Explanation Of Muhammad Ibn ’Abdul-Wahhaab’s Removal Of Doubts

Imaam Muhammad Ibn Saalih al’Uthaymeen (d.1420H)
Removing the Doubts
Of the
People of *Shirk*

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

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

Prepared by
Fahd Ibn Nāṣir Ibn Ibrāhīm al-Sulaymān

Translation by Qasim Muṭīva
Table of Contents

Biography of Shaykh al-Islām Muḥammad Ibn ʿAbd al-Wahhāb 9
Biography of the Noble Shaykh, Muḥammad Ibn Ṣāliḥ al-ʿUthaymīn 12
Author's Introduction 16
Arabic Text of Kashf al-Shubuḥāt 17
English Text of Kashf al-Shubuḥāt 42
Explanation of the Basmalah 71
Levels of Knowledge and Comprehension 74
The Difference Between Mercy and Forgiveness 75
Definition of Tawḥīd and its Categories 76
What Is Meant by the Religion of the Messengers (tabligh) 79

Clarifying Who Was the First of the Messengers 82

Benefit: Clarification of an Error Made by Some of the Historians Concerning the First of the Messengers 82
Nūḥ Was the First of the Messengers According to the Book, the Sunnah and Ijmāʿ 83
Extremism - Its Definition and Categories 84
Who is the Righteous Individual? 84
Wadd, Suwāʾ, Yaghūth, Yaʿūq and Nasr 86
A Problem and its Solution Surrounding the Descent of ʿĪsā (tabligh) During the End of Times 88
Clarification About the Condition of the Disbelievers Amongst Whom the Messenger of Allāh (tabligh) Was Sent 90
Proof That the Disbelievers of Quraysh Affirmed
Tawḥīd al-Ruḥūbiyyah
Definition of al-Ikhlāṣ 96
Supplication (al-Duʿāʾ) - Its Definition and Its Categories 97
Sacrifice (al-Dhabh) - Its Definition and the Manners in Which It Is performed 109
Vows (al-nadhr) and Its Definition 114
Al-Istigāthah (Seeking salvation) and Its Categories 114
Affirmation of Tawḥīd al-Ruḥūbiyyah Alone Did Not Enter the Disbelievers of Quraysh Into Islām 117
Clarification That Tawḥīd is the Meaning of Lā ilāHA illā AllāH 119
Explanation of the Shahīdah (testimony of faith) 119
The Disbelievers of Quraysh Knew the Meaning of Lā ilāHA illā AllāH 120
The Intended Meaning of This Magnificent Phrase is Not Merely a Statement 121
Astonishment at the One Who Claims Islaam and He Does Not Know from Its Meaning That Which the Disbelievers of Quraysh Knew 122
Statements of the People Concerning the Meaning of Lā ilāHA illā AllāH 123
If an Individual Knows Shirk and He Knows the Religion of the Messengers and He Knows What the Majority of the People Are Upon from Ignorance, Then That Provides Two Benefits 127
Statement of the Author: “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”
So Did the Imaam Not Recognize the Excuse on the Grounds of Ignorance?
An Important Conclusion Surrounding the Excuse on the Grounds of Ignorance
The Basic Principle Concerning the One Who Ascribes to Islam is that His Islam Remains until its Removal is Confirmed through a Sharee'ah Proof
The Obligation before Pronouncement of the Ruling of Disbelief Is to Look into Two Important Affairs
Is it a Condition for the Individual to Know the Consequences of His Opposition, or Is it Enough to Know That it is Deemed Opposition, Even if He Is Ignorant Concerning the Consequences of It
Obstacles That Prevent Takfir
It Is from the Wisdom of Allah That He Did Not send a Messenger, Except That He Made Enemies for Him
The Disbelievers Waged War Against the Messengers and Their Followers Through Doubts and Enmity
Advising with Patience and Warning Against the Enemies of Tawhid
The Obligation upon the Muwahhid Is to Learn from the Religion of Allah That Which Will Become a Weapon with Which He Can Fight These Devils
The Layperson from the Muwahhindin Can Overcome a Thousand from the Scholars of Shirk
The Army of Allah is Victorious with the Evidence and the Tongue, Just as They Are Victorious with the Sword and the Spear
Fear for the Muwahhid Who Traverses the Path but
is Unarmed
A Proponent of Falsehood Does Not Come with a Proof, Except That There Is in the Qur‘aan and the Sunnah That Which Negates and Clarifies Its Falsehood
Answering the People of Falsehood through Two Paths: A General Response and a Comprehensive One
Clarifying a Benefit of This Path
The Qur‘ān and the Authentic Sunnah Do Not Contradict Each Other
The Enemies of Allaah Have Rebuttals Against the Religion of the Messengers with Which They Avert the People
When He Says: “We Do Not Make Shirk with Allaah. I Am Sinful, and the Righteous Possess a Lofty Station with Allaah, So I beseech Allaah by Way of Them”
When He says, “These āyāt Were Revealed Concerning People Who Worshipped Idols. So How Can You Make The Righteous Like The Idols,” and Its Answer
When He Says, “The Disbelievers Actually Seek to Benefit from Them but I Turn to Them in Hope that Allaah Will Accept Their Intercession,” and Its Answer
When He Says, “I don’t worship them like I worship Allāh (الله) and turning to them and calling upon them is not considered worship,” And Its Answer
When He Says, “I Only Worship Allaah, and My Turning to the Righteous and Calling upon Them Is Not Worship,” and Its Answer
When He Says, “Do You Reject the Intercession of the Messenger of Allaah (ṣall Allaahu 'alayhi wa sallam) and Have You Forsaken It?” and Its Answer

When He Says, “The Prophet (ṣall Allaahu 'alayhi wa sallam) Was Granted the Intercession and I seek it from the One It Was Given To,” and Its Answer

When He Says, “I Do Not Commit Shirk with Allaah in Any Matter at All, Never. But Turning to the Righteous is Not Shirk,” and Its Answer

When He Says, “Shirk Is the Worship of Idols and We Do Not Worship Idols,” and Its Answer

The Shirk of the Earlier Generations is Not as Severe as the Shirk of the Latter Generations Due to Two Affairs

From the Greatest of Doubts from the People of Misguidance Is Their Statement That, “Those Amongst Whom the Qur‘aan Was Sent Down Did Not Testify That There Is None Worthy of Worship Besides Allaah and That Muhammad is the Messenger of Allaah, and We Testify to That, So How Can You Make Us Like Them,” And Its Answer

When He Says, “Indeed, Those People Concerning Whom the Qur‘aan Was Revealed Did Not Bear Witness That “Laa ilaaha illa Allaah” and They Disbelieved in the Messenger (ṣall Allaahu 'alayhi wa sallam),” and Its Answer

From the Most Beneficial of What Is Within These Pages Is the Response to the Doubt of Those Who Say, “You Perform Takfeer upon Muslims Who Testify That There Is None Worthy of Worship Besides Allaah and Pray and Fast…”

When He Says, “Indeed, Banī Isrā‘īl Were Not Declared Disbelievers When They Said to Mūsā,
“Make for us a god,” and Those who Said to the Prophet, “Make for Us a Dhāt Anwāt,” were not Declared Disbelievers,” and Its Answer When He Says, “Indeed, the Prophet Rebuked Usamah for Killing the Man Who Said, “Laa ilaaha illallaah,” and He Said, “I Have Been Commanded to Fight the People Until They Testify with “Laa ilaaha illallaah.” So Whoever States It Cannot Be Declared a Disbeliever and He Cannot Be Killed Regardless of What He Does,” and Its Answer When He Says, “On the Day of Judgement, the People Will Seek Salvation with the Prophets, so This Proves That Istighāthah (Seeking Salvation) with Other Than Allaah Is Not Shirk,” and Its Answer The Ruling on Asking Someone To Supplicate On Your Behalf and the Position of Salaf al-Ṣālih on This Issue When He Says, “When Ibrāhīm (عليه السلام) Was Thrown into the Fire, Jibril Came to Him and Said, “Do You Have a Need?” So if Istighaathah with the Creation Had Been Shirk, Jibreel Would Not Have Come to Ibraaheem (عليه السلام),” and Its Answer A Great and Important Issue with Which Shaykh al-Islām Muhammad Ibn ‘Abd al-Wahhāb (رحمه الله) Closes His Book Closing with Attributing Knowledge Back to Allāh (عَزَّوُجَلَّ) and Sending Peace and Salutations upon the His Prophet al-Muṣṭafā (عليه السلام) Glossary
A Biographical Sketch of Shaykh al-Islām Muḥammad Ibn ʿAbd al-Wahhāb (d.1206H)


His Birth: This scholar was born in the town of ʿUyaynah 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 Qurān before reaching ten years of age. He studied fiqh (Islamic 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 Qurān) and Ḥadīth (the collections of narrations of or relating to the Prophet (صلى الله عليه وسلم)) 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 (صلى الله عليه وسلم) - Madīnah - and read upon the Scholars there; and from amongst them was the distinguished scholar Shaykh ʿAbdullāh Ibn Ibrāhīm ash-Shaṁmārī and similarly he also read upon his son who was the esteemed Shaykh of farāʾīd (laws of inheritance), Ibrāhīm ash-Shaṁmārī, the author of al-ʿAdhāb al-Fāʾīd fī Sharf Alṣiyyāh al-Farāʾīd. He was later introduced to the famous Scholar of Ḥadīth Muḥammad Ḥāyāt 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 ʿAbd al-Wahhāb (رحمهالله) 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) - 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 Salafi da’wah, and to worshipping Allāh upon Tawḥīd, 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-Tawḥīd.
2- Kashf al-Shubhāt.
3- Al-Kabā’ir.
4- Mukhtaṣar al-Insāf wa al-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 ʿAbd 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-ʿUthaymīn (d.1421H)

His lineage: He is Abū ʿAbdullāh, Muḥammad Ibn Ṣāliḥ Ibn Muḥammad Ibn Ṭūḥaymīn 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 Qurʿān upon his maternal grandfather ʿAbd al-Rahmān Ibn Sulaymān ʿAlī-Dāmīgh (d.1376H) 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 ʿAbd al-Rahmān al-Saʿdī (d.1376H) - sponsored two of his students in order for them to teach the younger students. One of these students was the Shaykh ʿAlī as-Sālihe, and the other student was Shaykh Muḥammad Ibn ʿAbd al-ʿAẓīz al-Muṭawwa (d.1389H). The young Shaykh Muḥammad read upon him an abridgement of al-ʿAqīdah al-Wāsiṭiyah written by Shaykh ʿAbd al-Rahmān al-Saʿdī, and Minhāj al-Sālikīn a treatise in fiqh (Islamic Jurisprudence) also written by Shaykh ʿAbd al-Rahmān as well as al-ʿĀjrūmiyyah and al-Alfiyyah.

He also read farāʾid (the laws of inheritance) upon the Shaykh ʿAbd al-Rahmān Ibn ʿAlī Ibn ʿUdān and fiqh (Islamic Jurisprudence). With Shaykh ʿAbd al-Rahmān Ibn Nāṣir al-Saʿdī, 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 (Islamic Monotheism), tafsīr (exegesis), Ḥadīth (the collections of narrations of or relating to the Prophet (ṣallallāhu ʿalayhi wa sallam)), fiqh (Islamic Jurisprudence), ʿusūl al-fiqh (the foundations of fiqh), farāʾid (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 – for when Shaykh Muḥammad’s father moved to Riyadh, he initially desired that his son would move along with him. However, Shaykh ‘Abd al-Rahmān al-Sa’dī (رحمه الله) 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 (رحمه الله) 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-Rahmān (رحمه الله) 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-Īslām Ibn Taymiyyah (d.728H) and also some of the books of *fiqh*. Shaykh Muḥammad said, “Shaykh ‘Abd al-‘Azīz Ibn Bāz (رحمه الله) 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 (*maʿāhid al-ʿilmīyyah*) were opened in Riyadh he joined them in the year 1372H. The Shaykh (رحمه الله) recounts, “I entered the learning institute (*maʿhad al-ʿilmī*)
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 (الله ﷺ). 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 (الله ﷺ) 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 (الله ﷺ) 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 (رحمه 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 respectively 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‘ Fatāwā wa al-Rasā‘il.*
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 ( سبحانه و تعالى) to reward him for that, and to benefit the servants through it. Indeed, Allāh is capable of all things.

Muḥammad Ibn Sāliḥ al-Uthaymīn
معنى كشف الشبهات
تأليف شيخ الإسلام محمد بن عبد الوهاب

رحمة الله تعالى

العلم - بحمد الله تعالى - أن آل وجويد هو إفراد الله سبحانه وتعالى
بالعبادة. وهو دين الزُّناد الذي أرسله الله عليه إلى عباده، فأولهم نوح عليه السلام، أرسل الله إلى قومه عائلاً عجلوا في الصحابة: ودف، وسواهم، ويعود، ويعقوب، ونصير. وأخرج الزُّناد محمد صلى الله عليه وسلم، وهو الذي كسر
صور هذه الصالحين، أرسل الله إلى لأناس يتبعون، ويجبون، ويتضدون، وينذرون الله، ولكنهم يجعون بعض المخلوقين وسائق
بيتهم وبيئتهم. تعالى، يقولون: تريده منهم التقرب إلى الله تعالى، ويريد شفاعتهم عبادة، مثل الملائكة وعيسى، ومريم، وأناش عيهم من الصالحين. فبعث الله تعالى إليهم محمد صلى الله عليه وسلم يجدد لهم دينهم - دين أبيهم إبراهيم عليه السلام - ويجيرهم أن هذا التقرب والاعتقاد محض حق الله تعالى - تعالى. لا يرضح منه شيء يغبره لا يملي مقرب، ولا نبي مرسل، فضلاً عن غيرهم. ولا فقهاء المشركون.
يشهدون أن الله هو الخالق، وحده لا شريك له، وأنه لا يزرون إلا هو، ولا يجي ولا يبيت إلا هو، ولا يدب أمر إلا هو، وأن جميع السماوات السبع، ومن فيهن، والآسر السبع ومن فيهن كلهم عبيد، وتحت تصرفه. وفههم.
إذا أردت الدليل على أن هؤلاء المشركين - الذين قاتلهم رسول الله صلى الله عليه وسلم - يشهدون بِهِدَا قَافُراً عَليَّ مَعَهُمْ قَوْلُهُ نَعَالِيَ (قَلْ مَا يَرَوْفُهُمْ من السماوَةُ والأرض أَمْنَ يَمْلِكُ السَّمَاعُ والأبْصَارُ وَمَا يَجْرِحُ الْحَيٌّ مِنْ الْمَبِينَ وَيُجْرِحُ الْمَيْتِ مِنْ الْحُيُّ وَمَا يَذْيَبُ الأَمْرُ قَسَّى فُلُوْنَ اللَّهُ قَلْ أَفَلا تَتَّقُونَ (31 يَوْنِيس) ، وَقَوْلُهُ تَعَالَى (قَلْ لَيْنَ الأَرْضُ وَمَا فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ) سَيَقُولُونَ بِلَيْنَ الأَرْضُ فَلَأَفَلا تَذَكَّرُونَ قَلْ مَنِ رَبِّ السَّمَاءَاتِ السَّبْعَ وَرَبِّ الْعَرْشِ الْعَظِيمِ، سَيَقُولُونَ بِلَيْنَ بَلْ أَفَلا تَتَّقُونَ فَلَأَفَلا تَذَكَّرُونَ» (89 المؤمنون) وَغَيْرِ ذَلِكَ مِنَ الآيَاتِ.

فإذا تَحَقَّقَت أنَّهم مُقْرَونُ بِهِدَا، وأنه لم يدُخِلُوهُم في التوجيه الذي دعاهم إليه رسول الله صلى الله عليه وسلم، وعرفت أن التوجيه الذي جَعَلْوهُ هو توجيه العبادة، الذي يُسمِيه المشركون في زماننا الائتِقاء، وَكَأَنَّا بِعَرْشِ وَسَلَامَةً وَلَتَعَالَ الْحَيٌّ وَالْمَيْتِ، كَيْفَ مَنْ مَنَى مِنْ أَحَدِ الْمَلائِكَةَ لأَجْلِ صَلاحيَمُهُم، وَقَرْيَمُها مِنْ اللَّهِ خَالَيَّ تَعَالَ لَيْنَ هُمْ وَلَيْشَقَّوا لَهُمْ. أَوَّلَى رَجَالًا صَالِحًا مِثلَ اللَّاتِ أو نَبِيًا مِثلِ عِيسَى، وَعَرَفَت أنَّ رسول الله صلى الله عليه وسلم قاتلهم على هذا الشرك وَدَعَاهُم إلى إِخْلَاص الْعَبْادَةِ لله وَحده، كما قال تعالى: {وَأَنَّ الْمُسَاجِدَ يَطْلُبُونَ أنْ يَدْعَى بِهَا قَالُوا فَلَأَنَّهُمْ يَدْعُونَ مِنْ دُونِهِ لَا يُتْسَجْبِيَوْنَ لَهُمْ} مَقْبُوضًا (14 الرعد)، وَتَحَقَّقَت أنَّ رسول الله صلى الله عليه وسلم قاتلهم.
ليكون الدعاء "الله، وإلى الله، وإلى الله..."، والاستغفارة "قلها... بإلهي وجميع أنواع العبادة كلها الله، وعرفت أن إقرارهم بتوحيد الروابط لم يدخلهم في الإسلام، وأن قصدهم الملاشيحة، أو الأثنيات، أو الأولى، يريدهم شفاعةهم والقرب إلى الله. بل ذلك هو الذي أهل دمهم وآمونهم، عرفت جميع التوحيد - الذي دعى إلى الرسول، وأدى عن الإقرار به المشركون. وهذا التوحيد هو معيق قولك: (لا إله إلا الله).}

قيل الإلهاة عندهم هو الذي يُفرَض لأجل هذه الأمور، سواء كان ملكاً، أو تنبيهاً، أو ولاية، أو شجرة، أو قطرة، أو جريحاً، لم يريدها أن (الإلها) هو الحالين الزارق الصمدير، فإنهما يعلمان أن ذلك الله وحدهما كما قدموه. لكن وإنما يعنونه بـ (الإله) ما يعني المشركون في زماننا يلفظ (السيدي)، فأتاهم النبي صلى الله عليه وسلم يدعوهما إلى كلمة التوحيد، وهي (لا إله إلا الله). والمراد من هذه الكلمة معتى لا تجرد لفظها. وللتكفير الجهل يعلمون أن مراد النبي صلى الله عليه وسلم بهذه الكلمة هو إقرار الله - تعالى - بالتعلوق، والتكفير بنا يعبد من دونه، والبراءة منه، فإن الله لما قال لهم: (قولوا: لا إله إلا الله) قلنا: (أجعل الآية إلها واحداً) إن هذا لشيء عجائب (5 ص). فإذا عرفت أن جهيل الكفر يفرعون ذلك قالعجب في من يدعي الإسلام وهو لا يعرف من تفسير هذه الكلمة ما عرف جهل الكفار، بل يظن أن ذلك هو التلميح يحصرها من غير اعتقاد القلب ليشيء من المعاني، والخاذق منهم يظن أن معتها لا يعقل، ولا
يَرْزُقُ، وَلَا يُنْضِرُ الَّذِينَ أَمَرَ اللهُ إِلَّا الَّذِينَ أَمَلَهُ مَنْ بَعْضَهُمَا. (لا إِلَهَ إِلَّا اللهُ)

إِذَا عَرَفْتُم ما قُلْتُ لِكُلِّ مَعْرِفَةٍ قَلِبٌٓ، وَعُرِفْتُ الشَّرْكَ بِاللهِ الَّذِي قَالَ اللهُ فِيهِ {إِنَّ الَّذِينَ يَكْفُرُونَ بِاللهِ يُرَآءُونَهُ} (48 النساء)، وَعُرِفْتُ دِينَ اللهِ الَّذِي بَعْثَهُ رَبُّهُ مِنْ أُوْلِي الْأَوَّلِيَّةِ، أَنَّهُ لَا يَقْبَلَ اللَّهُ مِنْ أَحَدِ سَوَاءٍ، وَعُرِفْتُ مَا أَصْحَبَ غَالِبَ النَّاسِ عَلَيْهِ مِنْ الحِجْرِ ذِي هَذَا أَقْدَامَ قَادِئَتِينَ.

الأَوْلِيَّةُ: الْفَرَحُ بِقُضْيِ اللهِ وَبِرَحْمَانِهِ، كَمَا قَالَ تَعَالَى {قُلْ بَقيَتُ اللَّهُ وَبِرَحْمَانِهِ} (85 بقیة). وَأَفَادَكَ أَيْضاً: الْحُجَّ وَالْعَظِيمَ قَالَ {إِنَّكَ إِذَا عَرَفْتَ أنَّ الإنسانَ يَسْتَفْرَعُ بِصَلَةٍ يُضِلُّهَا مِنْ لِسَانِهِ، وَقَدْ يُقْتُلُهَا} - وَهُوَ جَاهِلٌ - فَلَا يُعْنِدُهَا بِالْحِجْرِ، وَقَدْ يُقْتُلُهَا وَمَنْ يَبْلُغْ أَنَّهَا تُقْرَبُهُ إِلَى اللَّهِ كَمَا عَلَّمَ النَّاسُ إِلَى رَبِّهِمْ. كَمَا قَالَ تَعَالَى {هُوَ الْحَقُّ وَهُوَ السَّمَاعُ} (138 الأعراف)، فِيْهِ ذِي يُعْطِمُ خَوْفَكُ، وَحُرُصَّكُ عَلَى مَا يُاقتَصِكُ فَمِن هَذَا وَأَمْتَايَهِ.

وَأَعْلَمُ أَنَّ اللَّهَ - سَبِحَانَهُ - مِنْ حَكْمِهِ نَمْ بَعْثَ نِعْمَتًا يِلَّدَا التَّوْحِيدَ إِلَّا جَعَلَ اللَّهُ أَعْصَاءً كَمَا قَالَ تَعَالَى {وَكُلُّ ذَٰلِكَ جَعَلْنا لِكَلِّ نَيْمٍ عَدْوَاهُ شَيَاطِينَ} (112 الأعوجاع). وَقَدْ يَسْتَحْكَوْنَ لِأَعْصَاءَ التَّوْحِيدَ عِلْمٍ كَبِيرٍ وَكَتِبَ وَحُجَّجَ كَمَا قَالَ تَعَالَى {فَلَمَّا جَاءَهُمْ رُسُلُهُمْ بِالْبَيْنَاتِ قَرَىٰ بِهَا عِنْدَهُمُ مِنْ الْعُلْوِ} (83 غافر).
إذا عرفت ذلك، وعرفت أن الطريق إلى الله لا يبدأ له من أعداء قائمين عليه، أهل فضاحية، وعلم، وحجيّ قلواً يطلب أن تعلم من بين الله ما يصير سلحا تقاتل بي هؤلاء القبيطين الذين قال إمامهم، ومقدمةهم لبثك تعالى قال قيماً أعزىكم أي لعذاب لهم صراطاك المستقيم ثم أتيتهم من بين أعدائهم ومن خلفهم وعن أبمانهم وعن شملائهم ولا تجد أكثرهم شاكرين {17 الأعراف}. ولست إن أقبلت على الله تعالى - تعالى - وأرضعت إلى حجج الله، ونبيتاه فلا تحف، ولا تخز {إنا كيد الشيطان كان ضعيفا} {76 النساء}. والعمى من الموعدين يغلب الألف من عمءاء هؤلاء المشركين، كما قال تعالى {فإن جنتنا لهم الغاليون} {173 الصافات}، فجنت الله تعالى هم الغاليون بحجة والنسان كما هم الغاليون بالسيف والسنان، وإنما الحرف على الموحدي الذي يسلك الطريق وليس معه سلاح، وقد من الله علينا بيبيته الذي جعله {نينا} يكتب لكل شيء وسيدور ورجمه وبشيري للمسلمين {89 البقرة} فلنا يأتي صاحب باطلي حجة إلا وفقران ما ينفضها، ويبيئ بطلانها، كما قال تعالى {ولأ يثومك يمثل إلا جناتك بالحق وأحسن تفسير} {33 الفرقان}، قال بعض المفسرين: "هذى الآية عامة في كل حجة يأتي بها أحدها الباطلي إلى يوم القيامة".

