

Q&A

Kashf ush Shubuhaat

The Removal of the Doubts

By Shaykhul Islaam Muhammad ibn Abdil Wahhaab

Using the Explanations of Shaykh Muhammad Saalih al
Uthaymeen and Shaykh Saalih al Fawzaan

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

He said: In the Name of Allaah, Ar Rahman, Ar Raheem

1) Where is the first place that the *basmalah* (saying *bismillaah ir Rahman ir Raheem*) occurs in the Quraan? (F)

It occurs at the beginning of the *mus-haf* – i.e. at the beginning of *Soorah al Faatihah* (the first *soorah*).

2) What is the wisdom behind starting with the *basmalah* – Shaykh al Fawzaan mentions two reasons? (F)

The two reasons that the Shaykh mentions are:

- a) as a means of seeking blessing from Allaah for that which is being begun
- b) as a request for aid and assistance from Allaah.

3) Whose example is the Imaam following by beginning with the *basmalah*? (U)

He is following the example of the Book of Allaah – which begins with the *basmalah* - and also the Sunnah of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*, who used to begin his letters with it.

4) Is Rahman a Name which can be applied to Allaah alone? (U)

Yes, it is not permissible to call anyone or anything other than Allaah with this Name.

5) What does Ar Rahman mean? (U)

The One who has the Attribute of very great and extensive Mercy.

6) Is Raheem a Name which can be applied to Allaah alone? (U)

No, Raheem can be applied to other than Allaah as well as to Allaah.

7) What does Ar Raheem mean? (U)

The One who bestows Mercy upon others.

8) What does Ar Raheem mean when it is used together with Ar Rahman? (U)

Ar Raheem, when used in this way, means the One who bestows His Mercy upon whomsoever He wishes from His Servants.

Know – may Allaah have mercy upon you –

9) Why does the Shaykh say ‘Know’? (F)

He says this in order to draw attention to the important matters which are coming – it means ‘learn what is about to be discussed and pay attention to it’.

10) What does *al ‘ilm* (knowledge) mean? (U)

Knowledge is: to comprehend a thing as it really is with a certain and firm comprehension.

11) What are the types of knowledge? (U)

Knowledge can be divided into two types:

- a) *Durooree* – that which is known by necessity – such as the knowledge that fire is hot. This is known without any need for investigation or seeking evidence.
- b) *Nadharee* – that which is known as a result of investigation and which needs proof – such as the knowledge that it is obligatory to have the intention when performing *wudhoo* (ablution).

12) For what reason does the Imaam ibn Abdil Wahhaab (*rahimahullaah*) make *du’aa* (supplication) for the reader by saying ‘may Allaah have mercy upon you’? (F) and (U)

The Imaam makes this supplication for the one who is about to read the treatise by way of courtesy and friendliness to the student of knowledge, and by way of beautifying the speech to the student – so that the student may devote himself to the seeking of knowledge. (F)

These words show the care and concern which the Imaam has for the reader. (U)

that *tawheed* is to single out Allaah – free is He from all imperfections – with (all matters of) worship.

13) What does *tawheed* mean in the language (linguistic) sense? (U)

It means to make something one.

14) Does the person who actualises *tawheed* need to both affirm *and* deny, or is just one of these sufficient? (U)

It is obligatory to affirm *and* deny when singling something out.

To give an example:

To single out Allaah in terms of worship means to affirm that Allaah alone has the right to be worshipped *as well as* to deny that right for anyone or anything other than Allaah

15) What does *tawheed* mean in the technical sense? (U)

As the Imaam mentions, it is to single Allaah out in matters of worship.

16) What is a more general definition of *tawheed* than the one which the Imaam gives here? (U)

It is to single Allaah out in those matters which are specific to Him.

17) What are the three types of *tawheed*? (U)

- a) *Tawheed ur ruboobeeyah* (*tawheed* of Lordship)
- b) *Tawheed ul uloohiyyah* (*tawheed* of Worship)
- c) *Tawheed ul Asmaa was sifaat* (*tawheed* of Allaah's Names and Attributes)

18) What is *tawheed ur ruboobeeyah*? (U)

It is to single Allaah out in the aspects of Creation, Sovereignty and Controlling the affairs of the Universe.

19) What are some of the evidences for *tawheed ur ruboobeeyah*?(U)

«Allaah is the Creator of all things.»

Soorah Az Zumar (39) *aayah* 62

«Blessed is He in Whose Hand is the Dominion, and He is able to do all things.»

Soorah Al Mulk (67) *aayah* 1

See also Soorah al Faatir (35) *aayah* 3 and also Soorah Al A'raaf (7) *aayah* 54

20) What is *tawheed ul uloohiyyah*?(U)

It is to single Allaah out with worship – that a person does not take along with Allaah anyone or anything such that he worships it as he would worship Allaah or that he seeks to draw close to it as he would draw close to Allaah, the Exalted.

21) What is *tawheed ul asmaa was sifaat*? (U)

It is:

To single Allaah out in His Names and His Attributes which occur in His Book and the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam*

- and that is with affirming what He has affirmed
- and negating what He has negated

without falling into any of the following:

- *tahreef* (distortion of the meaning)
- *ta'teel* (negation of the Name or Attribute)
- *takyeef* (asking how that Attribute is)
- *tamtheel* (making resemblance between Allaah and His Creation)

22) Which kind of *tawheed* did the *mushrikoon* (polytheists) affirm? (F)

They would affirm *tawheed ur ruboobeeyah*.

23) Which kind of *tawheed* is the one that Allaah seeks of us? (F)

It is *tawheed ul uloohiyyah*.

24) What is the relationship between *tawheed ur ruboobeeyah* and *tawheed ul uloohiyyah*? (F)

Tawheed ur ruboobeeyah is a proof for *tawheed ul uloohiyyah*.

How can a person worship other than Allaah when he affirms that Allaah is the Sole Creator and Organiser of the Universe?

See Soorah Al Baqarah (2) *aayah* 21 to 22

25) How does Allaah establish the proof upon the people who refuse to affirm *tawheed ul uloohiyyah*? (F)

He does this by using that which they **do** affirm – ie by *tawheed ur ruboobeeyah*.

They acknowledge that Allaah is the only *Rabb* – so therefore it is obligatory on them to affirm its logical consequence, that only Allaah deserves to be worshipped.

26) Are there people who say that the type of *tawheed* which Allaah seeks from us is *tawheed ur ruboobeeyah*? (F)

There are indeed such people who make this grave error.

These people say that *tawheed* is to single Allaah out in terms of Him being the Creator, the Provider of Sustenance, the Giver of Life to the Dead, etc.

Therefore anyone who affirms this – even if he worships other than Allaah – is a person of *tawheed* in their opinion!

The words of the Imaam (*rahimahullaah*) are a refutation of this false idea.

And this is the religion of the Messengers sent by Allaah to His servants.

27) What is intended by the Imaam by this statement? (U)

The Imaam – *rahimahullaah* – means that the religion of the Messengers is *tawheed ul uloohiyyah*.

28) In what aspect were the *mushriks* of Makkah astray with regards to this religion of the Messengers (U)?

The *mushriks* affirmed *tawheed ur ruboobeeyah* – that Allaah was the Creator, the Provider of Sustenance, the Giver of life to the dead – but despite this affirmation, they did not become Muslims through this. A person must affirm *tawheed ul uloohiyyah* in order to enter Islaam. - For this reason, the Prophet *sall Allaahu 'alaiyhi wa sallam* fought against them.

29) In the *ayaah* in Soorah an Nahl -

«And indeed We have sent among every *Ummah* a Messenger proclaiming: 'Worship Allaah and stay away from the *taaghoot* (false objects of worship)!'»

Soorah an Nahl (16) *ayaah* 36

- what is the meaning of the statement 'worship Allaah and avoid the *taaghoot*'? (F)

This means – 'leave off the *shirk* with Allaah in terms of *uloohiyyah* (His Right to be worshipped alone)!'

30) Which of the Messengers called to *tawheed ur ruboobeeyah* alone? (F)

None of them – because this belief was already present among the nations, but as mentioned above, having this belief was not sufficient.

Rather, Allaah demands of us that we affirm *tawheed ul uloohiyyah* as well.

31) Which peoples were the following Prophets sent to: Nuh, Hud, Saalih, Shuayb ('*alaihimussalaam*)? (U)

Nuh – sent to 'his people' (see 11:25)

Hud – sent to the people of Aad (see 11:50)

Saalih - sent to the people Thamood (see 11:61)

Shuayb – sent to the people of Madyan (see 11:84)

The first of them (i.e. the Messengers) was Nuh.

32) Some historians disagree with the Imaam on this point. What do they incorrectly say? (U)

These people incorrectly say that the Prophet Idrees (*'alaiyhissalaam*) came before Nuh.

33) What is the proof that the first Messenger was Nuh?(U)

Among the proofs is the statement of Allaah, the Exalted:

«Indeed We have sent Revelation to you just as We sent revelation to Nuh and the prophets after him. »

Soorah an Nisaa' (4) *aayah* 163

And the *hadeeth* of the Intercession when the people will go to Nuh (*'alaiyhissalaam*) and they will say to him:

You are the first Messenger whom Allaah sent to the people of the Earth.

(Hadeeth reported by al-Bukhaari and Muslim)

34) Nuh was one of the prophets who are known as the 'ulul 'azm' – the possessors of strong will. How many others also have this title and who are they?(U)

There are five Prophets with this title and they are:

- Muhammad *sall Allaahu 'alaiyhi wa sallam*
- Ibraaheem
- Moosaa
- Nuh
- Eesaa – (*'alaiyhimussalaam*).

See Soorah al Ahzaab (33) *aayah* 7 and Soorah ash Shooraa' (42) *aayah* 13

35) What is the proof that Muhammad (sall Allaahu 'alaiyhi wa sallam) was the last Messenger?(F)

Among the proofs is the statement of Allaah, the Exalted:

«Muhammad is not the father of any of your men but he is the Messenger of Allaah and the last of the Prophets.»

Soorah al Ahzaab (33) *aayah* 40

And the statement of the Messenger (*sall Allaahu 'alaiyhi wa sallam*) himself:

I am the last of the prophets and there is no prophet after me.

(Hadeeth reported by at Tirmidhee and others)

And every Messenger is a prophet – so the final Prophet is by definition the final Messenger as well.

36) What is the ruling upon the person who holds as his belief that there is a prophet or messenger who comes after Muhammad sall Allaahu 'alaiyhi wa sallam? (F)

This person is a *kaafir* (disbeliever), a person who has accused Allaah and His Messenger *sall Allaahu 'alaiyhi wa sallam* of lying.

And indeed the consensus of the Muslims is upon the fact that Muhammad *sall Allaahu 'alaiyhi wa sallam* was the final Prophet.

Allaah sent him to his people when they made *ghuloo* (exaggerated the status of) the righteous people

37) What is the chapter heading in *Kitaab ut Tawheed* that deals with this issue? (U)

Shaykh ul Islaam Muhammad ibn Abdil Wahhaab *rahimahullaah* gives it the chapter heading: ‘the basis of the disbelief of *Bani Adam* and their leaving their *deen* was - *ghuloo* (exaggerating the status) of the righteous people’.

38) What does *ghuloo* mean in the Arabic language? (F)

It means to overstep the boundary.

39) What does *ghuloo* mean in the context of the sentence “Allaah sent him to his people when they made *ghuloo* of the righteous people”? (F)

This refers to the people’s belief that these righteous people could bring about benefit or harm without the involvement of Allaah.

40) Shaykh al ‘Uthaymeen mentions that *ghuloo* can be divided into four categories. What are the examples he quotes of *ghuloo* in each of the four categories:

a) *ghuloo* in ‘*aqeedah*

An example is the *ghuloo* of the *ahl ul Kalaam* (people of theological rhetoric) who overstep the correct boundaries in the topic of Allaah’s attributes – to the extent that it led some of them into *tamtheel* (making resemblance between Allaah and the Creation) and others into *ta’teel* (negating some or all of the Attributes of Allaah).

b) *ghuloo* in actions of worship

An example is the *ghuloo* of the *khawaarij* who hold the Muslim who commits a major sin to have left Islaam altogether.

Similarly the *mu’tazilah* who say that the Muslim who commits a major sin is on a station between the two stations – i.e. between the station of *eemaan* and the station of *kufr*.

This is excessive harshness, which is the opposite of the laxity and excessive ease of the *murjiah*.

The *murjiah* say incorrectly that the performance of a sin does not damage a person’s *eemaan*. So all of these three groups have made *ghuloo*.

c) *ghuloo* in *mu’aamalaat* (interactions with other people)

An example is the *ghuloo* of the person who is overly harsh in deeming everything to be *haraam* (forbidden).

In direct contrast to this is the person who is too lax, and deems everything to be *halaal* (permissible), sometimes going to the extent that he says that even says usury and fraud are *halaal*!

So both of these are making *ghuloo*.

d) *ghuloo* in ‘*aadaat* (customs and practices)

An example of this would be the one who clings onto customs and habits of old, and does not turn to that which is better than these.

41) What is the balanced and just approach, the approach of the People of the Sunnah, in each of these four examples?(U)

- a) **As regards the Names and Attributes of Allaah**, the *madh-hab* of *Ahl us Sunnah wal Jamaa'ah* is to affirm that which Allaah has affirmed for Himself or that which His Messenger *sall Allaahu 'alayhi wa sallam* affirmed for Him from the Names and Attributes.

And this is to be done without **tahreef** (distortion), **ta'teel** (negation), **takyeef** (asking how the Name or Attribute is) nor **tamtheel** (likening Allaah to the Creation).

- b) **As regards the major sinner**, the belief of *Ahl us Sunnah wal Jamaa'ah* is that the Muslim who commits a major sin (less than *shirk* and without deeming that sin to be something permissible) is **still a Muslim**, although deficient in his *eemaan*. And his *eemaan* is deficient in accordance with the sin he commits.
- c) **As regards the approach to mu'aamalaat**, the approach of *Ahl us Sunnah wal Jamaa'ah* is to deem transactions which are based upon justice - i.e. those which conform to what occurs in the texts of the Book and the *Sunnah* - to be permissible.
- d) **As regards the approach to 'adaat**, the approach of *Ahl us Sunnah wal Jamaa'ah* is that if the old customs and the new customs are equal or similar in the benefits that they bring, then remaining upon the original customs is better than adopting customs newly introduced from outside.

42) What is the definition of a saalih (righteous person)? (U)

A *saalih* is a person who establishes the right of Allaah as well as establishing the right of the servants of Allaah.

Wadd and Suwaa' and Yaghooth and Ya'ooq and Nasr. And the last of the Messengers was Muhammad *sall Allaahu 'alaiyhi wa sallam*

43) Where in the Quraan is the mention of the righteous people who were taken as objects of worship? (U)

These names are mentioned in Soorah Nuh (71) *ayah* 23

44) When did these righteous people live according to Shaykh al 'Uthaymeen and upon what basis does he say this? (U)

«And Nuh said: My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
And they have plotted a mighty plot.
And they have said: You shall not leave your gods, nor shall you leave Wadd nor Suwaa' nor Yaghooth nor Ya'ooq nor Nasr.»

Soorah Nuh (71) *ayaat* 21 to 23

That which is apparent from these *ayaat* is that these five righteous people had lived before Nuh, and that the people were worshipping them at the time when Nuh was sent to them.

It should be noted that the narration from the Companion, ibn 'Abbaas about these five righteous people states that they were **from** the people of Nuh.

Shaykh al 'Uthaymeen is of the opinion however that the Quraanic *ayaat* mentioned above show that the five righteous people came before Nuh.
And Allaah knows best.

45) Who first called the people of the Arabian peninsula to shirk after the time of Nuh? (F)

It was a man called 'Amr ibn Luhayy al Khuzaa'ee, who was one of the rulers of Hijaz (the western aspect of Arabia). He was initially a righteous man upon the religion of his people.

46) Where did this person learn about shirk and who helped him to find the idols from Nuh's time? (F)

He learned about *shirk* during a trip to Shaam (the area around Palestine, Syria and Jordan). There, he found people worshipping idols, and this idea captured his imagination. So when he returned to the Hijaz and Jazeerah, he called the people to *shirk*.

Shaytaan guided him to the locations of the idols which had been worshipped in the time of Nuh, but which had been covered by the wind in sand following the Great Flood. After these idols had been excavated, they were distributed among the tribes of the Arabs, and thus *shirk* began to spread from that time.

47) Approximately how many idols were there around the Ka'bah before the Prophet *sall Allaahu 'alaiyhi wa sallam* destroyed them? (F)

There were approximately 360 idols.

48) What is the proof that Muhammad *sall Allaahu 'alaiyhi wa sallam* was the final Messenger? (U)

«Muhammad is not the father of any of your men but he is the Messenger of Allaah and the last of the Prophets.»

And all of the messengers were prophets, so by definition the last Prophet will be the last Messenger.

49) How do we respond to those who say that Eesaa ibn Maryam (Jesus) is the last Messenger, since he will return before the end of time - i.e. after the time of Muhammad (sal Allaahu 'alaiyhi wa sallam)? (U)

Eesaa ('*alaiyhissalaam*) will come down to earth to be a ruler, ruling according to the *Sharee'ah* of Muhammad *sall Allaahu 'alaiyhi wa sallam*.

He will not descend as a 'new' prophet or messenger with a new *sharee'ah* – rather he will be returning and in doing so, ruling according to the *Sharee'ah* of the final Prophet *sal Allaahu alaiyhi wa sallam*.

