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُنْكِرُونَ الْبَعْثَ، وَيُكَذِّبُونَ الْقُرْآنَ وَيَجْعَلُونَهُ
 سِحْرًا، وَتَحْنُ نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَنُصَدِّقُ
 الْقُرْآنَ، وَنُؤْمِنُ بِالْبَعْثِ. وَنُصَلِّي، وَنُصُومُ، فَكَيْفَ تَجْعَلُونَنَا مِثْلَ أَوْلَئِكَ؟

So if you now understand with certainty that those whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against were of sounder intellect and committed a lesser form of *Shirk* than them, then know that they promote and spread a particular doubt which they utilize to counter what we have stated earlier, and this doubt is from the greatest of their doubts so pay close attention to the response. This doubt is when they say, “Indeed those people concerning whom the *Qur’ān* was revealed did not bear witness that “*Lā ilāha illā Allāh*” and they disbelieved in the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and they rejected the resurrection. They also disbelieved in the *Qur’ān*, and claimed that it is magic, but as for us then we bear witness that “*Lā ilāha illā Allāh*” and that Muḥammad is the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and we believe in the *Qur’ān* and the Resurrection, and we pray and fast. So how can you compare us to them?” (1)

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- 1) In this sentence the author - رَحِمَهُ اللَّهُ - clarifies one of their strongest doubts and he will respond to it. He said, “So if you now understand with certainty that the polytheists at the time of Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were of sounder intellect and committed a lesser form of *Shirk* than them, then know that they pose a particular doubt when they say, “The polytheists at

the time of the Messenger of Allāh did not bear witness that “*Lā ilāha illā Allāh*” and that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh, and they rejected the resurrection and account. They also disbelieved in the *Qur‘ān*, and claimed that it is magic. As for us -referring to the polytheists of his time- then we bear witness that “*Lā ilāha illā Allāh*” and that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and we believe in the *Qur‘ān* and the Resurrection, and we pray and fast. So how can you compare us to them?” This is a very serious and deceptive doubt.



فَالْجَوَابُ: أَنَّهُ لَا خِلَافَ بَيْنَ الْعُلَمَاءِ كُلِّهِمْ أَنَّ الرَّجُلَ إِذَا صَدَّقَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ وَكَذَّبَهُ فِي شَيْءٍ؛ أَنَّهُ كَافِرٌ لَمْ يَدْخُلْ فِي الْإِسْلَامِ. وَكَذَلِكَ إِذَا آمَنَ بِبَعْضِ الْقُرْآنِ وَجَحَدَ بَعْضَهُ كَمَنْ أَقَرَّ بِالتَّوْحِيدِ، وَجَحَدَ وَجُوبَ الصَّلَاةِ، أَوْ أَقَرَّ بِالتَّوْحِيدِ وَالصَّلَاةِ وَجَحَدَ وَجُوبَ الزَّكَاةِ، أَوْ أَقَرَّ بِهَذَا كُلِّهِ وَجَحَدَ الصَّوْمَ، أَوْ أَقَرَّ بِهَذَا كُلِّهِ وَجَحَدَ الْحَجَّ. وَلَمَّا لَمْ يَنْقُدْ أَنَا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَجِّ، أَنْزَلَ اللَّهُ فِي حَقِّهِمْ: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: 97].

The response: There is no differing amongst any of the scholars concerning a man who believes the Messenger of Allāh in something while disbelieving in him in something else, that this person is a disbeliever who has not yet entered into Islām. Similarly, if he believes in part of the *Qur'ān* while rejecting other parts, or he believes in *Tawhīd* but rejects the obligation of prayer, or the one who believes in *Tawhīd* and the Prayer but rejects the obligation of *zakat*, or the one who believes in all of this but rejects fasting or the one who believes in all of this but rejects the *Hajj*. When a people at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not completely submit to the *Hajj*, Allāh revealed the following *āyah* concerning them. “And the right of Allāh upon the people is that they perform the pilgrimage (*Hajj*) to His house – whoever from amongst them is able to do so; and whoever disbelieves, then indeed Allāh is free of need from the creation.” [Sūrah Āli-Imrān 3:97](1)

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- 1) The author - رَحِمَهُ اللَّهُ - says: If they say this, meaning that they bear witness that nothing is worthy of worship except Allāh alone and that Muḥammad is the Messenger of Allāh that they

intend by this to [question] how can they be considered disbelievers?

The response to this doubt is to say: Verily the scholars have reached a consensus concerning the one who disbelieves in some of what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with and rejects it, and that he is to be considered like the one who rejects his message completely, and like the one who disbelieves in one of the prophets then he is like the one who disbelieves in all of them, due to the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ
يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا
﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴾

“Indeed, those who disbelieve in Allāh and His Messengers and wish to differentiate between Allāh and His Messengers saying: We believe in some and disbelieve in others and they seek by way of this another path. Those are the true disbelievers.”

[Sūrah al-Nisā‘ 4:150-151]

And the statement of Allāh (تَبَارَكَ وَتَعَالَى) concerning the children of Isrā’īl,

﴿ أَفْتَوْمُنُونَ بَعْضُ الْكُذِّبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَشَدَّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ ﴿﴾

“So do you believe in part of the Book and disbelieve in another part? Then what can be the recompense for those of you who do this except disgrace in the life of this world; and on the Day of Resurrection they will be sent to the most severe of punishments. And Allāh is not unaware of what you do.”

[Sūrah al-Baqarah 2:85]

Then the author cites some examples of this:

- **The First Example:** The Prayer. Whoever believes in Islāmic monotheism (*Tawhīd*) but rejects the obligation of Prayer is a disbeliever.
- **The Second Example:** His statement, “Or the one who believes in *Tawhīd* and the Prayer but rejects the obligation of *zakat*,” so whoever accepts both *Tawhīd* and Prayer, but rejects the obligation of *zakāt* is a disbeliever.
- **The Third Example:** Whoever accepts and believes in the obligation of everything which has been previously mentioned, but he rejects the obligation of fasting, then this person is also a disbeliever.
- **The Fourth Example:** Whoever accepts and believes in all of that but he rejects the obligation of *Hajj*. This person is also a disbeliever. Then the author cites the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And the right of Allāh upon the people is that they perform the pilgrimage (*Hajj*) to His house –whoever from amongst them is able to do so; and whoever disbelieves, then indeed Allāh is free of need from the creation.” [Sūrah Āli-‘Imrān 3:97]

The meaning of “whoever disbelieves” in this verse is whoever disbelieves that the *Hajj* is obligatory and from the affairs which Allāh has made compulsory upon His servants.

The statement of the author - رَحِمَهُ اللَّهُ - “When a people at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not completely submit to...” What is apparent from this is that this is the reason for the revelation of this *āyah*, but I do not know any proof for what the Shaykh has mentioned here.



وَمَنْ أَفَرَّ بِهَذَا كُلِّهِ وَجَحَدَ الْبُعْثَ كَفَرَ بِالإِجْمَاعِ، وَحَلَّ دَمُهُ وَمَالَهُ، كَمَا قَالَ تَعَالَى: ﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾ [النساء: 150-151].

And whoever believes in all of this (1) but rejects the resurrection has disbelieved by consensus of the Muslims which legalizes the spilling of his blood and the seizure of his wealth as Allāh (تَبَارَكَ وَتَعَالَى) says, “Indeed, those who disbelieve in Allāh and His Messengers and wish to differentiate between Allāh and His Messengers saying: We believe in some and disbelieve in others and they seek by way of this another path. Those are the true disbelievers and We have prepared for the disbelievers a humiliating punishment.” [Sūrah al-Nisā’ 4:150-151] (2)

- 1) His statement, “And whoever believes in all of this,” meaning the testification that there is nothing worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, the obligation of Prayer, *zakāt*, fasting, and the *Hajj*. So whoever believes in all of this but rejects the resurrection then he is a disbeliever in Allāh because Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذِّبَهُمُ اللَّهُ بِبُيُوتِهِمْ الَّتِي كَفَرُوا فِيهَا وَرَبِّي لَتُبْعِنُنَّ مِنْ لِنَابِهِ يَوْمَ السَّعِيرِ ﴾

﴿ وَعَمَلْتُمْ عَلَىٰ ظُهُورِهِمْ يُحَدِّثُونَ ﴾ [النساء: 7]

“Those who disbelieve have claimed that they will never be resurrected. Say to them: Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that is easy for Allāh.” [Sūrah al-Taghābun 64:7]

And the author - رَحْمَةُ اللَّهِ - has reported that the Scholars have reached a consensus in this issue.

- 2) Concerning his statement, “as Allāh (تَبَارَكَ وَتَعَالَى) said, “**Indeed, those who disbelieve in Allāh and His Messengers,**”” then we have already discussed this *āyah*. The author has cited this verse in order to establish that believing in some parts of the truth whilst rejecting other parts is considered disbelief in all of it, as he has affirmed with his statement.



فَإِذَا كَانَ اللَّهُ قَدْ صَرَّحَ فِي كِتَابِهِ أَنَّ مَنْ آمَنَ بِبَعْضٍ وَكَفَرَ بِبَعْضٍ؛ فَهُوَ الْكَافِرُ حَقًّا، وَأَنَّهُ يَسْتَحِقُّ مَا ذُكِرَ. زَالَتْ هَذِهِ الشُّبْهَةُ، وَهَذِهِ هِيَ الَّتِي ذَكَرَهَا بَعْضُ أَهْلِ الْأَحْسَاءِ فِي كِتَابِهِ الَّذِي أُرْسِلَ إِلَيْنَا. وَيُقَالُ أَيْضًا: إِذَا كُنْتَ تُقِرُّ أَنَّ مَنْ صَدَّقَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُلِّ شَيْءٍ، وَجَحَدَ وُجُوبَ الصَّلَاةِ، إِنَّهُ كَافِرٌ حَلَالٌ الدَّمِ بِالْإِجْمَاعِ، وَكَذَلِكَ إِذَا أَقَرَّ بِكُلِّ شَيْءٍ إِلَّا الْبَعْثَ، وَكَذَلِكَ لَوْ جَحَدَ وُجُوبَ صَوْمِ رَمَضَانَ، وَصَدَّقَ بِذَلِكَ كُلِّهِ، لَا تَخْتَلِفُ الْمَذَاهِبُ فِيهِ، وَقَدْ نَطَقَ بِهِ الْقُرْآنُ كَمَا قَدَّمْنَا.

So since Allāh has explicitly stated in His Book that the one who believes in part of it while disbelieving in another part is truly a disbeliever and he is deserving of what has been mentioned; then this doubt has been eliminated. This is the exact same doubt that was sent to us in the form of a book from one of the people of al-Ahsā'. (1) It should also be said to him: (2) If you agree that whoever believes in the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in every affair but rejects the obligation of prayer is a disbeliever whose blood is rendered lawful by consensus. Similarly, if he were to accept and agree with everything except for the resurrection or if he rejects the obligation of fasting the month of *Ramaḍān* but he accepts everything else, then there is no difference of opinion amongst the Islāmic Schools of Jurisprudence in this issue. And the *Qur'ān* has clarified this as we have already presented.

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- 1) I do not know of anything regarding this book so research should be done regarding it.
 - 2) His statement, "It should also be said to him: If you agree that whoever believes in the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)..." is another response which essentially means that if you know and affirm that whoever rejects the Prayer, *zakāt*, fasting, *Hajj*, and the

resurrection is a disbeliever in Allāh (جَاهِلٌ بِالْآلَةِ), even if he accepts everything else that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with, then how can you reject that whoever rejects Islāmic monotheism (*Tawhīd*) and commits polytheism (*Shirk*) is a disbeliever? Certainly, it is amazing that you declare the person who rejects monotheism (*Tawhīd*) to be a Muslim but the one who rejects the obligation of these other matters a disbeliever, even though Islāmic monotheism (*Tawhīd*) is the greatest matter with which the prophets were sent. It is that affair with which the prophets were sent, as all of the prophets were sent with it as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْهِ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾ ﴿٢٥﴾

“And We have not sent before you any Messenger except that We have revealed to him that, there is no deity except Me, so worship Me.”