وأنا أذكر لكل أشياء ممّا ذكر الله تعالى - تعالى - في كتابيه جواباً لكلام احتجّ به المشركون في زماننا عليه.

فقول: جواب أهل الباطل من طريقين: مجمل، ومفصل.
أَما (المُحَلِّل) فَهُوَ الْأُمَرَ الْعَظِيمُ، وَالْقَائِدُ الْكَبِيرُ لِيْنَ عَقِلَّهَا، وَذَلِكَ قُولُهُ تَعَاذِبٌ (هَوَّ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحَكَّمَاتٌ هُنَّ أَمْ ثَلَاثُهُ الْكِتَابِ وَأَخْرَى مُشَقَايَاتٌ قَامَتَا الْذِينَ يَذْلِكُمُ فِي قَلْبِهِمْ زَينُّ ثَقَلُّهُمْ مَا يَقْسِمُونَهُ بِأَيْضَاءَ الْبَيْنِيَّةَ وَإِبْتِغَاءَ تَأْوِيلهِ، وَمَا يَقْسِمُونَ تَأْوِيلهِ إِلَّا الَّذِينَ إِلَّا الَّذِينَ وَرَأَيْنَاهُمْ فِي الْعِلْمِ يَقُولُونَ آمَنَا بِهِ كَلِّ مِنْ عَدْنَى رَبَّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ) (17 عَمَّارَانِ) (فَوَقَّدَ صَحِيحَ عَنْ رَسُولِ اللَّهِ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (إِذَا رَأَيْتُ الْذِّينَ يَقِيمُونَ الْمُشَقَايَاتِ وَيَكْتُرُونَ الْمَحْكَمَةِ فَأُولَٰٰيَ الْأَلْبَابِ الَّذِينَ سَمِيَ اللَّهُ فِي كِتَابِهِ فَأُحْدَرُوهُمْ). مِثَّلَ ذَلِكَ: إِذَا قَالَ لَكَ بَعْضُ الْمُشَرَّكِينَ: (أَلَّا إِنَّ أُولَٰٰئِكَ اللَّهُمَّ لَخَيْرُ عَلَيْهِمْ وَلَا هُمْ يَكْيَثُونَ) (62 يَوْمًا). أَوْ، إِنَّ الشَّفَاعَةَ حَقًّا، أَوْ، إِنَّ الأُنْبِيَاءَ لَهُمْ جَاهِزَةَ عِندَ اللَّهِ، أَوْ، ذَكَّرَ كَلَّامًا لِّلَّذِينَ سَلَّمْتِهِمْ عَلَى شَيْءٍ مَّنْ بَاطِلٍ وَأَنَّ لا تَقُمُّ مَعَ الْكَلَّامِ الَّذِي ذَكَّرَهُ فَجَابَهُ بِقُوَّةٍ: إِنَّ اللَّهَ تَعَالَى - ذَكَّرَ أَنَّ الْذِّينَ فِي قَلْبِهِمْ زَينُّ ثَقَلُّهُمْ فَيَكْتُرُونَ الْمَحْكَمَةِ، وَيَقِيمُونَ الْمُشَقَايَاتِ. وَمَا ذَكَّرَهُ اللَّهُ مِنْ أَنَّ اللَّهَ ذَكَّرَ أَنَّ الْمُشَرَّكِينَ يَقِيمُونَ بِالْزِّبَاطِيَّةِ، وَأَنَّهُ صَفَّرُّهُم بِتَعْلِمَهُمْ عَلَى الْمَلَائِكَةِ، وَالْأُنْبِيَاءَ، وَالْأَوْلِيَاءَ مَعَ قُوَّلِهِمْ (هَؤُلَآ إِلَّا شَفَاعَةُ عِندَ اللَّهِ) (18 يَوْمًا)، وَهَذَا أَمْرٌ مُّحَكَّمٌ، لَا يُقِدُّرُ أَحَدٌ أَنْ يُعْتَبِرَ مَعَهُ. وَمَا ذَكَّرَهُ الَّذِينَ طُلُبَ لَهُمْ مِنْ أَهِيَّةِ الْمُشَرَّكِينَ - مِنَ الْفَرْأَنِينَ، أَوْ، كَلَّامٌ رَسُولِ اللَّهِ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَعْرُفُ مَعَهُ، وَلَكِنَّ أَقْطَعُ أَنَّ كَلَّامَ اللَّهِ لَا يَبْتَغِيَ مَعَهُ، وَأَنَّ كَلَّامَ النَّبِيِّ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجَادِلُ كَلَّامَ اللَّهِ تَعَالَى. وَهَذَا جَوْابُ جَنِّبَةٍ سَيِّدٍ، وَلِحَسْنِ لا يَفْهُمُونَهُ إِلَّا مِنْ وَقَعَةِ اللَّهِ تَعَالَى - فَإِنَّهُ، كَمَا قَالَ
تعالى - {وَمَا يَلْقَهَا إِلَّا الَّذينَ صَبَرُوا وَمَا يَلْقَهَا إِلَّا ذُو حَظَّ عَظِيمٍ} (35) فصلت.

وأَماً (الجَوَابُ المُفْصَلُ) أَعْدَاءُ اللَّهِ لَهُمْ اعْتِزَازَاتٌ كَثِيرَةٌ عَلَى دِينِ الرَّسُول

يُبْدِدُونَ بِهَا النَّاسَ عَنْهُ. مِنْهَا قَوْهُمْ: «تَحْنُونَ لاَ ذُنْكِرُ بِاللَّهِ شَيْئًا، بَلْ دُمِّدُ أَنَا لَا يَطْلُقُونَ، وَلَا يَرْزُقُونَ، وَلَا يَنْتَفِعُونَ، وَلَا يَضْرُّونَ إِلَّا اللَّهُ» وَحَدَّهَا لا شَرِيكَ لَهُ.

- وَأَنَّ حَمْدًا صَلِّ الله عَلَيْهِ وَسَلَّمَ لَا يَنْفَكَ لِنَفْسِهِ تَفَعُّلًا، وَلَا ضَرًا، فَضَلَا عَنْ عَبْدِ الْمَلِيَّةِ، أَوْ غَيْرِهِ. وَلَكِنْ أَنَا مَذِيبُ، وَالصَّالِحُونَ لَهُمْ جَاهِزٌ عَنْدَ اللهِ، وَأَطْلَبُ مِنَ اللَّهِ يَمِينًا.

فَجَابَهُ اللَّهُ بِهِمْ، وَهُوَ أَنَّ الَّذينَ قَاتَلُوهُمْ رَسُولُ اللهِ صَلِّ الله عَلَيْهِ وَسَلَّمَ مُقْتُولًا بِمَا ذَكَرَتْ لِي - أَنَا المَبْطَلُ -، وَمُقْرِونًا أَنَّ أُوْقَانَهُمْ لَا تَدْقِيرُ شَيْئًا، وَإِنَّمَا أُرَادُوا مِنْ قُسْطِ وَقَصْدُوا الجَاهِزَةِ وَالشَّفَاعَةِ، وَأَفْرَا عليهِ ما ذَكَرَ اللَّهُ في كِتَابِهِ، وَوَضَحْهُ. فَإِنَّ قَالَ: إِنَّ هؤُلاءِ الآيَاتُ تُرَزَّلُ في مَن يَعْبُدُ الأُصْنَامَ، كَيْفَ تَجَلَّعُونَ الصَّالِحُينَ مِثلِ الأُصْنَامِ؟ أَمْ كَيْفَ تَجَلَّعُونَ الأَصْنَامَ أَصْنَامًا؟ فَجَابَهُ اللَّهُ بِهِمْ تَقْدِيمًا، فَإِنَّهُ إِذَا أَقْرَرَ أَنَّ الْكَفَارَ يَسْمَعُونَ بِالرُّبُوبِيَّةِ كُلَّهَا للهِ وَأَنْتُمْ مَا أَرَادُوا مِنْ ما قَصَدُوا إِلَّا الشَّفَاعَةِ،

وَلَكِنْ أَرَادُ أَنِّي يَفْرَقُ بَيْنَ فَعْلِهِمْ وَفَعْلِهِ يَمَا ذَكَرْ، فَذَكَرَ لَهُ أَنَّ الْكَفَارَ مِنْهُمْ مَنْ يَدْعُو الأُصْنَامَ. وَمِنْهُمْ مِنْ يَدْعُو الأَوْلِيَاءِ - الَّذينَ قَالَ اللَّهُ صَلِّ الله عَلَيْهِمْ {أَوْلَيْكَ الَّذينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ الوَسْبِيلَ أَنْ يُهْمِ} (57 الإسراء).

وَيَدْعُونَ عِيسَى بِنْ مَرْيَمَ، وَأَمْهُ، وَقَدْ قَالَ اللَّهُ تَعَالَى {مَا الْسَيِّءَانِ إِنْ مَرْيَمَ إِلَّا رَسُولُ قدْ خَلَقْتُ مِنْ قَبْلِهِ الرَّسُلُ وَأَمْهُ صَدِيقَةٌ كَانَتَا يَا كَلَانَ الْطَّوْعَمَ، انظُرُ كَيْفَ نُكَتَبُ لَهُمُ الآيَاتَ ثُمَّ انظُرُ أَنَّهُ يُؤْفِكُونَ، فَأَتَعْبَدُونَ مِنْ دَونَ}
الله مالا يملك لحكم ضرا ولا نفعا والله هو السماع العليم {76 المائدة}.

وقد كفر له قوله تعالى {وَقَدْ يَعْبَدُونَ خَيْرًا مَّا يُقُولُونَ إِلَّا مَّائِثَةَ إِنْ أَحْبَرُوهُمُ اللَّهُ} إلا كأنهم كانوا يدعونه فإنهم لم يكونوا يعبدون الحين أكثرهم. {41 سبأ} . وقال تعالى {وَقَالَ اللَّهُ : قَالَ الْلَّهُ يَا عِيسَى ابْنِ مَيْرُونَ أَنتَ قُلْتُ لِلَّاتِيٍّ ابْنَتِيٍّ وَأَيُّيٍّ إِلَهِيٍّ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكِ مَا يَكُونُ لَيْكَ أَفْوَلٌ مَّا لَيْسَ لَيْكَ إِنْ كَذَّبْتُ فَقُدْ أَعْلَمَهُ تَعَلَّمَ ما فِي فَنْسَقٍ مَا لآ إِلَّا أَنْ أَفْوَلْتُ إِلَّا كَأَنْ غَلَّتُ عَلَى مَّيْرُونَ} {116 المائدة} . فقلل الله {عَرَفْتُ أنَّ اللَّهَ كَفَّرَ مَنْ قَضَدَ الأَصْنَامَ، وَكَفَّرَ أَيْضًا - مِنْ قَضَدَ الْصَّلَاحِيْنَ، وَقَالَهُمْ رَسُولُ اللَّهِ صَلِّ اللَّهُ عَلَيْهِ وَسَلْم. قَالَ : الْكَفَّارُ يُرِيدُونَ مِنْهُمْ، وَأَنَّا أَشْهَدُ أَنَّ اللَّهَ هُوَ الْقَافِعُ الصَّارِمُ} الا متفر. {وَلَا أَرِيدُ إِلَّا مِنْهُ، وَالْصَّالِحِينَ لِيَسْتَفْلِيَنَّهُمَّ مِنَ الْأَمْرِيْنِ} وَلَكِنَّ {أَفْسَدُوهُمْ أَرْجُو مِنْهُمْ شَفَاعَتَهُمْ. فَإِنَّ الْجَوَابُ : أَنَّ هَذَا قَوْلُ الْكَفَّارِ سُوَاءٌ يَسْوَءُ أَجْلُوهُمْ مِنَ اللَّهِ شَفَاعَتَهُمْ. فَإِنَّ الْجَوَابُ : عَرَفَهُمْ اللَّهُ}} {3 الزمر} . وقال تعالى {وَقَالَ الْلَّهُ : وَقَالَ الْلَّهُ} {18 يونس} . واعلم أن هذه السبعة الثلاثة هي أكثر ما عندهم. فإذا عرفت أن الله وضحها في كتابه، فهمتها فهي أيندًا فيما يعدها أيسر من ها.

فإذا قال: {أَنَا لَا أُعْبَدُ إِلَّا اللَّهُ، وَهَذَا الأَنْبِيَاءُ إِلَيْهِمْ وَدُعَاؤُهُمْ لَيْسَ بِعَبَادَةٍ،}.

فقال الله {فَأَنتَ تُفْتَرِكْ أَنَّ اللَّهَ قَرَضَ عَلَيْكَ إِخْلاَصُ العُبَادَةَ، وَهُوَ حَقُّ عَلَيْكَ. فإذا قال: تنعم. فقل الله: بِنَيْنِي هَذَا اللَّهُ قَرَضَهُ الله عَلَيْكَ، وَهُوَ إِلَّا خَلَائِصُ.
العبادة، وَهُوَ حَقُّهُ عَلَيْكُمْ، قَيَّمُوهُ لَا يَعْرِفُ العبادة، وَلَا أنواعها. فَبَسَّطَهُ رَبُّكَ، قَالَ اللهُ تعالى {إِذْ أَلْقَيْتَ الْدُّخَانَ قَبْلَهُ، رَبُّكَ}، مَا أَعْلَمَهُمْ أَيْنَ يَحْيُبُونَهُ اللهُ، وَإِنَّهُ لَا يُحْيَبُ اللهّ.  

المعتدين} (55 الأعراف) . فإذا أُلْصَصْتُ بِهِ يَأْتِيكُمْ فَقُولُوا: قَالَ اللهُ ﷺ: أَتَعْبِدُونَ إِلَّا مَعَنَّى؟ وَإِذَا ظَلِّلْتُمْ فَأَقْفَوْا  

قال الله تعالى {فَأَتَعْبِدُونَ إِلَّا مَعَنَّى}؟ فَأَقْفُوْل: نَعْمَ.  

فَقُولُوا: قَالَ اللهُ ﷺ: أَقَرَّتْنِي أَنْ أَعْبِدَنَّهُ، وَأَعْقِبَتْنِي أَنْ أَعْقِبَهُ. فَأَقْفُوا بِمَجْهَذِ يَأْتِيكُمْ.  


وَقُولُوا: أَيْضاً: الْمُفْلِينُ الَّذِينَ تَزْوَّرُ فِيهِمُ الفَرْقُانُ. حَلُّ كَانَ وَيْعُودُونَ إلى مَلَائِكَةِهِ، وَأَسْلَامَتِهِ، وَلَسْتَ مِنَ الْكَفَّارِينَ.  

فَقُولُوا: نَعْمَ.  

فإن قال أنتِ تذكر شفاعة رسول الله صلى الله عليه وسلم ونبياً منها؟

فقل لا أنتِ هما ولا أنتِ منهما بل هو صلى الله عليه وسلم شافع المعتق، وأزرو شفاعةه، ولكن الشفاعة كلها له، كما قال تعالى {قل يليه الشفاعة جمعاً} (44 الزمر) ولا تكُن إلا بعد إذن الله كما قال تعالى {من ذا الذي يشفع عنده إلا بإذنِه} (255 البقرة) ولا يشفع في أحد إلا بعد أن يأذن الله فيه كما قال تعالى {ولا يشفعون إلا الذين ارتفعوا} (28 الأنبياء) وهو لا يرضى إلا التوحيد كما قال تعالى {ومن يبتغ غزير الإيمان دينًا فلن يقبل منه} (85 آل عمران). فإذا كانت الشفاعة كلها له، ولا تكون إلا بعد إذنِه، ولا يشفع النبي صلى الله عليه وسلم ولا يجوز في أحد حتى يأذن الله فيه، ولا يأذن الله تعالى إلا لأهل التوحيد تبين أن الشفاعة كلها له، وأظلله منبه سبحانه فقوله: اللهم لا تحريمني شفاعةته، اللهم شفعتُ في، وأمكنا هذا.

فإن قال النبي صلى الله عليه وسلم أعطي الشفاعة، وأنا أطلبي ممّا أعظم الله بالجبراب: أن الله أعطاه الشفاعة، ونهال عنه هذا، وقال تعالى {فألا تدعوا مع الله أحداً} (18 الحج) وظلّبكم من الله شفاعة نبيّه صلى الله عليه وسلم عباده، والله تُعاهذ أن نشرك في هذه العبادة أحداً، فإذا كنت تدعوا الله أن يشفع نبيه فليكن في يعلم في قوله {فألا تدعوا مع الله أحداً} (18 الحج).
وأيضًا فإن الشفاعة أُعطيهًا غير النبي صلى الله عليه وسلم فضح أن الملايِسة يُشْفَعُونَ، والأقراط يُشْفَعُونَ، والأولى يُشْفَعُونَ. أَقْلُ: إن اللَّهُ أَعْطَاهُم الشفاعة، فأطلبهَا منهم؟ فإن قُلْتُ هَذَا رَجَعْتُ إلى عُبَّادَة الصالحين - التي ذكِّرها اللَّهُ في كتابِه - وإن قُلْتَ: لَا، بطل قولك: أعْظَاهُ الله الشفاعة، وأنا أطلبهُم مِمَّا أعْظَاهُ اللَّهُ.

فَإِنْ قَالَ: أَنَا لَا أُشْفِكُ بِاللَّهِ شَيْئًا، حَاشَا وَكَلَا، وَلَسْنَا الأَليِجَاء إِلَى الصالحين لَيْسَ بِشَرْكٍ فَقَلْ لَهُ: إِنَّكَ كَنْتُ تَفْرُّقَ أنَّ اللهُ حَرَّمَ الشرك أعْظَمَ مِنَ تَحْرِيمِ الرُّذْنَا، وَتَفْرُّقَ أنَّ اللهُ لا يَغْفِرُهُ، فَمَا هَذَا الأَمْرُ الَّذِي حَرَّمَهُ اللَّهُ، وَذَكَّرَ أَنَّهُ لا يَغْفِرُهُ، فإِنَّهُ لا يَبْدِرُ. فَقَلْ لَهُ: كَيْفَ تَفْرُّقُ نَفْسَكَ مِنِ الشَّرْكِ؟ وَأَنْتَ لَا تَتَفْرَقَهُ؟ كَيْفَ يَحْرَمُ اللَّهُ عَلَيْكُهُ هَذَا، وَذَكَّرَ أَنَّهُ لا يَغْفِرُهُ وَلا تَسَالُ عَنْهُ، وَلَا تَعْفَرُهُ؟ أَنْتُ أَنْتَ أَنَّ اللهَ تَعَالَ يُحِرُّهُ، وَلَا يُبِينِهِ أَنَا؟!

فَإِنْ قَالَ: الشَّرْكُ عَبْدَةُ الأَصْنَامِ، وَلَسْنَا لَا نَعْبُدُ الأَصْنَامِ. فَقَلْ لَهُ: مَا مَعْنِي عَبْدَةُ الأَصْنَامِ؟ أَنْتُ أَنْتُ أَنَّهمُ يَعْبُدُونَ أنَّ يَلْكَ الأَحْجَارَ والأَحْسَابُ حَتَّى، وَتَزَرَّقُ، وَتَدْرَجُ أَمْرُ مِنْ ذَاكَةَا؟ فَهَذَا يُسْكَنِي الْقُرْآنُ.

وَإِنْ قَالَ: هُوَ مِنْ قَضَادْ حَسَبًا، أُوْحَ جَرًا، أو بَيْنَهَا عَلَى قَبْرٍ أَوْ غَيْرِهِ، يُدْعَوْنَ ذَلِكَ، وَيُدْعُوْنَ لَهُ، يُقُولُونَ: إِنَّهُ يُقَرِّبُّهُ إِلَى اللَّهِ زَلَالًا، وَيُدْعِعُ اللَّهَ عَنَا يَبْرِكْهُ، وَيَعْطِينَا يَبْرِكْهُ. فَقَلْ: صَدَّقَتْ: وَهَذَا هُوَ يُعَلِّمُهُمْ عِنْدَ الأَحْجَارِ، وَالأَبْنَاءِ الَّذِي عَلَى الْقُبُورِ وَغَيْرِهَا. فَهَذَا أَقْرَأْ أَنَّ فَعَلُوهُ هَذَا هُوَ عَبْدَةُ الأَصْنَامِ، وَهُوَ الشَّرْكُ.
ويقال له أَيْضاً قُولِكَ (الشَّرِكُ عِبَادَةَ الأَّنْسَامَ)، هَلْ مَرَّاذِكَ أَنَّ الشَّرِكَ مَحْصُوْسٌ يَهْدَا، أَوْ الْعِيْمَادُ عَلَى الصَّالِحِينَ، وَدُعَاهُمْ لَا يَذْهَلُ فِي ذَلِكَ؟ فَهْدَا يُبْرِهَا مَا ذَكَرَ اللَّهُ - تَعَالَى - فِي كِتَابِهِ مِنْ صَفْرٍ مِنْ تَعْلَقٍ عَلَى المُلَائِكِيَةِ، أَوْ عِيسَى، أَوِ الصَّالِحِينَ. قَلَّابِدٌ أَنْ يُقَرَّ لَكَ أَنْ مَنْ أَشَارَكَ فِي عِبَادَةَ اللَّهِ أَحْدَهَا مِنَ الصَّالِحِينَ فَهُوَ الشَّرِكُ المَذْكُورُ فِي الْقُرْآنِ، وَهَذَا هُوَ المُظْلُوبُ.

وَسَيْرُ الْمَسَالِهِ أَنَّهُ إِذَا قَالَ: (أَنَا لَا أُشَارِكُ بِاللَّهِ) فَقُلِ لَهُ: وَمَا الشَّرِكُ بِاللَّهِ ََََّ؟

فَإِنَّ قَالَ: هُوَ عِبَادَةُ الأَّنْسَامِ، فَقُلْ لَهُ: وَمَا عِبَادَةُ الأَّنْسَامِ؟ فَقُلْ لَهُ: إِنَّهُ إِلَّا اللَّهُ، فَقُلْ: مَا مُعَنَى عِبَادَةُ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ؟ فَقُلْ: إِنَّ قَالَهُ مَنْ فَسَرَهَا بِمَا بَيْنَهُ اللَّهِ فِي الْقُرْآنِ فَهُوَ المُظْلُوبُ. وَإِنْ لَمْ يَعْرِفْهُ فَكَيْفِ يَدْعُي شَيْئًا - وَهُوَ لَا يَعْرِفُهُ؟ وَإِنْ قَسَرَهُ يُقَلِّبِ مَعْتَنَا بِنَبِيَّ لَهُ، الْآيَاتِ الْوَاضِحَاتِ فِي مَعْتِنَ الشَّرِكِ بِاللَّهِ، وَعِبَادَةِ الْأُوْلَيْاهُ أَنَّهُ وَهَيْنَ، يَفْعَلُونَهُ فِي هَذَا الزَّمانِ يَعْبِئُهُ، وَأَنَّ عِبَادَةَ اللَّهِ، وَحْدَهُ لَا شَرِيكَ لَهُ، هِيَ الَّتِي يُبْنِكُونَ عَلَيْتِهَا، وَيَصِيَحُونَ فِيهَا كَمَا صَاحَ إِخْوَاهُمْ حِيْثُ قَالُوا: (أُجِبْ الْآلِهَةِ إِنَّهَا وَاحِدَةٌ إِنَّهَا لَنِشْهَى عِجَابُ (ص: 5). فَإِنَّ قَالَ: لَمْ يَكُنَّ فَسَرُوا بِدَعَاءُ المُلَائِكِيَةِ، وَالْأَلْبَابِ، وَأَنْهَا صَفَرُوا آنَا قَالُوا: المُلَائِكَةُ بِنَاتِ اللَّهِ. وَحْنُنَّ لَمْ نَقَلِ إِلَى عَبْدٍ وَقَادِرٍ، وَلَا عِبْرَةٍ إِنَّ اللَّهَ قَالُوا: أَنَّ نَسْبَةَ الْوَلَيدِ إِلَى اللَّهِ - تَعَالَى - صَفَرُ مُسْتَقِيمُ، قَالُ اللَّهُ - 28
 تعالى - {قل هو الله أحد، الله الصمد} (الإخلاص : 2)، والأحد: الذي لا تظير له. والصمد: المفسود في الخطأ. فمَن جَبَد هذا فقد سُكِّر وَلَوْ لم يَجَبَد آخر السورة وقال الله تعالى - {ما اتَّخذ الله من ولد وما كان معه من إله} (المؤمنون : 91)، ففرق بين التوابين، وجعل كلا منهما صفرا مُستقبلاً. وقال الله تعالى - {وجعلوا لله شرقاء الحي وخلفهم وحرقوه لله} (بنيت وبنات يغبر علمنا) (الأنعام: 100)، ففرق بين السكفتين. والليل على هذا - أيضا أن الذين سكنروا بدعاء اللات - مع كونه رجلا صالحاً - لم يجعلوه ابن الله. والذين سكنروا بعبادة الجنين لم يجعلوه كذلك. وكذللك العلماء - أيضا - وجميع المذاهب الأربعة يذكرون في تاب (حسن الورث) أن المسلم إذا زعم أن الله ولدا فهو مرتين، وإن أشرك بالله فهو مرتين، ويعتبرون بين التوابين. وهذا في غاية الوضوح.