50) What is the Quraanic proof that Allaah has made it obligatory for all the Prophets to believe in, follow and help the Messenger of Allaah sal Allaahu alaiyhi wa sallam? (U)

Allaah the Most High states:

«And remember when Allaah took the Covenant of the prophets, saying:

Take whatever I gave you from the Book and *Hikmah*, and afterwards there will come to you a Messenger confirming what is with you; you must then believe in him and help him.

Allaah said, "Do you agree and will you take up My Covenant?"

They said, "We agree."

He said, "Then bear witness and I am with you among the witnesses."»

Soorah aale 'Imraan (3) *aayah* 81

51) Whose tafseer was it that this *aayah* referred to the Messenger of Allaah sal Allaahu alaiyhi wa sallam? (U)

It was the *tafseer* of 'Abdullaah ibn 'Abbaas *radi Allaahu anhu* and other than him.

and he smashed the statues of these righteous people.

52) When did the Messenger *sal Allaahu 'alaiyhi wa sallam* smash the statues? (U)

On the day of the Conquest (*yawm ul fath*) when he *sal Allaahu alaiyhi wa sallam* entered the Ka'bah and found 360 idols there. So he attacked them, piercing them with his spear.

53) What *ayah* of the Quraan did he *sal Allaahu alaiyhi wa sallam* recite whilst destroying the statues? (U)

«Truth has come and falsehood has vanished.
Indeed falsehood is ever bound to vanish.»

Soorah al Israa (17) *ayah* 81

54) After how many years of the Prophethood did Allaah allow His Messenger *sal Allaahu 'alaiyhi wa sallam* to migrate to Medina? (F)

After 13 years of the Prophethood.

55) When did the Prophet *sal Allaahu alaiyhi wa sallam* re-enter Makkah victorious (*yawm ul fath – the Day of the Conquest*)? (F)

8 years after the migration to Medina, 21 years into the Prophethood.

56) Which generations of Muslims remained free of *shirk* after the time of the Messenger *sal Allaahu' alaiyhi wa sallam*? (F)

The first three generations – *al quroon ul mufaddalah*.

57) Which two deviations does Shaykh al Fawzaan mention appeared after this time?

The deviations of the soofees and the *shee'ah*.

58) What advice related to this topic does Shaykh al Fawzaan give to the students of knowledge and the callers to Islaam? (F)

That they place at the forefront of their *da'wah*:

- a) the call to *tawheed*
- b) rebuking and refuting *shirk*
- c) refuting the doubts
- d) not to be neglectful of these matters nor give priority to other matters of the religion at the expense of *tawheed* for this was the call of the Messengers '*alaiyhimussalaam*.

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*).

59) Why does the Imaam ibn Abdil Wahhaab *rahimahullaah* make this point about the acts of worship which the *mushriks* did? (U)

He makes this point to show that despite all these acts of good, their worship was null and void and did not benefit them because they were disbelievers.

So one of the preconditions that a person must fulfil if he wishes to draw close to Allaah is that the person be a Muslim – and these people were *mushriks* and not Muslims.

60) Did these *mushriks* consider the Angels, and ‘Eesaa and other righteous people to actually be Allaah? (U)

No, they affirmed that these beings were distinct and separate from Allaah.

61) Was the attempt to seek *shafaa’ah* and *taqarrub* through these Created Beings successful? (U)

No, rather it was a futile attempt and only increased in going further away from Allaah. Seeking intercession through these righteous beings was and is worship of them. These *mushriks*, as mentioned in the previous answer, affirmed that the righteous beings were separate from Allaah, and that they could not bring benefit nor harm. But they continued to worship them with the claim that the righteous beings were their ‘intercessors’ with Allaah. So Allaah would not allow this false and futile ‘intercession’ nor ‘seeking nearness’ for them.

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 ...

62) Shaykh al 'Uthaymeen *rahimahullaah* mentions several tasks which Allaah sent the Messenger of Allaah *sal Allaahu 'alaiyhi wa sallam* to perform. What are these? (U)

to call the people to the worship of Allaah alone
to warn them from *shirk*
to explain to them that worship is the right of Allaah alone
to tell them that it is not permissible to direct any aspect of worship to other than Allaah

63) What proof does Shaykh al 'Uthaymeen quote to show that Allaah has forbidden Paradise for the one who commits *shirk*? (U)

«Indeed, whoever makes *shirk* with Allaah, then Allaah has forbidden Paradise to him and the Fire will be his abode.»

Soorah al Maaidah (5) *ayyah* 72

64) What *ayyah* of the Quraan does Shaykh al 'Uthaymeen mention in the context of the statement 'to revive for them the religion of their father Ibraaheem'? (U)

«Then We inspired you: "Follow the religion of Ibraaheem *Haneef*¹ and he was not from the *mushrikeen*"»

Soorah an Nahl (16) *ayyah* 123

¹ Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation of *The Four Principles* (page 328 of *Silsilatu Sharh il Rasaail*) that the *haneef* is the one who turns to Allaah with his heart, his actions, his intention and his goal – all of them being for Allaah, the one who turns away from other than Him.

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).

65) Which type of *tawheed* is the Imaam discussing here? (U)

These are aspects of *tawheed ur ruboobeeyah*.

66) Why did the *mushriks*' affirming this type of *tawheed* not benefit them? (U)

Because affirming *tawheed ur ruboobeeyah* does not benefit a person unless he affirms *tawheed ul uloohiyyah* as well – that all the worship is for Allaah alone. (U)

67) What are the two points relating to *tawheed* and *shirk* that Shaykh al Fawzaan takes from this section of *Kashf ush Shubuhaat*? (F)

Affirming *tawheed ur ruboobeeyah* alone is not sufficient to enter a person into Islaam nor does it safeguard his blood and wealth, nor does it save the person from the punishment of Allaah. If any *shirk* enters into the worship of Allaah, it corrupts the worship – so worship is not correct unless it is done with *ikhlaas* (sincerity) to Allaah.

68) How does affirming *tawheed ur ruboobeeyah* necessitate affirming *tawheed ul uloohiyyah*? (U)

If Allaah alone is the Creator, and the Controller of the affairs, and the One in whose Hand is the Sovereignty of all things, then it is obligatory that all the worship be for Him alone and not for other than Him.

69) How does affirming *tawheed ul uloohiyyah* contain an affirmation of *tawheed ur ruboobeeyah*? (U)

The former contains the latter because none can be deemed a true object of worship (and therefore possess *uloohiyyah*) except the *Rabb*, the One who alone is held to be the Creator, and the Organiser of all the affairs (i.e. the One who alone possesses *ruboobeeyah*).

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?”»²**

70) Which of the *mushrikoon* rejected *tawheed ur ruboobeeyah*? (F)

None of them.

71) How does Shaykh al Fawzaan explain the part of the *aaayah*: “And who brings the living from the dead”? (F)

He brings the seed from the kernel.
He brings the believer forth from his being a disbeliever.

72) How does Shaykh al Fawzaan explain the part of the *aaayah*: “and who brings the dead from the living”? (F)

He brings the disbeliever forth from his being a believer.
He brings the egg from the bird.
The One who does all of this is Allaah alone.

73) How does Shaykh al Fawzaan explain the part of the *aaayah*: ‘So say, “Will you not then have *taqwaa*”? (F)

Since you acknowledge that all of these affairs are in the Hand of Allaah, and that your idols cannot do a single one of them, will you not then fear Allaah?
Will you not make the *tawheed* of Him and single Him out in worship?
For if you do not fear Allaah in this way, He will punish you.
This is because He has established the *hujjah* (proof) against you, and has cut off the excuse. So nothing remains except punishment, since you know the Truth yet you do not act upon it!

² Soorah Yoonus (10) *aaayah* 31

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)?”»³

And other such *ayaat*.

73) In this *ayah* what is the meaning of “Will you not then remember”? (F)

It means:

Will you not then remember that the One who possesses the Earth and whatsoever is in it, is the One who deserving of all worship – and not the idols whom you worship?

74) Why does this *ayah* use the form of a question being asked followed by a reprimand (e.g. will you not then have *taqwaa*?) (U)

This repeated rebuking of the *mushriks* is to emphasise the point that it is binding upon those who affirm these aspects of *ruboobeeyah* that they then single Allaah out in their worship as well.

³ Soorah Al Mu’minoon (23) *ayaat* 84 to 89

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*,

76) Who is the Imaam ibn 'Abdil Wahhaab *rahimahullaah* referring to in this quote when he says "they"? (U)

He is referring to the *mushriks* to whom the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* was sent.

77) "When you have established that they used to affirm this..." – what does the word "this" refer to? (U)

It refers to *tawheed ur ruboobeeyah* - the belief which these *mushriks* affirmed that Allaah alone was the Creator, the King, the Controller of all the affairs.

78) What was the response of the *mushriks* mentioned at the beginning of Soorah Saad (38) when they were called to *tawheed ul uloohiyyah*? (F)

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

Soorah Saad (38) *aayah* 5

79) What did Abu Taalib say on his deathbed when the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* called him to affirm *tawheed ul uloohiyyah*? (F)

He refused to say *laa ilaaha ill Allaah* and instead said about himself, "He is upon the religion of 'Abdul Muttalib." And the religion of 'Abdul Muttalib was the worship of idols.

80) What was the main point of disagreement between the prophets and their nations? And what was the main point of agreement between the prophets and their nations? (F)

The Messengers called their people to worship Allaah alone and not to associate anything as partner with Him in this. And the *mushrikoon* refused to do this. So the point of disagreement was *tawheed ul uloohiyyah*.

As for the point of agreement, then it was the issue of *tawheed ur ruboobeeyah*.

81) For what reason is *jihad* in the path of Allaah legislated? And what is the proof for this? (F)

It was for the establishment of *tawheed ul uloohiyyah* that *jihad* was legislated. The proof for this is the *hadeeth* of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

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

And in another narration:

...until they bear witness that laa ilaaha ill Allaah.

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

82) Why does the Imaam ibn Abdil Wahhaab *rahimahullaah* mention in this point that the *mushriks* used to call upon Allaah day and night? (F)

These *mushriks*, as well as affirming *tawheed ur ruboobeeyah*, also used to perform acts of worship, such as making *du’aa*, performing the pilgrimage and giving in charity, worshipping Allaah with various types of worship.

However, this was mixed in with *shirk* in that they would worship Allaah as well as worshipping other than Him.

So all of this was of no benefit to these *mushriks* since *shirk* nullified their worship, and worship will not benefit unless it is done with sincerity of worship to Allaah alone.

See Soorah an Nisaa (4) *aayah* 36 for proof of this.

83) At the end of Soorah al Kahf (the 18th soorah), Allaah tells us that the person who hopes to meet his Lord should do good deeds – but what other important condition is mentioned along with this?

«So whoever hopes for the Meeting with his Lord, then let him work righteous actions and associate none as a partner in the worship of his Lord.»

Soorah al Kahf (18) *aayah* 110

So Allaah, the Exalted, did not restrict His statement to just performing righteous actions – rather it is obligatory to stay away from associating any partners with Allaah in worship.

84) What is the origin of the name of the idol ‘al Laat’ according to Shaykh al ‘Uthaymeen? (U)

The Shaykh *rahimahullaah* mentions that the origin of this name was a righteous man who used to grind the *saweeq* (mixture of wheat and barley) for the people performing hajj, mix some clarified butter into it and then feed them with this. When he died, the people devoted themselves to his grave, and then took him as an object of worship.

85) What justification did those people who worshipped ‘Eesaa ibn Maryam (Jesus) give to justify their worship of him? (U)

They attempted⁵⁴ to justify this by saying that ‘Eesaa *‘alaiyhissalaam* was an *aayah* (sign) from the signs of Allaah.

86) What justification did the worshippers of the *awliyaa* give for worshipping them? (U)

They say that they worship the *awliyaa* because of the *awliyaa*’s closeness to Allaah.

87) The acts of worship which the *mushriks* used to perform (such as *du’aa*) were the remnants of what? (F)

These acts of worship were the remnants of the religion of the Prophet Ibraaheem '*alaiyhissalaam*, the *khaleel* (especially beloved friend) of Allaah. So these people were originally upon the religion of Ibraaheem but their religion was altered by 'Amr ibn Luhayy al Khuzaa'ee who introduced *shirk* into it. However, some remnants of the religion of Ibraaheem remained.

88) Under what circumstances did the *mushriks* supplicate to Allaah alone, and leave off worshipping the idols? What is the proof for this? (F)

They did so in times of distress and misfortune.

«And when harm touches you upon the sea, those that you call upon besides Him vanish from you – except Him (Allaah alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. »

Soorah al Israa (17) *aayah* 67

And also Soorah Luqmaan (31) *aayah* 32

89) To whom does Shaykh al Fawzaan compare these *mushriks* of the earlier times? Why does he make this comparison? (F)

He compares them to those of our modern times who claim Islaam for themselves whilst performing prayers and pilgrimage but also calling upon Hussain, or Badawi or 'Abdul Qadir al Jeelaanee. For these modern day people do not claim that their false objects of worship are *arbaab* (those possessing *ruboobeeyah*) – but rather that “these objects of worship will bring us closer to Allaah – and that they are intermediaries and intercessors between us and Allaah!”

90) What type of education is the one that will benefit a person? (F)

That which involves knowledge of the correct *tawheed* and knowledge of that which opposes this from the affairs of *shirk* – and that which renders if deficient from the affairs of innovations and newly invented matters.

- 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 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.»⁴

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...»⁵

91) What *shirk* is being referred to here when the Imaam says 'fought them on account of this *shirk*'? (U)

This refers to their *shirk* in worship, in that they would worship Allaah and also worship other than Allaah along with Him.

It does not refer to committing *shirk* in Allaah's *ruboobeeyah* – since the *mushrikoon* amongst whom the Prophet *sall Allaahu 'alaiyhi wa sallam* was sent used to affirm *tawheed ur ruboobeeyah*.

92) What does Shaykh al Fawzaan say that this *ayaah* from Soorah al Jinn shows? (F)

This *ayaah* forbids the worship of angels, messengers, and the righteous people – because the *ayaah* contains a nullification of worship for other than Allaah, regardless of whoever or whatever besides Allaah is worshipped.

This worship of others besides Allaah is null and void even if the people who do the worship do not actually believe that their objects of worship have the ability to create or provide sustenance.

93) What excuse does Shaykh al Fawzaan mention that the *mushrikoon* used to justify their *shirk* and what is the Quraanic proof for this? (F)

The *mushrikoon* say about their false objects of worship that they are righteous beings, and that they take the righteous beings only as intermediaries between them and Allaah.

This Quraanic proof is the statement of Allaah:

«And they worship besides Allaah that which will neither hurt them nor benefit them, and they say: These are our intercessors with Allaah! »

Soorah Yunus (10) *ayaah* 18

94) What does Shaykh al Fawzaan say about those who use this excuse of theirs in our times? (F)

⁴ Soorah al Jinn (72) *ayaah* 18

⁵ Soorah ar Ra'd (13) *ayaah* 14

He says that this excuse of intermediaries is the religion of *jaahiliyyah* and is null and void, because it is, in fact, worship of other than Allaah.

95) What is the definition of *ikhlaas*? (U)

Ikhlaas (sincerity) is: that the person intends by his worship to draw closer to Allaah-the Perfect and Most High-and attainment of the Abode where He bestows honour.

96) What other *ayah* does Shaykh Uthaymeen quote with regard to the quoted *ayah* from Soorah ar Ra'd? (U)

«And who is more astray than the one who calls upon other than Allaah , such as will not answer him until the Day of Judgement , and who are unaware of their calls upon them. And when mankind are gathered (on the Day of Resurrection), they (the false objects of worship) will become enemies for them and will deny their worshipping.»

Soorah al Ahqaaf (46) *ayah* 5-6

97) What explanation does Shaykh al Fawzaan give for the phrase *da'wat ul haq*? (F)

It means: correct worship, and the religion which is purely for Allaah alone. So as for the person who worships Allaah and worships other than Him, then this is the *da'wat ush shirk* which Allaah will not accept.

98) In the *ayah* from Soorah ar Ra'd, to whom does the phrase 'and those whom they call upon other than Him'? (F)

This is general to everything which is called upon other than Allaah, whether it be the angels or the messengers or the righteous ones or the idols, or anything else.

99) In the *ayah* from Soorah ar Ra'd, why can they not answer the *mushrikoon* with a single thing? (F)

This is because these false objects of worship are incapable of doing anything.

and you have established that the Messenger of Allaah fought them so that all the *du'aa* (supplication) be for Allaah,

100) Ad-du'aa (supplication) can be divided into two types. What is the first type? (U)?

The first type is: The *du'aa* which is an act of worship, whereby a person intends to worship the One he is calling upon, seeking reward from the One he is calling upon and fearing His Punishment. This type of *du'aa* is to be directed to Allaah alone – and directing it to other than Him is *shirk akbar*, which removes a person from the Religion.

101) What is the second type of du'aa? (U)

It is the *du'aa* of request i.e. requesting that a need be answered.

102) What are the subdivisions of this second type of du'aa? (U)

- a) Calling upon Allaah for that which only He is able to do.
- b) Calling upon a living person for that which that person is able to do e.g. asking someone, 'Give me something to drink!'
- c) Calling upon a dead person or someone who is not present for a matter like the one mentioned above.

