
Kashf ush Shubuhaat

The Removal of the Doubts

By Shaykhul Islaam Muhammad ibn Abdil Wahhaab

*(Annotated comments in the right margin are the summary given in Shaykh
Aale Shaykh's explanation of the book)*

*Complied and translated by Abu Abdirrahmaan Nasser ibn Najam Alvi,
with thanks to Abu Talhah Dawwod Burbank for his advice.*

In the Name of Allaah, Ar Rahman, Ar Raheem

Know - may Allaah have mercy upon you - that *tawheed* is to single out Allaah – free is He from all imperfections – with (all matters of) worship. And this is the religion of the Messengers sent by Allaah to His servants.

The first of them (i.e. the Messengers) was Nuh. Allaah sent him to his people when they made *ghuloo* (exaggerated the status of) the righteous people Wadd and Suwaa' and Yaghooth and Ya'ooq and Nasr.

And the last of the Messengers was Muhammad *sall Allaahu 'alaiyhi wa sallam* and he smashed the statues of these righteous people. Allaah sent him to a people who were given to devotion and worship, who would make the pilgrimage and give charity and who would remember Allaah often.

However, they made some creatures from the Creation into intermediaries between themselves and Allaah. And they (these people) would say, "We seek nearness (*taqarrub*) to Allaah through them," and "We seek their intercession (*shafaa'ah*) with Allaah." (This included) the angels, and 'Eesaa and Maryam and people other than them from the righteous people (*saaliheen*). So Allaah sent Muhammad *sal Allaahu 'alaiyhi wa sallam* to them to revive for them the religion of their father Ibraaheem *'alaiyhissalaam* and to inform them that this *taqarrub* (seeking nearness) and *i'tiqaad* (belief that they held) is the sole right of Allaah, the Most High. Nothing from it befits anyone other than Allaah, no angel brought near nor any prophet sent – let alone anything other than these two – otherwise these *mushriks* (people of shirk) would bear witness that Allaah alone is the Creator and the Provider of Sustenance, having no partner (in this) and that none provides *rizq* (sustenance) except Him, and that none gives life except Him, and that none causes death except Him, and that none controls the affairs except Him, and that all the seven heavens and everything within them, and the seven earths and everything within them – all of them are subservient to Him and under His *Tasarruf* (ability to dispose of them as He wills) and His *Qahr* (His command over the Creation from which none can escape).

So if you seek the evidence that those against whom the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* fought bore witness to this, then read His Statement, the Most High:

«Say (O Muhammad), “Who provides sustenance from the sky and from the earth for you? Or who owns the hearing and the sight? And who brings the living from the dead and who brings the dead from the living? And who controls the affairs?”

They will say, “Allaah!”

So say, “Will you not then have taqwaa?”»¹

And His Saying:

«Say:, “Whose is the Earth and whosoever is therein – if you know?”

They will say, “It is Allaah’s!”

Say, “Will you not then remember?”

Say, “Who is the Lord of the seven heavens and the Lord of the Tremendous Throne?”

They will say, “Allaah!”

Say, “Will you not then have taqwaa?”

Say, “In Whose Hand is the Sovereignty of everything? And He protects (everything) yet there is against Him no protector – if you know?”

They will say, “Allaah!”

Say, “How then are you deceived and turn away (from the Truth)?”»²

And other such *ayaat*.

When:

- you have established that they used to affirm this and (yet) it did not enter them into the *tawheed* which the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* called them to
- and you have come to know that the *tawheed* which they rejected was the *tawheed* of *ibaadah* (worship) which the *mushriks* in our time have called *al i’tiqaad*, just as they used to call upon Allaah – free and far removed from imperfections is He – night and day. Then from them was one who would call upon the angels on account of their righteousness and nearness to Allaah so that they (the angels) should intercede on his behalf, or one who would call upon a righteous man such as al Laat, or a prophet such as ‘Eesaa
- and you have to come to know that the Messenger of Allaah *sall Allaahu’ alaiyhi wa sallam* fought them on account of this *shirk*, and he

¹ Soorah Yoonus (10) *ayah* 31

² Soorah Al Mu’minoon (23) *ayaat* 84 to 89

called them to the *ikhlaas* (purification) of worship for Allaah alone, just as He, the Most High, stated:

«And that the mosques are for Allaah so do not call upon anyone along with Allaah.»³

And just as He, the Most High, stated:

«For Him (alone) is the *da'wat ul haqq* (Word of Truth) and those whom they call upon other than Him do not answer them with a single thing...»⁴

- and you have established that the Messenger of Allaah fought them so that all the *du'aa* (supplication) be for Allaah, and all of *adh dhabh* (sacrifice) be for Allaah, and all of *an nadhr* (making oaths) be for Allaah, and all of *al istighaathah* (seeking deliverance) be for Allaah, and all of the various forms of worship be for Allaah alone
- and you have come to know that their affirming *tawheed ur ruboobeeyah* did not enter them into Islaam – and that their calling upon the angels, prophets and *awliyaa* (beloved servants of Allaah), seeking their intercession and seeking nearness to Allaah in this way, this was what made their blood and their wealth lawful

- then you will have come to know the *tawheed* to which the messengers called and which the *mushriks* refused to affirm.

And this (type of) *tawheed* is the meaning of your statement “*laa ilaaha ill Allaah*”. For *al ilaah* – according to the view of the *mushriks* – was one who was called upon for the sake of these matters – regardless of whether he was an angel, or a prophet or a *walee* or a tree or a grave or a *jinn*. They did not intend that the *ilaah* (that to which they directed acts of worship) was the Creator, the Provider of Sustenance, the Organiser (of affairs) – for they knew that this was for Allaah alone, as I have mentioned to you previously.

Rather, they only meant by *al ilaah* that which the *mushriks* of our time mean by the word ‘*sayyid*’. So the Prophet *sall Allaahu ‘alaiyhi wa sallam* came to

³ Soorah al Jinn (72) *aayah* 18

⁴ Soorah ar Ra’d (13) *aayah* 14

them to call them to the statement of *tawheed*, which is *laa ilaaha ill Allaah*. And that which is intended by this statement is its actual meaning, not merely its being stated (upon the tongue).

The ignorant disbelievers knew that the intent of the Prophet *sall Allaahu 'alaiyhi wa sallam* by this statement was to single out Allaah the Most High with *ta'alluq* (devotion) to Him, and disbelieving in whatever was worshipped besides Allaah – and freeing oneself from that. For when he said to them: Say *laa ilaaha ill Allaah* – they said:

«Has he made all the objects of worship into one *ilaah* (object of worship)??? Indeed this is a strange thing!»⁵

When you have come to know that the ignorant ones from amongst the disbelievers knew this then how astonishing is the one who claims Islaam but he does not know the correct meaning of this *kalimah* - which even the ignorant ones from the disbelievers knew! Rather, he thinks that it is merely uttering its letters without the heart having true belief in any of its meanings.

Even the intelligent, astute person from them (the people who claim Islaam) considers its meaning to be: none creates and none gives Sustenance and none controls the affairs except Allaah. So there can be no goodness in a person when even the ignorant ones from the *kuffaar* are more knowledgeable than him of the meaning of *laa ilaaha ill Allaah*.

So when you have come to know what I have mentioned to you with a firm understanding in the heart and you have come to know (the true nature of) *shirk* with Allaah, about which Allaah said:

«Indeed Allaah does not forgive that shirk be committed with Him, yet He forgives less than that to whomsoever He wishes.»⁶

And when:

- you have come to know (the true nature of) the religion with which Allaah sent the Messengers, from the first of them to the last of them – that religion, besides which Allaah accepts no religion from anyone

⁵ Soorah Saad (38) *aaayah* 5

⁶ Soorah an Nisaa (4) *aaayah* 48

- and when you have come to know the ignorance into which the majority of the people have fallen with regards to this matter

- then you will have acquired two benefits:

The first – great joy at the Bounty of Allaah and His Mercy, just as He, the Most High said:

«Say: In the Bounty of Allaah and in His Mercy then let them rejoice in that! That is better than (the wealth) they amass.»⁷

And you will also have taken the (second) benefit – that of *al khawf ul 'adheem* (the tremendous fear). For if you have come to know that a person can commit *kufur* by a word which he emits from his tongue – he says this (word) whilst being ignorant – then he is not excused because of ignorance – and sometimes he may say it thinking that it is drawing him close to Allaah, the Most High, just as the *mushriks* used to believe – especially if Allaah, the Most High, has inspired you (to understand) what He narrated about the *qawm* of Moosaa who, despite their righteousness and their knowledge, came to him (Moosaa) saying:

«Make an *ilaaah* (object of worship) for us just as they have *aalihah* (objects of worship)!»⁸

– so then your fear will greatly increase and your eagerness upon that which will save you from this and what is similar to it.

