

كُفِّتِ الشُّبُهَاتُ

THE REMOVAL OF DOUBTS

By Sheikh al-Islām, al-Mujaddid,
Muḥammad bin ‘Abdul-Wahhāb

With Explanation by the Noble Shaykh,
Dr. Ṣāliḥ bin Fawzān bin ‘Abdullāh al-Fawzān
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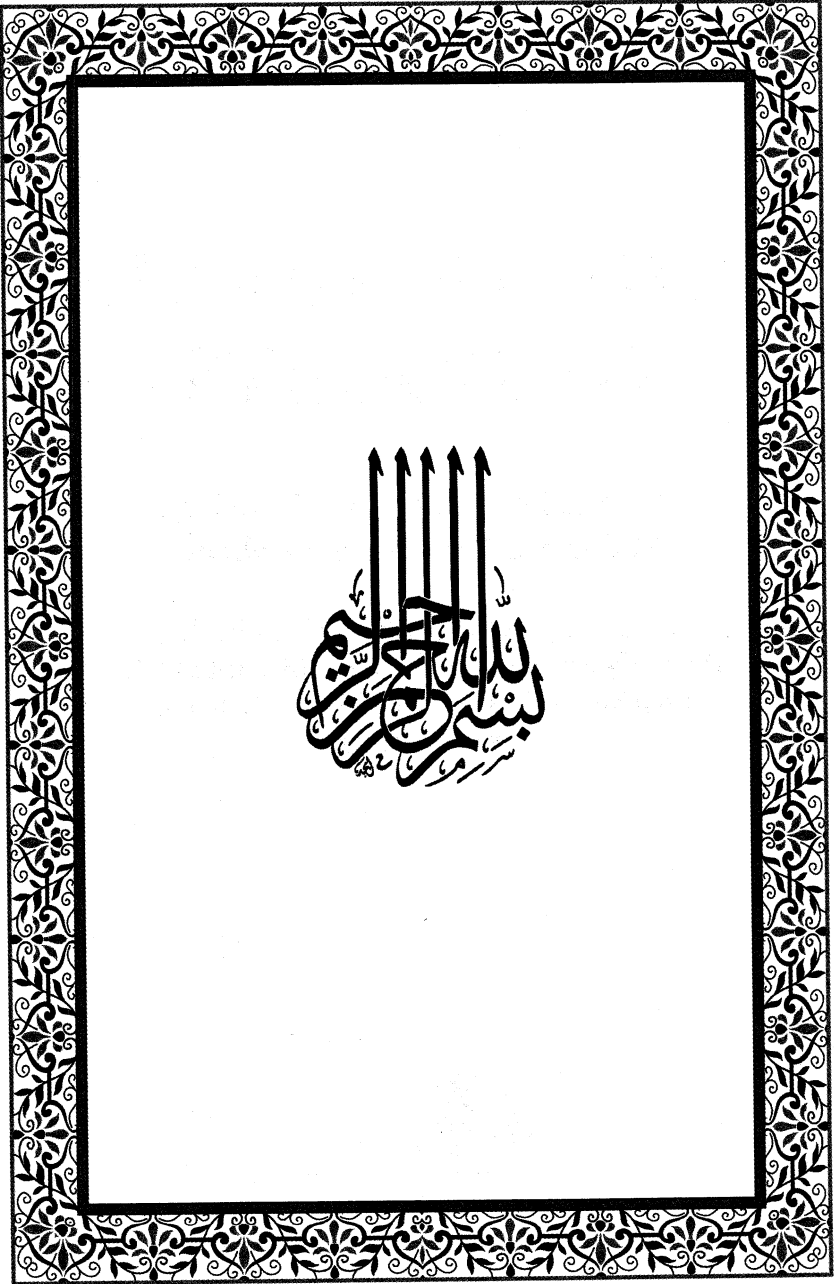
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PREFACE

All praise and thanks be to Allāh, the Lord of the Worlds, and blessings and peace be upon our Prophet Muḥammad and upon his family and companions. To proceed:

Before we get into the subject, we will talk about the author and introduce him in order for the student of knowledge to be familiar with him and the methodology he adopted in his call (to Tawheed) because this is one of the important affairs: to know about the imāms and preachers who call to (the worship of) Allāh, their upbringing and mission. This is in order for the students of knowledge to follow and learn from their biographies and examples.

He is the Sheikh, the Imām, *al-mujaddid* (reformer), *Sheikh al-Islām*, Muḥammad Ibn ‘Abdul Wahhāb Ibn Sulaimān Ibn Ali Ibn Musharraḥ al-Tamīmī al-Najdī; he was born in the town of ‘Uyaynah which is a village in the north of Riyadh, and the home to his family.

He grew up in a house of knowledge; his father was the judge in the country and his grandfather Sheikh Sulaimān was the Mufti and the reference for the scholars, and all his uncles were scholars.

He grew up in a house of knowledge where he studied at the hands of his father ‘Abdul Wahhāb and his paternal uncles from a young age. He memorized the entire Noble Qur’ān before the age of ten and occupied himself with seeking knowledge and memorizing the Qur’ān with the help of his father. He read books of tafsīr (interpretation) and ḥadīth until he became proficient in knowledge while still young. His father and the scholars around him were impressed by his intelligence and distinction. He would discuss scientific matters to the point that they benefited from these conversations and acknowledged his merit. He was not satisfied with

this amount of knowledge though it contains much good; even so one cannot be satisfied with knowledge (i.e. he yearns for more).

Thereafter, he traveled to seek knowledge and left his family and homeland. He performed Hajj and then moved onto al-Madīnāh and met its scholars in the Prophet's Mosque, in particular: Sheikh 'Abdullah Ibn Ibrāhīm Ibn Saif, one of the people of Najd from the people of al-Majma'ah in Sudair, who was an Imām in fiqh and its principles, his son Ibrāhīm Ibn 'Abdullah, the author of "*al-'Adhb al-Fā'id Sharḥ Alfīyyat al-Farā'id*", as well as the scholar of ḥadīth, Sheikh Muḥammad Ḥayat al-Sindī, from whom he attained an *ijazah* in his reports from the books of ḥadīth.

Then he returned to his country and as he was not satisfied with [what he attained in respect to knowledge], he traveled to the city of Aḥsā', to the east of Najd, wherein resided scholars from the Ḥanbalī, Shāfi'ī, Mālikī and Ḥanafī schools; he studied under them, especially the Ḥanbalis, including Muḥammad Ibn Fairūz and 'Abdul Wahhāb Ibn Fair-z from whom he studied fiqh and he also learnt from 'Abdullah Ibn 'Abdul Laṭīf al-Aḥsā'ī.

Not only this, he also went to Iraq, Baṣra in particular, which at the time was populated with scholars of ḥadīth and fiqh. He learnt from the scholars therein, especially Sheikh Muḥammad al-Majmū'ī and others. Throughout his travels, if he came across the books of *Sheikh al-Islam* Ibn Taymiyyah and his student Ibn al-Qayyim, he would transcribe them by hand along with many other books from al-Aḥsā' and Baṣra, and as such, he managed to gather a significant amount of books.

He then was about to travel to the country of Shām because of the people of knowledge therein, especially from the Ḥanbalī [madhhab] and the people of ḥadīth, but on the way there he found it hard [to continue] due to hunger and thirst and he almost died; and you are well aware of the possibilities at that time and far distances.

Then he returned to Baṣrā and left off traveling to Sham and then returned to Najd after being equipped with knowledge and attaining a large collection of books in addition to the books which belonged to his family and the people of his country.

Then he began missionary activities, reformation and dissemination of beneficial knowledge. He was not satisfied with being silent and leaving the people on what they were upon, but wanted to spread his knowledge and call to Allāh. He looked at his community and found the existence of many affairs related to evil and polytheism and he had concern for the religion of Allāh and compassion for the Muslims; he found he could not afford to remain silent in this situation.

The scholars of Najd had concern in jurisprudence, and in relation to creed they followed the doctrine of the theologians from the Ash'aris and others; they had no interest in the creed of the *salaf* (righteous ancestors) as in the Shām, Egypt and other regions. The widespread creed was that of the Ash'aris together with failing to establish the *Tawhīd* of *Ul-hiyyah*.

As for the creed of the *salaf* (righteous ancestors), then few gave attention to it whereas many were overshadowed by fairy tales, innovations, polytheism in worship manifested in worshipping graves; this is with respect to knowledge.

In terms of politics, the people were scattered, without a state to bring them together, rather each village had its independent amīr (chief); al-'Uyaynah, ad-Dar'iyyah, Riyadh and every small village had its own amīr; wars and looting took place among themselves and between the villages and the Bedouins.

Politically, the country was in a state of anxiety, disunity, enmity and loss, to the point that the people of the same city would fight one another!

In the city of Najd, we would have found the worship of graves and people calling for help from the dead; the people access to the graves of the Companions, such as that of Zaid Ibn al-Khaṭṭāb ؓ who was martyred with a group of companions in the war against Musaylimah al-Kadhāb¹ (the liar); they would turn to Zaid for help and on his tomb was a dome. They would travel long distances to visit it and it was well known among them.

They had trees and palm trees and believed in them and sought blessings from them; moreover, they took to false creeds such as that of the Sufis and *Wahdah al-Wujud*² in Riyadh and al-Kharj;

Such was their religious condition and the scholars were silent about it, rather some of them encouraged these myths and supported them!

When [the Sheikh] saw the condition of the Muslims, he began to call to Allāh ﷻ, teaching *Tawḥīd* (monotheism), disapproving these *shirkīyāt* (any form of polytheism) and myths and he affirmed the methodology of the pious *salaf*; thus some students from ad-Dar‘iyyah and al-‘Uyaynah, whom Allāh wanted good for, were developed by him.

Afterwards, he contacted the amīr of al-‘Uyaynah and presented to him the [foundations] of his mission and the amīr accepted them and promised at the beginning to support him, and based on the Sheikh’s request to the amīr, the latter demolished the dome of Zayd Ibn al-Khaṭṭāb³ as no individual could do that except someone with power.

¹ Musaylimah bin Ḥabīb: was one of a series of men who claimed to be a prophet around the same time as the Messenger of Allāh, Muhammad (ﷺ). He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet "the Liar" (Arabic: الكذاب).

² A doctrine or belief which identifies God with the universe, or regards the universe as a manifestation of God.

³ Zayd Ibn al-Khattab was a Companion of Muhammad ﷺ and the brother of the second Caliph Umar Ibn al-Khattab. In the battle against Musaylimah, Zayd called out to the forces: "Men, bite with your jaw teeth, strike the enemy and press on. By

A woman came to the Sheikh and admitted adultery and asked him to establish the punishment on her. He asked her to go back, but when she insisted as Ghāmidīyyah ﷺ did at the time of the Prophet ﷺ, he established the punishment and stoned her.

When the amīr of al-Aḥsā' heard about the demolition of the dome and the stoning of the women, he sent a message to the amīr of al-'Uyaynah and said to him: "Either you expel this *Muṭawwa'* or otherwise I cut off the assistance I send to you!"

The amīr sent for the Sheikh and brought to him the matter and said: "I cannot resist these [people]." The Sheikh calmed him down and promised him good and advised him to trust in Allāh, that livelihood is in Allāh's Hand and that whosoever establishes this creed of *Tawḥīd*, then Allāh will indeed help and support him.

But the amīr insisted on the Sheikh leaving his land. The Sheikh then left al-'Uyaynah during time siesta time and went to ad-Dar'īyyah where one of his best students resided, by the name of Ibn Suwaylim.

The Sheikh went from al-'Uyaynah to al-Dar'īyyah, and he had nothing with him except a hand-fan that he would use to fan himself while he walking while reciting: **"And for those who fear Allāh, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine."** [Aṭ-Ṭalāq (65): 2-3]

He repeated this verse while walking; when he arrived before his disciple in ad-Dar'īyyah, fear and worry hit the pupil of the arrival of the Sheikh because he feared for himself and the Sheikh from the

God, I shall not speak to you after this until either Musaylamah is defeated or I meet God!" He then charged against the enemy and continued fighting until he was killed. His grave was purportedly located just north of modern-day Riyadh until the 18th century.

harm of the people of that land because they warned against him. The Sheikh calmed him down and said: “Do not let anything ever bother you; put your trust in Allāh, for He supports⁴ whoever helps (the cause of) Allāh.

During this time, the wife of the amīr of Dar‘iyyah, who was a pious woman, came to know [about the Shaikh] so she suggested to her husband, amīr Muḥammad Ibn Sa‘ūd, to support the Sheikh and that he is a blessing from Allāh sent to him so he has to take the initiative and embrace this opportunity. She thereby put assurance [in his heart] and the love of knowledge and the call [to Allāh].

The amīr said: “Let him come to me.” So his wife said: “Rather, you go to him; if you send someone to him asking for him to come to you, people might say that you send for him in order to oppress him, but if you go to him that will be a honour to you both.”

So the amīr went to him in the student’s house and saluted him and asked him about [the reason] for his coming. The Sheikh explained and clarified to him that he had nothing but the call of the Messengers (may the blessing and peace of Allāh be upon them all), and that is the call to Tawḥīd, which is *Lā ilāha illa-llāh* (there is no god worthy of worship but Allāh alone); he explained to him its meaning and clarified to him that it is the creed of the Messengers.

So the amīr said: “Be rejoiced with support and advocacy.” The Sheikh said to him: “Be delighted with honour and empowerment because this word – *La ilāha ill-llāh* – whosoever establishes it, then Allāh will indeed empower him.

The amīr said to him: “But I have a condition for you.” [The Shaikh] said: “What is it?” He said: “To leave me to with respect to what I am taking from the people.” The Sheikh said: “Perhaps Allāh make

⁴ As stated in Surah Muhammad, verse 7.

you not in need of this and He will open the door of provision from Him.”

They left one another on this [agreement] so the Sheikh took care of the *da'wah* [the call to Allāh] and the amīr, with the support.

Then students arrived successively to ad-Dar'iyah and the Sheikh achieved a standing therein, whereby he became the *imām* in prayer and the mufti and judge. From that time, the Emirate of Tawhīd was established in the lands of ad-Dar'iyah. The Sheikh sent letters to the people of the cities and villages inviting them to Allāh, accepting the creed of *Tawhīd* and to abandon innovations and myths. Some of them responded and joined the call without fight while others refused and opposed so they were fought by the soldiers of *Tawhīd* under the leadership of the amīr Muḥammad Ibn Sa'ūd and the Sheikh Muḥammad Ibn 'Abdul Wahhāb.

And the call extended in the lands of Najd and the whole of the country was handed over to him, even the amīr of al-'Uyaynah, who had an aversion to the Sheikh, entered under the state of Muḥammad Ibn Sa'ūd.

Riyadh also entered after heavy fighting and (the state) spread to al-Kharj and beyond and to the north and south till it reached the borders of Sham in the north to the borders of Yemen in the south and from the Red Sea to the Arabian Gulf in the east - all under the jurisdiction ad-Dar'iyah, both the deserts and cities.

And Allāh bestowed on the people in ad-Dar'iyah much good, provisions, riches and wealth, commercial markets were established and the state was enlightened with knowledge and power with the blessing of this *salafī* call, which is the call of the Prophets, peace be upon them.

The state strongly received this creed and began to call to it and make Jihad in its cause until its lands were enlightened through it,

and all praise and thanks be to Allāh alone; [the call of *Tawhīd*] spread to neighbouring countries in Egypt, Syria, Iraq and even in Persia among the Sunnis, India, Morocco and many other countries. Whosoever Allāh wants good for, then he is influenced with this blessed call and he comes to know that it is a call of truth, so he responds to it and supports it; the evidence has been established against the stubborn, and all praise and grace to Allāh alone, while all characteristics of polytheism and idolatry and ignorance have been removed.

[قال رحمه الله: بسم الله الرحمن الرحيم]

In the Name of Allāh, the Most Gracious, the Most Merciful.

He started his treatise with: **“In the Name of Allāh, the Most Gracious, the Most Merciful”** and this is the Sunnah. That is, for the books and treatises to begin with: **“In the Name of Allāh, the Most Gracious, the Most Merciful.”** As Allāh, the Most High begun His Book with it, thus the first thing you see in the Muṣḥaf (i.e. the Qur’ān) is: **“All the praises and thanks be to Allāh, the Lord of the Ālamīn (mankind, jinn and all that exists).”** [al-Fātiḥah 1:1–2] Likewise, before each Sūrah: **“In the Name of Allāh, the Most Gracious, the Most Merciful.”** Moreover, when the Prophet (ﷺ) wrote letters⁵ he would start with: **“In the Name of Allāh, the Most Gracious, the Most Merciful.”** If he (ﷺ) spoke to his companions he would start his gathering with: **“In the Name of Allāh, the Most Gracious, the Most Merciful.”**

However, the wisdom to commence with: **“In the Name of Allāh, the Most Gracious, the Most Merciful”** is to be blessed with it as it is indeed a blessed word, thus if it is mentioned in the beginning of a book or a letter, it will be a blessing upon it. As for books and letters not starting with **“In the Name of Allāh, the Most Gracious, the Most Merciful”**, indeed they will be incomplete and therein will be no good. From another aspect, in **“In the Name of Allāh, the Most Gracious, the Most Merciful”**, one seeks the help of Allāh, the Great and Almighty, thus when one says: **“In the Name of Allāh, the Most Gracious, the Most Merciful”** the meaning of that is: You (Alone) I ask for help (for each and everything) and ask [Your] blessing with: **“In the Name of Allāh, the Most Gracious, the Most Merciful”**. Hence, *al-jār* (preposition) and *al-majrūr* (word governed by a preposition) are related to an omitted [verb], the implication of which is a missing syntactical part, and that is

⁵ It worth mentioning here, that the Prophet ﷺ knew not how to read and write and had some companions who used to write what he ﷺ would dictate them.

“*asta’in*” (You I ask for help) and ask the blessing [of Allāh] with: **“In the Name of Allāh, the Most Gracious, the Most Merciful”**. And “Allāh” is an *‘alam*, a proper name representing the sacred *dhāt*. And **“The Most Gracious, the Most Merciful”** are two Noble Names of His Most Beautiful Names that include mercy.

[اعلم رحمك الله]

Know, may Allāh have Mercy upon you...

“Know”: this word which was commenced with, points out significant matters. Hence, if you want to appeal to someone’s attention to something important in relation to the affairs of knowledge, you say to him: “Know” for him to pay attention. And “*i’lam* (know)”, is an imperative verb derived from *al-‘ilm*, (knowledge). That is to say: Learn what follows, take care of it and concentrate in that which is addressed and written to you. Hence, this word is brought forward due to its importance and that which follows it. [Allāh] the Most High says: “...that you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.” [AtTalaq 65: 12] And He the Most High said: “So know (O Muhammad ﷺ) that, Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.” [Muḥammad 47: 19] And He the Most High said: “Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.” [al-Māidah 5: 98] And the Most High said: “Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way.” [al-Māidah 5: 98] Hence, this is a noteworthy word which is brought forth for one to be concerned. Then he said: “May Allāh have mercy on you.” This is a prayer from the Shaykh (رحمة الله) for all who read this treatise, from the aspect of being kind to the student of knowledge and improve the speech to him so that he becomes interested in seeking knowledge.

[أن التوحيد هو إفراد الله سبحانه بالعبادة]

Verily, al-Tawheed is to single Allāh out with worship.

That is to say, know that this significant affair, which you have to constantly memorise and forever make your concern, is tawheed, i.e., to single Allāh with the worship, not to (only) single Allāh with *Rubūbiyyah* (Lordship). Hence, for them establishing the tawheed of *Rubūbiyyah* is not the requested tawheed, for indeed the tawheed of *Rubūbiyyah* is an indication for the tawheed of *Ulūhiyyah* and part of it. Hence, whosoever acknowledges the tawheed of *Rubūbiyyah* it is compulsory upon him to accept the tawheed of *Ulūhiyyah* (divinity), as Allāh, the Most High, in many verses mentions in the Qur'an the tawheed of *Rubūbiyyah* as an evidence for the Tawheed of *Ulūhiyyah*; He, the Most High said: **“O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious); Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be and made them seven heavens and He is the All-Knower of everything.”** [al-Baqarah 2:21-22]

This is the tawheed of *Rubūbiyyah* and it is a confirmation of the Tawheed of *Ulūhiyyah*. Thus [Allāh] ﷻ established the proof against them in that which they rejected from the Tawheed of *Ulūhiyyah* with what they admitted from the tawheed of *Rubūbiyyah* which necessitates the other [tawheed]. Considering that, he said to them: “How do you concede that He (Allāh) is the Creator, the Provider, the One who gives life and causes death, and that He has no partner then you join partners with Him in His worship?” As for the ones who say: “verily, tawheed is to concede that He (Allāh) is the Creator, the Provider, the One who gives life and causes death...etc.”, their mistake is oppressive and does not fulfil the required tawheed which the Messengers called to. Most of the philosophers' creeds these days are taught in many Islamic schools based on this false methodology. The Shaykh (رحمته), with this definition, had intended to answer those who had concentrated on the

tawhīd of Rub-biyyah and abandoned the tawhīd of Ul-hiyyah. Hence, this is the first doubt, believing that the tawhīd of Rub-biyyah is the requested tawhīd and whoever singles Allāh with it is the [true] monotheist. Moreover, they wrote books on that and based their methodology on it and tried every effort to accomplish it.

[وهو دين الرسل الذي أرسلهم الله به إلى عباده]

And it is the religion of the Messengers with whom Allāh sent to His servants.

Hence, not all the Messengers asked of their people to admit that Allāh is indeed the Creator, the Provider, the One who gives life and causes death, as they acknowledged that already, but rather [the Messengers] invited the nation to single Allāh alone with worship. The Most High said: **“And verily, We have sent among every nation a Messenger (proclaiming): ‘Worship Allāh (alone), and avoid (or keep away from) Ṭāghūt (all false deities, etc.).”** [An-Nahl 16:36] He did not say to establish that Allāh is the Lord as they admitted that already, but rather He said: **“Worship Allāh (alone), and avoid (or keep away from) Ṭāghūt (all false deities, etc.).”** That is to say, to abandon Shirk (polytheism) with Allāh in relation to Ulūhiyyah (divinity). And He, the Most High said: **“And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): ‘Lā ilāha illa Ana (none has the right to be worshipped but I [Allāh]) so worship Me (alone).”** He (Allāh) did not say: “There is no Lord but Me - or there is no Creator except myself.” But rather He said: “None has the right to be worshipped except Me.” That is to say, none has the right to be worshiped except Me alone and no one else. This is what Allāh has sent the Messengers with and not to establish the Tawheed of Rubūbiyyah as this exists already but it is not sufficient. On the other hand, He [Allāh] sent them with the Tawheed of Ulūhiyyah to single Allāh, the Most High, with worship and that is the religion of all the Messengers from the first one up to the last.

[فأولهم نوح عليه السلام]

Hence, the first one amongst them was Nūḥ ﷺ

Just as Allāh the Most High said: “Verily, We have sent the revelation to you (O Muhammad ﷺ) as We sent the revelation to Nūḥ (Noah) and the Prophets after him.” [An-Nisaa’ 4: 163] Hence, this noble verse indicates that first Messenger was Nūḥ. Therefore Nūḥ ﷺ was the first Messenger after Shirk (polytheism) occurred on the earth and after him the Messengers followed in succession and were all upon this Divine methodology and the last among them was Muhammad ﷺ who was the Seal (the last) of all of them. Therefore, there will be no Prophet after him until the Hour takes place. Allāh says: “Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets.” [Al-Aḥzāb 33: 40] And [the Prophet] ﷺ said: “I am the last (end) of the Prophets and there will be no Prophet after me”. Hence, he ﷺ was the last of the Messengers and the last of the Prophets as each Messenger was a Prophet. No Messenger or Prophet will be sent after him. Whoever believes that there will be a Messenger or Prophet sent after him, is a disbeliever. The Prophet ﷺ said: “Thirty liars will emerge me, each one of them claiming he is a Prophet and I am the last (end) of the Prophets and there will be no Prophets after me.” Hence, whoever believes not in the finality of Muhammad’s ﷺ message and approves of a prophet after him, becomes a disbeliever in Allāh the Most High, accusing Allāh of lying, His Messenger ﷺ and the consensus of Muslim legal scholars.

[أرسله الله إلى قومه لما غلوا في الصالحين]

Allāh sent him to his people when they went to extremes (ghuluw) with their righteous people.

Al-ghuluw refers to the exceeding of proper bounds. Ghuluw in respect to righteous people is to believe that they can benefit or harm with the exclusion of Allāh. And Wudd..etc. are names of righteous men from the people of Nūḥ ﷺ who died in the same year; the people were extremely saddened by their parting so Shayṭān came to them and told them to draw their images and put them up where they

used to sit so they'd remember their positions, which eventually became an active form of worship. [Shayṭān] came by means of advice where he wanted destruction for them. Consequently, he deceived them with that trick and they, on the other hand, considered that to be a correct medium as it led to worship. Hence, in this, there is a warning from the *fitnah* (temptation) of pictures as well as the *fitnah* of ghuluw in respect to righteous people. They (i.e. the people of Nūḥ) looked at the partial benefit and paid no attention to that which could result from it in terms of blights. As human beings, they only considered the incomplete advantage and were unmindful of the significant damages and its consequences it would have in the future.

Then [Allāh] destroyed the people of Nūḥ ﷺ with the flood so that these idols would be wiped out until the era of the oppressor, who was one of the kings of the Arabs called 'Amr ibn Luhay al-Khuzā'i who had sovereignty over the land of Ḥijāz. In the beginning of his affairs he used to be a hermit upon the religion of his people. However, he went to the Levant for treatment and found its people worshipping idols, and that's when this idea entered his head. He then went to the people of Ḥijāz and al-Jazīrah and invited them to Shirk (polytheism). Shayṭān came and guided him to the place of the idols, worshiped by the people of Nūḥ ﷺ covered by the sand, after the flood. He dug them out and distributed them among the Arab districts so that Shirk (polytheism) would become widespread for future generations. These idols inherited from the people of Nūḥ ﷺ were the largest idols; otherwise they had many, to the point that there were around the honoured Ka'bah three hundred and sixty idols. Lāt, 'Uzzā and Mannāt were their largest idols.

« وَدَّ سِوَاعٍ وَيَعُوثُ وَيَعُوقُ وَنَسْرٌ » (4) وَأَخْرَجَ الرَّسُولُ مُحَمَّدٌ ﷺ وَهُوَ الَّذِي كَسَرَ صُورَ هَوَالَاءِ الصَّالِحِينَ]

(4) انظر صحيح الإمام البخاري 73/6 من حديث عبد الله بن عباس رضي الله عنه، كتاب التفسير باب ودًا وسواعًا ويعوثًا ويعوق ونسراً (إنا أرسلنا) بنحوه .

“Wudd, Suwaa', Yaghooth, Ya'ooq and Nasr” and the last of the Messengers, Muhammad ﷺ was the one who broke the pictures of those righteous people.

