

مِفْتَاحُ الْمُسْتَفِيدِ
فِي كُفْرِ تَارِكِ التَّوْحِيدِ

THE
KNOWLEDGE SEEKER'S GUIDE
ON THE DISBELIEF OF THE
REJECTER OF TAWHĪD

Shaykh ul-Islām Muḥammad 'Abdul-Wahhāb
[1206 هـ] رَحِمَهُ اللَّهُ

Reviewed and commented by:

His Eminence Shaykh Ismā'il Ibn Muḥammad Al-Ansārī



مُرْفِيَتُ الْمُرْسَلَاتِ
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TRANSLITERATION TABLE

Consonants

ا	آ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	a	ي	i	أ	u
Long	آ	ā	بي	ī	و	ū
Diphthongs	أو	aw	اي	ay		

Arabic Symbols & their meanings

حفظه الله

May Allāh preserve him

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

(سُبْحَانَهُ وَتَعَالَى)

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

عَلَيْهِ السَّلَامُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)

رَحِمَهُ اللَّهُ

May Allāh have mercy on him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

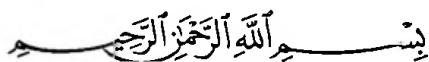
جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

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

We seek his Help and upon Him we depend:

His Eminent Shaykh, Muḥammad Ibn Abdul-Wahhāb
(رَحْمَةُ اللَّهِ) said,

“Some of the knowledge claimants of ‘Uyaynah became skeptical when one of the people of Huraymala apostate. So, I was asked to write some beneficial words concerning the matter, he (رَحْمَةُ اللَّهِ) said,

**In the Name of Allāh, the Most Gracious, the
Most Merciful¹.**

Collected by Muslim and narrated by Abū ‘Najih ‘Amr
ibn ‘Abasah As-Sulami (رَحْمَةُ اللَّهِ),

¹ Shaykh Ismail bin Muḥammad al-Ansārī commented: We relied on affirming the Basmalah here do to a statement made by Ibn Ghannām in the book *Raw‘dah al-Afkār wal-Afiām*.

كُنْتُ وَأَنَا فِي الْجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلَالَةٍ وَأَنْتُمْ لَيْسُوا
 عَلَى شَيْءٍ وَهُمْ يَعْْبُدُونَ الْأَوْثَانَ فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ
 أَخْبَارًا فَقَعَدْتُ عَلَى رَاحِلَتِي فَقَدِمْتُ عَلَيْهِ فَإِذَا رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَخْفِيًا جُرَّاءً² عَلَيْهِ قَوْمُهُ فَتَلَطَّفْتُ حَتَّى
 دَخَلْتُ عَلَيْهِ بِمَكَّةَ فَقُلْتُ لَهُ مَا أَنْتَ قَالَ "أَنَا نَبِيٌّ" . فَقُلْتُ
 وَمَا نَبِيٌّ قَالَ "أُرْسَلَنِي اللَّهُ" . فَقُلْتُ وَبِأَيِّ شَيْءٍ أُرْسَلْتَ قَالَ "
 أُرْسَلَنِي بِصَلَةِ الْأَرْحَامِ وَكُسْرِ الْأَوْثَانِ وَأَنْ يُوحِّدَ اللَّهُ لَا يُشْرَكَ
 بِهِ شَيْءٌ" . قُلْتُ لَهُ فَمَنْ مَعَكَ عَلَى هَذَا قَالَ "حُرٌّ وَعَبْدٌ" . قَالَ
 وَمَعَهُ يَوْمِيذٌ أَبُو بَكْرٍ وَبِلَالٌ مِمَّنْ آمَنَ بِهِ . فَقُلْتُ إِنِّي مُتَّبِعُكَ
 . قَالَ "إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ يَوْمَكَ هَذَا أَلَا تَرَى حَالِي وَحَالَ
 النَّاسِ وَلَكِنْ ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأُنَبِّئِ
 " . قَالَ فَذَهَبْتُ إِلَى أَهْلِي وَقَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

² Shaykh Ismail bin Muḥammad al-Ansārī commented: this word that has the vowel (*Dummah*) is the plural of (خريء) which takes the meaning of being in authority and control. Imām An-Nawawī said similar in his explanation of Saḥiḥ Muslim. This is mentioned in the similar fashion in the book *Raw'dah al-Aḥkām wal-Aḥwām* by Ibn Ghannām as well as all of our manuscripts. However, some of the manuscripts has the wording (جرا) in the form of a past tense verb which is not correct.

الْمَدِينَةَ وَكُنْتُ فِي أَهْلِي فَجَعَلْتُ أَتَحَبَّرُ الْأَخْبَارَ وَأَسْأَلُ النَّاسَ
حِينَ قَدِمَ الْمَدِينَةَ حَتَّى قَدِمَ عَلَى نَفَرٍ مِنْ أَهْلِ يَثْرِبَ مِنْ أَهْلِ
الْمَدِينَةِ فَقُلْتُ مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ فَقَالُوا
النَّاسُ إِلَيْهِ سِرَاعٌ وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ .
فَقَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَعْرِفُنِي
قَالَ " نَعَمْ أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ . " قَالَ فَقُلْتُ بَلَى . فَقُلْتُ يَا
نَبِيَّ اللَّهِ أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ . أَخْبِرْنِي عَنِ الصَّلَاةِ
قَالَ " صَلِّ صَلَاةَ الصُّبْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ
الشَّمْسُ حَتَّى تَرْتَفِعَ فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قُرْنَيْ شَيْطَانٍ
وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ

"In the Pre-Islāmic Period of Ignorance, I used to think that people who used to worship idols, were astray and did not adhere to the true religion. Then I heard of a man in Makkah who was giving a (new) message. So, I mounted my camel and went to him. I found that (this man who was) the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) remained hidden because of the persecution by his people. I had entered Makkah stealthily and

when I met him I asked him, 'What³ are you?' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'I am a Prophet.' I asked, 'What is a Prophet?' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Allāh has sent me (with a message).' I asked, 'With what has He sent you?' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'He sent me to strengthen the ties of kinship, to destroy idols, and to establish that Allāh alone should be worshiped and nothing should be associated with Him.' I asked, 'Who has followed you in this?' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'A freeman and a slave.' (At that time only Abū Bakr and Bilāl (رَضِيَ اللَّهُ عَنْهُمَا) were with him). I said, 'I shall follow you.' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'You are not able to do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me.' So, I went back to my people, and while I was with my people, The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) migrated to Al-Madīnah. I continued to ask people about him till some of my people visited Al- Madīnah. On their return, I asked them⁴, 'How is that man

³ Shaykh Ismail bin Muḥammad al-Ansārī commented: Imām an-Nawawī said, 'this wording 'What are you' is not asking about a person like one would say, 'Who are you?' because he was asking about his qualities, not the person.

⁴ Shaykh Ismail bin Muḥammad al-Ansārī commented: the wording in the Ḥadīth (مِنْ أَهْلِ الْمَدِينَةِ) is found in all of the

who has arrived in Al-Madīnah faring?' They said, 'People are hastening to him. His own people had planned to kill him, but they did not succeed.' Then I went to Al-Madīnah and came to him and said, 'O Messenger of Allāh, do you recognize me?' He (ﷺ) said, 'Yes⁵, you are the one who met me in Makkah.' I said, 'O Messenger of Allāh, tell me of that which Allāh has taught you and of which I am unaware. Tell me about as-Ṣalāh first.' He (ﷺ) replied, 'Perform the Fajr (morning) Ṣalāh, then stop Ṣalāh until the sun has risen to the height of a lance, for when it rises, it rises between the horns of the devil, and the infidels prostrate themselves to it at that time. Then perform Ṣalāh, Ṣalāh for Ṣalāh is witnessed and angels attend it until the shadow becomes about the breadth of a lance; then stop Ṣalāh for at that

manuscripts of this treatise by Shaykh Muḥammad bin 'Abdul-Wahhāb (رحمته الله) as well as Ṣaḥīḥ Muslim. However, its omission is found in some published manuscripts due to some scribes.

⁵ Shaykh Ismail bin Muḥammad al-Ansārī commented: this wording "yes" has been left out in some manuscripts, yet affirmed in others. However, it is found in the book *Iqtidā Sirāt al-Mustaqīm* authored by Shaykh ul-Islām bin Taymiyyah which agrees with the text found in Ṣaḥīḥ Muslim.

time Jahannam (Hell) is heated up. Then pray⁶ when the shadow moves forward, for the prayer is witnessed and angels attend it, till you perform 'Asr prayer; then stop Ṣalāh till the sun sets, for it sets between the horns of the devil and at that time, the infidels prostrate themselves to it."⁷ He mentioned the whole Ḥadīth

Abūl-'Abbās ⁸ (رَحْمَةُ اللَّهِ) comments on the previous Ḥadīth,

"The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade praying at the time of sunrise and sunset because the sun rises and sets between the horns of the devil. At that time, the unbelievers prostrate themselves to it. It is clear that the believer does not prostrate but to Allāh. Most people do not know that the sun rises and the sun sets

⁶ Shaykh Ismail bin Muḥammad al-Ansārī commented: this wording 'pray' is left out in some manuscripts. What is correct thought being its affirmation due to it being present in other manuscripts and in the book *Iqtidā Sirāt al-Mustaḳīm* due to it agreeing with the wording found in Ṣaḥīḥ Muslim.

⁷ Related by Muslim, unit of the accepting Islām by 'Amr Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ), No. (1967).

⁸ Publisher's notes: throughout this treatise of Shaykh Muḥammad bin 'Abdul-Wahhāb (رَحْمَةُ اللَّهِ) he quotes frequently from Ibn Taymiyyah's book *Iqtidā Sirāt al-Mustaḳīm* as well as Ibn al-Qayyim. Please take note as to not be confused with whose speech as their speech has been italicized.

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between the horns of the devil nor do they know that the unbelievers prostrate themselves to it. Also, the Prophet (ﷺ) forbade praying at that time to eliminating similitudes.

When the Prophet (ﷺ) used to perform prayers against a stick or a column, he put it on the right side of him and not facing it directly. Thus, the Prophet (ﷺ) forbade prostration before men because it may be like prostrating before Allāh.”⁹

The believer should think about the lessons in this Ḥadith. Allāh (سُبْحَانَهُ وَتَعَالَى) recounts the news of the Prophets and their successors to encourage us to follow their example and Allāh recounts the news of the unbelievers and hypocrites to encourage us to avoid their characteristics. When this nomad from the pre-Islāmic period heard about a man expressing religious opinions against other people, he mounted his camel and went to him to learn from him, because his heart was full of the love of religion and goodness. This is clear in Allāh's saying,

⁹ Shaykh Ismail bin Muḥammad al-Ansārī comments: this part concludes Ibn Taymiyyah's speech which is found in the manuscript of the Muftī Shaykh Muḥammad bin Ibrahim Aali Shaykh (رحمته الله).