And know that He, free from all imperfections – from His Wisdom – did not send a prophet with this *tawheed* except that He set up enemies for him, just as Allaah, the Most High, stated:

«And likewise did We appoint for every prophet enemies⁹ – *shayaateen* (devils) from the men and *jinn*, inspiring one another with beautified speech as a delusion (or by way of deception).»¹⁰

⁷ Soorah Yoonus (10) *ayah* 58

⁸ Soorah al A'raaf (7) *ayah* 138

⁹ This word is explained with the plural meaning by at Tabaree, al Baghawee and as Sam'aanee.

¹⁰ Soorah al An'aam (6) *ayah* 112

And the enemies of *tawheed* may sometimes have many types of knowledge, books and arguments – just as He, the Most High, stated:

«So when there came to them their Messengers with the clear proofs, they (those who denied their Messengers) rejoiced in the knowledge that they had with their own selves.»¹¹

So when you have come to know all of this and you have come to know that the path to Allaah the Most High will inevitably have enemies lying in wait upon it - people of eloquence, knowledge and proofs - then it is obligatory for you to learn from the religion of Allaah that which will become a weapon for you with which you fight these *shayaateen*, those whose leader and spokesman said to your Lord – the Mighty and Majestic:

«I will surely sit in wait for them on Your Straight Path. Then I will come to them from in front of them and behind them, from their right and from their left; and You will not find most of them to be *shaakireen*¹².»¹³

However, when you turn to Allaah and pay close attention to His proofs and His clarifications, then do not fear nor be sad!

«Indeed the plot of Shaytaan is ever weak!»¹⁴

And the *'aammee* from the *muwahhideen* (people of *tawheed*) will overcome a thousand of the scholars of the *mushriks*, just as Allaah the Most High says:

«And (that) indeed Our soldiers will be the victorious ones.»¹⁵

So the *jund ullaah* (soldiers of Allaah) are the victorious ones by way of the evidence and the tongue, just as they are victorious by way of the sword and the spear. The fear is only with regard to the *muwahhid* (person of *tawheed*)

¹¹ Soorah Ghaafir (40) *aayah* 83

¹² At Tabaree explained *shaakireen* to mean: obedient to Him by affirming His *tawheed* and the following of His command and His prohibition

¹³ Soorah al A'raaf (7) *aayaat* 16 to 17

¹⁴ Soorah an Nisaa (4) *aayah* 76

¹⁵ Soorah as Saaffaat (37) *aayah* 173

who proceeds along the path with no weapon. And yet Allaah the Most High has favoured us with His Book, which He has made:

«...a *tibyaan* (explanation) of everything, and a guidance, and a mercy and glad tidings for the Muslims.»¹⁶

So no person of falsehood comes with an argument except that the *Qur'aan* contains that which will demolish it and explain its futility, just as He, the Most High, stated:

«And they do not bring you an example except that We reveal to you the Truth (against that example of theirs) and the better explanation of it.»¹⁷

Some of the people of *tafseer* stated:

This aayah is general, encompassing every proof which the people of falsehood bring up until the Day of Judgement.

And I will mention to you some matters from that which Allaah has mentioned in His Book, in response to the speech which the mushriks seek to use as evidence against us in our time.

So we say:

The response to the people of falsehood is from two angles: the *mujmal* (general answer) and the *mufassal* (specific answer).

As for the *mujmal*, then this is a tremendous matter, something of great benefit to the one who understands it – and this is His Statement, the Most High:

«It is He who has revealed to you the Book. In it are *aayaat* which are *muhkamaat*¹⁸ – and these are the foundation of the Book. And other (*aayaat*) are *mutashaabihaat*¹⁹.

¹⁶ Soorah an Nahl (16) *aayah* 89

¹⁷ Soorah al Furqaan (25) *aayah* 33

¹⁸ *Muhkamaat* meaning: Plain and clear in their meanings, not requiring anything else to explain them further – Shaykh al Fawzaan in his explanation of *Kashfush Shubuhaat*. *Muhkamaat* is the plural of *muhkam*.

¹⁹ *Mutashaabihaat* meaning: requiring something else to make clear its meaning – so for this reason it is referred back to the *muhkam* – Shaykh al Fawzaan in his explanation of *Kashfush Shubuhaat*. *Mutashaabihaat* is the plural of *mutashaabihah*.

So as for those in whose heart is a deviation, then they follow that which is *mutashaabihah* from it, seeking *al fitnah* (trials)²⁰ and seeking its *ta'weel*²¹.

And none knows its *ta'weel* except Allaah...»²²

And it is authentically established from the Messenger of Allaah *sall Allaahu 'alayhi wa sallam* that he said:

When you see those who follow that from it which is mutashaabihah then those people are the ones whom Allaah has named (in this aayah), so beware of them!²³

An example of this is when some of the *mushriks* say to you:

“«No doubt! Indeed the *awliyyaa* of Allaah, no fear shall come upon them nor shall they grieve!»²⁴ And that the *shafaa'ah* (intercession) is True, and that the Prophets have a lofty status with Allaah!”

Or he will mention a statement of the Prophet *sall Allaahu 'alayhi wa sallam*, and he will try to use it as a proof for some of his falsehood²⁵ -and you do not understand the meaning of the statement he has quoted (to you).

Then answer him with your statement:

“Indeed Allaah has mentioned in His Book that those in whose hearts is a deviation leave the *muhkam* and (instead) follow the *mutashaabihah*.

“And that which I have mentioned to you – that Allaah the Most High has mentioned that the *mushriks* affirm *ruboobeeyah*, and that their *kufr* was due to their devoting themselves to the angels and the prophets and the *awliyyaa* (beloved servants of Allaah) with their statement: **«These are our intercessors with Allaah!»²⁶** - then this is a *muhkam* clear matter, whose meaning no one can change!

²⁰ At Tabaree mentions that there is a difference of opinion amongst the scholars of *tafseer* as to the meaning of seeking *fitnah* here, some preferring the view that it means '*shirk*' and others holding that it means seeking *shubuhaat* (doubts).

²¹ The scholars have differed over the meaning of this word.

²² Soorah aale 'Imraan (3) *aayah* 7

²³ Reported by al Bukhaaree in his *Saheeh* (5/165 and 166) and Muslim.

²⁴ Soorah Yoonus (10) *aayah* 62

²⁵ i.e the *mushrik*'s falsehood

²⁶ Soorah Yoonus (10) *aayah* 18

“And as for that which you have mentioned to me, O *mushrik*, from the *Qur’aan* or the speech of the Prophet *sall Allaahu ‘alaiyhi wa sallam* – then I do not know its meaning. However, I am absolutely certain that the speech of Allaah does not contain contradictions and that the speech of the Prophet *sall Allaahu ‘alaiyhi wa sallam* does not oppose the Speech of Allaah, the Mighty and Majestic.”

And this is a good answer which is correct. However, none understands it except the person to whom Allaah has given *tawfeeq* (success). So do not belittle it, for it is indeed as He the Most High stated:

**«But none is granted it except those who are patient.
And none is granted it except the one who has a great portion (of good fortune i.e. Paradise.²⁷)»²⁸**

And as for the specific answer: then indeed the enemies of Allaah have many counter-arguments to the religion of the Messengers, by which they turn the people away from it.

From them is their statement:

“We do not associate any partners with Allaah – rather we bear witness that none creates nor provides sustenance nor brings benefit or harm except Allaah alone, having no partner – and that Muhammad *sall Allaahu ‘alaiyhi wa sallam* does not possess the ability to bring benefit to himself nor harm – let alone ‘Abdul Qadir or other than him! However... I am a sinner, and the righteous people have a lofty status with Allaah, so it is through them that I ask of Allaah.”