103) What is the ruling upon the person who makes each of these kinds of du'aa? (U)

- a) The first of these three types constitutes worship of Allaah. Therefore, the one who calls upon other than Allaah, for a matter which none has the ability to do other than Allaah is a disbeliever, a *mushrik*, regardless of whether the one being called upon is dead or alive.
- b) As for the second type, then there is no problem with this.
- c) As for the third type, then this is an act of *shirk* because it is impossible for such a person to grant this request, so calling upon him for this matter shows that the caller believes the dead person or the absent person to have *tasarruf* in the Creation (the ability to act and dispose of matters in any way he wills). In this way, the caller becomes a *mushrik*.

and all of *adh dhabh* (sacrifice) be for Allaah,

104) What is the definition of *adh dhabh* (sacrifice)? (U)

The taking of an animal's soul by shedding its blood done in a specified manner.

105) What is the first type of sacrifice which Shaykh al 'Uthaymeen *rahimahullaah* mentions? (U)

It is that the person performing the sacrifice intends by it to glorify the one for whom he sacrifices, and humble himself before them and to seek nearness to them. So this constitutes worship, and therefore can only be done for Allaah, the Exalted, alone - in a manner legislated by Allaah alone. Directing this type of sacrifice to other than Allaah counts as *shirk akbar* (major *shirk*).

«Say: Indeed my prayer and my sacrifice and my living and my dying are for Allaah the Lord of all the Creation (alone), He has no partner.»

Soorah Al An'aam (6) *ayah* 162

106) What is the second type of sacrifice which the Shaykh mentions?(U)

It is that the person performing the sacrifice intends by it fine treatment of the guest, or does it for the *waleemah* or for a wedding, or the like of these examples. So this may be something obligatory or recommended, in accordance with the statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

Whoever has eemaan in the Allaah and the Last Day, then let him treat his guest well.

And also his statement to Abdur Rahmaan ibn 'Awf when he got married:

Give the waleemah, even if it be with a single sheep.

Both of these *ahaadeeth* are reported by al Bukhaari and Muslim.

107) What is the third type of sacrifice which the Shaykh mentions? (U)

It is that the person performing the sacrifice intends to enjoy the eating of the animal or does it for business purposes (i.e. to sell the meat). This can be something desirable, or something forbidden - depending on the manner in which it is performed.

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners? And We have subjugated them to them so that some of them they have for riding and some they eat. »

Soorah YaaSeen (36) *ayaat* 71 to 72

and all of *an nadhr* (making oaths) be for Allaah, and all of *al istighaathah* (seeking deliverance) be for Allaah,

108) An nadhr is of two types. What are they? (U)

When used in a general sense, *an nadhr* is a term which refers to 'the obligatory acts of worship'.

In a specific sense, *an nadhr* refers to a person committing himself to carry out a particular matter for the sake of Allaah, the Mighty and Majestic.

109) Which of these two types is the Imaam ibn Abdil Wahhaab *rahimahullaah* referring to here? (U)?

The meaning implied in the statement of the Imaam is the first type – referring to the obligatory acts of worship in Islaam. So all of the acts of worship are for Allaah alone.

110) What is the meaning of *al istighaathah*? (U)

It means: seeking *al ghawth* (aid) and deliverance from affliction and destruction.

111) What is the first type of *al istighaathah*? (U)

It is to seek deliverance from Allaah, and this is from the most virtuous and perfect of actions.

This type of *istighaathah* was the practice of the Messengers, and those who followed them.

«(Remember) when you made *istighaathah* of your Lord, and He answered you (saying): I will help you with a thousand from the angels, each following the other in succession.»

Soorah al Anfaal (8) *ayyah* 9

112) What is the second type of *al istighaathah*? (U)

It is to seek deliverance from the dead people or from those who are not present and (therefore) unable to give aid.

This constitutes *shirk*, because no person will fall into this except for one who truly believes that the object of worship has some hidden *tasarruf* (the ability to act and dispose of matters in any way he wills), thereby giving that object of worship a portion of *ruboobeeyah* (Lordship).

113) What is the third type of *al istighaathah*? (U)

It is to seek deliverance from the living ones from the Creation who have the ability to give aid.

This type of *istighaathah* is permissible, as shown by the statement of Allaah the Most High in the story of Moosaa '*alaiyhissalaam*:

«So the man from his (Moosaa's) party made *istighaathah* of him (i.e. of Moosaa) against his enemy, so Moosaa struck him and killed him.»

Soorah al Qasas (28) *ayyah* 15

114) What is the fourth type of *al istighaathah*? (U)

It is to seek deliverance from a living person who is unable (to help you), without believing that he has some hidden power. An example of this would be to ask a paralysed person to defend you against an enemy who is attacking. So this is merely foolishness and mockery of the person whose aid is being sought, and is forbidden.

And another danger of this foolish behaviour is that it may deceive someone else into thinking that this person whose help you are seeking does in fact have some hidden power by which he can save you from a calamity – and that it is for this reason that you are seeking the help of someone who would otherwise seem to be incapable of helping you.

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.

115) What type of *tawheed* is the distinction between the Muslim and the *kaafir*? (F)

Tawheed ul uloohiyyah is the distinction.

As for *tawheed ur ruboobeeyah*, then both the Muslim and the *kaafir* affirm it and affirming only this type of *tawheed* will not benefit a person.

116) Which *aayah* shows that the *mushriks* worshipped other than Allaah and claimed that these false objects of worship would bring them closer to Allaah? (U)

«And those who take *awliyaa* besides Him (with the claim that): “We worship them only so that they may bring us close to Allaah!”»

Soorah az Zumar (39) *aayah* 3

117) Which *aayah* shows that the *mushriks* worshipped other than Allaah and claimed that these false objects of worship would intercede with them in front of Allaah? (F)

«And they worship besides Allaah that which will neither hurt them nor benefit them, and they say: “These are our intercessors with Allaah!”»

Soorah Yunus (10) *aayah* 18

118) What was the twisted logic by which these *mushriks* thought that they were in fact glorifying Allaah by seeking the intercession of the righteous people? (F)

Their false argument was: Allaah is *‘adheem* (Mighty), so it is not possible for us to reach Him with our supplications; however we will take those beings who **can** make our supplications reach Him – (those beings) from the righteous servants, and from the angels, and the messengers.

119) What false analogy have these *mushriks* made when they make these kind of statements? (F)

They have made an analogy between Allaah and the kings of this world. For the kings of this world are not approached directly by people who have a need or request to make from them – instead these people go via intermediaries, via people who are close to the kings.

120) What is the reply of the *mushriks* in our time who sacrifice for or swear by the dead people in the graves when you ask them why they do this? (F)

They will say, “By Allaah, we do not truly believe that they (the inhabitants of the graves or any of the other false objects of worship) have the ability to Create, or give Sustenance, or that they possess a single thing in the heavens and the earth.

“We believe that they are only **intermediaries** - because they are righteous and they can (therefore) make our requests reach Allaah and they convey our requests - this is our intention!”

121) What type of *tawheed* are they affirming when they give this reply?

The characteristics of Creating, Giving Sustenance, and Possessing all that is in the Heavens and the Earth – all of these are from *tawheed ur ruboobeeyah*. So these *mushriks* are affirming that they do not give any aspect of *ruboobeeyah* to their false deities i.e. the *mushriks* affirm the *tawheed* of *ruboobeeyah* for Allaah alone.

122) What type of *tawheed* do these *mushriks* of our time and of previous times not affirm? (F)

They do not affirm *tawheed ul uloohiyyah*.

123) So what was the *tawheed* to which the Messengers called and which the *mushrikoon* refused to affirm – as mentioned by the Imaam Muhammad ibn ‘Abdil Wahhaab in this section? (F)

This was *tawheed ul uloohiyyah* – the Right of Allaah to have all worship directed to Him alone. And it was not *tawheed ur ruboobeeyah* – so affirming this type of *tawheed* alone, and not affirming *uloohiyyah* is **not** sufficient, and does not enter the one who affirms it (i.e. *ruboobeeyah* alone) into Islaam.

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*.

124) What is the meaning of the statement ‘*laa ilaaha ill Allaah*’? (U)

It means there is no true *ma’bood* (object of worship) except Allaah.

125) And what meaning did the *mushrikoon* at the time of the Prophet *sall Allaahu ‘alaiyhi wa sallam* take from his statement ‘*laa ilaaha ill Allaah*’? (U)

Indeed they had the **correct** understanding of the *kalimah* ‘*laa ilaaha ill Allaah*’– they knew full well that it meant none has the right to be worshipped except Allaah. And so they refused to affirm it.

126) How does Allaah tell us that the *mushriks* responded when the Prophet *sall Allaahu ‘alaiyhi wa sallam* when he called them to ‘*laa ilaaha ill Allaah*’? (U)

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

Soorah Saad (38) *ayah* 5

127) What significance is there in the fact that the Prophet *sall Allaahu ‘alaiyhi wa sallam* called the *mushriks* of his time to *laa ilaaha ill Allaah*? (F)

Obviously, he *sall Allaahu ‘alaiyhi wa sallam* would not call them to affirm something which they had already affirmed. For these people, as has preceded, affirmed that Allaah was the Sole Creator, Sustainer and Giver of Life to the Dead – all attributes of *ruboobeeyah*.

So the Prophet *sall Allaahu ‘alaiyhi wa sallam* calling them to *laa ilaaha ill Allaah* and fighting them over it shows us that this *kalimah* is a statement of *uloohiyyah*, and not *ruboobeeyah* – for why would he *sall Allaahu ‘alaiyhi wa sallam* call them to and fight them over something which they already acknowledged and affirmed?

128) What did the *mushriks* understand by the word *ilaah*? (F)

They understood (correctly) that this word meant the One who is called upon to fulfill a need or provide relief from a distress. They also understood that *ilaah* did **not** mean One who Creates, provides Sustenance etc.

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 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).

129) How do the *mushriks* of the later times view the people whom they call *sayyid*? (F)

These *mushriks* deem these people to have such a high station in front of Allaah that they can, for example:
seek intercession with Allaah through them, and can call upon them in addition to calling upon Allaah, and sacrifice for and swear an oath by them, and make *tawaaf* around their graves and seek blessings through them.

130) What comparison does the Shaykh draw between the *shirk* of the *mushriks* of earlier times and that of the later *mushriks*? (F)

The *mushriks* of earlier times would call their false objects of worship ‘*aalihah*’ (deities or objects of worship) whereas the later *mushriks* would call the false objects of worship ‘intermediaries’ or ‘intercessors’.
But different names do not change the reality which is that all of these were in fact *aalihah* (objects of worship).

131) If a person says that affirming *tawheed ur ruboobeeyah* alone is enough for a person, then what does this imply about the actions of the Prophet *sall Allaahu ‘alaiyhi wa sallam*? (F)

It would necessitate that the Prophet *sall Allaahu ‘alaiyhi wa sallam* had made a great error by fighting against people who correctly affirmed *tawheed* – i.e. **Muslims** who acknowledged *tawheed* correctly. This would be because these *mushriks* at the time of the Prophet *sall Allaahu ‘alaiyhi wa sallam* affirmed *tawheed ur ruboobeeyah* – but not *tawheed ul uloohiyyah*.

132) The Shaykh mentions that there are certain books of ‘*ageedah*, studied at Islaamic institutions nowadays which teach that *laa ilaaha ill Allaah* is a statement affirming only *ruboobeeyah* for Allaah. Who wrote these books, containing this incorrect interpretation? (F)

The Shaykh mentions that the likes of these books have been authored by the scholars of *kalaam* (philosophical rhetoric) and the scholars of *mantiq* (logic) from the *mu’tazilah* and the *ashaa’irah*.

133) And whom do these misguided authors consider to be a person of *tawheed* and whom do they consider to be a *mushrik*? (F)

Due to their limiting *tawheed* to mean only *tawheed ur ruboobeeyah*, these authors consider the *muwahhid* (person of *tawheed*) to be any person who affirms that Allaah alone is the Creator and the Provider of Sustenance. And anyone who truly believes that anyone other than Allaah can create or

provide sustenance is considered to be a *mushrik* by these authors. They have these distorted beliefs despite the fact that *shirk* actually occurs in *tawheed ul uloohiyyah* and it does not (usually) occur in *tawheed ur ruboobeeyah*!

134) What is obligatory upon the person who says *laa ilaaha ill Allaah*? (F)

He or she must single out Allaah in actions of worship and abandon the worship of other than Him. He or she must affirm the correct meaning of the statement '*laa ilaaha ill Allaah*' and also act in accordance with what this statement necessitates.

135) Is it sufficient for the person to simply state *laa ilaaha ill Allaah* on his tongue and do nothing else? (F)

No, as mentioned, the person must act in accordance with what this statement necessitates. So if for example, he states *laa ilaaha ill Allaah*, and then worships other than Allaah, this person has not acted upon what this statement necessitates – which is abandonment of *shirk*. His merely stating the *kalimah* will not benefit him because his action has nullified his statement.

136) Is it correct to say that *laa ilaaha ill Allaah* means to single out Allaah in matters of *haakimiyyah* (rulership and judgement/legislating)? If not, then why? (F)

No, it is not correct to restrict the *kalimah* in this way. Rather the correct meaning of *laa ilaaha ill Allaah* is there is no true *ma'bood* (object of worship) except Allaah - in all matters of worship; and of course, issues of *haakimiyyah* enter into these matters of worship.

137) As for those who say that *laa ilaaha ill Allaah* refers to *haakimiyyah*, then how does this affect their ideas of what constitutes *shirk*? (F)

These misguided people only consider *shirk* to be that *shirk* which occurs in the issue of *haakimiyyah*. Therefore, they explain *shirk* to mean: obedience to the oppressive rulers.

The ignorant disbelievers knew that the intent of the Prophet *sall Allaahu 'alayhi 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!»⁶

138) Why did the *mushriks* refuse to acknowledge the statement *laa ilaaha ill Allaah*? (F)

They refused to do this because it would have necessitated them leaving the worship of the idols, and they wished to persist upon this type of worship.

139) Why did the *mushriks* not dare to say *laa ilaaha ill Allaah* whilst at the same time remaining upon the worship of idols? (F)

The *mushriks* were people who held contempt for contradiction. As mentioned, they realized that saying the *shahaadah* would necessitate them leaving idol worship. So they would not dare do actions (worshipping other than Allaah) that would be contradicting their statements (the *shahaadah*).

140) What then is the difference between those *mushriks* and the Muslims of our times who commit *shirk*? (F)

The people of our time who affiliate themselves with Islaam but fall into *shirk* do **not** seem to reject this inherent contradiction – so they say *laa ilaaha ill Allaah* but they then contradict this by worshipping other than Allaah.

141) Which comes first – knowing the meaning of the *kalimah* or acting on its requirements – and why? (F)

It is obligatory to have knowledge of the meaning first, since it is impossible to act on its requirements of *laa ilaaha ill Allaah* in the correct manner whilst being ignorant of its meaning. See how Allaah begins with knowledge before action in the *aayah*:

«So know that there is none truly worthy of worship except Allaah, and seek forgiveness for your sin...»

Soorah Muhammad (47) *aayah* 19

⁶ Soorah Saad (38) *aayah* 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.

142) What is the correct meaning of the *kalimah*: *laa ilaaha ill Allaah*? (F)

It is: purifying all the worship such that it is for Allaah alone, and abandoning the worship of other than Him.

143) Why is it incorrect to say that the correct explanation of the *kalimah* is *laa ma'bood ill Allaah* (there is nothing worshipped besides Allaah)? (U)

This is an incorrect explanation because there are many things worshipped besides Allaah e.g. stones, trees, idols, etc.

144) Why are the *mushriks* of old considered more knowledgeable in this topic than the *mushriks* of our times? (F)

The *mushriks* of old knew the true meaning of *laa ilaaha ill Allaah* – so they refused to say it, since they did not wish to leave the worship of their false deities. Those Muslims of our times who fall into *shirk* **do** say *laa ilaaha ill Allaah*. So they do not reject the contradiction inherent in this; they do not reject the bringing together of the two clearly opposing matters – the statement of *tawheed* and the worship of other than Allaah. So it can be seen that the ignorant ones from the disbelievers of old are more knowledgeable in this issue than the modern day *mushriks* who claim Islaam!

145) What does Shaykh ul Islaam ibn Taymiyyah say about how the scholars of *kalaam* (theological rhetoric) would explain *tawheed*? (F)

He *rahimahullaah* mentions that these scholars would interpret *laa ilaaha ill Allaah* to mean: none has the ability of *ikhtiraa'* (creating something from nothing) except Allaah. And this is an error, since it is restricting the meaning of *tawheed* to *tawheed ur ruboobeeyah* alone.

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.»⁷

146) How does Shaykh al Fawzaan explain the meaning of the Imaam's statement 'what I have mentioned'? (F)

He, *hafidhahullaah*, mentions that the Imaam has mentioned: the distinction between 1) *tawheed ur ruboobeeyah* and 2) *tawheed ul uloohiyyah* that the *mushriks* affirmed the former, but rejected the latter that this affirmation did not enter them into Islam that these *mushriks* were fought and their blood and wealth made permissible because of this

147) How does Shaykh al Fawzaan explain the meaning of the part of the *aayah* "shirk be committed with Him"? (F)

This means *shirk* (associating partners) with Allaah in terms of believing that anyone or anything has the right to have worship or even a portion of worship directed towards it, along with Allaah being worshipped.

It does **not** mean the belief that anyone or anything creates or provides sustenance or organizes the affairs along with Allaah.

148) Does this *aayah* refer to all *shirk* or just *shirk akbar* (greater *shirk*)? (U)

Some scholars say that it refers to all *shirk*, including *shirk asghar* (lesser *shirk*, e.g. swearing by other than Allaah). Others have said it is only *shirk akbar* that Allaah will never forgive.

Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* sometimes mentioned the first of these two opinions, and other times, mentioned the second of the two.

