

The Advice of Shaykh Ṣaliḥ al-ʿAbūd



On the 30th Muḥarram 1440, corresponding to 10th October 2018 ,after Maghrib in the Prophet's ﷺ Masjid, the former Principal of the Islāmic University of Madīnah, Shaykh Ṣālīḥ al-ʿAbūd, mentioned an exceptional benefit, and granted me permission to share it with the wider English audience.

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It is as follows:

‘Is the ignorant one excused from committing Major Shirk in ‘Ibādah (worship)?’

The answer (by the Shaykh):

‘We find that Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb stated:

“If we do not make takfīr upon the one who worships the idol at the grave of ‘Abd al-Qādir and the idol at the grave of al-Badawī and similar to these, due to the ignorance of the people, and nobody present being able to admonish them, then how can we make takfīr of those who do not associate partners with Allāh?!.’

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البدوي أحمد قد بر على الذي والصنم القادر، عبقه بر على الذي الصنم عبء من ذك فر لا ك نا وإذا: قال بن محمد: الإمام الشد يخ مؤل فات) ”با الله يشرك لا من نكفر ف ك يف يُنبههم، من وعدم جه لهم، لأجل وأم ثالهما، (11: ص: ومسائل ف تاوى ال ثلاث، ال قسم الوهلب، ع بد

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Shaykh Ṣāliḥ al-‘Abūd commented, that on one particular occasion during the Ḥajj season :

‘I was having lunch or dinner with Shaykh bin Bāz (الله رحمه) and asked him about this exact statement of Shaykh al-Islām. How are we to understand this statement and reconcile it with his other statements, those illustrative statements, where the Shaykh has explicitly mentioned that there is no excuse for the ignorant one that commits shirk?’

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Shaykh Ṣāliḥ al-‘Abūd stated that after asking him this question and after a pause, Shaykh Bin Bāz raised his head and said the following, “that which is apparent is that this statement was made when the Da‘wah of the Shaykh was in its initial stages as there was nobody to admonish them and establish the proofs against them. But when the Da‘wah spread and the proof reached the people then there was no excuse for them.”

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I further enquired: ‘Shaykh can we say the same with regards to somebody who is deceived with regards to fabricated narrations, believing them to be the words of the Prophet صلى الله عليه وسلم, just like the fabricated narration: that the first thing Allāh created was the light (nūr) of

Muḥammad. In addition, the ḥadīth related to making tawassul with the Prophet ﷺ after he has passed away, which are all extremely weak or fabricated. These ignorant people have been deceived by the evil scholars of shirk and bid‘ah. Do we then have to establish the proof against these people, before passing a ruling on judgement upon them due to them following a text that is attributed to the Messenger of Allāh ﷺ?’

The Shaykh concluded :

‘No doubt, and this is the stance of the scholars of Ahl al-Sunnah in complete agreement.’