So answer them with what preceded and it is:

“That those against whom the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* fought were people who affirmed what you have just mentioned, and they affirmed that their idols did not have the ability to control anything – and that they (the *mushriks*) only wanted (to use) their lofty position and their intercession.”

²⁷ As explained by ibn ‘Abbaas and Qataadah (*Tafseer At Tabaree* 12/146)

²⁸ Soorah al Fussilat (41) *ayah* 35

Comment [ME1]: FIRST DOUBT

That whoever affirms tawheed ur ruboobeyyah –

a) that none creates nor provides sustenance nor controls the affairs except Allaah –

b) and that Muhammad *sall Allaahu ‘alaiyhi wa sallam* does not possess the ability to bring benefit or harm to himself, let alone people like ‘Abdul Qadir or other than him –

c) and this person only seeks from the righteous people a lofty station and intercession – then his person is not a *mushrik*.

The answer – that those whom the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* fought against were people affirmed what you have just mentioned and they only sought what you seek.

And recite to him that which Allaah has mentioned in His Book and which He has made clear.

So if he says:

“These *aayaat* were revealed with regards to those who worship *al asnaam* (the idols) – so how can you equate the righteous people with idols? Or how can you equate the prophets with idols?”

Then answer him with what has preceded.

And if he affirms that the *kuffaar* (disbelievers) used to testify that all the *ruboobeeyah* (Lordship) is for Allaah, and that they sought only *shafaa’ah* (intercession) from the ones that they turned to – but he wishes to distinguish between their action and his action, with what he has mentioned, then mention to him that from the *kuffaar* were some who would call upon the idols, and some who would call upon the *awliyaa* (beloved servants of Allaah) about whom Allaah says:

«Those upon whom they call seek a means to Allaah, as to which of them should be the closest.»²⁹

So they would call upon ‘Eesaa ibn Maryam and his mother and Allaah, the Most High, said:

**«Al Maseeh ibn Maryam was but a messenger. Messengers before him have passed away. And his mother was a *siddeeqah*.³⁰ They both used to eat food³¹. Look how We clarify the *aayaat* to them then look at how they are deluded!
Say: Do you worship besides Allaah that which can neither harm you nor benefit you? And Allaah is the All Hearing, the All Knowing.»³²**

And remind him of His Statement, the Most High:

²⁹ Soorah al Israa (17) *aayah* 57

³⁰ Meaning a truthful woman who attested to the truth, both meanings being given by at Tabaree and al Baghawee.

³¹ Indicating that they were in need of nourishment, just like the rest of Banee Aadam (*Tafseer at Tabaree*).

³² Soorah al Maaidah (5) *aayaat* 75 to 76

Comment [ME2]: SECOND DOUBT

His statement¹ that: the *aayaat* were revealed regarding the worshippers of idols and we do not worship idols.

The answer – that from amongst the *kuffaar* were:

- a) those who worshipped idols
- b) those who worshipped the *awliyaa*
- c) those who called upon ‘Eesaa ibn Maryam and his mother
- d) those who worshipped the angels

and there was not considered to be any difference between these objects of worship.

So all of this was *shirk* and all of these worshippers were *mushrikoon*. The person who worships idols has committed *kufr* in Allaah, and the person who worships the righteous people and the angels has committed *kufr* in Allaah.

«And on the Day He will gather them all together then He will say to the Angels, “Was it you whom the people used to worship?” They will say, “How free from all imperfections are you, you are our *Walee* rather than them.” No, rather they used to worship the *jinn*, most of them were believers in them³³.»³⁴

And His Statement, *subhaanahu wa ta’aala*:

«And when Allaah will say, “O ‘Eesaa ibn Maryam! Did you say to the people, “Take me and my mother as two objects of worship instead of Allaah?”” He will say, “How free from all imperfections are You! It was not for me to say that which I had no right to say! If I had said that then you would certainly have known it. You know what is in my *nafs* and I do now know what is in Your *nafs*. Indeed You are the Knower of the Hidden and Unseen.”»³⁵

And say to him, “Do you know that Allaah has declared the person who seeks (the intercession) of the idols to be a *kaafir*, and He has also declared to be a *kaafir* the person who seeks (the intercession) of the righteous people, and Allaah’s Messenger fought against them?”

So if he says: “The *kuffaar* (disbelievers) sought from them - whereas I bear witness that Allaah is the One who brings benefit, and the One who brings harm and the One who controls all the affairs, and I do not seek anything from anyone other than Him, and (that) the righteous people do not have any part in this matter. However, I turn to them and I hope from Allaah for their intercession.”

Then the answer is:

“That this is exactly the same as the statement of the *kuffaar*!”

And recite to him His Statement, He the Most High:

«And those who take *awliyaa* besides Him (say),

³³ Meaning that most of them used to believe in the *jinn*. And Qataadah *rahimahullaah* explained that these *mushriks* used to claim that the *jinn* were the daughters of Allaah – exalted is Allaah above what they say! (*Tafseer at Tabaree*)

³⁴ Soorah Saba (34) *ayaat* 40 to 41

³⁵ Soorah al Maaidah (5) *ayah* 116

Comment [ME3]: THIRD DOUBT

That seeking the intercession of these beings is not *shirk*.

The answer – that this was exactly the same statement as that of the *kuffaar*.

“We worship them only so that they may bring us close to Allaah!”¹

They had but one goal which was to seek *shafaa’ah* (intercession) from the Lord of all of them, and so He declared them to be *kuffaar* on the basis of this.

“We worship them only so that they may bring us close to Allaah!”»³⁶

And His Statement, He the Most High:

«And they say, “These are our intercessors with Allaah!”»³⁷

And know that these three doubts are the greatest (arguments) that they have with them. So if you know that Allaah has explained them in His Book, and if you understand them well, then whatever (doubts they bring) after them will be easier than them.

So if he says, “I worship none but Allaah, and this *iltijaa* (having recourse to) the righteous beings and calling upon them is not worship,”

- then say to him: “You affirm that Allaah has obligated upon you making the worship purely and sincerely for Allaah, and it is His right upon you?”

So if he says, “Yes!” then say to him:

“Explain to me that which Allaah has made obligatory upon you - and it is making all the worship purely and sincerely for Allaah alone, and it is His right upon you.”

Then, indeed, he will not know what is *‘ibaadah* (worship) nor its types.

So explain it to him with your statement, “Allaah the Most High said:

**«Make *du’aa* to (call upon) your Lord *tadarru’an* (with humility and surrendering to His obedience) and *khufyatan* (in secret).
Indeed, He does not love those who go beyond the boundaries that He has set for His servants.»³⁸»**

So when you have taught him this, then say to him, “So do you know that this³⁹ is worship of Allaah?”

Comment [ME4]: FOURTH DOUBT

Their denying that they perform worship of the righteous beings – and yet they call upon them and sacrifice for them and they affirm that this is in fact worship and that the mushriks of early times this was likewise their worship (of their idols)
So if they reject that this is worship or they are ignorant, then these aayaat and ahaadeeth will clarify that.

³⁶ Soorah az Zumar (39) *aayah* 3

³⁷ Soorah Yoonus (10) *aayah* 18

³⁸ Soorah al A’raaf (7) *aayah* 55

³⁹ Referring to the calling upon your Lord that is mentioned in the *aayah*.

He has to say, "Yes." And *du'aa* is the core of worship.

So say to him, "If you affirmed that it is worship and you called upon Allaah night and day, with fear and hope – then you called upon a prophet or other than him in that time of need, would you have associated others as partners in your worship of Allaah?"

Then he has to say, "Yes."

Then say to him:

"If you knew the statement of Allaah, the Most High «**So turn to your Lord in prayer and sacrifice (to Him)**»⁴⁰ and you obeyed Him and you performed a sacrifice for Him, then would this be an act of worship?"

Then he has to say, "Yes."

Then say to him:

"If you performed a sacrifice for a created being, whether it be for a prophet or a *jinn*, or something other than these two, then would you have associated others with Allaah in this act of worship?"

Then he has to say, "Yes."

And say to him as well:

"The *mushriks* about whom the *Qur'aan* was revealed – did they used to worship the angels, and the righteous beings and al Laa and other than them?"

Then he has to say, "Yes."

