

Kitāb al-Haqā'iq Fī-Tawhīd

With Sharh of Shaykh al-'Allāmah 'Alī al-Khudayr



*different pdf put together for a complete book by ‘
"Streven naar het paradijs" (but Not translated by us)*
**May Allah reward the translators of this book
with Al firdouas and martyrdom, Ameen**

The #Introduction of Kitāb al-Haqā'iq Fī-Tawhīd with Sharh of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Kitāb al-Haqā'iq was written by Shaykh 'Alī al-Khudayr, and Shaykh Hamūd al-'Uqlā' wrote an introduction for it. Many Scholars author books and make a Sharh on their own works, just like this amazing book in front of us now.

(#Matn)

“All praise due to Allāh, the Lord of Mankind, and Peace and Blessings be upon the best of Prophets and Messengers, our Prophet Muhammad and upon all of his family and companions, to proceed:

So this book, Allāh make it easy (for us) to put together, revolves around the essence of Islām, Shirk and Kufr, and it mentions the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) of the religion, and the difference between the two, joining them together and separating them, the essence of establishing the Hujjah, the essence of the Clear and Unclear matters, and the difference between the two, the Usūl (Foundations of the Religion) and Ordainments (Clear Matters), and what is related to that by its evidences from the Qur'ān, Sunnah and Ijmā', and when it's the right time, we will mention some statements of the Scholars, because of what it has from benefit according to what we observed, and what has reached us with deficiency (in our observations), and most of the mistakes today is because of not differentiating between that (i.e. Labels and Rulings, Clear and Unclear matters, Usūl and Ordainments etc...)

Ibn Taymiyyah(رحمه الله) said: "And Allāh has made a distinction between what is before the Risālah (i.e. Message of Islām) and what comes after it, relating to the Asmā' (labels) and Ahkām (rulings), and gathering between the two pertaining the labels and rulings" [Al-Fatāwah 20/37]

And he also said: "And knowing the scope of the Asmā' (Labels) is obligatory, especially the scope of what Allāh has revealed upon His messenger"

Ibn Jarīr al-Tabarī(رحمه الله) said in the Tafsīr of Sūrat al-A'rāf at the 30th Āyah: "And this is from the clearest of proofs, regarding the mistake of whoever claims that Allāh will not punish anyone over a sin he committed or misguidance that he believed in, except if it comes to him after knowing the

reality of it correctly, so he commits it (i.e. The sin) in arrogance towards his Lord, because if it was like that, there would be no difference between the misguided group that became misguided while thinking to be upon guidance, and the group of guidance, whereas Allāh has differentiated between their Asmā' (labels) and their Ahkām (rulings) in this verse" [End Quote]

Shaykh 'Abdul Latīf (رحمه الله) said in "Minhāj al-Ta'sīs" on page 12: "And how many nations have become ruined due to their lack of knowledge and not knowing the scope of "Haqā'iq" (Reality of Tawhīd and Shirk), and how many nations has it made falls into mistakes, doubts and have fallen into that, of mistakes, doubts and troubles, an example of that is (the principle), Islām and Shirk are two opposites that cannot be joined together, and do not cancel each other out, and ignorance in knowing both of their realities or one of them, made many people fall into Shirk and worshipping the Righteous, due to not knowing the "Haqā'iq" (Reality of Tawhīd and Shirk) and understanding it properly" [End Quote]

And his father 'Abdul Rahmān (رحمه الله) said in his Treatise "Asl Dīn al-Islām": "Unquestionably, whoever performs Shirk has abandoned Tawhīd, for verily they are two opposites that cannot be joined together"

And Shaykh 'Abdullāh Abā Butayn (رحمه الله) said: "And what needs to be taking into careful consideration is knowing the scope/limits of what Allāh has revealed to His Messenger, because Allāh has vilified whoever doesn't know the scope/limits of what Allāh has sent down upon his Messenger, as Allāh (سبحانه وتعالى) said: "The bedouins are stronger in disbelief and hypocrisy and more likely not to know the scope/limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise" [9:97], (Risālat al-Intisār).

And this book consists of 10 types, every type consists of chapters, and sometimes there are sub-headings in the long chapters, to make it easy and simplified, and the amount of chapters (in the book) are 69 chapters, and Allāh has made easy for us that what is in the book is not a long Matn (text), nor a long Sharh (explanation), but rather it's something between that.