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

"Had Allāh known of any good in them, He would indeed have made them listen." [Sūrah Al-Anfal 8:23]

If Allāh knows of the desire to learn the religion, **"He would indeed have made them listen,"** made them to understand. This indicates that the lack of understanding by most people is equal to what Allāh (سُبْحَانَهُ وَتَعَالَى) knows of their hearts - that they do not want to learn the religion. It is clear that not desiring to learn about the religion is one of the causes of being the worst of living creatures. If this ignorant man asked about this, what about those who claimed that they follow the Prophets and know their message, and everything is accessible, but he does not care? And when he attends or listens, he will be as mentioned by Allāh,

﴿مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا أَتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ۚ لَأِهِيَ قُلُوبُهُمْ﴾

"Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent

**revelation but they listen to it while they play.
With their hearts occupied (with evil things)."**
[*Sūrah Al-Anbiyā'* 21:2-3]

Also, when the Prophet (ﷺ) said,

أَرْسَلَنِي اللَّهُ، قَالَ: بِأَيِّ شَيْءٍ أُرْسِلْتُ؟ قَالَ: بِكَذِّا وَكَذِّا

**"Allāh has sent me," he replied, 'With what you
have been sent?' He (ﷺ) said so-and-so."**

Thus, it is clear that the essence of Allāh's Message and the Prophet's Dawah is the Oneness of Allāh, no partners with Him, and destroying idols. It is clear that idols cannot be destroyed but by showing enmity against them and combating them. So, think about the essence of religion. He also understood Tawhīd and that it is a great notion. Therefore, he said, "Who has followed you in this?" He (ﷺ) replied, "A freeman and a slave." He said, "All the scholars, kings and laypeople were against his opinion and no one followed his opinion." This indicates that truth can be followed by the least people, but falsehood may be so much.

Fuḍayl Ibn Iyād (رضي الله عنه) said,

“Do not be afraid of the truth due to its small number of followers and do not be fascinated with the falsehood due to its numerous bad successors. ”

Allāh عَزَّوَجَلَّ says,

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ، فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ

الْمُؤْمِنِينَ ﴿٣٤﴾﴾

“And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh).” [Sūrah Saba’ 34:20]

Related by Bukhārī and Muslim,

أَنَّ بَعَثَ النَّارِ مِنْ أَلْفٍ مِائَةٍ وَتِسْعَةٌ وَتَسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "قَارِبُوا وَسَدِّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ قَالَ فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كُمِلَتْ مِنَ الْمُنَافِقِينَ

“From everyone thousand there are nine hundred ninety-nine for the Fire and one for

Paradise.”¹⁰ “When when they started crying, they heard the Prophet (ﷺ) say, “There was never any Prophethood, but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up of the hypocrites”¹¹

If one thinks about this Ḥadīth concerning the beginning of Islām and those who followed the Prophet (ﷺ) at that time and mentions the other Ḥadīth which is related in Sahih Muslim that the Prophet (ﷺ) said,

بَدَأَ الْإِسْلَامُ غَرِيبًا وَ سَيَعُودُ كَمَا بَدَأَ

“Verily Islām started as something strange, and it would again revert (to its old position) of being strange just as it started.”¹²

¹⁰ Related by Bukhārī (3122), and Muslim (332).

¹¹ Related by At-Tirmidhi (Surat Al-Hajj), No. (3168). At-Tirmidhi said "Hadith Hassan and authentic".

¹² Related by Muslim, chapter pertaining to the statement that Islām has started as something strange and will return, No. (389).

Then everything will be clear if he is guided and kept away from the false evidence of the Pharaoh,

﴿ قَالَ مَّا بَالُ الْقُرُونِ الْأُولَىٰ ﴾

"(Fir'aun (Pharaoh) said: "What about the generations of old?" [Sūrah Taha 20:51]

And the false evidence of the Quraysh,

﴿ مَا سَمِعْنَا بِهَذَا فِي الْأُمَمِ الْأُولَىٰ ﴾

"We have not heard (the like) of this among the people of these later days. This is nothing but an invention!" [Sūrah Šād 38:7]

Abūl-Abbās¹³ (رَحِمَهُ اللَّهُ) in his book entitled *Iqtada' as-Sirāt al-Mustaqīm* commenting on Allāh's verse,

"And that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering)." [Sūrah al-Baqarah 2:173]

¹³ TN: Ibn Taymiyyah (رَحِمَهُ اللَّهُ).

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"Clearly, that which is slaughtered for other than Allāh, whether Allāh's Name has been mentioned on it or not, this is more clearly forbidden than what is slaughtered for eating by the Christians and upon which is said, "In the Name of Jesus."

Also, what is slaughtered for the sake of Allāh is better than what is slaughtered for eating and upon which the Name of Allāh is mentioned. Worshipping Allāh (عَزَّوَجَلَّ) by way of performing prayers and slaughtering is better than seeking help with His Name at the beginning of matters.

Worshipping other than Allāh is more atheistic than seeking the help from other than Allāh. If one slaughtered for other than Allāh as a sacrifice, it would be forbidden even if he said, "In the Name of Allāh" as is done by some hypocrites. So, their sacrifices are not allowed because they are apostates. There are two kinds of forbiddance which make this sacrifice forbidden, like what is slaughtered for the sake of the jinn in Makkah and other places."

These are the words of Shaykh ul-Islām Ibn Taymiyyah (رَحِمَهُ اللهُ).

This is Shaykh ul-Islām about whom it is said that he has not called a particular person an unbeliever.

So, consider that accusing one who slaughtered for other than Allāh and that he said that the hypocrite becomes an apostate because of that. No one can imagine that this is not forbidden unless in the sacrifice of this particular person. He, Shaykh ul-Islām ibn Taymiyyah (رحمته الله), also mentioned in the same book,

“The three big idols to which people traveled, Al-Lāt, Al-'Uzzā, and Manāt. Each one of these idols was connected with an Arab country. Al-Lāt was connected to the people of At-Tā'if and refers to a righteous man who used to mix Sawiq (a kind of barley mash) for the pilgrims. When he died, the people remained next to his grave and worshipped him. Al-'Uzzā was for the people of Makkah near 'Arafāt and there was a tree where they sacrificed and invoked. Manāt was for the people of Madīnah and it was beside Qadid near As-Sahil.

If one wants to know how the polytheists were worshipping idols, and the reality of polytheism and its types which are rebuked by Allāh so that they may recognize the explanation of the Qur'ān, then they should consider the biography of the Prophet (صلى الله عليه وسلم) and the conditions of the Arabs at that time. And they should consider what Al-Azraqi and other scholars mentioned in Akhbar Makkah. Once the polytheists had a tree called Dhat Anwat upon

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which they hung their weapons. Some people said, "O Messenger of Allāh! Make a Dhat Anwat for us as they have a Dhat Anwat." He (ﷺ) said,

اللَّهُ أَكْبَرُ؛ إِنَّهَا السَّنُّ لَتَرْكَبُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ

"Allāh is the Greatest! This is like what Mūsā's people said, "Make for us a god like their gods. By the One in Whose Hand is my soul! You shall follow the ways of those who were before you."¹⁴

The Prophet (ﷺ) rebuked their similitude to the unbelievers concerning worshipping a tree upon which weapons are hung and how this is worse than the polytheism itself."

Until he (ﷺ) said,

"Of which there are many places in Damascus."

Such as a masjid called Masjid Al-Kaff in which one finds a palm temple which is said to be the palm of Ali ibn Abū Tālib. However, Allāh destroyed this idol and

¹⁴ Related by At-Tirmidhi, the chapter: What has been Related About 'You Shall Follow the Ways of Those Who Were Before You' No. (2180), and Ahmad, Ḥadīth of Abū Wāqid Al-Laithi (ﷺ) No. (21947).

many other shrines in other countries and some places in Al-Ḥijāz.

And then he mentioned many aspects concerning the Prophet’s prohibition regarding performing prayers before shrines. He, Shaykh ul-Islām ibn Taymiyyah, (رَحِمَهُ اللهُ) said,

“The reason for this prohibition is that this action leads to polytheism and this is mentioned by Al-Shāfi’ī and other scholars such as Malik and Ahmad’s students, like Abū Bakr ibn Al-Athram. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴾

“And they have said: ‘You shall not leave your gods; nor shall you leave Wadd, nor Suwa’, nor Yaghuth, nor Ya’uq, nor Nasr (names of the idols).’” [Sūrah Nūh 71:23]

Ibn ‘Abbas (رَضِيَ اللهُ عَنْهُ) and other Salafi scholars have said that these are names of righteous men from the people of Nūh. When they died, people became devoted to their shrines and then erected some statues. A long time later, they began to worship

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them. This is related by Bukhārī (رَحِمَهُ اللهُ) in his Sahih and by Tafsīr scholars like Ibn Jarīr (رَحِمَهُ اللهُ). This reason is authenticated by Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who cursed the ones who made the Prophets' graves into shrines. It is known that the dirt which Prophets' grave are not filthy and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتُتَابِعُهُ

“O Allāh! Do not make my grave an idol that is worshiped.”¹⁵

So, this forbiddance is like the forbiddance of prayers at the time of the sunrise and sunset. They are prohibitions of what may lead to committing sins. An order not to perform prayers at that time, even if the prayers performer does not pray but for Allāh and does not supplicate but to Allāh, so that this will not lead to committing a sin like when some people supplicate and prostate themselves to the sun and other stars. This is one of the great reasons for polytheism which leads many generations astray, till this prevailed in many Muslim countries.

¹⁵ Related by Malik in Muwatta', Jami' As-Salat No. (593).

Some prominent people compiled a book based on polytheists' madhab like Abū Ma'shar Al-Balkhi, Thābit Ibn Qurra who committed polytheism and believed in Jibt and Tāghūt, even if they are committed to the Scripture as Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ ﴾

"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt." [Sūrah An-Nisā' 4:51]

So, consider, may Allāh have mercy on you, the opinion of this Imām who is said to believe that no particular person is an apostate. What if it is said about a man like Al-Fakhr Ar-Razi, who is one of the great Shāfi'i Imāms. said something like this and Abū Ma'shar, who is one of the most prominent compilers, that they are apostates. Al-Fakhr is the one who is mentioned by Shaykh ul-Islām concerning the reply to the philosophers when his book is mentioned here. He, Shaykh ul-Islām Ibn Taymiyyah (رَحِمَهُ اللَّهُ), said,

" This is a clear apostate as agreed by all Muslims."

His words will be mentioned later in shaa' Allāh.

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Also consider what he mentioned about Al-Lāt, Al-'Uzzā, and Manāt and regard what is done with these idols as such as is done in Damascus. Consider his comments on Dhatu Anwat; what he said about their similitude in worshipping a tree. So, what about polytheism itself? Does anyone have another opinion about this Imām's outlook? I will mention their opinions in this regard.

Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said,

"I greatly forbade the attribution of any particular person to disbelief, innovation, debauchery, and sinning unless he is accused of breaking the Islāmic Law, which if one broke it, he would be a disbeliever, debauchee or sinner¹⁶."

This is what he (رحمته الله) said in this regard. If he spoke about the disbelief of any particular person, he would clarify whether or not the person knew the Islāmic evidence. When this particular person knew that

¹⁶ Shaykh Ismail bin Muḥammad al-Ansārī commented: the wording "sinner" is omitted in the book *Raw'dah al-Afkār wal-Afiām* authored by Ibn Ghannām and in some of the handwritten manuscripts.

evidence, he would give the ruling of considering him a disbeliever, debauchee or sinner.

He (رَحِمَهُ اللَّهُ) also mentioned his opinion concerning the unapparent matters. He said concerning the reply to the philosophers of speech that some Imāms are accused of apostasy and said this may be in their hidden essays. One may say he is wrong in this regard, and no evidence is made against him to be ruled as a disbeliever. However, this apostasy can be committed in matters known by specific people or all of the Muslims that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with it (the Hujjah) and ruled whoever rejected it as apostates.

Like, he ordered the people to worship Allāh Alone, no partners with Him and forbade them to worship anyone else such as the Angels and Prophets. This is considered one of the most apparent pillars of Islām, like obligation and glorification of the five prayers of Islām and prohibition of adultery, usury, drinking and gambling.