[Sūrah al-Anbiyā' 21:25]

It is the foundation of all of these obligations, which if someone was to reject the obligation of any of them then they would disbelieve, because none of them are valid except with *Tawhīd* as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾ ﴿٦٥﴾ بَلِ اللَّهُ فَاعْبُدْ
﴿ وَكُنْ مِنَ الشَّاكِرِينَ ﴾ ﴿٦٦﴾

“And it has certainly been revealed to you and to those who were before you that if you should associate anything with Allāh, then all of your deeds would surely become worthless, and you would surely be from among the losers. Rather, it is Allāh whom you should worship. And be from those who are thankful.”

[Sūrah al-Zumar 39:65-66]

So if the one who rejects the obligation of Prayer, *zakāt*, fasting, *Hajj*, or the Resurrection is a disbeliever, then the one who rejects *Tawhīd* is guilty of committing an even greater form of disbelief which is more distinct and apparent.



فَمَعْلُومٌ أَنَّ التَّوْحِيدَ هُوَ أَعْظَمُ فَرِيضَةٍ جَاءَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ أَعْظَمُ مِنَ الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ، فَكَيْفَ إِذَا جَحَدَ الْإِنْسَانُ شَيْئًا مِنْ هَذِهِ الْأُمُورِ كَفَرَ وَلَوْ عَمِلَ بِكُلِّ مَا جَاءَ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ وَإِذَا جَحَدَ التَّوْحِيدَ الَّذِي هُوَ دِينُ الرُّسُلِ كُلِّهِمْ لَا يَكْفُرُ؟! سُبْحَانَ اللَّهِ! مَا أَعْجَبَ هَذَا الْجُهْلَ؟! وَيُقَالُ أَيْضًا: هَؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلُوا بَنِي حَنِيفَةَ وَقَدْ أَسْلَمُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُمْ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُؤَدُّونَ وَيُصَلُّونَ.

It is known that *Tawhīd* is the greatest of all obligations that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with. It is more important than the Prayer, *zakāt*, fasting, and the *Hajj*. So how can it be that when a person rejects some of these affairs they disbelieve even if they act upon everything else that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with, but if he rejects *Tawhīd*, which is the Religion of all of the Messengers, he does not disbelieve?! Glorified is Allāh! How amazing is this ignorance. It can also be said: (1) The Companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against the tribe of Banū Ḥanīfah who had embraced Islām at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and they bore witness that none is deserving of worship other than Allāh and that Muḥammad is His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and they called the *adhān* and performed the Prayer.

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- 1) His statement, “It can also be said: The Companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)...” is the third response which details how the Companions fought against Musaylamah and his supporters¹, making lawful their blood and wealth even though they used to bear witness that none is deserving of

¹ Related by al-Bukhārī (no. 4657).

worship other than Allāh and that Muḥammad is His servant and Messenger. They also used to call the *adhān* and observe prayer. Yet, they raised a man to the station of Prophethood. So how about the one who raises a created being to the level of the All-Mighty Compeller of the heavens and the earth? Shouldn't this person be more deserving of disbelief than someone who raises one of the creation to the level of others from amongst creation?! This affair is clear, but as Allāh says,

﴿ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴾



“Thus does Allāh seal the hearts of those who do not know.”

[Sūrah al-Rūm 30:59]



فَإِنْ قَالَ: إِنَّهُمْ يَقُولُونَ: إِنَّ مُسَيْلَمَةَ نَبِيٌّ. فَقُلْنَا: هَذَا هُوَ الْمَطْلُوبُ. إِذَا كَانَ مَنْ رَفَعَ رَجُلًا إِلَى رُتْبَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَرَ وَحَلَّ مَالَهُ وَدَمَهُ، وَلَمْ تَنْفَعُهُ الشَّهَادَتَانِ وَلَا الصَّلَاةُ، فَكَيْفَ بِمَنْ رَفَعَ شَمْسَانَ أَوْ يُوسُفَ، أَوْ صَحَابِيًّا، أَوْ نَبِيًّا إِلَى مَرْتَبَةِ جَبَّارِ السَّمَوَاتِ وَالْأَرْضِ؟ سُبْحَانَ اللَّهِ مَا أَعْظَمَ شَأْنَهُ! ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ﴾ [الروم: 59].

وَيُقَالُ أَيْضًا: الَّذِينَ حَرَقَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِالنَّارِ، كُلُّهُمْ يَدْعُونَ الْإِسْلَامَ، وَهُمْ مِنْ أَصْحَابِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، وَتَعَلَّمُوا الْعِلْمَ مِنَ الصَّحَابَةِ، وَلَكِنْ اعْتَقَدُوا فِي عَلِيٍّ مِثْلَ الْاِعْتِقَادِ فِي يُوسُفَ وَشَمْسَانَ وَأَمْثَالِهِمَا، فَكَيْفَ أَجْمَعَ الصَّحَابَةُ عَلَى قَتْلِهِمْ وَكُفْرِهِمْ؟ أَتَظُنُّونَ أَنَّ الصَّحَابَةَ يُكْفَرُونَ الْمُسْلِمِينَ؟ أَمْ تَظُنُّونَ أَنَّ الْاِعْتِقَادَ فِي تَاجٍ وَأَمْثَالِهِ لَا يَضُرُّ، وَالْاِعْتِقَادَ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يُكْفَرُّ؟

If he says: "Surely they said that Musaylamah was a Prophet." Then we say: "This is what we have been seeking to establish." Then we say: "If someone who raises a man to the level of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) disbelieves and his wealth and blood become lawful and the two testifications of faith no longer benefit him nor his Prayer then what about the person who raises "Shamsān" or "Yūsuf"¹ or a Companion or a Prophet to the level of The Compeller, the Lord of the heavens and the earth?!" Glorified is Allāh and how serious is this affair. "Thus does Allāh seal the hearts of those who do not know." [Sūrah al-Rūm 30:59] It can also be said: (1) The people whom 'Alī ibn Abī Ṭālib burned in the fire, all of them claimed to be Muslims and they were from those

¹ Muḥibb al-Dīn al-Khaṭīb (d.1389H) - رَحِمَهُ اللَّهُ - said, "Yūsuf, Shamsān and Tāj were the names of individuals who were worshipped besides Allāh in that region just like al-Badawī, al-Dasūqī, and al-Matbūlī and other than them in Egypt as well as Ibn 'Arabī in Damascus."

who claimed to support 'Alī (ﷺ) and they took knowledge from the Companions but their belief towards 'Alī was similar to the belief held concerning "Yūsuf" and "Shamsān" and the like. So how could the Companions unite in agreement to kill them and the fact that they disbelieved? Do you believe that the Companions declared Muslims to be disbelievers? Or do you believe that maintaining this type of belief concerning "Tāj" and the like is not harmful, but this belief concerning 'Alī Ibn Abī Ṭālib causes one to be considered a disbeliever?

(1) His statement, "It can also be said: The people whom 'Alī Ibn Abī Ṭālib (ﷺ) burned in the fire..." is the fourth response. These people claimed to be Muslims and learned from the companions but none of this prevented [Alee and those with him] from judging them to be disbelievers and from burning them in the fire because they said concerning 'Alī Ibn Abī Ṭālib that he was a god, similar to what they claim concerning those who they worship like "Shamsān" and other than him.

So how is it that the Companions (ﷺ) were united upon the issue of killing them? Do you think that the Companions would reach such a consensus concerning people who should not be killed and that they would declare as disbelievers those who were not disbelievers? That is not possible. Or is it that you think that belief in "Tāj" and other than him is not harmful? But belief in 'Alī Ibn Abī Ṭālib is harmful?



وَيُقَالُ أَيْضاً: بَنُو عُبَيْدِ الْقَدَّاحِ الَّذِينَ مَلَكَوا الْمَغْرِبَ وَمِصْرَ فِي زَمَانِ بَنِي الْعَبَّاسِ، كُلُّهُمْ يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَدْعُونَ الْإِسْلَامَ، وَيُصَلُّونَ الْجُمُعَةَ وَالْجَمَاعَةَ، فَلَمَّا أَظْهَرُوا مُخَالَفَةَ الشَّرِيعَةِ فِي أَشْيَاءَ دُونَ مَا نَحْنُ فِيهِ، أَجْمَعَ الْعُلَمَاءُ عَلَى كُفْرِهِمْ وَقِتَالِهِمْ، وَأَنَّ بِلَادَهُمْ بِلَادُ حَرْبٍ، وَعَزَاهُمْ الْمُسْلِمُونَ حَتَّى اسْتَنْقَدُوا مَا بَأْيَدِيهِمْ مِنْ بُلْدَانِ الْمُسْلِمِينَ.

It can also be said concerning Banū 'Ubayd al-Qaddāh (1) who controlled both Morocco and Egypt in the time of the Abbasids, all of them bore witness that *Lā ilāha illā Allāh* and that Muḥammad is the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and they claimed Islām and prayed the congregational Prayers as well as the Friday Prayer. When they made apparent their opposition to Allāh's legislation in affairs that are less consequential than what we are discussing now, then the Scholars reached a consensus concerning their disbelief and that they should be fought and that their land should be considered a land of war. So the Muslims continued to fight them until they were able to take back the Muslim lands that they had occupied.

(1) His statement, "It can also be said concerning the tribe of 'Ubayd al-Qaddāh..." is the fifth response which is the consensus of the scholars concerning the disbelief of the tribe of 'Ubayd al-Qaddāh who occupied Morocco and Egypt. They used to bear witness that *Lā ilāha illā Allāh* and that Muḥammad is His servant and Messenger, they used to attend Friday Prayer and the congregational Prayers; and they claimed to be Muslims. None of this prevented the Muslims from ruling that they were apostates when they openly opposed the Muslims in certain matters other than Islāmic monotheism (*Tawḥīd*) until the Muslims eventually fought them and took back what they had usurped.

وَيُقَالُ أَيْضًا: إِذَا كَانَ الْأَوَّلُونَ لَمْ يَكْفُرُوا إِلَّا أَنَّهُمْ جَمَعُوا بَيْنَ الشِّرْكِ وَتَكْذِيبِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقُرْآنِ وَإِنْكَارِ الْبَعْثِ، وَعَبَّرَ بِذَلِكَ، فَمَا مَعْنَى الْبَابِ الَّذِي ذَكَرَ الْعُلَمَاءُ فِي كُلِّ مَذْهَبٍ: (بَابَ حُكْمِ الْمُرْتَدِّ) وَهُوَ الْمُسْلِمُ الَّذِي يَكْفُرُ بَعْدَ إِسْلَامِهِ، ثُمَّ ذَكَرُوا أَنْوَاعًا كَثِيرَةً، كُلُّ نَوْعٍ مِنْهَا يُكْفَرُ وَيُحِلُّ دَمَ الرَّجُلِ وَمَالَهُ، حَتَّى إِنَّهُمْ ذَكَرُوا أَشْيَاءَ يَسِيرَةً عِنْدَ مَنْ فَعَلَهَا، مِثْلُ كَلِمَةٍ يَذْكُرُهَا بِلِسَانِهِ دُونَ قَلْبِهِ أَوْ كَلِمَةٍ يَذْكُرُهَا عَلَى وَجْهِ الْمَرْحِ وَاللَّعِبِ.