So say to him:

"And was their worship of them with anything other than *du'aa* (supplication) and *dhabh* (sacrifice) and *iltijaa* (having recourse) and the like of that? Since they affirmed that they were all His slaves and under His *Qahr* (Supremacy over having any rivals) and that it was Allaah who has full control over all the affairs.

"But they (the *mushriks*) called upon them and had recourse to them due to their status with Allaah and for seeking intercession. And this is very clear."

⁴⁰ Soorah al Kawthar (108) *aaayah* 2

So if he then says, “Do you reject the *shafaa’ah* (intercession) of the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* and do you declare yourself free from it?”

Then say:

“I do not reject it nor do I declare myself free from it. Rather, he *sall Allaahu ‘alaiyhi wa sallam* is the one who will intercede, and the one who will be given permission to intercede, and I hope for his intercession.

“However, all of the intercession is for Allaah, the Most High just as He the Most High stated:

«Say: To Allaah belongs all the intercession.»⁴¹

“And it (the intercession) cannot occur until after the permission of Allaah (is given) just as He the Most High stated:

«Who is there who can intercede with Him except with His Permission?!»⁴²

“And the Prophet *sall Allaahu ‘alaiyhi wa sallam* will not intercede for anyone until Allaah has given permission for him, just as He, the Mighty and Majestic, stated:

«And they will not intercede except for one with whom He is pleased.»⁴³

“And He, the One free of all imperfections, is not pleased except with *tawheed*, just as He, the Most High, stated:

«And whoever seeks a religion other than Islaam then it will never be accepted from him.»⁴⁴

“So, since all the *shafaa’ah* is for Allaah and it cannot occur until after His permission (is given); and neither the Prophet *sall Allaahu ‘alaiyhi wa sallam* nor anyone other than him can intercede for anyone until Allaah has given his

Comment [MES]: FIFTH DOUBT

That whoever rejects the seeking of intercession from the Messenger or from the righteous beings is in fact someone who has rejected the intercession of the Messenger and is someone who belittles the *awliyaa*.

The answer: That the opposite is in fact true. The intercession is in fact the possession (comes under the sovereignty of) Allaah and cannot occur until after his permission (is given); and Allaah does not allow (the intercession) for anyone other than the people of *tawheed*.

And that seeking it from other than Allaah is in fact *shirk* and is a reason for (a person's) being deprived of it.

⁴¹ Soorah az Zumar (39) *aayah* 44

⁴² Soorah al Baqarah (2) *aayah* 255

⁴³ Soorah al Anbiyaa (21) *aayah* 28

⁴⁴ Soorah aale 'Imraan (3) *aayah* 85

permission for him; and Allaah does not give permission (for this) except for the people of *tawheed*; then it will have become clear to you that the *shafaa'ah* – in its entirety – is for Allaah, so I seek it⁴⁵ from Him. So I say, 'O Allaah! Do not prevent me from his intercession!' and 'O Allaah! Allow him to intercede for me,' and the like of that."

So if he⁴⁶ says, "The Prophet *sall Allaahu 'alaiyhi wa sallam* was given the right of intercession and I am seeking from him that which Allaah the Most High gave him,"

then the reply is:

"Allaah gave him the right of intercession but has forbidden you from doing this (which you have just mentioned) – so He, the Most High, stated:

«So do not call upon anyone besides Allaah.»⁴⁷

"So if you were to call upon Allaah asking that He allow His prophet to intercede for you, then you would have obeyed Him in His statement:

«So do not call upon anyone besides Allaah.»⁴⁸

"In addition, the right of intercession has been given to others besides the Prophet *sall Allaahu 'alaiyhi wa sallam*. So it is correct that the angels will intercede, and the *afraat*⁴⁹ will intercede, and the *awliyaa* (beloved servants of Allaah) will intercede.

"So do you then say, 'Indeed Allaah has given them the right to intercede so I will seek it from them?'

"If you say this, then you have returned back to the (issue of) the worship of the righteous beings which Allaah has mentioned in His Book.

Comment [ME6]: SIXTH DOUBT

That the Prophet *sall Allaahu 'alaiyhi wa sallam* was given the intercession and that it is to be sought from him.

The answer: That his being given the intercession is a gift in a restricted manner, and not in an absolute unrestricted manner. And that his intercession will be for the sinful (people of *tawheed*) and not for the people of *shirk*. And in addition the intercession was given to other than the Messenger.

So this (argument of theirs) does not prove that he can give it to whoever asks for it nor (does it prove) that it is to be sought from him.

⁴⁵ In one version of the text, "So seek it from Him!"

⁴⁶ Referring to the *mushrik* who calls upon the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

⁴⁷ Soorah al Jinn (72) *aayah* 18

⁴⁸ Soorah al Jinn (72) *aayah* 18

⁴⁹ Referring to the children who have died before reaching the age of puberty (according to Shaykh al 'Uthaymeen) or to the children who have died before their fathers (according to Shaykh al Fawzaan).

“And if you say, ‘No,’ then your statement ‘Allaah has given him the right of intercession and I am seeking from him that which Allaah the Most High gave him’ – has been rendered null and void.”

So if he says, “I do not associate anything as a partner with Allaah – never, not in the least! However, *iltijaa* (having recourse) to the righteous beings is not *shirk*”

Then say to him:

“If you affirm that Allaah has made *shirk* forbidden with a forbiddance greater than that for *zinaa* (fornication), and you affirm that Allaah will not forgive it (*shirk*) – then what is this matter which Allaah has made forbidden and which He has mentioned that He will not forgive?”

And indeed he will not know.

So then say to him: “How can you declare yourself free from *shirk* and yet you do not know what it is? And how can Allaah make this (*shirk*) forbidden upon you, and mention that He will not forgive it, and yet you do not ask about it nor do you know what it is? Do you think that Allaah would make it forbidden and yet he would not explain it to us?”

So if he says: “*Shirk* is worship of the idols, and we do not worship the idols.”

Then say to him: “What is the meaning of ‘*worship of the idols*’? Do you think that they (the *mushriks* of old) really held as their creed and belief that these pieces of wood and stones were able to create and give sustenance and control the affair of the one who called upon them? For this is something that the *Qur’aan* rejects.”

And if he says, “It is the person who turns to the piece of wood or the stone or the building upon the grave or other than that, making *du’aa* (supplication) to that or sacrificing for it, saying, ‘*It will indeed bring us closer to Allaah, and Allaah will protect us through the blessing in it and will give to us because of its blessing.*’”

Then say: “You have spoken the Truth! And this is (the same as) your action by the stones and the buildings upon the graves and other than them.”

Comment [ME7]: SEVENTH DOUBT

That *iltijaa* (having recourse) to the righteous beings is not *shirk* and (the person who does this) is not a *mushrik*.

The answer: is by way of a challenge. The person is to be asked about *shirk* - what is it? And about the worship of Allaah – what is it? So he will certainly not know what tawheed is nor what *shirk* is, that which he has fallen into.

Comment [ME8]: EIGHTH DOUBT

His statement: *Shirk is the worship of idols and we do not worship idols.*

So it is said to him: Did they (the *mushriks* of old) hold as their creed and belief that they (the idols) could create and provide sustenance?

And if he says: (The *shirk* is committed by those people) who turn to the piece of wood or the stone or to the building upon the grave or other than that, and supplicate to it and perform the sacrifice for it and say:

It will indeed bring us closer to Allaah and Allaah will protect us through the blessing in it.

Then (say): This is the correct explanation of ‘*worship of the idols*’ and it is exactly the same as your action (O *mushrik*!)

And along with this is that *shirk* is not restricted to (only) worship of the idols.

So he has affirmed that this action of theirs is (actually) worship of the idols – and this (answer) is what is sought (from him).

And it is also said to him:

“As for your statement that *shirk* is ‘*worship of the idols*’ – do you mean by that that *shirk* is restricted to that (only)? And that depending upon the righteous beings and making *du’aa* to them does not come into that?”

For this is refuted by that which Allaah has mentioned in His Book regarding the *kufr* (disbelief) of the person who devotes himself to the angels or to ‘*Eesaa* (Jesus) or to the righteous beings.

So he must affirm to you that whoever associates anyone from the righteous beings as a partner with Allaah in worship is a *mushrik* (person of *shirk*) as mentioned in the *Qur’aan* - and this (answer) is what is sought (from him).