However, many of them committed these sins, so they were apostates. Moreover, some of them compiled some books concerning the religion of disbelievers as did Abū Abdullāh Ar-Razi (Al-Fakhr Ar-Razi). He (رَحِمَهُ اللَّهُ) said this is clear apostasy as agreed by Muslims.

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Deeply consider these words as well as the detail matters concerning this doubtful matter in which the enemies of Allāh mention; however, whomever Allāh test with this fitnah none can do anything against it. However, we believe that if he (Shaykh ul-Islām (رَحْمَةُ اللَّهِ)) made an error or anyone greater than him regarding the ruling on a Muslim man, who committed polytheism after knowing the evidence or the Muslim who prefers this to the monotheism or claims that he is right or the apparent polytheism which is clarified by Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and clarified by Muslim scholars, we believe in what comes from Allāh and His Messenger, that he is a polytheist. We do not know that all scholars agree on this matter. Whoever deviated from this truth will be led to Pharaoh's evidence,

﴿ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۚ ﴾

“What about the generations of old?” [Sūrah
Taha 20:51]

Or the Quraysh's evidence,

﴿ مَا سَمِعْنَا بِهَذَا فِي آلِمْةٍ الْآخِرَةِ ﴾

"We have not heard (the like) of this among the people of these later days." [Sūrah Sād 38:7]

Shaykh ul-Islām Ibn Taymiyyah (رَحِمَهُ اللهُ) said in *Ar-Risālah As-Sannia*,

"The Ḥadīth of Khawārij and how they exit the religion mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the Muslims to fight them."

He (رَحِمَهُ اللهُ) added,

"So, if this the case in the era of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his rightly guided caliphs where one ascribes to Islām leaves the religion despite his great efforts in worship. To the point that He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) orders the Muslims to fight them."

Therefore, one must understand that the person who ascribes to Islām and the Sunnah could have possibly left the religion in these times. One of the reasons behind it is being extreme. The same characteristic Allāh disparages in His Book,

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ ﴾

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"O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion." [Sūrah An-Nisā' 4:171]

Also, Ali Ibn Abū Tālib (رَضِيَ اللَّهُ عَنْهُ) burned Rawāfidh who exceeded the limits. He had the ditches dug at Kenda's door and threw them in it. The Companions (رَضِيَ اللَّهُ عَنْهُمْ) agreed to kill them, but Ibn Abbas (رَضِيَ اللَّهُ عَنْهُ) believed that they must be killed by the sword and not burned. According to most scholars, this is a well-known story.

Also, exceeding the limits regarding some Shaykhs and others, such as Ali ibn Abū Tālib and 'Īsā (Jesus (عَلَيْهِ السَّلَام)). So, whoever exceeds the limit concerning a Prophet or a righteous man and gives him an attribute that is only an attribute of Allāh, such as saying, "O master, such-and-such give me victory! Give me help! Give me livelihood!" All of these words express polytheism and are in error. If one mentioned them, he should seek repentance. If not he will be killed. Allāh (سُبْحَانَهُ وَتَعَالَى) sent Messengers and revealed Books ordering that He (سُبْحَانَهُ وَتَعَالَى) is to be worshiped Alone, not to be associated with any partner.

Whoever worships other gods with Allāh, such as 'Īsā (Jesus (عَلَيْهِ السَّلَام)), angels, and idols etc., even if they do not believe that they create things, send down rains or

grow plants, but they worship them and their shapes saying that they worship them only that these other gods may bring them near to Allāh,

﴿ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

"And they say: 'These are our intercessors with Allāh.'" [Sūrah Yūnus 10:18]

So, Allāh sent Messengers to warn us to abstain from supplicating to any other false deities, and from worshipping and invoking to them. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ۝٦١ ﴾

"Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) "Call unto those besides Him whom you pretend [to be gods like angels, 'Isā (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." [Sūrah 'Isrā' 17:56]

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Some scholars from the Salaf said, "there are some people who call upon 'Īsā (Jesus (عِيسَى عَلَيْهِ السَّلَام))), Uzayr, and angels."¹⁷

And Shaykh ul-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) mentioned some verses and said,

"Worshipping Allāh Alone is the essence of the religion, and it is Tawhīd (monotheism) for which Allāh sent Messengers and revealed Books. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allah)."[Sūrah An-Nahl 16:36]

¹⁷ The completion of Ibn Taymiyah's words "Allāh said to them that those you call upon, they are worshipping me as you worship me, and hope for My Mercy and fear My Torment."

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا
نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ



“And We did not send any Messenger before you (O Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).” [Sūrah Al-Anbiyā’ 21:25]

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) actualized Tawḥīd and taught it to his Ummah. Someone said to him:

مَا شَاءَ اللّٰهُ وَشِئْتُ ، قَالَ: أَ جَعَلْتَنِي لِلّٰهِ نِدًّا ؟ بَلْ مَا
شَاءَ اللّٰهُ وَخَدَهُ

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“‘Whatever Allāh wills and you will.’ He said, ‘You have put an equal with Allāh. It is what Allāh alone wills.’”¹⁸

And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited swearing by other than Allāh and said,

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

“Whoever swears by other than Allāh, he has committed disbelief or shirk.”¹⁹

And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, when on his deathbed,

لَعَنَ اللَّهُ الْيَهُودَ وَ النَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ
مَسَاجِدَ

“Allāh’s curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),

¹⁸ Related by Ahmad, Musnad of Abdullāh ibn Al-‘Abbas Ibn Abdul-Muttalib No. (1839).

¹⁹ Related by At-Tirmidhi, chapter pertaining to the undesirability of swearing by others than Allah No. (1535), Ahmad in Musnad of Abdullāh ibn ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) No. (6072) At-Tirmidhi said: this is sound Ḥadīth.

intending to warn (the Muslims) of what they had done."²⁰

And he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said,

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَّا يُعْبَدُ

"O Allāh! Do not make my grave an idol that is worshiped."²¹

And he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا،
وَ حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

"Do not make my grave a place of festivity and do not make your houses graves. But invoke blessings on me, for your blessings reach me wherever you may be."²²

²⁰ Related by Bukhārī, chapter pertaining to performing prayers in church No. (435, 436), Muslim, chapter of prohibition of building mosques upon shrines No. (1212).

²¹ It is already related.

²² Related by Abu Dawūd, chapter of visiting shrines No. (2044) and Ahmad in Musnad of Abu Hurairah (رَضِيَ اللّٰهُ عَنْهُ) No. (8790).

Thus, Muslim scholars agreed that it is illegal to build masājīd upon shrines or to perform prayers in shrines because glorifying them is one of the biggest reasons for worshipping idols. Therefore, Muslim scholars agreed that those who saluted the Prophet (ﷺ) at the shrine must not touch the room (for blessing) or kiss it. The pillars of the Ka'ba are to be touched (for blessing), the house of the Creator is unlike the house of the created. Realizing that Tawhīd is the essence of the religion, no deeds can be accepted without it (Tawhīd). And it forgives the sins and rejecting it leads to not forgiving sins, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases." [Sūrah An-Nisā' 4:48]

Thus, the words of Tawhīd (La ilaha illa Allāh) are the best and greatest words, and the greatest ayah in Qur'ān is 'Ayātul-Kursī,

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ﴾

“Allāh! La ilaha illa Huwa (none has the right to be worshiped but He), the Ever-Living, the One Who sustains and protects all that exists.” [Sūrah Al-Baqarah 2:255]

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ كَانَ آخِرُ كَلَامِهِ مِنَ الدُّنْيَا لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

“He whose last words in this life are, ‘La ilaha illa Allāh’ (none has the right to be worshiped but Allāh) will enter Paradise.”²³

Hearts adore Allāh for worshipping, seeking help, seeking refuge and glorifying.

Consider what he (رَضِيَ اللّٰهُ عَنْهُ) said concerning the one who supplicated to a Prophet or a Walī, such as by saying, “O master! Help me! This one must be asked to repent or he will be killed. This cannot be said, but in the case

²³ Related by Abu Dawūd, chapter of granting response No. (3118) and related by Ahmad on the authority of Mu‘ādh Ibn Jabal (رَضِيَ اللّٰهُ عَنْهُ) No. (22087).

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of a particular person. Consider what he said about Al-Lāt, Al-'Uzzā, and Manāt and what is mentioned after, then everything will be clear.

Ibn Al-Qayyim (رَحِمَهُ اللهُ) said concerning explication of grades in the chapter of Repentance:

"Shirk (polytheism) can be divided into two types: greater and smaller. Major Shirk cannot be forgiven by Allāh if no repentance is sought. It is to take (for worship) others besides Allāh as rivals whom he loves as Allāh. Moreover, they love their gods more than they love Allāh and get angry for the sake of their deity more than they get angry for the sake of Allāh. Allāh is underestimated."

We have seen these matters apparently.

You can see one of them remember his deity always when sitting, standing, stumbling and getting scared, but he does not deny this. Moreover, he claims it is his way to Allāh and his intercession with Allāh. The idol worshippers were the same. They are the same as the Mushrikīn (polytheists). Their gods were made of stone, but the gods of those are humans. Allāh (سُبْحَانَهُ وَتَعَالَى) says about the ancestors,

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ
إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

**"And those who take Awliyā' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah."
[Sūrah Az-Zumar 39:3]**

This is the case of those who took Walī besides Allāh, (عَزَّوَجَلَّ). It is rare to get rid of this and not to fight the ones who deny this kind of Shirk. Those Mushrikūn and their ancestors considered their gods intercessors with Allāh which is the core of polytheism. Allāh (سُبْحَانَهُ وَتَعَالَى) has rejected this type of Shirk in His Book and said that all intercession belongs to Allāh. Then, Ibn Al-Qayyim (رَحِمَهُ اللَّهُ) mentioned a long chapter pertaining to the Major Shirk.

You should consider what he (Ibn al-Qayyim (رَحِمَهُ اللَّهُ)) said,

"It is rare to get rid of this and not to fight the ones who deny this kind of Shirk."

Which clarifies the falsity concerning the doubt that the atheist poses and claims that the Shaykh's

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statement at the end of this chapter concerning major polytheism. That is explained in the following verse,

﴿ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَلِيلٍ ﴾ ﴿٣٣﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ﴿٣٤﴾

Say: (O Muhammad (ﷺ) to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits." [Sūrah As-Saba' 34:22-23]

Then Ibn al-Qayyim (رحمته الله) states,

"The Qur'ān is full of these examples. However, many people do not realize that they are as such."

This is the reason for understanding the Qur'ān as 'Umar Ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) said,

إِنَّمَا تَنْقُضُ عُرَى الْإِسْلَامِ عُرْوَةَ عُرْوَةً، إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ
لَا يَعْرِفُ الْجَاهِلِيَّةَ

"The bonds of Islām will break down handhold by handhold when people are born on Islām without knowing *al-Jāhiliyyah*."

This is because he will not know what Shirk is and what is blameworthy according to the Qur'ān. He committed this greater sin because he did not know what Jāhiliyyah is. So, the bonds of Islām will break down and the evil will become good and the good will become evil. The innovation will be Sunnah and the Sunnah will be innovation and one will be considered faithless in case of true faith and monotheism and considered an innovator by following the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and avoiding the innovations and passions. Whoever has a living heart will understand this clearly. Allāh is the One from Whom help is sought.