It can also be said: (1) If the earlier generations only disbelieved because they coupled *Shirk* with their disbelief of the Messenger (ﷺ) and the *Qur'ān* and the rejection of the Resurrection and other than that, then what is the point behind the chapter that is mentioned by all of the Scholars of every school of jurisprudence entitled, “Chapter: Rulings pertaining to the apostate.” The apostate is the Muslim who disbelieves after entering into Islām. They go on to mention many different types of this, and each one of these causes an individual to be regarded as a disbeliever and renders their wealth and blood lawful. To the extent that the scholars may mention a particular affair that may seem insignificant to the one who commits it like a statement of the tongue that he utters without believing it with his heart, or a word he mentioned playfully and in amusement.

(1) His statement, “It can also be said: If the earlier generations only disbelieved because they...” is the sixth response which basically establishes that if we are to understand that the earlier generations did not become disbelievers except after they had combined all of the different types of disbelief such as *Shirk*, rejection and pride, then what is meaning [of the Scholars] mentioning the various types of disbelief in the chapter entitled

‘Chapter: the rulings pertaining to the apostate?’ Each one of these types of disbelief exits a person from Islām, and the scholars even mention things that may seem insignificant to the one who commits these acts like a statement, which is mentioned by the tongue but not held in the heart, or a statement which is mentioned playfully and in amusement. So if disbelief could not occur by committing one of these acts even though the one who commits this is considered upright in other areas, then there would be no benefit in mentioning these different types of disbelief.

He - رَحِمَهُ اللهُ - says: From the affairs which also repel this doubt of theirs is that the jurists from every school of thought mention in their books, “Chapter: The rulings pertaining to the apostate,” and they mention therein many different manifestations of disbelief. They even mention a single statement that is uttered with the tongue but is not believed in their heart or an expression that is mentioned in play. Despite this, all of them (the jurists) declared the people who do this to be disbelievers and expelled them from the Religion of Islām on account of that act. A further explanation and clarification concerning this issue will follow.



وَيُقَالُ أَيْضًا: الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾ [التوبة: 74]، أَمَا سَمِعْتَ أَنَّ اللَّهَ كَفَرَهُمْ بِكَلِمَةٍ مَعَ كَوْنِهِمْ فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاهِدُونَ مَعَهُ، وَيُصَلُّونَ مَعَهُ وَيُزَكُّونَ وَيُحْجُونَ وَيُوحِّدُونَ، وَكَذَلِكَ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿قُلْ أِبِلَّهِ وَأَيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَدِرُوا قَدَّ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾ [التوبة: 65-66]. فَهَؤُلَاءِ الَّذِينَ صَرَّحَ اللَّهُ أَنَّهُمْ كَفَرُوا بَعْدَ إِيمَانِهِمْ، وَهُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، قَالُوا كَلِمَةَ ذَكَرُوا أَنَّهُمْ قَالُوهَا عَلَى وَجْهِ الْمَرْج. فَتَأَمَّلْ هَذِهِ الشُّبْهَةَ وَهِيَ قَوْلُهُمْ: تُكْفَرُونَ مِنَ الْمُسْلِمِينَ أَنَا سَاءَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَيُصَلُّونَ وَيُصُومُونَ، ثُمَّ تَأَمَّلْ جَوَابَهَا فَإِنَّهُ مِنْ أَنْفَعِ مَا فِي هَذِهِ الْأُورَاقِ.

It can also be said: Those whom Allāh has said concerning them, (1) “They swear by Allāh that they have not said anything while they have indeed uttered an expression of disbelief after having entered into Islām.” [Sūrah al-Tawbah 9:74] Are you aware that Allāh declared them to be disbelievers because of a statement they made even though they were a people who lived at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), fought *jihād* with him, prayed with him, gave charity with him, and performed the *Hajj* along with him and initially established *Tawhīd*. The case is similar with those whom Allāh said concerning, “Say, Is it Allāh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after belief.” [Sūrah al-Tawbah 9:65-66] They were a people whom Allāh explicitly stated that they disbelieved after having faith, and they were with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the military expedition of Tabūk but they uttered a statement that they mentioned was said

in play. So reflect upon this doubt of theirs when they say: You declare Muslims to be disbelievers that bear witness that *Lā ilāha illā Allāh* and who pray and fast, and then remember the response to this because it is from the most beneficial words contained in these pages.

(1) His statement, “It can also be said: Those whom Allāh has said concerning them, “**They swear by Allāh that they have not said anything...**” is the seventh response that consists of two distinct realities:

- **The First:** Allāh (تَبَارَكَ وَتَعَالَى) ruled that the hypocrites who uttered a statement of disbelief were disbelievers despite the fact that they were accompanying the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and were a people who offered Prayer, gave *zakāt*, and performed the *Hajj*, and fought *Jihād* along with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); and they initially established *Tawhīd*.
- **The Second:** He also ruled that these hypocrites who mock Allāh, His signs, and His Messengers are also disbelievers like those who said: “We have never seen the like of these reciters of ours. How large are their stomachs, how deceiving (lying) are their tongues, and how cowardly they are in battle.”¹ They intended by this the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the reciters from his Companions, and concerning them Allāh revealed,

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ
 قُلْ أُنذِرُوا اللَّهَ وَعَآئِنَهُمْ وَأَرْسُولَهُ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا
 تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

¹ Refer to *Tafsīr al-Qur‘ān al-‘Adhīm* (2/381) of Ibn Kathīr.

“And if you were to ask them, they would most certainly say: Surely we were merely playing. Say (to them): Is it Allāh and His verses and His Messenger that you were mocking? Make no excuses, for you have certainly disbelieved after having believed.”

[Sūrah al-Tawbah 9:65-66]

So Allāh ruled that they were disbelievers after having faith, even though they mentioned that they were only playing and that they were not serious; and they were a people who prayed and gave charity. Then the author - رَحْمَةُ اللَّهِ - mentioned that the response to this doubt is from the most beneficial words contained in these pages.



وَمِنَ الدَّلِيلِ عَلَى ذَلِكَ أَيْضًا: مَا حَكَى اللهُ عَن بَنِي إِسْرَائِيلَ مَعَ إِسْلَامِهِمْ وَعِلْمِهِمْ وَصَلَاحِهِمْ أَنَّهُمْ قَالُوا لِمُوسَى: ﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾ [الأعراف: 138]. وَقَوْلُ نَاسٍ مِنَ الصَّحَابَةِ: "اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ" فَحَلَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ هَذَا تَنْظِيرُ قَوْلِ بَنِي إِسْرَائِيلَ: اجْعَلْ لَنَا إِلَهًا. وَلَكِنَّ لِلْمُشْرِكِينَ شُبُهَةً يُدُلُّونَ بِهَا عِنْدَ هَذِهِ الْقِصَّةِ؛ وَهِيَ أَنَّهُمْ يَقُولُونَ: إِنَّ بَنِي إِسْرَائِيلَ لَمْ يَكْفُرُوا بِذَلِكَ، وَكَذَلِكَ الَّذِينَ قَالُوا: "اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ" لَمْ يَكْفُرُوا.

And another evidence for this (1) is what Allāh has informed us about the Children of Isrā'īl, even though they were upon Islam, and possessed knowledge and righteousness, when they said to Mūsā, "Make for us a god just as they have gods." [Sūrah al-A'rāf 7:138] And similarly the statement of a group of people from the Companions, "Make for us a *Dhāt Anwāt* (a type of tree)." Following this statement the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) swore that this was similar to the statement uttered by the Children of Isrā'īl when they said, "Make for us a god." But the people of *Shirk* possess a doubt that they use when this story is mentioned. This is that they say that the children of Isrā'īl did not disbelieve because of this statement, nor did those who said, "Make for us a *Dhāt Anwāt*."

(1) His statement, "And another evidence for this," meaning that a person could say or do something which is disbelief while not even realizing it like the statement of the Children of Isrā'īl whom despite their Islām, knowledge, and righteousness said to Mūsā, "Make for us a god just as they have gods." [Sūrah al-A'rāf 7:138]. And similarly the statement of some of the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "Make for us a *Dhāt Anwāt* just as they

have a *Dhāt Anwāt*.” To this the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

« اللَّهُ أَكْبَرُ ، إِنَّهَا السُّنَنُ ، قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا
 قَالَتْ بنو إِسْرَائِيلَ : ﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾
 [الأعراف : 138] ، قَالَ : إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ، لَتَرْكَبُنَّ
 سَنَنَ مَنْ كَانَ قَبْلَكُمْ »

*“Allāh is the Greatest! Certainly this is from the ways of the previous generations. By the One in whose hand is my soul, you have made a statement which is similar to that of the Children of Isrā’īl (who said), “Make for us a god just as they have gods. He said: “Verily, you are a people who know not.” [Sūrah al-A’rāf 7:138] And you will follow the (erroneous) ways of those who preceded you.”*¹

This indicates that both Muḥammad and Mūsā - عَلَيْهِمَا السَّلَام - censured this type of action with the strongest form of censure; and this is what is required. For indeed these two noble Prophets did not approve of the request of their respective peoples. Rather, they rejected it outright and censured this.

Some of the polytheists create a doubt concerning this evidence when they say that these Companions and the Children of Isrā’īl did not disbelieve as a result of this action.

¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 1771) and Aḥmad in *al-Musnad* (no. 21390). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (no. 5291).

The response to this doubt is that the Companions and the Children of Isrā'īl did not carry out this action of disbelief when they witnessed the censure of these two noble Prophets.

فَالْحُجَابُ أَنْ تَقُولَ: إِنَّ بَنِي إِسْرَائِيلَ لَمْ يَفْعَلُوا ذَلِكَ، وَكَذَلِكَ الَّذِينَ سَأَلُوا
 النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَفْعَلُوا، وَلَا خِلَافَ أَنَّ بَنِي إِسْرَائِيلَ لَمْ
 يَفْعَلُوا ذَلِكَ، وَلَوْ فَعَلُوا ذَلِكَ لَكَفَرُوا، وَكَذَلِكَ لَا خِلَافَ فِي أَنَّ الَّذِينَ
 نَهَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ لَمْ يُطِيعُوهُ وَاتَّخَذُوا ذَاتَ أَنْوَاطٍ بَعْدَ
 نَهْيِهِ لَكَفَرُوا؛ وَهَذَا هُوَ الْمَطْلُوبُ. وَلَكِنَّ هَذِهِ الْقِصَّةُ تُفِيدُ أَنَّ الْمُسْلِمَ
 بَلَّ الْعَالَمَ قَدْ يَقَعُ فِي أَنْوَاعٍ مِنَ الشَّرْكِ لَا يَدْرِي عَنْهَا فَتُفِيدُ التَّعَلُّمَ
 وَالتَّحَرُّرَ، وَمَعْرِفَةَ أَنَّ قَوْلَ الْجَاهِلِ (التَّوْحِيدُ فَهَمْنَاهُ) أَنَّ هَذَا مِنْ أَكْبَرِ
 الْجَهْلِ وَمَكَايِدِ الشَّيْطَانِ.