وإن قال: {ألا إن أولياء الله لا خوف عليهم ولا هم بحرعون} (يونس : 62) فقال: هذا هو الحق، ولحسن لا يعبئون. ونحن لا نتكر إلا بعبادتهم مع الله، وإشرافهم معه. وإلا فئلاء جعله معته، وإثارةهم، وإثارةهم، والإقرار بعشراتهم، ولا يجحد كرامات الأولياء إلا أهل البديع والصلاةات، ودين الله مستقب بسن طرفين، وهذئ بسن ضلالةتين، وحق بسن باطل.

فإذا عرفت أن هذا الذي يسميه المشروكون من زمينا (كبير الاعتقاد) هو الشرك الذي أنيل في هذه الفترات، وقال رسول الله صلى الله عليه وسلم الناس عليه فاعلم أن شريك الأولين أخف من شريك أهل وفتي أن أميرين.
أَحْدَهُمَا: أَنَّ الأُوْلِيَاءَ لَا يُشْرِكُونَ، وَلَا يَدْعُونَ الْمَلأِيَّةَ، أَوْ الأُوْلِيَاءَ، أَوْ
الأَوْلِيَاءِ مَعَ اللَّهِ إِلَّا بِالرَّحْلَاءِ. وَأَماَّمَهَا فِي الشَّيْءَةِ فَيُخْلِصُونَ الْذِّنَينَ يَالِهٍ، كَمَا
قَالَ تَعَالَى: ﴿إِذَا رَكَبُوا فِي المَلَكِ دَعَا الْحَمْلَتُ الْمُحْلِصَةُ لَهُ الْذِّنَينَ فَلَمْ يُهْتَمَّ إِلَى
الْمَلَكِ إِذَا هُمْ يُشْرِكُونَ﴾ (العنكبوت: 65)، وَقَالَ تَعَالَى: ﴿وَإِذَا مَسَّهُمُ الْضَّرُّ
فِي الْبَحْرِ ضَلُّ مِنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمْ يُهْتَمَّ إِلَى الْمَلَكِ أُرْضَمَتْ وَكَانَ
الإِنْسَانُ كَفُوْرًا﴾ (الإسرأءيل: 67)، وَقَالَ تَعَالَى: ﴿فَلَٰكِ أَرْأَيْنِئُمُّ إِنْ أَتَتْكُمُ
عَذَابُ اللَّهِ أَوْ أَنْتُمُ السَّاعَةُ أَغْمَرُ اللَّهُ تَدْعُونَ إِن كُنْتُمْ صَادِقِينَ، بَلْ إِيَّاهُ
تَدْعُونَ فَيُكْشِفُ ما تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنْسَوْنَ ما تُشْرِكُونَ﴾ (الأعراف: 41). وَقَالَ تَعَالَى: ﴿وَإِذَا مَسَّ الإِنْسَانُ صَرُّ دَا رَتَا مُهَيْبًا إِلَيْهِ إِلَّا إِذَا حَوَّلَهُ
نَعْمَةً مِّنَ اللَّهِ نَعْمَةً ﻓَأَنْتُمْ كَانُوا يُذَرُّونَ إِلَيْهِ مِنْ قَبْلٍ﴾ (بُيُوتٍ: 29) ﴿قَلْ تَمَّمْتُكُمْ بِحَكْمِكُمُ
قَلِيلًا إِذَا مِنْ أَصْحَابِ الْقَارِي﴾ (الزمر: 8)، وَقَالَ تَعَالَى: ﴿وَإِذَا عَشِيَّتُمْ
مُّوَكَّلَ كَالْطَّلَالِ دَعَوًا اللَّهِ مُحْلِصِينَ لَهُ الْذِّنَينَ﴾ (القذرة: 32).

فَقُنِّهُمْ هَذِهِ المَسَالَةُ الَّتِي وَضَحَّها الله في كِتَابِه، وَهِيَ أَنَّ المُشْرِكِينَ -
الذين قاتِلُهمْ رسول الله صلى الله عليه وسلم - يُذْعَونَ الله، وَيُذْعَونَ
عَيْنَةً فِي الرَّحْلَاءِ، وَأَمَامَهَا فِي الشَّيْءَةِ فَيُخْلِصُونَ الْذِّنَينَ يَالِهٍ، وَيَتَسَلَّوْنَ
سَاعَاءَهُمْ تَبَيْنَ لَهُ الفَرْقُ بَينَ شَرَكِ أَهْلِ رَمَاَيْنَا وَشَرَكِ الأُوْلِيَاءَ، وَلْيُسَكِّنَ أَيْنَ
مِنْ يُفْهِمُونَ قَلِيلَهُ هَذِهِ المَسَالَةُ فَهُمَا رَاسِحاً، وَاللَّهُ الْمُسْتَفَعْانَ. وَالْأَمْرُ الْثَّانِي:
أَنَّ الأُوْلِيَاءَ يُذْعَونَ مَعَ الله آمِنًا مُقْرِينَينَ عَنْدَ الله إِمَّا تُبَيِّنَ، إِمَّا وَلِيًا،
وَأَمَامُ مُلَائِكَةَهُمْ، أَوْ يُذْعَونَ أَحْجَارًا، وَأَشْجَارًا مُطَبِعَةً الله - تَعَالَى،
لَيَبْسِهِ بِعَاصِبِيَّةٍ، وَأَهْلُ رَمَاَيْنَا يُذْعَونَ مَعَ الله آمِنًا مِنْ أَفْسَقِ الْقَاسِ،
وَالَّذِينَ يَدْعُونَ هُمُ الَّذِينَ يَجُونَ عَنْهُمُ الْفُجُورُ مِنَ الْزَّنَا، وَالْسَرِّيَّةِ، وَتُرُكُّ الْصَّلَاةَ، وَعِيْنَ ذَلِكَ. وَالَّذِي يَعْتَقِدُ فِي الصَّلَاةِ، وَالَّذِي لَا يُعْصِ بِهِ - مِثْلِ الحُجْرِي وَالْحُجْرِ - أَهْوُم مِمَّنْ يَعْتَقِدُ فِيَّمَنْ يُشَاهِدُ فِسْقٍ وَقَسَادٍ، وَيُشَهَّدُ بِهِ.

إِذَا تَحْقَقَتْ أَنَّ الَّذِينَ قَاتَلُوهُمْ رَسُوْلُ اللَّهِ صلى الله عليه وسلم أَصْحَ عِفْوًا وَأَخْفَفْ شِرْكًا مِنْ هُؤُلَاءِ: فَأَعْلَمَ أَنَّ لَهُمْ شَيْءَةٌ يُؤْرِدُونَهَا عَلَى مَا ذَكَّرُنَا. وَهِيْ مِنْ أَعْظَمِ شِيْهِمْ، فَاصْعَانَ سَمِعَكَ لِجَعَابِهَا.

وَهِيْ أَنْ تَوَلَّوْنَ: إِنَّ الَّذِينَ نُزِّلَ فيهمُ القرآنَ لَا يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهِ، وَيَضْعَفُونَ رَسُوْلَ اللهِ صلى الله عليه وسلم وَيَنْكُرونَ البَعْثَةِ، وَيُضْعَفُونَ القرآنَ، وَيَجُلُّوْنَهُ سَخْرًا، وَيَتَحَمَّلُونَ نَفَعًا، وَيَتَحَمَّلُونَ النَّالَةَ، وَكُلُّ الْكُتُبِ. فَكُلُّهُمُ الصَّدَقٌ لِرَسُوْلِ اللهِ صلى الله عليه وسلم، وَكُلُّ الْكُتُبِ. وَتَسْنُمُ الصَّدَقَةَ، وَتَسْنُمُوْنَ لِيُجْعَلُونَ مِثْلًا أوَّلِييًا؟

فَلْحَجَوْبُ: أَنْتُ لا خَلَافُ بِنِي الْعَلْمَاءِ كُلَّهُمْ أَنَّ الرَّجُلَ إِذَا صَدَقَ رَسُوْلُ اللهِ صلى الله عليه وسلم في شيء، وَكَذَّبَهُ فِي شَيْءٍ أَنَّهُ كَافِرٌ لَمْ يُدْخِلْهُ فِي الإسلامَ. وَكَذَّابٌ إِذَا آمَنَ بِغَيْبِ الْقُرْآنِ، وَجَّهَدَ بِعَصْرِهِ، كَمْ أَقْرَ بِالْأَثْرِيَةَ، وَجَّهَدَ وَجَوَابَ الصَّلَاةَ، وَأَقْرَ بِالْأَثْرِيَةَ، وَالصَّلَاةَ، وَجَّهَدَ وَجَوَابَ الْمَرَكَةَ، وَأَقْرَ بِهِهَا كَلِهُ، وَجَّهَدَ وَجَوَابَ الْجَحَّرَ. وَلَمَّا لَمْ يَنْقُدَ أَنَاشَ بِإِذْهَابِهِ صلى الله عليه
 وسلم لِلْحَجْجِ أَنَّزلَ اللَّهُ - تَعَالَى - فِي حَجِّهِمْ {وُلَيْكُمْ عَلَى الْقَاسِمِ جَهَّلُ الْبَيْتِ مِنْ}

الْيَوْمِ وَمِنْ صُفُرِيْرَ قَالَ إِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ {الْأَلِيِّمَرَ}.

79). وَمِنْ أَقْرَاءَ قَدْ بَيَّنُ الْكَبَى، وَقَدْ بَيَّنَ الْبَيْتَ صُفُرُيْرَ بِالإِجْمَاعِ، وَحُلَّ دُمْهُ، وَمَعَالَةً كَمَا قَالَ تَعَالَى {إِنَّ الْجَيْشَ يَصُفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيَرْبِدُونَ أَنْ يَقُوَّفُوا}

تَبِينَ اللَّهُ وَرُسُلُهُ وَيَقُولُونَ نُؤْمِنُ بِيَعْقِبِ وَيَكْفِرُونَ بِبَعْضِ يَعْقِبِ وَيَرْبِدُونَ أَنْ يَقُوَّفُوا تَبِينَ ذَلِكَ صُفُرًى أُولَى هُمُ الكافِرُونَ حَقاً {النساء 151}. فَإِذَا كَانَ اللَّهُ تَعَالَى - قَدْ صَرَحَ فِي كِتَابِهِ أَنَّ مِنْ آمَنَ بِبَعْضِهِنَّ، وَقَدْ رَجَعَ بِبَعْضِهِنَّ فَهُوَ كَايِرُ حَقًا زَالَتُهُ هذِهِ السُّبُبَةٌ. وَهِذِهِ السُّبُبَةُ هِيَ الَّتِي ذَكَرَهَا بَعْضُ أَهْلِ الأُحْسَاءِ فِي كِتَابِهِ الَّذِي أَرْسَلَ إِلَيْنَا.

وَقَالَ آخِرًا: إِذَا كَنْتُ تُقُرُّ أَنَّ مِنْ صُدُقَ الرُّسُولِ صِلِّ اللَّهِ عَلَيْهِ وَنِسَاءِهِ، وَجَدَّ وَجَبَّتِ الصَّلَاةَ فَهُوَ كَايِرُ حَرَامَ اللَّهِ وَاللَّهُ بِالإِجْمَاعِ، وَكَذَّبُوا إِذَا أَقْرَرُ بِيَحْطَلُ شَيْءٍ إِلاَّ الْيَوْمَ، وَكَذَّبُوا لَوْ جَهَدُ وَجَبَّتِ صُوْمُ رَمَضَانِ، وَصَدِّقُوْا بِذَلِكَ غَلِيظُ فَلَا يُجَدُّ هَذَا، وَلَا يُحْتَفَى الْمَذَاَبِيْنَ فِيهِ، وَقَدْ نُهِيَ فِي الْقُرْآنِ - كَمَا قَدْ ذَكَرُ بِهَا الْمَرْجُوْة - أَنَّ الْتَوْجِيدَ هُوَ أَعْظَمُ فِي ضَيْضَةِ جَاهِلٍ بِهَا لَتَبِيِّنَ عِلْمَهُ وَنِسَاءِهِ وَأَعْظَمُ مِنْ الصَّلَاةِ، وَالْمَوْضُوعِ، وَالْجَهْرُ. فَكَيْفَ إِذَا جَهَدَ الإِنسَانُ شَيْءًا مِنْ هَذِهِ الآمِرَ صَفُرٍ وَلَوْ عَمِلَ يَحْطَلَ مَا جَاهِلُ بِهِ الرُّسُولِ صِلِّ اللَّهِ عَلَيْهِ وَنِسَاءِهِ وَإِذَا جَهَدَ الْتَوْجِيدُ الَّذِي هُوَ دِينُ الرُّسُولِ كُلُّهُمْ لَا يُصَفُّرُ! سُبُحَانَ اللَّهِ وَمَا أَعْجَبَ هَذَا
ويقال أيضًا: أصحاب رسول الله صلى الله عليه وسلم قاتلوا النبي حنيفة، وقُدّمُوا مع النبي صلى الله عليه وسلم وهم يشهدون أن لا إله إلا الله، وأن محمداً عبد الله ورسول الله، ويُشُجَّعون ويتصلعون. وإن قال: إنهم يشهدون أن مسيءيلة تقي. فقلنا: هذا هو المطلوب إذا كان من رجالة إلى رئيضة النبي صلى الله عليه وسلم صقر، وحِلَّ مَاله وَدُمْه، ولم تنقطع المشهادتان، ولا الصلاة، فكيف ثم رفع (شهيذان) أو (بيسفع)، أو صحابيًا، أو نييًا في مزنة جبار السماوات والأرض؟ سبحانه وتعالى أعظم شأنه، {كذلك يطيع الله على قلوب الذين لا يعقلون} (الروم: 59).

ويقال أيضًا: الدين حرفهم علي بن أبي طالب رضي الله عنه بالثار كلهم يدعون الإسلام، وهم من أشخاص علي رضي الله عنه وتعلموا العلم من الصحابة، ولهكي اعتقداولوا في علي رضي الله عنه مثل الاعتقاد في بيسفع، وشهيذان وأمتاليهما. فكيف أجمع الصحابة على قلتههم، وكفرهم؟ أنظروا الصحباء يعترضون المصلين! أم قطعوا أن الاعتقاد في (قائ) وأمتاليه لا يضر، والاعتقاد في علي بن أبي طالب رضي الله عنه يعترض؟!

ويقال أيضًا: بنو عبيد بن القداح - الذين ملكوا المغرب وصبر في زمن النبي العباس - كلهم يشهدون أن لا إله إلا الله، وأن محمداً رسول الله صلى الله عليه وسلم، ويدعون الإسلام، ويُشُجِّعون الجمعة، والمَجَمَّعة. قلنا: أظهروا مخالفتة الشريعة في أشياء - دؤر ما تحن فيه - أجمع العلماء على كفرهم.
وقتالهم، وَأَنَّ بَلَادَهُمْ بِلَادٌ حَرْبٍ، وَعَزَّاهُمُ الْمُسْلِمُونَ حَتَّى اسْتَنْقَدُوا مَا
بِأيْدِيهِمْ مِنْ بُلْدَانِ الْمُسْلِمِينَ.

وَيَقُولُ أَيْضاً: إِذًا كَانَ الْأَوَّلُونَ لَمْ يُصْفَخُوا إِلَّا لَا نُمُّهُمْ جَمِعَوا بَيْنَ الشَّرْكِ
وَتَصَدِّقُوا الرَّسُولِ، وَالْقُرْآنِ، وَإِنْصَارُ الْبَعْثِ، وَغَيْرُ ذَلِكَ فَمَا مَعَهُ الْبَابِ
الَّذِي ذَكَرَهُ الْعَلَمَاءُ فِي كُلِّ مَدَحَهُ: (بَابُ: حُكْمُ الْمُرْتَدِ) وَهُوَ الْمُسْلِمُ
الَّذِي يُصْفَخُ بَعْدَ إِسْلَامِهِ. ثُمَّ ذَكَرَوْا أَنْوَاعًا كَثِيرَةً، فَلْتُوْعَ مِنْهَا يُصْفَخُ،
وَيُجِلُّ ذَمَّ الرَّجُلِ وَمَالِهِ، حَتَّى إِبْنِهِمْ ذَكَرَوْا أَشِيَاةً يُبَيِّنُهَا عِنْدَ مَنْ فَقَعَهَا، مِثْلَ
كِلَمَةِ يَدْكُرُهَا بِلِسْانِهِ دُونَ قُلُوْبِهِ، أوُ كَلَِّمَةٍ يَدْكُرُهَا عَلَى وَجَهِّ الْمُرْجِ وَالْلَّعِبِ

وَيَقُولُ أَيْضاً: الْذِينَ قَالُوا اللَّهُ فِيهِمْ (يَجْلِفُونَ بِاللَّهِ) مَا قَالُوا وَلَقَدْ قَالُوا كِلَمَةً
الْحَسَبِ، وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ} (النُّورَةَ: 74). أَمَّا سَبَعُتُ اللَّهُ حَسَبَهُمْ
بِصِلَامَةٍ مَعَ كُنَّوْهُمْ فِي رَمَيِّ رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمُ وَيَجْلِفُونَ مَعَهُ
، وَيَضُرُّونَ مَعَهُ، وَيُرُكُّونَ، وَيُحْجُونَ، وَيَوْحَدُونَ وَكَذَلِكَ الْذِينَ قَالُوا اللَّهُ
- تَعَالَى - فِيهِمْ (قُلُّ أَيُّ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كَنَّمْ تَسْتَهْزِئُونَ، لا تُعَتَّدُ ذَرُّؤُكَ قَد
صَفَخْتُمْ بَعْدَ إِسْلَامِكُمْ)} (النُّورَةَ: 66). فَهُؤُلَآؤَ الْذِينَ صَرَحَ اللَّهُ أَنْهُمْ
صَفَخُوا بَعْدَ إِسْلَامِهِمْ - وَهُمْ مَعَ رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمُ فِي غَرُّوَةٍ
تَبَٰؤُكَ - قَالُوا كِلَمَةٍ ذَكَرُوا أَنْهُمْ قَالُوْهَا عَلَى وَجَهِّ الْمُرْجِ.
فَتَأَلَّمُ هَذِهِ النِّسَبَةُ، وَهِيْ قَوْلُهُمُ َُتُسْجَرُونَ الْمُسْلِمِينَ وَزَمُّهُمُ أَحْسَنُ يُسْجَرُونَ
أَنَّ لا إِلَهَ إِلَّا اللَّهُ وَيُصَلُّونَ وَيَصْوَمُونَ، ثُمَّ تَأَلَّمُ جَوَابَهُمَا قَالَتُهَا مِنْ آنَفَعَ مَا
في هَذِهِ الأَوْصَاقِ،

وَمِن الدِّينِ علَى ذَلِكَ - أَيْضًا -ِ: مَا حَكَى اللَّهُ - تعاَلَ عَنَّ نَبِيِّ إِسْرَائِيلِ
مَعَ إِسْلَامِهِمْ، وَعَلَيْهِمْ، وَصَلَّى عَلَيْهِمْ - أَنْ هُمْ قَالُوا لَمْ يُسْجَرْنَا (أَجْعَلُ لَنَا إِلَيْهَا
كَمَا هُمْ آخَرَةَ) (الآثارَ : 138). وَقَوْلُ أُنَاسٍ مِنْ الصَّحَابَةِ، اجْعَلُ لَنَا - يَا
رَسُولُ اللَّهِ - ذَاتٌ آنَّوَاطٍ، فَحَلَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ هَذَا
مِثْلَ قَوْلٍ نَبِيِّ إِسْرَائِيلَ: (أَجْعَلُ لَنَا إِلَيْهَا).

وَلَحْيَنَّ لِلْمُشْرِكِينَ شَهَيْةٌ يَذَاوُنُ بِهَا عِنْدَ هَذِهِ النِّصَاةُ، وَهُمْ آنَفَعَ قَوْلُونَ:
إِنَّ نَبِيِّ إِسْرَائِيلَ لَمْ يُسْجَرُوا بِذلِكَ، وَكَذَلِكَ الْذِينَ سَأَلَوْا الْتَيْنَ صلى الله
عَلَيْهِ وَسَلَّمَ أَنْ يُسْجَرُوا لَهُمْ ذَاتٌ آنَّوَاطٍ لَمْ يَحْسَفُوا.

فَأَقْطَبَ نَا قَوْلُ: إِنَّ نَبِيِّ إِسْرَائِيلَ لَمْ يُسْجَرُوا، وَكَذَلِكَ الْذِينَ سَأَلَوْا الْتَيْنَ صلى الله
عَلَيْهِ وَسَلَّمَ لَمْ يُسْجَرُوا. وَلَا كَلِفَ أَنَّ نَبِيِّ إِسْرَائِيلَ لَوْ فَعَلَوْا ذَلِكَ
لْسَعَفُوا. وَلَا كَلِفَ أَنَّ الْذِينَ تَهَاجَمُوا الْتَيْنَ صلى الله عليه وسلم لَوْ لَمْ يَتِمْعُوهُ، وَالْحَدَّ عَلَى ذَاتٍ آنَّوَاطٍ لَعَنَّهَا لْسَعَفُوا. وَهَذَا مَا الْمَنْظُورُ
وَلَحْيَنَّ هَذِهِ النِّصَاةُ يَفِيدُ: أَنْ النَّسِمَةَ - بِلَ الْعَالَمِ - فَقَدْ يَقُلُّ فِي أَنْوَاعِ مِنْ
الْشَّرْكِ لَأَيْدَى عَنْهَا. فَتَفْيِدُ الْتَعْلَمَةَ وَالْهَذَّارَةَ، وَمُعَرِّفَةُ أَنْ قَوْلُ الْحَاجِلِ
: (الْتَوْهِيدُ قَهْمَانَاةُ) أَنَّ هَذَا مِنْ أَكْبَرِ الْحَجَلِ، وَمَكَانِدُ السَّيِّطَانِ. فَتَفْيِدُ -
أيضاً - أن المسلمين المُجتَهِدَ الدّي إذا تَحَكَّم بِحَجَالَم الصّفر - وهو لا يُدْرِي - فَنَبِيّه على ذلك، وَقَالَ مِن سَاعِتِه أَنَّهُ لا يُسْتَصَرَّ، كَمَا فَعَلَ بِنَوَى إِسْرَاَيْل، وَالَّذِينَ سَأَلُوا رَسُول اللَّه صلى الله عليه وسلم. وَقَالَ - أيضًا - أنهُ لَوْ لَمْ يُصْتَرَّ فإنه يُعْلِنَّ عَلَى الْعُلُوِّ أَذْيُهُ الكِتَابَ تَغْفِيلًا شَيْدًا، كما فعل رسول الله صلى الله عليه وسلم. وَلَهُمْ شَهِيَة أُخْرِى: يَقُولُونَ: إِنَّ الْقَبْيَةَ صلى الله عليه وسلم أنَّهُ لا يُحَكَّم عَلَى أَسَامَة رَضي الله عنه فَقَتَلَ مِن قَالَ: (لا إِلَه إلا الله)، وقال: أَقْتَلْهُنَّ بِعَدْدٍ مَا قَالَ: لا إِلَه إلا الله، وَكُلُّ كُلُّ قَوْلٍ: أَمَرَّ أَنْ أُقَاتِل النَّاس حَتَّى يَفْتُولوا لا إِلَه إلا الله، وَكُلُّ كُلُّ أَحَادِيث أُخْرِى في الكَفْ عَمْن قَالَهَا.