And what I intend by "al-Haqīqah" is the essence of something, its true nature and the foundations of it. ☞

(#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

Bismillāhi al-Rahmāni al-Rahīm, and all praise is due to Allāh, the Lord of Mankind, and Peace and Blessings be upon our Prophet Muhammad and upon all of his family and companions.

Indeed, all praise is due to Allah, we praise Him, seek His Help, and seek forgiveness from Him. We seek protection in Allah from the evil of our own selves, and our evil deeds. Whomever Allah guides none can misguide him; whomever He misguides none can guide. And we bear witness that there is none worthy of worship except Allah alone, He has no partner; and we bear witness that our master and Prophet Muhammad is His Slave and Messenger.

To proceed: So in these lessons, Inshā'Allāh we will elucidate "Kitāb al-Haqā'iq", and in the beginning, we'll clarify the matters that the introduction has addressed.

So the **introduction** spoke about several points:

The first point: Generally about a brief simplified description of what is addressed in this book from the issues that revolve around it, and what are the chapters that we will shortly mention, and what are the books (mentioned) in it.

The second point: Showing the importance of knowing the Asmā' (Labels) and Ahkām (Rulings) and its essence (i.e. True reality), and the ruling regarding that, which is Wājib (i.e. Obligatory to know), and the more severe the Ism (Label) becomes, the greater the Obligation (of knowing it) becomes, and it is from the Islamic Obligatory Knowledge.

The third point: Then mentioning who clarified that (differentiation) amongst the Scholars, whom are Ibn Taymiyyāh, Ibn Jarīr al-Tabarī, 'Abdul Rahmān Ibn Hassan, 'Abdul Latīf Ibn 'Abdul Rahmān and 'Abdullāh Abā Butayn.

The fourth point: Mentioning an overall description for this book, because this book speaks about the essence of Islām, and a muslim must know this, and it's the principle of the foundations (of Islām). And it is knowing the essence of Islām, then knowing the essence of Shirk, then knowing the Clear Matters, then knowing the Unclear Matters, and the difference between the two (i.e. Clear & Unclear), then knowing (what is meant by) establishing the Hujjah and how it's established, then knowing the difference between the Asmā' (Labels)

and Ahkām (Rulings), this is the basic outline of what this book revolves around.

“ **Allāh has made a distinction** ”: He (i.e. Ibn Taymiyyah) attributed the distinction to Allāh (سبحانه وتعالى), which proves that it's a legislative distinction, and not an intellectual separation, nor sentimental (i.e. Prompted by feelings), nor based upon Ijtihād (i.e. Determining Allāh's judgement)

“ **Al-Risālah** ”: The "Alif and Lām" here is referring to the “Ahd” (i.e. Covenant), and at times it's called "al-Khusūs" (i.e. The Specific), what is meant by it is the Prophetic Message that the Mustafah (صلى الله عليه وسلم) came with.

“ **Relating to the Asmā' (labels) and Ahkām (rulings)** ”: So this proves that before the Risālah, there are Asmā' (labels) and Ahkām (rulings), and after the Risālah, there are Asmā' (labels) and Ahkām (rulings) as well, and we will be exposed to it frequently, and this is the Madhab of Ahl al-Sunnah wal-Jamā'ah in this issue, which is that they give Asmā' (Labels) before the Risālah (i.e. Prophet Message).

As for the **Ashā'irah**, they do not give Asmā' (Labels) before the Risālah.

As for the **Mu'tazilah**, they give off Asmā' (Labels), however they make the intellect the cause for (giving off) these Asmā' (Labels).

Then Ibn Taymiyyah (رحمه الله) mentioned the ruling on knowing these Asmā' (Labels), the Ism (Label) of Shirk, and the Ism (Label) of Islām, so he said "**It's obligatory**".

Then he stated, “ **Especially the scope of what Allāh has revealed upon His messenger** ”: Meaning, the Asmā' al-Shar'iyyah (i.e. The Islamic Labels).

“ **Ibn Jarīr al-Tabarī said** ”:

Ibn Jarīr (رحمه الله) is from Ahl al-Sunnah wal-Jamā'ah, and he is one of those who mentioned the differentiation between the Asmā' (Labels) and Ahkām (Rulings), he mentioned the differentiation in his Tafsīr of Allāh's statement:

"A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided." [7:30].