So the response to this is to say that the Children of Isrā'īl did not actually carry out this act just as the people who asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not carry out this act. There is no differing amongst the Scholars that the children of Israel did not carry this out because if they had they followed through with it then they certainly would have disbelieved. Likewise, there is no difference of opinion among the scholars that if those who the Prophet prohibited had failed to obey him and had taken a *Dhāt Anwāt* after his forbidance, they would have disbelieved. This is what we were seeking to establish. This story also illustrates that the Muslim, and even the Scholar, can fall into the types of *Shirk* whilst not knowing about them. So it highlights the importance of learning and being cautious, and it demonstrates that the statement of the ignoramus who says, "We have already understood *Tawhīd*," is from the greatest forms of ignorance and from the greatest of Satan's plots. (1)

(1) Then the author begins to clarify and mention the benefits derived from this story, referring to that of *Dhāt Anwāt* and the Children of Isrā'īl:

- **The First Benefit:** That a person, even if he is a scholar, could be unaware of certain types of polytheism (*Shirk*). This necessitates that a person seeks knowledge and endeavors to understand so that he does not fall into polytheism (*Shirk*) and he is unaware. If he says: I know about polytheism (*Shirk*), but he really doesn't know it, then this is from the most dangerous of affairs for the servant of Allāh because this is an example of compounded ignorance (*al-Jahl al-Murakkab*) and compounded ignorance (*al-Jahl al-Murakkab*) is worse than subtle ignorance (*al-Jahl al-Basīl*) because the one whose ignorance is only subtle will seek knowledge and benefit himself with it, whereas the person who possesses compounded ignorance (*al-Jahl al-Murakkab*) thinks that he has knowledge and in reality he is ignorant. So he will continue upon his actions that are in opposition to the *Sharī'ah*.



وَتُفِيدُ أَيْضاً أَنَّ الْمُسْلِمَ الْمُجْتَهِدَ إِذَا تَكَلَّمَ بِكَلَامٍ كُفْرٍ وَهُوَ لَا يَدْرِي
 فَنَبَهُ عَلَى ذَلِكَ فَتَابَ مِنْ سَاعَتِهِ، أَنَّهُ لَا يَكْفُرُ كَمَا فَعَلَ بَنُو إِسْرَائِيلَ،
 وَالَّذِينَ سَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَتُفِيدُ أَيْضاً أَنَّهُ لَوْ لَمْ يَكْفُرْ؛
 فَإِنَّهُ يُعَلِّظُ عَلَيْهِ الْكَلَامُ تَغْلِيظاً شَدِيداً، كَمَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ.

This story also shows us that the Muslim who is a *mujtahid*, (1) if he utters a statement of disbelief and he is unaware of this and he is informed about it, and he immediately repents from this then he does not disbelieve, as was the case with the Children of Isrā'īl and those who asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This story also illustrates that even though that he does not disbelieve, (2) then he is to be reprimanded with stern speech as the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did.

(1) His statement, “This story also shows us that the Muslim who is a *mujtahid*...” This is the second benefit:

- **The Second Benefit:** That if the Muslim utters a statement that amounts to disbelief out of ignorance and then he is informed of this and he takes heed and repents immediately, then in this situation the initial statement of disbelief does not harm him because he is to be excused due to his ignorance and because no soul is to be burdened beyond its capacity. However, if he were to continue upon this, knowing that it was a statement of disbelief, then the appropriate ruling that his situation warrants will be applied to him.

(2) His statement, “This story also illustrates that even though he does not disbelieve ...” This is the third benefit.

- **The Third Benefit:** That a person who requests something which involves disbelief, even if he is unaware of this, should be chastised sternly because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to his Companions,

« اللَّهُ أَكْبَرُ ، إِنَّهَا السُّنُنُ ، لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ »

حَدُّو الْقُدَّةَ بِالْقُدَّةِ »

“Allāh is the Greatest! Certainly this is from the ways of the previous generations. Verily, you will follow exactly after the ways of those who have preceded you.”¹

This is clear condemnation of this.



¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 1771) and Aḥmad in *al-Musnad* (no. 21390). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (no. 5291).

وَلِلْمُشْرِكِينَ شُبُهَةٌ أُخْرَى، يَقُولُونَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْكَرَ عَلَى أَسَامَةَ قَتَلَ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَقَالَ لَهُ: "أَقْتَلْتَهُ بَعْدَمَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟" وَكَذَلِكَ قَوْلِهِ: "أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ" وَأَحَادِيثُ أُخْرَى فِي الْكَفِّ عَمَّنْ قَالَهَا. وَمُرَادُ هَؤُلَاءِ الْجَهْلَةَ أَنَّ مَنْ قَالَهَا لَا يُكْفَرُ، وَلَا يُقْتَلُ؛ وَلَوْ فَعَلَ مَا فَعَلَ.

The polytheists have another doubt that they use. (1) They say that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rebuked Usāmah for killing someone who said, "Lā ilāha illā Allāh" and that he said to him: Have you killed him after he has said, "Lā ilāha illā Allāh." Similarly they cite his statement: "I was sent to fight the people until they bear witness that none has the right to be worshipped except Allāh." In addition to the other prophetic narrations concerning sparing the one who says, "Lā ilāha illā Allāh." The ignorant intend by this that whoever says this cannot later be regarded a disbeliever or killed regardless of what he does.

(1) His statement, "The people of polytheism (*Shirk*) have another doubt..." means that the people of polytheism (*Shirk*) have another deceptive doubt, which they promote along with what has been presented from their doubts. It entails that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rebuked Usāmah Ibn Zayd (رَضِيَ اللَّهُ عَنْهُ) for killing a man after he said, "Lā ilāha illā Allāh" saying,

« أَقْتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ »

"Have you killed him after he has said: Lā ilāha illā Allāh?"¹

¹ Related by al-Bukhārī (no. 4021) and Muslim (no. 96, 141).

And he continued to repeat this over and over to Usāmah until Usāmah said, “I wished that I had not embraced Islām until that day.”

And similarly the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

« أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ »

“I was sent to fight the people until they bear witness that *Lā ilāha illā Allāh*.”¹

And other than this from the prophetic narrations that they cite in order to establish that the one who says, “*Lā ilāha illā Allāh*,” should never be declared a disbeliever nor should he be killed even if he was committing polytheism (*Shirk*). This is from the greatest forms of ignorance because the mere utterance of, “*Lā ilāha illā Allāh*,” in itself does not prevent a person from being punished in the Hellfire and it does not erase the polytheism (*Shirk*), if this person commits *Shirk*.



¹ Related by al-Bukhārī (no. 25), Muslim (no. 20), Abū Dāwūd (no. 1556), Ibn Mājah (no. 71), al-Tirmidhī (no. 2606), al-Nasā'ī (no. 2443), al-Dārimī in *al-Sunan* (no. 2446) and Aḥmad in *al-Musnad* (no. 68).

فَيَقَالُ لَهُؤُلَاءِ الْمُشْرِكِينَ الْجُهَالِ: مَعْلُومٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَ الْيَهُودَ وَسَبَاهُمْ وَهُمْ يَفُؤُلُونَ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلُوا بَنِي حَنِيفَةَ وَهُمْ يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَيُصَلُّونَ وَيَدْعُونَ الْإِسْلَامَ، وَكَذَلِكَ الَّذِينَ حَرَقَهُمُ عَلِيُّ بْنُ أَبِي طَالِبٍ بِالنَّارِ.

It should be said to these ignorant polytheists: It is well-known that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against the Jews and took them as captives and they said, “*Lā ilāha illā Allāh*” and the Companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against the tribe of Ḥanīfah while they bore witness that, “*Lā ilāha illā Allāh*” and that Muḥammad is the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and they prayed and ascribed to Islām, and likewise those whom ‘Alī ibn Abī Ṭālib burned. (1)

(1) His statement, “It should be said to these ignorant polytheists.”

This is the response to the doubt that is presented by these ignorant individuals which has been mentioned and the response is as follows:

- **First:** That the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought the Jews and took them captives and they said: “*Lā ilāha illā Allāh*.”
- **Second:** That the Companions fought against the tribe of Ḥanīfah and they used to bear witness that “*Lā ilāha illā Allāh* and that Muḥammad is the Messenger of Allāh,” and they also prayed and claimed to be Muslims.
- **Third:** Those whom ‘Alī Ibn Abī Ṭālib burned used to bear witness that, “*Lā ilāha illā Allāh*,” and that Muḥammad is the Messenger of Allāh.

وَهَؤُلَاءِ الْجَهْلَةُ مُقْرُونَ أَنَّ مَنْ أَنْكَرَ الْبَعْثَ كَفَرَ وَقُتِلَ، وَلَوْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مَنْ جَحَدَ شَيْئاً مِنْ أَرْكَانِ الْإِسْلَامِ كَفَرَ وَقُتِلَ وَلَوْ قَالَهَا، فَكَيْفَ لَا تَنْفَعُهُ إِذَا جَحَدَ فَرْعاً مِنَ الْفُرُوعِ. وَتَنْفَعُهُ إِذَا جَحَدَ التَّوْحِيدَ الَّذِي هُوَ أَسَاسُ دِينِ الرُّسُلِ وَرَأْسُهُ؟

These ignoramuses acknowledge that whoever rejects the resurrection disbelieves and is to be killed even if he says: “*Lā ilāh illa Allāh* and that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” And that anyone who rejects any of the pillars of Islām disbelieves and is to be killed even if he says, “*Lā ilāha illā Allāh.*” So how is it that this testification does not benefit him when he denies something from the subsidiary matters of Islām but it does benefit him when he rejects *Tawḥīd* that is the foundation of the Religion of the Messengers and its most important component? (1)

(1) His statement, “These ignoramuses acknowledge that whoever rejects the resurrection...” This is a compelling argument and proof against these ignorant individuals that uses their own words to refute them. They say that the one who rejects the resurrection is to be killed because he is a disbeliever and they say whoever rejects one of the pillars of Islām is to be declared a disbeliever and killed even if he says, “*Lā ilāha illā Allāh.*” So how is it that the one who rejects Islāmic monotheism (*Tawḥīd*), which is the foundation of the Religion, does not disbelieve and is not to be killed even if he does say, “*Lā ilāha illā Allāh?*” Isn’t this person more deserving to be declared a disbeliever than the one who rejects the obligation of Prayer or *zakāt*? This is a conquering proof, which there is not escaping from.

فَأَمَّا حَدِيثُ أُسَامَةَ فَإِنَّهُ قَتَلَ رَجُلًا ادَّعَى الْإِسْلَامَ بِسَبَبِ أَنَّهُ ظَنَّ أَنَّهُ مَا
 ادَّعَى الْإِسْلَامَ إِلَّا خَوْفًا عَلَى دَمِهِ وَمَالِهِ. وَالرَّجُلُ إِذَا أَظْهَرَ الْإِسْلَامَ؛ وَجَبَ
 الْكُفُّ عَنْهُ حَتَّى يُدَبِّينَ مِنْهُ مَا يُخَالِفُ ذَلِكَ، وَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ: ﴿
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا﴾ [النساء: 94] أَي
 فَتَبَيَّنُوا، فَالْأَيُّ تَدُلُّ عَلَى أَنَّهُ يَجِبُ الْكُفُّ عَنْهُ وَالتَّثَبُّتُ، فَإِذَا تَبَيَّنَ مِنْهُ بَعْدَ
 ذَلِكَ مَا يُخَالِفُ الْإِسْلَامَ قُتِلَ لِقَوْلِهِ تَعَالَى: ﴿ فَتَبَيَّنُوا ﴾، وَلَوْ كَانَ لَا يُقْتَلُ
 إِذَا قَالَهَا لَمْ يَكُنْ لِلتَّثَبُّتِ مَعْنَى.