وَمِرَادُ هَؤُلاء الجَهَّالِ أَنَّ مِن قَالَهَا لا يُسْتَضَرَّ، ولا يُقَتَّلُ - وَلَوْ فَعَلَ مَا فَعَلَ. فَقَالُوا لِهِؤُلاء الْمُشَرِّكِينَ الجَهَّالِ: مَعْلُومَ أنَّ رَسُول اللَّه صلى الله عليه وسلم قَاتِل الْيَهُودِ، وَسَيَأْمُونَ، وَهُمْ يَقُولُونَ: (لَا إِلَه إلا الله)، وَأَنَّ أَصْحَابِ رَسُول الله صلى الله عليه وسلم قَاتَلُوا تَبْني حِنيَّةٍ، وَهُمْ يَشْهَدُونَ أَنَّ لَا إِلَه إلا الله، وَأَنَّ مَحْمُودَا رَسُول الله صلى الله عليه وسلم، وَيَصِلُّونَ، وَيَدْعُونِ الإِسْلاَم، وَكُلُّ كُلِّ الْمُشَرِّكِينَ حَرَقُوهُم عَلَى بَيْنِ أَبِي عَلَيْهِ رَضي الله عنه بِالنَّارِ. وَهُؤُلاء الجَهَّالُ مُفْرَقُونَ أَنَّ مِن أَنْصَرَ الْبَعْثَ صَفَرَ، وَقَتَلَ - وَلَوْ قَالَ لا إِلَه إلا الله، وَأَنَّ مِن أَنْصَرَ شَيْئًا مِن أَرْكَانِ الإِسْلاَم صَفَرَ وَقَتَلَ - وَلَوْ قَالَهَا. - فَكَيْفُ لا تَنْفَعُهُ إِذَا جَحَدَ شَيْئًا مِن المُفْرَوْع وَتَنْفَعُهُ إِذَا جَحَدَ التَّوْجِيد - الْذِي هُوَ أسَاسُ دَيْنِ الرَّسُلِ، وَرَأَسُه؟! وَلَحِيَّةُ أَعْدَاء اللهُ مَا فِي مَعْنَى الأَحَادِيث.
فأَمَّا حَدِيثٌ أُسُامَةُ رضي الله عنه فإنه قَالَ رَجُلٌ أَدَعَى الإِسْلَامَ يَسِيبَ أَنْهُ ظَنَّ أَنْهُ ما أَدَعَاهُ إِلَّا حَرَقَهُ عَلَى ذَمَّهُ وَمَالِهِ. وَالرِجْلُ إِذَا أَظُهَرَ الإِسْلَامَ وَجَبَ الْكُفُرْ عَنْهُ حَتَّى يَتَبَيَّنَ مَنْهُ ما يَجْعَلُهُ ذَلِكَ. وَأَنْرَأَ اللَّهَ - تعَالَى - فِي ذَلِكَ {بِيَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَّبْتُمُ فِي سَبِيلِ اللَّهِ فَتَكُونُنَّ شَهِيدَةَ} {النَّاسِرَة} ٩٤، أَيْ تُنْتِقَوْا. قَالَ أَيْنَهُ تَنْتَقَلُ عَلَى أَنْ يَجْعَلَ الْكُفُرُ عَنْهُ، وَالْقَسْبُ، فَإِنْ تَبَيَّنَ مَنْهُ بَعْدَ ذَلِكَ مَا يَجْعَلُهُ الْإِسْلَامُ فَقَلْ لَهُمْ {فَتَكُونُنَّ}، وَلْوَلَّ كَانَ لا يُقَلُّ إِذَا قَالَهَا لَمْ يَضْعَفْ اللَّهُ لَهُمْ مَعَنًى. وَكَذَلِكَ الْحَدِيثُ الآخَرُ وَأَمَانَةُ، مَعْنَاهُ مَا ذَكَرَ أَنْ مِنْ أُظَهَرَ الإِسْلَامَ وَالْتَوْجِيدَ وَجَبَ الْكُفُرُ عَنْهُ إِلَّا أَنْ يَتَبَيَّنَ مَنْهُ ما يَنْقَبُ ذَلِكَ.

وَالدِّيالُ عَلَى هَذَا أَنْ رَسُوْلُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَّذِي قَالَ أَقْتَلْتُهُ بَعْدَ ما قَالَ، لَيْنَ أَلَّذِي قَالَ: لا إِلَهَ إِلَّا اللَّهُ - ( ) وَقَالَ، أَمَرَ أَنْ أَقْتَلُ التَّاقِسَ حَتَّى يَقُولُوا لَإِلَهَ إِلَّا اللَّهُ - ( ) هُوَ الَّذِي قَالَ فِي الْحُتْرَيْجِ: أَيْنَمَا فَقِينُوهُمْ فَقَطَنُوهُمْ - ( ) لَيْنَ أَذْرَكُتهُمْ لَقَنْتُهُمْ قَلْتُ عَالِ - ( ) مَعَ كُرُؤُهُمْ مِنْ أَيْنَمَا أَقْتَلْتُهُمْ عِبَادَتَهُمْ وَتَفْهِيْلًا حَتَّى إِنَّ الصَّحَابَةَ يَحْفَرُونَ صَلَاتُهُمْ عَنْدَهُمْ، وَهُمْ تَعَلَّمُوا الْعِلْمَ مِنَ الصَّحَابَةِ فَلَمْ تَنْفَعْهُمْ ( لَا إِلَهَ إِلَّا اللَّهُ) وَلَا كَئِيْلُ الْعِبَادَةِ، وَلَا ادْعَاءِ الإِسْلَامِ لَمَّا ظَهَرَ مِنْهُمْ مَحَالَةً الشَّرِيعَةِ. وَكَذَلِكَ مَا ذَكَرَهَا مِنْ فِتَالِ الْيَهْوَدِ وَقَتَالِ الصَّحَابَةِ رضي الله عنهم بِيَةَ حَنيْقَةٍ. وَكَذَلِكَ أَرَادَ النَّبِيِّ صلى الله عليه وسلم أَنْ يُحْرِرَ بِنْيَ الْمُصْطَلَبِ لَمَّا أَخْرَجَ رَجُلٌ مِنْهُمْ آتَهُ مَعْنَى الْرَكَاةَ - ( ) حَتَّى أَنْرَأَ اللَّهُ أَيْنَمَا اِلَّذِينَ آمَنُوا إِنْ جاءَ صَمُودُ قَائِسِي بِنْيَا فَقِينُوهُمْ أَنْ تَصِبَّ يَدُهُمْ وَيَجْهَلَهُمْ فَقِينُوهُمْ عَلَى مَا فَعَلُوهُمْ.
ناديون (الحجرات: 6) وكان الرجل كاذبًا عليهما. فقلل هذا يدل على أن مراث التّي صلى الله عليه وسلم في الأحاديث التي احتاجوا بها ما ذكرناه.

ولهم شبهة أخرى، وهي ما ذكر التّي صلى الله عليه وسلم أن الناس يوم القيامة يتنثرون بأذى، ثم ينوح، ثم يتركهم، ثم يوضعون، ثم يعبسون فكلهم يعذرون، حتى ينتهيوا إلى رسول الله صلى الله عليه وسلم ( ). قالوا:

فهذا يدل على أن الاستعقاءة يعذر الله ليست شرًا.

فالجواب أن تقول: سبحان من طيب على قلوب أُهدائي فإن الاستعقاءة بالتخلوق على ما يقدر عليه لا ننكرها، كما قال تعالى في قصة موسى {فاستعقاته الذي من شعبه على الذي من عدوه} (القصص: 15) ، وكمًا ينفث إنسان بأصحابه في الحروب وعُ.transparent بما الأشياء التي يقدر عليه المخلوق. وكون أنصارنا استعقاتة العبادة التي يفعلونها عند فتير الأولياء، أو في غيابهم في الأشياء التي لا يقدر عليهم إلا الله.

إذا كتبت ذلك، فالاستعقاءة بالأئمة يوم القيامة، يزيدون منهم أن يدعوا الله أن يحاسب الناس حتى يستريح أهل الجنة من كرب المؤسف، وقدا جاء في الدنيا والآخرة أن تأتي عند رجل صالح، بجلاسك، ويتسع كلامك، تقول له: أدع لي، كما كان أصحاب رسول الله صلى الله عليه وسلم يسألونه في حياتهم. وأما بعد موتهم فحاساهم، وكلا أنهم سألوه ذلك عند قبره.
بل أنصهر السلف على من فصد دعاء الله عند قبره، فكيف دعاوته نفسه

ولهم شبهة أخرى، وهي قصة إبراهيم عليه السلام لما يغيب في النار
اعترض الله جبرئيل عليه السلام في الهواء فقال: ألللله حاجته، فقال
إبراهيم عليه السلام: ألم أذكرك فلا. قالوا: فعلوه كانت الاستعاقه جبرئيل
عليه السلام شركاً لم يعترضها علي إبراهيم. فالجواب: أن هذا من جنس
الشبهة الأولى فإن جبرئيل عليه السلام عرض عليه أن ينفعه بأمر يقدر
عليه قابله - كم تقال لله تعالى فيه، {شيد الله ألقوئ} (النجم) 5:3
اذن الله تعالى أن يأتي ناز إبراهيم وثوابه من الأرض، والجبل، ويضيء
في المشيرق، أو المغرب لفعله، ولأمر الله تعالى أن يضع إبراهيم في
مكان يعيب لفعله، ولأمر الله تعالى أن يرفعه إلى السماء لفعله. ولهذا
كرجل غني لمالك كبير يرى رجلاً محتاجاً، يفريض عليه أن يفرضيه أو يهبه
شيئاً يقضي به حاجته، قبلاً ذلك الرجل المحتاج أن يأخذ، ويضيء حتى يأتيه
الله يزري لا متنة فيه لأحد. قلوا هذه من استعاقت العبادة والشريك - لو
كانوا يفقهون؟

ولتختم الكتاب بذكر آية عظيمة مهما تقدم، فيكون نفرد
لها الكلام ليعلم شأنها، ولكثرة الغثط فيها، فنقول: لا خلاف أن
الفتوحه لا بد أن يكهن بالقلب، واللسان، والأعمال، فإن اختلاط شيء من
هذا لم يكهن الرجل مسلماً، فإن عرف الفتوحه ولم يعمل به فهو كافر.
مَعَانِدَةٍ ... عِندَ إِبْلِيسَ، وَأَمْتَالِهِمَا. وَهُذَا يَغْلَبُ فِيهِ كِتَابٌ مِنَ الْيَوْمِ، يَقُولُونَ: (هَذَا حَقٌّ وَقَرْنُ تَفْهِمُوهُ هَذَا، وَتَشْهِدُوهُ أَنَّهُ الحَقُّ، وَلِحَكِينَ لَا تَقْدِرُ أنَّ تَفْعَلْهُ، وَلَا يَجْعَلُ عِندَ أَهْلِ تَلِيَتَا إِلَّا مِنْ وَاقِفِهِمْ)، وَعَلِيَّ ذَلِكَ مِنَ الأُخَذَارِ. وَلَمْ يَعْرِفَ الْبَيْسِكَيْنِ أَنَّ عَالِمِ أَئِمَّةَ الصُّفْرِ يَعْرِفُونَ الحَقَّ، وَلَمْ يُبْلِكِهُ إِلَّا لَيْقَوِيَ مِنَ الأُخَذَارِ، كَمَا قَالَ تَعَالَى {شَرَّظْوُا ضَرَابِهِمْ}. (التوتَّةٌ: 9)، وَعَلِيَّ ذَلِكَ مِنَ الْآيَاتِ، كَفَّأَهُ {الَّذِينَ آتَيْنَاهُمُ الكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ} (البقرة: 146). فَإِنَّ عِيلَ بِالْتَوْجِيد عَمَّلَ ظاهِراً، وَهُوَ لَا يَقْفُهُمْ، وَلَا يَعْقِدُهُ وَقِلْيَهُ - فَهُوَ مَذَاقِفٌ، وَهُوَ شَرٌّ مِنَ الْكَافِرِينَ الْحَلَالِ صَ، كَمَا قَالَ تَعَالَى: {إِنَّ الْمُتَّقِينَ فِي الْذِّرَاعَ الْأَسْقَلِ مِنَ الْبَيْتِ} (النساء: 145). وَهَذِهِ الْمَسَأْلَةُ طَوِيلَةُ تَنْبِينَ لِكَ إِذَا تَأَمَّلُها فِي أَلْسِنَةِ الْكُفَا، تَرْبَى مِنْ يَعْرِفِ الحَقِّ، وَيَمْرُكُ الْعَلِيّ بِهِ؛ لَحْوَ تَفْقِيْدِهَا، أُوْذِيَهُ، أَوْ جَاهِهَ، أَوْ مُلْكِهِ. وَتَرْبَى مِنْ يَعْمَلُ يًهُ ظاهِرًا لَا بَاطِنًا، فَإِذَا سَأَلَهُ عَمَّا يَعْقِدُهُ وَقِلْيَهُ إِذَا هُوَ لَا يَعْرِفُهُ، وَلِحَيْنَ عَلَيْهِ يَقْفُهُمْ أَيْنُهُ مِنْ كِتَابِ اللَّهِ. {تَعَالَى: أَوْلَاهُمْ} مِنْ تَقْدِيمِهِ، فَهَيْ نَقُولُ {لَا تَعْبَدُوا قَدْ طَلَّبْتُمُهُ بعدَ إِيْمَانِهِ} (البوتَّة: 66). فَإِذَا تَحْقَقَ أَنْ بَعْضِ الصَّحَابَةِ الْذِينَ عَزَّزا الرُّوايَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلِيهِ وَسَلَّمَ عَلَى رَبِّهِمْ وَبِسَبِّ كَلِمَةِ قَالُوا عَلَى مَيْسِرِهِ الْمُرْجِيَّةَ تَنَبِّئَ لَكَ أَنَّ الَّذِي يَتَكَلُّمُ بِالْحَقِّ، أَوْ يَعْمَلُ يًهُ حَوْفَأً مِنْ نَقْصِ مَالِي، أَوْ جَاهِي أَوْ مُدَارَةً لَا أَخْرَ أَعْظَمُ مِنْ يَتَكَلُّمُ يَسْكُنُ يَفْقَهُ بِهَا. والْعَلِيَّةُ الْأُثْمَانِيَةُ: قُوْلُهُ تَعَالَى: {مَنْ يَكْفَرْ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مِنْ أُكْرِهِ وَقَلَبُهُ مُظْمِنُ بِالإِيْمَانِ وَلَحَقَّنَ مِنْ شَرَّهِ بِالْحَقِّ صَدَأً فَقَعْلُهُمْ عَضْبُ مِنْ اللَّهِ وَلَهُمْ عُذَابٌ عَظَّمُ ذَلِكَ بِأَنَّهُمْ آتَهُوهُمَا عَلَى الْآخِرَةِ.}
۱۰۷) قَلْنَ نَعْجُدُ اللَّهَ مِنْ هؤُلاءِ إِلَّا مِنْ أُكْرَىٰ مَثَّلُهُ قَلَبِهِ مُطْلَبَةً بِالإِيمَانِ، وَأَمَّا غَيْرُ هَذَا فَقَدْ سَخَّرَ لَعَدَّ إِيمَانِهِ، سَوَاءَ قَفَّةُ حُوْفًا، أَوْ طَمَعَ، أَوْ مُدَارِأَةً لَأْخَيٍّ، أَوْ مُسَحَّةٌ بِوْطَنِهِ، أَوْ أَهْلِهِ، أَوْ عَشِيرَتِهِ، أَوْ مَالِهِ، أَوْ قَفَّةٌ عَلَى رَجُلٍ يُنْزَح، أَوْ لَعْثِرُ ذَلِكَ مِنْ الأَعْرَاضِ إِلَّا الْمُكْرُحَةِ.

وَالآيهُ تَدُلْ عَلَى هَذَا مِنْ جَهَنْمٍ:وَالْأُولِيَّةُ: قُولُهُ: {إِلَّا مِنْ أُكْرَىٰ}، قَلْنَ يُشْتَهُ اللَّهِ إِلَّا مِنْ أُكْرَىٰ. وَمَعْلُومٌ أَنَّ الإنسَانَ لا يُصْرَحْ إِلَّا عَلَى الْعَمَلِ، أوَّلَكَلَامِ، وأَمَّا عِقَابَةُ القَلَبِ، فَلاَ يُصْرَحُ عَلَيْهَا أَحَدٌ.

الثانيَّةُ: قُوْلُهُ: {أَذِكْلَ يَهِيَّدُ الْقُوُّ الْكَافِرِينَ}. (النحل : ۱۰۷). قَضَرَّ أَنْ هَذَا الصُّفْرُ الْعَذَابُ لَمْ يَكْتَنُ يِبْسُتِ الاعْتِبَادِ، أَوْ الْجِهَلِ، أَوْ الْبَعْضِ لِلْذِينَ، أَوْ تَحَبَّةُ الصُّفْرِ، وَإِنَّمَا سَبْبُهُ أَنَّ اللَّهَ فِي ذَلِكَ حَتَّى مِنْ حُطْوَرِ الْخُيُوْمِ، فَأَكِرُهُ عَلَى الْذِينَ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلِّ اللَّهُ عَلَى مُحَمَّدٍ وَآٓى وَصَحِبِهِ أَجْمَعِينَ.

تَمَتْ يَعْمَانَ اللَّهَ وَتَوْفِيقُهُ سَنَةَ ۱۲۱۳ه.
Removing the Doubts of the People of Shirk
Shaykh al-Islām Muḥammad Ibn ʿAbd al-Wahhāb
(d.1206H)

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

Know - may Allāh have mercy upon you - that Tawḥīd (Islāmic monotheism) is to single out Allāh (سُبْحَانَاهُ وَتَحْلِيلُهُ) 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 السَّلَامُ). 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 (صلى الله عليه وسلم), 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, ʿĪsā, Maryam and other than them from the people of righteousness.

Then Allāh sent them Muhammad (صلى الله عليه وسلم) to revive the Religion of their forefather ʿIbrāhīm (صَلَّى اللَّهُ عَلَيْهِ السَّلَامَ), 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 (ṣallallāhu 'alayhi wasallām) 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 Qurʿān.
If you are convinced that these polytheists affirmed Allāh’s Lordship, and this still did not enter them into the Tawḥīd which the Messenger of Allāh (صلى الله عليه وسلم) called them to, then you have understood that the Tawḥīd, which they rejected was the Tawḥīd of worship (ʿĪbādah) which the polytheists in our time call al-Ītiqād.

They used to call upon Allāh (سُبْحَانَهُ وَتَّقَانُهُ) 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 (عَسَى اللهُ نُذُرًا).

And you should understand that the Messenger of Allāh (صلى الله عليه وسلم) fought against them because of this polytheism and called them to solely worship Allāh alone as Allāh (اللهُ) 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 (صلى الله عليه وسلم) 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 (Tawḥīd 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 wali, 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 (صلى الله عليه وسلم) 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 (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 into one god? Indeed, this is something beyond belief.” [Sūrah Sād 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 (سبحان وتعالى) 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 (سبحان وتعالى) 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 (عَلِيَّصَارِحٖ) 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 Allah (سُبْحَانَهُ وَتَعَالَى), from His infinite wisdom, did not send a Prophet with this Tawḥīd except that He appointed for him enemies as Allah (سُبْحَانَهُ 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-Anām 6:112]

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

If you have understood this and you know that the path to Allah 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 Allah that will enable you to arm yourself with a weapon that you can use to confront these devils, whose leader and chief said to Allah, “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 Allah 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.” [Ṣūrah 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 (سُبْحَانَهُ وَتَّامَّ مَثَالُهُ) has blessed us with His Book which is, “A clarification for everything and a guidance, and mercy, and glad tidings for the Muslims.” [Ṣūrah 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 (سُبْحَانَهُ وَتَّامَّ مَثَالُهُ) says, “And they do not come to you with an example except that We bring you the truth and the best explanation.” [Ṣūrah 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 it's hidden interpretation. And no one knows its hidden interpretation except Allāh.” [Sūrah Āl-Īmran 3:7]

It has been authentically narrated that the Messenger of Allāh (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) 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 (ﷻ) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (Allâh), as to which of them should be the nearest.” [Sûrah al-Isrâ’ 17:57] And they call upon Ùsã Ibn Maryam and his mother while Allâh (بِنِي مَعِيسَة) 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 Allâh that which does not possess the ability to either harm you or benefit you while Allâh is the All-Hearing, All-Knowing?” [Sûrah al-Mâ‘idah 5:75-76]

And mention to them the statement of Allâh (بِنِي مَعِيسَة), “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.” [Sûrah Saba’ 34:40-41] And the statement of Allâh (بِنِي مَعِيسَة), “And when Allâh said to Ùsã the son of Maryam: Have you told the people to take your mother and yourself as two deities besides Allâh? 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.” [Sûrah al-Mâ‘idah 5:116]

Then say to him: Do you now understand that Allâh 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 Allâh (سَلَّمُ سَلَّمُ) fought against them. If he then says, “The disbelievers actually seek to benefit from them while I bear witness that only Allâh 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 (揠同時), “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 (揠同時), “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 (揠同時) says, “Call upon your Lord with humility and in secret. Indeed He does not like transgressors.” [Sūrah al-Aʾrāf 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 (揠同時), “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 (Dhahl), 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 (ṣallallāhu ‘alayhi wa sallam) and have you forsaken it?” Say to him, “I do not reject it nor have I abandoned it, but rather he (ṣallallāhu ‘alayhi wa sallam) 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 (taʿālā) says, “To Allāh belongs all intercession.” [Sūrah al-Zumar 39:44]

And it will not occur except with Allāh’s permission as He (taʿālā) 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 as Allāh (taʿālā) 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 (taʿālā) 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 Tawḥīd, 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) as well. It has been authentically established that the Angels will intercede, the awliyā’ and the (afrāt) 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 (zina); 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, Ísā, 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 Allah 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 Allah alone.” Then ask him, “What does it mean to worship Allah? Explain it to me.” So if he explains it in the manner which it is explained and clarified in the Qur’an, 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 ayât of the Qur’an what it means to associate partners (Shirk) with Allah 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 Allah 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.” [Surah Sad 38:5]

So if you understand that what the people of Shirk in this time have called, “the great belief” (Kabir al-I’tiqad) is in reality the Shirk concerning which the Qur’an was revealed and over which the Prophet (صلى الله عليه وسلم) 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, awliyâ’, and idols except in times of ease, whereas in times of hardship they would supplicate purely to Allah, as Allah 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.” [Surah al-Isra’ 17:67]

And He said, “Say: Haven’t you considered that if the punishment of Allah 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 hardness, 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 Luqūmān 31:32]

So whoever understands this affair which Allāh has clarified in His Book, which is that the polytheists whom the Messenger of Allāh (ṣallī ʿalāihi wa sallīmu) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (بَارِيُّ الْغَيْبِ) 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 اللَّهُ عَلَيْهِ وَسَلَّم) 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 Ramadān 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 اللَّهُ عَلَيْهِ وَسَلَّم) 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 وَسَلَّم) 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 (ṣallallāhu 'alayhi wa sallam) fought against the tribe of Banū Ḥanīfah who had embraced Islām at the time of the Prophet (ṣallallāhu 'alayhi wa sallam) and they bore witness that none is deserving of worship other than Allāh and that Muḥammad is His Messenger (ṣallallāhu 'alayhi wa sallam), 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 (ṣallallāhu 'alayhi wa sallam) 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 (ṣallallāhu 'alayhi wa sallam) 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 “Ṭāj” 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 (صلى الله عليه وسلم), and they claimed Ḥisbān 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 (صلى الله عليه وسلم) 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 Ḥisbān. They go on to mention many different types of this, and each one of these causes an indivudal 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 Ḥisbān.*” [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 (صلى الله عليه وسلم), fought *Jihād* with him, prayed with him, gave charity with him, and performed the Ḥajj along
with him and initially established Tawḥīd? 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 Shīrkh 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 (صلى الله عليه وسلم) 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 Tawḥīd,” 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 Iṣrā‘īl and those who asked the Prophet (صلى الله عليه وسلم). 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 (صلى الله عليه وسلم) did.