So He [i.e. Allāh] called this (group) guided, and called the other "deserved [to be in] error (i.e. Misguidance)", so He differentiated between the Ism (Label) of Misguidance and the Ism (Label) of Guidance, he (i.e. this person) is misguided while he assumes to be upon the Haqq, and this assumption doesn't prevent the Ism (Label) of Misguidance to be applied upon him.

“ Shaykh 'Abdul Latīf (رحمه الله) said.....And his father 'Abdul Rahmān (رحمه الله) said in his Treatise "Aslu Dīn al-Islām" ” :

These are the descendants of Shaykh Muhammad Ibn 'Abdul Wahhāb (رحمه الله), 'Abdul Latīf Ibn 'Abdul Rahmān Ibn Hassan Ibn Muhammad Ibn 'Abdul Wahhāb, so Shaykh 'Abdul Latīf clarified and described the importance of knowing the Scope (of the Islamic Labels) and Haqā'iq (Essence of Islām and Shirk), because due to ignorance pertaining this matter, many fall into mistakes, doubts, troubles and Fitnah, you will find him sacrificing to other than Allāh, so this person has the essence of Shirk established upon him, so he's called a Mushrik, so he (i.e. The person who doesn't comprehend these matters properly) assumes that if he (i.e. The mushrik) made Ta'wīl (misinterpretation) of that, or imitated (someone) in doing that, none of these Names (of Shirk) will be applied upon him, so he fell into mistakes.

Then he gave an example of “ **Islām and Shirk are 2 opposites that cannot be joined together or become uplifted together** ” : Meaning, it's not possible to call an individual who sacrifices to other than Allāh a Muslim, because the essence of Shirk cannot be joined with the essence of Islām, and this was stated by Ibn Taymiyyah (رحمه الله) in "Al-Fatāwah", he said: "**Mankind consists of two categories, there is no 3rd category between them**", so it's not possible to say, there's a person who's not a Muwahhid nor a Mushrik, so whoever sacrifices to other than Allāh due to being ignorant of the essence and reality of Shirk (i.e. He doesn't know it's Shirk) cannot be called a Muslim, and his state of ignorance or misinterpretation doesn't prevent the Asmā' (Labels of Shirk) from being applied upon him, because Ignorance and Misinterpretation is not an excuse in Major Shirk.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd

📖 Chapter (1/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = (Matn) which is the original text of the book.

● = (Sharh) which is the commentary on the Matn.

Chapter 1: The Essence of Islām.

● (#Matn):

“Allāh(سبحانه وتعالى) said: "So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." [3:20].

Allāh(سبحانه وتعالى) said: "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve." [2:112].

Allāh(سبحانه وتعالى) said: "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth?" [4:125].

And in the Hadīth: "Islām was built upon 5 pillars, testifying that there's no one worthy of worship except Allāh...", al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon over its authenticity from the Hadīth of 'Umar(رضي الله عنه). ”

● (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Here we mentioned 3 Āyāt and 1 Hadīth clarifying the essence of Islām.

And the essence (of Islām) that is mentioned in the Āyāt is that Islām means: Submission to Allāh through Tawhīd, and being free from Shirk, and compliance to Him through al-Tā'ah (Obedience), and the "Alif and Lām" in the word "al-Tā'ah" is general (i.e. absolute obedience to Allāh), and the greatest

acts of obedience are the 4 pillars (i.e. Salāh, Zakāt, Siyām and Hajj), and we aren't re-iterating the 5th pillar which is submission to Allāh through Tawhīd.

“ **And it's mentioned in the Hadīth, "Islām is built upon 5 pillars..." al-Hadīth** ” :

So our statement "al-Hadītha" with a Fatha (on the last letter), means to complete the Hadīth, and this is a terminology which the student of knowledge must know, so if the author intends to complete the Āyah or the Hadīth, he writes ("al-Āyah" or "al-Hadīth").

● (Matn) Sub-Heading:

“ Allāh(سبحانه وتعالى) said: "So know, [O Muhammad], that there is no deity (worthy of worship) except Allah" [47:19]

And Muslim(رحمه الله) narrated from the Hadīth of 'Uthmān(رضي الله عنه):
"Whoever dies while he knows that there's no deity worthy of worship except Allāh will enter Jannah".

Allāh(سبحانه وتعالى) said: "Say, [O believers], "We have believed in Allah and what has been revealed to us" [2:136].