CHAPTER ABOUT LESSER SHIRK SUCH AS MINOR HYPOCRISY AND SWEARING BY ONE OTHER THAN ALLĀH

Lesser Shirk is acts like minor hypocrisy, swearing by other than Allāh, and saying. This is from you and Allāh. I seek Allāh's help and yours, and I rely on you and Allāh. Without your help, nothing will be obtained." This may be Major Shirk based on the case and the intention of the one who said it. Then the Shaykh, meaning Ibn Al-Qayyim²⁴ (رحمته الله) said (after mentioning the greater and smaller Shirk),

"There are some types of Shirk such as performing prostration to the Shaykh and seeking repentance from the Shaykh - this is Major Shirk. Taking a vow for the sake of other than Allāh, relying upon other than Allāh, doing deeds for other than Allāh, submitting to other than Allāh, seeking a living from other than Allāh, and seeking blessings from other than Allāh."

²⁴ Shaykh Ismail bin Muḥammad al-Ansārī commented: the following statement from Ibn al-Qayyim (رحمته الله) is found in the manuscript of Shaykh Muḥammad bin 'Abdul-Lateef Aali Shaykh (رحمته الله).

“Moreover, types of Shirk include seeking help from the dead, seeking their assistance, resorting to them. This is the origin of Shirk. The deeds of a dead man come to an end. He has no power over any harm or profit to himself, so he has no power over any harm or profit to the one who sought his help or his intercession. This indicates that he did not know the reality of being an intercessor nor did the one who interceded with him.”

“No one can intercede with Allāh (سُبْحَانَهُ وَتَعَالَى) without His permission. Allāh did not make asking others a means for gaining His permission. Rather, the only way to gain His permission is perfecting one’s Tawhīd. Hence, the polytheist has brought a means prevents gaining Allāh’s permission for intercession.”

“The dead man needs one to supplicate for him as we are advised by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), that when visiting the graves of the Muslims, we should ask Allāh’s mercy for them, ask Allāh’s forgiveness for them, and ask Allah to protect them.”

“However, the polytheists did something else. They visited the graves to worship at them and considered the graves as idols. So, they committed polytheism, changed their religion, argued against the

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monotheists, and accused them of underestimating the dead. However, they underestimated the Creator by way of polytheism and underestimated the believers by reproaching them or showing hatred towards them. They underestimated the ones whom they associated with when they thought them satisfied with this worship, or they ordered them to do so. Those are the enemies of the Messengers whenever and wherever. How good is Ibrāhīm (عَلَيْهِ السَّلَام) who said,

﴿وَأَجْبُنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ
رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ
النَّاسِ﴾

“And keep me and my sons away from worshipping idols. O, my Lord! They have indeed led astray many among mankind.” [Sūrah Ibrāhīm 14:35-36]

“No one is rescued from participating in Major Shirk except by true monotheism and protesting against the polytheists for the sake of Allāh and keeping closer to Allāh by way of hating them.”

Meaning some of those who are astray attributed the opinion that this is lesser Shirk to the Shaykh, arguing that this is mentioned in the second chapter where he mentioned the lesser Shirk. However, you can see this opinion mentioned clearly in the first and second chapters from many aspects. First, invoking and making vows to the dead for intercession with Allāh is considered major shirk and the Prophet (ﷺ) ordered us to abstain from it. So, he considered the one who did not repent this act of major shirk an apostate/disbeliever and fought against him. The last thing that he previously said is,

"No one is rescued from participating in major shirk"

Until he said,

"So, after this clarification, what else can there be, but stubbornness?"

It is apostasy. So, think about his saying, *"No one is rescued from participating in major shirk, except he who fought the polytheists ..."* and consider that Islām cannot be accepted, but through fighting the people who commit Major Shirk. If one does not fight such people, he will be considered one of them, even if he does not commit it.

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In book *Al-Iqna'* by Shaykh Taqī Ad-Dīn, it is said that the one who invokes to Alī is an unbeliever and the one who doubts their disbelief is an unbeliever. If this is the case of the one who doubted their disbelief even though he is against them, then what about the one who believed that he is a Muslim and he is not against him? What about the one who loved him? What about the one who argued for him and his opinion, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَذَ مِنْ
أَرْضٍ ﴾

“And they say: “If we follow the guidance with you, we would be snatched away from our land.” [Sūrah Al-Qasas 28:57]

If this is the case of those who find it difficult to practice Tawhīd and fight the polytheists to keep his family safe, then what about those who excused because of trade? And the case is like what ‘Umar (رضي الله عنه) said,

“If one is born a Muslim whereas he did not know about Jāhiliyyah (thus he did not understand the meanings of the Qur’ān, and

that he is worse than those who said, ‘And they say,

﴿ وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِظَنَّ مِنْ أَرْضِهَا ۖ ﴾

‘If we follow the guidance with you, we would be snatched away from our land.’”

Thus, their words seem hypocritical. Otherwise, they believe that the people of Tawhīd are errant, and the idol worshipers are truthful and rightful, as their scholar stated in the book, that he said that among us is the people of these countries who are the best of peoples ever raised up from mankind and who are so-and-so. If he wants to appeal to them for a legal ruling and consider them the best of people to come from mankind, how can he describe them with Shirk and intermingling with them is necessary?

What a good verse ever said by Allāh,

﴿ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۖ إِنَّكَ لَنِي قَوْلٍ مُّخْتَلِفٍ ۖ ۝٨ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۖ ۝٩ ﴾

"By the heavens full of paths, Certainly, you have different ideas (about Muḥammad (ﷺ) and the Qur'ān). Turned aside therefrom (i.e. from Muḥammad (ﷺ) and the Qur'ān) is he who is turned aside (by the Decree and Preordainment of Allāh)." [Sūrah Adh-Dhāriyāt 51:7-9]

And,

بَلْ كَذَّبُوا بِآلِھِ لَمَّا جَاءَهُمْ فَھُمْ فِی أَمْرِ مَرِیضٍ



"Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are confused (cannot differentiate between right and wrong)." [Sūrah Qāf 50:5]

May Allāh have mercy upon one who deeply contemplates over what has been revealed to Muḥammad (ﷺ) concerning having enmity to the polytheists, deeming them to be disbelievers, and who fights them so that the religion (worship) will all be for Allāh Alone [in the whole of the world]. One must understand what Muḥammad (ﷺ)

declared against the one who committed an act of Shirk against Allāh despite his claim of being a Muslim. He needs to know what the rightly guided caliphs declared in the same matter. Like when Ali ibn Abū Talib (رضي الله عنه) set them (i.e., the apostates) on fire, despite the fact that the idolaters should not be set on fire.

Abūl-Abbas Ahmad ibn Taymīyah (رحمته الله) said in a refutation of the philosophers’ speech when he spoke about some of their Imāms’ cases:

“All Shirk in the world is caused by their opinions. They commit the act themselves as well as order others to do so. There are those among them who don’t order it, but they don’t prohibit it either. Rather they acknowledge and support the opinions of those who do. If one supports the people of Tawhīd more, others would support polytheists more and may turn away from both of them more; please ponder over this point for indeed it very beneficial.”

Based upon this, their scholars, of earlier and later generations ordered others to commit Shirk. Likewise, those who are Muslims didn’t prohibit Shirk and order Tawhīd., Rather, they tried to justify shirk, or they do not obligate Tawhīd. I saw their books how they handle the matter of angels’ worship

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and unlustful (spiritual) souls, the prophets' souls, what 's been the origin of shirk, but they only actualize Tawhīd in speech, not in worship or deeds.

Tawhīd which is revealed by the Prophets has been achieved by worshipping Allāh Alone and performing acts of worship faithfully. This Tawhīd is not known by them. If they were true practitioner of Tawhīd in speech they definitely are not implementing it in action. Thus, happiness cannot be achieved in this manner. However, Allāh has to be worshiped Alone, no partners can be associated with Him. This is the meaning of (La ilāha illa Allāh) none has the right to be worshiped but Allāh Alone.

Consider these words of Shaykh Al-Islām which are said to be so beneficial.

One of these great benefits is that it clarifies the case of the one who accepted this religion and testified that it is a truthful religion and that Shirk is false and seemingly stated what he has to do, but he does not comply with it, either out of hatred for it or not loving it, as in the case of hypocrites who are living among us, or those preferring the worldly life such as trading or those who convert to Islām and then come out of Islām as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا ﴾

“That is because they believed, then disbelieved.” [Sūrah Al-Munāfiqūn 63:3]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ مَن كَفَرَ بِاللّٰهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنۢ
أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّنۢ
شَرَخَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌۭ مِّنۢ
ٱللّٰهِ وَلَهُمْ عَذَابٌۭ عَظِيمٌۭ ﴿١٦﴾ ذَٰلِكَ بِأَنَّهُمْ
أَسْتَحَبُّوا ٱلْحَيٰوةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ وَأَنَّ
ٱللّٰهَ لَا يَهْدَى ٱلْقَوْمَ ٱلْكَافِرِينَ ﴿١٧﴾ ﴾

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh

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**guides not the people who disbelieve.” [Sūrah
An-Nahl 16:106-107]**

If they seemingly said that they testify that this is the religion of Allāh and His Prophet (ﷺ) and any other religion is false and that this is polytheism, then these words would deceive the weak believer. However, what is more dangerous is that the people of Huraymala were frankly insulting the religion and said that most people are right. They consider the majority a reference to the right religion, but they said and did what is more dangerous than apostasy. When they said that Tawhīd is right, and Shirk is false and do not make idols in their countries, the disbeliever argued that they said that this is Shirk and that Tawhīd is right. They do not disregard who insult religion and make distortion in it, and defending this with money, hand, and tongue; it is Allāh Alone whose help can be thought.

Abūl-Abbas Ahmad ibn Taymīyah (رحمته الله) also said when saying about the disbelief of not giving Zakāt,

“The Companions (رضي الله عنهم) did not say, ‘Do you agree or disagree that Zakāt is compulsory?’ This is not known by the Caliphs or the Companions

(رَضِيَ اللَّهُ عَنْهَا), and Abū Bakr As-Ṣiddīq said to ‘Umar (رَضِيَ اللَّهُ عَنْهَا):

وَاللّٰهُ لَوْ مَنَعُونِي عِقَالاً أَوْ عَنَاقاً كَانُوا يُؤَدُّونَهَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ

“By Allāh! If they (pay me the Zakāt and) withhold even a she-kid which they used to pay during the lifetime of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), I will fight with them for it.”²⁵

So, Abū Bakr As-Ṣiddīq considered it lawful to fight against them simply because they refused to the Zakāt, although they didn’t reject its obligation.

It is said that many people believed Zakāt is compulsory, but they covetously withheld it. However, the Caliphs dealt with them in the same way. They fought them, taking their children and women as captives, taking their money, and

²⁵ Related by Bukhārī, the chapter pertaining to following the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) No. (6855), and Muslim, the chapter pertaining to ordering fighting people till they testify that none has the right to be worshipped but Allāh, No. (133).

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regarding their killed people in Hellfire; they called them apostates.

And they consider fighting them by Abū Bakr is one of his great advantages. He did not hesitate to fight them as others did. He argued with them till they changed their mind: fighting ones who approved the prophecy of Musaylimah is not questionable matter.

Consider his words about regarding a particular one a disbeliever and stating that if he is killed, he will enter the Hellfire, and his women and children will be taken as captives when withholding Zakāt, this is said by the enemies of religion not to regard a particular person a disbeliever. He, Shaykh ul-Islām ibn Taymiyyah (رَحْمَةُ اللَّهِ) then said,

“Regarding them as disbelievers and apostates is said to be right by the consensus of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) which is authenticated by the texts of the Qur’ān and the Sunnah.”