And the very essence of the matter is that if he says:

“I do not make any *shirk* (associate anything as a partner) with Allaah.”

Then say to him:

“And what is *shirk* with Allaah? Explain it to me.”

So if he says:

“It is the worship of idols.”

Then say: “And what is the meaning of ‘*worship of idols*’? Explain it to me.”

So if he says: “I do not worship anything other than Allaah (alone).”

Then say: “What is the meaning of ‘*worship of Allaah (alone)*’ – explain it to me?”

So if he explains it according to that (way) which the *Qur’aan* has explained it, then that is what is sought. And if he does not know what it is, then how can he claim something whilst he does not know what it is?

And if he explains it with other than its (correct) meaning, then you have explained to him the clear *ayaat* with regards to the meaning of *shirk* with Allaah, and the worship of idols, and that it is exactly the same as that which they do in this time, and that the worship of Allaah alone with no partner – it is

this which they reject from us and about which they scream and shout, just as their brothers screamed and shouted when they said:

«Has he made all the objects of worship into one *ilaaah* (object of worship)??? Indeed this is a strange thing!»⁵⁰

So when you have come to know that the matter which the *mushriks* in our times call *al i'tiqaad* is (in fact) the *shirk* about which the *Qur'aan* was revealed and for which the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* fought the people, then know that the *shirk* of the earlier people was less serious than the *shirk* of the people in our time for two reasons.

The first of the two is that the earlier people did not commit *shirk* and did not supplicate to the angels and the *awliyaa* (beloved servants of Allaah) and the idols along with Allaah except in times of ease. As for times of hardship, then they would make their supplication purely and sincerely for Allaah, just as He, the Most High, stated:

**«And when harm touches you whilst upon the sea, then those whom you call upon disappear – except Him alone!
So when He brings you safely back to land, you turn away (from Him).
And mankind is ever ungrateful.»⁵¹**

And His Statement:

**«Say: "Tell me, if the punishment of Allaah comes upon you or the Hour comes upon you, would you call upon other than Allaah? (Reply if you are truthful!"
Rather, it is Him alone that you would call upon. And if He wills, He would remove (that difficulty) about which you call upon Him, and you would forget those which you associated as partners (with Him)!»⁵²**

And His Statement, He the Most High:

«And when some harm touches man, he calls upon His Lord (alone) turning to Him in repentance.»⁵³

⁵⁰ Soorah Saad (38) *aaayah* 5

⁵¹ Soorah al Israa (17) *aaayah* 67

⁵² Soorah al An'aam (6) *aaayah* 40 – 41

Up to His Statement:

«So take pleasure in your *kufr* for a while; you are indeed from the dwellers of the Fire!»⁵⁴

And His Statement:

«And when a wave covers them like shades, they call upon Allaah, making their *deen* sincerely for Him.»^{55, 56}

So whoever understands this issue which Allaah has made clear in His Book –

and it is that the *mushriks* against whom the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* fought used to call upon Allaah and other than Him in times of ease but as for in times of adversity and affliction, then they would not call upon (anyone) except Allaah alone, associating no partners with Him and they would forget their false lords

– then it will have been made clear to him the distinction between the *shirk* of the people of our time and the *shirk* of the earlier people.

However, where is the person whose heart has understood this issue with a firm understanding?

And Allaah is the One whose help is sought.

And the second matter is that the earlier ones used to call upon people along with Allaah people who were close to Allaah – be they prophets or *awliyaa* (beloved servants of Allaah) or angels – or they (the earlier people) would call upon trees or stones, (things which were) obedient to Allaah and not disobedient.

⁵³ Soorah az Zumar (39) *aayah* 8

⁵⁴ Soorah az Zumar (39) *aayah* 8

⁵⁵ Meaning: not associating anything in worship with Him, nor calling upon other than Him nor seeking deliverance from other than Him. (*Tafseer At Tabaree*)

⁵⁶ Soorah Luqmaan (31) *aayah* 32

And the people of our time call upon people along with Allaah who are from the most sinful of mankind. And those who call upon them are the ones who narrate about the sinfulness (of these false objects of worship), from fornication and stealing and abandoning the prayer and other than that. And the person who believes in the righteous being or in the being which is not disobedient (to Allaah) – such as the piece of wood or stone – is less severe than the person who believes in the one whose sinfulness and corruption he sees with his own eyes and he bears witness to.

And when you have realised with certainty that those whom the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* fought were of sounder mind and lesser in their *shirk* than these people (of our times), then know that these (modern) people have a doubt which they bring (in response) to what we have mentioned.

And it is the greatest of their doubts, so pay close attention to the reply to it, which is that they say:

“Those about whom the *Qur’aan* was revealed did not testify that *laa ilaaha ill Allaah* (none truly has the right to be worshipped except Allaah), and they rejected the Messenger *sall Allaahu ‘alaiyhi wa sallam*, and they denied the Resurrection, and they rejected the *Qur’aan* and declared it to be *sihr* (sorcery).

“And we do testify that *laa ilaaha ill Allaah* and that Muhammad is the Messenger of Allaah. And we attest to the truth of the *Qur’aan*, and we have *eemaan* in the Resurrection, and we pray and we fast. So how can you declare us to be like them?”

So the response is that there is no differing amongst the scholars – all of them (agree) that if a man were to attest to the truthfulness of the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* in one matter, but he were to reject him in (another) matter – that this man is a *kaafir* (disbeliever) who has not entered into Islaam.

Similarly, if the person were to believe in some of the *Qur’aan* and reject another part then he is just like the person who affirmed *tawheed* and rejected the obligation of the prayer, or he affirmed *tawheed* and the prayer, but rejected the obligation of *zakaat* (the obligatory charity), or he affirmed all of this but rejected the fasting, or he affirmed all of this but rejected the *hajj* (pilgrimage).

Comment [ME9]: NINTH DOUBT

Their statement: *You are declaring Muslims to be kuffaar (disbelievers) – you are declaring us to be like the mushrikoon of the early times;*

and (yet) we bear witness that laa ilaaha ill Allaah (none truly has the right to be worshipped except Allaah) and that Muhammad is the Messenger of Allaah and we attest to the Resurrection and we pray and we fast and we perform the Hajj and the ‘Umrah – and they (the mushrikoon of old) were the opposite (of this). So how can you declare the person who has these characteristics (of acts of goodness) and these differences (from the mushrikoon) to be like someone who has none of these?

So these have already been responded to with nine answers from the Book, the Sunnah and consensus, that these differences do not change the result/situation. Rather, these characteristics and differences are from that by which their *kufr* is rendered (even more) repulsive.

So in whoever is found a matter that would necessitate his *kufr*, such that he attests to the truth of the Messenger in one matter but denies him in another or he raises a created being to the level of the Creator or he goes beyond the due limit with regards to one of the righteous beings so he claims *uloohiyyah* (the right to be worshipped) for that (being) or he acts in opposition to the Sharee’ah in some matters, such as declaring marriage to two sisters (at the same time) to be permissible or there is found in him one of the types of *riddah* (apostasy) or he mocks Allaah or His aayaat then he is a *murtadd* (apostate). And it is not from the prerequisites of apostasy that (this person) bring together all the aspects of apostasy or that he bring together actions of *shirk* or that the Lord of all the Worlds and (this person’s) object of worship are in fact one (and the same) in all that they deserve (from actions of worship).

For *riddah* (apostasy) is of two kinds:
1) absolute, unrestricted apostasy and this is: turning away from that which the Messenger came with in totality
2) that the person disbelieves in some of what the Messenger came with.