But the enemies of Allāh do not understand the meaning of these prophetic narrations. As for the narration of Usāmah, then he killed a man who claimed Islām because he believed that the man pretended to embrace Islām out of fear in order to protect his life and wealth. If a man professes Islām, then it is imperative that he be spared until something appears which invalidates this. And Allāh (تَبَارَكَ وَتَعَالَى) revealed the following verses concerning this matter, “O you who believe, when you set out in the cause of Allāh then verify.” [Sūrah al-Nisā’ 4:94] Meaning make sure and be certain. So this verse proves that it is obligatory to refrain from fighting [a person who professes Islām], and to ensure that verification has occurred. If something appears from him after this that contradicts Islām, then he is to be killed because of Allāh’s (تَبَارَكَ وَتَعَالَى) statement: “Verify (*tabayyanū*),” and if he were not to be killed after he said this [i.e. claimed to be Muslim] regardless of what he done, then there would be no apparent reason or benefit to verify what he said. (1)

(1) His statement, “But the enemies of Allāh do not understand the meaning of these Prophetic narrations” refers to the Prophetic narrations that their doubts are based upon. Then the author - رَحِمَهُ اللَّهُ - went on to clarify their meanings. He said as for the

narration of Usāmah, intending by this the Prophetic narration where Usāmah killed a man who said: “*Lā ilāha illā Allāh.*” Usāmah approached this person of *Shirk* with the intent to kill him, and the man said, “*Lā ilāha illā Allāh*” but Usāmah killed him anyway because he believed that he was not sincere in his statement and that he said it only to spare his own life. So there is no proof in this Ḥadīth that everyone who says, “*Lā ilāha illā Allāh,*” is a Muslim whose blood is inviolable. But rather this is a proof that establishes that it is obligatory that restraint be observed with anyone who says, “*Lā ilāha illā Allāh,*” and then his situation can be examined until it becomes clear. The author cites the following statement of Allāh (تَبَارَكَ وَتَعَالَى) in support of this,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا ﴾

“O you who believe, when you set out in the cause of Allāh, then verify (*tabayyanū*).” [Sūrah al-Nisā‘ 4:94]

Allāh (سُبْحَانَهُ وَتَعَالَى) commands the people to seek verification, which means that they should clarify the situation. This also proves that if it is discovered that the affair is truly opposed to what was made apparent, he is to be dealt with based upon what becomes apparent of his true state.

If something appears from him that contradicts Islām, then he is to be killed. So if it were a situation where this person should never be killed because he professed Islām, then there would be no benefit and reason in the command to seek verification.

In any event, the narration of Usāmah (رَضِيَ اللَّهُ عَنْهُ) does not contain any evidence that the person who says, “*Lā ilāha illā Allāh,*” and commits polytheism (*Shirk*) by worshipping idols, the dead, angels, the *Jinn*, and other than them is a Muslim.

وَكَذَلِكَ الْحَدِيثُ الْآخَرُ وَأَمثَالُهُ مَعْنَاهُ: مَا ذَكَرْنَاهُ أَنَّ مَنْ أَظْهَرَ التَّوْحِيدَ
وَالْإِسْلَامَ؛ وَجَبَ الْكُفُّ عَنْهُ إِلَّا أَنْ يُتَبَيَّنَ مِنْهُ مَا يُنَاقِضُ ذَلِكَ. وَالدَّلِيلُ
عَلَى هَذَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَقْتَلْتُهُ بَعْدَمَا قَالَ لَا
إِلَهَ إِلَّا اللَّهُ؟" وَقَالَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ"
هُوَ الَّذِي قَالَ فِي الْخَوَارِجِ: « أَيْنَمَا لَقَيْتُمُوهُمْ فَأَقْتُلُوهُمْ، لَيْسَ أَدْرَكْتَهُمْ
لَأَقْتُلْتَهُمْ قَتْلَ عَادٍ » مَعَ كَوْنِهِمْ مِنْ أَكْثَرِ النَّاسِ عِبَادَةً، وَتَهْلِيلًا وَتَسْبِيحًا،
حَتَّى إِنَّ الصَّحَابَةَ يَحْقِرُونَ صَلَاتَهُمْ عِنْدَهُمْ، وَهُمْ تَعَلَّمُوا الْعِلْمَ مِنَ
الصَّحَابَةِ فَلَمْ تَنْفَعَهُمْ (لَا إِلَهَ إِلَّا اللَّهُ) وَلَا كَثْرَةُ الْعِبَادَةِ، وَلَا ادِّعَاءُ
الْإِسْلَامِ لَمَّا ظَهَرَ مِنْهُمْ مَخَالَفَةُ الشَّرِيعَةِ.

And likewise the other *hadith* and all of the *ahādith* similar to this have the meaning that we have mentioned, and this is that whoever professes *Tawhīd* and *Islām* must not be fought unless he makes apparent that which nullifies this. The proof for this is that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the one who asked, "Did you kill him after he said: *Lā ilāha illā Allāh?*" And he is the one who said, "I was sent to fight the people until they bear witness that: *Lā ilāha illā Allāh.*" And he is the one who said concerning the *Khawārij*, "Kill them wherever you find them for if I were to find them I would slaughter them with the killing of 'Ād." He said this even though they were from the most zealous of the people in their worship, and saying *Lā ilāha illā Allāh* and glorifying Allāh. To the extent that the Companions used to look down on their Prayer in comparison to the Prayer of the *Khawārij*, and they were a people who sought knowledge from the Companions but "*Lā ilāha illā Allāh*" did not benefit them, nor did their excessive devotion or their ascribing themselves to *Islām* when it appeared from them their opposition to the divine legislation. (1)

- (1) In his statement, “And likewise the other *ḥadīth* and all of the *aḥādīth* similar to this,” he intends by the other Prophetic narration the statement of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

« أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ »

“I was sent to fight the people until they bear witness that *Lā ilāha illā Allāh*.”¹

So he clarifies here that the meaning of the Prophetic narration is that whoever professes Islām, then it is obligatory that they are to be treated with restraint until their true condition is revealed in accordance with the statement of Allāh, “**verify** (*tabayyanū*).” [Sūrah al-Nisā’ 4:94] This is because the order to seek verification is necessary whenever we are in doubt concerning an individual.

But if the mere utterance of *Lā ilāha illā Allāh* were sufficient in protecting a person from being killed, then there would be no need for verification. Then the author - رَحِمَهُ اللهُ - cited as an evidence for this position stating that the very one who said to Usāmah,

« أَقْتَلْتُهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ »

“Have you killed him after he has said: *Lā ilāha illā Allāh*?”²

And the one who said,

« أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ »

¹ Related by al-Bukhārī (no. 25), Muslim (no. 20), Abū Dāwūd (no. 1556), Ibn Mājah (no. 71), al-Tirmidhī (no. 2606), al-Nasā’ī (no. 2443), al-Dārimī in *al-Sunan* (no. 2446) and Aḥmad in *al-Musnad* (no. 68).

² Related by al-Bukhārī (no. 4021) and Muslim (no. 96, 141).

“I was sent to fight the people until they bear witness that *Lā ilāha illā Allāh*.”¹

He is also the one who commanded that the *Khawārij* be killed.

He said (concerning them),

« فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ »

“Kill them wherever you find them.”²

He said this despite the fact that the *Khawārij* prayed, supplicated to Allāh, and used to recite the *Qur’ān*. They were also a people who initially took knowledge from the Companions but none of this benefited them in the least. This is because true faith (*īmān*) did not reach their hearts as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

« لَا يُجَاوِزُ حَنَاجِرَهُمْ »

“Verily it would not go beyond their throats.”³



¹ Related by al-Bukhārī (no. 25), Muslim (no. 20), Abū Dāwūd (no. 1556), Ibn Mājah (no. 71), al-Tirmidhī (no. 2606), al-Nasā’ī (no. 2443), al-Dārimī in *al-Sunan* (no. 2446) and Aḥmad in *al-Musnad* (no. 68).

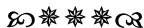
² Related by al-Bukhārī (no. 3415), Abū Dāwūd (no. 4767) and Aḥmad in *al-Musnad* (no. 914).

³ Related by al-Bukhārī (no.3166), Muslim (no. 1762), Abū Dāwūd (no. 4764), al-Nasā’ī (no. 2578) and Aḥmad in *al-Musnad* (no. 617).

وَكَذَلِكَ مَا ذَكَرْنَا مِنْ قِتَالِ الْيَهُودِ، وَقِتَالِ الصَّحَابَةِ بِنِي حَنِيفَةَ، وَكَذَلِكَ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَغْزُوا بَنِي الْمُصْطَلِقِ لَمَّا أَخْبَرَهُ رَجُلٌ أَنَّهُمْ مَنَعُوا الزَّكَاةَ حَتَّى أَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ [الحجرات: 6]، وَكَانَ الرَّجُلُ كَاذِبًا عَلَيْهِمْ، وَكُلُّ هَذَا يَدُلُّ عَلَى أَنَّ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَحَادِيثِ الَّتِي احْتَجُّوا بِهَا مَا ذَكَرْنَا.

Similarly, what we have mentioned concerning the fighting against the Jews and the Companions fighting against the tribe of Banū Ḥanīfah. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also wanted to fight the tribe of al-Mustaliq when a man informed him that they had withheld the *zakāt* until Allāh revealed, “O you who believe, if a sinful person comes to you with information, then verify it.” [Sūrah al-Ḥujurāt 49:6] And it was found that this man lied concerning the tribe of al-Mustalaq¹. All of this proves that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) intended with these prophetic narrations what we have already mentioned. (1)

(1) This means that the mere utterance of *Lā ilāha illā Allāh* does not prevent a person from being killed. Rather, it is permissible to kill the one who says it if there is a legitimate reason (supported by Islāmic law) to do so.



¹ This was extracted by Ibn Jarīr al-Ṭabarī (26/123) and Ibn Kathīr (4/187) who said, “Certainly this narration has been reported with many chains of narration. The best of them is the narration reported by Imām Aḥmad.” Al-Ḥaythamī in *Majma‘ al-Fawā'id* also related it (7/111) saying concerning its transmission, “It was reported by Aḥmad and its narrators are trustworthy.”

وَلَهُمْ شُبُهَةٌ أُخْرَىٰ وَهُوَ مَا ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّاسَ يَوْمَ
 الْقِيَامَةِ يَسْتَعِينُونَ بِآدَمَ ثُمَّ بِنُوحٍ ثُمَّ بِإِبْرَاهِيمَ ثُمَّ بِمُوسَىٰ ثُمَّ بِعِيسَىٰ، فَكَلَّمَهُمْ
 يَعْتَذِرُ حَتَّىٰ يَنْتَهُوا إِلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: فَهَذَا يَدُلُّ
 عَلَىٰ أَنَّ الْإِسْتِعَاثَةَ بِغَيْرِ اللَّهِ لَيْسَتْ شِرْكَاً. وَالْجَوَابُ أَنَّ نَقُولَ: سُبْحَانَ مَنْ
 طَبَعَ عَلَىٰ قُلُوبِ أَعْدَائِهِ، فَإِنَّ الْإِسْتِعَاثَةَ بِالْمَخْلُوقِ فِيمَا يَقْدِرُ عَلَيْهِ لَا
 تُنْكِرُهَا، كَمَا قَالَ اللَّهُ تَعَالَىٰ فِي قِصَّةِ مُوسَىٰ: ﴿ فَاسْتَعَاثَ الَّذِي مِنْ شَيْعَتِهِ
 عَلَىٰ الَّذِي مِنْ عَدُوِّهِ ﴾ [القصص: 15]، وَكَمَا يَسْتَعِيثُ الْإِنْسَانُ بِأَصْحَابِهِ
 فِي الْحَرْبِ أَوْ غَيْرِهِ فِي أَشْيَاءَ يَقْدِرُ عَلَيْهَا الْمَخْلُوقُ. وَنَحْنُ أَنْكَرْنَا اسْتِعَاثَةَ
 الْعِبَادَةِ الَّتِي يَفْعَلُونَهَا عِنْدَ قُبُورِ الْأَوْلِيَاءِ، أَوْ فِي غَيْبَتِهِمْ فِي الْأَشْيَاءِ الَّتِي لَا
 يَقْدِرُ عَلَيْهَا إِلَّا اللَّهُ.