One way one can resolve the problem of declaring someone a disbeliever and fighting is that the Companions (رَضِيَ اللَّهُ عَنْهُمْ) agreed upon fighting ones who withheld Zakāt and declaring them as apostates, taking their women and children as captives, and

dealing with them in this manner. This is the first fight in Islām against the one who claimed that he is a Muslim. This is the first incident that was ever seen, and it is the clearest one since the time of Companions (رَضِيَ اللَّهُ عَنْهُمْ) until now.

Imām Abūl-Wafā Ibn Aqil (رَضِيَ اللَّهُ عَنْهُ) said,

“When acts of worship were difficult to be performed by laypeople and the rabble, they invented acts of worship and preferred them to the legal acts of worship. And they considered it easy because it was not compulsory for others. So, they are disbelievers for these reasons: these acts of glorifying shrines, seeking the fulfillment of needs from the dead, writing letters to the dead (in these letters one may write “O my master! Help me with so-and-so”), throwing rags into the trees, following the example of those who followed the worshippers of Al-Lāt and Al-‘Uzzā.”²⁶

The evidence lies in the saying, “So, they are disbelievers for these reasons.”

²⁶ This is mentioned by Ibn Al-Qayyim (رَضِيَ اللَّهُ عَنْهُ) in the chapter in Ighathat Al-Lahfan for stating the greatest conspiracies made by the Shaytan against many people and no one escapes but the one whom Allah wants to put in error.

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He, Imām Abūl-Wafā Ibn Aqil (رحمته الله), also said in his book entitled *Al-Funūn*,

“Allāh has glorified the living creatures, particularly human beings, because Allāh allowed committing shirk in case of compulsion. So, whoever preferred yourself to himself so that he could have allowed to protect yourself by remembering Him awfully, His Commands should be regarded and His dos and don'ts should be respected. Also, He protects your honor as he puts a penalty of slander in place and he protects your property by cutting off someone's hand because of theft. He omits half the raka'āt in Salāt for being tired and replaced the washing over of the foot with the wiping over of the socks to make it easy for you (because of taking them on and off). He allowed you to eat the dead animals for keeping your health and feeding you. And he abstains you from what is harmful by putting urgent penalty and later threat, and breaks the rules for you and sends down books for you. Thus, how can one commit what is forbidden and abandon His orders? How can one turn a blind eye to His Prophets and comply with His enemies? He (ﷺ) glorifies you, but you abandon His orders? He downgrades the ranks of his worshippers for your sake.

He also put down to the land who refused to prostrate for your father, did you antagonize a servant for not performing a prayer? Did you cause him to go out of your house for breaking an order or committing a forbidden act? If you did not confess as a servant to His Master, why do you not deal with him as an equal? How the Shaytān has deceived man!! Whereas the man in the presence of Allāh (سُبْحَانَهُ وَتَعَالَى) and angels are prostrating to him, he downgrades himself as he prostrates to stone, a tree, the sun, the moon, a picture of a bull or a bird. What bad is the removal of blessings, changing cases and loss after increase! This dignified human being was not seen but prostrating to Allāh in the worldly life or dwelling next to Allāh in Paradise, but this man is putting himself in a lower place.”

Thus, he considered the worst case of man to be the worship of others with Allāh such as: prostrating to the sun and the moon, prostrating to a human being, as in domes which are set over shrines. Prostrating may either be by putting the forehead on the land or by bowing but not to the land, as explained in what Allāh says,

﴿ ادْخُلُوا الْبَابَ سُجَّدًا ﴾

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"Enter the gate prostrating (or bowing) with humility." [Sūrah an-Nisā' 4:154]

Ibn Abbas (رضي الله عنه) said explaining this verse, "It means prostrating."

Ibn Al-Qayyim (رحمته الله) said in *Ighathat Al-Lahfan* about denouncing the glorification of shrines,

"Amazingly, those polytheists compiled a book entitled The Rituals of Shrines. It is clear that this is leaving the fold of Islām and converting to the religion of idol worship."

The one whom Ibn Al-Qayyim (رحمته الله) mentioned is one of the compilers named Ibn Al-Mufīd. You see what he said about him specifically. So, how can anyone say that he denounced declaring a particular person as a disbeliever? But the words of the other successors of scholars he mentioned just a little bit.

Concerning the opinion of Hanafī scholars: Their opinion in this respect is much clearer in that they regard a particular one as disbeliever if he said lesser masājīd or lesser Qur'ān, or performed a prayer without performing Wuḍū' and so on. He said in *An-Nahr Al-Fae'q*,

"You should know that Shaykh Qassim (رَحْمَةُ اللَّهِ) said in the explanation of Durar Al-Bihar, 'The lesser sins which are committed by most laypeople who visit the shrines of some righteous people saying, 'O master so and so! If my absent son has come back, or my patient son has been recovered, you will have gold, silver, wax or oil.' This is false for many reasons.'"

Until he (رَحْمَةُ اللَّهِ) said,

"Thinking that the dead can handle the case, this belief is considered kufr."

Until he (رَحْمَةُ اللَّهِ) said:

"Many people are afflicted with this, particularly in the birthday of Ahmad Al-Badawī."

Considering that he (رَحْمَةُ اللَّهِ) said that this a disbelief and yet he said,

"It is committed by most laypeople and that the scholars are afflicted with what cannot be cured. And Al-Qurtubi (رَحْمَةُ اللَّهِ) said concerning listening to music and dancing, 'It is agreed upon that this is unlawful. I read fatwa by Shaykh ul-Islām Jamal Al-Mullah that the one who believed this to be lawful is considered a disbeliever. This is because it is known

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that it is agreed upon that this is unlawful. It is necessary to consider the one who regarded this unlawful is a disbeliever. I read words by Al-Qurtubi (رَحِمَهُ اللَّهُ) and the Shaykh (رَحِمَهُ اللَّهُ) who said to consider the one who regards listening to music and dancing a disbeliever. However, it is lesser than we handle.”

Abūl-Abbas Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said,

“Ibn Al-Khuiiri said on the authority of his father Shaykh Al-Khudiri, the Imām of Hanafī scholars at that time, ‘the Jurists of Bukhara said that Ibn Sīnā (Avicenna) was a smart disbeliever.’”

This is the Imām of Hanafī scholars who said on the authority of Bukhara Jurists that Ibn Sīnā is a disbeliever. However, he is a particular compiler and seemingly a Muslim.

With regards to the opinion of Mālikī scholars, there are a lot of opinions. Their Jurists are known for issuing fatwa and the ruling of killing the man because of the word that is not understood by many people. At the end of Shifa’a book, Al-Qadi ‘Iyāḍ mentioned a part of that,

“He who swears by anyone but Allāh for glorification is considered a disbeliever.”

All of these rulings are lesser than this.

Concerning the opinion of Shāfi'i scholars, the compiler of *Ar-Raw'dah* (رَحْمَةُ اللَّهِ) said,

"If the Muslim slaughtered for the sake of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he would be considered a disbeliever."

He also said,

"Whoever doubted that the successors of Ibn 'Arabi are disbelievers is considered a disbeliever."

All of these are lesser than this, Ibn Hajr (رَحْمَةُ اللَّهِ) said in the explanation of Forty Ḥadīth of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ):

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

"When you ask (for anything), ask it from Allāh."²⁷

This means that whoever supplicates anyone but Allāh is a disbeliever.

²⁷ Related by At-Tirmidhi, chapter No. (59), No. (2516), and Ahmad in Musnad of 'Abdullāh ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ) No. (2669).

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About this matter, there is a book compiled entitled *Al-l'am biqawati' Al-Islām*, in which he mentioned many kinds of sayings and deeds, that if they are done, it will cause one to leave the religion of Islām and it will make a particular person a disbeliever. This is also lesser than what we speak about.

To continue, it is divided into two angles:

The first angle: One can say that what laypeople do at the shrines of the righteous people and with many living people, dead ones and the Jinn, such as supplicating for the removal of adversity, vowing for the sake of them, this is polytheism which was committed by Noah's people and the later generations until the Quraysh, the people of the last Prophet. Thus, Allāh has sent Messengers and revealed Books to denounce their bad deeds and consider them disbelievers and order us to fight them until the religion (worship) will be for Allāh Alone. Or is this a smaller shirk and the shirk of the earlier generations is of another type? Know that the opinion concerning this question is easy for one for whom Allāh makes it easy because the scholars of the polytheists today acknowledge that it the Major Shirk, but they did not denounce except what was done by Musaylimah the Liar and his successors, such as Ibn Ismā'il and Ibn

Khaled, who had many opinions in this respect. In many cases, they say it is Major Shirk, but they argue that the people did not know about the Da'wah. And they may argue that he is not considered a disbeliever, but who is at the time of the Prophet (ﷺ). And they may argue that it is the lesser shirk which is mentioned by Ibn Al-Qayyim (رحمته الله) in the book *Al-Madārij*. And they may say nothing else, but they glorify these people and their opinions, and they are the best of peoples ever raised up for mankind, and they are the scholars whose opinions must be followed at the time of arguing, in addition to many other bad opinions.

There are many answers from the Noble Qur'ān, the Sunnah, and consensus. Frankly speaking, they say that this is the Major Shirk, and so did the scholars of the other countries. However, most of them committed polytheism and fought against the people of Tawhīd, though they acknowledged Tawhīd because of clarity.

The Second angle: Acknowledging that this is the Major Shirk, but the one is considered a disbeliever who denounced the religion of Islām totally, rejected the Messenger (ﷺ) and the Qur'ān and followed Judaism, Christianity or other religion. This is what the polytheists argued with at that time.

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However, there is a little argument about the first point because the polytheist scholars acknowledged it.

Know that supposing this question well is enough for considering it invalid with no special evidence for two aspects.

The first aspect: Their opinion that polytheism idols worship does not lead to declaring someone a disbeliever because if one converted out of religion and denounced the Messenger (ﷺ) and the Qur'ān, he would be considered a disbeliever unless idols are not worshiped like the Jews. If who argued to be a Muslim cannot be considered a disbeliever even if he committed the Major Shirk because he is a Muslim testifies that none has the right to be worshipped but Allāh and performs prayers and do righteous good deeds, shirk and idols worship have no effect, but it is like the darkness in complexion, blindness or lameness. If this one claims he is a Muslim. However, if he claimed another religion, he would be considered a disbeliever. This is a great evidence to refute this bad opinion.

The second aspect: Disobeying the Messenger (ﷺ) by committing shirk and worshipping idols after obtaining knowledge is considered a clear

disbelief by way of instinct, intellect and essential knowledge. No one can imagine if you told a man who is an ignorant: what is your opinion of one who disobeyed the Messenger (ﷺ) but not follow him concerning worshipping idols and committing shirk even if he says he is a Muslim, no one will hesitate to say he is considered a disbeliever with no consideration of evidences or asking any of the scholars. But because of ignorance and little knowledge and as too many polytheist scholars have this opinion, some Muslim laypeople who love the truth are misguided. So, think deeply in these detailed evidences so that Allāh may bestow firm belief upon you and make you one of the guiding Imams.

The best way to clarify this question and to make the Muslim a firm believer is what the Prophet (ﷺ), his companions and later scholars did against who is attributed to Islām as mentioned that he (ﷺ),

بَعَثَ الْبَرَاءَ وَمَعَهُ الرَّابِعَةُ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةً أَبِيهِ لِيَقْتُلَهُ وَ
يَأْخُذَ مَالَهُ

"sent Al-Bara' with the flag to a man who has married his father's wife after he died, to cut off his neck and take his property."²⁸

In addition to his attempt to invade Beni Al-Mustaliq because they withhold zakat and that As-Siddiq and Companions with him fought the ones who withhold zakat by taking their women and children as captives, taking their money and calling them apostates. Also, consensus of the companions at the time of Umar to call Qudamahh Ibn Madho'n and his successors disbelievers if they did not repent, when they understood what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا ﴿

"Those who believe and do righteous good deeds, there is no sin on them for what they ate

²⁸ Related by At-Tirmidhi, chapter pertaining to who married his father's wife No. (1362) and An-Nasā'i, chapter pertaining to marrying whom the fathers married No. (3331), Ibn Majah, the chapter pertaining to the one who married his father's wife after his death No. (2607) and Ahmad on the authority of Al-Bara' Ibn Azib (رَضِيَ اللَّهُ عَنْهُ) No. (18580).