Shaykh al 'Uthaymeen *rahimahullaah* advises that it is obligatory to be on one's guard against **all** forms of *shirk*, because the general nature of the wording 'that *shirk* be committed with Him' would imply that it includes *shirk asghar* (lesser *shirk*) as well.

⁷ Soorah an Nisaa (4) *aayah* 48

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
- 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:

149) What is the religion of the Messengers and how is it defined? (F)

It is *Islaam* and it is: *al istislaam* (surrendering) to Allaah with *tawheed* and *al inqiyaad* (submission) to Him with obedience and *al khuloos* (purifying oneself) from *shirk* and its people.

150) What is the proof that Allaah accepts no religion from anyone except this one? (U)

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

Soorah Aale 'Imraan (3) *ayah* 85

151) What is 'the ignorance into which the majority of people have fallen'? (F)

It is ignorance of *tawheed* and ignorance of *shirk*.

152) What are some of the consequences of this ignorance? (F)

From the consequences are that the people have fallen into error, disbelief, *shirk*, innovations and newly invented matters.

153) What is the statement of the scholars about *kalaam* (theological rhetoric) and *al mantiq* (logic) that Shaykh al Fawzaan quotes? (F)

Laa yanfa'ul ilm bihi wa la yadurrul jahl bihi.

Knowledge of it (this theological rhetoric and logic) will not produce any benefit and ignorance of it will not harm (a person).

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.»⁸

And you will also have taken the (second) benefit – that of *al khawf ul 'adheem* (the tremendous fear).

154) What is the Bounty and the Mercy of Allaah referred to here? (F)

The Bounty refers to Islaam and the Mercy refers to the *Qur'aan*.

155) What is *al farah* (rejoicing)? (F)

It is *ash shukr* (showing gratitude) and *al i'tiraaf* (acknowledgement) of favour upon you.

156) Why is the *farah* (rejoicing) at the Bounty of Allaah legislated in the *sharee'ah*? (F)

It is legislated because it is in fact showing gratitude to Allaah the Perfect and Most High for the blessing of *tawheed* and the awareness of *ash shirk*.

157) What kind of *al farah* is forbidden? (F)

It is the rejoicing in the *dunyaa* (the life of this world) - just as He, the Most High stated:

«And they rejoice in the life of this world, and what is the life of this world compared to the Hereafter except mere passing enjoyment?»

Soorah ar Ra'd (13) *aayah* 26

158) What is the tremendous fear mentioned here? (F)

It is the fear that you may fall into that which many of the people have fallen from those matters which oppose this fundamental principle of *tawheed* – that you may fall into *shirk*. And this may occur without your realising it!

159) What advice does the Shaykh give to deal with this fear? (F)

He advises that a person should not feel safe and secure for himself from this *fitnah* (of *shirk*) nor should he be deceived by his actions or understanding. Rather, he should say *laa hawla wa laa quwatta ilaa billaah* (there is no change and no power except with Allaah's aid). The person should also ask Allaah for *ath thabaat* (firmness and constancy upon the Truth).

160) Why is the example of Ibraaheem '*alaiyhissalaam* quoted here? (F)

This noble Prophet was given knowledge and certainty by Allaah the like of which was not given to anyone other than him except the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*. Yet Ibraaheem said to Allaah:

⁸ Soorah Yoonus (10) *aayah* 58

«Keep me and my sons away from worshipping idols. O my Lord, they have indeed led astray many from mankind.»

Soorah Ibraaheem (14) *aayaat* 35 to 36

So Ibraaheem did not feel safe and secure for himself from this *fitnah* despite his knowledge and certainty. And he was the one who smashed the idols with his own hand and was thrown into the fire as a result of this – yet he still feared this *fitnah* of *shirk*.

For if you have come to know that a person can commit *kufr* by a word which he emits from his tongue – he says this (word) whilst being ignorant – then he is not excused because of ignorance –

161) What, according to the *hadeeth* does Allaah say when the man said about his companion, “By Allaah, Allaah will not forgive such and such a person.”? (F)

‘Who is it who has sworn by Me that I will not forgive such and such a person? Indeed I have already forgiven him and I have nullified your actions!’⁹

162) Why does the Shaykh quote this *hadeeth*? (F)

To show that a person may suffer severe consequences as a result of a statement which he says. So a person may say something similar to this and by doing so, leave the religion of Islaam.

163) In case Shaykh ul Islaam ibn Abdil Wahhaab’s words about a person committing *kufr* are misunderstood, what quote from Shaykh ul Islaam (from his book ‘*ad durar us sunniyyah*’) does Shaykh Uthaymeen bring? (U)

Shaykh ul Islaam Muhammad ibn Abdil Wahhaab *rahimahullaah* stated:

“As for *takfeer* (declaring someone to be a *kaafir*), then I make *takfeer* of the person who is acquainted with the religion of the Messenger *sall Allaahu ‘alaiyhi wa sallam*, then after he has become acquainted with it, he insults and reviles it, and prevents the people from it, and shows enmity towards the one who practises it – then this is the person I make *takfeer* of.”

‘Ad Durar us Sunniyyah’ 1/56

164) What two aspects of a person must be examined before the ruling of *kufr* is passed upon him? (U)

Firstly – proofs from the Book and the *Sunnah* showing that this matter which the person has fallen into is indeed a matter which takes a person out of Islaam – so that a lie is not invented against Allaah (i.e. that you do not make *takfeer* of a person whom Allaah has not made *takfeer* of).
Secondly – applying the ruling of *kufr* upon a specific person inasmuch as the necessary prerequisites for *takfeer* are met and the factors which would prevent the ruling of *takfeer* disappear.

165) Why does Shaykh al ‘Uthaymeen quote Soorah an Nisaa (4) *ayah* 115? (U)

«And whoever contradicts and opposes the Messenger after the guidance has been made clear to him, and follows other than the path of the believers – then We shall keep him in the path he has chosen and burn him in the Hellfire. And what an evil destination!»

Soorah an Nisaa (4) *ayah* 115

This *ayah* is brought to show that the punishment of the Fire is conditional upon there being opposition to the Messenger *sall Allaahu ‘alaiyhi wa sallam* **after the guidance had been explained to the person.**

So from the most important preconditions that must be satisfied before *kufr* is declared upon a person is that he **knows** of the opposition to the truth which he has fallen into, that opposition which would necessitate his *kufr*.

⁹ *Hadeeth* reported by Imaam Muslim in his Saheeh 4/2023

– 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)!»¹⁰

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

166) Who are the *qawm* of Moosaa ‘*alaiyhissalaam*? (F)

They are Banoo Israaeel, those who believed in Moosaa ‘*alaiyhissalaam*, and departed from Egypt with him when Allaah commanded him to take them out, fleeing from Fir’awn (Pharaoh).

167) Why did the *qawm* of Moosaa make this strange statement as mentioned in Soorah al A’raaf? (F)

They came across a people who were devoted to their own idols, and so the *qawm* of Moosaa wanted to blindly imitate them in that.

168) How did Moosaa respond to their request? (F and U)

He rebuked them for this statement, and informed them that the actions of these idol worshipping people were in fact *shirk* with Allaah, ‘*azza wa jall*.

«Indeed you are an ignorant people! Verily these people will be destroyed for that which they engaged in, and all that they are doing will be null and void.»

Soorah al A’raaf (7) *aayaat* 138 to 139

169) What does Shaykh al Fawzaan draw our attention to here? (F)

We see how this matter was something hidden from the *qawm* of Moosaa – i.e. they did not understand the seriousness of what they were saying - which shows the serious nature of being ignorant of *tawheed* and not having knowledge of the reality of *shirk*; and that this can cause a person to make a statement which would necessitate *kufir* and leaving the fold of Islaam, without him even knowing this!

170) How can a person rid himself from these misunderstandings and their like, those which the *qawm* of Moosaa fell into? (F)

This can only be achieved through beneficial knowledge by which you come to know *tawheed* from *shirk*, and by which you are put on your guard against speech or action which would plunge you into *shirk* without your even knowing it!

¹⁰ Soorah al A’raaf (7) *aayah* 138

171) This story of Moosaa and his *gawm* illustrates the falsehood and futility of which two statements heard from some people in our time? (F)

Firstly, the foolish person who says: The one who makes a statement of *kufr* does not actually commit *kufr* unless and until he truly believes in his heart that which he is saying or doing.

Secondly, the foolish person who says: Indeed the ignorant person is excused unrestrictedly, without exception (for statements or actions of *kufr*), even if he has the ability to ask questions and learn.

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 enemies¹¹ – *shayaateen* (devils) from the men and *jinn*, inspiring one another with beautified speech as a delusion (or by way of deception).»¹²

172) What purpose does the existence of such enemies serve? (U)

It renders the Truth clear and clarifies it, for every time an opponent (to the Truth) is found, the proof of the other (i.e. the one upon the Truth) is strengthened.

173) Were the followers of the prophets spared this difficulty of having enemies? (U)

No, the like of what occurred to the prophets will occur to the followers of the prophets as well.

174) What other *aayah* does Shaykh al ‘Uthaymeen quote to show that the prophets had enemies? (U)

«In this way have We made for every prophet an enemy from amongst the *mujrimoon* (criminals); but sufficient is your Lord as a *Haadee* (One who bestows guidance) and *Naseer* (Helper).»

Soorah al Furqaan (25) *aayah* 31

175) What two main methods do these enemies employ in their attacks and transgression upon the prophets, their followers and that which they bring (by way of the Truth)? (U)

- a) *Tashkeek* (trying to raise doubts about their truthfulness)
- b) *‘Udwaan* (manifest enmity and aggression)

176) How does this second *aayah* quoted by Shaykh al ‘Uthaymeen show the futility of these two methods? (U)

As for *tashkeek*, then in response is His Statement ‘**sufficient is your Lord as a *Haadee***’ for those people whom the enemies of the prophets wish to misguide (through their false doubts).
As for *‘udwaan*, then in response is His Statement ‘***Naseer* (Helper)**’ for those whom the enemies wish to hold back and deter (from following the Truth).

¹¹ This word is explained with the plural meaning by at Tabaree, al Baghawee and as Sam’aanee.

¹² Soorah al An’aam (6) *aayah* 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.»¹³

177) Who is distinguished from whom by the existence of such enemies? (F)

The truthful one is distinguished from the liar, the one who is obedient to Allaah from the one who is disobedient, the one who will follow the prophets from the one who will follow the callers to misguidance and the one who is sincere in his following of the prophets from the one who follows the Prophet outwardly but is a hypocrite in reality.

178) With what two characteristics does the Shaykh describe Shaytaan (the devil)? (F)

The Shaytaan is *maarid* (rebellious) and *'aasiy* (disobedient) – so whoever rebels against obedience to Allaah is a *shaytaan*, regardless of whether he is a man or a *jinn*.

179) How do the enemies of *tawheed* use the knowledge that they have with them? (F)

They use the books, arguments and knowledge they have with them to argue and dispute with the people of Truth.

180) From where did these enemies (mentioned in the *ayah* from Soorah Ghaafir) acquire this knowledge of theirs? (F)

They inherited this from their ancestors and their fathers.

181) What examples does the Shaykh bring of books of the people of falsehood which are available in our times? (F)

Those of the *jahmiyyah*, the *mu'tazilah*, the *ashaa'irah* and the *shee'ah*.

182) Whom do these enemies manage to fool and deceive, even in the modern day times? (F)

They deceive the person who is not firmly grounded in knowledge.

¹³ Soorah Ghaafir (40) *ayah* 83

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*¹⁴.»¹⁵

183) What are the two methods that a person must employ if he wishes to make *isti'daad* (getting oneself prepared) against these *shayaateen*? (U)

- a) He must equip himself with the **proofs**, both those found in the *sharee'ah* as well as those appealing to the intellect, by which their arguments and falsehood can be driven away.
- b) He must become well acquainted with the **falsehood** that these *shayaateen* will use, so that he can refute them with it.

184) What is the statement of Shaykh ul Islaam ibn Taymiyyah about using proofs to justify falsehood? (U)

“Indeed there is no person who brings a proof by which he tries to justify falsehood, except that it becomes a proof against him and not a proof in his favour.”

185) What do these *shayaateen* say when the person of the *Sunnah* brings proofs from the *Qur'aan* and *Sunnah*? And how does the Shaykh respond? (F)

They say that such proofs are just speculative and do not bring about any *yaqeen* (certainty), unlike **their** proofs based on logic, and argumentation. The Shaykh points out that the **opposite** is true – the evidences from the Book and the *Sunnah* are the ones which bring about certainty, and their arguments merely cause doubt and confusion. This in fact was affirmed by the leaders of these misguided people when they were close to death or when they decided to repent from the *'ilm ul kalaam* (theological rhetoric) they had been upon.

¹⁴ At Tabaree explained *shaakireen* to mean: obedient to Him by affirming His tawheed and the following of His command and His prohibition

¹⁵ Soorah al A'raaf (7) *ayaat* 16 to 17

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!»¹⁶

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.»¹⁷

186) What two prerequisites does the Shaykh mention that the people of Truth must meet if they are to overcome their enemies? (F)

They must hold fast to both 1) the Book of Allaah and 2) the *Sunnah*.

187) Whom is the Imaam trying to encourage with this statement? (U)

He, *rahimahullaah*, is encouraging the person who turns to Allaah *ta'aala* and who understands the Truth that he should not fear the proofs of the people of Falsehood.

188) Who is intended by “‘aammee from the muwahhideen” in this statement? (U)

It means the common person from the people of *tawheed* and refers to those people who affirm *tawheed* by affirming all 3 categories of *tawheed* – *uloohiyyah*, *ruboobeeyah* and *asmaa wa sifaat*.

189) Why can the ‘aammee from the muwahhideen overcome a thousand of the scholars of the mushrikeen? (U and F)

This is because these ‘scholars’ affirm the *tawheed* of Allaah with a *tawheed* that is deficient. They only affirm *tawheed ur ruboobeeyah* and this is not the true reality of the *tawheed* which is desired. (U)

The *'aammee* from the *muwahhideen* has a pure uncorrupted *fitrah* (natural disposition) unblemished by doubts and false conjecture, and by the principles of *al mantiq* (logic) and *'ilm ul kalaam* (theological rhetoric).

So the ‘scholars’ of the *mushrikeen* do not possess such a *fitrah*, and their “knowledge” is in fact ignorance. (F)

190) Into what three categories does the Shaykh divide the people with regards to having authentic knowledge and an uncorrupted fitrah? (F)

1) The person who has both authentic knowledge and an uncorrupted *fitrah* and such people are on the highest level of the people.

¹⁶ Soorah an Nisaa (4) *aayah* 76

¹⁷ Soorah as Saaffaat (37) *aayah* 173

2) The person who does not have authentic knowledge, but he does have an uncorrupted *fitrah* - and this person is the *'ammee* from the *muwahhideen*.

3) The person who has neither authentic knowledge nor an uncorrupted *fitrah*, so whatever is with him is nothing other than a mirage, with no reality to it.
It is this person who is defeated upon meeting the *'ammee*, so how would it be if he were to encounter the scholar who has both authentic knowledge and an uncorrupted *fitrah*?

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.

191) What is the meaning of *jund* and why is this word linked to Allaah in the phrase ‘the *jund* of Allaah’? (F)

Jund is the plural of *jundi* (a soldier) and means the one who fights and defends the religion of Allaah. Allaah links these soldiers to Himself in the phrase *jund ullaah*¹⁸ to ennoble and honour them.

192) To whom does the phrase *jund ullaah* refer? (F)

It refers to the *mu’minoan* (the people of *eemaan*, true belief).

193) The Shaykh mentions that this group aids the religion of Allaah and makes *jihaad* against the people in two ways. What is the first way? (U)

The first way is with evidence and explanation, and this is with regards to the *munaafiqoon* (hypocrites), those people who do not openly manifest their enmity towards the Muslims.

194) To whom does the second way of making *jihaad* apply? (U)

The second way of making *jihaad* – that of using the sword and the spear – applies to the *kuffaar* (disbelievers), those people who manifest their enmity to the Muslims, those who are cursed because of their *kufr*.

195) What is the proof for making *jihaad* against these two groups (U)

«O Prophet, make *jihaad* against the *kuffaar* and the *munaafiqeen* and be harsh against them! And their abode is the Hellfire, and what an evil destination.»

Soorah at Tahreem (66) *ayah* 9

196) When is *jihaad* with the sword made against this second group? (U)

Jihaad against the disbelievers is initially made using proof and explanation, and if (and only if) the proof is established against them, is *jihaad* to be made with the sword and the spear.

197) How is the defence of Islaam different when its enemies attack with ideas and statements, as compared to when they use physical weapons? (U)

The ‘weapon’ used to defend Islaam should be appropriate to the ‘weapon’ being used against it. So when Islaam is attacked using ideas and statements, then it is obligatory to explain the false and futile nature of these arguments using rational evidences which are linked to the *sharee’ah* evidences. And those who attack Islaam with weapons and arms should be resisted using whichever weapons are appropriate.

¹⁸ Soorah as Saaffaat (37) *ayah* 173

The fear is only with regard to the *muwahhid* (person of *tawheed*) who proceeds along the path with no weapon.

198) What is the weapon being referred to here? (U and F)

It is *al 'ilm* (knowledge).

199) What important lesson should the student of knowledge and the caller to Allaah take from this point? (F)

They should apply themselves to gaining knowledge of the religion of Allaah, learning the proofs and evidences of Allaah as well as becoming well acquainted with the falsehood that his opponents are upon in order to refute them.