The religious situation of the Arabs before the Prophet ﷺ was sent is that they were idolatrous. Afterwards, Allāh sent His Prophet Muhammad ﷺ with the *millah* (religion, creed) of Ibraaheem, peaceful monotheism and called them to At-Tawheed (monotheism) in Makkah. After that Allāh had authorized them to emigrate to al-Habashah and then to al-Madeenah. The Prophet ﷺ emigrated to al-Madeenah and both the Muhaajiroon and the Ansaar gathered around him ﷺ, from whom he formed the army of At-Tawheed (monotheism) and made raids against the Mushrikun (polytheists). In the eighth year, after Hijrah, he ﷺ came to Makkah as a conqueror and it came under his control. At that time he ﷺ broke the idols around the Ka‘bah and cleansed it from the idols inside. He ﷺ sent some companions ﷺ to break the idols around Makkah, namely Al-Laah, al-‘Uzzā and Manaah and amongst them there were the images of these righteous people from the people of Nooh ﷺ, so Tawheed spread and Shirk vanquished and to Allāh alone is all the Praise. This is the meaning of the Shaykh’s statement: ***“He broke the images of these righteous people”***, and this took place on the day Makkah was conquered where Allāh, through him ﷺ, purified His noble sanctuary from these idols.

Tawheed continued to exist throughout the duration he ﷺ was sent. The era of the orthodox caliphs and the period of the favoured centuries were free from Shirk (polytheism). Once the favoured centuries came to an end, Tasawwuf (Sufism) and Tashayy’ (Shiism) spread so at that time Shirk (polytheism) occurred in the Nation by means of people worshiping graves and tombs and sanctifying the Awliyaa’ and idolatry was practiced by the “pious” people up to our time. This Shirk (polytheism) exists in the Nation, but Allāh sends amongst the sincere callers those who establish the proof upon the servants, and Allāh Guides through them whoever Allāh wants His Guidance for. This is how it should be in the case for the students of

knowledge and the callers, to take care of this matter and to make the call to Tawheed, denouncing Shirk and refuting the doubtful part of their priorities in their call. Hence, this is the obligation and this is the call of the Messengers ﷺ; since every matter other than Shirk is lesser, how then can other (lesser) things be condemned while Shirk is present?

It is an obligation that we start first with refuting Shirk and to save the Muslims from these pre-Islamic creeds and to clarify that to them with proof, evidence and by Jihad in the cause of Allāh, if that is possible, up to when monotheism returns back to the Muslims. Each one tries his best in all times and locations. It is a must on the caller not to neglect this affair and concern themselves with other matters and put efforts therein. They should not cover their eyes on the reality of the people who are falling into Shirk worshiping tombs and whose minds are wholly occupied by mythological people and the heretics of Sufism. One should not keep silent on this matter, as each call that focuses not on the prohibition of Shirk is incomplete, a useless call or a fruitless call. Likewise, one has to know that establishing the Tawheed of Rubūbiyyah is not sufficient and is not beneficial unless it coalesces with the Tawheed of Ulūhiyyah and brings it into effect by speech and action and belief, and (one has to know) the Mushrikun, to whom the Prophet Muhammad ﷺ was sent, had established the Tawheed of Rubūbiyyah but their admission benefited them not while they rejected the Tawheed of Ulūhiyyah.

[أرسله إلى قوم يتعدون ويحجون ويتصدقون ويذكرون الله كثيراً. ولكنهم يجعلون بعض المخلوقات وسائط بينهم وبين الله. يقولون نريد منهم التقرب إلى الله. ونريد شفاعتهم عنده. مثل الملائكة وعيسى ومريم وأناس غيرهم من الصالحين، فبعث الله محمداً ﷺ يحدد لهم دين أبيهم إبراهيم ويخبرهم أن هذا التقرب والاعتقاد محض حق الله لا يصلح منه شيء لا لملك مقرب ولا لنبي مرسل فضلاً عن غيرهما، وإلا فهؤلاء المشركون مقرون يشهدون أن الله هو الخالق الرزاق وحده لا شريك له، وأنه لا يرزق إلا هو ولا يحيى إلا هو ولا يميت إلا هو ولا يدبر الأمر إلا هو وأن جميع السماوات السبع ومن فيهن والأرضين السبع ومن فيها كلها عبيده وتحت تصرفه وقهره]

[Allah] sent him ﷺ to people that used to worship, go on pilgrimage, give charity and frequently glorify Allāh, but they would take some

of the creation as intermediaries between them and Allāh, and say: "We want from them nearness to Allāh, we want their intercessions to Him" - such as from the Angels, Jesus, Mary and others amongst the pious people. Hence, Allāh sent Muhammad ﷺ to revive for them the religion of their father Ibraaheem ؑ and to inform them that this approach and belief is purely the right of Allāh and nothing from that is reserved to either a close Angel or a sent Prophet, let alone others. Otherwise, these polytheists acknowledge and bear witness that Allāh is indeed the Creator, the Provider, alone with no partners. They (also confirm) that no one provides, gives life or makes one die or makes any arrangements for any matter, except Him, and that all that exists in both the seven heavens and the seven earths are but servants to Him and under His command and subjugation.

That is to say, the Arabian polytheists to whom Muhammad ﷺ was sent, worshiped Allāh, but this worship benefited them not as it was mixed with the greatest Shirk (polytheism). There is no difference if the one who is being joined with Allāh in worship is an idol, a pious servant, a sent Prophet or a close Angel, even if he (the polytheist) does not intend that what he's worshipping is a partner with Allāh in His dominion, but rather he is just an access to Allāh to get closer to Him. Hence this indicates two matters: 1) To establish the Tawheed of Rubūbiyyah by itself is not enough to enter Islam and does not preserve one's blood and wealth nor removes one from the punishment of Allāh. 2) Worship of Allāh, if any form of Shirk enters it, spoils it, and it cannot be right except with *Ikhlās* (sincerity).

فإذا أردت الدليل على أن هؤلاء المشركين الذين قاتلهم رسول الله ﷺ يشهدون لله هذه الشهادة فافقروا قوله تعالى: ﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ۝ ﴾ وقوله: ﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ

فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ . سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ . قُلْ مَنْ رَبُّ
السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ . سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿

وغير ذلك من الآيات]

If you ask about the evidence that those polytheists whom the Messenger of Allāh ﷺ had fought, bear to Allāh this testimony, then read the saying of the Most High: "Say (O Muhammad ﷺ): 'Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say: 'Allāh.' Say: 'Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?" [Yunus 10: 31] And His saying: "Say: 'Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allāh's!' Say: 'Will you not then remember?' Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say: 'Allāh.' Say: 'Will you not then fear Allāh?'"(Al-Mu'minoon 23:84–87) and other verses.

The Shaykh (hafidhohullaah) said: "Hence, if you ask and want the evidence of this significant matter through which both, the truth and falsehood are known, that the Mushrikūn establish the Tawheed of Rubūbiyyah and are polytheists in connection of Tawheed al Ulūhiyyah, read the saying of the Most High:" Say (O Muhammad (peace be upon him): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?" [Yunus 10: 31] Hence, the polytheists acknowledged that Allāh is indeed the Creator, the Provider who deals conclusively with servants and in Whose Hand is the Command and none amongst them denied this.

The Most High said: **“Say (O Muhammad ﷺ: ‘Who provides for you from the sky and the earth?’”** Who brought you this provision that you eat and drink and that which you wear and ride on? Are the idols the ones who brought it? The idols are inanimate beings and stones. [Or are the ones who brought it] mortals or graves or tombs? None of them give you your provision. Thus they admit that their idols neither create nor provide. The Most High said: **“Or who owns hearing and sight?”** The hearing is the significant sense through which you hear sounds, and the sight is what you see visible (things) with, this eye, in which Allāh put the sight and this light. Who has created it in you? Is there anyone other than Allāh who created it? Have you seen anybody amongst the creation who has put back the hearing to someone after he lost it? And can anyone give back the sight to the blind after he loses it? If all the people on the earth gathered together to put sight in an eye they cannot. Neither the idols nor the doctors or the skilled scientists (can do so). Hence, the polytheists acknowledge the incapability of their idols’ abilities in such matters.

The Most High said: **“Say (to the disbelievers): ‘Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there - an ilāh (a deity) other than Allāh who could restore them to you?’”** [Al-An’am 6:46] There is no one to answer this question just as there is none other than Allāh who can restore the hearing and the sight. **“And who brings out the living from the dead and brings out the dead from the living?”** [Yonus 10:31] This is of the miracles that He (Allāh) brings out the living from the dead. He brings out the plants from the seed and brings out the believer from the disbeliever. **“And brings out the dead from the living?”** [Yonus 10: 31] He brings out the disbeliever from the believer and brings out the egg from the bird. The One who has the ability to do this is Allāh the Most High. **“And who disposes the affairs?”** (Yoonus 10: 31) This is general, that is to say, all the affairs in terms of death and life, sickness and health, disbelief and belief, wealth and poverty, night and day, glory and ignominy, and reign, He gives from them to whosoever He wills and takes back from whosoever He wills, all

these ups-and-downs and changes that take place in this world. Who makes these ups-and-downs and changes? They will say: Allāh. So Allāh said to His Prophet ﷺ: **“Say: ‘Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?’”** (Yoonus 10: 31) As long as you're in acknowledgement that these affairs are in the Hand of Allāh and that your idols are incapable inanimate objects, possessing no power or ability to emulate Allāh's Perfection, will you not then fear Him as He should be feared in His unity to single Him out in worship? If you don't fear Allāh He will punish you, as He has established the evidence against you because He has left no excuse for you to remain upon this belief. What remains is the punishment so long as you knew the truth and did not act upon it.

“Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?” [Yunus 10: 32]. It became evident to you that worship is the right of Allāh, the Most High and none has the right to be worshiped in truth except Him the Most High. Refusing to worship Him is going astray. Hence, what can there be after the truth, which is Tawheed and singling Allāh with worship except going astray, which is Shirk (polytheism)? So the Muslim should be careful of this and accept the truth if it's clarified to him, especially in the matters of Tawheed and creed. He accepts the truth if it becomes apparent to him and fears that he might be turned away from it and not accept it later. Regarding the saying of the Most High: **“Say: ‘Whose is the earth and whosoever is therein? If you know!’** They will say: **‘It is Allāh's!’** Say: **‘Will you not then remember?’** Say: **‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’** They will say: **‘Allāh.’** Say: **‘Will you not then fear Allāh?’** Say: **‘In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know?’** They will say: **‘(All that belongs) to Allāh.’** Say: **‘How then are you deceived and turn away from the truth?’”** [al-Mu'minoon 23:84-89] These verses from Soorah al-Mu'minoon are similar to the verses in Soorah Yoonus, which the author had quoted, and like other verses which affirm that

the polytheists acknowledged Allāh's Rubūbiyyah but opposed His Tawheed of Uoohiyyah.

The Most High said: "Say: 'Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allāh's!'" As long as the earth and whatever exists upon it belongs to Allāh, how can you worship idols that possess nothing or worship the dead in their graves wherein there is no life? "Say: 'Will you not then remember?'" Will you not then remember that the One who owns the earth and everything upon it is the One who is worthy of worship, excluding these idols that you worship? And this is establishing the evidence against them in what they acknowledge from what they oppose; they acknowledged the Tawheed of Rubūbiyyah but opposed the Tawheed of Ulūhiyyah.

[فإذا تحققت أنهم مقرّون بهذا، ولم يدخلهم في التوحيد الذي دعاهم إليه رسول الله ﷺ وعرفت أنت التوحيد الذي جحدوه هو توحيد العبادة الذي يسميه المشركون في زماننا الاعتقاد...]

Hence, if it is established they acknowledge this, and that this does not include them amongst those who accept the Tawheed which the Messenger of Allāh ﷺ called to, and you acknowledge that the Tawheed which they denied was the Tawheed of worship, which the polytheists of our time refer to as "*al-I'tiqaad*" (belief)...

That is, if you know that the Mushrikun acknowledged the Tawheed of Rubūbiyyah, what they opposed was the Tawheed of Uoohiyyah and what they say is: "Verily, Allāh is the Creator, the Provider, the One who gives life and causes the death." Yet when it said to them: "*Laa ilaaha illAllāh* (there is god worthy of worship except Allāh)" they say: "Has he made the *āliha* (gods) (all) into One *Ilāh* (God - Allāh). Verily, this is a curious thing!" [Sad 38: 5] That is, if it is said to them: "Worship Allāh and join nothing with Him in worship" they would say similar to what the people of Nooh ﷺ said before: "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq, nor Nasr (these are the names of their idols).'" [Nooh 71: 23] Likewise the Mushrikun

debated between themselves and the Messenger ﷺ about the worship of Allāh without joining any partners with Him. Hence, the Messenger ﷺ would say to them: “Say: ‘*Laa ilaaha illAllāh and you will be successful*’” and they would reply: “**Has he made the āliha (gods) (all) into One Ilāh (God - Allāh)?**” [Sad 38:5] Moreover, they would say: “This is the religion of our fathers and grandfathers” to the point that Abu Taalib, when he was about to die and the Messenger ﷺ requested him to say: “*Laa ilaaha illAllāh*”, he refused and said he was upon the religion of ‘Abdul Muttalib, and the religion of ‘Abdul Muttalib was the worship of idols.

This is the object of controversy between the Messengers and their nations. The Messengers would say to their nations: “Worship Allāh and worship nothing beside Him” but the Mushrikun insisted on remaining upon idolatry. Hence, the conflict between the Messengers and the nations is in the Tawheed of Ulūhiyyah. As for the Tawheed of Rubūbiyyah, there is a consensus about it which no one disagrees over; rather they differed about the Tawheed of Ulūhiyyah, for which Jihaad in the cause of Allāh was legislated. The Messenger of Allāh ﷺ said: “*I was commanded to fight the people until they say laa ilaaha illAllāh.*”⁶ In another narration: “*Until they bear witness that there is no god worthy of worship except Allāh*”. If the Messenger ﷺ wanted them to acknowledge the Tawheed of Rubūbiyyah alone then there would be no dispute or conflict between them in accepting this declaration.

[كما كانوا يدعون الله سبحانه ليلاً ونهاراً]

As they used to supplicate to Allāh day and night.

⁶ See Sahih al-Bukhari (Vol. 4, p. 402), the book of Jihad, chapter, The call of the Prophet ﷺ to Islam and to Prophecy, and that they shall not take each other as lords besides Allāh, and His – the Most High’s – saying: “**It is not (possible) for any human being to whom Allāh has given...**” [al’Imran 3: 79]

This is the second matter in relation to the condition of the Mushrikun. Just as they acknowledged the Tawheed of Rubūbiyyah, they also worshiped Allāh, supplicated to Him, made the pilgrimage (to Mecca) and performed ‘Umrah, gave charity and worshipped Allāh with various actions of worship but they mixed (all that) with Shirk, in such a manner that they worshiped alongside Allāh other deities. This benefits them nothing as the Shirk, indeed nullifies worship. Certainly worship benefits not except if it is performed together with Ikhlāas (sincerity). Due to this, Allāh the Majestic and Most High said: **“Worship Allāh and join none with Him in worship.”** [An-Nisaa’ 4:36] And He the Most High said: **“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** [al-Kahf 18:110] He did not limit His saying: **“let him work righteousness”** but rather one has to avoid Shirk too; if one does not refrain from it, the actions he performed, even if they were many, will become null and void.

Hence, the Mushrikun used some actions of worship for Allāh the Most High, which were from what remained of the religion of Ibraaheem al-Khaleel ﷺ. In the beginning they used to be upon his religion but when ‘Amr ibn Lu’ay al Khuzaa‘ came he changed their religion and incorporated shirk. Nevertheless, (some actions of worship) from the religion of Ibraaheem ﷺ remained whilst they were upon shirk. Hence, they invoked Allāh especially if they experienced misfortune, supplicating sincerely to Him and abandoning their idols, as they benefited them not in the direst of matters nor lifted their burdens in times of hardship. Hence, He the Most High said: **“And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.”** [Luqman 31: 32]

If Shirk mixes with acts of worship the latter becomes void. Therefore, those claiming to be Muslims these days, praying, fasting and performing the Hajj, but supplicating to al-Husain, al-Badawi and ‘Abdul Qadir al Jeelaani are no different to the earliest idolaters. The Mushriks devoted themselves to worshipping Allāh, but they invoked al Laat, al ‘Uzzaa and Manaat the other third and they did not say: “Verily, these are Arbaab (Lords)” but rather they said: “These get us near to Allāh. We want by them nearness to Allāh and getting closer to Him, as they are intermediaries and intercessors between us and Allāh.”

And the (Mushriks of today) say: “Al-Hasan, al-Husain, ‘Abdul Qadir and al-Badawi are but intercessors for us to Allāh.” They do not say: “Verily, they create, provide and deal conclusively with any of the affairs as only Allāh the Most High is the One who can do this. However, they are intermediates and intercessors.” Some people say: “These people are Muslims.” But we say: “And why were the disbelievers of Quraish not Muslims too then!” This person does not have [good] understanding about Tawheed nor has he the insight as he does not understand it. And the obligation upon the human being is to know this affair as it is indeed very important, and this is the correct education. Education is not to know the conditions of the world, governments and politics alone as this education neither benefits nor does it harm (in the Hereafter).

The education that benefits is to know the correct Tawheed and to know that which contradicts it in terms of Shirk or that which depreciates it, such as innovations. This is the correct education and this is what requested from the Muslims and the students of knowledge: to know Tawheed and invite (others) to it. This is what is requested. What benefit is knowledge without verification and insight? It is of no benefit at all and it benefits not the one who possesses it if it is not based on establishing Tawheed, worshiping Allāh and not knowing how to differentiate between truth and falsehood. On the other hand, (that knowledge) benefits not the person if it is just for “attaining” information or general education.

[ثم منهم من يدعو الملائكة لأجل صلاحهم وقربهم من الله ليشفوا له، أو يدعو رجلاً صالحاً مثل اللات أو نبياً مثل عيسى]

Furthermore, there are among them who invoke Angels because of their righteousness and closeness to Allāh to intercede for them or to supplicate to a pious man such as al-Laat or a Prophet such as 'Eesā (Jesus ﷺ).

The Mushrikun are divided in their worship. Amongst them are those who worship the Angels, and others who worship 'Eesaa ibn Maryam (Jesus) and others who worship pious people. This is the religion of the Mushriks and this, unfortunately, is the reality of many in the Islamic world today. Regrettably, they worship Allāh, perform Hajj, fast and pray but they are involved in the greatest shirk, worshipping dead people, sacrificing for them and calling for their help. Some of those who have no insight about Tawheed might have excuses for them as to say "They are forgiven as they believe not that the dead people create or provide and they just take them as intermediates and intercessors." If he is shy, he may say "They are mistaken" and he may say "They are Mujtahid and one who does ijtihaad is rewarded" or "They are ignorant." How can they be ignorant when the hadiths and the statements of the people of knowledge are narrated to them frequently? This is stubbornness, as the evidence is established against them, yet they accept it not.

There are some who say: "Verily, whatever mankind does or says, passing a ruling that he is as a disbeliever or mushrik cannot be ascertained until we know what is in his heart." Oh, SubhaanAllāh! Do we know what is inside the hearts or it is Allāh who knows what's inside them? Our judgment is based on the apparent. As for internally, only Allāh the Most High knows what is concealed inside. Hence, he who acts upon shirk, we judge that he is a mushrik and is to be treated as one up until he repents to Allāh the Most High and adheres to the creed of Tawheed. Likewise, he who practices Tawheed and pronounces the Shahaadatayn or two declarations of faith (*laa illaaha illAllāh Muhammadur rasoolullah*), should be

dealt with as the rest of the Muslims as long as nothing appears from him to contradict that. Hence, you treat each one in accordance to what is apparent from his external actions.

[وعرفت أن رسول الله ﷺ قاتلهم على هذا الشرك، ودعاهم إلى إخلاص العبادة لله وحده، كما قال تعالى: ﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾]

And you know that the Messenger of Allāh ﷺ fought them because of this shirk and called them to worship Allāh Alone sincerely. As He the Most High said: “And the mosques are for Allāh (Alone); so invoke not anyone along with Allāh.” [Al-Jinn 72: 18]

That is, you know that worshipping Allāh, together with Shirk, benefited them not. This is due to the fact that the Messenger of Allāh ﷺ did not accept it from them, rather, he called them to single Him (Allāh) out in worship and to abandon worshipping alternative deities. This verse prevents the worship of the Angels, the Messengers and the pious people. In it is the annulment of worshipping other than Allāh no matter who he is, even if those who do it know their idols cannot create or provide anything. Rather they say: “Verily, these are pious people, taken as mediators between them and Allāh and intercessors to them with Allāh the Most High and get them nearer to Him.” As He the Most High said: “And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’ Say: ‘Do you inform Allāh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted be He above all that which they associate as partners (with Him)!” [Yunus 10: 18] And in our time, they say: “These are mediums, we supplicate to Allāh the Most High through them.” All this is the religion of Jaahiliyyah and it is void as it is worship to deities beside Allāh the Most High.

[وكما قال تعالى: ﴿ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ

لَهُمْ شَيْءٌ ﴾]

And as He the Most High said: “For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke, answer them nothing...” [Ar-Ra’d 13:14]

“For Him (Allāh, Alone) is the Word of Truth” means: the correct worship as He the Most High said: “Surely the religion (i.e. the worship and the obedience) is for Allāh only.” [Az-Zumar 39: 3] And Allāh the Most High accepts not save the call of the truth, namely, the pure religion. As for he who worships Allāh and worship besides Him others, this is a call to shirk, which Allāh does not accept. And His saying: “And those whom they (polytheists and disbelievers) invoke...” This is general in all what is invoked other than Him in terms of Angels, Messengers, pious people, idols or anything else. “...answer them nothing.” That is: they answer nothing to those who invoke them as they are unable to and have no power to do anything.

A benefit in clarifying the meaning of “Ar-Rabb” and “al-Ilaah”: Allāh, in the Qur’an has mentioned “Rabb” in some places and mentioned “al-Ilaah” in others. Take for example Soorah An-Naas; Allāh the Most High said: “In the Name of Allāh, the Most Gracious, the Most Merciful. Say: ‘I seek refuge with (Allāh) the Rabb of mankind; the King of mankind; the Ilāh of mankind...’” [An-Naas 114: 1 – 3] Hence, what is the difference between “Rabb of mankind” and “Ilaah of mankind”? Are they both with the same meaning so that the statement can be repeated or do they have two (different) meanings? It is essential to know the difference between them, as “Rabb” is frequently mentioned, such as in His saying the Most High: “Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’ They will say: ‘Allāh.’” [Al-Mu’minoon 23: 86–87] Hence, both words “ar-Rabb” and “al-Ilaah” are repeated, so what is the meaning of each one of them? The meaning of “ar-Rabb” is: He who develops His creation with His favours and nourishes them with His provision, either physically, through provisions and food, or spiritually, through the heart, and that is by

means of Revelation and beneficial knowledge through sending the Messengers. Another meaning of “ar-Rabb” is: He is the Owner of the Heavens and Earth because the “Rabb” of something is the One who owns it and deals conclusively with it. Another meaning of “ar-Rabb” is “He is the One who reforms the things and drives away from them that which spoils them.” Thus Allāh is He who reforms this world and organizes it in accordance with His Will and Wisdom.

As for “Al-Ilaah” its meaning is: “al-Ma’bood” (something which is worshiped), from “Aalihah, ya’lahu,” which means: “abada, ya’budu”, thus the meaning of “al-Ilaah” is: “Ma’bood” and its meaning is not “ar-Rabb (the Lord)” but rather its meaning is the one who is worshipped and “al-Ilaahiyyah” is “al-Ibaadah (worship)”. And the meaning of “al-Walah” is: “Love” as He the Most High loves His believing servants who fear Him, have hope and seek nearness to Him. This is the meaning of “al-Ilaah”. The difference between the meaning of “ar-Rabb” and “al-Ilaah” becomes apparent. They do not have the same meaning and whoever says they do, is mistaken. The scholars say if both are mentioned together, “ar-Rabb” will have a meaning and “al-Ilaah” will have a different one, but if it is mentioned independently the meaning of “ar-Rabb” will be included therein. However, if both are mentioned together as in Soorah an-Naas, each one, “ar-Rabb” and “al-Ilaah” will have a different meaning, just like the “faqeer (poor)” and “miskeen (needy)” if they are mentioned together as occurs in His, the Most High’s saying: “**As-Sadaqāt (here it means Zakāt) is only for the Fuqarā’ (poor), and al-Masākin (the poor)...**” [At-Tawbah 9: 60] The “faqeer” takes one meaning and the “miskeen” takes another. The “faqeer” is he who has nothing, whereas the “miskeen” has insufficient means. Therefore the “miskeen” is in better condition than the “faqeer”.

Likewise, the words “al-Islam” and “al-Imaan”, if both are mentioned then “al-Islam” takes the meaning of the apparent actions, while the meaning of “al-Imaan” will be internal actions, as in the hadeeth of Jibeeel. He asked (the Prophet ﷺ): “Tell me about al

Islam?" [The Prophet ﷺ] said: "Al-Islam is to bear witness that there is no god worthy of worship but Allāh alone and that Muhammad is the Messenger of Allāh; to establish the prayer, pay the Zakaah, to fast Ramadaan and to perform pilgrimage to Mecca if you have the ability to do so". Hence, he explained it with the apparent pillars. [Jibreel] asked: "Tell me about al-Imaan." [The Prophet ﷺ] said: "To believe in Allāh, His Angels, His Books, His Messengers and the Last Day and to believe in Qadar, (destiny), its good and evil." Hence, he explained it with internal actions and that is the belief of the heart. If cited together, each one will have a different meaning but if independently stated the other one will be included therein. From this we know that there is a difference between the Tawheed of Rubūbiyyah and the Tawheed of Ulūhiyyah; the Tawheed of Rubūbiyyah is to acknowledge that Allāh is the Creator, the Provider and He who gives life and causes death - namely to acknowledge the actions of Allāh the Most High. The Tawheed of Ulūhiyyah is to single Allāh with the actions of the servants through which they get near to Him by what He has Legislated. This is the Tawheed of Ulūhiyyah. Hence, there is a difference between the Tawheed of Rubūbiyyah and the Tawheed of Ulūhiyyah.

So while we know the meaning of the Tawheed of Rubūbiyyah and the Tawheed of Ulūhiyyah, we come to the situation of the Mushrikun to whom the Messenger of Allāh ﷺ was sent. They established the first type of Tawheed, i.e., the Tawheed of Rubūbiyyah, but this did not them enter into Islam. Rather the Messenger ﷺ considered them to be disbelievers and Mushrikun. He ﷺ fought them, despite their acknowledgement of the Tawheed of Rubūbiyyah. They recognised the Tawheed of Rubūbiyyah and rejected the Tawheed of Ulūhiyyah when he ﷺ asked them to single out Allāh in worship and abandon the worship of idols. They said: "Has he made the *âliha* (gods) (all) into One *Ilâh* (God - Allāh). Verily, this is a curious thing!" [Sad 38: 5] because he ﷺ said to them: "Say: *Laa ilaaha illAllāh* (there is no god worthy of worship except Allāh)." They understood the meaning of "*Laa ilaaha illAllāh*" to mean Allāh is to be worshiped with no partners and as

they had a mass of idols, they did not want to desert them and just worship Allāh; this pleased them not, therefore they rejected and said: **“Has he made the āliha (gods) (all) into One Ilāh (God - Allāh)?”** Our request is to worship Allāh alone and to abandon worshipping al-Laat, al-Uzzaa, Manaat, Hubal and the other idols. For them, this was nonsense: **“We have not heard (the like) of this in the religion of these later days (i.e. Christianity).”** The religion of their fathers was their justification for what they were upon. This cursed evidence is what the previous nations used when called to worship Allāh (alone).