(in the past), if they fear Allāh (by keeping away from His forbidden things), and believe.”
[Sūrah Al-Mā'idah 5:93]

That drinking wine is lawful for some people.

Also, the consensus of the companions at the time of Uthman (رضي الله عنه) to consider those who delivered a speech about the prophecy of Musaylimah as disbelievers even though they do not follow him. But the companions had different opinions about accepting their repentance. Also, that Ali ibn Abi Tālib burnt his successors who overestimated him. Also, the consensus of the Successors of the Companions in addition to the remaining companions for considering Al-Mukhtar Ibn Abi Ubayd and his successors disbelievers even though he argues that he fights for the blood of Hussein and members of the family of the Prophet. Also, the consensus of the Successors and later ones for slaughtering Al-Ga'd Ibn Dirham who is famous for knowledge and religion and so on. No one said to Abū Bakr As-Siddiq: how did you fight Bani Hanifah even though they said: none has the right to be worshiped, but Allāh but they perform prayers and giving Sūrah Allāh zakat? And no one argued about considering Qudāmah and his successors disbelievers even if they did not repent and so on till the time of Bani Ubaid Al-Qaddah who ruled Morocco, Egypt and

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the Levant even though they pretended to be Muslims and performed Friday prayers and congregation prayers, and appointed judges and Muftis. When those people clearly expressed their deeds and sayings, no scholars hesitated to fight them, and no one stopped in this though they were at the time of Ibn Al-Jawzi and Al-Muwaffaq. And Ibn Al-Jawzi compiled a book when Egypt is taken from them, entitled "*Victory Over Egypt.*"

No one refused or considered it problematic for claiming Islām or saying, "none has the right to be worshipped but Allāh" or by clarifying some of Islām pillars except what is said by those at that time, that they acknowledge that this is shirk, but whoever committed, considered it good, followed it, or reproached Tawhīd or the people of Tawhīd, or rejected them is not considered a disbeliever because he said: none has the right to be worshipped but Allāh, and because he performs the five pillars of Islām .

And they argued that the Prophet (ﷺ) called it Islām. This opinion is heard only by those polytheists. When they knew any word by scholars, they made it evidence for their opinion to mention it, but what the Yemeni said in his poem is good in this respect:

“Opinion are not attributed by a scholar

not worth a penny.”

Let’s conclude by what Al-Bukhārī said in Sahih as he said:

The chapter on: “The time will change, and the idols will be worshiped.”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلْيَاتُ نِسَاءِ دَاوُسَ عَلَى ذِي
الْخَلَصَةِ

“The Last Hour would not come until the women of the tribe of Daus would be seen going round Dhi al-khalasa (for worship).”²⁹

²⁹ Related by Al-Bukhārī, chapter pertaining to the time changes till idols worshipped No. (6699), Muslim, chapter pertaining to The Hour would not come till Daus worship Dhi al-khalasa No. (7482), second hadeeth is related in the original copy.

Dhul al-khalasa is an idol for Daus (for worship), so the Prophet (ﷺ) said³⁰ to Jarir ibn Abdullah:

أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ؟ فَرَكِبَ إِلَيْهِ بِمَنْ مَعَهُ فَأَحْرَقَهُ وَ
هَدَمَهُ ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ. قَالَ: فَبَرَكَ
عَلَى خَيْلِ أَهْمَسَ وَرِجَالِهَا خَمْسًا

"Why do you not give me rest from Dhu Al-khalasa? He went there and burned it. He then came to the Prophet (ﷺ) to tell him about that. He said: The Prophet (ﷺ) blessed

³⁰ Saying: "the Prophet (ﷺ) said" is a part of another hadeeth related by Al-Bukhāri in (battle of Dhi Al-khalasa) he said: Jarir Ibn Abdullah (رضي الله عنه) said: the Prophet (ﷺ) said: "why do you not give me rest from Dhul Al-khalasa" which was a house for Khatha'm, called the Yemeni Ka'ba, I left it with one hundred and fifty cavalrymen from the tribe of Ahmas, they were horsemen and we were not, he stroke my chest so that I saw his fingertips on my chest and said: "O Allah! Make him (i.e. Jarir) firm and one who guides others and is guided on the right path. So Jarir proceeded to it and dismantled and burnt it, and then sent a messenger to Allah's Prophet. The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet blessed the horses of Ahmas and their men five times."

the horses of Ahmas and their men five times.”³¹

It is habitual that Imam Al-Bukhārī (رَحِمَهُ اللهُ) mentioned the meaning if the Ḥadīth mentioned is not according to his condition, the words of the narration is to say:

يَتَغَيَّرُ الزَّمَانُ حَتَّى تُغْبَدَ الْأَوْثَانُ

“the time changes till idols worshiped,” a narration mentioned by many other Imams, Allāh knows best.

Let’s mention words of Allāh (سُبْحَانَهُ وَتَعَالَى), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the opinions of the Imams concerning Jihad of heart and tongue, showing hostility to the enemies of Allāh, and showing friendship to the pious, and that religion cannot be right and embraced Unless this is realized, so we say:

³¹ Related by Al-Bukhārī (3020) and Muslim (2476).

CHAPTER PERTAINING NECESSITY OF SHOWING HOSTILITY AGAINST THE ENEMIES OF ALLĀH LIKE DISBELIEVERS, APOSTATES, AND HYPOCRITES

The statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ
ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ
حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ ﴾

“And it has already been revealed to you in the Book (this Qur’ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [Sūrah An-Nisa’ 4:140]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

“And if any amongst you takes them as Awliya’, then surely he is one of them.” [Sūrah Al-Mā'idah 5:51]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ
رَبِّكُمْ إِن كُنتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ۝ إِن يَتَقَفَوْكُم يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ
۝ لَّن نَّفَعَكُم أَرْحَامَكُمْ وَلَا أُولَٰئِكَ يَوْمَ الْقِيَمَةِ

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يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥﴾ قَدْ كَانَتْ
لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ كُفْرًا يَكُرُّهُ وَإِنَّا بِبَيْنِكُمْ لَعَدَاوَةٌ وَالْبَغْضَاءُ
أَبَدًا حَتَّى تُوَفِّقُوا بِاللَّهِ وَحَدُّهُ ﴿٦﴾

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that,

then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is the All-Seer of what you do. Indeed, there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between you and us, hostility and hatred forever, until you believe in Allāh Alone."
[Sūrah Al-Mumtahanah 60:1-4]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ﴾

"You (O Muḥammad (ﷺ)) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad (ﷺ)), even though they were their fathers or their sons or their brothers or their kindred (people)." [Sūrah Al-Mujadilah 58:22]

Imam Hafiz Muḥammad ibn Waḍāh said:

"I was told that Asad Ibn Mousa wrote a letter to Asad Ibn Al-Furat: My brother! Know that what made me send you what is mentioned by your townspeople that Allāh gives you good manners and equity, and the Sunnah you have called for and the innovation you have forbidden, and that spoke ill of the innovators. So, Allāh deactivated them and made you assistant of Ahlu-Sunnah, and Allāh made you victorious over them and made them humiliated, and they concealed their innovation. So, may Allāh give you reward, and consider it the best righteous deeds as performing prayers, Saum, Hajj, and Jihad. Applying the Noble Qur'ān and revival of the Sunnah of the Prophet (ﷺ), the Messenger of Allāh (ﷺ):

then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is the All-Seer of what you do. Indeed, there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between you and us, hostility and hatred forever, until you believe in Allāh Alone." [Sūrah Al-Mumtahanah 60:1-4]

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مَنْ أَحْيَا شَيْئاً مِنْ سُنَّتِي كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ
كَهَاتَيْنِ

**“Whoever revives a Sunnah of mine, I
and he shall be in Paradise like these
two.”**

He put his fingers together, and he said:

أَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتَّبَعَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ
مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ ؟

**“And every caller who invites people to
true guidance and is followed, will have
a reward equal to that of those who
follow him till the day of resurrection?”**

When one can obtain this reward in exchange for his deeds, and he also mentioned that when an innovation is made for fighting Islām, Allāh will make a friend of Allāh defend it and utter its marks.

Seize this chance because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Mu‘ādh when he is sent to Yemen and advised him:

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لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ كَذَا وَكَذَا

"By Allah, if Allah guides a single person through you, it will be better for you than such and such."

So, take the chance and call for the Sunnah until you have successors help you when you are in a bad case, who will be great scholars at your steps, and you will have reward until the Day of Judgment as it was mentioned in Al-Athar:

"Do righteous deeds with discernment, intention, and faithfulness so that Allāh will fight for you the innovator, aberrant and the lost."

So, you will be a follower of your Prophet. This is the best righteous deed done for the sake of Allāh. Be careful to have friends of one of the innovators, because it is said in Al-Athar:

"Whoever sit with an innovator, he will be deprived of inerrancy, and will abandon him to himself, and whoever walk to an innovator, he will help to destroy Islām."

And it is also said:

“the innovation is the worst idol ever worshiped with Allāh.”

The Messenger of Allāh (ﷺ) damned the innovators, and Allāh will accept from him neither repentance nor a ransom. But the more they perform prayers and fasting, the more they will be far away from Allāh. So, keep away from them and do not sit with them as the Prophet (ﷺ) kept away from them and so did the later Imams.

Know, may Allāh have mercy on you, that what has been written by the Salaf concerning showing hatred against the people of innovation and aberrance is concerned with an aberrance which did not make one turn away from religion. But they warned against it for two reasons:

First: Bid’ah is very dangerous itself, it is more dangerous than greater sins, and people who commit innovations are dealt with more stiffness than the people of great sins. One can find that even if the Rawāfidh are scholars or worshipper, they are more awful than the Sunni one who committed great sins in public.

Second: innovations lead to the clear apostasy as done by many innovators, there are many innovations they

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considered as awful, such as the Prophet (ﷺ) speak ill of the one who worshiped Allāh beside a shrine of a righteous good man, for fear of the clear polytheism which leads to apostasy. Understanding this leads to understanding the difference between innovations and apostasy and striving against innovators, or great hypocrisy and striving against its people, concerning this these Ayāt are said by Allāh:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

"O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love, and they will love Him." [Sūrah Al-Mā'idah 5:54]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَأْوِلَهُمْ جَهَنَّمُ وَفِيهَا الْمَصِيرُ ﴿٥٧﴾﴾ يَخْلِفُونَ

يَا اللَّهُ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا
بَعْدَ إِسْلَامِهِمْ ﴿

"O Prophet (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is their destination. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām." [Sūrah At-Tawbah 9:73-74]

Ibn Waḍāh said in the book of innovations after mentioning a Ḥadīth: in this Ummah, the fitnah of disbelief and aberrance will occur, he (رَحِمَهُ اللَّهُ) said:

"The fitnah of disbelief is the apostasy where women and money are considered lawful, but in the fitnah of aberrance women and money are not considered lawful."