200) Why did the Prophet *sall Allaahu 'alaihi wa sallam* tell Mu'aadh *radi Allaahu 'anhu* when he sent him to Yemen:

'Indeed you are going to a people from the People of the Book'? (F)

He said this so that Mu'aadh could prepare himself for meeting them because those to whom he was being sent were People of the Book and people of knowledge. These people had a degree of knowledge with them as well as *shubuhaat* (doubts) and *talbees* (deception). So it was a must that Mu'aadh be adequately prepared in order to establish his call to them and refute their doubts.

201) What problematic situation might a caller to Allaah get themselves into when debating with a person of falsehood without the correct 'weapon'? (F)

If the caller is unable to give an answer to the doubts that his deceptive opponent tries to raise in front of the people, then this is a problem.

And even worse is if the caller answers the doubt with *jahl* (ignorance).

202) Does this statement of ibn 'Abdil Wahhaab about proceeding without a weapon not contradict his earlier statement:

And the 'aammee from the muwahhideen (people of *tawheed*) will overcome a thousand of the scholars of the mushrikeen? (F)

No, there is no contradiction.

The statement about the *'aammee* refers to the Muslim who has a pure, unblemished *fitrah* by which he detests falsehood.

So he will defeat the scholars of misguidance (whose *fitrah* is corrupted and whose arguments are feeble) through the unblemished *fitrah* of his in this general sense, but not from the aspect of detailed arguments and proofs.

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.»¹⁹

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.»²⁰

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.

203) What is the meaning of the word '*tibyaan*'? (U)

It means: that which will explain everything which the person will need, with regards to this life as well as the Hereafter.

204) What principle can be taken from this section of the book? (F)

The principle is: there is no doubt or falsehood in this *dunyaa* which the disbeliever or the misguided person tries to bring, except that the *Qur'aan* contains that which will refute that doubt or falsehood.

205) What note of caution does the Shaykh strike regarding this principle? (F)

In order for the person to use the *Qur'aan* as a *tibyaan*, he must have **knowledge** of the *Qur'aan*, devoting himself to studying it in the correct way until he truly understands the treasures contained in it and he knows the weapon contained in it, by which our enemies are fought against.

206) Why does the Shaykh mention the People of the Book here? (F)

They went astray and committed *kufr* despite having the *Tawraat* and the *Injeel* with them – and this was due to their leaving off studying these books and acting according to them. So we cannot rely on merely having the *Qur'aan* with us – we must study it and act upon it.

And I will mention to you some matters which Allaah has mentioned in His Book, responding to the speech which the *mushriks* of our time use against us.

¹⁹ Soorah an Nahl (16) *aayah* 89

²⁰ Soorah al Furqaan (25) *aayah* 33

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*²¹ – and these are the foundation of the Book. And other (*aayaat*) are *mutashaabihaat*²².

So as for those in whose heart is a deviation, then they follow that which is *mutashaabihah* from it, seeking *al fitnah* (trials)²³ and seeking its *ta'weel*²⁴.

And none knows its *ta'weel* except Allaah...»²⁵

207) What is the meaning of *muhkamaat*? (F)

Those *aayaat* which are clear and plain in their meanings, not requiring anything else to explain them further.

208) What is the meaning of *umm*, in particular with regards to this *aayah*? (F)

The *umm* of something is the origin which it relates back to.

So this *aayah* informs us that the *aayaat* which are *muhkamaat* are the origin which are returned back to.

209) What is the meaning of *mutashaabihah*? (F)

It is that matter which requires something else in order to make clear its meaning – so for this reason it is referred back to the *muhkam*.

²¹ *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*.

²² *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*.

²³ 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).

²⁴ The scholars have differed over the meaning of this word.

²⁵ Soorah aale 'Imraan (3) *aayah* 7

210) What claim is made by the people of deviation who misuse the *aayaat* which are *mutashaabihaat* for their own purposes? (F)

These people say: We are using proofs from the *Qur'aan*!

And in reality they are taking those *aayaat* whose meaning is not clear without referring to other texts, or those *aayaat* which may carry several different meanings, and then they use these *aayaat* as proofs for whatever it is they desire.

211) What is the general response to the doubts of the *mushriks*? (U)

It is:

that those people who seek after the *mutashaabihah* are in fact the ones in whose hearts is a *zaygh* (deviation) - as is authentically reported from the Prophet *sall Allaahu 'alaiyhi wa sallam* with regards to this *aayah* (Soorah 3 *aayah* 7).

212) What is the first of the two meanings of *at ta'weel* mentioned by Shaykh ul Islaam ibn Taymiyyah? (F)

The first meaning is: *at tafseer* (explanation), and this was well known amongst the earliest scholars, such as ibn Jareer at Tabaree.

213) Who knows the correct explanation of the *Qur'aan*? (F)

None knows it except Allaah and the People of Knowledge who are duly qualified (to give the *tafseer* of the *Qur'aan*).

214) What is the second of the two meanings of *at ta'weel* mentioned by Shaykh ul Islaam ibn Taymiyyah? (F)

It is: the true reality which a matter will eventually result in, and that which it will proceed to in the future.

An example would be the true reality of what there will be in Paradise from grapes, date palms, fruits etc – no one knows their true realities except Allaah because these are from the Knowledge of the Hidden and the Unseen.

215) If this second meaning of *ta'weel* is the one intended, then how does it affect recitation of the *aayah* from Soorah aale 'Imraan (3:7)? (F)

If the meaning of *ta'weel* intended is that of the true reality of the *mutashaabihaat*, then in the *aayah* quoted, it is obligatory to stop after the word Allaah.

«...and none knows its *ta'weel* except Allaah.

And those who are firmly grounded in knowledge, they say 'We believe in it, all of it is from our Lord.'»

Soorah aale 'Imraan (3) *aayah* 7

For none can have this knowledge of the hidden and unseen except Allaah.

And if the meaning of *ta'weel* is that of *tafseer*, then it is permissible to attach the people who are firmly grounded in knowledge to Allaah i.e.

«...and none knows its *ta'weel* except Allaah, and those who are firmly grounded in knowledge.

They say, "We believe in it, all of it is from our Lord."»

Soorah aale 'Imraan (3) *aayah* 7

And it is authentically established from the Messenger of Allaah *sall Allaahu ‘alaiyhi 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!*²⁶**

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!»²⁷ And that the *shafaa’ah* (intercession) is True, and that the Prophets have a lofty status with Allaah!”

216) What is the meaning of his words “that which is *mutashaabihah*”? (F)

This refers to those people who take hold of the general texts from the *Qur’aan* and *Sunnah*, but abandon the texts which are more detailed and which give clarification to the more general texts.

217) Who or what are we to beware of? (U)

The Prophet *sall Allaahu ‘alaiyhi wa sallam* told us to beware of these people themselves and also to beware of the path which they follow.

218) How do the *mushriks* misuse the *aayah* in Soorah Yoonus (10:62)? (U)

«No doubt! Indeed the *awliyyaa* of Allaah, no fear shall come upon them nor shall they grieve!»

The *mushriks* say: Do the *awliyyaa* not have a lofty status with Allaah, the Perfect and Most High?
Or they will say: Is the *shafaa’ah* (intercession) not something firmly established in the *Qur’aan* and the *Sunnah*?
Or they will say the like of these statements.

219) What is the response to these statements of the *mushriks*? (U)

The person of *tawheed* replies:

“Yes, all of what you say is true – but these statements that you bring do not contain a proof to justify you committing *shirk* through these *awliyyaa* or these messengers, or through those who are able to intercede with Allaah, the Mighty and Majestic!

“And your claim that it does prove this is a false claim. No one would use these statements as a proof except a person of falsehood.

“And you are nothing other than a person about whom Allaah says: «So as for those in whose heart is a *zaygh* (deviation), then they follow that which is *mutashaabihah* from it.»”

²⁶ Reported by al Bukhaaree in his *Saheeh* (5/165 and 166) and Muslim.

²⁷ Soorah Yoonus (10) *aayah* 62

Or he will mention a statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*, and he will try to use it as a proof for some of his falsehood²⁸ - 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 *awliyaa* (beloved servants of Allaah) with their statement: «**These are our intercessors with Allaah!**»²⁹ - then this is a *muhkam* clear matter, whose meaning no one can change!

“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.³⁰)»³¹

220) What principle does the Shaykh highlight to refute the *mushriks* here? (U)

If only you people of *shirk* had referred the *mutashaabihaat* back to the *muhkam*, then you would certainly have come to know that this does not contain a proof to back you up.

²⁸ i.e the *mushrik's* falsehood

²⁹ Soorah Yoonus (10) *aayah* 18

³⁰ As explained by ibn 'Abbaas and Qataadah (*Tafseer At Tabaree* 12/146)

³¹ Soorah al Fussilat (41) *aayah* 35

221) What are the two conditions to be fulfilled if a person is to be allowed to intercede in front of Allaah for someone else? (F)

Such an intercession will only occur:

- a) when the person has been given permission (by Allaah) to intercede and
- b) if the person being interceded for is from the people of *tawheed*.

222) What 2 characteristics do the *awliyaa* of Allaah have? (F)

«No doubt! Indeed the *awliyaa* of Allaah, no fear shall come upon them nor shall they grieve! Those who have (true) *eemaan* and who have *taqwaa* (fear and dutifulness to Allaah).»

Soorah Yoonus (10) *ayyaat* 62 to 63

So every person of *eemaan* and *taqwaa* is a walee of Allaah.

223) What is the response to the person who claims that he calls upon the *awliyaa* only as intermediaries between him and Allaah, and that he acknowledges that it is Allaah alone who is the Creator and the Sustainer? (F)

Then this misguided person is just like the *mushriks* of old who also acknowledged *tawheed ur ruboobeeyah*, but made *shirk* in their worship by calling upon other than Allaah – claiming that their objects of worship were merely intermediaries between them and Allaah.

«Is it not that the religion of pure *tawheed* is for Allaah (alone)? And those who take *awliyaa* other than Allaah (claim): We worship them only so that they might bring us closer to Allaah!»

Soorah az Zumar (39) *ayyah* 3

And Allaah passes the verdict of *kufur* upon these people in the same *ayyah*.

«Indeed, Allaah does not guide the liar, the disbeliever.»

Soorah az Zumar (39) *ayyah* 3

224) What is our attitude to the *awliyaa* of Allaah? (F)

We give them respect, we love them and we take them as role models in terms of the righteous actions. However they do not have any partnership with Allaah, and are in fact like us in that they are in need of Allaah, the Mighty and Majestic.

225) How might it be said that the people of *shirk* take some of the *Qur'aan* and leave other parts? (F)

In this case, they have taken some of the *Qur'aan* – the parts which praise and commend the *awliyaa*. However, they have left other parts, those parts which explain that the *awliyaa* are not to be worshipped besides Allaah and that the one who seeks something from the *awliyaa* who have died is in fact a *mushrik*, a *kaafir*.

226) What important principle does the Shaykh mention about the people of righteousness? (F)

He states that no matter what level of righteousness, nobility and elevated station a person reaches with Allaah, there can be no share of *ruboobeeyah* (Lordship) for that person. Nor can the person be called upon along with Allaah and there is no share of *uloohiyyah* (the right to be worshipped) either for him.

227) Did the *awliya* seek that the people should worship them? (F)

No, to the contrary, they forbade this in the strongest terms. Rather the one who calls people to worship him is a *taaghoot*.

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.”

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

228) What is the first doubt which the *mushriks* try to bring? (F)

It is that the *mushriks* will try to claim that they affirm the 2 *shahaadahs* and that all the *ruboobeeyah* belongs to Allaah alone - the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* having no share in this, let alone anyone lesser than him.

Along with this, the *mushriks* will claim that they are only seeking the intercession of the righteous people on account of the virtue that these righteous one possess.

229) What is the response to this first doubt? (F)

It is that the *mushriks* of old did not claim that their idols had the ability to create or provide sustenance or bring benefit or harm. Rather they took these idols only as intermediaries between them and Allaah.

230) What proof does the Shaykh bring to prove this response? (F)

«And they worship besides Allaah that which will neither harm them nor benefit them, and they say: These are our intercessors with Allaah!

Say (to them): Do you inform Allaah of that which He does not know in the heavens and the earth? Glorified (free and far removed) and Exalted is He above what they *yushrikoon* (associate as partners with Him.)»

Soorah Yoonus (10) *ayyah* 18

So Allaah named this action of theirs as *shirk*, despite their claim that these righteous ones were only intercessors and did not in themselves have the power to bring about harm or benefit etc.

231) How should we respond to the statement 'I am a sinner'? (F)

Why then do you not seek forgiveness from Allaah, since Allaah has commanded you with *istighfaar* (seeking forgiveness) and has promised you that he will accept your sincere repentance and forgive you your sins?

And Allaah did **not** say, "If you have sinned, then go to the grave of such and such *walee* or such and such righteous servant and make him an intermediary between you and Me."

232) How can the righteousness and lofty status of the *awliya* benefit us? (F)

It cannot, since their righteousness and lofty station is for them, and our actions are for us. This is to the extent that the closest ones to us, such as our fathers cannot benefit us, even if they were the most righteous of the people.

«The Day when no person shall have the ability to (do anything) for anyone else, and the command that Day will be with Allaah.»

Soorah al Infitaar (82) *ayah* 19

233) Who is the 'Abdul Qadir mentioned in this first doubt? (U)

He was 'Abdul Qadir ibn Moosaa al Jeelaanee *rahimahullaah* - though there is some difference of opinion as to the name of his father. He was born in the year 471 AH and died in 561 AH. He was Hanbali in *madh-hab* and this *madh-hab* is that of *tawheed*.

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.»³²

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*.³³ They both used to eat food³⁴. 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.»³⁵

And remind him of His Statement, the Most High:

«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?”

³² Soorah al Israa (17) *aayah* 57

³³ Meaning a truthful woman who attested to the truth, both meanings being given by at Tabaree and al Baghawee.

³⁴ Indicating that they were in need of nourishment, just like the rest of Banee Adam (*Tafseer at Tabaree*).

³⁵ Soorah al Maaidah (5) *aayaat* 75 to 76

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 them³⁶.»³⁷

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.”»³⁸

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?”

234) What is the second doubt that the *mushriks* try to bring? (F)

It is that when you quote to them the like of the *ayaat*:

«And they worship besides Allaah that which will neither harm them nor benefit them, and they say: These are our intercessors with Allaah!»

Soorah Yoonus (10) *ayah* 18

- they will reply that the like of these *ayaat* were revealed concerning those people who worshipped idols, and that these *mushriks* do not worship idols!

Rather these *mushriks* only use the righteous people as means to come close to Allaah, so how can you treat the righteous people like idols?

235) What is the reply to this second doubt? (F)

It is that Allaah mentioned that some of the *mushriks* worshipped idols and others worshipped righteous people – and Allaah Himself passed the same ruling upon both of these groups, not distinguishing one from the other.

³⁶ 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*)

³⁷ Soorah Saba (34) *ayaat* 40 to 41

³⁸ Soorah al Maaidah (5) *ayah* 116

Rather it is the *mushrik* that you are talking to who tries to make a distinction between these two groups, claiming that the worship of idols is forbidden and the worship of the righteous people is allowed if done with the intention of using them as intermediaries!

236) What proof does the Shaykh quote to show that righteous beings must not be worshipped? (F)

«And the Day when He will gather them all together then He will say to the angels, “Was it you whom these 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 them.»

Soorah Saba (34) *ayah* 40 to 41

So Allaah will ask the angels on the Day of Judgement, **“Was it you that these people used to worship?”** He asks this question despite His being the Most Knowledgeable; however He asks this in order to render their excuse null and void.

So this shows that there will be people who worship angels – and angels are from the most righteous of the righteous beings – and yet these angels will declare themselves free of their worshippers on the Day of Judgement.

They will say that they did not command the people to worship them, nor did they approve of this worship.

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 *awliyyaa* besides Him (say),
“We worship them only so that they may bring us close to
Allaah!”»³⁹**

And His Statement, He the Most High:

«And they say, “These are our intercessors with Allaah!”»⁴⁰

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.

237) What is the meaning of the Imaam’s words at the beginning: “The *kuffaar* sought from them”?
(U)

This means: the *kuffaar* sought that the righteous people benefit them or (avert) harm from them.

238) What is the third doubt that the *mushriks* try to bring? (F)

He will claim that, “I do not supplicate to the Prophet *sall Allaahu ‘alaiyhi wa sallam* or to other than him. What I do is not *du’aa* but is rather seeking the intercession of the Prophet *sall Allaahu ‘alaiyhi wa sallam*. Are you rejecting the intercession of the Prophet *sall Allaahu ‘alaiyhi wa sallam*???”

239) What is the response to this third doubt? (F)

It is that you say to the *mushrik*:

“I do not reject the intercession of the Prophet *sall Allaahu ‘alaiyhi wa sallam* – rather I affirm it to be True. I affirm that he is the one who will intercede, the one who will be given the ability to intercede.

³⁹ Soorah az Zumar (39) *aayah* 3

⁴⁰ Soorah Yoonus (10) *aayah* 18

“However, the intercession is not sought from him since he is dead. It is only sought from Allaah because intercession comes under the sovereignty of Allaah, *azza wa jall*.”

«Say: To Allaah belongs all the intercession. His is the Sovereignty of the heavens and the Earth.»

Soorah az Zumar (39) *aayah* 44

“So, since intercession comes under the sovereignty of Allaah, then it is not to be sought from anyone other than the One who possesses it - meaning Allaah, *subhaanahu wa ta’aala*. And the Prophet *sall Allaahu ‘alaiyhi wa sallam* cannot intercede, nor can anyone else except with the permission of Allaah.