Even Fir‘awn said: **“(Fir‘awn) said: ‘What about the generations of old?’”** [Taha 20: 51] Hence, when they understood the meaning of “Laa ilaaha illAllāh” they were dumbfounded and condemned it and advised one another to reject it. In the another verse, Allāh the Most High said about them: **“Truly, when it was said to them: ‘Lā ilāha illAllāh (none has the right to be worshipped but Allāh),’ they puffed themselves up with pride (i.e. denied it). And (they) said: ‘Are we going to abandon our āliha (gods) for the sake of a mad poet?’”** [As-Saafaat 37:35–36] And this clarifies entirely the meaning of “Laa ilaaha illAllāh” and puts an end to this dispute. It is an answer for whosoever is mistaken in the meaning of “Laa ilaaha illAllāh” for the scholars of rhetoric, in their curriculums and creed, say: “The meaning of ‘Laa ilaaha illAllāh’ is: there is no Creator or Provider who has the Power to create except Allāh.” This is their interpretation of “al-Ilaah”.

Shaykh al-Islam Ibn Taymiyyah ؒ said: “And the skilled one amongst them says: ‘The “Ilaah” is He who has the ability to create.’ This is a mistake and he is in fact ignorant in the language of the pure Shariah (Islamic law), as the meaning of “Laa ilaaha illAllāh” is: ‘The worshiped one whom hearts love, submit and get closer to.’ Hence, they understood not the meaning of “Laa ilaaha illAllāh”, though they frequently say it and reiterate it day and night. Yet they worship graves and tombs and called for the help of other than Allāh the Most High. They did not understand the meaning of “Laa ilaaha

illAllāh” as it was required from them, to abandon the worship of graves and tombs and the worship of other than Allāh, such as idols, trees and stones. Saying it means they would have to leave their false worship, otherwise they would have contradicted themselves. Hence, the ancestors are cleverer than the current day claimants. For this reason, the Shaykh said: “There is no good in a man who even the most ignorant of the Mushrikun were more aware of the meaning of ‘Laa ilaaha illAllāh’ than him.”

[وتحققت أن رسول الله ﷺ إنما قاتلهم ليكون الدعاء كله لله والنذر كله لله والذبح كله لله والاستغاثة كلها لله وجميع أنواع العبادة كلها لله]

You know for certain that the Messenger of Allāh ﷺ fought them for not supplicating to Allāh alone, not offering their vows to Allāh, not sacrificing for Allāh and not seeking help from and not engaging in all kinds of worship to Allāh.

That is to say: some of it (worship) is not for Allāh and the rest for al-Badawi and al-Husayn. Rather invocation should be entirely to Allāh, the slaughtering, the vow and the rest of the acts of worship are all performed for Allāh and this is the true religion. As for joint worship between Allāh and the graves, tombs, the Awliyaa’ and pious people, this is not Tawheed. This was the religion of the Mushriks, even if they acknowledged the Tawheed of Rubūbiyyah, fasted, prayed, performed Hajj and ‘umrah etc.

[وعرفت أن إقرارهم بتوحيد الربوبية لم يدخلهم في الإسلام]
[And know that their declaration of the Tawheed of Rubūbiyyah entered them not into Islam].

The meaning: Since they acknowledged the Tawheed of Rubūbiyyah that Allāh mentioned and recorded about them, but this did not enter them not into Islam, it is a proof that the required Tawheed is not the Tawheed of Rubūbiyyah , rather the Tawheed of Ulūhiyyah and this is the difference between the Muslim and the disbeliever; however, everybody acknowledges the Tawheed of Rubūbiyyah , both the

Muslim and the disbeliever and its sole recognition does not benefit a person.

[وأن قصدهم الملائكة والأولياء يريدون شفاعتهم والتقرب إلى الله بذلك هو الذي أحل
دماءهم وأموالهم]

What made their blood and wealth lawful was their seeking the Angels and the Awliyaa', desiring their intercession and nearness to Allāh.

That is to say: They did not say that the Angels, the Prophets and the Awliyaa' whom they worship have the ability to create, provide, give life and cause death. There was no allusion to such abilities, rather they took them as intercessors and mediators between them and Allāh, as He the Most High said: **“And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’”** [Yunus 10: 18] They wanted nothing from them but intercession and claimed that this is a glorification of Allāh and that we cannot reach Him with our supplications so we take those who can get our needs to Him among His pious people such as the Angels, Messengers and the righteous people. Hence, they compared Allāh with the kings of this world where needy people use those close [to the kings] to be mediators (to achieve their goals). They believed not that their idols could create and provide, as the ignorant people say: “Verily, shirk is to believe that some can create and provide with Allāh.” This is what was said by one of the children of Aadam who relied on reasoning for his intention on intercession. And in the other verse: **“We worship them only that they may bring us near to Allāh.”** [Az-Zumar 39:3] They say: “We are weak servants and Allāh the Most High is great and we cannot reach Him, hence the idols get us near to Him. They likened Allāh to the kings of this world, which is the foundation of disbelief. In it is an indication that they disbelieved in them when it came to the matters of shirk in Rubūbiyyah and believed in them in the matters of shirk in Ulūhiyyah. Hence, if you were to ask those sacrificing now to the grave or making a vow to them: “What makes you do this?” Together, they will say: “By Allāh! We believe not that they create

or provide or own anything from the heavens or earth, but we believe that they are intermediaries due to their piety, handing over and telling Allāh about our needs. This is what we intend.”

Despite this Allāh called the Mushriks and commanded His Prophet ﷺ to fight them as He the Most High said: “Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salāt, and give Zakāt, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.” [At-Tawbah 9: 5] Nonetheless, they say that we believe not that they create, provide and dispose the affairs of all things with Allāh, but our intentions are to take them as mediators so we sacrifice and vow to them, and supplicate to them because nothing of our affairs reaches Allāh except through them, they hand them over to Allāh, acting as mediators and intercessors to get us near to Allāh. These are the doubts of grave worshipers today: “Their hearts are alike.” Thus their statements and actions are alike.

[عرفت حينئذ التوحيد الذي دعت إليه الرسل وأبى عن الإقرار به المشركون]

You will know then the Tawheed to which the Messengers called to, which was repudiated by the Mushrikun.

If you understand the previous verses used as evidence indicate the earliest Mushrikun weren't polytheists in connection to the Rubūbiyyah but rather so in respects to the Ulūhiyyah in taking ālihah (gods) with the exclusion of Allāh to get near to Him, the Most High, to intercede for them to Him; if this becomes clear to you, then know that the Tawheed the Messengers called to which was denied by the Mushrikun was the Tawheed of Ulūhiyyah and not the Tawheed of Ruobiyyah and acknowledging the Tawheed of Rubūbiyyah is not sufficient and does not make one who declares it (alone), enter into Islam. To know this is a very significant matter, as through it, one knows Tawheed, shirk, Islam and disbelief; to have

no knowledge of this is great in harm and its danger is momentous and considerable, as a human can, unknowingly become an apostate.

[وهذا التوحيد هو معنى قوله: لا إله إلا الله]

This is the Tawheed which is the meaning of his statement: “Laa ilaaha illAllāh”

That is: The meaning of “Laa ilaaha illAllāh” is the Tawheed of ULūhiyyah and not the Tawheed of Rubūbiyyah because if its meaning was the Tawheed of Rubūbiyyah, the Messenger ﷺ would not have said to the Mushriks: “Say: ‘Laa ilaaha illAllāh’” because they used to say: “Verily, Allāh is the Creator, the All-Provider, Who gives life and causes death” which would have meant asking them to recognise what they already acknowledged and fighting them for it; and this view is false.

[فإن الإله عندهم هو الذي يقصد لأجل هذه الأمور سواء كان ملكاً أو نبياً أو ولياً أو شجرة أو قبراً أو جنياً]

Hence, this is the “ilaah” according to the one who seeks this affair, be it a king, a Prophet, a waliyy, a tree, a grave or a jinn.

This a justification to what preceded in establishing the meaning of “Laa ilaaha illAllāh” and that is, the Tawheed of ULūhiyyah, as the “Ilaah” according to the Arab Mushrikun was sought to fulfil their needs and drive away *kurubaat* (worries, grief, etc.) and relieve the *lahfān* (i.e. he who is eager to get something). According to them, the “Ilaah” is not He who creates, provides, regulates and governs (all things). For the mushrik, this is not the meaning of “Ilaah” and due to this, they did not fall into Shirk in respect to the Tawheed of Rubūbiyyah, they only fell into Shirk with respect to the Tawheed of ULūhiyyah.

[لم يريدوا أنّ الإله هو الخالق الرازق المدبّر، فإنهم يعلمون أنّ ذلك لله وحده، كما قدمت لك وإنما يعنون بالإله ما يعني المشركون في زماننا بلفظ «السيد»]

They meant not that the “Ilaah (idol)” is the Creator, the All-Provider and the one who regulates and governs (all things) because they

knew that only Allāh alone does these things, as explained earlier, rather they understood “Ilaah” as the Mushrikun of our time understand it, namely “*al-Sayyid* (a master)”.

That is to say, according to the early Mushrikun, the “Ilaah” did not refer to the Creator, the All-Provider who regulates and governs (all things), because this is the meaning of “Rabb”. There is a difference between the meaning of “ar-Rabb” and “al-Ilaah” and a difference between the Tawheed of Rubūbiyyah and the Tawheed of Ulūhiyyah. Furthermore, they meant “ilaah” with the same understanding of the contemporary Mushrikun, that is to say, the era of the author, with the word: “*as-Sayyid*”. Till present they still name those whom they claim to be pious and get near to them as “*As-Sadah* (pl. of Sayyid)” such as, as-Sayyid al-Badawee, as-Sayyid ar-Rifaa’ee, as-Sayyid at Teejaanee and so on. They believed that the “Sadah” have a high ranking beside Allāh that qualifies them to act as mediators to Allāh as well as deserving to be invoked besides Him by way of slaughter, making vows to them, circumambulating their graves and asking them for blessings. The earliest Mushrikun called those things “*aalihah* (pl. of Ilaah)” whereas the contemporaries call them moderators, mediums and intercessors. Making a distinction between the two changed not the reality of the method of Shirk, for they remain “*aalihah*”.

[فأتاهم النبي ﷺ يدعوهم إلى كلمة التوحيد وهي: لا إله إلا الله، والمراد من هذه الكلمة معناها لا مجرد لفظها]

Hence, the Prophet ﷺ was sent to call them to the word of Tawheed, and that is: “Laa ilaaha illAllāh” and what is intended with statement is its meaning and not just its utterance.

That is to say, the Prophet ﷺ called the Mushrikun to establish the meaning of “Laa ilaaha illAllāh” which is the word of Tawheed. And its meaning is: “No one is worthy of worship in truth but Allāh”, and that is what Allāh sent His Messenger ﷺ with to the Mushrikun and not to call them to the Tawheed of Rubūbiyyah as they already acknowledged it. Despite its sufficiency they were fought for its

establishment. And whoever says it is sufficient has accused the Messenger ﷺ of making a mistake as it implies he fought Muslims for acknowledging “Laa ilaaha illAllāh.” If we explain it with the Tawheed of Rubūbiyyah, we have to acknowledge that Allāh is the Creator, the All Provider who has the Power to invent and Originate. Unfortunately, this incorrect interpretation of “Laa ilaaha illAllāh” is found in the books of creeds compiled by the scholars of kalaam and logic amongst the Mu‘tazilah and the Ashaa‘irah, which are taught in many Islamic Institutions today. Their creeds are based on the view that “Ilaah” means: “He who has the power to invent and originate.” Hence, whosoever acknowledges that Allāh is the Creator and the All-Provider is considered to be a muwahhid (monotheist). On the other hand, he who believes that there is someone besides Allāh who creates and provides sustenance, is a Mushrik according to them, in spite of the fact that Shirk was practiced in the Tawheed of Ulūhiyyah and not in the Tawheed of Rubūbiyyah . This is not the meaning of “Laa ilaaha illAllāh.” On the contrary, its meaning is: “There is no one worthy of worship in truth but Allāh.” Hence, whosoever says: “Laa ilaaha illAllāh”, then it is an obligation upon him to single out Allāh alone in worship and to abandon associating partners with Him. Consequently, what is intended with this statement is its meaning and to act upon it, not just to say it without acting upon its meaning because of its indispensability.

Hence, whoever says it and worships other than Allāh, has not implemented it, i.e., not abandoned shirk (polytheism) and simply verbalising it benefits him not, as his action contradicts his statement. When the earliest Mushrikun heard this statement they knew the intent behind its meaning, therefore they said: **“Has he made the āliha (gods) (all) into one Ilāh (God - Allāh)? Verily, this is a curious thing!”** [Sād 38: 5] Moreover, in our era, we find those who explain “Laa ilaaha illAllāh” giving it the meaning of: “to single Allāh with al-Haakimiyyah, (governorship, dominion, etc),” and this is wrong, as “al-Haakimiyyah” is part of the meaning of “Laa ilaaha illAllāh” and not originally the meaning of this significant statement, which is: “There is no one truly worthy of worship but Allāh” with

all kinds of worship and “al-Haakimiyyah” is included therein. If the people limit themselves to “al-Haakimiyyah” and establish it, excluding the types of worship they will not be (considered) as Muslims. Therefore, we find the people who hold this view neither prohibit Shirk nor take interest in it. They call it: “the innocent Shirk” as Shirk according to them is in “al-Haakimiyyah” only and that’s what they call it, “the political Shirk,” solely focussing on it and explaining it by obeying the oppressive rulers.

[والكفار الجهال يعلمون أن مراد النبي ﷺ بهذه الكلمة هو أفراد الله تعالى بالتعلق والكفر بما يعبد من دون الله والبراءة منه فإنه لما قال لهم: قولوا: لا إله إلا الله قالوا: ﴿ أَجَعَلَ

الْآلِهَةَ إِلَهًا وَاحِدًا ۗ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾]

The ignorant disbelievers know that the objective of the Prophet ﷺ with this statement is to single Allāh the Most High with *ta'aluq*, (to attach one’s hope in Allāh alone), and disbelieve in all what is worshiped besides Him and to disavow oneself from it. So when he asked them to say: “Laa ilaaha illAllāh” they said: “Has he made the āliha (gods) (all) into one Ilāh (God - Allāh)? Verily, this is a curious thing!” [Sad 38: 5]

That is to say, the disbelievers knew the meaning of “Laa ilaaha illAllāh”, therefore when he ﷺ asked them to say it, they said: “Has he made the āliha (gods) (all) into one Ilāh?” And when he ﷺ asked them to say: “Laa ilaaha illAllāh” they said: “Are we going to abandon our āliha (gods) for the sake of a mad poet? Nay! He (Muhammad ﷺ) has come with the truth (i.e. Islām) and he confirms the Messengers (before him).” [As-Saaffat 37:36-37] Hence, they understood the meaning of “Laa ilaaha illAllāh” but refused to acknowledge it as doing so put them under obligation to abandon the worship of idols. They did not want this and instead, continued worshipping idols.

They did not have the courage to say: “Laa ilaaha illAllāh” and maintain worshipping idols as there is a contradiction in that which they rejected haughtily. Nowadays, many people affiliated to Islam

do not reject this contradiction, hence, they say: “Laa ilaaha illAllāh” with its wording but they contradict it by worshipping other than Allāh, such as graves, tombs, pious people, even trees and stones and other things. Hence, they understand not the meaning of “Laa ilaaha illAllāh”. It is not sufficient to say: “Laa ilaaha illAllāh” without knowing its meaning and acting upon it. However, it is necessary first to understand its meaning then to act upon it as it is impossible to act upon it while ignoring its meaning. For this reason, Allāh ﷻ says: “So know (O Muhammad ﷺ) that, ‘Laa ilaaha illAllāh’ (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.” [Muhammad 47:19] Hence, Allāh began with knowledge before speech and action, thus he who has no knowledge of “Laa ilaaha illAllāh” cannot act upon it in the correct manner.

[فإذا عرفت أن جهال الكفار يعرفون ذلك فالعجب ممن يدعي الإسلام وهو لا يعرف من تفسير هذه الكلمة ما عرفه جهال الكفرة. بل يظن أن ذلك هو التلطف بحروفها من غير اعتقاد القلب لشيء من المعاني]

Hence, if you know that the ignorant ones amongst the disbelievers’ understanding is such, how astonishing is the one who claims to be Muslim and knows not the explanation of this statement, which the ignorant ones amongst the disbelievers used to know. He’d rather think that (the explanation) of that is to pronounce its wordings without a need for the heart to believe in its meanings.

The most amazing thing is that the ignorant amongst the disbelievers and polytheists at the time of the Prophet ﷺ knew that the meaning of this statement is to worship Allāh sincerely and abstain from worshipping other than Him yet they refused to say it to avoid abandoning the worship of their ālihah (gods) and out of bigotry to their falsehood. As for (some of) those who claim to be Muslims today, they understand not the meaning of this statement and that is to relinquish worshipping graves and tombs and be sincere in worshipping Allāh, thus he says it while he is upon Shirk, he does not reject the contradiction and gathers between the two contrasts. Hence, the ignorant disbelievers appear to have been more

knowledgeable of the meaning of “Laa ilaaha illAllāh,” and there is no might or power but with Allāh alone! Such a claimant who professes to be Muslim has reached a stage whereby he believes that what is intended by this statement is to pronounce its wordings without believing in its meaning so he repeats it along with supplicating to the departed and those inside the graves, day and night.

[والحاذق منهم يظن أن معناها لا يخلق ولا يرزق ولا يدبر الأمر إلا الله]

And the well-versed among them is he who knows that its meaning is: “None can create, provide and dispose the affair of all things except Allāh.”

As mentioned by Shaykh al-Islam Ibn Taymiyyah ؒ stated in his treatise *at-Tadmuriyyah* and others from the scholars of kalaam that the “Ilaah,” according to them, is he who has the ability to Originate, which means He who can create, provide sustenance, give life and cause death. They base their creeds on this and explain Tawheed with this meaning, namely to establish the Tawheed of Rubūbiyyah and this is a noteworthy mistake. Hence, if this is the condition of the scholars among them, what about the ignorant? This is due to the lack of concern with the call of Tawheed and imitating their fathers and grandfathers and being content with Islam for the sole intent of associating with it for worldly goals and objectives and Allāh knows best about them, without getting to know the true religion whose sincere Tawheed is its foundation.

[فلا خير في رجل جهال الكفار أعلم منه بمعنى لا إله إلا الله]

There is no good in a man whom even the ignorant disbelievers have more knowledge than him regarding the meaning of “Laa ilaaha illAllāh.”

There is no good in a man claiming to be Muslim and claiming to be among the people of knowledge but he understands not the meaning of “Laa ilaaha illAllāh” whilst the disbelievers of Quraish understood it along with its meaning. Verily, the matter is dangerous and the

shame is repulsive. It is an obligation for the Muslims to be conscious of their religion, to contemplate on the call of their Prophet ﷺ, to comprehend their religion correctly and to establish it on a sound foundation in terms of the Aqeedah of at-Tawheed and to renounce Shirk and the people involved with it. They should not be satisfied only with being attributed and affiliated to it (Islam) while they remain upon the representations and customs that contradict it, repeating meaningless expressions with no benefit whatsoever.

[إذا عرفت ما قلت لك معرفة قلب]

If you understand what I have said to you with the heart.

That is to say: If you understand what I have mentioned to you - in respect to the difference between the Tawheed of Rubūbiyyah and the Tawheed of Ulūhiyyah and that the polytheists admitted the first one and rejected the second, and that this entered them not into Islam and so they were fought and their blood and wealth were made lawful; if you know these matters by heart, not merely verbalising them... This is similar to when a person memorizes this meaning for the exam and succeeds without understanding it in his heart having a full understanding about it. Hence, this is insufficient, as knowledge is that of the heart, not only the tongue.

[وعرفت الشرك بالله الذي قال الله فيه: ﴿ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا

دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾]

And you understand Shirk with Allāh is what Allāh mentions accordingly: “Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.” [An-Nisaa’ 4:48]

That is, the polytheism in worship is not the polytheism which means to believe that there someone together with Allāh who creates, provides sustenance, regulates and governs all affairs. But [on the contrary], the polytheism that Allāh warned against is: to believe that

someone besides Allāh deserves worship. Polytheism is to call other than Allāh with Him, or to direct any kind of worship to other than Allāh. This is the polytheism which Allāh forbids and made Paradise forbidden for one involved with it and informed that his dwelling is the Hellfire. It is the polytheism that nullifies all deeds and that is the polytheism in the Ulūhiyyah (divinity) and not in the Rubūbiyyah (Lordship). This is caution from the Shaykh (رحمته) that, just as it is an obligation to know Tawhīd, it is likewise an obligation to know about Shirk.

[وعرفت دين الله الذي أرسل به الرسل من أولهم إلى آخرهم، الذي لا يقبل الله من أحد ديناً سواه]

And you learn the religion of Allāh which He sent the Messengers with since the first up to the last which Allāh accepts not from anyone any religion other than that [i.e. Islām]...

The religion of the Messengers is Islām and that is to submit to Allāh with Tawhīd and obedience and to dissociate oneself from polytheism and its people. This is the religion of the Messengers and this is the religion of Islām. As to be related to Islām outwardly and not inwardly, or to be associated by name only without abiding by its rules, or be connected with it while committing that which contradicts it in terms of polytheism and idolatry, or to be part of it along with ignoring its reality, or to be affiliated with it without supporting its 'Awliyā'⁷ and opposing its enemies, then this is not the Islām that the Messengers of Allāh brought and is only Islam in a technical sense; it neither enriches one or benefits him before Allāh and it is not the religion of the Messengers.

[وعرفت ما أصبح غالب الناس فيه من الجهل بهذا]

And you know that which the majority of the people fall into due to having no knowledge about this....

⁷ The best definition in the Qur'ān for the word 'Awliya' you find in the following three verses: Yunus: 62-64, Ash-Shura:9 and 28.

And that is to be ignorant about Tawhīd and Shirk. This caused many people to fall into deviation from what is right, for them to ignore the correct *Tawhīd*, have no knowledge about Shirk and give different explanation to each one of them. This is what caused many people to fall in error, disbelief, polytheism, innovations, novelties, etc.; a result of not knowing that which Allāh commanded in respects to singling Him alone in worship together with obedience, and that which He has forbidden in regards to joining partners with Him in worship and disobeying Him. As such, many of the common people do not know and some scholars devote themselves energetically to kalaam and logic on which they base their creed, which tells not the truth nor does it nullify falsehood. In fact some scholars (among them) state: “There is no benefit in knowing [Tawheed] and no harm in being unacquainted with it.”⁸

[أفاداك فائدتين: الأولى: الفرح بفضل الله ورحمته كما قال تعالى: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾ يونس: ٥٨ وأفاداك أيضاً الخوف العظيم]

(Knowing these things) will benefit you in two things: To be happy with the faḍl and the mercy of Allāh, as He – the Most High says: “Say: ‘In the Bounty of Allāh, and in His Mercy; - therein let them rejoice.’ That is better than what (wealth) they amass.” [Yunus 10:58] It will also benefit you attaining the significant fear.

That is to say, knowing these realities benefits two things: The first benefit: That you will be happy with the favour of Allāh that He has favoured you by being able to differentiate between the truth and falsehood, which many of the creation lack. “Say: ‘In the Bounty of Allāh, and in His mercy; - therein let them rejoice.’ That is better than what (wealth) they amass.” [Yūnus 10] And the favour of Allāh is: Islām and His mercy is: the Qur’ān. “Therein let them rejoice.” A joy of thankfulness as well as to acknowledge the favour [of Allāh].

⁸ See, Ibn Taymiyyah, *al-Radd ‘alā al-Man‘iqiyya*, p. 3.

To be happy at the Bounty of Allāh is permissible as it an act of gratefulness to Allāh for the favour of Tawḥīd and knowing polytheism; thus if you are granted success to this favour, then [Allāh] has gathered for you all good. To be content with the favor is allowed whereas the forbidden joy is that which is connected with the dunyā, the life of this world, as He – the Most High said: **“and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. [Ar-Ra’d 13: 26]** Hence, to be rejoiced with the life of this world and its vanities is dispraised, but as for being happy with the religion and beneficial knowledge, then it is permitted as Allāh commanded us with that.

The second benefit: that if you know the correct Tawḥīd and know the ugliness of Shirk, then should benefit you in fear of falling in to that which many people have fallen in to by opposing this principle, without being aware about it. Therefore, you should not feel safe from the fitnah and be not conceited with your actions and understanding. You rather say: “there might and no power but with Allāh,” and ask Allāh firmness. Verily Ibrāhīm *al-Khatīl* to whom Allāh had given knowledge and certainty which He gave not to anyone else but our Prophet ﷺ, said: **“And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.” [Ibrāhīm 14: 35 -36]** Hence, Ibāhīm did not feel safe from the fitnah for himself despite his knowledge and certainty and he is the one who smashed the idols with his hand and was thrown into the fire because of that, yet he feared the fitnah for himself. Therefore, you should not be haughty with your knowledge and feel secure from the fitnah; rather be constantly aware of the fitnah of falling into error and do not be conceited with something that can cause you to perish or go astray. Hence, some vain people today say: “Verily, people have passed the stage of ignorance and primitiveness and become educated and rational, and one cannot imagine that they will go back to idolatry!” - or similar to this nonsensical statement, where they are not aware the worship of tombs that is spreading in many Islamic countries and they have not

seen to what point numerous people have reached in having no knowledge about Tawhīd!

[فإتاك إذا عرفت أن الإنسان يكفر بكلمة يخرجها من لسانه وقد يقولها وهو جاهل فلا يعذر بالجهل]

For you know that a person may become a disbeliever because of a word that comes out of his mouth and he may say it and he is ignorant but he is not excused with ignorance...

A person might say a word of disbelief and all his deeds become vain such as the man who said: “By Allāh! Allāh forgives not so-and-so, thus!” And Allāh ﷻ said: “Who is swearing by My name that I will forgive not so-and-so? Verily, I have forgiven him whilst I made your deeds of no avail!” It was one word that he was bold to say before Allāh and wanted to prevent Allāh from forgiving that sinner, hence, Allāh made his deeds vain and was angry with him. A person may say similar to this word or the like and comes out of the religion of Islām. A handful of men who were with the Prophet (ﷺ), said: “We have never seen similar to our reciters (i.e. the Companions)! They are just after their bellies, lie too much and are fainthearted when meeting [the enemy].” They claimed that they said it jokingly and according to them they wanted to pass time. Allāh says in their regard: “Say: ‘Was it at Allāh, and His Ayat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger that you were mocking?’ Make no excuse; you disbelieved after you had believed. [At-Tawbah 9:65–66] It indicates that in the beginning they were believers, thus when they said that statement they disbelieved – we seek refuge with Allāh – though they said it just for plying and fun making.

[وقد يقولها وهو يظن أنها تقربه إلى الله تعالى كما كان يظن المشركون]

He may say it thinking that it gets one nearer to Allāh – the Most High – as the polytheists used to think.

That is: he says a word of disbelief thinking that it gets him nearer [to Allāh] in a similar manner to what the polytheists used to say:

“We worship them only that they may bring us near unto Allāh.” [Az-Zumar 39:3] “And they say: ‘These are our intercessors with Allāh.’” [Yūnus 10:18]

[خصوصاً إن ألهمك الله ما قصَّ عن قوم موسى مع صلاحهم وعلمهم، أنهم أتوه قائلين: ﴿ قَالُوا يَمْوَسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾ فحينئذٍ يعظم حرصك وخوفك على ما يخلصك من هذا وأمثاله]

Especially if Allāh inspires to you that which He has narrated about the people of Moses despites their righteousness and knowledge, yet they came to him saying: “They said: ‘O Musa (Moses)! Make for us an ilāh (a god) as they have ālihah (gods).” [Al-A’raaf 7:138] Then your eagerness and fear will maximize in favour of what will save you from this and its like.