The polytheists have another doubt that they use. They say that the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) fought against the Jews and took them as captives and they said, “Lā ilāha illā Allāh?” and the Companions of the Messenger of Allāh (صلى الله عليه وسلم) fought against
the tribe of Ḥanīfah while they bore witness that “Lā ilāha illā Allah” and that Muḥammad is the Messenger of Allah (صلى الله عليه وسلم) and they prayed and ascribed to Islam, and likewise those whom ‘Alī ibn Abī Ĭlib burned.

Those ignoramuses acknowledge that whoever rejects the Resurrection disbelieves and is to be killed even if he says, “Lā ilāh illa Allah” and that Muḥammad is the Messenger of Allah (صلى الله عليه وسلم). And that anyone who rejects any of the pillars of Islam disbelieves and is to be killed even if he says, “Lā ilāh illa Allah.” So how is it that this testification does not benefit him when he denies something from the subsidiary matters of Islam 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 Allah do not understand the meaning of these prophetic narrations. As for the narration of Usāmah, then he killed a man who claimed Islam because he believed that the man pretended to embrace Islam out of fear in order to protect his life and wealth. If a man professes Islam, then it is imperative that he be spared until something appears which invalidates this. And Allah (صلى الله عليه وسلم) revealed the following āyāt concerning this matter, “O you who believe, when you set out in the cause of Allah 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 Islam then he is to be killed because of Allah’s (صلى الله عليه وسلم) 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 Ḥadīth, and all of the ahādīth similar to this have the meaning that we have mentioned, and this is that whoever professes Tawḥīd and Islām must not be fought unless he makes apparent that which nullifies this. The proof for this is that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) 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 (ṣallallāhu ‘alayhi wa sallam) 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 (ṣallallāhu ‘alayhi wa sallam) intended with these Prophetic narrations what we have already mentioned.

They have another doubt, which is that the Prophet (ṣallallāhu ‘alayhi wa sallam) mentioned that the people will seek the help of Ādām on the Day of Resurrection, then from Nūh, then from Ibrāhīm, then from Mūsā, and then from ‘Īsā (ṣallallāhu ‘alayhi wa sallam). All of them will excuse
themselves and defer to someone else until they reach the Messenger of Allah (ﷺ). They say that this proves that seeking help from other than Allah 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 Allah (ﷻ) mentions concerning the story of Musa, “And then one of the men from his tribe called for help against his enemy.” [Sūrah al-Qāṣaṣ 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 awliya’ or in their absence, concerning affairs in which none have the ability to do except Allah.”

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 Allah 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 Allah for me. And this is just as the Companions of the Messenger of Allah (ﷺ) 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 Allah at his grave, so how much more so if someone were to supplicate to him (ﷺ)?

They have another doubt 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (بالله) 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 Tawḥīd 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 Tawḥīd 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 (ﷺ)
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 (ﷺ), “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 (ﷺ) 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-Nahl 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 (بَارِضٌ ﻦَيْل) 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 (بَارِضٌ ﻦَيْل), “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 (سُبْحَانَاهُ وَتَعَالَى) knows best; and may the peace and blessings of Allāh forever be upon our Prophet Muḥammad and upon his Companions.
يَسْمَعُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ
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 (صَلَّيْاللَّهُ 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 (عَلَيْهِ وَسَلَّمَ).
“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 (عَزَّزَّلَهُ).

(3) The Most Merciful (al-Rahmān) 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-Rahīm) 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-Rahmān) is the one who possesses infinite mercy while the Bestower of Mercy (al-Rahīm) 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-Rahīm) becomes the one whose mercy extends to whomever He wills from His servants just as He mentions in His statement,
"He punishes whomever He wills and bestows mercy upon whomever He wills, and unto Him you will all be returned."

[Sūrah al-'Ānkabūt 29:21]

And the meaning of the Most Merciful (al-Raḥmān) is the possessor of great mercy.
(1) Knowledge (\textit{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 (\textit{al-Jahl al-Basīt}), which is the inability of comprehending something completely.

**The Third:** Compounded ignorance (\textit{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 (\textit{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 (\textit{al-Shakk}) which is to grasp something with a type of comprehension which is possibly correct and possibly incorrect.

**The Sixth:** Inference (\textit{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 (dhurūrī) and theoretical (nadhari). The type of knowledge which is inevitable (dhurūrī) 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 (wudū').

(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 (raḥmah) is mentioned alone. But when forgiveness (maghfirah) is coupled with mercy (raḥmah), then forgiveness (maghfirah) means forgiveness of previous sins and wrongdoing and mercy (raḥmah) 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.
That *Tawḥīd* (Islamic monotheism) is to single out Allāh ( سبحانه وتعالى) alone with all worship. (1)

(1) Linguistically, Islamic monotheism (*Tawḥīd*) is a verbal noun extracted from the verb *wahhada/yuwaḥḥidu*, 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 Islamic monotheism (*Tawḥīd*) 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 ( سبحانه وتعالى), and is then exclusively affirmed for Allāh alone.

In terms of the technical meaning of the term, then the author - may Allāh ( سبحانه وتعالى) have mercy upon him - has defined Islamic monotheism (*Tawḥīd*) in his statement, “Islamic monotheism (*Tawḥīd*) is to single out Allāh ( سبحانه وتعالى) 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 ( سبحانه وتعالى) have mercy upon him - intended [by these words] the Islamic monotheism (*Tawḥīd*), 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 Islamic monotheism (Tawḥīd) 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 (Tawḥīd al-Rubūbiyyah), which is to believe and affirm that creation, dominion, and the control of all affairs is for Allāh alone. Allāh (عَزَّزَّلله) says,

```
آللَّهُ خَلِقَ مَّنْ خَلَقْتُ مَثْلَهُ مِّنْ نِّسَمَةٍ وَالْأَرْضِ لَآ
إِلَّا هُوَ الْإِلَهُ
```

“Allāh is the creator of everything.”
[Sūrah al-Zumar 39:62]

And He says,

```
هَلَّ مِنْ خَلَاقِ غَيْبِ اللَّهِ يَزَفُّكُمْ مِنَ السَّمَاءِ وَالأَرْضِ لَآ
إِلَّا هُوَ الْإِلَهُ
```

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

And He says,

\[
\text{اَلْلّٰهُ الْرَّبُّ الْعَلِيمُ}
\]

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

II. The Second: The monotheism of worship (Tawḥīd al-Ulūhiyyah), which is, “Directing worship exclusively to Allāh (ṣalah, ṣalāt) 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-Asmāʾ wa al-Ṣifāt) which is, “To describe Allāh alone with the names and attributes which He has affirmed for Himself in His Book (al-Qurʾān) and in the Sunnah of His Messenger (مُسَلِّمُ الْحَقِّ) by affirming whatever He has affirmed for Himself and by negating whatever He has negated from Himself without distortion (tahriʾ), denial (taʿtil), explanation as to how they are (takyyif) or offering examples (tamthīl).”
It is the Religion of all of the Messengers whom Allāh sent to His servants. (1)

(1) The Shaykh - may Allāh (ṣallallāhu 'alayh) have mercy upon him - is referring to Tawḥīd of worship (Tawḥīd 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 (ṣallallāhu 'alayh) says,

وَلَقَدْ بَعَضَنا فِي سَكِينٍ أَنْتَ رَسُولُ اللَّهِ أَبِي أُحْبَبُوا اللَّهُ

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

And He said,

وَمَا أُرْسِلْنَا مِنْ قَبِيلَةٍ مِّنْ رَسُولِ اللَّهِ إِلَّا نَوَّجِي إِلَيْهِ أَنْهَا لَإِلَهِ إِلَّا أَنَا

“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.”

[Ṣūrah al-Anbiyā‘ 21:25]
This is the type of monotheism in which the people of Shirk deviated, those whom the Prophet (صلى الله عليه وسلم) 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 (Tawḥīd al-Rubūbiyyah) and the monotheism concerning the glorious Names and Attributes of Allāh (Tawḥīd al-Asmā‘ wa al-Ṣifāt).

So directing worship to Allāh alone is the Religion of the Messengers whom Allāh sent to His servants, as the Shaykh - رحمه الله - said. Here we have the first of these Messengers Nūḥ (عليه السلام) saying just as Allāh has conveyed it to us,

وَلَقَدْ أُرْسِلْنَا لَوَّاهُ إِلَى قَوْمٍ إِلَيْكُمْ نَذِيرًا مُبِينًا

اَنْ لَا تُعْبَدُوا 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,

وَأَلَّا غَابَ أَخَاهُمْ هُوَاءٌ قَالَ يَنْفَعُوا أَعْبَدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَّهٍ غَيْرَهُ

“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,

وَإِلَّا الَّذِينَ نُمَرِّدُهُمْ صَلِيلًا قَالَ يَقُولُوْنَ أَعِبَدُوا اللَّهَ مَا لَهُ مِنْ إِلَٰهٍ غَيْرِهِ

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

And He said,

وَإِلَّا مَنِينَ أُخَاهُرَ شَعَيبًا قَالَ يَقُولُوْنَ أَعِبَدُوا اللَّهَ مَا لَهُ مِنْ إِلَٰهٍ غَيْرِهِ

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

"Indeed, We have revealed to you, (O Muhammad), just as We have revealed to Noah and the Prophets after him."

[Sūrah al-Nisā' 4:163]

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

"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.”

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-Qurān), the Sunnah, and by consensus of the Scholars (Ijma’). Nūḥ (عليه السلام) is also one of the five Messengers who are referred to as the possessors of firm resolve (ʻulu al-ʻazam) and they are: Muḥammad (صلى الله عليه وسلم), Ibrāhīm, Mūsā, Nūḥ, and ʻĪsā (عليهما السلام). Allāh has referred to them twice in the Qurān; 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).
Allāh sent him to his people after they began to exaggerate (1)

(1) This means that Allāh sent Nūḥ (عُلِی‌الaabّالاک) to his people when they began to exaggerate concerning the righteous. Indeed, the author - یک محور - 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 Ād 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‘īl). 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‘īl), 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 (riḍā) 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.
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 (عَلِيٌّاَوْلَيْكَ) were statues of some righteous men. It has come to us in Ṣaḥīh al-Bukhārī upon the authority of Ibn 'Abbās (أَوْحَى الْشَّيَاطِينَ إِلَى قُوْمِهِمُ َأَنْ اسْتَصْبَرُوا إِلَى حَجَالِيْهِمْ الْتَيِّ كَانُوا يَجِلْسُونَ فِيهَا أَنْصَابًا وَسُمُوْهَا بِأَسْمَائِهِمْ فَقَعَّلُوا وَلَمْ تُعْبَدْ هَكَيْنَاهُ لَوْلَا بَعْضُهُمْ مَعْلَمٌ عَيْدَتْ

"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 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 (may Allah raise his mention) 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 (may His mention be exalted) says,

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصُوَّنِي وَأَتَبَعُوا مِنْ أَرْبَعَةٍ مَا ءَاذَاهُمُ الْحَيَّةُ وَلَا وُلْدُهُ ۚ إِلَّا
حَسَنُهُمْ وَمَكَرَوا شَيْئًا كَبِيرًا وَقَالُوا لَنْ نَذَرَنَّ الْهَيْثَرَ وَلَا نَعُودَ وَلَا يُغَوَّتَ وَلَا يُغْوَيْنَ وَلَا يُشَرَّا

“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 Suwāʾ or Yaghūth and Yaʿūq 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 ʿAbbās except that it is understood that these righteous men lived before Nūḥ, and Allāh knows best.
The last of the Messengers was Muḥammad (صلى الله عليه وسلم).

The evidence for this can be found in the statement of Allah (بُلْوَّاهُمَّمْ)

ما كان محمد لأبأ أدركين يجأركم ولكي رسول الله وخاتم الأنبياء

"Muḥammad is not the father of any one of your men, but rather he is the Messenger of Allah and last of the Prophets."

[Sūrah al-Ahzāb 33:40]

So there will be no Prophet that will come after the Prophet Muḥammad (صلى الله عليه وسلم). If it is said: Īsā Ibn Maryam (عَلَیْهِ السَّلَامُ) 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 (صلى الله عليه وسلم). This is because it is an obligation upon Īsā and the other Prophets to believe in Muḥammad (صلى الله عليه وسلم), to follow him, and to aid him as Allah (بُلْوَّاهُمَّمْ) says,
“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 (ṣallīllāhūwaṣallīm), just as this has been authentically reported from the noble Companion Ibn ʿAbbās (ra) and other than him.
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 (صلى الله عليه وسلم), destroyed the statues which depicted these men and this occurred on the day of the fāth 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),

وَقَالَ جَاءَ أَلْحَقَ وَرَهَقَ الْبَتِّلَلْ مِنَ الْبَتِّلَلْ كَانَ رَهَقًا (8)

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

[Sūrah al-İsrā’ 17:81]

(2) This means that Allāh sent His Messenger Muḥammad (صلى الله عليه وسلم) 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).

90
wishes to do so is Muslim and they were a people who were non-Muslims.
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 (عَزَّزَهُ). But this type of intercession is unacceptable and does not benefit the one who seeks it because Allāh (عَزَّزَهُ) says,

٨٨

فَما نَفَعَّهُمْ شَفَاعَةُ ٱلشَّيْمِينَ

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

[Sūrah al-Muddaththir 74:48]

This is because Allāh (عَزَّزَهُ) 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 (عَزَّزَهُ) is pleased with, and Allāh (عَزَّزَهُ) 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,

“These are our intercessors with Allāh.”

[Ṣūrah 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 ( سبحانه وتعالى). So the people of Shīrk 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.
Then Allah sent them Muhammad (صلى الله عليه وسلم) to revive the Religion of their forefather Ibrahim (عليه السلام) and to inform them that this type of devotion and belief is solely the right of Allah and it is not correct that it is directed towards anyone or anything besides Allah; 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 – جماعة – says that they remained upon this type of disbelief, which is the worship of idols with the intention of seeking to draw closer to Allah (بِلَا رَبّ عَلَيْهِ تَقَلُّبُونَ) (as they claim), until Allah sent to them His Messenger and final Prophet Muhammad (صلى الله عليه وسلم) with pure Islamic monotheism. He called the people to the worship of Allah alone while warning them of Shirk as Allah says,

```
إِنَّهُمْ مِنْ يَشَّرَّكُ بِآٓيَتِنَا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
```

```
الْجَحَمَ وَمَا لِلْكَافِرِينَ مِنَ الْفَلَقِ يَسْتَكْبَرُونَ
```

“Certainly, whoever associates others with Allah; Allah 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 (سبحانه و تعالى), whether it be to an angel brought near, or any prophet that was sent, not to speak of other than them. As Allāh (بِنَّأَرَّبِّي وَتَعَالَّ) says,

٨٠ أَلَوْ أَعْهَدَ إِلَيْكُمْ يَبْنِيَّ عَادَمَ أَنِّي لَا تَعْبَدُوا الشَّيْطَانَ

إِنِّي لَكُنِّي عَدْوًا مُّبِينًا وَأَنَّى أَعْبَدُ الْمُسْتَقْرِطُ

۱۱

“Did I not enjoin upon you, O children of Ādām, 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 (عليه السلام),” seems to be a reference to the statement of Allāh (بِنَّأَرَّبِّي وَتَعَالَّ),

۱۲۴ ثُمَّ أُوحِيَ إِلَيْكَ أَنْ أَتَّقِ مِلَّةَ إِبْرَاهِيمَ حَنيفًا وَمَا كَانَ مِنَ السَّارِجِينَ

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

[Sūrah al-Nāhл 16:123]

And his statement, “solely the right of Allāh” means that this is the exclusive right of Allāh alone.
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 – ۚ رَحمَنْ إِنَّ غَلِبَ النَّاسُ عَلَى الْأَمْرِ ۖ ۚ وَإِنَّ وَقَدْ كَتَابَهُ إِلَّاٰ هُو ۚ وَلَا يَنْفِرُ إِلَّاٰ هُوَ ۚ وَلَا يَرْضِي إِلَّاٰ هُوَ ۚ وَلَا يَبْلُغُ الأَمْرُ إِلَّاٰ هُوَ ۚ وَلَنْ يَبْعَثَنَّ فِي هَذِهِ الْأَمْرِ عِبَادًا وَلَنْ تَنْفَعَ جَهَنَّمُ فَ قَلَّهُمْ - that those people of Shirk to whom the Messenger of Allāh (صلى الله عليه وسلم) 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,

وَلَيْسَ الَّذِينَ سَأَلُوهُمُّ مِنْ حَيَاةِ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولُنَّ حَلَقَهُمْ آَلِمًا

ۚ أَلْلَهُ الْعَزِيزُ ۛ

“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,

"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 (الله عز وجل), who is the sole
Creator and disposer of all affairs (سَبِيلِهِ وَنَفَاعُ), is to be worshipped.
So if you desire the textual evidence which proves that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) 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)

(1) The author - رحمه الله - then mentions an evidence that affirms that they used to profess belief in Allāh’s Lordship (Tawḥīd 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.
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-Muʿminūn 23:84–89] As well as other than that from the āyāt of the Qurʿān.

(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 (ṣallā llāhu 'alayhi wa sallam) 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).
If you are convinced that these polytheists (1) affirmed Allāh’s Lordship (2), and this still did not enter them into the Tawḥīd which the Messenger of Allāh (ṣallalla‘alā ’īlāhim ‘alayhi wa sallam) (3) called them to, then you have understood that the Tawḥīd which they rejected was the Tawḥīd of worship (‘Ibādah) which the polytheists in our time call (al-‘I’tiqād) (4)

---

1. This refers to the polytheists to whom the Prophet (ṣallalla‘alā ’īlāhim ‘alayhi wa sallam) was sent.

2. This is a reference to belief in Allāh’s Lordship (Tawḥīd 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 Tawḥīd of al-‘Ibādah which was what the Messenger of Allāh (ṣallalla‘alā ’īlāhim ‘alayhi wa sallam) 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 Tawḥīd 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.
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 السَّلَامِ). (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 (بِنِّيَةً) taken from the word al-lāt (اللَّتِي) The origin of this word returns to a man who used to give drink (مَاءً) 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 السَّلَامِ) 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 ( تعالى) says,

"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]
And you should understand (1) that the Messenger of Allāh (ṣallā Allāhu ‘alayhī wa sallam) fought against them because of this polytheism (2) and called them to solely worship Allāh alone (3) as Allāh (ṣallā Allāhu ‘alayhī wa sallam) 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 (Tawḥīd al-Rubūbiyyah) because the polytheists to whom the Prophet (ṣallā Allāhu ‘alayhī wa sallam) 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 (Tawḥīd al-Rubūbiyyah).

The Prophet (ṣallā Allāhu ‘alayhī wa sallam) still fought against these polytheists who did not affirm Allāh’s sole right to worship (Tawḥīd 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 Allah,” means that a person intends with his worship to draw closer to Allah (سُبْحَانَ الَّذِي خَلَقَ الْعَالَمَ) and to reach the noble abode that He has prepared.

(4) These idols which they would call upon besides Allah would not respond to them in the least just as Allah (بِلَاءِ وَمَعَانَ) says,

\[
\text{وَمَنْ أَصَلُّ مَنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يُسْتَجِيبُ}
\]

\[
\text{لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَاهُمْ غَافِلُونَ} \quad (5)
\]

\[
\text{وَإِذَا خَشَرَ أَلْلَهُ كَانَوَانَا لَهُمْ أُمَّةً كَانْتُوْا بِيَادَيْهِمُ كُفَّرُونَ} \quad (6)
\]

“And who is more astray than he who invokes besides Allah 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.”

[Sûrah Al-Anfâl 46:5-6]
Then you understand (1) that the Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam) fought them so that all supplication and invocation would be directed to Allāh alone (2).

(1) This phrase is conjoined (maʿṭūf) 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,

  “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 (سُبْحَانَهُ وَتَعَالَى) concerning things which none can grant except Him. This is considered to be worship of Allāh (بِكُلِّمَةِ رَبِّكَ) 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 (عَزِيزُ) 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).
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 (ئَبَّازَةُ الرَّحْمَةِ) and to direct it to other than Allāh is considered major *Shirk* because Allāh says,

> قُلۡ إِنَّ صَلَاتِي وَنَسْكِي وَمَحْيَاهُ وَمَمَاثِلَيْنَ لَيْلَةِ رَبِّكَ

> [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 اللَّهُ عَلَيْهِ وَسَلَّمَ),

> مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمَ الآخِرِ فَلْيَكْرِمْ ضِيَاقَهُ
“Whoever believes in Allāh and the Last Day, then let him honor his guest.”

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

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

- 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,

“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-Muwatṭā’ (no. 1728), al-Dārimī in al-Sunan (no. 2035) and Ahmad 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-Nasā’ī (no. 3351), Mālik in al-Muwatṭā’ (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.
And so that all vows would be for Allâh alone (1). So that only His salvation (Istighâthah) would be sought (2), and such that all acts of worship would be directed to Allâh 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 Allâh (عَزِيزُ). The intended meaning of the word vow here is the first definition since all worship is to be for the sake of Allâh as He (عَزِيزُ) says,

\[
\text{وَقَضَى رَبِّكَ أَنْ يُعَبِّدُوا إِلَّا إِيَّاهُ}
\]

"And your Lord has decreed that you worship none other than Him." [Sûrah al-Isrâ’ 17:23]

(2) The word Istighâthah 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 (Istighâthah) from Allâh (سَيِّدَّ) which is from the best and most perfect of actions. It was the practice of the Messengers (صَلَّى رَحْمَةَ اللهِ عَلَيْهِمْ) and their followers. And the proof of this can be found in the statement of Allâh (عَزِيزُ),

\[
\text{إِذَا تَسَعَىتمُونَ رَبَّكمُ فَآسِئِلُوا حَكِيمًا أنْ يَمِدْكُمْ}
\]

بَلْ أَنَّ رَبِّكَ مَلِكُ الْأَلَّامِينَ
“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-Anfāl 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 (عَزَّوَجَلَّ) says,

\[
\text{أَمَن يَجِبُ الْمُضْطَرِّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوَءَ}

\text{وَيَجْعَلُ حَمْسَهُ خَلْفَكَا الأَرْضُ أَيُّهَا مَعَ اللَّهِ قَلِيلًا مَا}

\text{لَدَّ النَّاسِ}

“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 السَّلاَمُ),
“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.
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 - Ṣa’dullāh - 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 (ṣallallāhu ‘alayhi wasallām) was sent used to affirm belief in Allāh’s Lordship (Tawhīd al-Rubūbiyyah). In addition to this the Prophet (ṣallallāhu ‘alayhi wasallām) 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,
“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 (Tawḥīd).
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 wali, 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 (صلى الله عليه وسلم) came to them calling them to the pure testimony of Tawḥīd, “Lā ilāha illā Allāh” (2)

(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 (Tawḥīd) which the Prophet (صلى الله عليه وسلم) 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 worshiped 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 (سبحان و تعالى) says concerning them,

\[
\text{أجعلُ الأسمى إلَّا وَجَدًا إِنَّ هَذَا لَنَزْوَاء عَجَابٌ وَأَنْطَقُ}
\]

\[
	ext{اللَّهُ يَبْنِهِمُ أَنْ أَنْسُوا وَأَصْبِرْنَا عَلَى هَذِهِ الْهَيْكَوْفِ إِنَّ هَذَا لَنَزْوَاءٞ بَرَاءٌ}
\]

\[
	ext{مَا سِيَتَا بَيِّنَا في أَلَّمَةٍ أُخْرِجَةٍ إِنَّ هَذَا إِلَّا أَنْتِنَا إِلَّا أَنْتُنَا}
\]

“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 - رحمه الله - 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.’
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 Allah 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, “La ilaha illa Allah” they responded, “Has he made the gods [only] one God? Indeed, this is a curious thing.”