And when the people in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam* did not comply with the pilgrimage, Allaah revealed (the *aayah*) with regards to them:

«And upon the people is the pilgrimage to the House for Allaah – upon whomsoever has the provision and the riding beast to do so⁵⁷. And whoever disbelieves (that the pilgrimage is an obligation), then Allaah is indeed in no need of the mankind and *jinn*.»⁵⁸

And whoever affirms all of this but rejects the Resurrection has committed *kufr* by consensus, and his blood and wealth have been rendered lawful, just as He, the Most High, says:

«Indeed those who disbelieve in Allaah and His Messengers, and who wish to make a distinction between Allaah and His Messengers, saying, “We believe in some and disbelieve in others,” and wish to take a path in between - then these are in truth the disbelievers.»⁵⁹

Therefore, since Allaah has made it very clear in His Book that whoever believes in a part and disbelieves in a part is in truth a *kaafir* (disbeliever), then this doubt (that the *mushrik* has raised) disappears. And this is that which one of the people of *al Ihsaa* has mentioned in his book which he sent to us.⁶⁰

And it is also to be said:

“If you (O *mushrik!*) affirm that the person who attests to the truthfulness of the Messenger *sall Allaahu 'alaiyhi wa sallam* in every matter but rejects the obligation of the prayer is indeed a *kaafir*, and (his) blood and wealth are rendered permissible by consensus, and similarly that if he affirms every matter except for the Resurrection, and similarly if he rejects the obligation of the fasting in *Ramadaan* and attests to the truth of everything else – that there is no differing about this between the *madhaahib* (schools of thought) – and the *Qur'aan* has spoken about this, just as we have already mentioned.”

⁵⁷ *Tafseer at Tabaree*

⁵⁸ Soorah aale 'Imraan (3) *aayah* 97

⁵⁹ Soorah an Nisaa (4) *aayaat* 150 to 151

⁶⁰ Shaykh al 'Uthaymeen *rahimahullaah* comments on this: “I do not know anything about this book, so let this be (a matter which is) researched into.”

So it is known that *tawheed* is the greatest obligation with which the Prophet *sall Allaahu ‘alaiyhi wa sallam* came, and it is greater than the Prayer, and the *Zakaah*, and the Fasting and the Pilgrimage. So how can it be that if a person rejected anything from these matters he has committed *kufur* even if he acted upon everything with which the Messenger *sall Allaahu ‘alaiyhi wa sallam* came – and yet (as you say) if he rejected *tawheed* which was the religion of all the Messengers, that he has not committed *kufur*? *Subhaan Allaah* (how free is Allaah of all imperfections)! How extraordinary is this ignorance!

And it is also to be said (to this *mushrik*):

“Those Companions of the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* fought against Banoo Haneefah and yet (this tribe) had accepted Islaam with the Prophet *sall Allaahu ‘alaiyhi wa sallam*. And they testified that *laa ilaaha ill Allaah* (none truly has the right to be worshipped except Allaah alone) and that Muhammad was the Messenger of Allaah. And they would give the *adhaan* (call to prayer) and they would offer the prayer.”

So if he (the *mushrik*) says:

“They (this tribe) used to say that Musaylamah was a prophet!”

Then we say:

“This (response of yours) is what is desired!

So if the person who elevates a man to the level of the Prophet *sall Allaahu ‘alaiyhi wa sallam* has committed *kufur*, and his wealth and blood has been rendered *halaal* and his two *shahaadahs* and his prayer are of no benefit to him – then how about the person who elevates Shamsaan or Yoosuf or a companion or a prophet to the level of the Jabbaar (the Exalted and Almighty Compeller) of the Heavens and the Earth?? How free is Allaah of all imperfections, how tremendous is His affair:

«In this way does Allaah seal the hearts of those who do not know (the reality of that which you brought from Allaah, O Muhammad!)⁶¹»⁶²

And it is also said:

Those whom ‘Alee ibn Abee Taalib *radi Allaahu ‘anhu* burned with fire – all of them claimed Islaam and they were from the companions of Alee *radi Allaahu ‘anhu* and they took knowledge from the Companions. However, they held a creed and belief with regards to ‘Alee which was the same as the creed and

⁶¹ *Tafseer at Tabaree*

⁶² Soorah ar Room (30) *aaayah* 59

belief (which is held) regarding Yoosuf and Shamsaan and the like of these two. So how then did the Companions agree in consensus to fight them and declare them to be *kuffaar* (disbelievers)?

Do you think that the Companions would declare *kufr* of (those who are in fact) Muslims?

Do you think that the creed and belief with regards to Taaj and his like does not harm and yet the creed and belief with regards to 'Alee ibn Abee Taalib *radi Allaahu 'anhu* causes a person to become a *kaafir*?

And it is also said:

Banoo 'Ubayd al Qaddaah who ruled over Morocco and Egypt in the time of Banoo 'Abbaas – all of them bore witness that *laa ilaaha ill Allaah* and that Muhammad was the Messenger of Allaah, and they claimed Islaam, and they prayed the Friday prayer and the congregational prayers. But when they displayed opposition to the *Sharee'ah* in the matters lesser than that which we are discussing, the scholars were agreed in consensus upon their *kufr* and upon fighting them, and that their land was a land of war. And so the Muslims waged military expeditions against them until they rescued the lands of the Muslims from their hands.

And it is also said:

If it were the case that those early ones (from the *mushriks*) did not commit *kufr* except by bringing together *shirk* along with denying the Messenger *sall Allaahu 'alayhi wa sallam* and the *Qur'aan* and rejecting the Resurrection and other than that, then what is the meaning of the chapter which the scholars of every *madh-dhab* have mentioned, 'The chapter of the ruling of the apostate'? And the apostate is the Muslim who disbelieves after his Islaam. Then they (the scholars) mentioned many types, with each of these types necessitating *kufr* and rendering the blood and wealth lawful of the man (who had apostatised) – to the extent that they mentioned matters which the person who committed them would consider to be slight, such as the statement which he makes with his tongue but not with his heart, or a statement he makes in jest and playing around.

And it is also said:

Those people about whom Allaah said -

«They swear by Allaah that they said nothing (bad) but they said the word of *kufr* and they disbelieved after their Islaam.»⁶³

⁶³ Soorah at Tawbah (9) *aaayah* 74

- have you not heard that Allah declared them to be *kuffaar* due to a statement (they said) despite the fact that they were from the time of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and they waged *jihad* along with him, and they offered their prayers with him, and they paid their *zakaat*, and they made the *Hajj* (pilgrimage) and they singled Allaah out in worship?

And similarly, those about whom Allaah said:

«Was it Allaah and His *ayaat* and His Messenger that you were mocking? Make no excuse; you have indeed committed *kufr* after you had had *eemaan*.»⁶⁴

So those about whom Allaah made it explicitly clear that they had committed *kufr* after they had had *eemaan* and they were along with the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* in the military expedition of Tabook, (these people) said a statement (and) mentioned that they had said it in jest.

So reflect upon this doubt, and it is their statement that, “*You declare to be disbelievers those from the Muslims who bear witness that laa ilaaha ill Allaah and they offer their prayers and they fast!!*” Then reflect upon the answer to this, for it is indeed from the most beneficial of what is contained in these papers.

And from the evidence for that also is what Allaah has narrated about Banoo Israaeel who, despite their Islaam and their knowledge and their righteousness, said to Moosaa:

«Make for us an *ilaaah* (object of worship) just like they have *aaliha* (objects of worship)!»⁶⁵

And the statement of some of the Companions:

“Make a Dhaat Anwaat for us!”⁶⁶

⁶⁴ Soorah at Tawbah (9) *ayah* 65-66

⁶⁵ Soorah al A'raaf (7) *ayah* 138

⁶⁶ The Imaam is referring to the *hadeeth* of Aboo Waaqid al Laythee who said:

We went out with the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam to Hunayn, and we had only recently left kufr.

So the Prophet *sall Allaahu 'alaiyhi wa sallam* swore that this was exactly the same as the statement of Banoo Israaeel, «**Make for us an ilaah..!**»⁶⁷

However, the *mushriks* have a doubt which they try to confirm with this story and it is that they say:

“Indeed, Banoo Israaeel did not commit *kufur* by this and likewise, those who said to the Prophet *sall Allaahu 'alaiyhi wa sallam*, “Make a Dhaat Anwaat for us!” They did not commit *kufur*.”

So the response is that you say:

Indeed, Banoo Israaeel did not act (upon this statement of theirs) and likewise those who asked the Prophet *sall Allaahu 'alaiyhi wa sallam* – they (too) did not act. And there is no differing (amongst the people of knowledge) that had Banoo Israaeel acted upon this (statement of theirs), they would certainly have committed *kufur*.

And likewise there is no differing that those whom the Prophet *sall Allaahu 'alaiyhi wa sallam* forbade – had they not obeyed him and had they taken a Dhaat Anwaat after his forbiddance, they would certainly have committed *kufur* – and this (response of yours) is what is desired.