The people of Moses were the sons of Israel who believed in Moses and went out with him from Egypt, when Allāh ordered him to escape with them from Pharaoh. Hence, they were unaware of this matter though they were scholars along with goodness and piety and they came out with Moses boycotting Pharaoh and his people; when they came upon some people who were devoted entirely to some of their idols [in worship], they wanted to imitate them in that so they asked Moses saying to him: “**Make for us an ilāh (a god) as they have ālihah (gods).**” Moses rejected this statement and told them that the work of these people is Shirk (polytheism) with Allāh ﷻ. Hence, you see how this matter was hidden to them, indicating the seriousness of ignoring Tawheed and how the lack of knowledge of the reality of Shirk may cause a man to utter a word that necessitates disbelief and removes him from the religion whilst he knows not.

Nothing saves you from this and its like but useful knowledge by which you can distinguish Tawheed from Shirk, and alerts you from statements and actions that may make one fall into Shirk without knowing how it happens. This indicates the invalidity of those who say: “Verily, whosoever utters a word of infidelity or does an action of disbelief, he becomes not a disbeliever until he believes with his heart that which he utters and does.” Some of them also say: “Indeed,

the ignorant is, under any circumstances, excused even if he could ask and learn.” This statement has appeared from those who affiliate themselves to knowledge and Hadeeth during this time.

[واعلم أن الله تعالى بحكمته لم يبعث نبياً بهذا التوحيد إلا جعل له أعداء كما قال تعالى: ﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ﴾ وقد يكون لأعداء التوحيد علوم كثيرة وكتب وحجج كما

قال تعالى: ﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ ﴾

And know that Allāh, the Most High with His wisdom, did not send a Prophet with this Tawheed except that He makes enemies for him as He, the Most High said:” And so We have appointed for every Prophet enemies - Shayatin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception).” [al-An’aam 6:112] Moreover, the enemies of Tawheed may have many sciences, books and arguments as He, the Most High says: “Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things).” [Ghaafir 40:83]

The Wisdom of Allāh, the Most High in this, is concluded in two matters: The first matter: that He sent not a Prophet among His Prophets but He makes enemies from the idolaters to him, as in the verse mentioned by the author and also in the verse: “Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.” [Al-Furqaan 25: 31] And Allāh has the wisdom in that in order to discern the truthful from the liars, and the obedient from the sinner. If He sent the Prophets calling to guidance, there will be callers to deviation in order to test the people, to see who follows the Prophets and who follows the advocates of error. Otherwise, people would all follow the Prophets even if only outwardly and it would be [difficult] to distinguish between the sincere and hypocrite because the Prophets are followed by the true

believer and the lying hypocrite. What distinguishes this one from that one, is the affliction and test, for difficult times shed light on truthful and hypocrites. Thus, God made enemies to the Prophets for a wisdom, which is to trial and test, **“in order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another.”** [Al-Anfaal 8:37]

This is the wisdom that Allāh made for every Prophet an enemy, demons of mankind and the jinn, and a Satan is the mutinous, the disobedient. Hence, anyone who rebels (against) the obedience to Allāh, he is a Satan whether it is a demon from the jinn or mankind; even rebellious animals are called Satan, and it is derived from the [verb] *“Shaata,”* if he becomes aggravated, or from the [verb] *“Shatana”* if he moves away. Hence, the devil is from the world of the jinn and the world of mankind. As for the verse: **“...inspiring one another with adorned speech as a delusion (or by way of deception).”** [Al-An’aam 6: 112] Zukhruk (adornment) originally refers to gold and adorned speech refers to deceptive and false speech, in order to mislead people. Thus, adorned speech false and covers the truth and this is from the greatest forms of fitnah for if falsehood is uncovered, no one would accept it but if it is disguised with aspects of truth, many people would accept it and be misguided thereby; in short, it is falsehood in the form of the truth. **“If your Lord had so willed, they would not have done it.”** God is able to stop them, but willing to do this in order to test and trial. If this [is the case] with the Prophets, then what of the situation with other than them among the callers to Allāh and the scholars of Tawheed? Hence, the followers of the Prophets also have enemies of the advocates of falsehood in every time and every place. This continues in the creation, in every time and place, namely the existence of the advocates of the truth and aside from them, the advocates of falsehood.

The second matter: It is the strange that the advocates of falsehood have sciences, books and arguments to debate the people of the right

as He, the Most High says: “Then when their Messengers came to them...” [Ghaafir 40: 83] That is to say: came to the disbelievers, “with clear proofs...” i.e. the clear facts and the beneficial knowledge “they were glad (and proud) with that which they had from the knowledge (of worldly things),” which they had inherited from their grandparents and their parents. They inherited books and arguments, and this is a reality these days for how many books of the people of falsehood are present in plazas, such as the books of the Jahmiyyah, Mu'tazilah, Ashā'irah and Shiites? There are so many such books in plazas! Moreover, they have assembled fake arguments that mislead the person who is not well established in knowledge and thus, he adopted kalaam and logic and considered it to be the right science that leads to certainty.

[إذا عرفت ذلك وعرفت أن الطريق إلى الله تعالى لا يد له من أعداء قاعدين عليه أهل فصاحة وعلم وحجج، فالواجب عليك أن تعلم من دين الله ما يصير سلاحًا تقاثل به هؤلاء الشياطين الذين قال إمامهم ومقدمهم لربك عز وجل: ﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمَسْتَقِيمَ﴾ • ثُمَّ لَا يَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شُكْرِينَ ﴿﴾]

If you know that and know that the road to Allāh, the Most High must have therein enemies sitting upon it who are people of eloquence, knowledge and arguments, then understand that it is an obligation upon you to learn from the religion of Allāh that which becomes a weapon to fight therewith these demons whose leader and head (Shaytan) said to your Lord ﷻ: “Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.” [Al-A'raaf 7:16-17]

As for the evidences of the Qur'an and Sunnah, according to them, then they are presumptive arguments that benefit not certainty but the sound reality is to the contrary; that is to say: the evidences of the Qur'an benefits certainty whereas proofs of logic and argument

benefit doubt, confusion and disorder as it was recognized by their seniors at death or when repenting and abandoning kalaam. Such people have eloquence, arguments and books, and so it not worthy for you to meet them and you are unarmed. Rather you should learn from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ what will invalidate the arguments of these people whose imam and head is the devil (Iblees) who said to your Lord ﷻ: **“I will sit in wait against them”** that is to say, the human beings **“on Your Straight Path”** that is to say, the way leading to You **“Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.”** [Al-A’raaf 7: 17] The filthy one (Satan) vowed that he would try to mislead the sons of Adam, along with his followers from the demons of mankind such as the people of astray books and deviant ideas. They will act in a similar manner to Iblees (the devil) in misleading the people.

[ولكن إذا أقبلت على الله وأصغيت إلى حججه وبيناته فلا تخف ولا تحزن ﴿ إن كيد الشيطان كان ضعيفا ﴾]

But if devote yourself to Allāh and listen to His evidences, then do not fear nor grieve **“Ever feeble indeed is the plot of Shaitan (Satan).”** [An-Nisaa 4:76]

As Allāh ﷻ said: **“So fight you against the friends of Shaitan (Satan). Ever feeble indeed is the plot of Shaitan (Satan).”** Hence, despite whatever they have in terms of strength of words, dexterity in the debate and logic and eloquence, they are not upon the right way and you are as long as you stick to the Book and the Sunnah and understand them; so be assured they will never harm you! **“Ever feeble indeed is the plot of Shaitan (Satan).”** Such arguments collapse as glass, you think them to be real; whilst each one of them is either the breaker or broken.

The mirage disappears just like these arguments when the sun of the Holy Quran together with its evidences rises on them, their fog will vanish, and this is the Sunnah of Allāh, Glorified and Exalted be He:

“Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).” [Al-Anbiyaa' 21:18]
 “Say (O Muhammad ﷺ): ‘Verily my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).’” [Saba' 54:48] The missiles of the truth destroy the false no matter what it is.

إِ وَالْعَامِي مِنَ الْمُوَحَّدِينَ يَغْلِبُ أَلْفًا مِنْ عُلَمَاءِ هَؤُلَاءِ الْمُشْرِكِينَ، قَالَ تَعَالَى : ﴿ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴾

[The commoner amongst the monotheists defeats thousands of scholars from among these polytheists. [Allāh] , the Most High says: “And that Our hosts! They verily would be the victors.” [As-Saafat 37:173]

This is from the marvels: the unlearned commoner among the monotheists overcomes a thousand idolatrous scholars. This is because the commoner has common sense that has not been contaminated by uncertainty, illusions and the rules of logic and kalaam. As for the idolatrous scholar, he has no common sense, nor sound knowledge, whereas one with common sense prevails the one with no sense or knowledge as his knowledge is actually ignorance. Therefore, people are of three categories: The first category: he who has sound knowledge and common sense, and this is the highest class. It he who devotes himself to his Lord and listened to His evidences and has sound knowledge and human nature. The second category: he who has no knowledge but has common sense and that is the commoner from the monotheists. The third category: he who does not have common sense, nor has he sound knowledge and has only a mirage with no reality. Hence, this one will be dominated by the common man, let alone by the scholar who has sound knowledge and human nature! This shows you that learning useful knowledge is a weapon for the believer in front of the enemies of Allāh and His Messenger ﷺ.

[فجنّد الله هم الغالبون بالحجة واللسان كما هم الغالبون بالسيف والسنان]
 Certainly the hosts of Allāh are the victors with proofs and words
 just as they are the victors with swords and arrowheads.

The Most High said: “And that Our hosts! They verily would be the victors.” [As-Saaffat 37:173] He [Allāh], be Glorified and Exalted linked the hosts to Him, and the hosts of Allāh are the believers. They are called Jundullah (the hosts of Allāh), and called Hizbullah (the party of Allāh) as in His, the Most High’s saying: “You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh... They are the party of Allāh. Verily, it is the party of Allāh that will be the successful. [Al-Mujaadilah 58:22] Hence, they are Jundullah (the hosts of Allāh), and Hizbullah (the party of Allāh). Jund (hosts) is the plural of Jundee (soldier), and he is the fighter defending the religion of Allāh. He [Allāh] linked them to Himself to honour them, and make them prevail with evidence and arms. The Jundullah (the hosts of Allāh) are the victors with evidence and word, specifically with knowledge and debating the people of falsehood. Hence, whenever the people of truth and the people of false meet each other for a debate, the people of the truth will be the victors over the people of falsehood in arguments and debates, always and forever. They are the victors with evidence over the wrongdoers as well as the victors with swords and arrowheads in battles; if the two hosts, Muslims and disbelievers, meet each other, the Muslims overcome the disbelievers if they fulfil the conditions of victory by relying and trusting on Allāh, by holding fast to Allāh and obeying Him and His Messenger ﷺ. If they experience shortcomings and disorder, they will suffer defeat, as happened to the companions in the battle of Uhud when they disobeyed the Prophet ﷺ and came down from the mountain, which he told them not descend from either in the event of victory or defeat. When they disobeyed and came down from the mountain the Muslims were defeated.

[وإنما الخوف على الموحد الذي يسلك الطريق وليس معه سلاح]

The only fear is for the monotheist who takes the way and has no weapon with him.

This is the reality, that monotheist who takes the road facing the disbelievers, claiming that he calls to Allāh and has no knowledge, if any of their commoners stands in front of him with a doubt, he will be unable to answer. This is what necessitates the students of knowledge and the preachers to Allāh especially to have knowledge in the religion of Allāh and learn the arguments of Allāh His evidences. Moreover, they should be acquainted with what the enemies, disbelievers and hypocrites have in terms of falsehood in order to refute it and be aware about it. The Prophet ﷺ said to Mu'aadh before he sent him to Yemen: "Verily, you are going to the People of the Book" in order to prepare him because the people are People of the Book (Jews and Christians) with knowledge, arguments, doubts and ambiguities. Therefore, Mu'aadh ؓ must be ready to propagate and refute the falsehood. Then he said to him: "Let be the first thing you invite them to the testimony that there is no god worthy of worship but Allāh and that Muhammad is the Messenger of Allāh." And this is what confirms that the monotheists in general, and students of knowledge in particular and the callers to Allāh even more so, should learn that by which they may refute falsehood and support the truth, otherwise they will be defeated in front of any doubt that is presented to them.

The problem is, if the caller to Allāh is unable to answer the doubts of one who presents ambiguities in front of people or he answers him with ignorance, then this more severe. This is not inconsistent with the statement of Sheikh: "the commoner among the monotheists overcomes a thousand Polytheist scholars" because even the common monotheist has to fear their evil and beware of them by learning useful knowledge. Some brothers found this expression difficult to understand, namely the statement of the Sheikh: "the commoner among the monotheists overcomes a thousand Polytheist scholars" with his saying "The only fear is for the monotheist who takes the way and has no weapon with him". The answer to this

confusion is that the Sheikh ﷺ meant that the commoner has common sense by which he can condemn falsehood, whereas the scholars of misguidance have corrupted common senses and their arguments are flimsy. Hence, the commoner overcomes them with sound common sense in general but not in terms of details. Hence, the common monotheist has a better condition than the scholars of kalaam and logic as the Book of Allāh left nothing that we need in the affair of our religion except that it clarified it. Nevertheless, this requires from us to understand and learn. If you have a weapon, but do not know how to use it, it drives not away the enemy from you. Likewise, the Qur'aan benefits not if deserted and enthusiasm is paid towards other sciences.

إِوقَدَ مِنْ اللَّهِ تَعَالَى عَلَيْنَا بَكْتَابِ الَّذِي جَعَلَهُ نَبِيَانَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى
لِلْمُسْلِمِينَ فَلَا يَأْتِي صَاحِبَ بَاطِلٍ بِحُجَّةٍ إِلَّا وَفِي الْقُرْآنِ مَا يَنْقُضُهَا وَيُبَيِّنُ بَطْلَانَهَا. كَمَا قَالَ
تَعَالَى: ﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴾ قَالَ بَعْضُ الْمَفْسَرِينَ: هَذَا
الآيَةُ عَامَةٌ فِي كُلِّ حُجَّةٍ يَأْتِي بِهَا أَهْلُ الْبَاطِلِ إِلَى يَوْمِ الْقِيَامَةِ.]

Moreover, Allāh has favoured us with His Book which He made as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims). Hence, a person of falsehood appears with an argument, there will be in the Qur'an that which opposes it and shows its nullification as He, the Most High says: "And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." [Al-Furqaaan 25: 33] Some commentators said: "This verse is general including every argument brought forth by the people of falsehood until the Day of Resurrection."

This is a well-known principle because Allāh ﷻ says about the Qur'an, it is "an exposition of everything." And He said: "And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." Hence, there is no doubt in this world or falsehood brought forward by a disbeliever or atheist, except that there is in the Qur'an that which

refutes it. However, this cannot be demonstrated but by having knowledge of the Qur'an and by trying to understand it and study it in a proper manner in order to know what is therein in terms of treasures, weapons and supplies by which to fight the enemy. Hence, we occupy ourselves with the Book of Allāh, in terms of memorization, understanding, reciting, reflecting and acting upon it so that we can be armed with this weapon. As for us to have just the Qur'an without concerning ourselves with it and studying it, this is not sufficient as the People of the Book went astray and disbelieved, whilst they had the Torah and the Bible, when they left learning and acting upon them. However, we should study the Qur'an in light of the Prophetic Sunnah and the interpretation of the pious predecessors, not in the light of contemporary studies based on assumptions, ignorance or what they refer to as scientific miracles. This is not specific to the Messenger ﷺ and people of his time with respect to the Qur'an, but rather this is general for all his nation until the Hour takes place, we must be concerned about time to study the Qur'an and study it as it should be because therein is clarification to the truth and refuting the people of falsehood.

[وأنا أذكر لك أشياء مما ذكر الله في كتابه جواباً لكلام به المشركون في زماننا
علينا]

I now mention to you things which Allāh has stated in His Book in response to some statements raised as objections by the polytheists in our time against us]

After he mentioned this significant principle, namely, if a person of falsehood presents a doubt, then there will be in the Qur'an that which demonstrates its invalidity and that this is constant until the Day of Judgment, the Sheikh ﷺ began to depict the situation which he experienced in his time with his opponents. From here up to the end of the book will be the removal of doubts which they used as objections before the Sheikh, who would answer them from the Book of Allāh and the Sunnah His Messenger ﷺ, refuting their arguments and as such, Allāh helped him and nullified their scheme.

[فنقول: جواب أهل الباطل من طريقتين مجمل ومفصل. أما المجمل]

Hence, we say: The answer to the people of falsehood is from two ways, *mujmal* (summarized) and *mufassal* (detailed). As for the *mujmal* (summarized) way...

The *mujmal* (summarized) is the general rule in answering the people of falsehood of all their categories, at any time and place, whereas the *mufassal* (detailed) is to answer specific doubts individually. Hence, if you know the *mujmal* (summarized) and *mufassal* (detailed) in refuting suspicions, you will in turn have a weapon to fight the polytheists and wrongdoers.

[فهو الأمر العظيم والفائدة الكبيرة لمن عقلها وذلك قوله تعالى: ﴿ هُوَ الَّذِي أَنْزَلَ

عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا

الَّذِينَ فِي قُلُوبِهِمْ رِيبٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا

يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﴾

It is a great matter and tremendous benefit for those who comprehend it, i.e. the statement of the Most High: "It is He who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allāh." [Aal 'Imraan 3:7]

This is the *mujmal* (summarized) response to the suspicions. [Allāh], the Most High says: "It is He who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book" The *muhkam* (clear) is that which does not need to have it clarified to others. Hence, the Qur'aan contains verses of this form; *muhkamaat* means,

clear and plain in their meaning and does not need anything [else to make it clearer;] **“they are the foundations of the Book”** - The *umm* (foundation) of the thing is the origin, which is referred to. Hence, the *muhkamaat* (clear) verses are the origin that are referred to; **“and others not entirely clear.”** The *mutashaabih* (unclear) refers to that which in order to demonstrate its meaning needs something else; thus it will be attributed to the *muhkam* (clear). The *mutashaabih* (unclear verse) at times involves several meanings and needs something else to demonstrate what is meant by it; and this may include what is *mutlaq* (absolute) or *mansookh* (abrogated).

He, the Most High has stated the position of the people in regards these two forms, the *muhkam* (clear) and the *mutashaabih* (unclear), thus He said: **“So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...”** They take the unclear verses or those involving [several meanings] to justify therewith what they want though the implication is present and does not support what they claim, but they seek to make [things] obscured to the people. They say: “We sought proof with the Qur’an” but they take verses whose meanings are unclear by themselves or verses with several meanings so that they justify with them what they want, **“seeking al-Fitnah”** i.e. doubts and misguidance; **“and seeking for its hidden meanings...”** The *ta’weel* (hidden meanings) is used in two ways as mentioned by Shaykh al-Islam Ibn Taymiyyah ؒ in his treatise *At-Tadmuriyyah*:

The first meaning for that which is meant by *ta’weel* is *tafseer* (interpretation) and this is well known to the early scholars. Therefore, you find Ibn Jarir al-Tabaree in his commentary saying: “The view about the *ta’weel* of His, the Most High’s saying...” i.e. the *tafseer* (interpretation). Therefore, if this is what is meant in the verse **“none knows its hidden meanings save Allāh”** then He linked, by means of a conjunction, those firmly grounded in knowledge with the name of the Almighty (Allāh), as in the following: **“none knows its hidden meanings save Allāh, and those who are firmly grounded in knowledge...”** Those firmly grounded in knowledge know its

explanation and that is the *tafseer* (explanation, interpretation) and that is by referring it to the *muhkam* (clear) which demonstrates what is meant by it. Hence, the interpretation of the Qur'an in this manner, none knows it except Allāh and the people of knowledge, the specialists. As for the commoners and the fools, they know not its interpretation, and the people of *zaygh* (deviation) they take the *mutashaabih* (unclear) and attribute them not to the *muhkam* (clear), they cut off some [verses] of the Qur'an from others, and thus they take some verses and leave others.

The second meaning of *ta'weel* (interpretation) is the reality which the thing leads to and what will turn out to be in the future, such as the facts of what is in the Paradise in terms of palms and grapes, fruit, milk, wine and honey and things that none knows their reality but Allāh ﷻ, because it is knowledge of the unseen. Likewise, the nature of the Names and Attributes of Allāh, no one knows them except Allāh ﷻ. Hence, the *ta'weel* in this sense is that which leads to in the future. Thus if this meaning is what is meant, it requires one to stop [in recitation] on the name of the Almighty [i.e. Allāh], because it is only He, be He Glorified who knows its *ta'weel* (interpretation).

[وقد صح عن رسول الله ﷺ أنه قال: «إذا رأيتم الذين يتبعون ما تشابه منه، فأولئك الذين سَمَى اللهُ، فأحذروهم»⁽¹⁾]

And it has been established from the Messenger of Allāh ﷺ that he said: "If you see those who follow that which is unclear of it, then they are the ones whom Allāh named, so beware of them."

It is established from the Prophet ﷺ in the Hadith narrated by al-Bukhārī and Muslim, that he said: "If you see those who follow that which is unclear of it", that is to say, from the Qur'an and the

(1) رواه الإمام البخاري في صحيحه 165/5، 166 كتاب التفسير (سورة آل عمران) باب منه آيات محكمات. ورواه الإمام مسلم في صحيحه 2053/4 كتاب العلم باب (1) النهي عن اتباع متشابه القرآن، والتحذير من متبعيه، والنهي عن الاختلاف في القرآن، حديث رقم (2665) من حديث عائشة رضي الله عنها.

Sunnah, and they rely on general texts and leave detailed texts “then they are the ones whom Allāh named” i.e. in this verse: “So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...” “Hence, be aware of them”, i.e. beware of the people of this method so that they do not confuse you in the affairs of your religion. This contains a warning from the misguided scholars and innovators, perchance they confuse us in the matters of our religion for they are “sever what Allāh has ordered to be joined (as regards Allāh’s religion of Islamic Monotheism, and to practice its laws on the earth etc.), and do mischief on earth.” [al-Baqarah 2: 27]

إِذَا قَالَ لَكَ بَعْضُ الْمُشْرِكِينَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ أَوْ إِنْ الشَّفَاعَةَ حَقًّا، وَأَنَّ الْأَنْبِيَاءَ لَهُمْ جَاهٌ عِنْدَ اللَّهِ، أَوْ ذَكَرَ كَلَامًا لِلنَّبِيِّ ﷺ يَسْتَدِلُّ بِهِ عَلَى شَيْءٍ مِنْ بَاطِلِهِ وَأَنْتَ لَا تَفْهَمُ مَعْنَى الْكَلَامِ الَّذِي ذَكَرَهُ فَجَاوِبُهُ بِقَوْلِكَ: إِنَّ اللَّهَ ذَكَرَ فِي كِتَابِهِ أَنَّ الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ يَتْرَكُونَ الْمُحْكَمَ وَيَتَّبِعُونَ الْمُتَشَابِهَ، وَمَا ذَكَرْتَهُ لَكَ مِنْ أَنَّ اللَّهَ تَعَالَى ذَكَرَ أَنَّ الْمُشْرِكِينَ يَقْرُونَ بِالرِّيْبِيِّيَّةِ وَأَنَّ كُفْرَهُمْ بِتَعَلُّقِهِمْ عَلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالْأَوْلِيَاءِ مَعَ قَوْلِهِمْ: ﴿هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾ هَذَا أَمْرٌ مُحْكَمٌ بَيِّنٌ، لَا يَقْدِرُ أَحَدٌ أَنْ يَغَيِّرَ مَعْنَاهُ، وَمَا ذَكَرْتَ لِي أَيُّهَا الْمُشْرِكُ فِي الْقُرْآنِ أَوْ كَلَامِ النَّبِيِّ ﷺ لَا أَعْرِفُ مَعْنَاهُ وَلَكِنْ أَقْطَعُ أَنَّ كَلَامَ اللَّهِ لَا يَتَنَاقَضُ، وَأَنَّ كَلَامَ النَّبِيِّ ﷺ لَا يَخَالِفُ كَلَامَ اللَّهِ عِزَّ وَجَلَّ، وَهَذَا جَوَابٌ سَدِيدٌ وَلَكِنْ لَا يَفْهَمُهُ إِلَّا مَنْ وَفَّقَهُ اللَّهُ فَلَا تَسْتَهِنُ بِهِ فَإِنَّهُ كَمَا قَالَ تَعَالَى: ﴿وَمَا يَنْقَاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يَنْقَاها إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

As example for that: If some polytheists say to you: “No doubt! Verily, the Auliya’ of Allāh (i.e. those who believe in the Oneness of Allāh and fear Allāh much) no fear shall come upon them nor shall they grieve.” [Yunus 10: 62] or that the intercession is true, and that the Prophets have a high rank with Allāh, or they mention some statements of the Prophet ﷺ to justify some of their falsehood, and you understand the meaning of the words that they mentioned, then answer them by saying: “Verily, Allāh has mentioned in His book that those in whose hearts is doubt pursue leave that muhkam (clear) and follow the mutashaabih (that which is unclear) and what I told you the polytheists acknowledge Rubūbiyyah (divinity) and that their disbelief is due to them being attached passionately to the Angels and the Prophets and the saints along with their saying: ‘These are our intercessors with Allāh.’ [Yunus 10: 18] This

is an affair that is muhkam (clear) and plain no one can change its meaning, and what you have told me O polytheist in the Qur'an or the words of the Prophet ﷺ, then I do not know its meaning, but I assert authoritatively that the Words of Allāh does not contradict itself, and that the words of the Prophet ﷺ do not contradict the Words of Allāh, the Great and Almighty, and this a relevant answer, but none understand it but whom Allāh blesses and grant success so do not underestimate it, thus it is as He, the Most High said: 'but none is granted it (the above quality) except those who are patient, and none is granted it except the Owner of the great portion (of the happiness In the Hereafter).'" [Fussilat 41: 35]

That is to say, if a scholar from the idolaters who adheres to the Awliyaa' and asks them aid and calls for their help - as is the case now with the grave worshippers - claims that Allāh ﷻ says: "No doubt! Verily, the Auliyyaa' of Allāh, no fear shall come upon them nor shall they grieve", that these are the Awliyaa' and the Prophet ﷺ informed that the righteous intercede and that the Prophets intercede. Then the answer is that intercession is true and no doubt about it, but it is as Allāh stated, subjected to two conditions:

- Permission for the interceder to intercede.
- For the one the interception is made for to be from the monotheists.

There is no doubt that Allāh promised the Awliyaa' that no fear shall come upon them nor shall they grieve. But who are the Awliyaa'? Are the Awliyaa' a specific group amongst the people with turbans and special cloth? Or are the Awliyaa' those for whom domes have been built on their graves? This is not so! Because Allāh ﷻ has demonstrated who they are directly after this verse, wherein He said: "Those who believed, and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds)." [Yunus 10: 63] Every pious believer is a *waliyy* of Allāh thus wilaayah is not particular for a certain group or certain people with special dress and special features or upon whose graves domes and decorations are built;

The Awliyaa' includes every pious believer, for he is a *waliyy* based on this verse. Moreover, *wilaayah* varies depending on the state of faith and piety. Among them is the complete *waliyy* in his *wilaayah* and some of them are beyond that level which is all based one one's faith and piety. Hence, *wilaayah* is not, as you claim, especially for those people or those who are buried and the Prophet ﷺ said: "If many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allāh (that something would happen), Allāh will certainly make it happen." It may be that the *waliyy* does not have a rank with the people. This is on the one hand and on the other hand, if it is proven that he a *waliyy* of Allāh ﷻ, this grants him nothing from the *Rubūbiyyah* (divinity) nor anything from the right of Allāh. This is due to the fact that he is indeed a servant in need of his Lord ﷻ, he possess nothing of the affair, nor can he create or provide. It does not mean that if he is a *waliyy* we become very fond of him in regards to turning to him for our needs and asking help from him as Allāh says: "Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ..." [Ani-Nisaa' 4: 48] And He, the Most High said: "Worship Allāh and join none with Him (in worship)..." [Ani-Nisaa' 4: 36] Neither from the Awliyaa' or others for Allāh ﷻ is not pleased with this, and His saying, the Most High: "No doubt! Verily, the Auliya' of Allāh, no fear shall come upon them nor shall they grieve." [Yunus 10: 62] This means not that they have anything of Rubūbiyyah (divinity), or that they indeed benefit and harm, grant intercession and so on and so on as the grave worshipper claims.

