

We are free from you and whatever you worship besides Allaah

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## We are free from you and whatever you worship besides Allaah

Shaykh Hamad ibn 'Alee ibn 'Ateeq (May Allaah have mercy on him)

[Source: Hidaaya at-Tariq min Rasaa'il wa Fataawa ash-Shaykh Hamad ibn 'Alee ibn 'Ateeq, collected by Isma'eel ibn Sa'd ibn 'Ateeq, p. 33-34.]

[Translated by Salafi-Dawah.com.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

And here is an amazing point of benefit in His Saying, the Exalted:

**[Verily, we are free from you and whatever you worship besides Allaah]<sup>1</sup>**

And it (this amazing point of benefit) is that Allaah the Exalted has mentioned rejecting the people of Shirk, who worship other than Allaah, before mentioning rejecting the idols which are worshiped besides Allaah. This because the first is more important than the second.

Since it is possible that he rejects the idols but does not reject those who worship them. Thus he would not have come with (i.e. done) that which is mandatory upon him. However, if he rejects the people of Shirk, then this necessarily entails that he also rejects their idols.

And this is like in His Saying, the Exalted:

**[And I shall turn away from you and from those whom you invoke besides Allaah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord.]<sup>2</sup>**

He (Allaah the Most High) mentioned turning away from them (the people of Shirk), before mentioning turning away from their idols.

And likewise (in) His Saying, the Exalted:

**[So when he had turned away from them and from those whom they worshipped besides Allaah...]<sup>3</sup>**

**[And when you withdraw from them, and that which they worship, except Allaah...]<sup>4</sup>**

وهاهنا نكتة بديعة في قوله: {إنا براء منكم ومما تعبدون من دون الله}؛ وهي أن الله تعالى قدم البراءة من المشركين العابدين غير الله، على البراءة من الأوثان المعبودة من دون الله، لأن الأول أهم من الثاني، فإنه قد يتبرأ من الأوثان ولا يتبرأ ممن عبدها، فلا يكون أتياً بالواجب عليه، وأما إذا تبرأ من المشركين، فإن هذا يستلزم البراءة من معبوداتهم

وهذا كقوله تعالى: {وأعتزلكم وما تدعون من دون الله وأدعو ربي عسى أن لا أكون بدعاء ربي شقياً} فقدم اعتزالهم على اعتزال معبوداتهم، وكذا قوله: {فلما اعتزلهم وما يعبدون من دون الله}، وقوله: {وإذ اعتزلتموهم وما يعبدون إلا الله}

<sup>1</sup> Soorah al-Mumtahanah [60:4]

<sup>2</sup> Soorah Maryam [19:48]

<sup>3</sup> Soorah Maryam [19:49]

<sup>4</sup> Soorah al-Kahf [18:16]

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