However, this story benefits us that a Muslim – rather a scholar – may sometimes fall into types of *shirk* of which he is not aware; and it indicates (the importance of) gaining knowledge and being cautious.

And knowledge that the statement of the ignorant people, “*We have understood tawheed!*” is from the greatest forms of ignorance and plots of Shaytaan.

The mushriks had a lote tree to which they were devoted and upon which they would hang their weapons – the tree being called Dhaat Anwaat.

So we passed by a lote tree and so we said:

O Messenger of Allaah, make for us a Dhaat Anwaat just as they have a Dhaat Anwaat.

*So the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* said:*

“Allaahu akbar – indeed these are the (paths)! By Him in whose Hand is my soul, that which you said is just like what Banoo Israaeel said to Moosaa:

**«“Make for us an ilaah (object of worship) just like they have objects of worship!”
He said, “Indeed you are a people who are ignorant.”»**

(Soorah al A'raaf (7) aayah 138)

You will certainly follow the paths of those who came before you.”

Reported by at Tirmidhee who graded it as *saheeh*.

⁶⁷ Soorah al A'raaf (7) aayah 138

And it benefits us also that if the Muslim, the *mujtahid*, says a statement of *kufr* whilst not being aware of this, and he is then informed of this and he repents immediately – then he does not commit *kufr*. This is just as Banoo Israaeel did, and those who asked the Prophet *sall Allaahu ‘alaiyhi wa sallam*.

And it benefits us also that even if he does not commit *kufr*, he is still spoken to with great sternness just as the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* did.

And they (the *mushriks*) have another doubt, when they say that the Prophet *sall Allaahu ‘alaiyhi wa sallam* rebuked Usaamah who had killed a person who had stated *laa ilaaha ill Allaah* and he *sall Allaahu ‘alaiyhi wa sallam* said:

Did you kill him after he said, “Laa ilaaha ill Allaah?”⁶⁸

And likewise his *sall Allaahu ‘alaiyhi wa sallam* statement:

I was commanded to fight the people until they say “Laa ilaaha ill Allaah.”⁶⁹

- and other *ahaadeeth* with regard to refraining from the one who says it.

And the intent of these ignoramuses (with whom you are debating) is that whoever says it⁷⁰ does not commit *kufr* nor is he to be killed no matter what he does.

So it is said to these ignorant *mushriks*:

It is well known that :

- the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* fought against the Jews and took them as prisoners, and they would say *laa ilaaha ill Allaah*
- and that the Companions of the Prophet *sall Allaahu ‘alaiyhi wa sallam* fought against Banoo Haneefah, and they would bear witness that *laa*

⁶⁸ Reported by al Bukhaaree in his *Saheeh* 5/88 in *The Book of Military Expeditions*, and the Usaamah referred to here is Usaamah ibn Zayd *radi Allaahu ‘anhu*.

⁶⁹ Reported by al Bukhaaree in his *Saheeh* 8/140 to 141 in *The Book of al I'tisaam* from the *hadeeth* of Aboo Hurayrah *radi Allaahu ‘anhu*.

⁷⁰ Meaning: whoever states the *shahaadah* “*laa ilaaha ill Allaah*.”

Comment [ME10]: TENTH DOUBT

That whoever says *laa ilaaha ill Allaah* does not commit *kufr* and he is not to be killed, no matter what he does. And they (the *mushrikoon*) try to prove this with some *ahaadeeth*.

The answer: That they (the *ahaadeeth* being quoted to you) do not prove what this person of doubts claims (when he claims that) merely stating *laa ilaaha ill Allaah* prevents him from being declared a *kaafir*.

Rather many people say it (*laa ilaaha ill Allaah*) and they are *kuffaar*, either through their not knowing its meaning or through not acting on its prerequisites or through the presence of something which negates it; and as an example of this, the Jews say it (*laa ilaaha ill Allaah*) as did the companions of Musaylamah against whom the Companions fought. Likewise those whom ‘Alee *radi Allaahu ‘anhu* burned. So (merely) saying it (*laa ilaaha ill Allaah*) upon the tongue is not sufficient in order for the (person’s) blood and wealth to be deemed inviolable.

ilaaha ill Allaah and that Muhammad was the Messenger of Allaah, and they would offer their prayers and they would claim to be Muslims

- and likewise those whom 'Alee ibn Abee Taalib burned.

And these ignoramus affirm that whoever rejects the Resurrection has committed *kufr* and is to be fought, even if he says *laa ilaaha ill Allaah* and that whoever rejects a single thing from the pillars of Islaam has committed *kufr* and is to be fought even if he states *laa ilaaha ill Allaah*.

So how does it⁷¹ not benefit him if he rejects something from the *furoo'* (subsidiary matters of Islaam), and yet it does benefit him if he rejects *tawheed*, which is the foundation of the religion of the Messengers and is the head of it?

However, the enemies of Allaah do not understand the meaning of the *ahaadeeth*.

As for the *hadeeth* of Usaamah, then indeed he killed the man who was claiming Islaam because he thought that he (the man) was only claiming it out of fear for his own blood and wealth. And it is obligatory to hold back from the man who manifests Islaam until something which opposes this becomes evident from him. And with regards to this, Allaah revealed:

«O you who believe ! When you go out on a journey in the path of Allaah, making *jihad* against your enemies, then verify (and do not rush into killing the person whose affair is unclear to you, and you do not know the reality of his Islaam nor of his *kufr*).»⁷²

Meaning – proceed with caution, and verify.

So the *ayah* proves that it is obligatory to hold back from him and to verify. So if, after that, something which opposes Islaam becomes apparent from him, then he is killed, according to His Statement: «...then verify...»⁷³

so if he were not to be killed once he had said it⁷⁴ then there would be no purpose in verifying.

⁷¹ Referring to his saying *laa ilaaha ill Allaah* .

⁷² Soorah an Nisaa (4) *ayah* 94, with the explanation based on that of at Tabaree *rahimahullaah*.

⁷³ Soorah an Nisaa (4) *ayah* 94.

And likewise, the meaning of the other *hadeeth* and its like is just as we have mentioned – that it is obligatory to hold back from whoever manifests Islaam and *tawheed* unless something which would nullify that appears from him.

And the proof for that is that the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam*, the one who said:

Did you kill him after he said, “Laa ilaaha ill Allaah?”

and who said:

I was commanded to fight the people until they say, “Laa ilaaha ill Allaah”.

was the (same) one who said about the *khawaarij*:

Wherever you find them, then kill them.

And if I were to reach them then I would certainly kill them with the killing of ‘Aad.’⁷⁵

This was despite their being the people who engaged most in worship, and saying *laa ilaaha ill Allaah*, such that the Companions looked down on themselves compared to them (the *khawaarij*). And they (the *khawaarij*) had gained their knowledge from the Companions, yet when opposition to the *Sharee’ah* appeared from them, their (saying) *laa ilaaha ill Allaah* did not benefit them, nor did their abundance of worship, nor their claiming Islaam (for themselves). And likewise what we have mentioned from the fighting against the Jews and the fighting of the Companions against Banoo Haneefah.

And likewise he, *sall Allaahu ‘alaiyhi wa sallam*, wanted to wage a military expedition against Banoo al Mustaliq when a man informed him that they were withholding from (paying) the *zakaah*, until Allaah, the Most High, revealed:

«O you who believe! If there comes to you a *faasiq* (sinful person) with some information, then verify it...»⁷⁶

⁷⁴ Referring to his saying ‘*laa ilaaha ill Allaah*’.

⁷⁵ Reported by al Bukhaaree in *The Book of Istitaabah al Murtaddeen* (Asking the apostates to repent), Muslim in *The Book of Zakaat*, Aboo Daawud, an Nasaabee and others.

⁷⁶ Soorah al Hujuraat (49) *ayaah* 6

And this man was lying upon them.

And all of this proves that the intent of the Prophet *sall Allaahu ‘alaihi wa sallam* in the *ahaadeeth* was that which we have mentioned.

And they (the *mushriks*) have another doubt, and it is that which the Prophet *sall Allaahu ‘alaihi wa sallam* mentioned:

that the people on the Day of Resurrection will seek deliverance (*istighaathah*) from Aadam, then from Nooh, then from Ibraaheem, then from Moosaa, then from ‘Eesaa, and all of them will excuse themselves – until they (the people) eventually end up at the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam*.