Hence, whosoever is attached to the Awliyaa' and asks them for intercession whilst they are dead or asks them for relief and they are dead, or asks them to fulfil their needs and they are in their graves, it is like the first polytheists about whom Allāh said: "And they worship besides Allāh things that harm them not, nor profit them, and they say: 'These are our intercessors with Allāh.'" [Yunus 10: 18] They say: We do not believe that they create and provide, but [we ask] them in order to make them mediums between us and Allāh

because they are *Awliyaa'*. Moreover, we are negligent and sinners so these [*Awliyaa'*], with their righteousness, high rank and standing with with Allāh, they intercede for us. Allāh responds to them by saying: "Glorified and Exalted is He above all that which they associate as partners (with Him)!" Hence, He called this shirk (polytheism); He said in another verse: "Surely the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliyaa'* (protectors, helpers, lords, gods) besides Him (say): 'We worship them only that they may bring us near to Allāh.'" [Az-Zumar 39: 3] They only want mediation with Allāh ﷻ, otherwise they confess that Allāh is the Creator, the Provider, Who gives live and causes death.

Hence, they utterly acknowledge *Tawheed ar-Rubūbiyyah* just as Allāh stated about them, but with their actions they intend mediation from these righteous people with Allāh, so they vow and slaughter to them and ask them help: "Oh master! Intercede for me with Allāh! Do this...!" This is what they say by the graves. Is this different from what the polytheists said formerly, - whom Allāh ﷻ replied to with His saying: "Truly, Allāh guides not him who is a liar, and a disbeliever." [Az-Zumar 39: 3] He ruled that they are lying and sentenced them with disbelief, thus their action is disbelief and a lie. Moreover, in Surah Yunus, Allāh deemed Himself to be far above from that, He said: "Glorified and Exalted is He above all that which they associate as partners (with Him)!" [Yunus 10: 18] He called it Shirk (polytheism).

Hence, the *Awliyaa'* are righteous servants who have prestige; we respect them, love them and take them as a [good] example in good actions, but they have no partnership with Allāh ﷻ. They are, like us, poor and in need to Allāh ﷻ: "O mankind! it is you who stand in need of Allāh." This is general. "But Allāh is Rich (Free of all needs), Worthy of all praise." [Faatir 35: 15] All the creation is in need of Allāh ﷻ, including the Prophets, Messengers and Angels, peace be upon them. They are all in need of Allāh ﷻ. This is one of the arguments which might remove confusion because these

[polytheists] take some of the Qur'aan for justification and abandon the rest of it. They take the verse praising the Awliyaa' and abandon the other verse demonstrating that they are not to be worshipped beside Allāh ﷻ, and whosoever ask them something whilst they are dead, he is indeed a polytheist disbeliever. They leave these verses, and this is part of the deviation mentioned by Allāh ﷻ.

Hence, take this rule that no matter how a human might reach in terms of righteousness, dignity and status before Allāh, he is not a thing of the divinity, and he is not to be called with Allāh and nothing of worship should be devoted to him as Allāh is not pleased with that. Even the Awliyaa' and the righteous in reality do not accept this and strongly forbid it. It is only the heretics who accept that, those who call people to worship them, whereas the Awliyaa' of Allāh are far from that and not pleased with that. It is only the Awliyaa' of Satan who are pleased with that. This is the meaning of the statement of the Sheikh رحمه الله: "I assert authoritatively that the Words of Allāh does not contradict itself, and that the words of the Prophet ﷺ do not contradict the Words of Allāh ﷻ." Hence, we have to make the texts combine each other and interpret some with others until the intended meaning becomes clear. This is as the Sheikh said, "an appropriate answer" that should be given due importance because it is based on the Book of Allāh. Hence, whoever is granted success to that, achieves a great fortune.

﴿ وأما الجواب المفصل: فإن أعداء الله لهم اعتراضات كثيرة على دين الرسل، يصدون بها الناس عنه: منها قولهم: نحن لا نشرك بالله، بل نشهد أنه لا يخلق ولا يرزق ولا ينفع ولا يضر إلا الله وحده لا شريك له، وأن محمداً ﷺ لا يملك لنفسه نفعا ولا ضرا، فضلا عن عبد القادر أو غيره، ولكن أنا مذنب، والصالحون لهم جاه عند الله وأطلب من الله بهم. فجاوبه بما تقدم وهو أن الذين قاتلهم رسول الله ﷺ مقرّون بما ذكرت، ومقرّون أن أوثانهم لا تدير شيئا وإنما أرادوا الجاه والشفاعة، وأقرأ عليهم ما ذكر الله في كتابه ووضحه. فإن قال: هذه الآيات نزلت فيمن يعبد الأصنام، كيف تجعون الصالحين مثل الأصنام أم تجعون الأنبياء أصناما؟ فجاوبه بما تقدم، فإنه إذا أقر أن الكفار يشهدون بالربوبية كلها لله، وأنهم ما أرادوا ممن قصدوا إلا الشفاعة، ولكن إذا أراد أن يفرق بين فعلهم وفعله بما ذكر فأذكر له أن الكفار منهم من يدعو الأصنام، ومنهم من يدعو الأولياء الذين قال الله فيهم: ﴿ أَوْلِيَّكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ

(الآية، ويدعون عيسى بن مريم وأمه وقد قال الله تعالى: ﴿ مَا الْمَسِيحُ آتِيٌّ مَرِيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَأَنَّا بِالطَّعَامِ أَنْظَرُ كَيْفَ تَبَيَّنَ لَهُمُ الْآيَاتُ ثُمَّ أَنْظَرْنَا أَنْ يُؤْفِكُوا رَبَّ • قُلْ أَعْبُدُوا مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ واذكر له قوله تعالى: ﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكِكَةِ أَهْتَوْلَاءِ إِنَّا أُنزِرُ كَأَنُؤَا يَعْبُدُونَ • قَالُوا سُبْحٰنَكَ أَنْتَ وَرَبُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ يَمِ مُؤْمِنُونَ ﴾ وقوله سبحانه وتعالى: ﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلٰهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عٰلِمُ الْغُيُوبِ ﴾ فقل له: اعرفت أن الله كَفَّرَ من قصد الأصنام وكفَّرَ أيضًا من قصد الصالحين، وقاتلهم رسول الله ﷺ فإن قال الكفار يريدون منهم، وأنا أشهد أن الله هو النافع الضار المدبر، لا أريد إلا منه والصالحون ليس لهم من الأمر شيء، ولكن أقصدهم أرجو من الله شفاعتهم فالجواب: أن هذا قول الكفار سواء بسواء واقرأ عليه قوله تعالى: ﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾ وقوله تعالى: ﴿ وَيَقُولُوا هَتَوْلَاءِ شَفَعْتُونَا عِنْدَ اللَّهِ ﴾ واعلم أن هذه الشبه الثلاث هي أكبر ما عندهم فإذا عرفت أن الله وضحها في كتابه، وفهمتها فهمًا جيدًا فما بعدها أيسر منها]

As for the detailed answer: the enemies of Allāh have indeed many objections to the religion of the Messengers, by which they prevent the people from following it, including their saying: “we do not associate [anything] with Allāh, but rather we bear witness that none create, provide, benefit nor harm but Allāh alone with no partner, and that Muhammad ﷺ possess no benefit or harm for himself, let alone Abdul-Qādir or others. Nevertheless, I am a sinner, and the righteous have a rank with Allāh and I ask Allāh through them.” Answer him with what preceded, namely that those whom the Messenger of Allāh ﷺ fought acknowledged that which you have stated and that their idols do not manage anything, but they sought high rank and intercession. Read to them what Allāh stated in His Book and clarify it to them. Hence, if he says: “These verses been

revealed about those who worshipped idols. How do you make the righteous similar to idols or to make Messengers idols?" Answer him with what preceded. If he acknowledges that the disbelievers confirm that the entire Rubūbiyyah (Lordship) is for Allāh, and that they indeed want nothing from those they turn to except intercession, yet he seeks to differentiate between their actions and his, then mention to him that that among the disbelievers are those who call idols, and some of them call the Awliyaa' about whom Allāh said: "Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest..." [Al-Israa' 17: 57] They call Jesus son of Mary and his mother, and He, the Most High said: "The Messiah ['Jesus], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth). Say (O Muhammad ﷺ to mankind): 'How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, All-Knower.'" [Al-Maa'idah 5: 75 -76] And mention the saying of the Most High: "And (remember) the Day when He will gather them all together, then He will say to the angels: 'Was it you that these people used to worship?' They (the angels) will say: 'Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.'" [Saba' 34:40-41] And His ﷻ saying: "And (remember) when Allāh will say (on the Day of Resurrection): 'O 'Īsa (Jesus), son of Maryam (Mary)! Did you say unto men: "Worship me and my mother as two gods besides Allāh?"'" He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)." [Al-Maa'idah 5:116] Tell him: Do you acknowledge that Allāh charged

those who turned to idols with disbelief, as well as those who turn to the righteous people? And that the Messenger of Allāh ﷺ fought them? If he replies that the disbelievers sought (benefit or protection from harm) from them, and “I testify that Allāh is the one who benefits, who harms, who controls the affairs, and I do not seek from other than Him; as for the righteous, then they do not have any say in these matters; I only turn to them hoping from Allāh their intercession.” Then the response to them is that this is the very same thing that the disbelievers said, and recite to him the following verse: “We worship them only that they may bring us near to Allāh.” [Az-Zumar 39: 3] And the saying of the Most High: “And they say: ‘These are our intercessors with Allāh.’” [Yunus 10: 18] And know that these three suspicions are the most significant that they have. Hence, if you know that Allāh has clarified it in His Book and you perfectly understand them thus what follows are easier.

The Sheikh ﷺ stated in this section three suspicions of the polytheists of the most important ones they have, thus if you know the correct answer for them, the onward suspicions are easier.

The first suspicion: They say, “We affirm that there is no god worthy of worship but Allāh and that Muhammad is the Messenger of Allāh ﷺ. We furthermore know that none benefits or harms except Allāh ﷻ and that the Prophet ﷺ does not possess benefit or harm as well as Abdul Qādir, that is Abdul-Qādir al-Jīlānī, but they [Awliyaa’] have a standing with Allāh and so we ask Allāh through them. Specifically, we make them intermediaries between Allāh and us because of the station they have.” The answer is very easy from the Book of Allāh by saying: “Verily, the polytheists with their idols, did not believe that they created, provided, benefited or harmed, but they took them as mediators between them and Allāh, and this is clear in the saying of the Most High: “And they worship besides Allāh things that harm them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’ Say: ‘Do you inform Allāh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted is He above all that which they associate as partners (with

Him)!” [Yunus 10: 18] Moreover, [Allāh] considered Himself too exalted for their actions and called it *Shirk* (polytheism) even though they say these are our interceders with Allāh and believe that they do not benefit nor harm, but their intent is to be attached with their rank only.

Hence, these verses indicate that the polytheists confess that there is none who creates, provides and manages the affairs but Allāh ﷻ and that their idols and what they worship do not create, provide or manage along with Allāh, but that they only took them as mediators. There is no difference between you (modern day polytheists) and them. Moreover, if you are guilty, why don't you ask Allāh forgiveness and ask from Allāh, as Allāh ﷻ orders you to ask forgiveness, He promised to accept your repentance and to forgive your sins. [Allāh] did not say, “If you commit a sin then go to the grave of so-and-so *waliyy* or so-and-so pious servant and ask him to intercede by making him an intermediary between you and Allāh.” And you also say [to him]: “If these [Awliyaa', etc.] have a rank with Allāh, then their standing and righteousness are for them whereas you do not have but your deeds. Moreover, the righteousness of the pious is for them and their prestige is with Allāh. What is your relationship with the actions of so-and-so and the righteousness of so-and-so as each one has his own actions. **“That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.”** [Al-Baqara 2:153] **“Nor will you be requited anything except that which you used to do.”** [Yasin 36:54]

Hence, their high rank and righteousness are for them and benefit you not if you are guilty. Even your father, the closest among the people, and your son, cannot benefit you if they were to be of the most righteous people. **“(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh.”** [Al-Infitaar 82:19] **“Every person is a pledge for what he has earned.”** [Al-Muddathir 74: 38] **“And fear a Day when no father can avail aught for his son, nor a son avail aught**

for his father.” [Luqmān 31: 34] “That Day shall a man flee from his brother; and from his mother and his father, And from his wife and his children.” [‘Abasa 80: 34 -36]

The second suspicion: If you read to him His saying, the Most High: “And they worship besides Allāh things that harm them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yunus 10: 18] And His saying, the Most High: “And those who take Auliyyaa’ (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’” [Az-Zumar 39:3] And you show to him that the polytheists wanted not from those they worshiped but interception and he tells you that “these verses were revealed about those who worship idols, and I worship not the idols, but I rather invoke Him through the righteous thus how can you make the righteous as idols?”

The answer to this is very clear: Allāh has mentioned that among the polytheists, some worshipped idols and others worshipped the *Awliyaa’* and righteous and put them on the same level in judgment. He [Allāh] did not differentiate between them whereas you did, believing that worshipping idols is not permissible but worshipping the righteous is if it is for the purpose of mediation, and the proof of this is that Allāh mentioned types of polytheists and amongst them some worshipped the righteous. He, the Most High said: “And (remember) the Day when He will gather them all together, then He will say to the angels: ‘Was it you that these people used to worship?’ They (the angels) will say: ‘Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.’” [As-Saba’ 34:40-41]

On the Day of Resurrection, Allāh ﷻ will ask the Angels, and He ﷻ knows [already], but will ask in order to nullify the [polytheists] arguments: “Was it you that these people used to worship?” Hence, this indicates that some of them worshiped Angels, but the Angels will disown them on the Day of Resurrection and say: “We ordered them not to do that nor were we pleased with that.” That is to say,

those demons are the ones who ordered them to worship the angels because Angels order [nothing] but to worship Allāh. “And if any of them should say: ‘Verily, I am an ilāh (a god) besides Him (Allāh),’ such a one We shall recompense with Hell. Thus We recompense the polytheists and wrong-doers.” [Al-Anbiyaa 21:29]

Hence, this indicates that some of them worshiped Angels, and that the Angels are the most righteous of all, as He, the Most High said: “They speak not until He has spoken, and they act on His Command.” [Al-Anbiyaa 21:27] Moreover, among them are those who worshiped the Prophets and the righteous such as the Messiah, son of Mary and his mother. If invoking the Angels and Prophets is void, then similarly, invoking the righteous and calling them beside Allāh is also void, as He, the Most High said: “Surely the religion is for Allāh only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’ Verily Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.” [Az-Zumar 39:3] This is because the obligation is to worship Allāh ﷻ sincerely with all kinds of worship including supplication, sacrificing, making vows and so on. Whoever sacrifices to other than Allāh and calls on other than Allāh, he is a polytheist who is out of the religion.

The third suspicion: If he recognises that invoking other than Allāh is Shirk (polytheism), but he says: “I am not supplicating to the Prophet ﷺ or others; what I am doing is not a supplication but rather asking for intercession. Do you deny the intercession of the Prophet ﷺ?” You will then enter with him into another argument and doubt. That is to say, he refers to supplication to the Prophet ﷺ and asking his help as a request for intercession and not invocation. He will furthermore say: “Verily, the Prophet ﷺ was given the right of intercession, thus I am asking him for the intercession that he was given.” You say to him: “I do not deny the intercession and recognise that it is a right of the Prophet ﷺ and that he is an intercessor who will be granted intercession. I do not deny this, but

[none] can ask intercession from the Prophet ﷺ while he is dead, but rather it is to be asked from Allāh as intercession belongs to Allāh, ﷻ as the Most High says: “Say: ‘To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth.’” [Az-Zumar 39: 44]

All types of intercession belong to Allāh and as long as they belong to Allāh, asking it cannot be except from who owns this right, and that is Allāh ﷻ. On the other hand, neither the Prophet ﷺ or anyone else own intercession except with the permission of Allāh, as it is indeed Allāh’s right. In addition, intercession does not benefit everybody, but rather it benefits the people of Tawheed and you are not from the people of Tawheed because you’re calling on other than Allāh. And intercession has two conditions: **The first condition:** to ask [intercession] from Allāh ﷻ and not from others. **The second condition:** Intercession should be for one of the people of Tawheed (Monotheism) and not for the people of polytheism and disbelief. The evidence for the second condition is His saying, the Most High: “**And they cannot intercede except for him with whom He is pleased.**” [Al-Anbiyaa’ 21:28] Allāh is only pleased with the people of Tawheed (Monotheism); the evidence for the first condition is His saying: “**Who is he that can intercede with Him but by His permission?**” Not the Angels, Messengers, the Awliyaa’, the righteous or anyone else intercedes with Allāh, except after Allāh authorises it: “**And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.**” [An-Najm 53:26]

Intercession is not asked from the created, the dead, but intercession is asked from Allāh; you say: “O Allāh! Permit Your Prophet to intercede for me (on Judgment Day)!” You ask it not from the deceased. This, what you claim to be intercession, is the disbelief with which Allāh charged the polytheists with. Hence, when the polytheists looked towards the Awliyaa’, the righteous, the Angels and the Prophets, asking them to intercede, Allāh declared them disbelievers as result of that; thus He, the Most High, said: “**And they**

worship besides Allāh things that harm them not, nor profit them, and they say: 'These are our intercessors with Allāh.' Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?' Glorified and Exalted is He above all that which they associate as partners (with Him)!" [Yunus 10:18] This, what you are saying is that which Allāh declared the polytheists to be disbelievers due to, and that is to supplicate to the Awliyaa' and the righteous seeking their intercession.

[فإن قال: أنا لا أعبد إلا الله، وهذا الالتجاء إليهم ودعاؤهم ليس بعبادة] If he says: "I do not worship except Allāh, and that recourse to them and calling them is not worship..."

That is to say, if he recognises that the worship is a right of Allāh ﷻ and that it is not permissible to worship other than Allāh yet he [might] say: "taking refuge or shelter is not worship so it is permissible." You say to him: "Taking refuge or shelter with Allāh is worship, whereas taking refuge with other than Allāh in that which none has the ability to do but Allāh is Shirk. This is because whoever seeks refuge to other than Allāh in times of adversity, he joins partners with Allāh in that which none has power over but Allāh ﷻ. It is also because He is the one who answers the distressed when he calls Him; He removes evil and He ﷻ is to whom one should take shelter with. Therefore, the Prophet ﷺ took refuge with Him when he said: "There no refuge or protection but to You." [Allāh said] "Say (O Muhammad ﷺ): 'None can protect me from Allāh's punishment (if I were to disobey Him).'" [Al-Jinn 72:22] And His saying, the Most High: "And He protects (all), while against Whom there is no protector." [Al-Mu'minūn 23:88]

[فقل له: أنت تقر أن الله افترض عليك إخلاص العبادة لله وهو حقه عليك، فإنه لا يعرف العبادة ولا أنواعها فبيئتها له بقولك: قال الله تعالى: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ فإذا أعلمته بهذا فقل له: هل علمت أن هذا عبادة لله؟ فلا بد أن يقول: نعم. والدعاء مخ العبادة: فقل له: إذا أقررت أنه عبادة ودعوت الله ليلاً ونهاراً خوفاً وطمئناً، ثم دعوت في تلك الحاجة نبياً أو غيره هل أشركت في عبادة الله غيره؟ فلا بد أن يقول نعم]

[Tell him: “You acknowledge that Allāh has imposed on you sincerity in worshipping Allāh, which is His right on you” – and as he knows not the worship nor its types so clarify it to him by saying: “Allāh, the Most High said: ‘Invoke your Lord with humility and in secret. He likes not the aggressors.’ [Al-A’raaf 7:55]” Hence, if you inform him about this, then tell him: “Do you know that this is worship to Allāh?” He must say: “Yes.” And supplication is essence of worship. Then tell him: “If you agree that it is worship and you invoke Allāh day and night, with fear and hope, and then you call a Prophet or others with that same need, have you joined others in the worship of Allāh?” He must say “Yes.”]

That is to say: you ask him about the meaning of worship and what is the difference between both of them and seeking refuge [with other than Allāh]. And say to him: “Is worship obligatory or recommendable?” He must be acknowledge that worship is a duty and necessary upon the servants and that it is a right of Allāh on the servants. If he admits this, then tell him: “Explain to me what worship is? What is it and demonstrate to me its types as long as you recognise that it is the worship of Allāh and it is obligatory for the slave. Hence, it is necessary on you to know its meaning and know its types, otherwise why would Allāh make something obligatory and you ignore it and know it not?” He indeed knows not worship nor its types, and this the disease of ignorance. From this, it is a duty on the servants to learn what Allāh has enjoined on them and what Allāh imposed on them so that they act upon on the right way and avoid that which disrupts it and what invalidate it. As for you to worship Allāh upon ignorance, then this is the way the Christians went astray. They worship Allāh upon ignorance and misguidance and Allāh orders you to ask Him to keep away from their way, thus you say: **“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger nor of those who went astray.”** [Al-Fātihah 1:6-7] Hence, the misguided are those who worship Allāh without knowledge and without awareness of worship. Rather they worship Allāh with customs and traditions and that which they found their parents and

grandparents upon without going back to what was brought by the Messengers, and revealed with the Books and this is the reason behind them being misguided. The resort is to seek protection from something terrible which none can drive away except Allāh. It is a type of worship, and Allāh ﷻ protects whoever seeks refuge from Him. Whoever seeks refuge with a dead person, then he has worshipped him beside Allāh, for one of the greatest types of worship is supplication as He, the Most High, said: “Invoke your Lord with humility and in secret. He likes not the aggressors.” [Al-A’raaf 7:55] And you by seeking protection from other than Allāh have supplicated to other than Allāh and this is Shirk.

[فإذا عملت بقول الله تعالى: (فَصَلِّ لِرَبِّكَ وَأَخِّرْ) وأطعت الله ونحرت له، هل هذا عبادة؟ فلا بد أن يقول: نعم، فقل له: فإذا نحرت لمخلوق، نبي أو جني أو غيرهما، هل أشركت في هذه العبادة غير الله؟ فلا بد أن يقر ويقول: نعم]

[Say to him] “If you act upon the statement of Allāh, the Most High: ‘Therefore turn in prayer to your Lord and sacrifice (to Him only).’ [Al-Kawthar 108:2] And you obey Allāh and slaughter for Him. Is this worship?” He must say: “Yes.” Then tell him: “If you slaughter for a creation, a Prophet, a Jinn, or others, then have you engaged in this worship to other than Allāh?” He must admit it and say: “Yes.”]

If you read out the verses and hadiths that supplication is worship he must recognise them. Then say to him: “If you invoke Allāh day and night, but you sometimes call on other than Allāh. Will you become a *mushrik*?” He must admit this and say that he would be a *mushrik* because he called on other than Allāh, and whoever does so is a *mushrik*. Moreover, if the one who called on other than Allāh even once in a lifetime is a polytheist despite him invoking Allāh day and night, how about he who mentions that continually and he says much: “O Hussein! O Badawi! O Abdul Qādir! O so-and-so!” If he who slaughters to other than Allāh, or prays to other than Allāh is a *mushrik*, then how about he who turns to other than Allāh in order to remove adverseries, should he not be a polytheist? Yes, because the gate is one, and the door of all types of worship are one; it is not

permissible to get to Allāh from some of them and join partners with Allāh in the rest.

[وَقُلْ لَهُ أَيْضًا: الْمُشْرِكُونَ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ هَلْ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ وَالصَّالِحِينَ وَاللَّاتَ وَغَيْرَ ذَلِكَ؟ فَلَا بَدَّ أَنْ يَقُولَ: نَعَمْ فَقُلْ لَهُ: وَهَلْ كَانَتْ عِبَادَتُهُمْ إِيَّاهُمْ إِلَّا فِي الدُّعَاءِ وَالذَّبْحِ وَالِاتِّجَاءِ وَنَحْوِ ذَلِكَ. وَإِلَّا فَهَمْ مَقْرُونَ أَنَّهُمْ عِبِيدُهُ وَتَحْتَ قَهْرِهِ وَأَنَّ اللَّهَ هُوَ الَّذِي يَدْبِرُ الْأَمْرَ وَلَكِنْ دَعَوْهُمْ وَالتَّجَوُّوا إِلَيْهِمْ لِلجَاهِ وَالشَّفَاعَةِ وَهَذَا ظَاهِرٌ جَدًّا]

Also, say to him: "The polytheists whom the Qur'an was revealed regarding, did they use to worship the Angels, the righteous, Laat and so on?" He must say: "Yes." Then, tell him: "Was their worship to them only in prayer, slaughter and turning to them in help, etc.?" Even so they admit that they are His servants, under His subjugation and that Allāh is the one who manages the affair, but they call and turn to them for help due to their high rank and for intercession? And this is very apparent.

In other words, the first polytheists's Shirk was only in these matters, and the Qur'an was revealed denouncing them, fighting them, and the legalising their money and their blood. They did not believe that their idols created, provided, gave life or caused death; they did not call upon them except for intercession. Likewise the grave worshippers today, they invoke tombs, the Awliyaa' and the righteous, and they do not believe that they create, provide or that they have created the heavens and the earth; rather they turn to them to fulfil their needs and supplicate through them to Allāh to intercede and get them close to Him. They furthermore turn to them to remove sorrows and hardships.