And he (رَحِمَهُ اللَّهُ) said: Ibn Masood said:

"if any Bid'ah is committed to destroying Islām, a friend of Allāh will fight against it and announce its mark. So, take the chance of attending these places and rely upon Allāh", Ibn Al-Mubārak said: and

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Sufficient is Allāh as a Wakil (Trustee). And he (Ibn Al-Mubārak) also mentioned on the authority of Salaf: "to turn one away from a bad opinion is better than performing a month of I'tikaf (seclusion)."

Al-Awza'i said: some of the scholars said,

"Allāh did not accept from the people of Bid'ah Salat, alms, Saum, striving, pilgrimage, neither repentance nor a ransom. The Salaf were speaking ill of them, the disguise of them, and warn people against their innovation."

He said:

"If they were committing this Bid'ah in private, no one shall dishonor them, or uncover their disadvantages, Allāh is the Only one to punish or forgive them."

Spreading knowledge is life, and proclamation of what have been sent down to the Prophet (ﷺ) is considered a victory over the apostate."

And he said:

"A man came to Abū Hudaifah, while Abū Mousa Al-Ash'ārī was sitting, he said: did you know a man was using his sword for the sake of Allāh till he was

dead, will he enter Paradise or Hell? Abū Mousa said: he will enter Paradise, Hudaifah said: know what did he say and make him understand what you said (he did this three times) but in the third time he said: By Allāh, I will not ask him, so Hudaifah called him and said: wait a while! How can you know if this man uses his sword till it is torn into pieces and he turned to be right till he is killed for the sake of this right, he will enter paradise. But if he cannot be truthful, he will enter Hell, and then he said, by Him in Whose Hand my soul is! He will inevitably enter Hell for that reason."

And he mentioned on the authority of Al-Hassan who said:

"do not sit with an innovator, he will make your heart get diseased."

And he said on the authority of Sufyaan Ath-Thawri:

"Whoever sit with an innovator, he will be afflicted with three diseases: he will be a fitnah for the other people, or he will commit a sin and will enter Hell, or he will say: I never mind what they said and I trust myself, whoever feel secure for his religion for a while, Allāh will take it away."

Also, he narrated about some Salaf:

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"Whoever came to an innovator to respect him, he will help ruin Islām."

Abū Sa'eed said:

"Whoever sit with an innovator, he will be vulnerable to sinning and will be abandoned to himself."

Abū Qilaba said:

"do not sit with the people of innovations, and do not argue with them, you may be indulged in aberrance, or may mix truth with falsehood."

Ayūb said:

"By Allāh he was one of the great jurists."

Ibrahim said:

"do not sit with the people of innovation, neither speak with them, your hearts may be get wronged."

Narrated Abū Hurayrah: The Messenger of Allāh (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said:

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

“a man follows the religion of his friend; so each one should consider whom he makes his friend.”³²

Ayūb said:

“Once a day a man came to Muḥammad ibn Sirīn and said: O Abū Bakr! Let me recite a verse from the Qur’ān, and then I will go out, he (Muḥammad Ibn Sirīn put his fingers in his ears and then said: please go out of my house if you are a Muslim. He said: O Abū Bakr! I just want to recite a verse, and then I will go out. He said: he got ready to wear his Izar and go out. So, we said to this man that he wants you to go out, is it good to make a man come out of his house? He said: the man came out. We said: O Abū Bakr! Why do not you let him recite a verse of the Qur’ān and then go out? He said: By Allāh, I can let him recite if I am sure that my heart will be steady, but I am afraid that my heart may be indulged in something wrong which I will try to get out of my heart but not able to.”

Abdullah Ibn Al-Qassim said:

³² Related by At-Tirmidhi, chapter No. (45) hadeeth No. (2378), Abu Dawud chapter pertaining who should be befriended No. (4835), Ahmad in Musnad of Abu Huraira No. (8398).

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"Whoever follows an innovation but he leaves it, he will move to something worse). I mentioned this Ḥadīth to some of the fellow scholars who said: this is authenticated by Ḥadīth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

يَمْرُقُونَ مِنَ الْإِسْلَامِ مِرْوَقَ السَّهْمِ مِنَ الرَّمِيَّةِ ، ثُمَّ لَا
يَرْجِعُونَ حَتَّى يَرْجِعَ السَّهْمُ إِلَى فُوقِهِ

"They will go out of Islām as an arrow darts out of the game's body; they will not return to it till the arrow comes back to its notch."³³

Abū Ayūb said:

"A man was holding an opinion, but he changed it, I joyfully came to Muḥammad to tell him, I said: did you know that this man changed his opinion? He said: consider changing his opinion. The last part of the Ḥadīth is clearer than the beginning; They will go out of Islām as an arrow darts out of the game's body."

³³ Related by Al-Bukhārī, chapter pertaining the prophecy marks in Islām No. (3415), Muslim chapter pertaining mentioning Khawārij and their characteristics No. (2499).

It is related that Hudaifah took a white stone and put it in his palm and said: this religion of Islām is enlightened like this white stone, and then he took a handful of dust which he threw over the stone till it is covered, and then he said: By Him in Whose Hand my soul is! Some people will cover this religion just as this stone is covered.

Abū Ad-Dardā’ said:

لَوْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمَ إِلَيْكُمْ مَا
عَرَفَ شَيْئًا مِمَّا كَانَ عَلَيْهِ هُوَ وَأَصْحَابُهُ إِلَّا الصَّلَاةَ

“if the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is resurrected, nothing will be recognized by him (concerning religion) but prayers.”

Al-Awzai’ said: what about this time? ‘Isā (the one narrated on the authority of Al-Awzai’) said:

“what can Al-Awzai’ said about this time?”

Ali said:

“Seek knowledge to be acquainted with, and practice it to be one of the people of knowledge. Time will come

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in which the truth will denounce nine-tenths of it."

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Narrated Abū Sahl ibn Mālik on the authority of his father who said:

"There is no similarity between you and what the companions do unless Adhan."

Anas (رضي الله عنه) said:

مَا أَعْرِفُ مِنْكُمْ شَيْئًا كُنْتُ أَعْهَدُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ قَوْلَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

"I know nothing of the Prophet's traditions but testimony that none has the right to be worshiped but Allāh,"³⁴

Al-Hassan said:

³⁴ This Athar has a remaining text: (no one can rescue but a sleeping believer), Waki' said it means a naïve believer: those are the Imams of guidance and lamps of knowledge, they are not hasty, talkative and big mouthed. He said: Alī Ibn Abī Tālib is told: what is the sleeping believer? He said: a man who kept silent in fitnah and say nothing.

³⁵ Related by Ahmad in Musnad of Anas ibn Malik (رضي الله عنه) No. (13888).

"If a man realized the earlier Salaf and resurrected today, he knew nothing of Islām. He then put his hand on his check and then he said: but performing prayer, and then he said: by Allāh, whoever lived in that time and not realized the Salaf, and then saw an innovator called for his innovation and saw a worldly man called for his worldly affairs, but Allāh protected him, and made his heart yearns to mention the righteous Salaf asking about their way and follow their steps to obtain a great reward, follow this way in shaa Allāh."

Maymūn Ibn Mihran said:

"if a man from the time of the Salaf was resurrected, he could recognize nothing but this Qublah."

Umm Ad-Dardā' said:

"Abū Ad-Dardā' came in a state of anger; I told him why are you angry? He said: by Allāh, I knew nothing of what the Prophet (ﷺ) ordered but congregation prayers" in another narration, "If a man knew the religion of Islām and Muslim and then looked through it, he will recognize nothing of it."

Narrated Abdullah ibn Amr:

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"If two men from the time of companions sit with the Noble Qur'ān somewhere, and then came to people today, they knew nothing of what was at the time of the companions."

Malik said: Abū Hurayrah (رضي الله عنه) recited:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ
النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ
بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا



"When there comes the Help of Allāh (to you, O Muḥammad (صلى الله عليه وسلم) against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds." [Sūrah An-Nasr 110:1-2]

He said:

*"By Him in Whose Hand my soul is! The people turns back from Allāh's religion (Islām) in crowds as they enter Allāh's religion."*³⁶

Consider if this is at the time of the successors in the presence of the later generations of the companions, how can the Muslim be deceived with the majority, or take it as evidence of the falsehood? Abū Umayya said:

I came to Abū Tha'laba Al-Khushani said: O Abū Tha'laba! What can you understand concerning this Ayah? He said: which ayah? I said: Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ لَا يَضُرُّكُمْ مِّنْ ضَلَّىٰ ﴾

"No hurt can come to you from those who are in error." [Sūrah Al-Mā'idah 5:105]

³⁶ Ibn Waḍāh mentioned this hadeeth after mentioning the narration of Al-Hassan said: The Prophet ﷺ said: "you will see what you approve and disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful). They said: O Messenger of Allah! Shall we not fight them?" He replied, "No, as long as they establish Salat."

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He said: Well, by Allāh! I asked one well-informed about it, I asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about it. [So] he said:

بَلِ اثْتَمِرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شَحًّا
مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ
فَعَلَيْكَ بِنَفْسِكَ ، وَدَغْ عَنْكَ أَمْرَ الْعَوَامِّ ، فَإِنَّ مِنْ وَرَائِكُمْ
أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى السَّجْمِ لِلْعَامِلِ فِيهِنَّ مِثْلُ
أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ . قِيلَ: يَا رَسُولَ اللَّهِ ،
أَجْرُ خَمْسِينَ مِنْهُمْ ؟ قَالَ: أَجْرُ خَمْسِينَ مِنْكُمْ

“Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the worldly life preferred, and everyone is amazed at his view. Then you should be worried about yourself in particular, and leave alone what people, in general, are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does. He said (The hearers asked:)

Messenger of Allāh! The reward of fifty of them? He replied: The reward of fifty of you.”³⁷

Related Abdullah Ibn Amr (رَضِيَ اللَّهُ عَنْهُ): the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

طُوبَى لِلْغُرَبَاءِ ، ثَلَاثًا. قَالُوا: يَا رَسُولَ اللَّهِ ، وَمَنِ الْغُرَبَاءُ ؟ قَالَ:
نَاسٌ صَالِحُونَ قَلِيلٌ فِي أَتَاسٍ سُوءٍ كَثِيرٍ ، مَنْ يُبْغِضُهُمْ أَكْثَرُ ،
مِمَّنْ يُحِبُّهُمْ

“Glad tidings to the stranger, said three times, they said: O’ Messenger of Allāh! Who are the strangers? He said: little good, righteous people in bad people, whoever hate them are more than whoever like them.”

Related Al-Ma’firi: the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

طُوبَى لِلْغُرَبَاءِ الَّذِينَ يَتَمَسَّكُونَ بِكِتَابِ اللَّهِ حِينَ يُنْكَرُ وَ
يَعْمَلُونَ بِالسُّنَّةِ حِينَ تُنْفَى

³⁷ Related by At-Tirmidhi, Sūrah Al-Mā'idah No. (3058), Abu Dawud, chapter pertaining enjoining (what is good) and forbidding (what is evil) No. (4343), At-Tirmidhi said: this Ghareeb and Hassan Hadeeth.

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"Glad tidings to the strangers who are stick to the Book of Allāh when it is abandoned and practice the Sunnah when it is left aside."

Related Abdullah Ibn Umar: the Messenger of Allāh (ﷺ) said:

بَدَأَ الْإِسْلَامُ غَرِيبًا وَلَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ غَرِيبًا كَمَا
بَدَأَ فَطُوبَى لِلْغُرَبَاءِ حِينَ يَفْسُدُ النَّاسُ ، ثُمَّ طُوبَى لِلْغُرَبَاءِ حِينَ
يَفْسُدُ النَّاسُ

"Verily, Islām started as something strange, and it would again revert (to its old position) of being strange just as it started, so glad tidings to the strangers when people are doing bad deeds, and glad tidings to the strangers when people are doing bad deeds."