“And in addition, intercession does not benefit every single person. It only benefits the people of *tawheed*, and you (O *mushrik!*) are not from the people of *tawheed* since you call upon other than Allaah!”

240) What are the two conditions mentioned by Shaykh al Fawzaan for intercession to be granted? (F)

- a) That the intercession be sought from Allaah *subhaanahu wa ta’aala* and not from other than Him.
- b) That the person being interceded for is from the people of *tawheed* and not from the people of *shirk* and *kufr*.

241) What is the proof for these conditions? (F)

For the first condition:

«Who is there who can intercede with Him except with His permission?»

Soorah al Baqarah (2) *aayah* 255

i.e. not the angels, nor the messengers, nor the *awliyyaa*, nor the righteous people. None can intercede in front of Allaah until after the permission of Allaah has been given.

For the second condition:

«And they cannot intercede for anyone other than the one with whom He is pleased.»

Soorah al Anbiyaa (21) *aayah* 28

And Allaah is not pleased with anyone other than the people of *tawheed*.

242) How should a person seek the intercession of the Prophet *sall Allaahu ‘alaiyhi wa sallam*? (F)

The person should say, “O Allaah! Allow Your Prophet to intercede for me!”

So the intercession is not to be sought from the dead people; it is sought from Allaah.

243) What ruling did Allaah pass on the people who seek the intercession of the righteous beings (e.g the intercession of the angels or the prophets, etc)? (F)

Allaah the most High passed the ruling of *kufr* upon them:

«And they worship (*ya’budoona*) besides Allaah that which neither harm them nor benefit them – and they say, “These are our intercessors with Allaah!”

Say: “Are you informing Allaah of that which He does not know in the heavens and in the earth?!?”

How free from all imperfections and Exalted is He above the *shirk* they commit!»

Soorah Yoonus (10) *aaayah* 18

So Allaah declared the *kufir* of the *mushriks* on the basis of the same thing as which you are saying – and that is: the worship of the *awliyaa* and the righteous people, doing so in order to seek their intercession.

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.»⁴¹”

So when you have taught him this, then say to him, “So do you know that this⁴² is worship of Allaah?”

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.”

244) How will the *mushrik* respond if you ask him whether worship is something obligatory or something recommended? (F)

He must respond by saying that it is something obligatory.

⁴¹ Soorah al A’raaf (7) *ayyah* 55

⁴² Referring to the calling upon your Lord that is mentioned in the *ayyah*.

245) What is the next logical step once he gives you this answer? (F)

It is obligatory upon him to know what 'worship' actually means and what its types are. If he does not know this, then how can he fulfil this matter which (as he himself acknowledges) Allaah has made obligatory upon him?

246) What should therefore occur if this step is not carried out? And why? (F)

It is therefore binding upon him (and all the slaves of Allaah) to learn what Allaah has made obligatory upon him, so that he can perform it in a correct manner and stay away from that which causes it to be deficient and that which will nullify it.

247) Why is the example of the Christians mentioned here by the Shaykh? (F)

It is in the context of worshipping Allaah upon ignorance. For Allaah has commanded us to ask Him to keep us far removed from their path, so we say:

«Guide us to the straight path. The path of those upon whom You have bestowed your Favour, and not the path of those who have earned Your Anger, nor of the *daalloon* (those who went astray).»⁴³

So the *daalloon* are the Christians.

248) How do the *daalloon* (misguided ones) decide what is or is not an acceptable form of worship? And what should they do instead? (F)

They worship Allaah not on the basis of knowledge as to what worship is, but rather on the basis of customs and blind following and what they found their fathers and grandfathers upon. They do this instead of returning back to that which the Messengers came with and with which the Books were revealed.

249) What is the meaning of *iltijaa*? (F)

It is to seek protection from something feared which none can repel except for Allaah.

250) What does the Shaykh say about someone who makes *iltijaa* to a dead person? (F)

This person has worshipped other than Allaah, since *iltijaa* is one of the types of worship. And through this *iltijaa* to other than Allaah, the person has called upon other than Allaah, and this is *shirk*.

251) What is the significance of the fact that *du'aa* is worship? (U)

Since *du'aa* is worship, then calling upon other than Allaah is making *shirk* with Him. So based upon this, the One who deserves to be called upon and worshipped and in whom hope is to be placed is Allaah alone, with no partner in any of this.

252) Is making *iltijaa* to the angels and righteous beings considered to be worship of them? And if so then why? (F)

Yes, *iltijaa* (having recourse) to them in those matters which none except Allaah has ability to affect is an act of *shirk*.

Whoever has recourse to other than Allaah in times of distress and hardship has indeed committed *shirk* with Allaah in those matters which none but Allaah *subhaanahu wa ta'aala* has any ability.

⁴³ Soorah al Faatihah (1) *ayyah* 6-7

For Allaah is the One who responds to the one in distress when he calls upon Him. And He is the One who removes the harm and He is the refuge (to whom recourse is made).

253) What proofs does Shaykh al Fawzaan quote to prove this point? (F)

He *hafidhahullaah* quotes the statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

There is no refuge nor safety nor recourse from You except with You.⁴⁴

He also quotes the statements of Allaah, the Most High:

«Say: None can protect me from Allaah's punishment (if I were to disobey Him).»

Soorah al Jinn (72) *aaayah* 22

«And He protects (all) while against Him there is no protector.»

Soorah al Mu'minoon (23) *aaayah* 88

⁴⁴ *Hadeeth* reported by al Bukhaaree (7/147)

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)**»⁴⁵ 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.”

254) Which type of worship is the Imaam ibn ‘Abdil Wahhaab moving onto now? (U)

He is moving onto the issue of *nahr* (sacrifice).

255) What is the significance of this action being an act of worship? (U)

Since this is an act of worship, then directing it to other than Allaah is therefore an act of *shirk*.

256) Are there some forms of worship which can be directed to other than Allaah? (F)

No, because all the types of worship are the same in this respect – they must all be directed to Allaah alone. It is not permissible to make some forms of worship purely and sincerely for Allaah and to do *shirk* with Allaah in others.

257) Why does the Shaykh make this point here? (F)

The *mushrik* will be forced to admit (on the basis of the *Qur’aanic* evidences quoted and the arguments brought here by the Imaam) that calling upon other than Allaah, and sacrificing to other than Allaah are acts of *shirk*. And therefore, since all forms of worship must be directed to Allaah alone, the *mushrik* must acknowledge that *iltijaa* must be made to Allaah alone as well.

⁴⁵ Soorah al Kawthar (108) *ayah* 2

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 Laat 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.””

258) Which aspects of *ruboobeeyah* did the *mushriks* of old give to their false objects of worship? (F)

None, for these *mushriks* affirmed that it was Allaah alone who created, provided *rizq* (sustenance) and gave life and death.

259) Which aspects of *ruboobeeyah* do the grave worshippers of these times give to their false objects of worship? (F)

None, for they do not believe that these false objects of worship, such as the occupants of the tombs and the *awliyaa* and the righteous beings, are able to create or provide *rizq* or that they created the heavens and the earth. Rather they believe that it is Allaah alone who possesses all of these qualities of *ruboobeeyah*.

260) How then did the *mushriks* of old commit *shirk*? (U)

It was in aspects of worship that these people associated partners with Allaah – aspects such as *du’aa* (supplication) and sacrificing and *iltijaa* (having recourse) to their false objects of worship.

261) In what way is the *mushrik* with whom you are debating different then from these *mushriks* of old? (U)

There is no difference between him and them, in that they are all making *shirk* with Allaah in aspects of worship such as *du’aa* and *iltijaa*.

262) Why would a person take these idols as objects of worship? (F)

He would do so in order to have a need fulfilled and in order to seek nearness to Allaah through these idols, and in order to remove harms and difficulties from himself.

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.»⁴⁶

“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?!»⁴⁷

“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.»⁴⁸

“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.»⁴⁹

“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*

⁴⁶ Soorah az Zumar (39) *aayah* 44

⁴⁷ Soorah al Baqarah (2) *aayah* 255

⁴⁸ Soorah al Anbiyaa (21) *aayah* 28

⁴⁹ Soorah aale ‘Imraan (3) *aayah* 85

sallam nor anyone other than him can intercede for anyone until Allaah has given his 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 it⁵⁰ 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."

263) Who does reject the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam*? (F)

None rejects this except the people of falsehood, and the misguided sects such as the *khawaarij* and the *mu'tazilah*.

264) From whom is intercession sought? (F)

The *ahl us sunnah wal jamaa'ah* affirm the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam* and of the *awliyaa* and the righteous beings, but the intercession is not sought from them when they are dead.

Rather, intercession is sought from Allaah Himself.

265) What are the two conditions that must be met in order for a person to be interceded for? (U)

a) That Allaah gives permission for the intercession to occur, as per His statement:

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

Soorah al Baqarah (2) *ayah* 255

b) That Allaah the Mighty and Majestic is pleased with the one interceding and with the one being interceded for, as per His statement:

«On that Day, the intercession will not benefit except the one for whom *ar Rahmaan* has given permission, and with whose speech He is pleased.»

Soorah TaaHaa (20) *ayah* 109

266) With what is Allaah pleased? (U)

Allaah is only pleased with *tawheed* and it is not possible that He be pleased with *kufur* (disbelief), as per His statement:

«If you commit *kufur*, then Allaah is in no need of you and He is not pleased with *kufur* for His slaves. And if you are grateful, He is pleased with that for you.»

Soorah az Zumar (39) *ayah* 7

⁵⁰ In one version of the text, "So seek it from Him!"

So if he⁵¹ 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.»⁵²

“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.»⁵³

“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*⁵⁴ will intercede, and the *awliyyaa* (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.

“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.”

267) Shaykh al ‘Uthaymeen *rahimahullaah* mentions that this *mushrik* can be refuted in his calling upon the Prophet *sall Allaahu ‘alaiyhi wa sallam* from three angles. What is the first? (U)

⁵¹ Referring to the *mushrik* who calls upon the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam*.

⁵² Soorah al Jinn (72) *aayah* 18

⁵³ Soorah al Jinn (72) *aayah* 18

⁵⁴ 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).

It is Allaah who has given him *sall Allaahu 'alaiyhi wa sallam* the right of intercession and He has forbidden you from committing *shirk* in supplicating to Him. So He said:

«So do not call upon anyone besides Allaah.»

Soorah al Jinn (72) *ayyah* 18

268) What is the second angle? (U)

It is that Allaah the Perfect and Most High has given him the right of intercession but

- a) he *sall Allaahu 'alaiyhi wa sallam* cannot intercede without the permission of Allaah and
- b) he *sall Allaahu 'alaiyhi wa sallam* cannot intercede except for the person with whom Allaah is pleased.

And Allaah is not pleased with a *mushrik*, so He will not allow him to intercede for this person, just as He, the Most High, said:

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

Soorah al Anbiyaa (21) *ayyah* 28

269) What is the third angle? (U)

It is that Allaah has given the right of intercession to beings other than the Prophet *sall Allaahu 'alaiyhi wa sallam* – beings such as the angels, the *afraat* and the *awliyaa*.

So the *mushrik* is then asked: Do you see intercession from these other beings?

If he says, “No,” then he has been defeated in argument and his speech has been rendered null and void - since he cannot explain why he does not call on them as well.

If he says, “Yes,” then he has returned back to the previous argument about worshipping the righteous beings.

270) So why is this *mushrik* really making this excuse about seeking the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam*? (U)

He is not truly seeking the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam* because if he really wanted this, he would say things like:

“O Allaah! Do not prevent me from his intercession,” and “O Allaah! Allow him to intercede for me”.

But rather, what this *mushrik* really wants to do is call directly upon the Prophet *sall Allaahu 'alaiyhi wa sallam* – and this is *shirk akbar* that takes a person out of the religion of Islaam.

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.”

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 *aayaat* 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!»⁵⁵

271) When the *mushrik* says that *shirk* is ‘the worship of idols’, what is the first way that this can be responded to? (U)

It is by asking him what ‘*the worship of idols*’ means? Does he really think that the idol worshipper believes that the idols can create and give sustenance and control the affairs of the person who calls upon them?

For if he really thinks this, then he has rejected the *Qur’aan* which tells us that the idol worshippers did not attribute these aspects of *tawheed ur ruboobeeyah* to their idols.

272) What is the second way that this false definition can be responded to? (U)

It is by asking him when he says that ‘*shirk is the worship of idols*’, does he mean that *shirk* is restricted to worship of idols only? Does he intend that depending upon and supplicating to the righteous beings does not count as *shirk*? For this false idea is also refuted by the *Qur’aan*.

He is therefore forced to admit that a person who gives any portion of worship to any of the righteous beings has in fact committed *shirk* as mentioned in the *Qur’aan*.

273) When the *mushrik* claims that he worships none but Allaah, he is asked what he means by the word ‘worship’. He must by necessity then fall into one of three categories. What are these categories? (U)

i) That he gives the correct explanation of ‘worship’ which the *Qur’aan* would indicate, and this is what is desired and acceptable. And therefore it will become clear that this *mushrik* has not actualised the worship of Allaah alone and has in fact associated partners with Allaah!

ii) That he does not know the meaning of ‘worship’, so it is said to him:
“How can you claim to do something, whilst not knowing what it is? Or how can you pass a judgement upon yourself (that you worship none but Allaah) and yet the judgement upon a particular matter follows on from actually being able to conceive that matter?”

iii) That he gives an explanation of ‘the worship of Allaah’ which is not its correct meaning. In this case, the *mushrik’s* errors are explained to him by giving him the *sharee’ah* meaning of *shirk* and worship of idols, and that this *shirk* is exactly what they do whilst claiming that they are people of *tawheed* and not people of *shirk*!

274) What distinction does Allaah make in the *Qur’aan* between a) those people who worship the idols and trees and stones and b) those who worship the prophets and righteous beings? (F)

⁵⁵ Soorah Saad (38) *aayah* 5

Allaah makes no distinction between these two groups, for He passes the ruling of *kufr* and *shirk* on both of them.

275) What is the *mushrik* in fact doing when he makes a distinction between these two groups? (F)

Since Allaah has combined these two groups under one ruling – the ruling of *kufr* and *shirk* - then the *mushrik*'s attempt to distinguish between the two constitutes an act of opposition to Allaah, the Perfect and Most High.

276) Why has the *mushrik* fallen into this error? (F)

It has occurred as a result of his ignorance of the '*aqeedah* of the true and correct *tawheed* and his ignorance of *shirk* which opposes it. So the person who does not understand *shirk* will fall into it, whilst not being aware that he is doing this.

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 'alaihi 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.»⁵⁶

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)!»⁵⁷

And His Statement, He the Most High:

«And when some harm touches man, he calls upon His Lord (alone) turning to Him in repentance.»⁵⁸

Up to His Statement:

⁵⁶ Soorah al Israa (17) *aayah* 67

⁵⁷ Soorah al An'aam (6) *aayah* 40 – 41

⁵⁸ Soorah az Zumar (39) *aayah* 8

«So take pleasure in your *kufr* for a while; you are indeed from the dwellers of the Fire!»⁵⁹

And His Statement:

«And when a wave covers them like shades, they call upon Allaah, making their *deen* sincerely for Him.⁶⁰»⁶¹

277) Which people of our times resemble the *mushrikoon* of early times in their *shirk*? (F)

Those *mushrikoon* resemble the people of our times who claim to be Muslim whilst worshipping the graves and following the deviated paths of the Soofees and their like.

278) What is the only difference between these people and the *mushrikoon* of early times? (F)

The only difference is in name, in that these people of modern times call their *shirk* '*al i'tiqaad*'.

279) When do these people of our times call upon other than Allaah? (F)

They call upon other than Allaah in times of difficulty and times of ease.

280) When did the *mushrikoon* of early times call upon other than Allaah? (F)

They did this only in times of ease. In times of difficulty, they would call upon Allaah alone, as is shown by these *ayaat* that the Imaam quotes.

281) What is the completion of the *ayah* from Soorah az Zumar that the Imaam *rahimahullaah* quotes?

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

But when He bestows a favour upon him from Himself, he forgets that for which he cried before, and he sets up rivals to Allaah in order to mislead (others) from His Path.

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

Soorah az Zumar (39) *ayah* 8

⁵⁹ Soorah az Zumar (39) *ayah* 8

⁶⁰ Meaning: not associating anything in worship with Him, nor calling upon other than Him nor seeking deliverance from other than Him. (*Tafseer At Tabaree*)

⁶¹ Soorah Luqmaan (31) *ayah* 32

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 *awliyyaa* (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.

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.

282) The Imaam has mentioned that there are two main reasons why the *shirk* of the earlier people was less serious than the *shirk* of the people of our times. What was the first of the two? (F)

It was that the *mushrikoon* of old only committed *shirk* in their worship in times of ease. Whereas the *mushrikoon* of our times do so in times of ease and times of difficulty.

283) What is the second of the two reasons? (F)

It is that the *mushrikoon* of previous times called upon beings who had with them *salaah* (righteousness) and closeness to Allaah – beings such as the angels and the prophets. Or these *mushrikoon* would call upon trees and stones which at least did not disobey Allaah.

But the *mushrikoon* of our times call upon the most sinful of the creation and upon those who are severest in their disbelief and sinfulness.

284) Which examples does the Shaykh mention of those false objects of worship who were themselves great sinners? (F)

He mentions the examples of al Badawee, and al Hallaaj and ibn 'Arabee.