(1) The statement, “by this testimony” refers to, “La ilaha illa Allah.”

(2) This sentence is similar to the previous one wherein the author - حَرَّمَ - clarifies that the meaning of, “La ilaha illa Allah” is nothing deserves to be worshipped other than Allah. 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 Allah. For this reason they rejected it despite affirming that Allah is the sole Creator and Sustainer of the creation.
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 ills Allāh” than him.

(1) They know that the meaning of, “Lā ilāha ills Allāh” is nothing deserves to be worshipped other than Allāh.

(2) The author – رحمه الله – 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 ills 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 “La 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,

لَّهُمَّ ْلَرَوْنَهَا عَبْرَ ِّلِيْقِينِ ۖ

“You will surely see the Hellfire. Then you will certainly see it with the eye of certainty.”
[Sūrah al-Takāthūr 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 اللَّهُ عَلَيْهِ وَسَلَّمِ) was sent because they understood the meaning of this testimony more than these individuals.
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 Allah about which Allah said, “Certainly Allah does not forgive that partners are associated with Him but He forgives whatever is less than that for whomever He wills.” [Surah al-Nisa' 4:48] (2) And if you understand that the Religion of Allah 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 Allah (3)

(1) Meaning you know the true meaning of, “La ilaha illa Allah,” which is that nothing deserves to be worshipped other than Allah.

(2) The people of knowledge differ concerning this Ayah. 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 Allah and that all of it will not be forgiven by Allah.

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

Shaykh al-Islam Ibn Taymiyyah's (d.728H) - ٍٞ - 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 (نِ) is used. The preposition (نِ) 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 (غَفَّارُ الْعَّالَمِ) says,

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَسُولٍ إِلَّا نُوحَى إِلَيْهِ آنَهُ

لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدُونَ

“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,

وَمَن يَبْتَغْ عَرْشَ الْإِلَهَيْنِ وَهُوَ الَّذِيُّ يُؤْمِنُ بِهِ وَلَا يَحْتَذِي في

الْأَخْرَجَةِ مِنَ الْخَيْرِينِ
“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]
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 وَمَلِكَ الْعَرَّافِينَ) 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 وَمَلِكَ الْعَرَّافِينَ) 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 – جَعْلَةً – has mentioned,
"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,

«لِلَّصَّائِمِ قُرْحَاتٍ قُرْحَةَ عَنْدَ فَطِيرِهِ وَقُرْحَةٌ عَنْدَ 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 Related by al-Bukhārī (no. 1805), Muslim (no. 1151, 1945), Ibn Mājah (no. 1638), al-Tirmidhī (no. 766), al-Nasā‘ī (no. 2216) and Alḥmad in al-Musnad (no. 7552).
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)

- 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 - رحمت الله -

    **Firstly:** I do not believe that the Shaykh - رحمت الله - 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 - رحمت الله - 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 (*Tawḥīd*) 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 (ṣallīllāhu ʿalayhi wa sallam) 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 (*Tawḥīd*) 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.
o 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 Yusuf, al-Ashqar, Abū 'Ali, 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 (بِلَادُكُمُ) revealed,

وَلَنَا جَاءَهُمْ كَنَّبٌ مِّنْ يَدُنَّكَ وَمَكَّنَّكَ لَمَّا مَّعَهُمْ وَكَانُوا

من قَبْلِ يَسْتَعْفَفُونَ عَلَى الْدِّينِ 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 تَكُونُوا أُمَّةً مِّنْ يَدُنَّكَ وَمَكَّنَّكَ لَمَّا عَهَّدْهُمُ وَتَلْعَبُوْا فِي

دَبِيَّةَكُمْ فَقُلُوا أُمَةَ الْحَكِيمِ إِنَّهُمْ لَأَيْمَنُ لَهُمْ

لُعَلَّهُمْ يَنْتَهُوْنَ

“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]

o 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 (Tawḥīd) and love those who remain upon polytheism (Shirk). This person is also a disbeliever concerning whom Allāh said,


dālk ya’āthār kārihūna ma’ā Annā fā’ābarūna ʿamākumahum

“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 (Tawḥīd). They are followers of the people of polytheism (Shirk) who fight against the people of Islāmic monotheism (Tawḥīd) 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 (Tawḥīd) 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 (Tawḥīd) 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,
"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 ʿAbd al-Qādir to be a disbeliever and if we do not declare someone who worships the idol erected upon the grave of Ahmad 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.

“Glory be to You (O Allāh). This is great slander.”
[Ṣūrah 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 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 Allah (بَارَكَتُكَ) (بَارَكَتُكَ) (بَارَكَتُكَ). The strongest opinion in this issue is that he will be tested in the hereafter in a way Allah (عَزِّ�ُ عَلِيَّ) (عَزِّ�ُ عَلِيَّ) (عَزِّ�ُ عَلِيَّ) wills. Allah 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,

\[
\text{وَلَا يَظْلِمُ رَبُّكَ أَحَدًا}
\]

"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 Islam 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) - رَحْمَةُ رَبِّي - 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 Islam, but he continues upon disbelief without it crossing his mind that this is in opposition to Islam. Similarly, no one advised him concerning this affair. So the rulings of Islam 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 Allah (عٰلٰهٰ). This position is further supported by the Qur'an and the Sunnah and the statements of the people of knowledge.

• As for the evidence presented in the Qur'an, then Allah (تبارک وعمال) says,

\[
{\text{وَمَا كَانَ مُعَذَّبٌ حَتَّى نَبَعَتُ رَسُولَ}}
\]

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

And His statement,

\[
{\text{وَمَا كَانَ رَبُّكَ مُهَلَّكَ الْقَرَى حَتَّى نَبَعَتُ فِي أَيْنَاهَا رَسُولًا يَنْتَلِوْنَ عَلَيْهِمْ أَمْيَتًا وَمَا سَحَّرُتُ مُهَلَّكِ الْقَرَى إِلَّا وَأَهْلَهَا}}
\]

“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,

136
“Messengers; delivering glad tidings and warnings so that mankind will have no argument before Allāh after the Messengers.”

[Surah al-Nisā’ 4:165]

And His statement,

“...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,

“...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,

"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-Anām 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 Shāhīḥ Muslim (1/134) from the Prophetic narration of Abū Hurayrah that the Prophet (ṣallīllāhu ʿalayhi wa sallam) said,

"وَالذَّي نَفْسُهُ مُحْمَّدٌ بَيْدَاءٌ لَا يَسَعُ مَيْلًا مِنْ هَذِهِ الْأُمَّةِ بِهِيَةً ﴿۱۱۱۸﴾
ولَا نَضْرَائِي ﻛُبْلَاتٌ ﻛُبْلَائِيَ ﻏَرْضُ ﻴِنَّ ﻓِي أَرْسَالِ يَوْمُ الْقِيَامَةِ ﴿۱۱۱۹﴾
أَصْحَابُ الْبَأْرَارِ"
“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.”

As for the speech of the people of knowledge in this issue, then Ibn Qudāmah (d.620H) mentions in al-Mughānī (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 (บก) 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 Alḥmad 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 (ﷺ) but the individual may be new to Islam 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-Islam Muḥammad Ibn ʿAbd al-Wahhāb says in al-Durar al-Sunniyyah (1/56), “As for Tafsīr, 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 ʿAbd 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 Allâh ( سبحانه وتعالى), 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 Allâh, 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 Islâm is that he remains upon Islâm 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 Allâh ( سبحانه وتعالى).

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

This person is similar to the one who permits what Allâh has prohibited because establishing the ruling of disbelief or its absence is an affair that returns to Allâh 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 *Sahîh Muslim*
upon the authority of ‘Abdullah Ibn ‘Umar - صلى الله عليه وسلم - that the Prophet (صلى الله عليه وسلم) said,

«إِذَا صَفَرَ الْرَجُلُ أَخَاهُ فَقُدّ 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:

«إِنَّ 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 (صلى الله عليه وسلم) said concerning this in the prophetic narration narrated by Abū Dharr (تَعَالَيْهِ)

وَمَنْ دَاوَّا رَجُلًا بِالْكُفْرِ أَوْ قَالَ عَدَّرَ اللهِ وَلَئِنَّ كَذَلِكَ
إِلَّا خَارَ عَلَيْهِ

“And whoever ascribes disbelief to anyone or declares someone an enemy of Allah 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 (صلى الله عليه وسلم) in the narration of Ibn ‘Umar, “If he is as he says he is,” meaning [if this is according] to the actual ruling of Allah (بِتَابِعِيُّهُ). Similarly, his statement in the narration of Abū Dharr, “while none of this is true,” also refers to the ruling of Allah (بِتَابِعِيُّهُ). 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 (تعالَ عَزَّ وَجَلَّ) in the Hellfire, as comes in the Prophetic narration collected by Aḥmad and Abū Dāwūd from the narration of Abū Hurayrah – – which states that the Prophet (صلى الله عليه وسلم) said,

"قَالَ اللَّهُ عَزَّ وَجَلَّ أَنتِ الْكَبِيرَةُ رَزَاءِ وَالْعَظْمَةُ إِذَا رَأَيْتُ كَفَّارَةً قُلْ وَأَعْلَمُ بِمَنْ يَقْتُلُ فَيُبْلِي فِي الْكَبَارَ" 

"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.”

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 *Ṣāḥīh:* 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-Ṣāḥīḥah* (no. 541).
is that the individual is aware of his mistake and opposition, which necessitates disbelief because of the statement of Allâh,

وَمَن يَسَاءَ لِلرَّسُولِ ۚ مَنْ بَعْدَ مَا نَبِيَّنَّ لِهِمْ الْهَدَىَّ وَيَتَّهَبُ

عَلَى سَبِيلِ الْمُؤْمِنِينَ لَوْلَا مَلَّا لَوْلَا وَتَحْصَلَّهُ جَهَّزَهُ وَسَأَتَّ

مصُحبًا

“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.”

[Sûrah al-Nisâ‘ 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 (kaffârah) to be performed by whoever indulged in sexual intercourse during the days of Ramadân because of their knowledge of the violation while they were ignorant of the expiation (kaffârah). 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,

>من يكفر بالله من بعد إيمانه إلا من أصبر
>وقبله مطيعين بالآية?

>فعلينهم غضب من الله ولهم عذاب عظيم

"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-Nahl 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 (بِذَٰلِكَ وَتَعَفَّبَانَ)

>وليس علىكم جناح فيما أخطأتم به ولاكن ما تعمدتم فلا يعفون الله عفوًا غفورًا

“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 *Saḥīḥ Muslim* (no. 2104) upon the authority of Anas Ibn Mālik - عَبْدُ النَّبِيِّ ﷺ - that the Prophet (ﷺ) said,

اللهُ أَشْدُدْ قَرْحًا يُقْتَبَلُ عَبْدُهُ حِينَ يُنْبُوَّ إِلَيْهِ مِنْ أَحَدِهِمْ

كانَ عَلَى رَاجِلِهِ بِأَرْضٍ فَلَاءُهُ، فَانْقَلَتْ مَنْهُ وَعَلَيْهَا طَعَامُهُ

وَبَرَابُّهُ، فَأَيَّسَ مِنْهَا، فَأَلَّا شَجَرَةً فَاضْطُجَّ فِي ظُلُّهَا قَدْ

أَيَّسَ مِنْ رَاجِلِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا حَيَّ بَايَةً قَائِمًا عَنْهُ;

فَأَخْلَدَ بِخَطَايْهَا، ثُمَّ قَالَ مِنْ شَدَادِ الْفَرِجِ: اللَّهُمَّ أَنتُ عَبْدِي، وَأَنَا رَبُّكَ، أُحْظَايْ مِنْ شَدَادِ الْفَرِجِ.

"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."

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 (ثٰبَتَ).

وَلَئِنْ عَلَّمْكُمْ جَاحٌ فِي مَا أُقْطِلْتُمْ يِهِ، وَلَكِنْ مَا تَعْمَدُتُ

“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 (ثٰبَتَ),

لا يَكَفُّ إِنَّ اللَّهُ نَفْسَهُ إِلَّا وَسُرِهَا

“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 Khawārijī, 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 (ثٰبَتَ).” The author continued until his statement, “It is known from the ideology of the Khawārijī, 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’minin ‘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 (صلى الله عليه وسلم); 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 كَأَتَ مُعَذَّبِينَ حَتَّى نَعْمَتَ رَسُولٍ

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

And His statement,

رسُلًا مُبِينِينَ ومُبَشِّرِينَ إِلَيْهِ يَكُونُ للَّيْلَةِ عَلَىٰ اللهِ حَجَّةً بَعْدَ الرُّسُلِ

150
"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 (ṣallīllāhū ʿalayhi waṣallam) said,

«وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ وَمَنْ أَجْلَ دِلِّكَ بَعْثَ الْمُبَشَّرِينَ وَالْمُنْذِرِينَ
»

"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."

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).

151
He might say it mistakenly thinking that it will draw him closer to Allāh 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; 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-‘āraf 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 - Ṣaḥḥaḥ - cautioned us regarding these two matters – the first being that a person should fear understanding the meaning of monotheism (Tawḥīd) as the polytheists understood it, as they understood it to mean that Allāh (ta’ālā) is the sole Creator, Sustainer, and Disposer of affairs. The author - Ṣaḥḥaḥ - 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,
"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'raf 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 (بَالِغِ الْخَلَائِفَةِ). 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 اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent knew the meaning of this testimony better than the people of rhetoric (mutakallimūn).
And know that Allāh ( سبحانه وتعالى), from His infinite wisdom, did not send a Prophet with this Tawhīd except that He appointed for him enemies as Allāh ( سبحانه وتعالى) 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]

- The author - ـ (طيب الله و对决اً) then alluded to a tremendous benefit wherein he clarifies that it was from the divine wisdom of Allāh ( عظيمه) 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 ( عظيمه) says,

وَكَذَلَكَ جِئَلْنَا لِكُلِّ نَبِيٍّ عَدْوًا مِّنَ الْمُجْرِمِينَ وَكَذَلِكَ يَرَبَّكُهُمُ الْقَوْلُ غُرُورًا

“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.”
[Sūrah al-Furqān 25:31]

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 (تعالى) 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 – رحمه الله – has mentioned,

الحق منصور ومتصن 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-Raḥmān.
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.

٣٩٠٢١٢٨٠٤٠٦١
And it could be that the opponents of Tawhīd possess knowledge of many sciences, books, and evidences as Allāh (تاَرَأَرَى تَوْحِيدَ) 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 (تاَرَأَرَى تَوْحِيدَ) says,

“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 - ﷺ - 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 (ṣallallāhu ʿalayhi wa sallam) and for this reason when he sent Muʿādh to Yemen he said to him,

«إِنَّكَ تَأْتَيْنَا قَوْمًا أُهْلُ كِتَابٍ»

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

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-Nasāʾī (no. 2435), al-Dārimī in al-Sunan (no. 1614) and Aḥmad in al-Musnad (no. 2072).
If you have understood this and you know that the path to Allâh 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 Allâh that will enable you to arm yourself with a weapon that you can use to confront these devils, whose leader and chief said to Allâh, “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.” [Sûrah al-A’râf 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 - ﷺ - 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) – ﷺ – said in his book *Dar’ Ta’āradin-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 – ﷺ – 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.
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 - ﷺ - intends to encourage whoever has embraced the message of Allāh ( تعالى) 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 ( تعالى) says,

> إنَّ كَيْدَ السَّيْتَرِ كَانَ ضَعِيفًا ﴿66﴾

"Indeed the plot of Satan has always been weak."

[Sūrah al-Nisā’ 4:76]

And concerning this it has been said,

> حجج نهافت كالزجاج تحالها حقة وكل كاسر ومكسور

Arguments that collapse like a glass,

You may believe it to be true, but it all breaks or is broken.
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](1)

(1) The Shaykh - رَحْمَةُ اللّهِ (الرحمة لله) - said, "And the commoner from the people of *Tawḥīd* can overcome a thousand of the Scholars from the polytheists," and cited as evidence the statement of Allāh (تَجَلَّى وَجَعَّال),

```
وَإِنَّ جَنِدًا لَّهُمْ الْمُقْلِبِينَ ❞۳۲﴾
```

"And indeed, Our soldiers will be those who overcome."

[Sūrah al-Ṣāffāt 37:173]

The commoner from the people of Islāmic monotheism (*Tawḥīd*) refers to the people who affirm and believe 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*). 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 وَسَلَّم) fought against the people of polytheism (*Shirk*) who used to affirm this type of monotheism. So this type of *Tawḥīd* did not benefit them nor did it ensure the preservation
of their lives or their wealth. But the commoner from the
type of Islamic monotheism (Tawḥīd) affirms and believes in
Islamic monotheism (Tawḥīd) with its three types: Allāh’s
Lordship (al-Ruhūbiyyah), His right to worship (al-Ulūhiyyah),
and His Beautiful Names and Attributes (al-Asmāʾ wa al-Sifāt),
and because of this he is superior to them.
فَجَنَّدَ اللَّهُ هُمَا الْغَالِبُونَ، بِالْحَجَّةِ وَالْسَنَانِ، كَمَا أَنْهُمْ الْغَالِبُونَ بِالْسَيفِ وَالْسَنَانِ;

So the army of Allâh 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 - رَحْمَةُ اللَّهِ - is suggesting here that the army of Allâh is made up of His believing worshippers who support Allâh 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. Allâh (عَزَّوُجَلَّ) says concerning them and those whom we mentioned before them,

> بِتَأْيِيدِهِمَا وَجَهَدِ الْحَسَبَارِ وَالْمُتَفَقِّينَ وَأَعَظَّ عَلَيْهِمْ

> وَمَأَرَّنَّهُمْ جَهَنَّمَ وَيَشْرَبُونَ الْمَصِيرَ

“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.”

[Sûrah 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.
There is only fear for the person of Tawḥīd 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 Tawḥīd 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 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,
“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.”

[Sūrah Fuṣilat 41:42]

Similarly, Allāh (سُبْحَانَاهُ 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 Qur‘ān can be divided into two categories:

- **The First**: That the Qur‘ān clarifies something by specifically mentioning it, as in the statement of Allāh (سُبْحَانَاهُ وَتَعَالَى),

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

And similarly the statement of Allāh (سُبْحَانَاهُ وَتَعَالَى),

167
“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, Allâh 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 Allâh upon you. And lawful to you are all others besides these.”

[Sûrah al-Nisâ‘ 4:23-24]

- The Second: That the Qur’an clarifies something by referring to the place where this clarification can be found as in the statement of Allâh (Jâbir ibn ‘Abd Allâh).
“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 (بِيَدِ الْمَلَائِكَةِ وَالْحَكْمَةِ),

“So ask the people of knowledge if you do not know.”  
[Sūrah al-Nahl 16:43]

And also,

“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 (عَزَّزَ) says,

ٍفَاسْتَّلِعُوا أَهْلَ الْذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ

“So ask the people of knowledge if you do not know.”
[Sūrah al-Nāḥl 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.
قَالَ يَبِيِّنِي صَاحِبُ بَاطِلٍ يَحْجِّةٌ إِلَّاَّ وَيَتَّقُوُنَا إِنِّي فِي الْقُرْآنِ مَا يَنْفِضُهَا وَيَبْيَبُهَا بَطُولَانِهَا،
كَمَا قَالَ تَعَالَى: ﴿وَلَا يُأْتُنَّكُ بِمَثَلٍ إِلَّاَّ جَهَنَّمَ ﰲَبِلَّةٍ وَأَحْسَنَ تَفْسِيرٍ﴾
الْقُرْآنِ: 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 ( سبحانه وتعالى) 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)

(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 – ﷺ – in the introduction to his book Dar’ al-Ta’āruḍ 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.”
Some of the Scholars of Tafsîr 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 Allâh has mentioned in His Book as a response to the speech that the polytheists in our time use against us. (1)

(1) The author - ﷺ - says this in order to establish that a single man upon Islâmic monotheism (Tawhîd) possesses evidence which is more powerful and clearer than the polytheist no matter how eloquent and articulate the latter may be, as Allâh ﷺ (تَّاَذَّرَخَرَّوْهُ) says,

والَّذِينَ كُفَّارٌ لَّا يُجِبُّونَ إِلَّا يَتَّبِعُونَ الْخَيْرَ وَالْخَسَسُ نَفْسَهُمْ

“And they do not come to you with an argument except that We bring you the truth and the best explanation.” [Sûrah al-Furqân 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'ân many examples where Allâh ﷺ (تَّاَذَّرَخَرَّوْهُ) 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 – رضی‌الله‌علی‌الله – mentioned that he will present in this book each of the arguments of the polytheists which they used against Shaykh al-Islām (رضی‌الله‌علی‌الله). He mentioned that he would expose these doubts because they are not sound arguments and they are nothing more than doubts and deception.
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 Āl-Imrān 3:7] (1)

(1) The author 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 (بِلَاءِلِّهِ) says,

کتبَ أُحکمت عَلیکُمْ. فَمَنْ فُصِّلَتْ مِنْ لَدَنِ حَکِمٍ خَبِیرٍ

“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 (صَلَّی اللهِ عَلیهِ وَرسُلِهِ),

هو الدّی آذَن عَلیكَ الكِتَابَ مِنَ الْحُکْمِ عَلیكَ هَذَهُ أَمْ اَلْكِتَابِ وَأَحْرٍ مُّتَشِهِدٍ فَآمَنَ الَّذِينَ فِی قُلوبِهِمۡ ذِیٓ قُسُومٍ مَا تَشْبَهُ مِنْهُ آبَیلَةُ الْبَیِّنَةِ وَاِبْعَلَةَ تَأْویلَةٍۡ وَمَا يَضُرُّ تَأْویلَهِ إِلَّا اَللّهُ

“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 Allah’s refuge is sought — seek after the ambiguous ayah of the Qur’an in order to use them in support of their falsehood. So they say for example: Allah (الله) says such and such and He says in another place such and such. So how can this be? This is precisely what transpired between Nafi’ Ibn al-Azraq and Ibn ‘Abbâs (ابن عباس) during their discussion which al-Suyûtî (d.911H) mentions in al-Itqan, and perhaps other than him have mentioned it as well, as this story is very beneficial.
It has been authentically narrated (1) that the Messenger of Allāh (صلى الله عليه وسلم) 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 - رحمَهُمَا - states, “It has been authentically narrated from the Messenger of Allāh (صلى الله عليه وسلم) 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.” The author - رحمَهُمَا - cites this Prophetic narration to establish that the man who follows the ambiguous āyāt of the Qur’ān or the ambiguous texts of the Sunnah in order to support his falsehood is from those whom Allāh has mentioned and described in His statement,

“As for those whose hearts have deviated.”
[Sūrah Āl-İmran 3:7]

Then the Prophet (صلى الله عليه وسلم) 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.
An example of this is if a polytheist was to say to you, “Surely, for the awliyāʿ 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 - رحمهُ اللہ - gave them an example when he mentioned that a polytheist might mention to you: ‘Does Allāh not say,

[Al-Qurān 10:62] "Surely, for the awliyāʿ of Allāh there will be no fear; nor will they grieve.” [Sūrah Yūnus 10:62]

Is it not true that the awliyāʿ of Allāh occupy a special station with Allāh (سَارِئَةَ النَّجَاحِ) And is it not true that intercession has
been established in the Qurān 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 (الْمَعْلُومُ).