[فَإِنْ قَالَ: أَنْتَكَرَ شَفَاعَةَ رَسُولِ اللَّهِ ﷺ وَتَبَرَأَ مِنْهَا. فَقُلْ لَا أَنْكَرُهَا وَلَا أَتَبَرَأُ مِنْهَا. بَلْ هُوَ الشَّفَاعُ وَالْمَشْفَعُ وَأَرْجُو شَفَاعَتَهُ، وَلَكِنَّ الشَّفَاعَةَ كُلَّهَا لِلَّهِ تَعَالَى كَمَا قَالَ تَعَالَى: ﴿ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ﴾ وَلَا تَكُونُ إِلَّا بَعْدَ إِذْنِ اللَّهِ كَمَا قَالَ تَعَالَى: ﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾ وَلَا يَشْفَعُ النَّبِيُّ ﷺ فِي أَحَدٍ إِلَّا بَعْدَ أَنْ يَأْذَنَ اللَّهُ فِيهِ، كَمَا قَالَ تَعَالَى: ﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ ﴾ وَهُوَ سَبْحَاتِهِ لَا يَرْضَى إِلَّا التَّوْحِيدَ، كَمَا قَالَ تَعَالَى: ﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ﴾ فَإِذَا كَانَتْ الشَّفَاعَةُ كُلَّهَا لِلَّهِ وَلَا تَكُونُ إِلَّا مِنْ بَعْدِ إِذْنِهِ، وَلَا يَشْفَعُ النَّبِيُّ ﷺ وَلَا غَيْرُهُ فِي أَحَدٍ حَتَّى يَأْذَنَ اللَّهُ فِيهِ، وَلَا يَأْذَنُ اللَّهُ إِلَّا لِأَهْلِ التَّوْحِيدِ تَبَيَّنَ لَكَ

أن الشفاعة كلها لله وأطلبها منه فأقول: اللهم لا تحرمني شفاعته اللهم شفعه في، وأمثال هذا [

If he says: "Do you deny the intercession of the Messenger of Allāh ﷺ?" Say to him: "I deny it not, rather he ﷺ is the intercessor who will be permitted intercession, and I am hopping for his intercession, but all intercession is to Allāh ﷻ as He, the Most High said: 'Say: "To Allāh belongs all intercession."' [Az-Zumar 39:44] Moreover, it does happen until after the permission of Allāh as He, the Most High said: 'Who is he that can intercede with Him except with His Permission?' [Al-Baqarah 2:255] The Prophet ﷺ will not intercede for anybody, until Allāh authorises it, as He, the Most High says: 'And they cannot intercede except for him with whom He is pleased.' [Al-Anbiyaa' 21:28] And He, be Glorified, only accepts Tawheed, as He, the Most High says: 'And whoever seeks a religion other than Islam, it will never be accepted of him...' [Aal-Imran 3:85] Hence, if the intercession is all for Allāh and takes place only after His permission, and neither the Prophet ﷺ or any others can intercede for anyone except when Allāh permits it, and Allāh, furthermore only authorises it to the people of Tawheed, it will become clear to you that all intercession is for Allāh and I ask it from Him. Hence, I say: 'O Allāh! Prevent me not his intercession. O Allāh! Permit him to intercede for me,' etc."

None denies the intercession of the Prophet ﷺ but the people of falsehood, and the misguided groups such as the Khawārij and the Mu'tazilah. As for Ahlus-Sunnah wal-Jama'ah, then from the foundations of their creed is to confirm the intercession of the Prophet ﷺ and the intercession of the Awliyaa' and the righteous. Nevertheless, [this intercession] should not be asked from the dead, but rather to be asked from Allāh, because no one intercedes with Allāh only after His permission, and he whom intercession is made for must be amongst those that Allāh is pleased with from the people of Tawheed. Moreover, the Prophet ﷺ is the greatest of the intercessors on the Day of Resurrection, when the people will approach him and ask him to intercede for them with Allāh so as to begin judging between them. Hence, [the Prophet ﷺ] does not

intercede in the beginning, but rather he will ask permission from his Lord to authorise him for intercession. He will prostrate himself before His Lord, call Him and pray humbly to Him and will continue to do so until it will be said to him: “O Muhammad! Lift your head. Ask and you will be granted [what you ask for], and intercede, you will be permitted.” But how should one ask for intercession? Intercession is asked from Allāh and not from the creation. You say: “O Allāh! Prevent me not the intercession of Your Prophet. O Allāh! Permit him to intercede for me!” etc. Furthermore, nothing should be asked from the Prophet ﷺ after his death, be it intercession or anything else because asking things from the dead is a form of great Shirk (*Shirk al-Akbar*).

[فإن قال: النبي ﷺ أعطي الشفاعة وأنا أطلبه مما أعطاه الله تعالى. فالجواب: أن الله أعطاه الشفاعة ونهاك عن هذا فقال تعالى: ﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ فإذا كنت تدعو الله أن يشفع نبيه فيك فأطعه في قوله: ﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ وأيضاً، فإن الشفاعة أعطيها غير النبي ﷺ فصح أن الملائكة يشفعون، والأفراط⁽⁷⁾ يشفعون والأولياء يشفعون أتقول: إن الله أعطاهم الشفاعة وأطلبها منهم فإن قلت هذا رجعت إلى عبادة الصالحين التي ذكرها الله في كتابه. وإن قلت لا بطل قولك: أعطاه الله الشفاعة وأنا أطلبه مما أعطاه الله]

If it is said: “The Prophet ﷺ was given (the right of) intercession and I ask from that which Allāh gave him.” The answer is that Allāh gave him (the right) to intercede and prohibited you from this in His saying, the Most High: “So invoke not anyone along with Allāh.” [Al-Jinn 72:18] If you're requesting Allāh to accept the intercession of the Prophet ﷺ then obey Him in His command: “So invoke not anyone along with Allāh.” Also, the intercession will be granted to other than of the Prophet ﷺ. It has been authentically reported that the Angels, the Afraat⁹ and the Awliyaa' will intercede. Do you say: “Verily, Allāh granted them (the right of) intercession so I ask it from them.” If you say this, you return to the worship of the

(7) الأفراط: هم الأولاد الصغار الذين ماتوا قبل آباؤهم. انظر لسان العرب 366/7 مادة «فرط».

⁹ The Afraat: are the young children who died before their parents. See, Lasaan al-'Arab, Vol. 7, p. 366, under “farata”.

righteous which Allāh mentioned in His Book. And if you say no, then your following statement will be null and void: “Allāh gave [the Prophet ﷺ] (the right of) intercession and I ask from that which Allāh gave him”

The fact that the Prophet ﷺ and others are granted (the right of) intercession does not necessitate the permissibility to ask from them and they are dead; this is based on the evidence that Allāh ﷻ has denied for anyone to intercede with Him except by His permission and consent for the one the intercession is being made for. This is because asking intercession from the dead is a form of Shirk and Allāh has forbidden this and nullifies the actions of one who does it and deprives him of Paradise. Allāh has censured those who call on other than Him. They say: “These are our intercessors with Allāh” but He deemed Himself far above that and called it Shirk. In addition, intercession, it is not specific for the Prophet ﷺ. So shall intercession be asked from whoever is granted it beside Allāh as the former polytheists used to do? “They say: ‘These are our intercessors with Allāh.’” [Yunus 10:18]

[فإن قال: أنا لا أشرك بالله شيئاً حاشا وكلا ولكن الالتجاء إلى الصالحين ليس بشرك. فقل له: إذا كنت تقر أن الله حرم الشرك أعظم من تحريم الزنى، وتقر أن الله لا يَغفره، فما هذا الأمر الذي حرمه الله وذكر أنه لا يَغفره، فإنه لا يدري فقل له: كيف تبرئ نفسك من الشرك وأنت لا تعرفه؟ كيف يحرم الله عليك هذا ويذكر أنه لا يَغفره ولا تسأل عنه ولا تعرفه؟ أنتظن أن الله يحرمه ولا يبيئه لنا؟ فإن قال: الشرك عبادة الأصنام ونحن لا نعبد الأصنام فقل له: ما معنى عبادة الأصنام؟ أنتظن أنهم يعتقدون أن تلك الأخشاب والأحجار تخلق وترزق وتدبر أمر من دعاها؟ فهذا يكذبه القرآن، وإن قال: هو من قصد خشبة أو حجراً أو بنية على قبر أو غيره يدعون ذلك ويذبحون له يقولون: إنه يقربنا إلى الله زلفى ويدفع الله عنا ببركته ويعطينا ببركته فقل صدقت وهذا هو فعلكم عند الأحجار والأبنية التي على القبور وغيرها فهذا أقر أن فعلهم هذا هو عبادة الأصنام فهو المطلوب. ويقال له أيضاً: قولك: (الشرك عبادة الأصنام) هل مرادك أن الشرك مخصوص بهذا، وأن الاعتماد على الصالحين ودعائهم لا يدخل في ذلك؟ فهذا يرده ما ذكر الله في كتابه من كفر من تعلق على الملائكة أو عيسى أو الصالحين، فلا بد أن يقل لك أن من أشرك في عبادة الله أحداً من الصالحين فهذا هو الشرك المذكور في القرآن وهذا هو المطلوب. وسر المسألة أنه إذا قال: أنا لا أشرك بالله فقل له: وما الشرك بالله، فسر له؟ فإن قال: هو عبادة الأصنام فقل وما معنى عبادة الأصنام فسر لها لي: فإن قال: أنا لا أعبد إلا الله فقل:

ما معنى عبادة الله فسرها لي؟ فإن فسرها بما بينه القرآن فهو المطلوب، وإن لم يعرفه فكيف يدعي شيئاً وهو لا يعرفه؟ وإن فسر ذلك بغير معناه، بينت له الآيات الواضحات في معنى الشرك بالله وعبادة الأوثان وأنه الذي يفعلونه في هذا الزمان بعينه، وأن عبادة الله وحده لا شريك له هي التي ينكرون علينا ويصبحون فيه كما صاح إخوانهم حيث قالوا: ﴿ أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ۗ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴾

If he says: "I am not joining anything [in worship] with Allāh, and I am far above to do that, yet seeking refuge with the righteous is not Shirk." Say to him: "If you recognize that Allāh has forbidden polytheism and made it greater than the prohibition of adultery, and acknowledge that Allāh forgives it not, then what is this affair which Allāh has forbidden and stated that He forgives it not?" He does not know. Then say to him: "How you excuse yourself from Shirk and you know it not? How does Allāh deprive you of this and states that He will not forgive it and you ask not about it and know it not? Do you think that Allāh forbids it without clarifying it to us?" If he says, "Shirk is worshipping idols and we do not worship idols." Tell him: "What is the meaning of idols? Do you think that the polytheists used to believe that wood and stones create, provide, and manage the affairs of those that called upon them? The Qur'aan denies this!" If he says: "They would turn towards wood, stones, buildings on which graves were built upon or other than that and sacrifice to them. They would say: 'This indeed gets us close to Allāh, and Allāh, with its blessing, drives [evil] from us and gives [good].'" Tel him: "You have spoken the truth and this is what you do before the stones and tombs on the graves etc.!" Such a person has admitted that their actions equates to worshipping idols and this admittance is what is sought. In addition, it should be said to him: "Your saying: 'Shirk is idol-worship.' Do you mean that Shirk is limited to that and that the reliance on the righteous and calling them is not included in that?" This is denied by what Allāh stated in His Book, namely the disbelief of whoever attaches himself to Angels or Jesus or the righteous. He must acknowledge to you that whoever associates partners to Allāh in worship from the righteous people, then it is the Shirk mentioned in the Qur'an, and this admittance is sought. The mystery of the matter is if he says: "I do not associate [anything] with Allāh." Then ask him: "What is polytheism? Explain it to me."

If he says: "It is to worship idols." Then ask him: "What is the meaning of idolatry? Explain it to me." If he says: "I do not worship anyone except Allāh." Then say: "What does it mean to worship Allāh? Explain it to me." If he explains it how the Qur'an clarified it, then this is what is required, and he knows it not so how can he claim something and knows it not! If he explains it other than its true meaning, you should show him the plain verses in regards to the meaning of polytheism and idolatry, and that it is what they are doing at this particular time. And our call to the worship of Allāh alone with no partners is what they criticise us for and and shout out as their brothers before them shouted, when they said: "Has he made the ālihah (gods) (all) into one Ilāh (Allāh)? Verily, this is a curious thing!" [Saad 38:5]

The Sheikh ﷺ clarifies that Shirk is not limited to the worship of idols alone, because the Mushrikun of old worshipped Angels, and the Angels are the most righteous of all, as Allāh the Most High said: "They are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: 'Verily, I am an ilāh (a god) besides Him (Allāh),' such a one We should recompense with Hell. Thus We recompense the polytheists and wrong-doers." [Al-Anbiyaa' 21:26-29] And of them are those who worship the righteous and that is in His saying, the Most High: "Those whom they call upon [like 'Īsa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), Angels] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment." [Al-Israa' 17:57] It is said that it was revealed about those who worshipped 'Uzair (Ezra) and the Messiah among the Prophets. It was also said that it was revealed about some people that used to worship Jinns, but when the latter became Muslims, those who worshiped them among the humans did not know they converted to Islam.

What is intended by this, is that Allāh stated that among the former Polytheists were those who worshipped idols, trees, stones and some of them worshipped the Prophets and the righteous. He [Allāh] equated between them in the judgment of disbelief and Shirk, whereas you who compare and want to differentiate between those who worship idols and who worships the righteous. You distinguish between that which Allāh equated and this is opposing Allāh ﷻ! This is how to refute this suspicion by showing that there is no difference between the Shirk of the early polytheists and the Shirk of those who claim to be Muslims but they worship graves, the Awliyaa' and the righteous because they do not know that this is Shirk. This is the result of ignoring the correct creed of Tawhid and ignoring that which contradicts it from Shirk, for he who knows what Shirk is does not falls into it. From this, it becomes clear the necessity of taking care of studying the correct creed and that which contradict it.

﴿ فَإِذَا عرفت أن هذا الذي يسميه المشركون في زماننا الاعتقاد هو الشرك الذي نزل فيه القرآن وقاتل رسول الله ﷺ الناس عليه فاعلم أن شرك الأولين أخف من شرك أهل زماننا بأمرين: أحدهما: أن الأولين لا يشركون ولا يدعون الملائكة والأولياء والأوثان مع الله إلا في الرخاء وأما في الشدة فيخلصون لله الدين كما قال تعالى: ﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا جَنَحْنَا إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴾ وقوله: ﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُمْ عَذَابَ اللَّهِ أَوْ أَتَيْتُمْ السَّاعَةَ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ • بَلْ إِلَاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾ وقال تعالى: ﴿ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ رِجْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴾ وقوله: ﴿ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلْمِ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَفَّارٍ كَفُورٍ ﴾

If you know that this is what the Polytheists call *I'tiqād* in our time is the same polytheism which the Qur'an was revealed in condemnation of and to which the Messenger of Allāh ﷻ fought

against, then know that the Shirk which the early polytheists is lighter than the Shirk of the people of our time in respect to two matters: one of them is that they did not commit Shirk and call on the Angels, the Awliyaa' and idols along with Allāh except in times of prosperity, whereas in straitened times they would make their Faith purely for Allāh, as He, the Most High says: "And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful." [Al-Israa' 17:67] And His saying: "Say (O Muhammad ﷺ): 'Tell me if Allāh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful! Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!' " [Al-An'am 6:40-41] He saying: "And when some hurt touches man, He cries to his Lord (Allāh Alone), turning to Him in repentance, but when He bestows a favour upon him from himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, In order to mislead others from his Path. Say: 'Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!'" [Az-Zumar 39:8] And His saying: "And when a wave covers them like shades, they invoke Allāh, making their invocations to Him only; but when He brings them safe to land, there are among them those that stop In the middle, between (belief and disbelief); but none denies Our signs except every perfidious ungrateful." [Luqman 31:32]

The Sheikh ﷺ says here, that if you know from what has been mentioned that there is no difference between the Shirk of the people of Jāhiliyyah (pre-Islamic times) – who the Qur'an was revealed against and whom the Messenger of Allāh ﷺ and his companions fought - and the Shirk of those associated to Islam, including grave worshippers, deviated Sufi *tariqahs* and the like, then you know that there is no difference between their Shirk, only in name as they only call it *I'tiqād*. You know that the Shirk of the latter, who are

associated to Islam, is most severe and harder than the shirk of the former from people of Jāhiliyyah (pre-Islamic times) from two aspects: First: the Shirk of the former took place in the event of prosperity, but in cases of distress, they would leave polytheism and pray sincerely to Allāh because they knew that none saves from adversity but Allāh, be Glorified, as Allāh mentioned about them in the verses cited by the Sheikh and others. As for these polytheists attributed to Islam, their Shirk goes on in prosperity and adversity - rather their Shirk in intensity exceeds their Shirk in prosperity, whereby if they are caught in times of danger and difficulty, their voices raise in committing Shirk and praying to other than Allāh. This is the first aspect from the difference between the former polytheists and the polytheists of our time. The second aspect follows.

[فمن فهم هذه المسألة التي وضحها الله في كتابه وهي أن المشركين الذي قاتلهم رسول الله يدعون الله تعالى ويدعون غيره في الرخاء وأما في الضر والشدة فلا يدعون إلا الله وحده لا شريك له، وينسون ساداتهم تبين له الفرق بين شرك أهل زماننا وشرك الأولين ولكن، أين من يفهم قلبه هذه المسألة فهمًا راسخًا؟! والله المستعان]

Hence, whoever understands this matter, which Allāh clarified in His Book, namely: the polytheists whom the Messenger of Allāh ﷺ fought, called Allāh ﷻ and others in prosperity, but in the event of harm and distress, they called Allāh alone with no partner and forgot their masters, he will come to know the difference between the Shirk of the people of our time and the Shirk of those who came before. Nevertheless, where is the person whose heart understands this issue proper?

He ﷺ said: Verily, none comprehend the difference between the first shirk of ancestors and the shirk of the latecomers - that the shirk of latecomers is heavier and more intense - but he who understood the Qur'anic verses that show that and whoever is not aware of the difference [of that], thus that is due to his misunderstanding.

[والأمر الثاني أن الأولين يدعون مع الله أناسًا مقرّبين عند الله إما أنبياء وإما أولياء، وإما ملائكة، أو يدعون أشجارًا أو أحجارًا مطيعة لله ليست عاصية وأهل زماننا يدعون

مع الله أناسًا من أفسق الناس، والذين يدعونهم هم الذين يحكمون عنهم الفجور من الزنا والسرقة وترك الصلاة وغير ذلك]

The second aspect is that the early polytheists, called upon Allāh, along with those close to Allāh, be they Prophets or Awliyyaa', or Angels, or even trees or stones which are subservient to Allāh and not disobedient, whereas the people of our times call on Allāh as well as the most wicked people, who are charged with sins such as adultery, theft and leaving prayer and other than that.

The second aspect: from the differences is that the early polytheists called people who had piety and closeness to Allāh from the Angels, Prophets and the Righteous, or they called on trees or stones that are not disobedient to Allāh. As for the later polytheists, they call upon the immoral among the creation and the most blasphemous and sinful among them who claim to be able to perform miracles and claim to be absolved from the duties (of Islam) such as heretical Sufis who permitted the unlawful and abandoned the obligations, such as al-Badawī, al-Hallāj, Ibn 'Arabī and their likes from the imams of heresy. The [current-day polytheists] worship them while they witness them committing evil and abandoning duties, while claiming that this is from their miracles and superiority so they are absolved from these duties.

[والذي يعتقد في الصالح أو الذي لا يعصي مثل الخشب والحجر أهون ممن يعتقد فيمن يشاهد فسقه وفساده ويشهد به]

And whosoever believes in (seeking intercession from) the righteous or what cannot sin such as wood or stone is lesser in evil than those who believe in those whom the perpetration of evil and corruption is witnessed and he attests to it.

This is the result behind the comparison between the Shirk of the early polytheists and that of the latter-day ones associated to Islam. In another words, the Shirk of worshipping the righteous and the creation that do not disobey Allāh is lighter than the Shirk of worshipping evil-doers, heretics and sinners, because that indicates their recommendation and approval of this disbelief and wickedness

and they consider it to be noble and dignified. Nevertheless, is there is any opposing Allāh that can be more severe than this? We ask Allāh for security!

إِذَا تَحَقَّقْتَ أَنَّ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ أَصْحَابٌ عَقُولًا وَأَخْفَ شُرَكَاءَ مِنْ هَؤُلَاءِ، فَاعْلَمْ أَنَّ لِهَؤُلَاءِ شِبْهَةً يُورِدُونَهَا عَلَى مَا ذَكَرْنَا وَهِيَ مِنْ أَعْظَمِ شِبْهِهِمْ فَاصْغُرْ سَمْعَكَ لِحُجُوبِهَا وَهِيَ أَنَّهُمْ يَقُولُونَ إِنَّ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ لَا يَشْهَدُونَ أَنَّ إِلَهَ إِلَّا اللَّهُ وَيَكْذِبُونَ الرَّسُولَ ﷺ وَيَنْكُرُونَ الْبَيْعَ وَيَكْذِبُونَ الْقُرْآنَ وَيَجْعَلُونَهُ سِحْرًا وَنَحْنُ نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَنُصَدِّقُ الْقُرْآنَ وَنُؤْمِنُ بِالْبَيْعِ وَنُصَلِّي وَنُصُومُ فَكَيْفَ تَجْعَلُونَنَا مِثْلَ أَوْلَئِكَ؟ فَالْجَوَابُ أَنَّ لَا خِلَافَ بَيْنَ الْعُلَمَاءِ كُلِّهِمْ أَنَّ الرَّجُلَ إِذَا صَدَّقَ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ وَكَذَّبَهُ فِي شَيْءٍ فَإِنَّهُ كَافِرٌ لَمْ يَدْخُلْ فِي الْإِسْلَامِ وَكَذَلِكَ إِذَا آمَنَ بِبَعْضِ الْقُرْآنِ وَجَدَّ بَعْضَهُ، كَمَنْ أَقْرَ بِالتَّوْحِيدِ وَجَدَّ وَجُوبَ الصَّلَاةِ أَوْ أَقْرَ بِالتَّوْحِيدِ وَجَدَّ وَجُوبَ الزَّكَاةِ أَوْ أَقْرَ بِهَذَا كُلِّهِ وَجَدَّ الصُّومِ أَوْ أَقْرَ بِهَذَا كُلِّهِ وَجَدَّ الْحَجَّ وَلَمَّا لَمْ يَنْقُدْ أَنَا فِي زَمَنِ النَّبِيِّ ﷺ لِلْحَجِّ أَنْزَلَ اللَّهُ فِي حَقِّهِمْ: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْكَلْبَةِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ وَمَنْ أَقْرَ بِهَذَا كُلِّهِ وَجَدَّ الْبَيْعَ كَفَرَ بِالإِجْمَاعِ وَحَلَّ دَمَهُ وَمَالَهُ كَمَا قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ فَإِذَا كَانَ اللَّهُ قَدْ صَرَحَ فِي كِتَابِهِ أَنَّ مَنْ آمَنَ بِبَعْضٍ وَكَفَرَ بِبَعْضٍ فَهُوَ الْكَافِرُ حَقًّا زَالَتْ هَذِهِ الشَّبْهَةُ وَهَذِهِ هِيَ الَّتِي ذَكَرَهَا بَعْضُ أَهْلِ الْأَحْسَاءِ فِي كِتَابِهِ الَّذِي أَرْسَلَهُ إِلَيْنَا. وَيُقَالُ أَيْضًا: إِذَا كُنْتَ تَقَرُّ أَنَّ مَنْ صَدَّقَ الرَّسُولَ ﷺ فِي كُلِّ شَيْءٍ وَجَدَّ وَجُوبَ الصَّلَاةِ فَهُوَ كَافِرٌ حَلَّالَ الدَّمِ وَالْمَالِ بِالإِجْمَاعِ، وَكَذَلِكَ إِذَا أَقْرَ بِكُلِّ شَيْءٍ إِلَّا الْبَيْعَ، وَكَذَلِكَ لَوْ جَدَّ وَجُوبَ صَوْمِ رَمَضَانَ وَصَدَّقَ بِالْبَاقِي وَهَذَا لَا تَخْتَلِفُ الْمَذَاهِبُ فِيهِ وَقَدْ نَطَقَ بِهِ الْقُرْآنُ كَمَا قَدَّمْنَا. فَمَعْلُومٌ أَنَّ التَّوْحِيدَ هُوَ أَعْظَمُ فَرِيضَةٍ جَاءَ بِهَا النَّبِيُّ ﷺ وَهُوَ أَعْظَمُ مِنَ الصَّلَاةِ وَالزَّكَاةِ وَالصُّومِ وَالْحَجِّ. فَكَيْفَ إِذَا جَدَّ الْإِنْسَانُ شَيْئًا مِنْ هَذِهِ الْأُمُورِ؟ كَفَرَ وَلَوْ عَمِلَ بِكُلِّ مَا جَاءَ بِهِ الرَّسُولُ ﷺ، وَإِذَا جَدَّ التَّوْحِيدَ الَّذِي هُوَ دِينُ الرَّسْلِ كُلِّهِمْ لَا يَكْفُرُ؟! سُبْحَانَ اللَّهِ مَا أَعْجَبَ هَذَا الْجَهْلَ! وَيُقَالُ أَيْضًا: هَؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ قَاتَلُوا بَنِي حَنِيفَةَ وَقَدْ اسْلَمُوا مَعَ النَّبِيِّ ﷺ وَهُمْ يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُؤَدِّعُونَ وَيُصَلُّونَ فَإِنَّ قَوْلَهُمْ أَنَّهُمْ يَقُولُونَ إِنَّ مَسْلِمَةَ نَبِيِّ قَلْنَا هَذَا هُوَ الْمَطْلُوبُ. إِذَا كَانَ مِنْ رَفَعِ رَجُلًا إِلَى رَتْبَةِ النَّبِيِّ ﷺ كَفَرَ وَحَلَّ مَالَهُ وَدَمَهُ وَلَمْ تَنْتَفِعْهُ الشَّهَادَتَانِ وَلَا الصَّلَاةُ فَكَيْفَ بَمَنْ رَفَعَ شَمْسَانَ أَوْ يُوسُفَ أَوْ صَحَابِيًّا أَوْ نَبِيًّا إِلَى رَتْبَةِ جِبَارِ السَّمَاوَاتِ وَالْأَرْضِ سُبْحَانَ اللَّهِ مَا أَعْظَمَ شَأْنَهُ: ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ﴾ وَيُقَالُ أَيْضًا: الَّذِينَ حَرَقَهُمُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِالنَّارِ كُلِّهِمْ يَدْعُونَ الْإِسْلَامَ

وهم من أصحاب علي رضي الله عنه وتعلموا العلم من الصحابة ولكن اعتقدوا في علي مثل الاعتقاد في يوسف وشمسان وأمثالهما، فكيف أجمع الصحابة على قتلهم وكفرهم؟ أتظنون أن الصحابة يكفرون المسلمين؟ أتظنون أن الاعتقاد في تاج وأمثاله لا يضر والاعتقاد في علي بن أبي طالب يكفر؟ ويقال أيضاً: بنو عبيد القداح الذين ملكوا المغرب ومصر في زمان بني العباس كلهم يشهدون أن لا إله إلا الله وأن محمداً رسول الله ويدعون الإسلام ويصلون الجمعة والجماعة، فلما أظهروا مخالفة الشريعة في أشياء دون ما نحن فيه أجمع العلماء على كفرهم وقتلهم وأن بلادهم بلاد حرب وغزاهم المسلمون حتى استنفذوا ما بأيديهم من بلدان المسلمين. ويقال أيضاً: إذا كان الأولون لم يكفروا إلا أنهم جمعوا بين الشرك وتكذيب الرسول ﷺ والقرآن وإنكار البعث وغير ذلك فما معنى الباب الذي ذكره العلماء في كل مذهب (باب حكم المرتد) وهو المسلم يكفر بعد إسلامه ثم ذكروا أنواعاً كثيرة، كل نوع منها يكفر ويحل دم الرجل وماله حتى إنهم ذكروا أشياء يسيرة عند من فعلها مثل كلمة يذكرها بلسانه دون قلبه أو يذكرها على وجه المزح واللعب. ويقال أيضاً: الذين قال الله فيهم: ﴿يَخْلِفُونَ﴾ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ ﴿ أما سمعت الله كفرهم بكلمة مع كونهم في زمن رسول الله ﷺ ويجاهدون معهم ويصلون معه ويزكّون ويحجون ويؤدون. وكذلك الذين قال الله فيهم: ﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۗ لا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ فَاعْتَدِ طَائِفَةٌ بَآيَاتِهِمْ كَانُوا مَجْرِمِينَ ﴿ فهو لاء الذي صرح الله أنهم كفروا بعد إيمانهم وهم مع رسول الله ﷺ في غزوة تبوك قالوا كلمة ذكروا أنهم قالوها على وجه المزح، فتأمل هذه الشبهة هي قولهم تكفرون من المسلمين أناساً يشهدون أن لا إله إلا الله ويصلون ويصومون ثم تأمل جوابها فإنه من أنفع ما في هذه الأوراق]