Related 'Abdur Rahmān: The Prophet (ﷺ) said:

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ
، قِيلَ : وَمَنِ الْغُرَبَاءُ يَا رَسُولَ اللَّهِ ؟ قَالَ : الَّذِينَ يُضْلِحُونَ إِذَا
فَسَدَ النَّاسُ

"verily Islām started as something strange, and it would again revert (to its old position) of being strange just as it started, so glad tidings to the strangers, it is said: who are the strangers Messenger of Allāh? He said: who do righteous good deeds when people do bad deeds." ³⁸

This is the last part of what I quoted from the book "innovations" by Imām Hafiz Muḥammad Ibn Waḍāh (رحمته الله).

Consider the aḥādīth concerning strangers, some of these aḥādīth are famous and mentioned in Sahih. Consider the consensus of scholars that this took place a long time ago, so Ibn Al-Qayyim (رحمته الله) said:

"Nowadays, Islām is a stranger that the first time it appeared."

Consider this well so you can be rescued from this big problem that many people are involved in, which lies in following the overwhelming majority, and turning away from the minority, who is rescued from it is few ones.

³⁸ Related by Ahmad on the authority of Abdurrahman Ibn Sannah (رحمته الله) No. (16736).

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Let's conclude with the authentic Ḥadīth related by Muslim on the authority of 'Abdullah ibn Masood (رضي الله عنه): the Prophet (صلى الله عليه وسلم) said:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ
وَ أَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ

"Never a Prophet had been sent before me by Allah to his people, but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command."³⁹

In a narration:

يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنْتُونَ بِسُنَّتِهِ ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ
خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ ؛ فَمَنْ
جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ
، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ
الْإِيمَانِ حَبَّةٌ خَرْدَلٍ

³⁹ Related by Muslim, chapter pertaining statement of being prohibiting what is evil is a reference of Faith No. (188).

"Seeking his guidance and following his steps. Then there came after them their successors who proclaimed what they did not practice and practiced what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer, and he who strove against them with his tongue is a believer; and beyond that, there is no grain of Faith."⁴⁰

All praise and thanks are Allāh's, the Lord of the Alamin.

I read a book written by Shaykh Taqī Ad-Din, when he was in prison, to some of his brothers who told him to advise his opponents gently to get out of prison. I'd like to mention it for being beneficial. He (رحمته الله) said:

"Praise is to Allāh, we praise Him, and we seek His help. We seek refuge with Allāh from the evil of our own souls and our bad deeds, Whosoever Allāh guides will never be led astray, and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped but Allāh, alone with no partner or associate, and that Muḥammad is His

⁴⁰ Related by Muslim, chapter pertaining being prohibiting what is evil is a reference of Faith No. (188).

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servant and Messenger. He has been sent with guidance and the religion of truth (Islām), to make it superior over all religions. And All-Sufficient is Allāh as a Witness. May Allāh's prayers and blessings be upon him and his companions."

To proceed:

Message, has been received, of those righteous Shaykhs, may Allāh help them and the other brothers with Rūh from Him and have written Faith in their hearts, and let their entry be good, and likewise their exit be good and grant them from Him an authority, the authority of knowledge with evidence and proofs, and the authority of victory with sword and supporters, and make them from His righteous ones and victorious party who conquered their opponents, and from the righteous Imams who obtained patience and belief, Allāh has realized this and made his promise in private and in public, and revenged against the party of Satan for the faithful servants of Allāh, but with His Wisdom and affliction and tribulation which distinguish the people of Faith and belief from the people of hypocrisy and lying. His book indicated that the belief claimants should be afflicted and the tyranny people should be punished, Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ أَلَمْ ۙ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا ۚ
 أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۖ وَلَقَدْ
 فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
 صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۖ أَمْ حَسِبَ
 الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ
 مَا يَحْكُمُونَ ۝ ﴿

"Alif, Lam, Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test). Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!" [Sūrah Al-Ankabūt 29:1-4]

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In this ayah, Allāh denounced who think that the bad people can outstrip the victorious and that the Faith claimants are left with no fitnah distinguish the truthful from the liar. And Allāh told in the Qur'ān that truthfulness in belief could be achieved but with striving in Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ * قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْكُمْ مِنْ أَعْمَالِكُمْ شَيْءٌ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ ﴾

“The Bedouins say: “We believe.” Say: “You believe not but only say, ‘We have surrendered (in Islām),’ for Faith has not yet entered your hearts. But if you obey

Allāh and His Messenger ((صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. "Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are truthful." [Sūrah Al-Hujurāt 49:14-15]

Allāh (سُبْحَانَهُ وَتَعَالَى) told about the loss of the one who turns back on his face if a trial befalls him, who worships Allāh as it were, upon the edge (i.e. in doubt) is the unstable edge. He has not firm belief but if there is some worldly good, Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ
فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ اِنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ
ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ٥١﴾

"And among mankind is he who worships Allāh as it were, upon the edge (i.e. in doubt): if good befalls him, he is

content in addition to that; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both his world and the Hereafter. That is the evident loss.”
[Sūrah Al-Hajj 22:11]

Allāh (سُبْحَانَهُ وَتَعَالَى) also says:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّابِرِينَ ﴿١١٢﴾

“Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)?” [Sūrah Al-Imran 3:142]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ
وَالصَّابِرِينَ وَتَبْلُوا أَمْبَارَكُمْ ﴿١١٣﴾

“And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and As-Sabirun (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).”
[Sūrah Muḥammad 47:31]

Allāh (سُبْحَانَهُ وَتَعَالَى) told about the apostates, so there have to be beloved, loving and striving ones, Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love, and they will love Him;”
[Sūrah Al-Mā'idah 5:54]

Those are who thanks the blessing of belief and the patient as Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ
عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ
يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ
﴿١١١﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا
بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلَاتُهَا وَمَنْ يُرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ
نُؤْتِهِ مِنْهَا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١١٢﴾ وَكَأَيِّنْ
مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا
لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا
أَسْتَكَاثُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١١٣﴾ وَمَا كَانَ
قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا
وَأَسْرِفَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١١٧﴾ فَآتَاهُمُ اللَّهُ
ثَوَابَ الدُّنْيَا وَحَسَنَّ ثَوَابَ الْآخِرَةِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿١١٨﴾

“Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give a reward to those who are grateful. And no person can ever die except by Allāh 's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh 's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh 's Way, nor did they weaken nor

degrade themselves. And Allāh loves *As-Sābirīn* (the patient ones, etc.) And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." So, Allāh gave them the reward of this world and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers *Muḥammad ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))*) is no more than a Messenger, and indeed (many) Messengers have passed away before him." [Sūrah Al 'Imran: ayah 144] till the verse: "And Allāh loves *Al-Muhsinīn* (the good-doers)." [Sūrah Al 'Imran 3:148]

If Allāh granted one patience and gratefulness, he would be given good decree as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا لَهُ إِنْ
أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ
فَصَبَرَ كَانَ خَيْرًا لَهُ

"Allāh does not give a ruling to the believer but a good one, if prosperity attends him, he expresses gratitude to Allāh, and that is good for him; and if adversity befalls him, he endures it patiently, and that is better for him."⁴¹

The patient and the grateful is the believer who is mentioned by Allāh in many places in the Qur'ān. But the one who is not blessed with patience and gratitude is in a bad case, and everyone is led to the worst case based on his attitude towards prosperity and adversity. So, what about the dangerous matters concerning the fitnah of Prophets and As-Siddiqun? Rooting the fundamentals of religion and keeping the faith and the Qur'ān away from the conspiracy of hypocrisy, apostasy, and lying. All Praise and thanks be to Allāh, much good and blessed praise as our Lord loves and is pleased with, and as befits the Glory of Your Face and the greatness of you Might. May Allāh keep firm those who believe, with the word that stands firm in this world, and in the Hereafter, and perfect His Graces upon you, both apparent and hidden, and make victorious His religion, book, Messengers and believers over disbelievers and

⁴¹ Related by Muslim, chapter pertaining the believer's matter are all good No. (7692), and Ahmad on the authority of Suhaib Ibn Sinan (رضي الله عنه) No. (18954).

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hypocrites whom we are ordered to strive against and to be severe against. This is the end of the words of Abū Al-Abbas (رَحِمَهُ اللهُ) in this mentioned book.

And when he (رَحِمَهُ اللهُ) is asked about Hashish, what should the one who said it is lawful to do? He said: eating Hashish is unlawful, it is one of the worst unlawful drugs, either little or much, but much of it which causes drunkenness is unlawful as agreed by all scholars. Whoever considered this lawful is disbeliever has to repent, if he did not repent, he would be killed as disbeliever and apostate, not to be bathed, having a funeral prayer or buried among the Muslims. The apostate is worse than the Jew or the Christian, either he thinks it is lawful for the laypeople or the private people who claim that it is the food of remembrance and thinking and that it motivates the silent will, and is beneficial for this path. Some of the Salaf think that wine is lawful for the private people as mentioned in this verse:

﴿ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا ﴾

“Those who believe and do righteous good deeds, there is no sin on them.” [Sūrah Al-Mā'idah 5:93]

So, Umar, Ali and other companions agreed that if they acknowledged unlawfulness, they would be whipped. And if they said insistently it is lawful, they would be killed.

This is the end of the words of the Shaykh (رَحِمَهُ اللهُ).

Thus, consider what is said about Shaykh ul-Islām that he did not regard this particular one as a disbeliever even if he insulted in public the religion of the Prophets, and became in company with the polytheists, and though they claim that they are right and advise others to follow them, and denounce the one who did not insult Tawhīd and join the polytheists for being with the Muslims. Consider how he regarded the particular one as a disbeliever even if he regards Hashish as lawful, and even if he regarded it is lawful for the private ones who help them think in Allāh. He also took the consensus of the companions for deciding Qudāmah and his successors as disbelievers if they did not repent. His words about the particular person and the words of the companions are about the particular person; what about we are handling, which is

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considered greater than the unlawfulness of Hashish?
Allāh knows best.

All praise is to Allāh, the Lord of the Worlds, and
prayers and blessings are upon Muḥammad and his
companions.



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From the book:

It is clear that not caring about learning religion is one of the causes of being the worst of creation. If this ignorant man asked about this, what about those who claimed that they follow the Prophets and know their message, and everything is accessible, but he does not care? And when he attends or listens, he will be as mentioned by Allāh:

“Comes not to them an admonition (a chapter of the Qur’ān) from their Lord as a recent revelation but they listen to it while they play. With their hearts occupied (with evil things).” [Sūrah Al-Anbiyā’ 21:2-3]

Also, when the Prophet (ﷺ) said:

“Allāh has sent me,” he replied: with what you have been sent? He said: so and so.”

Thus, it is clear that the essence of Allāh’s Message and the Prophet’s Dawah is the Oneness of Allāh (Tawhīd), no partners with Him, and destroying idols. It is clear that idols cannot be destroyed but by showing enmity against them and combating them. So, think about the essence of religion. He also understood Tawhīd and that it is a great notion. Therefore, he said: “Who has followed you in this?” he replied: “a freeman and a slave,” he said: all the scholars, kings and laypeople were against his opinion, and no one followed his opinion.” This indicates that the truth can be followed by the least amount of people, but falsehood may be followed by many.

Fuḍayl Ibn Iyād (رحمته الله) said:

“Do not be afraid of the truth for its little followers, and do not be fascinated with the falsehood for its numerous bad successors.”



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