They have another doubt which is that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned that the people will seek the help of Ādam on the Day of Resurrection, then from Nūḥ, then from Ibrāhīm, then from Mūsā, and then from Īsā (عَلَيْهِمُ السَّلَامُ). All of them will excuse themselves and defer to someone else until they reach the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They say that this proves that seeking help from other than Allāh is not considered *Shirk*. The response to this is that we say: “Glorified is the one who has sealed the hearts of His enemies. We do not deny the permissibility of seeking help from the creation in matters in which they are able, as Allāh (تَبَارَكَ وَتَعَالَى) mentions concerning the story of Mūsā, “And then one of the men from his tribe called for help against his enemy.” [Sūrah al-Qaṣaṣ 28:15] Just like a person might seek help from his companions during a war or other than that from the things which the creation is capable of and able to do. What we have rejected is the type of seeking help which is worship and which they practice at the graves of the *awliyaʿ* or in their absence,

concerning affairs in which none have the ability to do except Allāh.” (1)

(1) His statement, “They have another doubt...” and this is that seeking help from other than Allāh is not considered to be polytheism (*Shirk*). Indeed, the Shaykh responded to this doubt with two answers:

- **The First:** That seeking help from the creation in matters that they are capable of is something that is not denied and rejected due to the statement of Allāh (تَبَارَكَ وَتَعَالَى) concerning the story of Mūsā,

﴿فَاسْتَعَاذَ الَّذِي مِنْ شَيْعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى

عَلَيْهِ﴾

“And then one of the men from his faction called for help against his enemy. So Mūsā struck him and (unintentionally) killed him.” [Sūrah al-Qaṣaṣ 28:15]

- **The Second:** That the people did not seek the help of these noble Prophets in order to remove their hardship. But rather they sought from these Prophets to intercede on their behalf with Allāh (عَزَّ وَجَلَّ) for Him to remove this hardship and distress. There is also a difference between a person who seeks the help of the creation in order to relieve himself of some hardship and adversity, and the one who seeks that the creation intercede on their behalf with Allāh so that Allāh removes this matter from them.

إِذَا ثَبَتَ ذَلِكَ: فَاسْتَعَانَتْهُمْ بِالْأَنْبِيَاءِ يَوْمَ الْقِيَامَةِ يُرِيدُونَ مِنْهُمْ أَنْ يَدْعُوا اللَّهَ أَنْ يُحَاسِبُ النَّاسَ حَتَّى يَسْتَرِيحَ أَهْلُ الْجَنَّةِ مِنْ كَرْبِ الْمَوْقِفِ، وَهَذَا جَائِزٌ فِي الدُّنْيَا وَالْآخِرَةِ، وَذَلِكَ أَنَّ تَأْتِي عِنْدَ رَجُلٍ صَالِحٍ حَيٍّ يُجَالِسُكَ وَيَسْمَعُ كَلَامَكَ فَتَقُولُ لَهُ: ادْعُ اللَّهَ لِي، كَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ ذَلِكَ فِي حَيَاتِهِ، وَأَمَّا بَعْدَ مَوْتِهِ، فَحَاشَا وَكَلَّا أَنَّهُمْ سَأَلُوا ذَلِكَ عِنْدَ قَبْرِهِ، بَلْ أَنْكَرَ السَّلْفُ عَلَى مَنْ قَصَدَ دُعَاءَ اللَّهِ عِنْدَ قَبْرِهِ، فَكَيْفَ دُعَاؤُهُ بِنَفْسِهِ؟

If this is understood and established, then it should be recognized that seeking help from the Prophets on the Day of Judgment is because they want the Prophets to ask Allāh to begin the reckoning of the people so that the people of Paradise will be relieved of the anxieties of that day in that location. This is permissible in this world and in the Hereafter; it is permissible to approach a righteous man who is alive and can sit with you and hear your speech, and say to him supplicate to Allāh for me. And this is just as the Companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to do and they would ask him during his lifetime, but as for after his death, then they would never ask him for anything, not even at his grave. Rather the *Salaf* used to criticize those who invoke Allāh at his grave, so how much more so if someone were to supplicate to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? (1)

(1) His statement, "If this is understood and established, then it should be recognized that seeking help from the Prophets" is the second response which clarifies that their seeking help from the Prophets was in an effort to have them supplicate to Allāh (عَزَّ وَجَلَّ) so that He would relieve the creation of their intense situation [on

that day]. So it wasn't that they supplicated to the Prophets, but rather they requested that they supplicate to their Lord (عَزَّوَجَلَّ).

And this is an affair which is permissible just as the Companions (رَضِيَ اللَّهُ عَنْهُمْ) used to request that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), [when he was alive], supplicate to Allāh for them. And in the *Ṣaḥīḥ al-Bukhārī* and *Muslim* from the Prophetic narration conveyed by Anas (رَضِيَ اللَّهُ عَنْهُ) who reported that a man entered the mosque on the day of the Friday Prayer while the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was delivering his admonition and said, "O Messenger of Allāh, our livelihood has perished [and the livestock are dying] and the roads are cut off. Supplicate to Allāh that He sends us rain." So he did not say send us rain, O Messenger of Allāh. Rather he said, "Supplicate to Allāh that He sends us rain." So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised his hands and said,

« اللَّهُمَّ اغْنِنَا »

"O Allāh, bless us with rain." [He said this three times]

Then suddenly Allāh (سُبْحَانَهُ وَتَعَالَى) gathered the clouds overhead and it began to rain heavily to the extent that they did not see the sun for an entire week. And on the following Friday Prayer a man entered or the same man and said, "O Messenger of Allāh, the livestock has drowned and the homes are being destroyed. Supplicate to Allāh that He withholds His rain." So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called upon his Lord saying,

« اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ
وَبُطُونِ الْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ »

“O Allāh, (let it rain) around us but not upon us; O Allāh (let it rain) upon the surrounding hills, mountains, valleys, and the places where trees grow.”¹

So this was an example of the Companions requesting that the Messenger of Allāh (صلى الله عليه وسلم) supplicate to Allāh, and [it does not justify] supplicating to the Prophet nor seeking his help. So in light of this it becomes known that this dubious doubt in which they disguise their deception, does not benefit them and that this is a baseless and false argument before Allāh (عز وجل).

Then the author - رحمه الله - mentions that there is no harm in approaching a righteous man whom you know and you know his righteousness in an effort to ask him to supplicate to Allāh for you. This is correct except that it is not appropriate that a person makes this a consistent practice of his, where every time he sees a man whom he considers to be righteous, he asks him to supplicate for him. This is because this was not from the habits of the pious predecessors (رضي الله عنهم) and it also involves relying upon the supplication of others. It is well-known that if a person calls upon his Lord by himself that this action is better for him because he is offering an act of worship which draws him closer to Allāh (عز وجل). And supplication is considered worship as Allāh (تبارك وتعالى) says,

﴿ اَدْعُونِيْ اَسْتَجِبْ لَكُمْ ﴾

“Call upon Me; I will respond to your invocation.”

[Sūrah Ghāfir 40:60]

So if a person calls upon his Lord by himself then he most certainly

¹ Related by al-Bukhārī (no. 891), Muslim (no. 897), Abū Dāwūd (no. 1174), Ibn Mājah (no. 1269), al-Nasā'ī (no. 1527) and Aḥmad in *al-Musnad* (no. 11608).

acquires the reward of this worship, and then he places his trust in Allāh that he will acquire this beneficial matter or be protected from some harm. This is in contrast to the situation where he asks someone else to supplicate on his behalf. For indeed this situation requires that he rely upon someone else and as a result of this, his dependence upon this person could become greater than his dependence upon Allāh (سُبْحَانَهُ وَتَعَالَى). And this matter is serious and involves a great danger.

Shaykh al-Islām - رَحْمَةُ اللَّهِ - said, “Whenever a person asks another individual to supplicate for him, then this affair is a form of asking which is blameworthy.” Therefore, it is important for a person if he has requested that someone supplicates for him, that he intends to benefit this individual through this supplication on his behalf.

Verily, he will be rewarded for this and perhaps he will receive what has been mentioned in the prophetic narration concerning the man who supplicates for his brother in his absence. The angels will say: “*Āmin* to his supplication and for you is the like of what you supplicated for.”



وَلَهُمْ شُبُهَةٌ أُخْرَى، وَهِيَ: قِصَّةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمَّا أُلْقِيَ فِي النَّارِ اعْتَرَضَ لَهُ جِبْرِيْلُ فِي الْهَوَاءِ فَقَالَ لَهُ: "أَلَيْكَ حَاجَةٌ؟" فَقَالَ إِبْرَاهِيمُ: "أَمَّا إِلَيْكَ فَلَا". قَالُوا: فَلَوْ كَانَتْ اسْتِغَاثَةُ جِبْرِيْلَ شُرْكَاً لَمْ يَعْرِضْهَا عَلَى إِبْرَاهِيمَ. فَالْجَوَابُ: أَنَّ هَذَا مِنْ جِنْسِ الشُّبُهَةِ الْأُولَى، فَإِنَّ جِبْرِيْلَ عَرَضَ عَلَيْهِ أَنْ يَنْفَعَهُ بِأَمْرٍ يَقْدِرُ عَلَيْهِ، فَإِنَّهُ كَمَا قَالَ اللَّهُ فِيهِ: ﴿شَدِيدُ الْقُوَى﴾ [النجم: 5]، فَلَوْ أَدَانَ اللَّهُ لَهُ أَنْ يَأْخُذَ نَارَ إِبْرَاهِيمَ وَمَا حَوْلَهَا مِنَ الْأَرْضِ وَالْجِبَالِ، وَيُلْقِيهَا فِي الْمَشْرِقِ أَوْ الْمَغْرِبِ لَفَعَلَ، وَلَوْ أَمَرَهُ اللَّهُ أَنْ يَضَعُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي مَكَانٍ بَعِيدٍ عَنْهُمْ لَفَعَلَ، وَلَوْ أَمَرَهُ أَنْ يَرْفَعَهُ إِلَى السَّمَاءِ لَفَعَلَ، وَهَذَا كَرَجُلٍ غَنِيٍّ لَهُ مَالٌ كَثِيرٌ يَرَى رَجُلًا مُحْتَاجًا فَيَعْرِضُ عَلَيْهِ أَنْ يُقْرِضَهُ، أَوْ أَنْ يَهَبَهُ شَيْئاً يَقْضِي بِهِ حَاجَتَهُ، فَيَأْتِي ذَلِكَ الرَّجُلَ الْمُحْتَاجُ أَنْ يَأْخُذَ وَيَصْبِرَ إِلَى أَنْ يَأْتِيَهُ اللَّهُ بِرِزْقٍ؛ لَا مِنَّةَ فِيهِ لِأَحَدٍ، فَأَيُّ هَذَا مِنْ اسْتِغَاثَةِ الْعِبَادَةِ وَالشَّرْكِ لَوْ كَانُوا يَفْقَهُونَ؟

They have another doubt (1) which is related to the story of Ibrāhīm (عليه السلام); when he was thrown into the fire. Jibrīl appeared before him in the air and said to him, "Do you have a need?" Then Ibrāhīm (عليه السلام) said, "From you, no." They say that if seeking the help from Jibrīl was *Shirk* then Jibrīl would not have offered Ibrāhīm help. The response: This doubt is the same as the previous one. This is because Jibrīl presented himself to Ibrāhīm in order to benefit him with something he was capable of doing because Allāh described him as being, "One intense in strength." [Sūrah al-Najm 53:5] So if Allāh permitted him to remove the fire that engulfed Ibrāhīm as well as the surrounding area and mountains, and toss it to the east or west he could most certainly have done so. And had Allāh commanded him to place Ibrāhīm (عليه السلام) in an area very far away from them, he most certainly could have done so. And had He commanded him to raise Ibrāhīm up to the skies,

he most certainly could have done so. It is like the example of a rich man who possesses much wealth. If he sees another man in need and offers him a loan or offers to give him something that will satisfy his need but the needy man refuses to take anything and remains patient until Allāh grants him his provision without requiring the benevolence of another. How could this be considered to be an example for seeking help that is deemed to be worship and *Shirk*? If only they could understand.