So they (these *mushriks*) say:

“This proves that *istighaathah* (seeking deliverance) from other than Allaah is not *shirk!*”

And the response to this is that we say:

How Perfect is the One who seals the hearts of His enemies!

For, indeed, we do not reject *istighaathah* (seeking deliverance) from the created being in that which he is actually able to do. (This is) just as Allaah, the Most High, stated in the story of Moosaa:

«So the man from his party made *istighaathah* from him (Moosaa) against his enemy.»⁷⁷

And just as the person makes *istighaathah* from his companions during a war or in other than that from matters in which the created being is able (to help).

And we reject the *istighaathah* of the servants which they make at the graves of the *awliyyaa* (beloved servants of Allaah) or in their absence in the matters which none has the ability (to help) except for Allaah.

When that is established, then their *istighaathah* (seeking deliverance) from the prophets on the Day of Resurrection (is that) they wish from them that they (the prophets) call upon Allaah to begin the Reckoning of the people so that the people of Paradise obtain relief from the distress of the *mawqif* (standing place) - and this is permissible in this worldly life and in the Hereafter. And this is that you go to a living righteous man, he sits with you, he listens to your speech and you say to him, "*Make du‘aa to Allaah for me!*"

Comment [ME11]: ELEVENTH DOUBT

Their statement that *al istighaathah* (seeking deliverance) with other than Allaah is not *shirk* due to the permissibility of seeking deliverance with the prophets on the Day of Resurrection.

And the author has already clarified their ignorance in that they do not distinguish between the two (different) *istighaathahs*.

⁷⁷ Soorah al Qasas (28) *aaayah* 15

This is just as the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* (used to do) - they would ask him that during his lifetime. And as for after his death, then no, not at all! They would never ask him for that at his grave. Rather, *as salaf us saalih* (the pious predecessors) refuted the one who directed his supplication to Allaah at his grave, so how about making *du'aa* (supplication) to (the Prophet) himself?"

And they (the *mushriks*) have another doubt, and it is the story of Ibraaheem 'alaiyhissalaam when he was thrown in the fire and Jibreel appeared to him in the air. So he (Jibreel) said to him:
Do you have need of anything?
So Ibraaheem said, "As for you, then no."

So they (the *mushriks*) say:
"If seeking *istighaathah* (deliverance) from Jibreel were *shirk*, then he would not have suggested it to Ibraaheem!"

So the response is that this is from the same category as the previous (response).

For Jibreel suggested to him that he could benefit him with something that he could (actually) do. And this is just as Allaah the Most High stated about him (Jibreel):

«Mighty in strength.»⁷⁸

And so, had Allaah given him permission to take the fire of Ibraaheem and whatever was around it, from the earth and the mountains, and to put them in the East or the West, then he would surely have done it. And if He had commanded him to place Ibraaheem 'alaiyhissalaam in a place far away from them, he would surely have done it. And had He commanded him to raise him to the heavens, he would surely have done it.

And this is just like a rich man who has a great deal of wealth and who sees a man in need. So he suggests to him that he give him a loan or that he give him something which will fulfil his need. So the man in need refuses to take this and has patience until Allaah brings provision to him, without his being indebted to anyone in this.

⁷⁸ Soorah an Najm (53) *aaayah* 5

Comment [ME12]: TWELFTH DOUBT

Their attempts to prove that *istighaathah* with the dead people and with those who are not present is not *shirk* by (mentioning the example) of when it was suggested to Ibraaheem by Jibreel.

The answer: that this *istighaathah* is one type and that (*istighaathah* which you suggest when you seek it from the dead people etc) is another type; so whoever tries to equate one with the other has indeed tried to equate two different things.

So how is this *istighaathah* (an act of) worship and *shirk* - if only they understood!

So let us conclude the speech, *inshaa Allaah ta'aala*, with a tremendous issue, one of great importance, which can be understood from what has preceded. However, we will single it out with some speech on account of the tremendousness of its affair and the abundance of errors surrounding it.

So we say:

There is no differing that *tawheed* must occur with the heart and with the tongue and with action. So if one of these is missing then the man is not a Muslim. So if he knows *tawheed* but does not act on it, then he is a *kaafir*, one who stubbornly opposes - such as Fir'awn, Iblees and the like of these two.

And this is something with regards to which many people have erred. They say, "This is (the) Truth and we understand this and we bear witness that it is the Truth – but we are not able to act on it, and the people of our land do not permit (anything) other than agreeing with them," and other than that from the excuses.

And this *miskeen* does not know that the majority of the leaders of *kufir* are aware of the Truth and they do not forsake it except for some excuse, just as He, the Most High, said:

«They purchased with the *ayaat* of Allaah a meagre gain.»⁷⁹

And *ayaat* other than this, such as His statement:

«Those to whom We gave the Scriptures⁸⁰ recognise him (Muhammad⁸¹ or the Ka'bah at Makkah⁸²) just as they recognise their sons.»⁸³

⁷⁹ Soorah at Tawbah (9) *ayah* 9

⁸⁰ The first part of the *ayah* up to this point is not actually quoted in the *matn*, but is included here for easy of understanding the translation.

⁸¹ *Tafseer at Tabaree*

⁸² *Tafseer al Baghawee*

⁸³ Soorah al Baqarah (2) *ayah* 146

Comment [ME13]: CONCLUSION

(This) contains a clarification that *tawheed* must be with the heart, the tongue and with actions. So if one of these matters is deficient, the man is not a Muslim.

So if he manifests action upon *tawheed* whilst he does not understand it nor hold it as creed and belief in his heart, then he is a *munaafiq* (hypocrite) and is more evil than the one who is a pure *kaafir*;

«Indeed the hypocrites will be in the lowest depths of the Fire.»⁸⁴

And this issue is a great, lengthy issue which will be made clear to you if you reflect upon what is upon the tongues of the people – you will see the person who knows the Truth, but abandons acting upon it out of fear of a reduction in worldly benefits or status or the circle (of friendship) of someone.

And you will see the person who acts upon it outwardly, but not inwardly. So if you ask him about what he holds as creed and belief in his heart, then he does not know it. However, upon you is to understand two *aayaat* from the Book of Allaah. The first of them is that which has preceded from His statement:

«Make no excuse; you have indeed committed *kufir* after you had had *eemaan*.»⁸⁵

So when you have certainty that:

some of the Companions who fought the Romans alongside the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* committed *kufir* on account of a word which they said playing around and in jest

- then it will have been made clear to you that the person who speaks (a statement) of *kufir* or acts upon it out of fear of a loss in wealth or status or the circle (of friendship) of someone – is worse than the person who makes the statement in jest.

And the second *aayah* is His statement, He the Most High:

«Whoever disbelieves in Allaah after his *eemaan* – except for the one who is coerced and his heart is at peace with *eemaan*.»⁸⁶

So Allaah did not excuse anyone from these except for the person who was coerced whilst his heart was at peace with *eemaan*.

⁸⁴ Soorah an Nisaa (4) *aayah* 145

⁸⁵ Soorah at Tawbah (9) *aayah* 66

⁸⁶ Soorah an Nahl (16) *aayah* 106

As for other than this, then he has committed *kufr* after his *eemaan*, regardless of whether he did it out of fear or circle (of friendship) or out of jealousy for his homeland or his people or his clan or his wealth or whether he did it in jest or purposes other than that – unless he was coerced.

And the *aayah* proves this from two angles.

The first is from His Statement:

«except for the one who is coerced...»⁸⁷

So Allaah did not make an exception for anyone other than the one who is coerced; and it is known that a person is not coerced in other than action or speech. And as for the *'aqeedah* (creed and belief) of the heart, then no one is coerced in that.

And the second is His Statement, He the Most High:

«That is because they preferred the life of this world over the Hereafter...»⁸⁸

So He stated explicitly that this *kufr* and punishment was not on account of the creed and belief nor ignorance nor hatred of the *deen* nor love of *kufr*. Rather, it was only on account of his having a portion of this worldly life and his preferring it over the *deen*.

And Allaah, the Perfect and Most High knows best and all praise is for Allaah, the Lord of all the Creation and may Allaah extol Muhammad and his true followers and his companions.

⁸⁷ Soorah an Nahl (16) *aayah* 106

⁸⁸ Soorah an Nahl (16) *aayah* 107