If you verify that those whom the Messenger of Allāh ﷺ fought are healthier in minds and lighter in polytheism than these (current day polytheists), then you should note that they have a doubt that they bring forward according what we have stated. This one is of the greatest doubts so lend your ear for its answer: They say: “Those on whom the Qur’an was revealed, they did not bear witness that there is no god worthy of worship but Allāh, they accused the Prophet ﷺ of lying, they denied the resurrection, they belied the Qur’an and characterized it as magic. On the other hand, we bear witness that there is no god worthy of worship but Allāh alone and that Muhammad is the Messenger of Allāh, we believe in the Qur’an, in

the resurrection and we pray and fast, so how can you equate us to them?" The answer is that there is no disagreement among all scholars that if a man believes in the Messenger of Allāh ﷺ in something and denies him in something else, then he is indeed a disbeliever and enters not in Islam. Likewise, if one believes in some of the Qur'an and denies the rest of it such as one who approves Tawheed but denies the necessity of prayer or acknowledges monotheism and prayer but denies the obligation of Zakat or recognizes Islam entirely but denies fasting or recognizes Islam entirely but denies Hajj. When some people in the time of the Prophet ﷺ criticised Hajj, Allāh revealed in their regards: "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of the creation." [Aal-Imran 3:97] Whoever recognises all this but denies resurrection, he is by unanimous agreement, a disbeliever and both his blood and wealth become lawful, as He, the Most High says: "Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, 'We believe in some but reject others,' and wish to adopt a way in between; they are in truth disbelievers." [An-Nisaa'150-151] Hence, if Allāh has clarified in His Book that whoever believes in some of it but denies the rest, then he is, without doubt, a disbeliever, then this doubt will disappear and this is what the one of the people of al-Ahsaa' stated in a book, which he has sent to us. It is also said: "Do you acknowledge that whoever believes the Prophet ﷺ in everything but denies the necessity of prayer, then he is a disbeliever and that by unanimous agreement, his blood and wealth is lawful? Likewise, if he admits everything except the resurrection or denies the necessity of fasting Ramadan and believes in the rest." In connection to this, the madhhabs differ not and the Qur'an has stated this as we mentioned earlier. Hence, it is well known that Tawheed is the greatest religious duty brought by the Prophet ﷺ and it is greater than prayer,

Zakat (almsgiving), fasting and pilgrimage. How about if a person denies something of these affairs? He will become a disbeliever even he acts upon all that the Prophet ﷺ came with, and if denies Tawheed which is the religion of all the Messengers, shouldn't he a disbeliever too?! Allāh is Exalted! How astonishing is this ignorance! It is also said: "These are the companions of the Messenger of Allāh ﷺ, they fought Baneē Haneefah though they converted to Islam with the Prophet ﷺ and bore witness that there is no god worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, they called the azan and prayed." If he says: "They indeed claimed that Musailimah is a Prophet." We say: "This response is what is sought. If a man is raised to the level of a Prophet then it is required to charge the one who does so a disbeliever and his wealth and blood are lawful and neither the two testimonies nor the prayer benefit him. So how about raising Shamsān or Yusuf or a companion or a Prophet to the rank of the Compeller of the heavens and the earth ﷻ?" How great is His affair! "Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance)." [Al-A'raaf 7:101] It is also said: "Those whom Ali ibn Ali Tālib ؑ burned with fire, all of them claimed to be Muslims, and they were the companions of Ali ؑ. They further learned the knowledge of the companions, but they believed in Ali similar to the belief in Yusuf and Shamsān and their ilk. Hence, did the companions agree to kill them and consider them disbelievers? Do you think that the companions pronounced Muslims as disbelievers? Do you think that the belief in Tāj and his ilk harms not and the belief in 'Ali bin Abi Tālib leads to disbelief?!" It also can be said: "The children of Ubaid al-Qaddāh who ruled Morocco and Egypt in the time of Banu al-Abbās, all bore witness that there is no god worthy of worship but Allāh alone and that Muhammad is the Messenger of Allāh and claimed to be Muslims, prayed Friday and the congregational prayer, yet they displayed a violation of Islamic law in certain matters other than what we are discussing and so the scholars agreed upon their disbelief and fought them, and considered their land one of war. The Muslims invaded them until they freed all the lands that were under their control." It also can be said: "If the early disbelievers did not

except due to combining Shirk and discrediting the Prophet ﷺ, the Qur'an, the resurrection, etc. then what is the meaning of the chapter that the scholars include in every madhhab: 'The Chapter on the Ruling of the Murtad - and he is the Muslim who becomes a disbeliever after his conversion to Islam.' They then mentioned many types (of nullifiers of Islam), each results in the accused [person] being charged with disbelief and renders his blood and wealth as lawful, - to the extent that the scholars even mentioned simple things [with the same ruling] such as uttering a word with the tongue without heart or to utter it in play and jest. It is also said: "Those whom Allāh said in their regards: 'They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam.' [At-Tawbah 9:74] Did you hear that Allāh charged them with disbelief despite being at the time of the Messenger of Allāh ﷺ and making jihad with him, praying with him, given Zakat, performing pilgrimage and believing in the unity of Allāh? As well as those whom Allāh said in their regards: 'If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh and His Ayat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger that you were mocking?" Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimūn (disbelievers, polytheists, sinners, criminals.)' [At-Tawbah 9:65-66] Those whom Allāh proclaimed that they disbelieved after their faith - and they accompanied the Messenger of Allāh ﷺ in the Battle of Tabūk -, they but uttered a statement which was a kind of mockery." So consider this doubt, and that is their statement that we accuse some Muslims who bear witness that there is no god worthy of worship but Allāh alone, and who pray and fast; then reflect on its answer for it is indeed one of the useful replies contained in these pages.

The Sheikh ﷺ still continued refuting the doubts of the synics on the issue of polytheism and monotheism. The Sheikh ends with this grave doubt, which is one of the greatest and most serious, namely their saying: "Whosoever testifies that there is no god but Allāh and

that Muhammad is the Messenger of Allāh, and prays, fasts, goes on pilgrimage and performs the [rest of the religion] actions, he disbelieves not, no matter what he does from the types of apostasy. As for those whom the Qur'aan was revealed in their regards, namely the early polytheists, they are not like them, as they did not testify that there is no god but Allāh and that Muhammad is the Messenger of Allāh, and did not enter into Islam thereby. Hence, they believe not in Allāh, the Prophet, Islam or the Qur'an, whereas these people today manifest faith in the resurrection, they pray, fast, perform the pilgrimage, give Zakat and remember Allāh much." The Sheikh ﷺ at this particular doubt said: "Listen to its reply for it is of their greatest doubts." Then the Sheikh responded to this suspicion from seven angles:

The first angle: whoever believes in certain Islamic rulings and disbelieves in the rest, then (his ruling is that) he disbelieves in the whole [of it]. These people have denied the Tawheed which was taught by the Messengers, and that is to single out Allāh with worship. Hence, they singled out not Allāh with worship, but joined other than Him such as the Awliyaa' and the righteous. Nevertheless, Islam accepts not splitting or separation and the greatest thing in Islam is Tawhid and that is the call of all Messengers, whereas these people have belied the greatest thing and that is singling Allāh out with worship, and they say that there is nothing wrong for a man to vow to so-and-so or to slaughter to so-and-so because he is a *waliyy* and the *waliyy* benefits and harms and this is similar to the action of the early polytheists.

The second angle: the Sheikh ﷺ stated certain events in Islamic history which show that the scholars in every era charged those who believe in some things and deny the rest as disbelievers. Among the scholars were the companions and those who followed them, they fought those who professed the two testimonies, prayed, fasted and performed pilgrimage but when they did something polytheistic or denied something of the religion, they fought them and made their lives and properties lawful, such as the following:

1. Banu Haneefah believed that Musaylimah was the Messenger of Allāh and belied the obligation of Zakat after the death of the Prophet ﷺ.
2. During the reign of 'Ali ؑ, they excommunicated the extremists who claimed that 'Ali is Allāh even though they bore witness that there is no god but Allāh and that Muhammad is the Messenger of Allāh, they prayed, fasted and they were members of Ali's ؑ army. This happened when they went to extremes about 'Ali ؑ so he burned them, despite the fact they bore witness that there is no god but Allāh, yet he burned them when they believed that someone has the right to divinity.
3. During the reign of the Abbasids, the group called the Abīdiyyīn - which is an Ismā'īlī Shi'ah sect because they affiliated themselves to Isma'īl bin Mūḥammed bin Ja'far - appeared. They were called Isma'ilis because they claim they are descendants of Fātimah ؑ, and so they are also known as the Fatimids; in fact they are Jews who professed Islam but aspects of disbelief appeared among them, until finally their rulers claimed godship, such as al-'Ubaidī.

So the companions fought Bani Haneefah though they bore witness that there is no god but Allāh and that Muhammad is the Messenger of Allāh, and fasted and performed the pilgrimage, because they claimed that Musaylimah was a Prophet and whoever believes in a Prophet after Muhammad ﷺ has disbelieved even if he prays and fasts. Therefore, the Muslims today accuse the Qadianis, who claim Ahmed al-Qadian was a prophet, of disbelief. Hence, if he who raises a man to the rank of the Prophet has disbelieved, then how can one not disbelieve when he elevates a man to the rank of the Lord of all creation and offers to that man types of worship such as prayer, slaughter, vows, supplications, invocations for help, etc.? Regarding the words of the Sheikh: "As people in their time raised Taaj, Shamsaan and Yusuf", such people exceeded the proper bounds towards them under the pretext that they are Awliyaa' but in actual

fact they practised sorcery and paranormal [things] and followed the way of al-Hallāj and Ibn ‘Arabi.

The third angle: that the scholars, may Allāh have mercy on them all, penned a chapter in their books of fiqh (jurisprudence) entitled “The Chapter on Apostasy” and stated therein things that nullify one’s Islam. They stated things that may be small in the eyes of the people, but they ruled that whoever does them or believes in them is a disbeliever, even if he prays, fasts and worships Allāh. Nevertheless, they confined not [the causes] of apostasy according to what you have stated.

The fourth angle: that Allāh charged with disbelief those people who uttered a statement which nullified their Islam and their faith as He, the Most High says: **“They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam...”** [At-Tawbah 9:74] [Allāh] charged them with disbelief though they were with the Messenger of Allāh ﷺ, and prayed and carried out jihad.

The fifth angle: Allāh charged with disbelief some people for uttering some statements in a mocking way and He revealed about them: **“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allāh, and His Ayat and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed.”** [At-Tawbah 9:65-66] – though they prayed and carried out jihad with the Prophet ﷺ in the Battle of Tabūk; but when they uttered those statements, they disbelieved after their belief and it benefited them not that they prayed, fasted and performed jihad. These angles invalidate this doubt, which in fact is one of the greatest doubts, but its answer is clear and all praise belongs to Allāh alone.

The sixth angle: their statement: **“Those to whom the Qur’an was revealed, did not bear witness that there is no god but Allāh and they also accused the Prophet ﷺ of lying, they denied the resurrection and**

the Quran and considered it magic; we on the other hand testify that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh and believe in the Qur'an, the resurrection and we pray and fast; so can you equate us to them?" The answer for that is: "If a man believes Allāh in something and disbelieves Him in something else, he is a disbeliever and apostate from Islam - such as he who believes in some of the Qur'an and denies some of it, or one who acknowledges Tawheed and the prayer but denies the obligation of Zakat, or he confirms all of that but denies fasting, or he confirms all of that but denies the Hajj – even if bears witness that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh."

The seventh angle: that whoever denies the obligation of Hajj disbelieves even he testifies that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and he prays and fasts. Allāh, the Most High, said: "Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (mankind and jinn)... And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, he is a disbeliever of Allāh), then Allāh stands not in need of any of the creation." [Aal-'Imran 3:96-97] These verses indicate that whoever denies the obligation of Hajj has disbelieved, even if he bears witness that there is no deity but Allāh, so how about one who denies Tawheed and permits the worship of graves?!

ومن الدليل على ذلك أيضاً ما حكى الله تعالى عن بني إسرائيل مع علمهم وصلاتهم أنهم قالوا لموسى: ﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾ وقول أناس من الصحابة « اجعل لنا ذات أنواط »⁽³⁾ فحلف النبي ﷺ أن هذا مثل قول بني إسرائيل لموسى: ﴿ اجْعَلْ لَنَا إِلَهًا ﴾

(3) رواه الترمذي في سننه 334-343/6 كتاب الفتن باب ما جاء لتركبن سنن من كان قبلكم حديث رقم (2181) ورواه الإمام أحمد في مسنده 218/5 حديث رقم (21947-21950-21952) بالفاظ متقاربة، وانظر البداية والنهاية لابن كثير 325/4 كلهم من حديث أبي واقد الليثي رضي الله عنه

ولكن للمشركين شبهة يدلون بها عند هذه القصة وهي أنهم يقولون : إن بني إسرائيل لم يكفروا بذلك وكذلك الذين قالوا للنبي ﷺ : « اجعل لنا ذات أنواط » لم يكفروا. فالجواب أن تقول: إن بني إسرائيل لم يفعلوا وكذلك الذين سألوا النبي ﷺ لم يفعلوا. ولا خلاف أن بني إسرائيل لو فعلوا ذلك لكفروا. وكذلك لا خلاف أن الذين نهاهم النبي ﷺ لو لم يطيعوه واتخذوا ذات أنواط بعد نهيه لكفروا وهذا هو المطلوب]

Of the evidences that support this too, is what Allāh informed us about the Children of Israel, despite their knowledge and piety, that they said to Musa: “O Musa (Moses)! Make for us an ilāh (a god) as they have ālihah (gods).” As well as the statement of some of the Companions: “Make for us a Dhat Anwāt.” The Prophet ﷺ swore that [what the Companions said] is like the saying of the Children of Israel to Musa: “Make for us an ilāh (a god).” However, the polytheists have a doubt that they bring forward in connection to this story, namely, they say: “Verily, the children of Israel disbelieved not with that [statement], and likewise those who said to the Prophet ﷺ: “Make for us a Dhaat Anwāt” believed not [as result of saying this].” The answer to this is: the children of Israel did not carry out this action, nor did those who asked the Prophet ﷺ. There is no dispute that had the Children of Israel carried out this action, they would disbelieved, just as there no dispute that those whom the Prophet ﷺ forbade, would have disbelieved if they did not obey him, and took the Dhat Anwāt after his prohibition; this is the required response.

That is to say, from the evidences that whoever commits a nullifier of Islam, disbelieves even if he testifies that there is no deity worthy of worship but Allāh, he prays and fasts and other does acts, is that which Allāh informed us regarding the Children of Israel, when they asked Musa to make for them a god like the gods of disbelievers. Also, the story of those who asked the Prophet Muhammad ﷺ to make for them a Dhat Anwāt; these two noble Prophets rejected these requests and regarded them as Shirk that takes one out of the religion if they carry it out, even if they believed in the two noble Prophets and carried out jihad with them. Then the Sheikh cited an objection to this reasoning: that the Children of Israel who asked Moses to make a god for them disbelieved not, and neither did those

who asked Muhammad ﷺ. His response to this objection is that the two groups did not implement what they said and if they did they would have disbelieved and that when they were prevented, they stopped. The bottom line from the two stories is that whoever commits an act of (major) Shirk, he disbelieves even if he bears witness that there is no deity worthy of worship but Allāh, believes in the Prophets and does good deeds.

[ولكن هذه القصة تفيد أن المسلم بل العالم قد يقع في أنواع من الشرك لا يدري بها فتفيد التعلم والتحرز ومعرفة أن قول الجاهل: التوحيد فهمناه، أن هذا من أكبر الجهل ومكاييد الشيطان، وتفيد أيضاً أن المسلم المجتهد إذا تكلم بكلام كفر وهو لا يدري فنبه على ذلك وتاب من ساعته فإنه لا يكفر كما فعل بنو إسرائيل والذين سألوا النبي ﷺ ، وتفيد أيضاً أن لو لم يكفر فإنه يغفل عليه الكلام تغليظاً شديداً كما فعل رسول الله ﷺ]

However, this story indicates that a Muslim, moreover the scholar may fall into some types of Shirk without knowing them. It signifies that one should learn and beware, and to recognise that the statement of the fools: “We understand Tawheed”, is due to the utmost ignorance and the tricks of the Shaytan. It also indicates that the Muslim who strives, if he speaks some words of disbelief and he does not know, then he is to be reminded so that he may repent instantly, and he disbelieves not just like the Children of Israel and those who asked the Prophet ﷺ. In addition, it implies that even though he disbelieves not, one should address him with severe reprimand, as did the Messenger of Allāh ﷺ.

This story has some benefits; firstly: it contains a caution from Shirk which may creep upon Muslims by way of tradition and imitation of the disbelievers: “Make for us a god as they have gods” and “Make for us a Dhat Anwāt as they have a Dhāt Anwāt.” This is a warning not to be in conformity with the disbelievers and a warning of the afflictions and temptations that result from that. Of that, is the worship of graves which they had introduced and trialed the people with; in addition, al-Khaleel (Ibrahim عليه السلام) broke the idols with his hand and he was harmed and thrown into the fire because of the denial of Shirk, he said: “And keep me and my sons away from worshipping idols. ‘O my Lord! They have indeed led astray many

among mankind.” [Ibrāhīm 14:35-36] He ﷺ feared the trial for himself and for his offspring. So how can an ignorant person say: “Verily, Tawheed can be learned in five minutes”? What is important to him is searching in matters of politics and talking against the rulers and the reality of jurisprudence, as they claim; i.e. to observe international events, analyse them and be concerned with them instead of learning the religion. Amongst them are those who criticise Tawheed curriculums in schools, institutions and universities and say: “There is no need for this consistency in Tawheed curriculums as the people are Muslims who were born upon the natural disposition (of acknowledging a Creator). Additionally, students can learn Tawheed from their social environment...” and so on, from such irrational talk. However, if you ask any of them about the simplest matter about Tawheed, he will not give you a correct answer. I mean those who say [the previous] statement.

A second benefit - and it is a great benefit: whosoever utters a word of disbelief ignorantly, without knowing, then he is warned and if he repents immediately, he disbelieves not, based on the story of the Children of Israel with Musa ﷺ and some of the companions with the Prophet ﷺ. Hence, such a person disbelieves not as long as he fulfils two conditions:

1. That he utters this statement with ignorance and not deliberately.
2. That he repents immediately and leaves this thing when it is clarified to him he is committing disbelief.

Hence, this one statement he utters harms him not and this is an answer for their previous doubt. They say that both, the Children of Israel and the Companions of Muhammad ﷺ disbelieved not with this statement. We say to them: “Verily, they disbelieved not because they said it out of ignorance, they were then alerted to this, and so they left it and repented to Allāh ﷻ. As for you, you are alerted night and day and insist on invoking the graves and the righteous and listen not to what is said to you out of arrogance and stubbornness.

The third benefit: this story benefits us in that whoever disbelieves not with a word of disbelief, if uttered with ignorance, then we should not be lenient with him, but rather we should reprimand him harshly as did Musa عليه السلام with his people and Muhammad صلى الله عليه وسلم with his Companions who uttered this statement, and it should be done so out of rebuke and warning them to avoid that and be wary of it.

[ولهم شبهة أخرى يقولون إن النبي صلى الله عليه وسلم أنكر على أسامة قتل من قال لا إله إلا الله وقال: «أقتلته بعدما قال لا إله إلا الله»⁽¹⁾ وكذلك قوله صلى الله عليه وسلم: «أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله»⁽²⁾ وأحاديث أخر في الكف وهؤلاء الجهلة أن من قالها لا يكفر ولا يقتل ولو فعل ما فعل. فيقال لهؤلاء المشركين الجهال: معلوم أن رسول الله صلى الله عليه وسلم قاتل اليهود وسباهم وهم يقولون لا إله إلا الله وأن أصحاب النبي صلى الله عليه وسلم قاتلوا بني حنيفة وهم يشهدون أن لا إله إلا الله وأن محمداً رسول الله ويصلون ويدعون الإسلام، وكذلك الذين حرّقهم علي بن أبي طالب وهؤلاء الجهلة مقرّون أن من أنكر البعث كفر وقتل ولو قال لا إله إلا الله وأن من جحد شيئاً من أركان الإسلام كفر وقتل ولو قال لا إله إلا الله فكيف لا تنفعه إذا جحد شيئاً من الفروع وتنفعه إذا جحد التوحيد الذي هو أصل دين الرسل ورأسه؟ ولكن أعداء الله ما فهموا معنى الأحادي. فأما حديث أسامة فإنه قتل رجلاً ادعى الإسلام بسبب أنه ظن أنه ما ادّعاه إلا خوفاً على دمه وماله، والرجل إذا أظهر الإسلام وجب الكف عنه حتى يتبين منه ما يخالفه ذلك وأنزل الله في ذلك: (يَا أَيُّهَا الَّذِينَ

ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا) أي فتبينوا فالآية تدل على أنه يجب الكف عنه والتثبت. فإن تبين منه بعد ذلك ما يخالف الإسلام قُتِلَ لقوله: (فَتَبَيَّنُوا) ولو كان لا يقتل إذا قالها لم يكن للتثبت معنى. وكذلك الحديث الآخر وأمثاله معناه ما ذكرنا: أن من أظهر الإسلام والتوحيد وجب الكف عنه إلا إن تبين منه ما يناقض ذلك. والدليل على هذا أن رسول الله صلى الله عليه وسلم الذي قال: «أقتلته بعدما قال لا إله إلا الله»⁽¹⁾ وقال: «أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله»⁽²⁾ هو الذي قال في الخوارج: «أينما لقيتموهم

(1) رواه الإمام البخاري في صحيحه 88/5 كتاب المغازي باب بعث النبي صلى الله عليه وسلم أسامة بن زيد إلى الحرقات من جهته من حديث أسامة بن زيد رضي الله عنهما .

(2) رواه الإمام البخاري في صحيحه 140/8-141 كتاب الاعتصام باب الاقتداء بسنن رسول الله صلى الله عليه وسلم ... من حديث أبي هريرة رضي الله تعالى عنه .

(1) تقدم تحريجه

(2) تقدم تحريجه

فأقتلوهم. لأن أدركتهم لأقتلنهم قتل عاد»⁽³⁾ مع كونهم من أكثر الناس عبادة وتهليلاً حتى إن الصحابة يحقرون أنفسهم عندهم. وهم تعلموا العلم من الصحابة فلم تنفعهم لا إله إلا الله ولا كثرة العبادة ولا ادعاء الإسلام لما ظهر منهم مخالفة الشريعة. كذلك ما ذكرناه من قتال اليهود وقتال الصحابة بني حنيفة، وكذلك أراد ﷺ أن يغزو بني المصطلق لما أخبره رجل أنهم منعوا الزكاة حتى أنزل الله تعالى: (يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِهِمِلًا فُضِّضُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ) وكان الرجل كاذباً عليهم⁽⁵⁾ ، فكل هذا يدل على أن مراد النبي ﷺ في الأحاديث ما ذكرناه [

Moreover, they have another doubt; they say that the Prophet ﷺ blamed 'Usamah for killing the person who said: "Laa ilāha illAllāh" and he said to him: "Did you kill him after he said: 'Laa ilāha illAllāh?!'" as well as his ﷺ saying: "I was ordered to battle the people until they say there is no deity worthy of worship but Allāh" and other Hadiths regarding leaving off whoever utters it. And the objective of these ignorant people is that whoever utters it, he neither disbelieves nor should he be killed no matter what he does. Hence, it should be said to those ignorant polytheists: "It is known that the Messenger of Allāh ﷺ fought the Jews and took them as prisoners despite the fact they said, "Laa ilāha illAllāh." In addition, the Companions of the Prophet ﷺ fought Banu Hanīfah though they bore witness that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, they prayed and claimed to be Muslims, as well as those whom 'Ali Ibn Abee Tālib burned. Yet, these ignorant people admit that whoever denies the resurrection, he disbelieves and deserves to be killed even if testifies to "Laa ilāha illAllāh" and that he who denies a thing from the pillars of Islam, he disbelieves and deserves to be capital execution even he testifies to "Laa ilāha illAllāh". How is it that he does not benefit if he denies something of the subsidiary matters of religion but it benefits him if

(3) رواه أبو داود في سننه 343/4، 344 كتاب السنة باب في قتال الخوارج حديث رقم 4764-4767 من حديث أبي سعيد الخدري وعلي بن أبي طالب، ورواه النسائي في سننه 117/7-121 كتاب (37) تحريم الدين باب (26) من شهر سيفه ثم وضعه في الناس حديث رقم (4101، 4102، 4103) من حديث أبي سعيد الخدري وعلي بن أبي طالب وأبي برزة رضي الله تعالى عنهم، وانظر مسند الإمام أحمد 404/1 حديث رقم (3831) من حديث عبد الله بن مسعود بنحوه.

(5) انظر تفسير ابن كثير 210/4-211

he denies Tawheed which is the origin of the religion of the Messengers and its principal part? The enemies of Allāh have not understood the meaning of the Hadith. As for the Hadith of ‘Usāmah, he killed a man who claimed Islam because he thought that what he claimed was only out of fear for his blood and wealth, and that if a man displays Islam, it is necessary to leave him off until it is clear from him whatever contradicts that. In this regard, Allāh revealed the following: “O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth).” [An-Nisaa’ 4:94] That is to say, to be firm. Hence, the verse indicates that he should be left off and to be sure [that he Muslim]. However, if it is apparent from him later on that is acting in contradiction to Islam, he should be executed due to His saying: “Verify (the truth).” Likewise, the other Hadith and its like, its meaning is that which we stated: whoever displays Islam and Tawheed (Monotheism), he is to be left off except if he acts in opposition to it. The evidence for this is that the Messenger of Allāh ﷺ said: “Did you kill him after he said: ‘Laa ilāha illAllāh?’” and: “I was commanded to fight the people until they say: ‘Laa ilāha illAllāh’” And it is he who said in regards to the Khawārij: “Wherever you find them, kill them. If I reach them, I will indeed kill them in the same manner that the people of ‘Ād [were killed].” Though they were among the people the most [involved] in terms of worship and saying “Laa ilāha illAllāh”, to the point that the Companions, felt insignificant in [comparison] to them; they learned knowledge from the Companions, yet neither “Laa ilāha illAllāh”, much supplication or claiming to be Muslims benefited them when they openly contradicted the Shari’ah. Similarly, we have cited the fighting of the Jews and Companions fighting Banu Hanīfah, as well as when the Prophet ﷺ wanted to conquer Banu al-Mustaliq when a man told him that withheld the Zakat until Allāh, the Most High revealed: “O you who believe! If a Fasiq (liar, evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” [Al-Hujarat 49:6] And the man was actually lying about them. All this shows the objective of the Prophet ﷺ in the Hadiths is what which we stated.