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,

\[ فَأَلَمْ يَذَّلِينَ فِي قُلُوبِهِمْ وَأَنْبِيَةُ فِي يَدِهِمْ مَا كَانُوا مَّائَضِهِمْ. \]

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

[Sūrah Āl-Imrān 3:7]

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

---

180
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 (صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) does not contradict the speech of Allāh. (2)

(1) The author - رحمت الله - 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 (Tawḥīd 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 (صلى الله عليه وسلم) 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 (Tawḥīd al-Rubūbiyyah).

(2) Concerning his statement – رَجِعْتُ إِلَيْهِ – “And what you have mentioned to me – O polytheist – from the Qurʾān or from the speech of the Prophet (صَلَّى اللَّهُ وَسَلَّمُ), 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 وَسَلَّمُ) 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 وَسَلَّمُ) does not contradict the speech of Allāh. Allāh (بَارَكَ مَنْ يَؤْمِنُ بِنِعْمَتِنَا وَلَا يَكْفُرُ بِنَآءِنَا يُؤْمِنُ بِنِعْمَتِنَا وَلَا يَكْفُرُ بِنَآءِنَا) says,

أَفَلَا يَتَنَبَّأُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عَنْدِ عَبْرٍ آللَّهِ لَوْ جَدَوْا فِيهِ

أَخْلَصْنَا لَكُمْ

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

[Sūrah al-Nisā’ 4:82]

And Allāh (بَارَكَ مَنْ يَؤْمِنُ بِنِعْمَتِنَا وَلَا يَكْفُرُ بِنَآءِنَا يُؤْمِنُ بِنِعْمَتِنَا وَلَا يَكْفُرُ بِنَآءِنَا) says,

وَزَيَّنَانَا عَلَيْكُمْ الْكِتَابَ بَيِّنَانًا لِّكُلِّ شَيْءٍ
“And We have revealed to you a Book which is a clarification for everything.” [Sūrah al-Naḥl 16:89]

And Allāh (عَزَّزَّلَهُمْ) says,

«لَسْتِي لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَفْكَرُونَ»

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

And the speech of the Prophet (صلى الله عليه وسلم) does not contradict the speech of Allāh. Likewise the speech of Allāh does not contradict itself. Indeed, Allāh (بَلَى وَهُوَ) has informed us that He has no partner or associate. The Prophet (صلى الله عليه وسلم) said,

«بُنيَ الإِسْلَامُ عَلَى خَمْسَينَ شَهَادَةً أَنَّ لا إِلَّهَ 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.”

All of these textual evidences support one another and establish that Allāh (بَلَى وَهُوَ) 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), Ibīn Mājah (1/35), al-Tirmidhī (no. 2609), al-Nasāʾī (no. 2435) and Ahmad in al-Musnad (no. 4783).
وَهَذَا جَوَابَ جَيْدٍ سَيِّدٍ، وَلَسَنَّ لَا يَقْهَمُهُ إِلَّا مِنْ رَفَقَةِ اللَّهِ، فَلا تَسْتَهْنَ
بِهِ، فَإِنَّهُ كَمَا قَالَ تَعَالَى: {وَمَا يَلَقَّاهَا إِلَّا الَّذِينَ صَبَّوا وَمَا يَلَقَّاهَا إِلَّا دُوَّارُ حَظَّ عَظِيمٍ} [فصلت: 35]. وَأَمَّا الحَجَابُ المُفْضَلُ قَالَ إِنَّ أُعْدَاءَ اللَّهِ لَهُمُ
اِعْتِرَاضَاتُ كَبِيرَةٌ عَلَى دِينِ الرُّسُلِ، يَسْتَنْظُرُونَ بَيْنَ يَدَيْهِ النَّاسُ عَنْهُ. مِنْهَا قَوْلُهُمُ:
تَحْنُنَّ لَأُتْرُكُ بِاللَّهِ، بَلْ نَشِئُ أَنْ لَا يَحْلُقُ وَلَا يَبْزُرَ وَلَا يَنْفَعُ وَلَا يَضْرُّ إِلَّا
اللَّهُ وَحِيدٌ لَا شَرِيكَ لَهُ، وَأَنَّ مَلَأَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُمَلَّكُ لِنفْسِهِ
نَفْعًا وَلَا ضَرًّا، فَضَلًا عَنْ عَبْدِ الْقَادِرِ أَوْ عَيْنِهِ

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 صلِّي الله عَلَيْهِ وَسَلَّم 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 - ِّٰرَحْمَةُ اللَّهِ - "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 صلِّي الله عَلَيْهِ وَسَلَّم 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 184
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 ('aqli)

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 (ecessarily),

\[
\text{وَمَا يَلْفَقُنَّهَا إِلَّا اِلْلَّهُ بِصَبْرٍ}.
\]

“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 - جَعَلَ 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 (ṣallallāhu 'alayhi wa sallam) 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.

*****
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 (ṣallā Allāhu ‘alayhi wa sallam) 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)

(1) His statement - رحمهُ الله - “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 (ṣallā Allāhu ‘alayhi wa sallam) fought against and whose blood, women, and wealth were made lawful; so this Tawhīd of theirs did not benefit them in the least.
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 (Tawḥīd al-Ulūhiyyah) since Allāh ( سبحانه وتعالى) 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 ( سبحانه وتعالى) said,

ـ وَمَا أَرْسَلْنَا مِن قَبْلَ يَكُونُ نَزْلًا إِلَّآ نُوحِي إِلَيْهِ أَنَّنَا نَجِيسُونَ ـ

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 ( سبحانه وتعالى) says,

ـ وَمَا خَلْفَتِ الْجَبَّانَ وَالْإِنسَ إِلَّآ لَيْبَدْعُونَ ـ

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

[Soorah al-Dhāriyāt 51:56]

And Allāh ( سبحانه وتعالى) says,
"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 Al-‘Imrān 3:18]

And Allāh (ʿazza w FILTER) says,

“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 (ʿazza w FILTER) says,

“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 (ʿazza w FILTER) 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 (ʿazza w FILTER) applies to him,
“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]
فإن قال: هؤلاء الآيات تركت في من يعبد الأنصار، كيف يجعلون الصالحين مثل الأنصار؟ أم كيف يجعلون الأثنياء أصنامًا؟ فجوابه بما تقدم. فإنه إذا أقر أن الكفار يشهدون بالربوبية كلها لله وஅنهم ما أرادوا ممن قصدوا إلا السقاعة، ولهين أراد أن يفرق بين فعه وفعالهم بما ذكر.

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.

(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 وَتَعَالَٰ) 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.
Then mention to him that amongst the disbelievers were those who called upon idols and those who called upon the awliyāʾ 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 ʿIṣā Ibn Maryam and his mother while Allāh (سُورَةُ مَيْدَةٍ) 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-Māʾidah 5:75-76] (1)...

(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 awliyāʾ 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 (الله تعالى).

أُلْهَيْكَ الَّذِينَ يَشْعُرُونَ يَبْغَوتُونَ إِلَى رَيْهَمُ الْوَسَيْلَةَ

"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 (الله تعالى),

وَلَوْمَ يُشَهِّرُونَ جَمِيعًا ثُمَّ يَقُولُ لِلَّيْلِيَةِ أُهُوَارًا إِيَّاكُم

سَكَّاْوَا يَعْبَدُونَ

"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.
And mention to them the statement of Allah (سُنُّهُ ﷺ), “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 Allah (سُنُّهُ ﷺ), “And when Allah said to ‘Īsā the son of Mary: Have you told the people to take your mother and yourself as two deities besides Allah? 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)

(1) His statement, “And mention to them the statement of Allah (سُنُّهُ ﷺ) “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 ( سبحانه وتعالى), “And when Allāh said to Īsā the son of Mary…” means mention to him the statement of Allāh ( سبحانه وتعالى), “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.

Then say to him: Do you now understand that Allâh 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 Allâh (Sallallaahu 'Alayhi wasallam) fought against them. (1) If he then says, (2) “The disbelievers actually seek to benefit from them while I bear witness that only Allâh 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 Allâh will accept their intercession.”

(1) His statement, “Then say to him…” means tell him this while clarifying for him that Allâh (Sallallaahu 'Alayhi wasallam) declared as disbelievers those who worshipped the righteous and those who worshipped idols. The Prophet (Sallallaahu 'Alayhi wasallam) fought them on account of this polytheism (Shîrkh) and the fact that they worshipped the awliya' of Allâh 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 Allâh; and the righteous have no control of this. I do not hold this belief concerning them but I draw closer to Allâh (Subhanahu 'Waabdaah) 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 (ṣallallāhu 'alaihi wasallāhu) 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 (ta'ālā) said concerning them,

\[
\text{ما نُعْبِدُهُمْ إِلَّا لِيَقْرِبُونَا إِلَىٰ اللَّهِ صَرِيفًا}
\]

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

And He says,

\[
\text{وَيَنْفَرُونَ هُمْ شُفَعَاءُ عَنْدَ اللَّهِ}
\]

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

So their state is the same as the polytheists.
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 (ﷻ), “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 the statement of Allāh (ﷻ), “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 easier. (1)

(1) His statement, “These three doubts,” refers to:

- The First Doubt: Their statement, “We do not worship idols but rather we worship the awliyā’.”
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.

- **The Second Doubt:** Their statement, “We did not turn to them in worship, as our intent is to worship Allāh (سُبْحَانَاهُ وُلَدَّى).”

- **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 (عَزِيزُهُ). 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 (سُبْحَانَاهُ وُلَدَّى).

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 (عَزِيزُهُ) 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.
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 (الله) says, “Call upon your Lord with humility and in secret. Indeed He does not like transgressors.” [Sūrah al-ʿārāf 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,

آذعوا ربكم نصراً وَقَفَىْا إِنِّي لا يُحِبُّ الْمُعَتَّدِينَ

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

[Sūrah al-ʿārāf 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 أَفْرَطْتُ أَنَّكَ أَكْبَرْتَ، وَذَكَرْتُ اللَّهَ وَوَهْبَتْنَا حُكْمًا وَطَمَعًا، ثُمَّ ذَكَرْتُ اللَّهَ فِي تَبْلِكَ الْجَاهِلِيَّةِ أَوْ عِبَادَةَ نَبِيٍّ هُنَا كُلُّهُ أَشْرَكْتُتُ فِي عِبَادَةَ اللَّهِ أَحْمَرَ فَلاَ بَدَّ أَنْ يَتَّقَلْ: أَنْ تَتَّقِيمَ. فَقُلْ لَهُ: إِذَا أَعْبَدْتُ عَبْدَ اللَّهِ تُعَذِّبَ: فَصَلْ لِي بِكَ وَأَطْعِتَ لَهُ، وَخَرَّتْ نَبِيٌّ هُنَا كُلُّ هَذَا عِبَادَةٌ فَلاَ بَدَّ أَنْ يَتَّقَلْ: تَتَّقِيمَ.

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 ( تعالى) (الكوثّر: 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 ( تعالى) 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 - ﷺ - 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 ( تعالى), “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 (الله) is worship.” Thus, sacrificing to other than Allāh is considered polytheism (Shirk). Then the author - ﷺ - 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.
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 (Dhabhī), 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 – - جَعَلَ الْكَفَّارَةَ - 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.
Then if he says: “Do you reject the intercession of the Messenger of Allah (صلى الله عليه وسلم) and have you forsaken it?” Say to him, I do not reject it nor have I abandoned it, but rather he (صلى الله عليه وسلم) is the intercessor whose intercession will be sought and granted and I truly hope for his intercession, but all intercession is for Allah as He (بِالرَّحْمَةِ وَالنُّعَمِّ) says, “To Allah 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 (صلى الله عليه وسلم)?” He only says this in order to attempt to compel you to state the permissibility of supplicating to the Prophet (صلى الله عليه وسلم) in the hope that he might intercede for you with Allah 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 Allah, and it returns entirely to Him and He is the One to permit it if He so wills to whomever He wills because He (بِالرَّحْمَةِ وَالنُّعَمِّ) said,

“Say: To Allah belongs all intercession. For Him is the dominion of the heavens and the earth.”
[Sūrah al-Zumar 39:44]
And it will not occur except with Allāh’s permission as He 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 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 says, “Whoever desires other than Islām as a Religion then this will not be accepted from him.” [Sūrah Āl-Īmran 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,

  من دَا النَّذِئ يَشْفَعُ عِنْدَهُ إِلَّا بَيْنَ يَدَيْهِ [Sūrah al-Baqarah 2:255]

  “Who is it that can intercede with Him except by His permission?”
• **The Second Condition:** That Allāh (عَزَّ وَجَلَّ) is pleased with the intercessor and the one for whom intercession is sought, which is supported by His statement,

> وَلَا يَشْفَعُونَ إِلَّا لِمَنْ آتَى أرْضَى

> فَوَلَا

“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 يَشْفَعُونَ إِلَّا لِمَنْ آتَى أرْضَى

> فَوَلَا

“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 Islamic monotheism (Tawḥīd) and it is not possible that he would be pleased with disbelief as He says,

> إِنَّكُمْ وَاللَّهُ غَنِيٌّ عَنِّكُمْ وَلَا يَنفَعُكُمْ لِيَدَّ عَبَّادِهِ الْكَافِرِينَ

> وَإِنَّكُمْ تَشْكُرُونَ رَبَّكُمْ

“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.
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 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 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 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 Islamic monotheism (Tawhid), then it is an unavoidable conclusion that one must not seek the intercession except from Allāh and not from the Prophet. 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 (Saww) and says that certainly
Allāh has given Muḥammad (صلى الله عليه وسلم) 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,

  ❲ فلا تدعوا معَ الله أحدًا ❱

  “So do not invoke anyone along with Allāh.”
  [Sūrah al-Jinn 72:18]

- **The Second:** That Allāh (سمع و словه) gave him the intercession but he (صلى الله عليه وسلم) 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 (سمع و словه) says,

  ❲ ولا يسقرون إلا لمن أرضى ❱

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

- **The Third:** Indeed Allāh (سمع و словه) also gave intercession to other than the Prophet Muḥammad (صلى الله عليه وسلم). 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 (ﷺ) intercede on his behalf, for if he did he would say, “O Allāh allow Your Prophet Muḥammad the Messenger of Allāh (ﷺ) to intercede on my behalf.” But he supplicates to the Prophet (ﷺ) 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?

***
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 (ṣallī اللہ علیه وآله وسلم) 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 Saīd al-Khudrī (ṣallī اللہ علیه وآله وسلم) from the Prophet (ṣallī اللہ علیه وآله وسلم) and
relayed by Muslim in its entirety. In this prophetic narration Allah (عَزَّ وَجَلَّ) says,

"شَفَعَتُ الملائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ المؤْمِنُونَ "

"The Angels have interceded, the Prophets have interceded, and the Believers have interceded."¹

(2) His statement: "The (afrāī) will intercede" refers to those who died before reaching puberty. This statement is based on the Prophetic narration narrated by Abū Hurayrah (رضي الله عنه) which he reported from the Prophet (صلى الله عليه وسلم) who said,

"لا يَمُوتُ يُمِسَّهُمْ قَلِيلًا مِّنَ الْوَلِيدِ قَتِيلٌ النَّارِ إِلَّا تَجَلَّى القَسْم "

"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 يَبَلَّغوا الْحَيْبَت "

"Who do not reach the age of puberty."³

---

¹ Related by Muslim (no. 183, 269).
² Related by al-Bukhārī (no. 1193) and Ahmad 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 Ahmad in al-Musnad (no. 4066).

216
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 (zīnā); 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 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??”

(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 (zīnā)? 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 Allah (سُبْحَانَهُ وَتَعَالَى) has described as the gravest [form of oppression] in His statement,

"Indeed! Committing polytheism (*Shirk*) is a grave injustice." [Sūrah Luqūmān 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 Allah has forbidden in a manner even more severe than His prohibition of murder or illicit sexual relations (*zīnā*). 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 Allah would prohibit something from His servants without clarifying it for them? Allah is far removed from that!
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.

220
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 Allah mentions in His book regarding the disbelief of whoever attaches themselves to and directs worship to the angels, Isa, 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 Allah has indeed committed Shirk and that this is the Shirk mentioned in the Qur'an and this is what we have been seeking to establish.

(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'an. So he must admit that whoever directs worship to any righteous person has committed the polytheism (Shirk) which is mentioned in the Qur'an and this is what we have been seeking to establish.
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 (*Tawḥīd*) 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 Islamic 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.
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 Sād 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 (Sallā Allāhu ‘alayhi wa sallam),
"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 Sād 38:5-7]
قَالَ إِذَا عَرَفْتَ أَنَّ هَذَا الَّذِي يُسَلَّمُهُ الْمُشْرِكُونَ فِي رَمَيْنَا (كِبَيْرُ الْإِعْتِقَادِ)، هُوَ الْشَّرْكُ الَّذِي يُنْزَلُ فِيهِ الْقُرْآنُ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ النَّاسَ عَلَيْهِ، فَأَعْلَمْ أَنَّ شَرْكَ الْأَوَّلِينَ أَخَفَّ مِنْ شَرْكَ أَهْلِ زَمَانِيَ بِأَمْرِنِينَ: أَحْدَهُمَا: أَنَّ الْأَوَّلِينَ لَا يُشْرَكُونَ وَلَا يَذْعَوْنَ المُتَلَبِّيَةَ والأَوَّلِيَاءَ والْأُوْلِيَاءَ مَعَ اللَّهِ إِلاْ بِالرَّحْمَةِ، وَأَمَّا فِي الشَّدَّةِ فَيُخَلِّصُونَ غَيْرَ الدُّعَاءِ، كَانَ قَالَ تَعَالَى: ۚ وَإِذَا مَسَّتُوهُ الْضُّرُّ فِي الْبَيْحَرِ ضَلَّ مِنْهُمْ تَذْعُوْنَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَاتُوهُمُ إِلَى الْبَيْرَ أَغْضَبْتُمْ وَكَانَ الْإِنسَانُ كَفُورًا» [الإِسْرَاءُ: 68].

So if you understand (1) that what the people of Shirk in this time have called, “the great belief” (Kabir al-I'tiqād) is in reality the Shirk concerning which the Qurān was revealed and over which the Prophet (صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمُ) 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, 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]

- 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 (صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمُ), then you should also know that their polytheism (Shirk) is worse than the polytheism (Shirk) of those with whom the Prophet (صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمُ) 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 (ṣallāullāhu 'alayhi wa sallāhu 'alayhi wa sallīmu 'alayhi wasallima) says,

> الأَيَّامَ مُسَكَّمُ ٱلْبُرُرِ فِي ٱلْبَحْرِ ضَلَّ مِنْ نَدْعُوْنَ إِلَّاَ إِيَّاهُ
>

"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.]
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 Luqāmān 31:32](3)

(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,
"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 (عَزَّزَلَهُ).

(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.
So whoever understands this affair which Allāh has clarified in His Book, which is that the polytheists whom the Messenger of Allāh (ṣallīllāhi ‘alaihi wa sallam) 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)

---

(1) The author - ۃَمِیَّةٍ - 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 (ṣallīllāhi ‘alaihi wa sallam) 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 (ṣallīllāhi ‘alaihi wa sallam), 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 (عَزَّزَانَيْهِ). 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 (ṣallīllāhi ‘alaihi wa sallam).
(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 (صلى الله عليه وسلم) 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.
The Second Matter: That the earlier generations used to call upon people besides Allâh that were close to Allâh whether it was a Prophet, the awliyâ‘, angels, or they would call upon trees and stones, all of which are obedient to Allâh 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)

---

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 - Râbi‘ul-‘Tâni. The polytheists during the time of the Prophet (صلى الله عليه وسلم) used to call upon people who were deemed close in station to Allâh from the awliyâ‘ of Allâh (عجج)، or they would supplicate to rocks or trees which obeyed Allâh 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 (zina), theft and other than that from the disobedience to Allāh (تعهیم). So it is well known that whoever venerates and believes this about a righteous person or an inanimate object, which cannot disobey Allāh (بَارِزُ وَمَطْنِ لَهُ), 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.
So if you now understand with certainty that those whom the Messenger of Allāh (ṣallīllāhi wăsallāhu ʿalayhi wăsallāhu ʿaṣmadī wăqūwūllahu) 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 (ṣallīllāhi wăsallāhu ʿalayhi wăsallāhu ʿaṣmadī wăqūwūllahu) 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 Muhammad is the Messenger of Allāh (ṣallīllāhi wăsallāhu ʿalayhi wăsallāhu ʿaṣmadī wăqūwūllahu) and we believe in the Qur’ān and the Resurrection, and we pray and fast. So how can you compare us to them?” (1)

1) In this sentence the author - ِ ُّ ُّ ُّ ُّ ُّ ُّ – 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 (ṣallīllāhi wăsallāhu ʿalayhi wăsallāhu ʿaṣmadī wăqūwūllahu) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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.
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 Qurān 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 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 (صلى الله عليه وسلم) 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 Āl-Imrān 3:97](1)

1) The author - ﷺ - 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 (ﷺ) 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 (ﷻ سبحانه وتعالٰٖ).

"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 (ﷻ سبحانه وتعالٰٖ) concerning the children of Isrā'īl,
ـ وَٰٓوَّمَ الْعِقَابِ يُرْدُونَ إِلَىٰ أَشْدَدِ الْعِقَابِ وَمَا أَلَّهُ يُعَفِّفُ عَنْهَا ـ

“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 Allâh is not unaware of what you do.”

[Sûrah al-Baqarah 2:85]

Then the author cites some examples of this:

- **The First Example:** The Prayer. Whoever believes in Islâmic monotheism (*Tawhîd*) but rejects the obligation of Prayer is a disbeliever.

- **The Second Example:** His statement, “Or the one who believes in *Tawhîd* and the Prayer but rejects the obligation of *zakat,*” so whoever accepts both *Tawhîd* and Prayer, but rejects the obligation of *zakât* 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 Allâh (Translate).
"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 Āl- Īmran 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 - رحمه الله, “When a people at the time of the Prophet (ṣallallāhu ʿalayhi wa sallam) 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.
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 (بُعِثْتُ عَلَيْهِمْ نُذُرًا) 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 Ḥajj. So whoever believes in all of this but rejects the resurrection then he is a disbeliever in Allāh because Allāh (بُعِثْتُ عَلَيْهِمْ نُذُرًا) says,

٧٥٢} وَذَٰلِكَ عَلَى اللَّهِ يَسْتَиْعَبُ
“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 - مَهَّدَ إِلَيْهِمُ al-Maḥādī - has reported that the Scholars have reached a consensus in this issue.

2) Concerning his statement, “as Allāh (سَمَايَاَّةُ الْجَهَّالِ) 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.

***
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 ( صلى الله عليه وسلم ) 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 Ramadān 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.

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 ( صلى الله عليه وسلم )...” is another response which essentially means that if you know and affirm that whoever rejects the Prayer, zakāt, fasting, Ḥājj, and the
resurrection is a disbeliever in Allāh (.intValue(5)) even if he accepts everything else that the Prophet (intValue(5)) came with, then how can you reject that whoever rejects Islamic monotheism (Tawḥīd) and commits polytheism (Shirk) is a disbeliever? Certainly, it is amazing that you declare the person who rejects monotheism (Tawḥīd) to be a Muslim but the one who rejects the obligation of these other matters a disbeliever, even though Islamic monotheism (Tawḥīd) 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 (intValue(5)) says,

\[\text{And We have not sent before you any Messenger except that We have revealed to him that, there is no deity except Me, so worship Me.} \]

[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 Tawḥīd as Allāh (intValue(5)) says,
“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, Ḥajj, or the Resurrection is a disbeliever, then the one who rejects Tawḥīd is guilty of committing an even greater form of disbelieve which is more distinct and apparent.
It is known that Tawhīd is the greatest of all obligations that the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) fought against the tribe of Banū Hanīfah who had embraced Islām at the time of the Prophet (صلى الله عليه وسلم) and they bore witness that none is deserving of worship other than Allāh and that Muḥammad is His Messenger (صلى الله عليه وسلم), and they called the adhān and performed the Prayer.