(1) His statement, “They have another doubt which is related to the story of Ibrāhīm (عَلَيْهِ السَّلَامُ); when he was thrown into the fire...” The response to this doubt consists of the following:

- Indeed, Jibrīl offered his assistance in an affair that he was able to fulfil. So if Allāh permitted Jibrīl to save Ibrāhīm because of what Allāh granted him of power, then Jibrīl is most certainly able to as Allāh (تَبَارَكَ وَتَعَالَى) has described him,

﴿ سَدِيدُ الْقُوَى ﴾

“Intense in strength.” [Sūrah al-Najm 53:5]

So if Allāh commanded him to seize the fire of Ibrāhīm and the surrounding area in order to toss it into the east or the west he would have most certainly done so. Similarly, had Allāh commanded him to carry Ibrāhīm to a far away place he would have done so. And had He commanded him to raise Ibrāhīm to the skies, he would have done so.

Then the author offered an example of this stating that if a rich man approached a poor man and asked him if he was in need of money as a loan or a gift or other than this, then this is definitely considered from the matters in which he is capable of providing assistance. This is not considered polytheism (*Shirk*) if the poor

man were to say yes I am in need please give me a loan or a gift, then he is not to be considered a person of polytheism (*Shirk*).

وَلَتَخْتِمَ الْكَلَامَ إِنْ شَاءَ اللَّهُ تَعَالَى بِمَسْأَلَةٍ عَظِيمَةٍ مُهِمَّةٍ جِدًّا تُفْهَمُ مِمَّا تَقَدَّمَ، وَلَكِنْ نُفْرِدُ لَهَا الْكَلَامَ لِعِظَمِ شَأْنِهَا وَلِكَثْرَةِ الْعَلَطِ فِيهَا فَتَقُولُ: لَا خِلَافَ أَنَّ التَّوْحِيدَ لَا بُدَّ أَنْ يَكُونَ بِالْقَلْبِ وَاللِّسَانِ وَالْعَمَلِ، فَإِنْ اخْتَلَّ شَيْءٌ مِنْ هَذَا لَمْ يَكُنِ الرَّجُلُ مُسْلِمًا، فَإِنْ عَرَفَ التَّوْحِيدَ وَلَمْ يَعْمَلْ بِهِ؛ فَهُوَ كَافِرٌ مُعَانِدٌ كَفَرُوعُونَ وَإِبْلِيسَ وَأَمْثَالِهِمَا.

And we will conclude this speech (1) - if Allāh (تَبَارَكَ وَتَعَالَى) wills - with another very important matter that is to be understood in light of what has preceded. We will specifically discuss it because of its great importance and because of the sheer volume of mistakes made concerning it. So we say: No doubt that *Tawhīd* must exist in the heart, upon the tongue and in the actions. If a man neglects one of these things to the extent that it is missing, then this man is no longer a Muslim. So if he knows what *Tawhīd* is but does not act upon it then he is a haughty disbeliever the like of Pharaoh and Iblīs and those similar to them.

(1) The author concludes these doubts with the mention of a significant matter:

- He mentions that it is essential that a person is a monotheist (*Muwahhīd*) in his heart, speech, and actions. So if a person [claims he] was a monotheist (*Muwahhīd*) in his heart, but failed to practice monotheism in his statements and actions, then certainly he is not truthful in his claim because the *Tawhīd* present in the heart is followed by the *Tawhīd* of the statements and actions as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ »

“Surely, there is a piece of flesh in the body, if it is healthy, the whole body will be healthy, but if it is corrupt, the whole body will be corrupt. Certainly, it is the heart.”¹

So if he worships Allāh alone with his heart as he claims but fails to do so with his statements and his actions, then he is just like the Pharaoh who was certain of the truth and knew it well, but remained persistent upon his arrogance and opposition to it by continuing to proclaim lordship. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ وَحَدُّوا بِهَا وَأَسْتَيْقِنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾

“And they rejected them (the signs of Allāh), while they were truly convinced of them, out of injustice and haughtiness.”

[Sūrah al-Naml 27:14]

And He says concerning Mūsā that he said to the Pharaoh,

﴿ قَالَ لَقَدْ عَلِمْتَمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ ﴾

“You have already known that none has sent down these [signs] as evidence except the Lord of the heavens and the earth.”

[Sūrah al-Isrā‘ 17:102]



¹ Related by al-Bukhārī (no. 52), Muslim (no. 1599), Ibn Mājah (no. 3984) and al-Dārimī in *al-Sunan* (no. 2531).

وَهَذَا يَغْلُظُ فِيهِ كَثِيرٌ مِنَ النَّاسِ يَقُولُونَ: هَذَا حَقٌّ، وَنَحْنُ نَفْهَمُ هَذَا، وَنَشْهَدُ أَنَّهُ الْحَقُّ، وَلَكِنْ لَا نَقْدِرُ أَنْ نَفْعَلَهُ، وَلَا يَجُوزُ عِنْدَ أَهْلِ بَلَدِنَا إِلَّا مَنْ وَافَقَهُمْ، أَوْ عَیْرَ ذَلِكَ مِنَ الْأَعْدَارِ. وَلَمْ يَدِرِ الْمَسْكِينُ أَنَّ غَالِبَ أُمَّةِ الْكُفْرِ يَعْرِفُونَ الْحَقَّ، وَلَمْ يَتْرَكُوهُ إِلَّا لِشَيْءٍ مِنَ الْأَعْدَارِ. كَمَا قَالَ تَعَالَى ﴿ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ﴾ [التوبة: 9]. وَعَیْرَ ذَلِكَ مِنَ الْآيَاتِ، كَقَوْلِهِ: ﴿ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾ [البقرة: 146].

Many of the people err in this affair. They say: This is true and we understand this and we bear witness that it is the truth. However, we are unable to implement it, and it is not permissible amongst the people of our country to oppose them or to do anything unless it is in agreement with them and their practices. And they offer other excuses for this. (1) This lowly individual (2) doesn't realize that the majority of the figureheads of disbelief know the truth and they do not abandon it due to one excuse [or another] as Allāh (تَبَارَكَ وَتَعَالَى) says, “**They have purchased with the āyāt of Allāh a little gain.**” [Sūrah al-Tawbah 9:9] And there are other āyāt of Allāh similar to this like, “**They know him as they know their own sons.**” [Sūrah al-Baqarah 2:146]

(1) His statement, “Many of the people err in this affair...” means that many people know the truth concerning this matter and profess that they recognize that this is the truth. However, they say we are unable to oppose the people of our land or other than this from the excuses that they offer. This excuse will not benefit them before Allāh (عَزَّ وَجَلَّ) because it is obligatory for the people to seek after the pleasure of Allāh even if it upsets the people. Similarly, it is obligatory that a person abandon seeking the pleasure of the people if it means displeasing Allāh (عَزَّ وَجَلَّ). This situation resembles those who cite the beliefs of their fathers as evidence for what they

are upon, and they are those whom Allāh mentions in His statement,

﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ ﴾

“Indeed, we found our fathers upon a religion, and by following in their footsteps we will be guided.”

[Sūrah al-Zukhruf 43:22]

And another *āyah*,

﴿ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴾

“Indeed, we will follow in their footsteps.”

[Sūrah al-Zukhruf 43:23]

- (1) His statement, “This poor individual...” refers to the one who possesses no understanding or insight concerning the fact that the majority of the figure-heads of disbelief used to know the truth but rebelled against it and opposed it as Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾

“They know him as they know their own sons.”

[Sūrah al-Baqarah 2:146]

And He says,

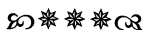
﴿ أَشْتَرُوا بِحَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ﴾

“They have purchased with the *Ayat* of Allāh a little gain.” [Sūrah al-Tawbah 9:9]

They used to cite excuses that would not benefit them like the fear of losing some type of status, position of leadership or other than that.

Many of the leaders of disbelief know the truth but they detest it and refuse to follow it. To know the truth and not follow it is worse than not knowing the truth at all. This is because the one who is ignorant of the truth has a legitimate excuse and might later know this, learn it and take heed, which is contrary to the staunch opponent of the truth who is haughty.

It is for this reason that the Jews are considered the ones who have brought upon themselves Allāh’s anger because they knew the truth and abandoned it. And the Christians are considered astray because they do not know the truth. But after the sending of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Christians became aware of the truth and thus became similar to the Jews in being from those who have brought upon themselves the anger of Allāh.



فَإِنْ عَمِلَ بِالتَّوْحِيدِ عَمَلًا ظَاهِرًا وَهُوَ لَا يَفْهَمُهُ وَلَا يَعْتَقِدُهُ بِقَلْبِهِ؛ فَهُوَ مُنَافِقٌ، وَهُوَ شَرٌّ مِنَ الْكَافِرِ الْخَالِصِ: ﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴾ [النساء: 145]. وَهَذِهِ الْمَسْأَلَةُ مَسْأَلَةٌ كَبِيرَةٌ طَوِيلَةٌ تُبَيِّنُ لَكَ إِذَا تَأَمَّلْتَهَا فِي أَلْسِنَةِ النَّاسِ؛ تَرَى مَنْ يَعْرِفُ الْحَقَّ وَيَتْرُكُ الْعَمَلَ بِهِ؛ لِخَوْفِ نَقْصِ دُنْيَا أَوْ جَاهٍ أَوْ مُدَارَاةٍ لِأَحَدٍ، وَتَرَى مَنْ يَعْمَلُ بِهِ ظَاهِرًا لَا بَاطِنًا، فَإِذَا سَأَلْتَهُ عَمَّا يَعْتَقِدُ بِقَلْبِهِ فَإِذَا هُوَ لَا يَعْرِفُهُ. وَلَكِنْ عَلَيْكَ بِفَهْمِ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ:

If he acts upon *Tawhīd* in a manner which is apparent through his outer actions (1) while he does not truly understand it nor believe it in his heart then this person is a hypocrite and he is worse than a pure disbeliever, “Indeed the hypocrites occupy the lowest depths of the Hellfire.” [Sūrah al-Nisā’ 4:145] And this is a vast matter that is very extensive; (2) and it becomes clearer if you reflect upon the different speech that you hear from the people. You will see one person who knows the truth but abandons acting upon it out of fear of losing something from the wealth of this world, his position, his possessions or as a means of pleasing someone. And you will also see someone who acts upon the truth outwardly [with his limbs] but not inwardly with his heart and if you were to ask him about what he believes in his heart then he will not even know. But it is upon you to understand two *āyāt* from the Book of Allāh.....

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- (1) The author says - رَحِمَهُ اللَّهُ - if he acts upon monotheism (*Tawhīd*) outwardly, meaning with his tongue and his limbs, but he does not believe it with his heart nor does he understand it, then this person is a hypocrite who is worse than the disbeliever who explicitly states his disbelief because Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

“Indeed the hypocrites occupy the lowest depths of the Hellfire.”

[Sūrah al-Nisā‘ 4:145]

This is clear concerning the one who is a staunch opponent of the truth and hates it in his heart, is not happy and pleased with it, but who outwardly conforms to the *Shari‘ah* in an effort to deceive Allāh, His Messenger, and the believers. As for the one who doesn’t understand the issue at all and merely does as the people do without truly knowing what it is that they are doing or why, then what is obligatory concerning this person is that he is informed and taught. If after this he continues upon rejecting the truth with his heart then he is a hypocrite.