This is one of the polytheist's doubts, the grave worshippers who profess Islam and claim that the worship of graves, seeking help from the dead, invoking the absentees and all these affairs do not harm a person and do not remove him from Islam as long as [he] says "Laa ilāha illAllāh" on the grounds that the Prophet ﷺ criticized 'Usāmah Ibn Zaid ؓ when he killed a man from the polytheists who had professed Islam and said "Laa ilāha illAllāh". 'Usāmah killed him after that supposing he only uttered it to escape being killed, therefore the Prophet ﷺ censured him so they use this story to justify that whoever says "Laa ilāha illAllāh" is a Muslim, even he does that which contradicts it in terms of the various types of major Shirk as well as what they quoted [as evidence] from the statement of the Prophet ﷺ: "I was ordered to battle the people until they say 'Laa ilāha illAllāh'; if they say that they will be saved from me in respect to their lives and properties, except when it is justified by right and their account is with Allāh ﷻ." They said: This is the evidence that whoever utters this word should not be killed even he does all types of Shirk in worshipping the dead and shrines or he engages in acts of worship to other than Allāh, as long as he says: "Laa ilāha illAllāh". This is the outcome of their doubt and it is a serious one which, if the ignorant one hears it, it may confuse him, especially when they paint it with a special paint and that is, by presenting their justification from authentic Hadiths albeit out of its proper context. The Sheikh ؒ answered this doubt with six answers summed up as follows:

The first answer: the Prophet ﷺ fought some people who said: "Laa ilāha illAllāh" including the Jews and the Companions fought Banu Hanīfah though they said "Laa ilāha illAllāh" after it appeared from them that which is contrary to this statement, so this statement benefited them not and did not prevent them from being fought.

The second answer is in demonstrating the contradiction of these people as they claim that whoever denies the prayer, the Zakat, Hajj or the Resurrection, then according to them, he disbelieves, but he who denies the Tawheed, according to them, disbelieves not.

The third answer: the meaning of the Hadith of 'Usāmah bin Zaid is not as they understood it, that whoever says: "Laa ilāha illAllāh" is a Muslim, even he does an act of Shirk or disbelief. Rather it means, that whoever says "Laa ilāha illAllāh" should be left alone unless he displays what is contrary of this statement in terms of disbelief and Shirk.

The fourth answer: Allāh ﷻ said: "If a Fasiq (liar, evil person) comes to you with any news, verify it." [Al-Hujarāt 49:6] The Almighty ordered verification, i.e. substantiation, with respect to whoever says "Laa ilāha illAllāh"; so what benefit is substantiating it if he is not to be killed if he utters it anyway?

The fifth answer: the Prophet ﷺ ordered the killing of the Kharijites who are the most [devoted] people in worship and fearful of Allāh and conscious of Him, and they even learnt from the Companions, yet he gave his order for them to be killed when they did things that are contrary to Islam; they said: "Laa ilāha illAllāh" - and they were the most devoted among people in worship, prayer and recitation of the Qur'an.

The sixth answer: the story of Banu al-Mustaliq, who were a tribe that entered into Islam and the Prophet ﷺ sent them al-Musaddaq to collect Zakat but he did not go to them, and returned [instead] to the Prophet ﷺ and said that they withheld the Zakat, so the Prophet ﷺ was about to invade their land and so Allāh revealed [in their regard]: "O you who believe! If a Fasiq (liar, evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." [Al-Hujurat 49:6] Henceforth, the Prophet ﷺ was close to invade and fight them and they said: "Laa ilāha illAllāh". Why? When it reached him that they withheld the Zakat. And doing so incompatible with the saying "Laa ilāha illAllāh". This the summary of the Sheikh's answers to this serious doubt.

[ولهم شبهة أخرى وهي ما ذكر النبي ﷺ أن الناس يوم القيامة يستغيثون بآدم، ثم بنوح ثم بإبراهيم ثم بموسى ثم بعبسى فكلهم يعتذر حتى ينتهوا إلى رسول الله ﷺ، قالوا فهذا يدل على أن الاستغاثة بغير الله ليست شركاً. فالجواب أن نقول: سبحانه من طبع على قلوب أعدائه، فإن الاستغاثة بالمخلوق فيما يقدر عليه لا ننكرها كما قال في قصة موسى: ﴿ فَاسْتَعَاثَ الَّذِينَ مِنْ شِعْبِهِ عَلَى الَّذِينَ مِنْ عَدُوِّهِ ﴾ وكما يستغيث الإنسان بأصحابه في

الحرب وغيرها من الأشياء التي يقدر عليها المخلوق ونحن أنكرنا استغاثة العبادة التي يفعلونها عند قبور الأولياء أو في غيبتهم في الأشياء التي لا يقدر عليها إلا الله. إذا ثبت ذلك، فالاستغاثة بالأنبياء يوم القيامة يراد منها أن يدعوا الله أن يحاسب الناس حتى يستريح أهل الجنة من كرب الموقف، وهذا جائز في الدنيا والآخرة أن تأتي عند رجل صالح حي يجالسك ويسمع كلامك وتقول له: ادع الله لي، كما كان أصحاب رسول الله ﷺ يسألونه ذلك في حياته، وأما بعد موته فحاشا وكلا أنهم سألوه ذلك عند قبره، بل أنكر السلف على من قصد دعاء الله عند قبره، فكيف بدعائه نفسه]

They have another doubt in respect to what the Prophet ﷺ stated, that the people on the Day of Judgment will seek help from Ādam, then from Nūh and then from Ibrāhīm, then from Musa and then from ‘Īsa’ They all will excuse themselves until the people reach the Messenger of Allāh ﷺ. The polytheists say: “This shows that seeking help (Istighāthah) from other than Allāh is not Shirk!” In response we say: “Glory be to He who set a seal on the hearts of His enemies! Seeking help from the creation in that which it is capable of helping with, we do not denounce; just as Allāh stated in the story of Musa: “And he who was of his party cried out to him for help against him who was of his enemies.” [Al-Qasas 28:15] People seek aid from their companions in war and other things, which the creation is able to do, whereas what reject is seeking aid that constitutes worship as practiced at the graves of saints, or in their absence in things that only Allāh can do. If that is confirmed, then what is intended by seeking help with the Prophets on the Day of Judgment is to call to Allāh [to start] the account of the people so that the people of Paradise may attain rest from the distress of the situation, and this is possible in this world and the hereafter. That is, it is possible to visit a living pious man who sits with you and listen to your speech and then you say to him: “Pray to Allāh for me!” – just as the Companions of the Messenger of Allāh would ask him during his life, but as for after his death, then they did not do that ever, no! In

fact the predecessors criticised anyone who purposely called Allāh by his grave, then what of invoking the person in the grave himself?!

Here is one more of their doubts; they say: “It is established in the authentic Hadith, the Hadith of the Great Intercession, that the people on the Day of Judgment, after a long time standing on their feet for 50,000 years, and the sun being close to them, will all, from the first of them to the last, gather into a large crowds, while the sun is above their heads and they have been standing on their feet. When this anguish happens to them they will consider intercession before Allāh ﷻ. Hence, they will regard the Prophets as the first ones to intercede with Allāh, so they will go to Ādam asking him to intercede with Allāh for them to give them a sense of ease from that situation, so he will excuse himself because of what happened to him in terms of sin though he repented and Allāh accepted his repentance, yet he will be ashamed before Allāh ﷻ; then they will go to Nūh, the first of the Messengers, who will excuse himself; then they will go to Musa and ask him, but he will excuse himself; then they will go to ‘Īsa, the last Prophet sent to the Children of Israel, who will excuse himself because the situation is so great before Allāh ﷻ; then they will come to Muhammad ﷺ, and he ﷺ will say: ‘I am for it, I am for it.’ He will then come and prostrate before His Lord, praise Him and invoke Him and continue to prostrate before His Lord until when it said to him: ‘O Muhammad! Lift your head, ask and you will be given and intercede you will be permitted.’”¹⁰ - This is because there is none who can intercede before Allāh without His permission; the Messenger of Allāh will not begin by seeking intercession, instead he will ask permission from His Lord and prostrate before Him until He authorises him, and this similar to His saying, the Most High: “Who is he that can intercede with Him except with His Permission?” [Al-Baqarah 2:255] Then he will ask from Allāh to separate between his

¹⁰ Reported by Imam al-Bukhari in his Saheeh, Vol. 8, pp. 172 – 173, the book of Monotheism, the saying of Allah, the Most High: “to one whom I have created with Both My Hands” from the hadith of Anas Ibn Maalik.

slaves and relieve them from that situation so Allāh will respond to the intercession of Muhammad ﷺ. This is called the Great Intercession and the station of praise and glory, and that referred to in His saying, the Most High: **“It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)”** [Al-Israa’ 17:79] That is to say, the early generations and latter will praise him for that. The grave worshippers say: **“This indicates the permission to seek help from the Prophets, the Awliyyaa’ and the righteous while you claim there is no seeking refuge except with Allāh!”** In addition, they say that this indicated that asking intercession from the Prophet ﷺ is permissible, be he alive or dead, as well as from others.

The answer to this as the Sheikh says, that a request from a living person who is capable of supplicating to Allāh, interceding with authorisation and handling requests from people while he is alive and capable is not forbidden, as in the story of Musa: **“The man of his (own) party asked him for help against his foe.”** And people ask help from their brothers in times of war, etc. So this is an evidence that seeking help from one who is alive in that which he can [do] is permissible. And what will happen with the nations on the Day of Judgment is that they will ask a living person and request him to supplicate. Therefore, it is permissible to go to a living person, who is capable and can hear your speech, and say to him: **“O so-and-so! Ask Allāh for me about this-and-that matter!”** Moreover, the Companions used to do that with the Prophet during his life and this is not Shirk. Rather, that which is consider Shirk and we reject it, is seeking help from the dead. Nevertheless, this has nothing to do with the Hadith of Intercession for you seek help from dead people and ask intercession of them or other than that and the dead cannot afford to anything. Therefore, it is not permissible to go to a tomb and seek help from its inhabitant, call him or to ask him to pray for you or intercede, etc. In this matter, there is a difference between the action of these polytheists and what is mentioned in the authentic Hadith and the story of Musa ﷺ. By this detailed response, the doubt is removed, and all praise belongs to Allāh alone.

[ولهم شبهة أخرى وهي قصة إبراهيم عليه السلام لما ألقي في النار اعترض له جبريل في الهواء فقال له أنك حاجة؟ فقال إبراهيم: أما إليك فلا⁽¹⁾ فقالوا: فلو كانت الاستغاثة بجبريل شركاً لم يعرضها على إبراهيم. فالجواب: أن هذا من جنس الشبهة الأولى فإن جبريل عرض عليه أن ينفعه بأمر يقدر عليه فإنه كما قال الله تعالى فيه: ﴿شَدِيدُ الْقُوَى﴾ فلو أذن الله له أن يأخذ نار إبراهيم وما حولها من الأرض والجبال ويلقيها في المشرق أو المغرب لفعّل، ولو أمره أن يضع إبراهيم عليه السلام في مكان بعيد عنهم لفعّل، ولو أمره أن يرفعه إلى السماء لفعّل. وهذا كرجل غني له مال كثير يرى رجلاً محتاجاً فيعرض عليه أن يقرضه أو أن يهبه شيئاً يقضي به حاجته فيأبى ذلك الرجل المحتاج أن يأخذ ويصبر حتى يأتيه الله برزق لا منة فيه لأحد، فأين هذا من استغاثة العباد والشرك لو كانوا يفقهون؟]

They have another doubt, and that is the story of Ibrāhīm عليه السلام when he was thrown into the fire and Jibrīl approached him in mid-air and asked him: "Do you need anything?" Ibrāhīm عليه السلام said: "From you, no." The polytheists say: "If seeking help with Jibrīl is Shirk, he would not have offered it to Ibrāhīm." The answer to that is: this is part of the previous doubt, for Jibrīl offered to benefit him with a matter that he was capable of fulfilling, for he is as Allāh, the Most High, said: "One mighty in power." [An-Najm 53:5] Hence, if Allāh authorised him to take the fire of Ibrāhīm عليه السلام and the surrounding land and mountains, and cast them to the east or the west, he would have done so; if He ordered him to put Ibrāhīm عليه السلام in a remote place away from them he would have done so; if ordered him to raise him up to the sky he would have done so. This is similar to a rich man with surplus wealth who sees a needy man and offers to lend or give him something to fulfill his needs, but that needy man refuses to take that and he is instead patient until Allāh gives him provision which does need to repay anyone for. How can this be equated to seeking help as an act of worship and Shirk, if they only understood!

This is the last doubt that the Shaikh mentioned in this great treatise, and he responded to it with a relevant and successful answer. Namely, that grave-worshippers who ask for help from the dead say that this call for help is not Shirk, on the basis of the story of Jibrīl

(1) ذكر هذا الأثر ابن كثير عن بعض السلف كما في البداية والنهاية 146/1 في قصة إبراهيم خليل الرحمن

ﷺ with Ibrāhīm ﷺ when he was thrown into the fire. Jibrīl came to Ibrāhīm as it is reported and said to him: “Do you need anything?” - offering him his help to save him, and no doubt Jibrīl ﷺ possesses great power and had the ability to save Ibrāhīm ﷺ. Allāh ﷻ describes him as: “Owner of power, (and high rank) with (Allāh), the Lord of the Throne.” [At-Takwīr 81:20] And in another verse: “One who possessed *mirrah*” [An-Najm 53:6] i.e. strength. Thus Jibrīl offered Ibrāhīm ﷺ help in getting him out of this difficulty, but Ibrāhīm was of great confidence in Allāh ﷻ and so he said to him: “From you, no, but from Allāh, yes.”

Thus Ibrahim ﷺ did not want to ask the creation to save him from this difficulty, but he turned instead to his Lord as stated in the authentic Hadith that he said: “Allāh is sufficient for us and He is the best disposer of affairs.” This is part of trusting in Allāh ﷻ and entrusting affairs to Him, and this is the characteristic of one who has perfected faith, as Ibrāhīm ﷺ refused the help of the creation and accepted only the help of the Creator; this is because the help the creation gives involves favor and the need for the creation, whereas with the help of the Creator, there is no need to repay and it is a favour from Allāh ﷻ. In addition, Jibrīl offered Ibrāhīm ﷺ something he could do, and it was an offer from one who is alive, present and capable, just like the rich person who offers to help the poor with money. However, this is not the same as asking help from the dead or absentees whom the grave-worshippers seek help from. Hence, one should not seek help from the dead as they are unable to do that which is asked from them and they hear not from those who call them, as He, the Most High said: “Say: (O Muhammad ﷺ to the polytheists): ‘Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits.’” [Saba’ 34:22-23] And He, the Most High said: “This is Allāh, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw. If you invoke (or call upon) them, they

hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you.” [Al-Fātir 35:13-14]

[ولنختم الكلام إن شاء الله تعالى بمسألة عظيمة مهمة جداً تفهم مما تقدم ولكن نفرد لها الكلام لعظم شأنها ولكثر الغلط فيها فنقول: لا خلاف أن التوحيد لا بد أن يكون بالقلب واللسان والعمل، فإن اختلف شيء من هذا لم يكن الرجل مسلماً فإن عرف التوحيد ولم يعمل به فهو كافر معاند كفرعون وإبليس وأمثالهما، وهذا يغلط فيه كثير من الناس، يقولون هذا حق ونحن نفهم هذا وتشهد أنه الحق ولكن لا نقدر أن نفعله ولا يجوز عند أهل بلدنا إلا من وافقهم، وغير ذلك من الأعذار ولم يدر المسكين أن غالب أئمة الكفر يعرفون الحق ولم يتركوه إلا لشيء من الأعذار كما قال تعالى: ﴿ أَشْكِرُوا بِمَا يَسِّرُ اللَّهُ لَكُمْ قَلْبًا ﴾ وغير ذلك من الآيات كقوله: ﴿ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ﴾ فإن عمل بالتوحيد عملاً ظاهراً وهو لا يفهمه ولا يعتقده بقلبه فهو منافق وهو شر من الكافر الخالص: ﴿ إِنَّ

الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴾ وهذه المسألة مسألة كبيرة طويلة تبين لك إذا تأملتها في السنة الناس، ترى من يعرف الحق ويترك العمل به لخوف نقص دنيا أو جاه أو مداراة وترى من يعمل به ظاهراً لا باطناً فإذا سألته عما يعتقد بقلبه فإذا هو لا يعرفه

We conclude this speech, if Allāh wills, with a very significant and important matter that can be understood from what have preceded, but we single it out due to its great importance and the many errors people fall into with respect to it; we say: there is no dispute that Tawheed (singling out Allāh in worship) must be with the heart, tongue and action, and if anything of that becomes defective the person will not be considered a Muslim. Thus if one knows Tawhid but acts not upon it, he is a disbeliever and obstinate just like the Pharaoh, the Shaytan and their likes. Many people fall into error in this regard; they say: “This is right, we understand this and bear witness that it is indeed the truth but we cannot do it. And nothing is permissible with the people of our country but that which is in conformity with them” beside other excuses. However, the poor soul knows not that that most of the imams of disbelief know the truth and abandon it due to some excuses as He, the Most High, says: “They have purchased with the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allāh a little gain.” [At-Tawbah 9:9] And other verses such as His saying: “They recognise him

(Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons." [Al-Baqarah 2:146] The implementation of Tawheed requires apparent action but he does not understand this nor believe it in his heart and so he is a hypocrite and is worse than the pure disbeliever: "Verily, the hypocrites will be in the lowest depth (grade) of the Fire." [An-Nisaa' 4:145] This issue is a big issue and a lengthy one that shows you, if you reflect on what the people say, you will find one who knows the truth and leaves acting upon it out of fear of losing some worldly benefits, high rank or property, and one who acts upon it in apparently but not inwardly, and if you ask him what he believes in his heart, he does not know.

The Sheikh ﷺ ended this treatise with a great and important issue that must be understood and the reason is because if a person understands it, he will be aware of the people's mistakes in creed. The matter is: Tawhid should be with speech, action and creed, and it is necessary to have these three matters. If one combines these three matters, then he is a Monotheist and believer in Allāh and His Messenger ﷺ, but if even one is lacking, he is neither a believer nor a Monotheist. In this respect, there are three categories of people: the first category is he who believes in Tawhid with his heart and knows that there is no deity worthy of worship except Allāh and that worshipping other than Him is void, but, physically, he does not act not upon this and furthermore, he recognizes it not by his tongue because of some worldly greed. Such a person is a disbeliever like Pharaoh, for he acknowledged Tawhid in his heart and what Musa brought was the truth but he left acting upon it, pretended otherwise and denied it arrogantly and stubbornly, as He, the Most High said: "And they belied them (those Ayat) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayat) are from Allāh, and Musa is the Messenger of Allāh in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the disbelievers, evil-doers and liars." [An-Naml 27:14]

And Musa ﷺ said to Pharaoh: **“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidence (i.e. proofs of Allāh's oneness and His Omnipotence.)”** [Al-Israa' 14:111] **“You have learned”** means you know in your heart that none has revealed these verses which I came to you with but the Lord of the heavens and the earth as clear evidence to the people. This indicates that Pharaoh was certain with his heart of the truth brought by Moses, but he denied it and demonstrated his denial similar to the condition of Quraysh's disbelievers whom Allāh said in their regard: **“We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'an) of Allāh that the polytheists and wrong-doers deny.”** [Al-An'am 6:33] The verse indicates that the disbelieving Quraysh believed in the Prophet in their hearts, but denied that outwardly and with their tongues just as Allāh, be He Exalted, said about the Jews: **“Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons.”** [Al-Baqarah 2:146] They knew this in their hearts with certainty that Muhammad is the Messenger of Allāh ﷻ, and that he came with the truth from Allāh ﷻ but outwardly, they covered this up and disbelieved. Nevertheless, both arrogance and envy prevented them from following him, and believing in their hearts alone benefited them not and thus they are forever in the Fire.

Many grave-worshippers today are upon this, they say: **“We know that which you talk about is Tawhid, but we cannot disagree with the people of our country because they have tombs and seek help from the dead and we cannot carry a different opinion from them for we live with them.”** Thus they agree with the disbelievers and polytheists in their beliefs; they either do as they do though they believe in its falsity, or they do not chastise them and clarify the truth to them, but rather they defend them, and this is their reality in this age. They say to the one who invites them to the truth that he is an outsider, and this man has brought a fifth madhhab, all the while they acknowledge that what was he says is similar to what the Prophet ﷺ

brought and is in accordance with the Book and Sunnah. They know this, but envy, arrogance or worldly greed is what causes them [to do this] because they think that if they agree with the truth and accept it they will lose their leadership, wealth or high rank with people.

The second category: one who approves outwardly, and pronounces his belief in Tawhid, and says, "This is the truth," he prays, fasts and accompanies the Muslims, but he believes not in his heart, and believes that this is all superstition and obsolete traditions. He does not faithfully profess his belief, but rather he acts and speaks with it by way of hypocrisy as is the condition of the hypocrites who will be in the lowest level of the Fire because they say with their tongues what is not in their hearts: "When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that You are indeed the Messenger of Allaah.' Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy)..." [Al-Munafiqūn 63:1-2] Hence, the people with respect to Tawhid are of three categories:

1. He who knows it, and believes in it inwardly but denies it outwardly and rejects it.
2. He who talks about it, acts upon it apparently but denies and disbelieves in it inwardly; such are the hypocrites.
3. He who believes in it inwardly and acts upon it inwardly and outwardly.

The first and the second category are disbelievers and losers, whereas the third category, is the successful believer.

ولكن عليك بفهم آيتين من كتاب الله أولاهما ما تقدم من قوله : ﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾ فإذا تحققت أن بعض الصحابة الذين غزوا الروم مع رسول الله ﷺ كفروا بسبب كلمة قالوها على وجه اللعب والمزح، تبين لك أن الذي يتكلم بالكفر أو يعمل به خوفاً من نقص مال أو جاه أو مداراة لأحد، أعظم ممن تكلم بكلمة يمزح بها. والآية الثانية قوله تعالى: ﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

﴿ فلم يعذر الله من هؤلاء إلا من أكره مع كون قلبه مطمئناً بالإيمان. وأما غير هذا فقد كفر بعد إيمانه سواء فعله خوفاً أو مداراة أو مشححة بوطنه أو أهله أو عشيرته أو ماله، أو فعله على وجه المزح أو لغير ذلك من الأغراض؛ إلا المكره. والآية تدل على هذا من جهتين الأولى من قوله: ﴿ إِلَّا مَنْ أُكْرِهَ ﴾ فلم يستثن الله إلا المكره ومعلوم أن الإنسان لا يكره إلا على العمل أو الكلام وأما عقيدة القلب فلا يكره أحد عليها. ﴿ إِلَّا مَنْ أُكْرِهَ ﴾

والثانية قوله تعالى: ﴿ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ﴾ فصرح أن هذا الكفر والعذاب لم يكن بسبب الاعتقاد أو الجهل أو البغض للدين أو محبة الكفر، وإنما سببه أن له في ذلك حظاً من حظوظ الدنيا فآثره على الدين، والله سبحانه وتعالى أعلم والحمد لله رب العالمين وصلى الله على محمد وآله وصحبه أجمعين]

Nevertheless, you have to understand two verses from the Book of Allāh, the first one was mentioned earlier, which is His saying: "Make no excuse; you disbelieved after you had believed." [At-Tawbah 9:66] Once you acknowledge that some of the companions who went out to battle the Romans with the Messenger of Allāh ﷺ disbelieved because they said a statement out of jest and mockery, you will understand that he who utters blasphemy or acts upon it out of fear of having less money or prestige or in order to please someone is worse than he who utters a statement out of jest. The second verse, is His saying, the Most High: "Whoever disbelieved in Allāh after his belief, except he who is forced thereto and whose heart is at rest with faith..." [An-Nahl 16:106] Allāh excused not except he whose heart is at rest with faith, but other than him, he has disbelieved after his faith, whether it is out of fear, or to please someone, or out of love for his homeland, his family, his tribe or his wealth, or to do it out of jest or for other purposes, except he who is forced to do so. The verse indicates that from two aspects, the first one is based on His saying: "Except he who is forced thereto..." thus Allāh only excluded the one who is forced and it is understood that a person can only be forced to act or speak, but as for the doctrine of the heart, none can be forced to believe against it. The second aspect is based on His saying, the Most High: "That is because they loved and preferred the life of this world over that of the Hereafter." [An-Nahl 16:107] Allāh explained that this infidelity and suffering is not because of a belief or ignorance or hatred of religion or love of

disbelief, but it is because he has a portion of this world that he prefers over the religion; and Allāh, the Exalted knows best; and all praise belongs to Allāh, the Lord of all creation, and Allāh's blessing be upon Muhammad and his family and all his companions.

Yes; if you know this principle, and that is to have knowledge of what is achieved by true faith, then it is a must that you know what contradicts it in terms of words and deeds, and which words a person might utter and it nullifies his Islam, even he is joking and not being serious in his words. There is no joking about the religion and the proof for that is the story of this group who went out with the Messenger of Allāh ﷺ in the Battle of Tabūk to fight the Romans, when it reached the Prophet ﷺ that they were gathering to attack the Muslims. The Prophet ﷺ took the initiative in the summer, which was a time of immense heat, a good time for harvesting fruits instead and the distance was far from Medina to Tabūk.

Some of those who went out with the Messenger ﷺ sat in a gathering joking, and one of them said: "We have never seen similar to our reciters (i.e. the Companions)! They are just after their bellies, lie too much and are fainthearted when meeting [the enemy]!" They meant the Messenger of Allāh ﷺ and his Companions. Among them was a young boy from the Ansār who reprimanded them for that and said: "You have lied and moreover, you are hypocrites! I will indeed inform the Messenger of Allāh!" When the boy went to tell the Prophet ﷺ, he found the revelation had preceded him, whereby it was revealed to the Messenger ﷺ the following statement of the Most High: "If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allāh, and His Ayat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger that you were mocking?' Make no excuse; you disbelieved after you had believed." [At-Tawbah 9:65-66]

These men came to the Prophet ﷺ to apologize and said "O Messenger of Allāh! We meant nothing by it but jest, it was merely the speech of the riders to pass time on the long journey." Yet the

Messenger ﷺ only continued to recite the verse, paying no attention to them. If these men had disbelieved in Allāh and apostatised, after being Muslims, because of a word that they uttered out of jest and mockery, what of the one who utters words of disbelief not out of jest, but rather to save his wealth, rank and position? This is worse than the one who jokes about the religion for he has purchased the life of this world with the hereafter! To summarise, he who utters a word of disbelief, then his condition is one of the following five:

1. He believes in that with his heart, thus, there is no doubt in his disbelief.
2. He does not believe that in his heart and is not forced to do it, but he does it for worldly greed, pleasing the people and agreeing with them; this person disbelieves on the basis of the verse: **“That is because they loved and preferred the life of this world over that of the Hereafter.”** [An-Nahl 16:107]
3. He practices disbelief and Shirk in agreement with his people but he neither likes it or believes in that with his heart, yet he does so for his country or wealth or clan.
4. He does so jokingly and out of jest, as occurred with the abovementioned group. This is disbelief on the basis of the aforementioned noble verse.
5. He says that out of duress but his heart is at rest with faith. Such a person is permitted to do that in order to drive away the duress.

As for the previous four conditions, then whoever involves themselves therein is a disbeliever as the verses demonstrate, and in this there is a refutation on whoever claims that a man should not be accused with disbelief, even if he utters words of disbelief or commits an action of disbelief until we know what is in his heart. This is a false view; it is contrary to the texts and is the statement of the misguided Murji'ah.

The Sheikh ﷺ stated a great principle regarding the coercion that one is excused for and that which one is not excused for, by saying: “And it is understood that a person can only be forced to act or speak, but

as for the doctrine of the heart, none can be forced to believe against it." May blessings and peace be upon our Prophet Muhammad, his family and his companions

Ended on 15/11/1418 AH
By Salih bin Fawzan bin Abdullah Al-Fawzan