1) His statement, “It can also be said: The Companions of the Messenger of Allāh (صلى الله عليه وسلم)…” 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 Allah and that Muhammad 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 Allah says,

كَذَٰلِكَ يَبْطَغُ اللَّهُ عَلَى قُلُوبِ الْمُنْتَكِبِينَ لَا يَعْلَمُونَ

"Thus does Allah seal the hearts of those who do not know."

[Sūrah al-Rūm 30:59]
فإن قال: إنَّهم يفولون: إن مسيلماً نبيًّا. فقلتُنا: هذا هو المظلوبُ. إذًا كان من رفع رجلاً إلى رتبة النبي صلى الله عليه وسلم قلّف وحّل ماله ودمه، ولم تقنعُ الشهادتان، ولا الصلاة، فكيف يمن رفع شمسان أو يوسيف، أو صحابيًا، أو تبناً إلى مستنب جبار السّموات والأرض? سبيّحان الله ما أعظم شاّتة! { كذبِك يطبع الله على قلوب الذين لا يعلمون } [الروم: 59]. ونقول أيضًا: الذين حرقهم علي بن أبي طالب رضي الله عنه بالسواد، كلهم يدعون الإسلام، وهم من أصحاب علي رضي الله عنه، وتعلموا العلم من الصحابية، ولكن اعتقدوا في علي مثال الاعتقاد في يوسيف وشمسان وأمثالهما، فكيف أجمع الصحابة على قتليهم وكرههم? أظنون أن الصحابة يصفرون المسلمين؟ أم تظنون أن الاعتقاد في تاج وأمثاله لا يضر، والاعتقاد في علي بن أبي طالب رضي الله عنه يصفر؟

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 (صلى الله عليه وسلم) 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 “Shamsân” or “Yūsuf” or a Companion or a Prophet to the level of The Compeller, the Lord of the heavens and the earth?!” Glorified is Allâh and how serious is this affair. “Thus does Allâh seal the hearts of those who do not know.” [Sûrah al-Rûm 30:59] It can also be said: (1) The people whom ‘Alî ibn Abî Ṭâlib burned in the fire, all of them claimed to be Muslims and they were from those

---

1 Muḥîbb al-Dîn al-Khaṭîb (d.1389H) - رحمه الله - said, “Yûsuf, Shamsân and Tâj were the names of individuals who were worshipped besides Allâh in that region just like al-Badawî, al-Dasûqî, and al-Matbûlî and other than them in Egypt as well as Ibn ‘Arabî in Damascus.”

247
who claimed to support ʿAlī (رضي الله عنه) and they took knowledge from the Companions but their belief towards ʿAlī 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 “Ṭāj” and the like is not harmful, but this belief concerning ʿAlī Ibn Abī Ṭālib causes one to be considered a disbeliever?

(1) His statement, “It can also be said: The people whom ʿAlī Ibn Abī Ṭālib (رضي الله عنه) 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 ʿAlī 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 (رضي الله عنهم) 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 “Ṭāj” and other than him is not harmful? But belief in ʿAlī Ibn Abī Ṭālib is harmful?
It can also be said concerning Banū Ḫubayd al-Qaddāḥ (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 (صَلَّيْلَهُ عَلَيْهِ صَلْطَنَّ), 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 Ḫubayd al-Qaddāḥ...” is the fifth response which is the consensus of the scholars concerning the disbelief of the tribe of Ḫubayd al-Qaddāḥ 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.
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'an 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 Islam. 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 - ﷺ ﷺ - 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.
It can also be said: Those whom Allâh has said concerning them, (1) “They swear by Allâh that they have not said anything while they have indeed uttered an expression of disbelief after having entered into Islâm.” [Sûrah al-Tawbah 9:74] Are you aware that Allâh 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 (صلى الله عليه وسلم), fought jihâd with him, prayed with him, gave charity with him, and performed the Hajj along with him and initially established Tawhîd. The case is similar with those whom Allâh said concerning, “Say, Is it Allâh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after belief.” [Sûrah al-Tawbah 9:65-66] They were a people whom Allâh explicitly stated that they disbelieved after having faith, and they were with the Messenger of Allâh (صلى الله عليه وسلم) during the military expedition of Tabûk 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 \textit{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, \textbf{They swear by Allāh that they have not said anything…}" is the seventh response that consists of two distinct realities:

- **The First:** Allāh ( سبحانه وتعالى) ruled that the hypocrites who uttered a statement of disbelief were disbelievers despite the fact that they were accompanying the Prophet (صلى الله عليه وسلم), and were a people who offered Prayer, gave zakāt, and performed the Hajj, and fought Jihād along with the Prophet (صلى الله عليه وسلم); and they initially established Tawḥīd.

- **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."\textsuperscript{1} They intended by this the Messenger of Allāh (صلى الله عليه وسلم) and the reciters from his Companions, and concerning them Allāh revealed,

\begin{quote}

\textit{وَلَيْسَ صِدْقًا لَّهُمْ إِنَّمَا سَأَلُونَ مِثْلَ مَخُوضٍ وَنَلَّمٍ}

\textit{قُلِّ أَيُّمَانِي وَأَيُّمَانِيُّ وَرُسُولِيُّ كَسَدِّي وَأَسِدِيُّ}

\textit{لَا تَعْمَّدُوا فَذَٰلِكَ كَفَّارَتُكُمْ بَعْدَ إِسْمَآءِكُمْ}

\end{quote}

\textsuperscript{1} Refer to \textit{Tafsīr al-Qurʾān al-ʿAdhim} (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.”

[Ṣūrah 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 - ﷺٍ ﴿ ﻋِّ ﻜَ(547,239),(866,534)- mentioned that the response to this doubt is from the most beneficial words contained in these pages.
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 (ṣallallāhu ‘alayhi wa sallam) 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 (ṣallallāhu ‘alayhi wa sallam), “Make for us a Dhāt Anwāt just as they
have a *Dhāt Anwāf.*” To this the Messenger of Allāh (ﷺ) said,

> «اللَّهُ أَكْبرُ، إِنَّهَا السُّنَّةُ، فَلْتُمُّ وَالَّذِي نَفْسِيَ يَبِيهُ كَمَا قَالَتُ بُنُو إِسْرَائِيلِ: إِفْ جَعَلَ لَنَا إِلَيْهَا كَمَا لَهُمْ أَلَهَّتُهُنَّ (الأعراف: 138) ، قَالَ: إِنَّهُمُ قُوْمٌ يُجِبُّونَ لَعْتَزُّ كَنَّ سُنَّةَ مَنْ كَانَ قَبْلَهُمْ.»

“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.*” [Surah al-A‘rāf 7:138] And you will follow the (erroneous) ways of those who preceded you.”

This indicates that both Muḥammad and Mūsā - صلّى الله عليه وسلم - 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 Ahmad in *al-Musnad* (no. 21390). It was authenticated by al-Ḥākim in *Ṣaḥīḥ al-Jāmī’* (no. 5291).

256
The response to this doubt is that the Companions and the Children of Isrāʾīl did not carry out this action of disbelief when they witnessed the censure of these two noble Prophets.
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 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 forbiddance, 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 Tawḥīd,” 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-Basīt*) 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*.
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 (صلى الله عليه وسلم). 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 (صلى الله عليه وسلم) 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 (ﷺ) said to his Companions,

«اللهِ أَكْبَرُ، إِنَّهَا السَّنَنُ، لَتَتَبَيَّنُ سَنَنُ مَنْ كَانَ قَبْلَهُمُ»

«حَذَّرُ الْقُدُّوْرِ بِالْقُدُّوْرِ»

“Allah 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.”

This is clear condemnation of this.

---

1 *Sahih:* Related by al-Tirmidhī (no. 1771) and Ahmad in *al-Musnad* (no. 21390). It was authenticated by al-Albānī in *Sahih al-Jāmi‘* (no. 5291).
The polytheists have another doubt that they use. (1) They say that the Prophet (سُنَّةُ 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.

(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 (صلى الله عليه وسلم) rebuked Usāmah Ibn Zayd (رضي الله عنه) for killing a man after he said, “Lā ilāha illā Allāh” saying,

«أَقْتَلْتُهُ بَعْدًا مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ»

“Have you killed him after he has said: Lā ilāha illā Allāh?”

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 (ṣallāllāhuʿalayhiwaṣallam),

«أَمْرْتُ أَنْ أُقَاتِلَ الْيَوْمَ حَتَّى يَقُولُوا لَا إِلَّا إِلَّا الله.»

“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-Nasāʾī (no. 2443), al-Dārimī in al-Sunan (no. 2446) and Ahmad in al-Musnad (no. 68).
It should be said to these ignorant polytheists: It is well-known that the Messenger of Allâh (صلی الله علیه و سلم) fought against the Jews and took them as captives and they said, “Lâ ilâha illâ Allâh” and the Companions of the Messenger of Allâh (صلی الله علیه و سلم) fought against the tribe of Ḥanîfah while they bore witness that, “Lâ ilâha illâ Allâh” and that Muḥammad is the Messenger of Allâh (صلی الله علیه و سلم) and they prayed and ascribed to Islâm, and likewise those whom ‘Alî ibn Abî Ṭâlib 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 (صلی الله علیه و سلم) fought the Jews and took them captives and they said: “Lâ ilâha illâ Allâh.”

- **Second:** That the Companions fought against the tribe of Ḥanîfah and they used to bear witness that “Lâ ilâha illâ Allâh and that Muḥammad is the Messenger of Allâh,” and they also prayed and claimed to be Muslims.

- **Third:** Those whom ‘Alî Ibn Abî Ṭâlib burned used to bear witness that, “Lâ ilâha illâ Allâh,” and that Muḥammad is the Messenger of Allâh.
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 (سَمِيَّةُ الرَّسُولِ الْمَطْرُوعِ).” 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.
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 (سبحان وتعالى) 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 (عافر وتعالى) statement: “Verify (tabayyyanū),” 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 - رحمه الله - 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 (سبحان و تعالى) in support of this,

\[
\text{"O you who believe, when you set out in the cause of Allāh, then verify (tabayyana)." } \text{[Sūrah al-Nisā} 4:94] \]

Allāh (سبحان و تعالى) 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 (رضي الله عنه) 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.
And likewise the other hadith and all of the ahādīth similar to this have the meaning that we have mentioned, and this is that whoever professes Tawḥīd and Islām must not be fought unless he makes apparent that which nullifies this. The proof for this is that the Messenger of Allāh (ṣallāullāhūwaṣallam) 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 Ṣād.” 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 hadith and all of the aḥādīth similar to this,” he intends by the other Prophetic narration the statement of the Messenger of Allāh (ṣallallāhu 'alayhi wasallām),

«أَمْرَتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَّا اللَّهُ إِلَّا اللَّهُ»

“I was sent to fight the people until they bear witness that Lā ilāha illā Allāh.”

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 (tabayyānū).” [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 - ۚۚ ۚ ۚ – cited as an evidence for this position stating that the very one who said to Usāmah,

«أَقْتَلْتُهُ بَعْدَ ما قَالَ لَا إِلَّا اللَّهُ إِلَّا اللَّهُ»

“Have you killed him after he has said: Lā ilāha illā Allāh?”

And the one who said,

«أَمْرَتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَّا اللَّهُ 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 La ilaha illa Allah."¹

He is also the one who commanded that the Khawārij be killed.

He said (concerning them),

«فَأَيُنَّا لَقَتْمُوْهُمْ فَآتِئْلُوهُمْ»

"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 (صلى الله عليه وسلم) said,

«لَا يُجَابَرُ حَنَأِرُهُمْ»

"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-Nasāʾī (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-Nasāʾī (no. 2578) and Aḥmad in al-Musnad (no. 617).
وَكَذَلِكَ مَا ذَكَرَهَا مِنْ قَتَالِ الْيَهُودِ، وَقَتَالِ الصَّحابَةِ بَنِي حَبَيْشَة، وَكَذَلِكَ أُرَاضِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يُقَدِّرَ بَنِي الْمُصْطَلِبِ لَمْ تَأْخَذْهُ رَجُلٌ أَنْهُمْ مَنَعُوا الْمُكَاذِبَةُ حَتَّى أَنْزَلَ اللَّهُ: قَمِّ يَأُبُو الْيَهُودَ أَنْ أَخْفَفْ عَنْهُمْ إِنَّ جَالِسَةَ عِلْمِهِ فَاسِقٌ بِبَيْنَهُمْ قَتَّالُوهُمْ } [الحج:6]، وَكَانَ الْرَّجُلُ كَادِبًا عَلَيْهِمْ، وَكَلَّا هذَا يَدُلُّ عَلَى أَنْ مُرَاتِب النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخَانِدَيْنِ الَّتِي احْتَجَّوا بِهَا مَا ذَكَرَهَا.

Similarly, what we have mentioned concerning the fighting against the Jews and the Companions fighting against the tribe of Banū Ḥanīfah. The Prophet (صلى الله عليه وسلم) 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.” [Ṣūrah 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 (صلى الله عليه وسلم) 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 Jārīr 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.”

271
They have another doubt which is that the Prophet (صلى الله عليه وسلم) mentioned that the people will seek the help of Adam on the Day of Resurrection, then from Nūh, then from Ibrāhīm, then from Mūsā, and then from ‘Isā (عليهما السلام). All of them will excuse themselves and defer to someone else until they reach the Messenger of Allāh (صلى الله عليه وسلم). 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 (بلى إني نزلت) 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 awliyā' 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 (ﷻ Almighty) concerning the story of Mūsā, 

  
  فَأَسْتَغْفَرُوهُ اللَّهُ مِن شَيْئِهُ عَلَى الَّذِي مِن عَذَابٍ فَوَكَّرُوهُ مُوسَى قَضَيْنَ

  
  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 ( سبحانه وتعالى) 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.
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 (ṣallāllāhu ‘alayhi wa sallam) 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?

(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 (ṣallāllāhu ‘alayhi wa sallam) 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.

And this is an affair which is permissible just as the Companions (رضي الله عنهم) used to request that the Prophet (صلى الله عليه وسلم), [when he was alive], supplicate to Allah for them. And in the Sahih (Sahih al-Bukhari and Muslim) from the Prophetic narration conveyed by Anas (رضي الله عنه) who reported that a man entered the mosque on the day of the Friday Prayer while the Prophet (صلى الله عليه وسلم) was delivering his admonition and said, “O Messenger of Allah, our livelihood has perished [and the livestock are dying] and the roads are cut off. Supplicate to Allah that He sends us rain.” So he did not say send us rain, O Messenger of Allah. Rather he said, “Supplicate to Allah that He sends us rain.” So the Prophet (صلى الله عليه وسلم) raised his hands and said,

« اللَّهُمَّ أَعْفُنَا »

“O Allah, bless us with rain.” [He said this three times]

Then suddenly Allah (سُبْحَانَاهُ 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 Allah, the livestock has drowned and the homes are being destroyed. Supplicate to Allah that He withholds His rain.” So the Prophet (صلى الله عليه وسلم) called upon his Lord saying,

اللَّهُمَّ حَوَالِيَتَّنا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامَ وَالْعِزَّرَابٍ وَبُطُونَ الْأَوْدِيَةِ وَمَتَابِيْنَ الشَّجَرِ»

275
“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.”

So this was an example of the Companions requesting that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) 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 (ʿazza wa jall).

Then the author – ﷺ - 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 (ṣaḥabah) 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 (ʿazza wa jall). And supplication is considered worship as Allāh (ʿazza wa jall) says,

أدعوني أستجب لَكَوَ

“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).

276
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 (اللّه). And this matter is serious and involves a great danger.

Shaykh al-Islām - رحمهِ الله - 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."

* * * *
They have another doubt (1) which is related to the story of Ibrāhīm (عَلِيْهِ النَّعْمَان) 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 (عَلِيْهِ النَّعْمَان) 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 (عَلِيْهِ النَّعْمَان) 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 ( عليه السلام); 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 (جَاثَاءُ الْمُتَّمَّلِيَّ) has described him,

> "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).
And we will conclude this speech (1) - if Allāh (ﷻ) 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 (Muwāḥḥīd) in his heart, speech, and actions. So if a person [claims he] was a monotheist (Muwāḥḥīd) 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 (صلى الله عليه وسلم) said,

> أَلَا وَإِنَّكَ فِي الْجِسَدِ مُضْعَفٌ إِذَا صَلَّحْتُ صَلَّحَ الْجِسَدَ كَلِهُ

> وَإِذَا فَسَدَتُ فَسَدَتْ الْجِسَدُ كَلِهُ أَلَا وَهُوَ 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.”

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 Pharoah 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 ( تعالى) says,

\[
\text{وَجَعَلَهُ الْخَطَأَ عَلَىٰ الْأَرْضِ وَلَتْدَبْ رَأْيَةً}
\]

“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 Pharoah,

\[
\text{قَالَ لَقَدْ عَلَّمَتُ مَا أَنزَلْتُ هَذَا إِلَّا رَبِّ السَّمَوَاتِ}
\]

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-İsrā‘ 17:102]

---

1 Related by al-Bukhārī (no. 52), Muslim (no. 1599), Ibn Mājah (no. 3984) and al-Dārimī in al-Sunan (no. 2531).

282
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 (ﷻ) 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 (ﷻ) 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 ( Creatures). 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,

"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,

"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 (بَارِزَةَ وَفَارَ) says,

"They know him as they know their own sons."
[Sūrah al-Baqarah 2:146]

And He says,
“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 (صلى الله عليه وسلم), 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.
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……

(1) The author says – ﷺ – 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 (سبحانه وتعالی) says,
“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.
The First: The statement of Allah (慷慨لاه) (الْحَمْسا، وَالْمَلَأَ) (بَعْضُكُمْ بَعْضًا) (الْحَمْسا، وَالْمَلَأَ) (بَعْضُكُمْ بَعْضًا) (الْحَمْسا، وَالْمَلَأَ) (بَعْضُكُمْ بَعْضًا) (الْحَمْسا، وَالْمَلَأَ) (بَعْضُكُمْ بَعْضًا) (الْحَمْسا، وَالْمَلَأَ) (بَعْضُكُمْ بَعْضًا)

"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 Allah (صلى الله عليه وسلم) and his companions the reciters of the Qur'ān.
So the author - ﷺ - states that if those hypocrites who fought along with the Messenger of Allāh (صلى الله عليه وسلم) 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.
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-Nahl 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 Qurʾān proves this from two different angles (2): The First: His statement, “Except for the one who is compelled to do so.” So Allāh (ṣallallāhu ‘alayhi wa sallam) does not exempt anyone except the
one who is compelled, and it is well-known 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 - جماعة الله - 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 (عَزَّزُ الْجَلالِ) 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 (عَزَّزُ الْجَلالِ) 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.
The Second: (1) The statement of Allah (ﷻ), “That is because they preferred the life of this world over the life of the Hereafter.” So Allah 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 Allah (ﷻ) guides us to the Straight Path and that He does not allow our hearts to stray after having guided us.
And Allāh ( سبحانه و تعالى) knows best; and may the peace and blessings of Allāh forever be upon our Prophet Muḥammad and upon his Companions. (1)

(1) Shaykh al-İslām Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H) concludes his book by returning the knowledge to Allāh (عَزَّ وَجَلَّ) and sending the prayers of peace and blessings of Allāh upon His Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ و سَلَّم). And with this the book: Removal of the Doubts (Kashf al-Shubhāh) ends. And we ask that Allāh (بَارِكَهُ وَخَلَّفَهُ) 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.
Glossary

A

Āyah: (pl. āyāt) “sign,” a verse of the Qur’ān.
Āhād: a narration which is narrated through one chain only.
Ahādīth: see Hadīth.
‘Alayhis-salām: “may Allāh (سَمِيعُ الرَّحْمَٰنُ وَالرَّحْلِ) 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.
‘Arsh: Throne of Allāh (سَمِيعُ الرَّحْمَٰنُ وَالرَّحْلِ).
‘Asr: the afternoon Prayer.
Awliyā‘: see Wali.

B

Bid‘ah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَدِيقُ الْعَالَمِينَ) went for the Mi‘rāj.

D

Dā‘ee: one engaged in da‘wah, caller.
Da‘a‘ef: “weak,” unauthentic narration.
Da‘wah: invitation, call to Allāh (سَمِيعُ الرَّحْمَٰنُ وَالرَّحْلِ).
Dīn: a completed way of life prescribed by Allāh (سَمِيعُ الرَّحْمَٰنُ وَالرَّحْلِ).
Dhikr: (pl. adhkār) remembrance of Allāh (جَبَّالَة) with the heart, sayings of the tongue and actions of our limbs.
E

İmân: faith, to affirm all that was revealed to the Prophet.

F

Fâhish: one who talks evil.
Fard Kifâyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.
Fâtâwâ: (pl. fâtâwâ) religious verdicts.
Faqeeh: A scholar who can give religious verdicts.
Fiqh: Islâmic 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 Janâbah.

H

Ḩadîth: (pl. ahâdeeh) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وسلم).
Ḩalâl: lawful.
Ḩanîf: pure Islâmic Monotheism (worshiping Allâh alone and nothing else).
Ḩarâm: unlawful and forbidden.
Hasan: fine, good; a term used for an authentic Hadith, which does not reach the level of Sahih.
Harj: killing.
Al-Haroooriyyah: a special unorthodox religious sect that branched off from the Khawarij.
Hijrah: migration from the land of shirk to the land of Islam.
Hukm: a judgment of legal decision (especially of Allah).

I

'Ibadah: worship, worship of Allah.
Ihsan: worshipping Allah as though you see Him. However, since you cannot see Him, then know that He sees you.
Ijmâ': consensus, a unified opinion of scholars regarding a certain issue.
Ijtihad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.
Imam: leaders; leaders in Prayer, knowledge in fiqh, leader of a state.
Isnad: the chain of narrators linking the collector of the saying to the person quoted.
Istikhara: a Prayer consisting of two units (rak'ah) asking Allah for guidance.
Istiwa: ascending; the ascending of Allah above the Throne (in the manner that befits His Majesty).

J

Janabah: state of a person after having sexual intercourse or sexual discharge.
Janazah: (pl. janâ'iz): Funeral.
Jihad: striving, struggling, fighting to make the Word of Allah 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.
Khārijī: (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 (صلى الله عليه وسلم).
Masjid: mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practises tadlees.
Muhājir: (pl. muhājirūn, muhājirin) 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 ḥadith.
Muftee: one who gives fatāwā.
Mujāhid: (pl. mujahidoon) a Muslim warrior in jiḥād.
Mujtahid: one who is qualified to pass judgment using ījtihād.
Munkar: “rejected;” a narration which is un-authentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqleed.
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 Ḥadith which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
Muwahhīd: (pl. Muwahhidoon) one who unifies all of his worship and directs it to Allāh alone.
Mawdoo': 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.
Niyyah: intention from the heart.
Nusuk: a sacrificial.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

298
Qiblah: the direction the Muslims face during prayer.
Qiyās: anological 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.
Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: (pl. sahābah) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.
Ṣaḥīḥ: authentic, the highest rank of classification of authentic ahādīth.
Salaf/Salaf al-Ṣāliheen: 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.
Shawwal: the month after Ramadān.
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 Tawḥīd.

Sūrah: a chapter of the Qurān

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

Ṭabi'ee: (pl. ṭabi’een) the generation after the Companions of the Prophet (ﷺ).

Tafsīr: explanation of the Qurān.

Ṭāghūt: 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 Kābah.

Tawḥīd: 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 Ḥajj.
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.
Explanations of Muhammad Ibn 'Abdul-Wahhaab's Removal of Doubts

So this is a concise explanation upon the book of Shaykhul-Islam 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 (سُبْحَانَّهُ 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