285) Why should a person call upon someone whom he can see with his own eyes to be a great sinner? (F)

A person might call upon a heretic, (despite witnessing his shameful acts and his abandoning the obligatory duties of Islaam) due to a misguided idea that these repugnant actions are somehow from these heretics' miraculous acts and from their excellence

- for the person may be under the illusion that these heretics do not have to abide by the religious obligations of Islaam, so they are now allowed to do their repugnant acts.

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).

And when the people in the time of the Prophet *sall Allaahu ‘alaiyhi wa sallam* did not comply with the pilgrimage, Allaah revealed (the *ayah*) 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 so⁶².

And whoever disbelieves (that the pilgrimage is an obligation), then Allaah is indeed in no need of the mankind and *jinn*.»⁶³

286) Why is the *shirk* of the person who worships an idol which does not disobey Allaah less severe than the *shirk* of the person who worships a sinful being? (F)

This is because when a person worships sinful beings, this proves that he is in fact giving *tazkiyyah* to (attesting to the uprightness of) those beings, and that he agrees with them in their *kufr* and sinfulness.

It shows that he considers their sinful action to be in fact righteousness and performing miracles. And what opposition to Allaah can be greater than this type of opposition?

287) What proof does Shaykh al 'Uthaymeen bring to show that whoever disbelieves in one prophet is the same as the person who disbelieves in all of them? (U)

«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.»

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

288) What proof does he bring to show the forbiddance of believing in some of the scripture but not all of it? (U)

«Do you (O *Banoo Israaeel!*) believe in some of the Book and disbelieve in another part? So what then is the recompense of those from amongst you who do this other than disgrace in the Life of this World? And on the Day of Resurrection they will be consigned to the most severe punishment. And Allaah is not unaware of what you do.»

Soorah al Baqarah (2) *aayah* 85

⁶² *Tafseer at Tabaree*

⁶³ Soorah aale 'Imraan (3) *aayah* 97

And whoever affirms all of this but rejects the Resurrection has committed *kufir* 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.»⁶⁴

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.⁶⁵

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.”

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 *kufir* 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 *kufir*? *Subhaan Allaah* (how free is Allaah of all imperfections)! How extraordinary is this ignorance!

⁶⁴ Soorah an Nisaa (4) *aayaat* 150 to 151

⁶⁵ 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.”

Sharh Kashf ush Shubuhaat (p108)

289) What proof from Soorah al Anbiyaa does Shaykh al 'Uthaymeen quote to show that the religion of all the Messengers was *tawheed* ? (U)

«And we did not send a messenger before you except that We revealed to him that there is none worthy of worship except Me – so worship Me!»

Soorah al Anbiyaa (21) *ayah* 25

290) What proof from Soorah az Zumar does Shaykh al 'Uthaymeen quote to show that the correctness of all actions of worship is based on *tawheed* ? (U)

«And it has been revealed to you, and to those who came before you, that if you commit *shirk*, your actions will be rendered null and void, and you will surely be from the losers. Rather, worship Allaah (alone) and be from those who are grateful!»

Soorah az Zumar (39) *ayah* 65-66

291) So how does Shaykh al 'Uthaymeen describe the one who rejects *tawheed* compared to the one who rejects the obligation of the Prayer, the Fasting, Pilgrimage or the belief in the Resurrection? (U)

He, *rahimahullaah*, says that the *kufr* of the person who rejects *tawheed* is more severe, clearer and more manifest than the *kufr* of the person who rejects the obligation of these other secondary matters of Islaam.

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!)⁶⁶»⁶⁷

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 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 *kufur* of (those who are in fact) Muslims?

⁶⁶ *Tafseer at Tabaree*

⁶⁷ Soorah ar Room (30) *aaayah* 59

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 'alaiyhi 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.»⁶⁸

⁶⁸ 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 *aayaat* and His Messenger that you were mocking? Make no excuse; you have indeed committed *kufur* after you had had *eemaan*.»⁶⁹

So those about whom Allaah made it explicitly clear that they had committed *kufur* 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.

292) What (according to the *mushrik* who is arguing with you) is the difference between him and the *mushrikoon* of the earliest times? (F)

It is that the *mushrikoon* of the earliest times did not make the *shahaadah* that *laa ilaaha ill Allaah wa Muhammad rasool ullaah*, nor did they enter into Islaam, believe in Allaah, His Messenger, Islaam or in the *Qur'aan*.

But as for these people of modern times (which include this *mushrik* that you are debating with), then they **do** manifest belief in the Resurrection, and they offer their prayers, they fast, pay *zakaat* and they remember Allaah much.

293) How does the Imaam *rahimahullaah* describe this doubt? (F)

He says that this is from the most tremendous and most dangerous of the doubts of these modern day *mushrikoon*.

⁶⁹ Soorah at Tawbah (9) *aayah* 65-66

294) The Shaykh mentions that Imaam ibn ‘Abdil Wahhaab *rahimahullaah* refutes this doubt from seven angles. What is the first of these? (F)

It is, as we have already mentioned, that whoever believes in some of the rulings of the *Sharee’ah*, but disbelieves in other parts is in fact a disbeliever in all the parts.

295) How does this apply to the *mushrik* with whom you are debating? (F)

This *mushrik*, and his like, claim that they affirm *tawheed*, but in reality, they only affirm part of it (*tawheed ur ruboobeeyah*) and they reject another part of it⁷⁰.

So these *mushrikoon* claim, for example, that there is no problem if you slaughter for such and such a person (rather than for Allaah) since this person is a *walee* of Allaah – and he can bring harm and benefit.

And this is the same as that which the earliest *mushrikoon* used to do.

296) What is the second angle? (F)

It is that the scholars of every single time have declared to be *kaafir* those who believe in part of the *Sharee’ah* whilst disbelieving in other parts.

297) Why does the Imaam *rahimahullaah* mention Banoo Haneefah? (F)

They believed that Musaylamah was the Messenger of Allaah.

So despite their acceptance of other parts of Islaam such as the two *shahaadahs*, offering their prayers, etc, their blood and wealth was rendered lawful by the Companions for this belief that they held.

298) Why does the Imaam *rahimahullaah* mention ‘Alee ibn Abee Taalib *radi Allaahu ‘anhu* here? (F)

He burned those Muslims who had apostatised from Islaam (by declaring him to possess something from Allaah’s right to be worshipped alone).

So these apostates had left Islaam due to their rejecting some of the *Sharee’ah* (that Allaah alone is to be worshipped) whilst accepting other parts.

299) Why does the Imaam *rahimahullaah* mention Banoo Ubayd al Qaddaah here? (F)

They outwardly manifested Islaam but they also displayed some aspects of *kufr*, eventually claiming *uloohiyyah* for their rulers.

So these people were declared to be *kuffaar* despite their accepting and practising some parts of Islaam.

300) What comparison is made between the belief of the *mushrik* you are debating with and the belief of Banoo Haneefah? (F)

Banoo Haneefah raised a man (Musaylamah) to the station of a prophet, and they were declared to be *kuffaar* by the Companions.

So how much more so for the person who raises a man to the station of the Lord of all of the creation, directing acts of worship to him, such as is done by these *mushrikoon*?

⁷⁰ i.e. *tawheed ul uloohiyyah* – which is of course the *tawheed* which the Messengers came to call to

301) What is the third angle by which the Imaam refutes the doubt of the *mushrik* with whom you are debating? (F)

It is that the scholars, in their books of fiqh, have included a chapter entitled “*The Chapter of Apostasy*”. In this chapter, they have mentioned those matters which nullify a person’s Islaam, some of which are deemed to be only minor matters by many people. Despite this misconception held by the people, the scholars have passed the ruling of *kufr* upon the person who performs these acts.

302) How does this apply to the *mushrik* with whom you are debating? (F)

The relevance is that the scholars pass the ruling of *kufr* upon the person who performs these nullifiers of Islaam, despite the fact that he may pray or fast or worship Allaah.

So it is not correct to say – as this *mushrik* claims – that a person who prays, fasts, worships Allaah, etc, cannot, therefore, be a *mushrik* because he performs these acts of worship. Rather, it is possible to exit from Islaam while still performing these acts of worship, the exiting being due the person performing one or more nullifiers of Islaam.

303) What is the fourth angle by which the Imaam refutes the doubt of the *mushrik* with whom you are debating? (F)

It is that Allaah has declared the *kufr* of those people mentioned in the *ayah* quoted from Soorah at Tawbah.

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

Soorah at Tawbah (9) *ayah* 74

So these people nullified their Islaam by a statement which they made.

304) How does this apply to the *mushrik* with whom you are debating? (F)

The relevance is that Allaah declared these people to be *kuffaar* despite their being with Allaah’s Messenger *sall Allaahu ‘alayhi wa sallam* and despite their praying and performing *jihad* with him.

So this once again shows that the utter futility of the claim of this *mushrik*:

“*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!!*”

305) What is the fifth angle by which the Imaam refutes the doubt of the *mushrik* with whom you are debating? (F)

It is that Allaah declared these same people to be *kuffaar* due to a statement which they made with their intention of jesting and playing around.

«And if you were to ask them (about this) they would surely say:

We were only talking idly and joking!

Say: 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*.»

Soorah at Tawbah (9) *ayah* 96

306) How does this apply to the *mushrik* with whom you are debating? (F)

The relevance is that these people used to perform prayers and perform other acts of worship, to the extent that they went out on military expeditions with Allaah's Messenger *sall Allaahu 'alayhi wa sallam* - yet Allaah declared them to be *kuffaar* when they made their statement of mockery.

So their prayers, fasting, making *jihad* and the other acts of worship were of no benefit to them. This once again shows the futility of the *mushrik's* claim as mentioned in the answer to question 304.

307) What is the last angle by which the Imaam refutes the doubt of the *mushrik* with whom you are debating? (F)

It is that whoever denies that the *hajj* (pilgrimage) is an obligation in Islaam has committed *kufr*, even if he bears witness that *laa ilaaha ill Allaah Muhammad rasool ullaah*.

This is shown by the *aayah*:

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

Soorah aale 'Imraan (3) *aayah* 97

308) How does this apply to the *mushrik* with whom you are debating? (F)

The relevance is that it shows that a person may commit *kufr* by rejecting the obligatory nature of the pilgrimage, even if he bears witness that *laa ilaaha ill Allaah*.

So how much more so for the person who rejects *tawheed* and deems it permissible to perform worship of the graves?

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)!»⁷¹

And the statement of some of the Companions:

“Make a Dhaat Anwaat for us!”⁷²

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 *ilaaah..!*»⁷³**

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

⁷¹ Soorah al A’raaf (7) *aayah* 138

⁷² 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 kufur. 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 *ilaaah* (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*.

⁷³ Soorah al A’raaf (7) *aayah* 138

knowledge) that had Banoo Israaeel acted upon this (statement of theirs), they would certainly have committed *kufr*.

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

309) What point is the Imaam ibn 'Abdil Wahhaab *rahimahullaah* seeking to prove by quoting these two narrations? (F)

He is proving the point, as he was doing in the preceding paragraphs of his book, that whoever commits one of the *nawaaqid ul Islaam* (those matters that nullify a person's Islaam) has committed *kufr* – even if the person bears witness that *laa ilaaha ill Allaah*, and he offers prayers and fasts, etc.

So Banoo Israaeel and the Companions of the Prophet *sall Allaahu 'alaihi wa sallam* both had *eemaan* in their prophet and had even made *jihad* with them, but their statements to their prophet would still have necessitated *kufr* had they then acted on them.

310) What futile doubt do the *mushrikoon* try to bring about these two stories? (F)

They claim that: Banoo Israaeel and the Companions did not commit *kufr* by this statement of theirs.

311) What is the response to this false doubt of theirs? (F)

It is that both of these two groups did not carry out that which they said, and had they done so, they would have committed *kufr*.

However when they were forbidden from acting upon the request of theirs, and when it was explained to both of them that acting on their request would in fact be *kufr*, they avoided it completely.

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.

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 ‘alaihi 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 ‘alaihi wa sallam* did.

312) What is the first of the benefits that Shaykh al ‘Uthaymeen *rahimahullaah* derives from the narrations of Dhaat Anwaat and that of Banoo Israaeel? (U)

It is that a person, even if he be a person of *ilm* (knowledge) may sometimes be unaware of some types of *shirk*.

So it is therefore obligatory upon a person that he seeks knowledge such that he does not fall into *shirk* unknowingly.

313) What is *al jahl ul murakkab* and *al jahl ul baseet* and which of the two is the more dangerous? (U)

Al jahl ul murakkab – compounded ignorance - is illustrated by the example of the person who says, “I understand *shirk*,” and yet he does not. So he comprehends something in a way which is different from its true reality.

Al jahl ul baseet - slight ignorance – is to not fully comprehend a matter, and the person who has this type of *jahl*, will learn in order to remove the ignorance and will then benefit from his knowledge. So *al jahl ul murakkab* is the more dangerous of the two, for the person guilty of this thinks that he has knowledge, but he is in fact ignorant; this person will persist upon that which he is upon, from actions that oppose the *Sharee’ah*.

314) What is the second of the benefits that Shaykh al ‘Uthaymeen *rahimahullaah* derives? (U)

It is that if a Muslim, out of ignorance, says something which would necessitate *kufr*, then he is fact not harmed by this statement provided that when he is informed of this he repents immediately from it.

However, if he persists upon this statement, even after knowing that it is a statement of *kufr*, then the ruling necessitated by his *haal* (condition) is passed upon him.

315) What two conditions does Shaykh al Fawzaan hafidhahullaah mention for this benefit to apply? (F)

In order for the Muslim to be excused for the statement of *kufr* that he makes, then:

- i) he must have made that statement out of ignorance, and without the intention (to make a statement of *kufr*).
- ii) that he repents immediately and he leaves that matter when it is explained to him that it is *kufr*.

316) How is this benefit a refutation of the *mushrik* who is debating with you? (F)

It refutes his argument that Banoo Israaeel and the Companions of Muhammad *sall Allaahu 'alaiyhi wa sallam* did not commit *kufr* by their statements. For they did not commit *kufr* because they made their statement out of ignorance, and they left that statement and repented to Allaah from it when they were informed about the statement they had made.

This is in contrast to these *mushriks*, such as the one you are debating, who are informed day and night of the danger of what they say, yet they persist in calling upon the graves and the righteous beings, ignoring what is said to them (i.e. to these *mushriks*) out of pride and stubbornness.

317) What is the third of the benefits that Shaykh al 'Uthaymeen *rahimahullaah* derives?(U)

It is that a person who seeks something which would lead to *kufr* – even if he does not know about that matter – is dealt with very sternly, as shown by what the Prophet *sall Allaahu 'alaiyhi wa sallam* said to his Companions.⁷⁴

⁷⁴ See the *hadeeth* of Aboo Waaqid al Laythee quoted previously in the footnotes.

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?”⁷⁵

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

I was commanded to fight the people until they say “Laa ilaaha ill Allaah.”⁷⁶

- 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 it⁷⁷ does not commit *kufir* 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 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.

⁷⁵ 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*.

⁷⁶ 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*.

⁷⁷ Meaning: whoever states the *shahaadah* “*laa ilaaha ill Allaah*.”

And these ignoramuses affirm that whoever rejects the Resurrection has committed *kufur* 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 *kufur* and is to be fought even if he states *laa ilaaha ill Allaah*.

So how does it⁷⁸ 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 *kufur*).»⁷⁹

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...»⁸⁰**

so if he were not to be killed once he had said it⁸¹ then there would be no purpose in verifying.

⁷⁸ Referring to his saying *laa ilaaha ill Allaah*

⁷⁹ Soorah an Nisaa (4) *ayah* 94, with the explanation based on that of at Tabaree *rahimahullaah*

⁸⁰ Soorah an Nisaa (4) *ayah* 94

⁸¹ Referring to his saying '*laa ilaaha ill Allaah*'

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 ‘alaihi 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.***⁸²

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 ‘alaihi 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:

⁸² 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 Nasaaee and others

«O you who believe! If there comes to you a *faasiq* (sinful person) with some information, then verify it...»⁸³

And this man was lying upon them.

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

318) Why did Usaamah radi Allaahu 'anhu kill the person even though he had stated *laa ilaaha ill Allaah?* (F)

Usaamah radi Allaahu 'anhu thought that the man was saying this only to save himself from being killed.

319) How does the *mushrik* that you are debating with try to misuse this *hadeeth* of Usaamah? (F)

He seeks to twist its meaning to show that whoever states *laa ilaaha ill Allaah* is a Muslim, even if this person also commits acts of major *shirk* that would nullify his Islaam.

So therefore this *mushrik* is allowed to perform his acts of *shirk*, such as worshipping the graves and seeking deliverance from the dead people, so long as he says *laa ilaaha ill Allaah* as well.

320) What is the next evidence quoted by the Imaam ibn 'Abdil Wahhaab *rahimahullaah* that the *mushrik* will try to twist when he debates with you? (F)

It is the *hadeeth* of the Prophet:

I was commanded to fight the people until they say 'Laa ilaaha ill Allaah', and if they say this, then their blood and their wealth has been rendered inviolable from me, except with its right. And their account is with Allaah, the Mighty and Majestic.

321) How does the *mushrik* try to twist the meaning of this *hadeeth*? (F)

He will say that it proves that whoever states *laa ilaaha ill Allaah* is not to be killed, regardless of whatever type of *shirk* in worship that this person falls into.

So the worship of the dead people and the tombs and other acts of worship which are directed to other than Allaah do not take him out of Islaam as long as he states *laa ilaaha ill Allaah*.