- 2) He then clarifies that this matter is a vast affair which is very extensive, which means that to attempt to examine this affair would be very complicated and long because many of the people may reject the truth out of fear that they might be criticized, or in an effort to gain some position or worldly gain. So it would require him to closely follow the condition of the people and gain a complete understanding of them in order to distinguish between the hypocrite and the sincere Believer.

﴿ * * * ﴾

أُولَاهُمَا: قَوْلُهُ تَعَالَى: ﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾ [التوبة: 66]. فَإِذَا تَحَقَّقْتَ أَنَّ بَعْضَ الصَّحَابَةِ الَّذِينَ غَزَوْا الرُّومَ مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَفَرُوا بِسَبَبِ كَلِمَةٍ قَالُوهَا عَلَى وَجْهِ اللَّعِبِ وَالْمَزْحِ، تَبَيَّنَ لَكَ أَنَّ الَّذِي يَتَكَلَّمُ بِالْكَفْرِ أَوْ يَعْمَلُ بِهِ خَوْفًا مِنْ نَقْصِ مَالٍ، أَوْ جَاهٍ أَوْ مَدَارَاةٍ لِأَحَدٍ، أَعْظَمُ مِمَّنْ يَتَكَلَّمُ بِكَلِمَةٍ يَمْزُحُ بِهَا.

The First: The statement of Allāh (تَبَارَكَ وَتَعَالَى), (1) “**Make no excuse; you have disbelieved after belief.**” [Sūrah al-Tawbah 9:66] So if it is clear to you that some of the companions who fought along with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on a military campaign against the Romans disbelieved because of a statement which they made jokingly, then it should also become clear to you that the one who utters a statement of disbelief or acts upon it fearing that he may lose some wealth or position, or in order to please one of the creation, then this affair is more severe than the one who uttered this statement in amusement.

(1) The author - رَحِمَهُ اللَّهُ - encourages that we reflect upon two verses from the Book of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

“**Make no excuse; you have disbelieved after belief.**”

[Sūrah al-Tawbah 9:66]

This *āyah* was revealed concerning the hypocrites who ridiculed the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions the reciters of the *Qur’ān*.

So the author - رَحْمَةُ اللَّهِ - states that if those hypocrites who fought along with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on a military expedition during the campaign of *Tabūk* disbelieved because of a single word which they said in jest and not seriously, then what about the person who seriously harbors disbelief in his heart because he fears that he may lose some position, or status, or something similar to this. Certainly, this situation is much much more severe.

In reality all of them disbelieved after having faith whether they did it in play or seriously intended by way of it disbelief, or out of fear of something or hope. As every person who outwardly professes Islām while concealing disbelief is a hypocrite no matter what the case.



وَالْآيَةُ الثَّانِيَّةُ: قَوْلُهُ تَعَالَى: ﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ﴾ [النحل: 105-107]، فَلَمْ يَعْذِرِ اللَّهُ مِنْ هَؤُلَاءِ إِلَّا مَنْ أُكْرِهَ مَعَ كَوْنِ قَلْبِهِ مُطْمَئِنًّا بِالْإِيمَانِ، وَأَمَّا غَيْرُ هَذَا فَقَدْ كَفَرَ بَعْدَ إِيمَانِهِ، سَوَاءً فَعَلَهُ خَوْفًا أَوْ مَدَارَاةً، أَوْ مَشْحَةً بِوَطْنِهِ، أَوْ أَهْلِهِ، أَوْ عَشِيرَتِهِ أَوْ مَالِهِ، أَوْ فَعَلَهُ عَلَى وَجْهِ الْمَرْجِ، أَوْ لِيُغَيِّرَ ذَلِكَ مِنَ الْأَعْرَاضِ إِلَّا الْمُكْرَهُ. وَالْآيَةُ تُدَلُّ عَلَى هَذَا مِنْ وَجْهَيْنِ: الْأَوَّلُ قَوْلُهُ تَعَالَى: ﴿إِلَّا مَنْ أُكْرِهَ﴾ [النحل: 106]، فَلَمْ يَسْتَنْنِ اللَّهُ تَعَالَى إِلَّا الْمُكْرَهُ، وَمَعْلُومٌ أَنَّ الْإِنْسَانَ لَا يُكْرَهُ إِلَّا عَلَى الْكَلَامِ أَوْ الْفِعْلِ، وَأَمَّا عَقِيدَةُ الْقَلْبِ فَلَا يُكْرَهُ عَلَيْهَا أَحَدٌ.

The Second Āyah is: (1) “Whoever disbelieves in Allāh after having believed, except for the one who is compelled to do so while his heart remains firmly upon belief. But the one who opens his chest to disbelief, then upon them is the anger of Allāh and for them is a tremendous torment. That is because they preferred the life of this world over the life of the Hereafter.” [Sūrah al-Naḥl 16:106-107] So Allāh did not excuse from those people except for the ones who were compelled to do so while their hearts were filled with faith. So anyone other than this type of person has disbelieved after having true faith, irrespective of whether he did it out of fear of the people, to please others, or for love and greed of his country, family, tribe or wealth, or he did it in jest, or for any other reason. [The only valid and legitmate excuse] is if he is compelled and forced.

The āyah from the Qur’ān proves this from two different angles (2): **The First:** His statement, “Except for the one who is compelled to do so.” So Allāh (تَبَارَكَ وَتَعَالَى) does not exempt anyone except the

one who is compelled, and it is wellknown that people are only compelled to utter a statement or perform an action, as for the belief in the heart then no one can compel another concerning his belief.

(1) This is the second *āyah* that the author - رَحْمَةُ اللَّهِ - encourages us to reflect upon. This *āyah* proves that no one is excused for disbelief after having possessed true faith except for the one who is compelled and forced. As for the one who willfully disbelieves for whatever reason this may be, whether he is joking, or coveting a job, or in defense of his people or anything which is similar to this, then on account of this he is a disbeliever; and Allāh (عَزَّوَجَلَّ) has not excused the one who disbelieves except for the one who was compelled to do so with the condition that his heart is content with faith (*īmān*).

(2) This means that Allāh (تَبَارَكَ وَتَعَالَى) did not exempt any of them from being disbelievers with this verse except the one who was compelled. And compulsion does not occur except with statements and actions. As for the belief in the heart, then there is none who can observe this except Allāh, and compulsion concerning one's beliefs is unimaginable because it is not possible for anyone to coerce a person's heart by saying: You must believe such and such. This is because this is an affair that is hidden and cannot be detected. So compulsion only occurs in that which is apparent from statements and actions.



وَالثَّانِي: قَوْلُهُ تَعَالَى: ﴿ ذَلِكِ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ﴾ [النحل: 107]. فَصَرَّحَ أَنَّ هَذَا الْكُفْرَ وَالْعَذَابَ لَمْ يَكُنْ بِسَبَبِ الْإِعْتِقَادِ أَوْ الْجَهْلِ أَوْ الْبُغْضِ لِلدِّينِ أَوْ مَحَبَّةِ الْكُفْرِ، وَإِنَّمَا سَبَبُهُ أَنَّ لَهُ فِي ذَلِكَ حَظًّا مِنْ حُطُوطِ الدُّنْيَا فَأَثَرُهُ عَلَى الدِّينِ،

The Second: (1) The statement of Allāh (تَبَارَكَ وَتَعَالَى), "That is because they preferred the life of this world over the life of the Hereafter." So Allāh explicitly states here that this disbelief and torment is not due to belief, ignorance, hatred towards the Religion or love of disbelief. Rather, the reason for this was due to some worldly matters which he preferred over the Religion.

(1) **The Second Perspective:** They preferred the worldly life to the life of the hereafter so their disbelief was due to their preference of the life of this world over the Hereafter. What is intended by the worldly life is whatever is connected to it by way of status, wealth, leadership, and other than this from the things from the life of this world which are given priority over the hereafter. So his disbelief was a result of his preference of the worldly pleasures and for this reason he is deemed a disbeliever even though he does not love disbelief itself, but he is a person who desires the life of this world and this causes him to disbelieve. This is because some people disbelieve because they love disbelief and are amazed by it, whereas some people disbelieve in order to acquire wealth, or status, or leadership, and some people even disbelieve in order to acquire leadership and authority; and there are many reasons for this. We ask that Allāh (تَبَارَكَ وَتَعَالَى) guides us to the Straight Path and that He does not allow our hearts to stray after having guided us.

وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.
And Allāh (سُبْحَانَهُ وَتَعَالَى) knows best; and may the peace and blessings
of Allāh forever be upon our Prophet Muḥammad and upon his
Companions. (1)

(1) Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H) concludes his book by returning the knowledge to Allāh (عَزَّوَجَلَّ) and sending the prayers of peace and blessings of Allāh upon His Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And with this the book: Removal of the Doubts (*Kashf al-Shubuhāt*) ends. And we ask that Allāh (تَبَارَكَ وَتَعَالَى) reward its author with the best of rewards and that he grants us a share of this reward and that He unites us and him in His noble dwelling. Certainly, He is benevolent and generous and all praise is for Allāh the Lord of creation and may the peace and blessings of Allāh be upon our Prophet Muḥammad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
التَّحْقِيقَاتُ

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qurʾān*.

Āhād: a narration which is narrated through one chain only.

Ahādīth: see *Hadīth*.

ʿAlayhis-salām: “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

Ansār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

ʿArsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

ʿAsr: the afternoon Prayer.

Awliyāʿ: see *Walī*.

B

Bidʿah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ) went for the *Miʾrāj*.

D

Dāʿee: one engaged in *daʿwah*, caller.

Daʿaef: “weak,” unauthentic narration.

Daʿwah: invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet.

F

Fāhish: one who talks evil.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Ḥadīth: (pl. *ahādeeh*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Ḥalāl: lawful.

Ḥanīf: pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *Ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *shirk* to the land of Islām.

Ḥukm: a judgment of legal decision (especially of Allāh).

I

Tbādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijee: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khateeb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelieve in the Religion of Islām.

M

Madhhab: position or opinion of a scholar; school of Islāmic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlees*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *ḥadīth*.

Muftee: one who gives *fatāwā*.

Mujāhid: (pl. *mujahidoon*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qualified to pass judgment using *ijtihād*.

Munkar: “rejected;” a narration which is un-authentic itself and contradicts authentic narrations.

Muqallid: one who practices *taqlēd*.

Mushrik: (pl. *mushrikoon*) polythesists, pagans and disbelievers in the oneness of Allāh (ﷻ) and His Messenger (ﷺ).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawātir: a *Ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *Muwahḥidoon*) one who unifies all of his worship and directs it to Allāh alone.

Mawdo’: fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

Mawsool: “connected;” a continuous *isnād* (can be narrated back to the Prophet (ﷺ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunoot: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfidee: the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: the ninth month of Islāmic calander, in which Muslims observe fasting.

S

Sahābah: (pl. *sahābah*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Ṣahīḥ: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salaf al-Ṣāliḥeen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *salaf* and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramaḍān*.

Shaytān: Satan

Shee'ah: (see *Rāfidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ee: (pl. *tābi'een*) the generation after the Companions of the Prophet (ﷺ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

TaḤajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

Takhreej: to reference a *Ḥadīth* to its sources and analyze its *isnāds*.

Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *Ḥadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ee* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact Allāh. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walimah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *Eedul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: an atheist.

Explanation of Muhammad Ibn 'Abdul-Wahhaab's

Removal of Doubts

So this is a concise explanation upon the book of Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab entitled, '*Removing the Doubts of the People of Shirk.*' In this book, the author mentions ten odd doubts from the people of *Shirk* and answers them with excellent answers, relying upon textual proof along with an easily comprehensible meaning and clear expression. I ask Allaah (سُبْحَانَهُ وَتَعَالَى) to reward him for that and to benefit the servants through it. Indeed, Allaah is capable of all things.

Muhammad Ibn Saalih al-'Uthaymeen

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