322) The Imaam *rahimahullaah* refutes these false arguments with a series of points. What is the first point he makes? (F)

It is that the Prophet *sall Allaahu 'alaiyhi wa sallam* fought against people who stated *laa ilaaha ill Allaah*, such as the Jews and Banoo Haneefah when there appeared from them that which would negate this statement of *laa ilaaha ill Allaah*.

323) What is the second point? (F)

It is to highlight the contradiction inherent in their argument when they assert that the person who rejects for example, the obligation of the Prayer or the *Zakaah* or Hajj or who rejects belief in the Resurrection has committed *kufur* – yet at the same time, these *mushrikoon* will say that the person who rejects *tawheed* has not fallen into *kufur*!

⁸³ Soorah al Hujuraat (49) *ayaah* 6

324) What is the third point that the Imaam *rahimahullaah* makes? (F)

It is that the *hadeeth* of Usaamah ibn Zayd is not to be understood as the *mushrikoon* claim it is i.e. that whoever says *laa ilaaha ill Allaah* is Muslim, even if he commits major *shirk*.

Rather the correct understanding of the *hadeeth* is that it is obligatory to hold back from whoever says *laa ilaaha ill Allaah* until there appears from him some *shirk* or *kufr* which would oppose *laa ilaaha ill Allaah*.

325) What is the fourth point? (F and U)

It is that there is no benefit in verifying the true state of the person who states '*laa ilaaha ill Allaah*' if it were the case that once a person has said it, he can never be killed for apostasy, regardless of the *shirk* that he commits.

Rather it is permissible to execute the person who says *laa ilaaha ill Allaah* if something occurs from him which necessitates that he be executed.

326) What is the fifth point? (F)

It is that the Prophet *sall Allaahu 'alaiyhi wa sallam* commanded that the *khawaarij* be killed, although they were people who stated *laa ilaaha ill Allaah* and who engaged most in worship and prayer and recitation of the *Qur'aan*.

For despite these acts of goodness and the fact that the *khawaarij* had studied under the Companions, this sect fell into matters that were incompatible with Islaam.

327) What is the sixth point (F)?

It is that the Prophet *sall Allaahu 'alaiyhi wa sallam* was on the point of launching a military expedition against Banoo al Mustaliq - and they were a people who stated *laa ilaaha ill Allaah* - when he thought that they were refusing to pay the *zakaat*.

So even though they stated *laa ilaaha ill Allaah*, their withholding from paying the *zakaah* would have nullified this statement. For what other reason could the Prophet *sall Allaahu 'alaiyhi wa sallam* have considered waging war against them and killing them?

And they (the *mushriks*) have another doubt, and it is that which the Prophet *sall Allaahu 'alaiyhi wa sallam* mentioned: that the people on the Day of Resurrection will seek deliverance (*istighaathah*) from Adam, 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 'alaiyhi 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.»⁸⁴

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 *awliyaa* (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!*"

⁸⁴ Soorah al Qasas (28) *ayah* 15

This is just as the Companions of the Messenger of Allaah *sall Allaahu ‘alaihi 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?”

328) What is the next doubt that the *mushrik* will try to bring? (U and F)

It is the argument that making *istighaathah* (seeking deliverance) from other than Allaah is not *shirk*.

In an attempt to prove this, the *mushrik* quotes the *hadeeth* where the Prophets are approached by the people on the Day of Judgement, with the false and futile claim that this *hadeeth* proves the permissibility of seeking intercession from the Messenger *sall Allaahu ‘alaihi wa sallam* whether he be alive or dead, and likewise from other than him.

329) How does the Imaam refute this? (U and F)

It is that we do not reject this *istighaathah* from a created being in that matter which the created being is actually able to help with.

The Imaam brings the example of the man who sought help from Moosaa *‘alaiyhissalaam* in a matter that Moosaa was actually able to help with, namely fighting off an enemy.

330) Does the *hadeeth* of the intercession quoted prove that it is permissible to seek the *istighaathah* from the dead person? (F)

No, the *istighaathah* (mentioned in the *hadeeth* quoted by the *mushrik*) is an example of seeking help from a living person (as the prophets will be on that Day), and requesting him to supplicate to Allaah on your behalf.

So there is no link between the *hadeeth* of the *shafaa’ah* (intercession) on the one hand, and seeking *istighaathah* from a dead person, on the other.

331) What is the point that Shaykh al ‘Uthaymeen *rahimahullaah* makes about requesting a living person to supplicate to Allaah on your behalf? (U)

He *rahimahullaah* notes that although this is permissible, it is befitting that you should not make a habit of requesting the righteous person to make *du’aa* (supplication) for you whenever you see him.

Making a habit of this was not from the practice of the *salaf*, and in addition, this action also contains a degree of reliance upon other people’s supplication.

For it is known that if a person supplicates to Allaah himself, it is better for him because he is performing an act of worship and thereby drawing close to Allaah; so he obtains the reward of performing an act of worship, then he also comes to rely on Allaah for obtaining benefit and repelling harm.

This is in contrast to the situation when the person requests someone else to supplicate to Allaah for him, for indeed the person comes to rely upon this other person. It may be that the person’s

attachment to the other person is greater than his attachment to Allaah; and this is a dangerous matter.

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.»⁸⁵

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.

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

332) What is the *mushrik* trying to justify by quoting this story of Ibraaheem *'alaiyhissalaam* ? (F)

⁸⁵ Soorah an Najm (53) *aaayah* 5

He is trying to justify the seeking of help from dead people and seeking deliverance from them.

333) What would Ibraaheem have meant by his saying 'As for you, then no'? (F)

He would have intended:

As for having need of you in being saved from this difficulty, then no. As for having need of help from Allaah in this, then yes, of course.

334) What praiseworthy characteristic of Ibraaheem does this narration show? (F)

It shows his *tawakkul* (reliance) upon Allaah, and his entrusting the affair to Allaah – for he rejected the aid of the created being and instead accepted the aid of the Creator.

335) What three characteristics did Jibreel have which made it permissible for him to offer to help Ibraaheem? (F)

Jibreel *'alaiyhissalaam* was: alive, present and able to do that which he was offering to do.

336) How does this compare to seeking *istighaathah* from the dead people and from those who are not present with you? (F)

These people are not to have *istighaathah* sought from them; they are not able to give that which is requested from them and they do not (even) hear the supplication of those who make *du'aa* from them.

«Such is Allaah, your Lord. For Him is the Dominion.

And those whom you call upon besides Him do not possess even a *qitmeer* (the thin covering over the date stone).

If you call upon them, they do not hear your supplication; and even if they were to hear, they could not grant it to you.»

Soorah Faatir (35) *aayaat* 13 to 14

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.

337) Can a Muslim be upon *tawheed* in his heart but not manifest this in his speech and actions? (U)

No, he or she must be upon *tawheed* in their heart, their speech and their action. For *tawheed* in speech and in action follows on from *tawheed* in the heart.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

Indeed, there is in the body a mudghah (morsel), which if it is correct, then the whole body will be correct. And if it is corrupted then the whole body will be corrupted. Indeed, it is the heart.⁸⁶

338) How might a person resemble Fir'awn (Pharaoh) in this regard? (U)

A person who makes the *tawheed* of Allaah in his heart but does not make His *tawheed* in statement or action is like Fir'awn, who knew the Truth with certainty but persisted stubbornly upon the claim of Lordship for himself.

«And they denied them (those *aayaat*) whilst they had certainty in their hearts, (denying them) oppressively and out of haughtiness and pride.»⁸⁷

Soorah an Naml (27) *aayah* 14

⁸⁶ Reported by al Bukhaaree (52), Muslim and others

⁸⁷ Ibn 'Abbaas *radi Allaahu 'anhumaa* mentioned that they had certainty in their hearts (Tafseer at Tabaree)

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 *aayaat* of Allaah a meagre gain.»⁸⁸

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

«Those to whom We gave the Scriptures⁸⁹ recognise him (Muhammad⁹⁰ or the Ka’bah at Makkah⁹¹) just as they recognise their sons.»⁹²

339) Why is the excuse offered by this *miskeen* not a valid excuse? (U)

This excuse will not benefit him in the sight of Allaah because what is obligatory for a person is to seek the pleasure of Allaah, even if the people are displeased with this – and not vice versa.

340) What is the meaning of *miskeen* here? (U)

It means the person who is deprived of the understanding and the insight that the majority of the leaders of *kufir* used to know the Truth, but then stubbornly oppose it.

341) Is the person who does not act on the Truth when he knows it worse than the person ignorant of the Truth? (U)

Yes, because the person who is ignorant of the Truth may be excused due to his ignorance.

342) In the last *aayah* of Soorah al Faatihah, who are the *daalleen* ? (U)

The *daalleen* (those who are misguided) refers to the Christians, because these people did not know the Truth.

⁸⁸ Soorah at Tawbah (9) *aayah* 9

⁸⁹ The first part of the *aayah* up to this point is not actually quoted in the *matn* (text), but is included here for easy of understanding the translation.

⁹⁰ *Tafseer at Tabaree*

⁹¹ *Tafseer al Baghawee*

⁹² Soorah al Baqarah (2) *aayah* 146

343) In the last *ayah* of Soorah al Faatihah, who are those who are *maghdoob 'alaiyhim* (have Allaah's anger upon them)? (U)

These referred to the Jews, for they knew the Truth but abandoned it.

However, after the Messenger *sall Allahu 'alaiyhi wa sallam* was sent by Allaah, then the Christians also fall into this category of having Allaah's anger upon them because they now have knowledge (of the Truth of Islaam) yet they do not act upon it.

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.»⁹³

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.

344) What are the three aspects in which *tawheed* is established? (F)

Tawheed must be established in speech, action and *i'tiqaad* (creed and belief).

345) How does the Shaykh describe the person who establishes all three of these aspects of *tawheed*? (F)

The person who establishes *tawheed* in his speech, his action and his *i'tiqaad* is a *muwahhid* (person of *tawheed*), a *mu'min* (person of *eemaan*).

346) The Shaykh divides the people into different categories with regards to this topic. What is the first category? (F)

It is the person who holds *tawheed* as his creed and belief in his heart, and he knows that *laa ilaaha illa Allaah* (none truly has the right to be worshipped except Allaah) and that worshipping other than Allaah is *baatil* (false and futile).

But despite this, he does not act upon *tawheed* with his limbs and does not affirm it with his tongue.

347) What is the ruling upon the person from this category? (F)

This person is a *kaafir* (disbeliever).

An example is Fir'awn (Pharaoh) who acknowledged *tawheed* in his heart and that Moosaa had come with the Truth. However he abandoned acting upon it and displayed opposition to it and rejection of it out of pride and stubbornness.

348) Were the *kuffaar* of the Quraysh from this category? If so, why? (F)

Yes, they were, as Allaah tells us about them:

⁹³ Soorah an Nisaa (4) *ayah* 145

«Indeed We know that what they say grieves you (O Muhammad). It is not you that they deny, but rather the oppressors reject the *ayaat* of Allaah.»

Soorah al An'aam (6) *ayah* 33

So the Quraysh attested to the truth of the Messenger in their hearts but rejected that outwardly and upon their tongues.

349) Were the Jews from this category? If so, why? (F)

Yes, they were as well, as Allaah mentions:

«Those to whom We gave the Book recognise him just as they recognise their own sons.»

Soorah al Baqarah (2) *ayah* 146

So they had certainty in their hearts that Muhammad *sall Allaahu 'alayhi wa sallam* was the Messenger of Allaah and that he had come with the Truth from Allaah, but pride and envy prevented them from following him.

350) Are the modern day grave worshippers from this category? If so, then why? (F)

Yes, many of them fall into this category, inasmuch as they say:

We know that what you are saying is, in fact, tawheed, but we are not able to go against the people of our land⁹⁴ because we live with them and we cannot have a confrontation with the people.

So these people actually conform with the *kuffaar* and the *mushrikeen* in their '*aqeedah* – either by:

- a) doing what these *kuffaar* do whilst believing that it is something false or futile or
- b) by not refuting these *kuffaar* and not explaining the Truth to them, and even sometimes defending them!

They then go on to criticise any person who does call them to the Truth, abusing them with false names, whilst knowing that this person is bringing the Truth. But these misguided people are driven by envy or pride or greed for this *dunyaa*, because they think that if they were to agree with and accept the Truth, they would suffer a loss in their positions of authority or in their wealth or in their status in the eyes of the people.

351) What is the second category that the Shaykh mentions? (F)

It is the person who agrees outwardly with *tawheed*, stating upon his tongue that tawheed is what is correct and is the Truth, and prays and fasts and seems to be with the Muslims. But in his heart, he does not hold this as his '*aqeedah* and thinks that it is merely superstitions and blind following of worn out and decrepit ideas.

352) Whom does this person from this category resemble? (F)

This person manifests *tawheed* not out of having *eemaan* in it.

Rather, he acts upon *tawheed* and speaks with it in a hypocritical manner, just like the *munaafiqoon* (the hypocrites), those people who are in the lowest depths of the Fire.

For these people stated upon their tongues that which was not in their hearts.

353) What is the third category that the Shaykh mentions? (F)

It is the person who holds *tawheed* as his creed and belief inwardly, and acts upon it outwardly and inwardly.

⁹⁴ i.e the people who worship the graves and seek deliverance from the dead people

354) What is the ruling upon each of these three categories? (F)

The first category: the one who knows *tawheed* and truly believes in it inwardly but rejects it outwardly. This person is a *kaafir*.

The second category: the one who speaks with *tawheed* and acts upon it outwardly, but rejects it and disbelieves in it inwardly. This person is a *munaafiq* (hypocrite) and therefore a *kaafir* (disbeliever).

The third category: the one who holds *tawheed* as his creed and belief inwardly, and acts upon outwardly and inwardly. This person is a *mu'min* (believer) and is one who is successful.

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 *kufr* after you had had *eemaan*.»⁹⁵

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 *kufr* 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 *kufr* 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*.»⁹⁶

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

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...»⁹⁷

⁹⁵ Soorah at Tawbah (9) *aayah* 66

⁹⁶ Soorah an Nahl (16) *aayah* 106

⁹⁷ Soorah an Nahl (16) *aayah* 106

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...»⁹⁸

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.

355) Did the Muslims referred to in the *ayah* from Soorah at Tawbah (9:96) actually commit *kufr* ? (U and F)

Yes, they committed *kufr* and apostatised from Islaam on account of their mocking the Messenger of Allaah *sall Allaahu 'alayhi wa sallam* and his Companions by making statements about them such as, "We have not seen the like of these reciters of ours greedier in their bellies and more dishonest upon their tongues."

And their excuse that these were words said in jest was not an excuse accepted by Allaah, as shown in the *ayah* from Soorah at Tawbah.

356) Were these people worse than the Muslims who make statements of *kufr* in order to protect their worldly interests? (F)

No, rather those who make statements of *kufr* in order to protect their wealth, or their status or their standing (in the eyes of the people) are worse than those who make similar statements out of jest. This is because such people have purchased the life of this world at the price of the Hereafter.

357) Have both of these groups committed *kufr* ? (U)

Yes, both of these groups of people have committed *kufr* because anyone who manifests Islaam whilst concealing *kufr* is a *munaafiq* (hypocrite) regardless of how he does this.

358) Why does the Imaam quote the second *ayah* here (Soorah an Nahl: 106)? (U)

⁹⁸ Soorah an Nahl (16) *ayah* 107

This *aayah* shows that no one is excused for *kufr* after having *eemaan* except for the person who is coerced. So the person who chooses to commit *kufr* for whatever purpose – whether it be out of joking around or defending his homeland or whatever is like this – then such a person is a *kaafir*.

359) Who is excepted from the ruling derived from this *aayah*? (U)

The only exception to this is for the person who is coerced into *kufr* whilst inwardly, his heart is at peace with *eemaan*.

360) Can a person be coerced into changing what is in his heart? (U)

No, this is something impossible, for that which a person believes in his heart is something hidden such that no one else can know it. Coercion only relates to those statements and actions which are manifest and visible.

361) Shaykh al Fawzaan mentions that the person who makes a statement of *kufr* must fall into one of five categories. What are these? (F)

a) That the person truly holds *kufr* as his creed and belief in his heart. And this person is without doubt a *kaafir*.

b) That the person does not truly hold *kufr* as his creed and belief in his heart, and that he is not coerced into making this statement of *kufr*.

However he makes this statement due to his greed for the *dunyaa* or seeking to agree with the people or for other worldly reasons. And this person is also a *kaafir*, as shown by the *aayah* from Soorah an Nahl (16:106).

c) That the person performs an act of *kufr* or *shirk* in order to conform with his people, but he does not love that *kufr* nor does he hold it as his creed and belief in the heart.

Rather he only does it out of fervent love for his land, his wealth or his clan.

d) That the person does it out of jest and play, just as occurred with the group mentioned by the Imaam. And this person is a *kaafir*, as shown by the *aayah* quoted.

e) That the person does it out of coercion and not out of choice, whilst his heart is at peace with *eemaan*. And this person has a concession made for him, due to his being coerced into doing this.

The first four of these categories all necessitate that the person is a *kaafir*. The fifth of the categories is, as mentioned, is excused for the action of *kufr* he has committed.

362) Whom does this section of the book refute? (F)

This refutes the one who states that, “The ruling of *kufr* is not to be passed upon a person even if he utters a statement of *kufr* or does an action of *kufr* until that which is in his heart is known.” And this is a false and futile statement which opposes the texts, and which is in fact a saying of the misguided *murjiah*.

*Wa subhaanak Allaahumma wa bihamdik
Ashhadu an la ilaaha illaa ant
Astaghfiruka wa atoobu ilayk*