And it's mentioned in the Hadīth: "I have been ordered to fight the people until they testify that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and establish Salāh and give Zakāt.." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Abī Hurayrah(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "The believers are only the ones who have believed in Allah and His Messenger and then do not doubt" [49:15].

And in the Hadīth: "I testify that there's no deity worthy of worship except Allāh, and I am His messenger. The slave who would meet Allāh without having any doubt about these (two fundamentals) would enter Jannah", it was narrated by Muslim from the Hadīth of Abī Hurayrah(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "And Allāh testifies that the Munāfiqīn are liars" [63:1].

And in the Hadīth: "Whoever dies while testifying that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, sincerely and truthful from his heart will enter Jannah", it was narrated by Ahmad from the Hadīth of Mu'ādh (رضي الله عنه).

Allāh (سبحانه وتعالى) said: "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh . But those who believe are stronger in love for Allāh" [2:165].

And in the Hadīth: "There are three qualities whoever has them, will taste the sweetness of Ēmān: To love Allāh and His Messenger (صلى الله عليه وسلم) more than anyone else..." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Anas (رضي الله عنه).

Allāh (سبحانه وتعالى) said: "Indeed they, when it was said to them, "There is no deity but Allah , " were arrogant" [37:35].

And in the Hadīth: "No one who has an atom's weight of pride will enter Jannah", it was narrated by Muslim from the Hadīth of Ibn Mas'ūd (رضي الله عنه).

Allāh (سبحانه وتعالى) said: "So invoke Allah , [being] sincere to Him in religion" [40:14].

And in the Hadīth: "Verily, Allāh has made the hellfire Harām for whoever says that there's no deity worthy of worship except Allāh, seeking by that the pleasure of Allāh", it's agreed upon from the Hadīth of 'Itbān (رضي الله عنه).

Allāh (سبحانه وتعالى) said: "So whoever disbelieves in the Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it." [2:256].

And it's mentioned in the Hadīth: "Whoever professes that there's no deity worthy of worship except Allāh, and disbelieves in what is worshipped besides Allāh, his property and blood become inviolable", it was narrated by Muslim from the Hadīth of Abī Mālik al-Ashja'ī from his father. ❧

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

“**Sub-heading**” : This sub-heading is sub-joined to the (chapter) Essence of Islām, and we will mention under it the Shurūt (conditions) for "Lā ilāha ilā Allāh", and it is in sequence (i.e. Every condition is mentioned in order), and every condition has an Āyah and Hadīth (to support it).

•The First Condition - Knowledge (العلم): “**Allāh (سبحانه وتعالى) said: "So know, [O Muhammad], that there is no deity (worthy of worship) except Allah" [47:19]**

And Muslim (رحمه الله) narrated from the Hadīth of 'Uthmān (رضي الله عنه): "Whoever dies while he knows that there's no deity worthy of worship except Allāh will enter Jannah".”

And knowledge (العلم) is the first condition, and what opposes it is ignorance (الجهل), and knowledge is from the speech of the heart (قول القلب), because the heart according to the legal functions that relates to it is divided into two types, some things that relate to his actions, and other things that don't relate to actions, which is belief (الإعتقاد), so knowledge is included within the speech of the heart or what is (also) called belief (i.e. Al-I'tiqād).

•The Second Condition - Speech (القول): “**Allāh (سبحانه وتعالى) said: "Say, [O believers], "We have believed in Allah and what has been revealed to us..." [2:136] Al-Āyah.**

And it's mentioned in the Hadīth: "I have been ordered to fight the people until they testify that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and establish Salāh and give Zakāt.." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Abī Hurayrah (رضي الله عنه).”

And it is the speech of the tongue (قول اللسان), meaning: to pronounce the statement of Tawhīd, and what opposes pronouncing (the statement of Tawhīd) is to leave off pronouncing (the statement of Tawhīd).

•The Third Condition - Certainty (اليقين): “**Allāh (سبحانه وتعالى) said: "The believers are only the ones who have believed in Allah and His Messenger and then do not doubt" [49:15].**

And in the Hadīth: "I testify that there's no deity worthy of worship except Allāh, and I am His messenger. The slave who would meet Allāh without having any doubt about these (two fundamentals) would enter Jannah", it was narrated by Muslim from the Hadīth of Abī Hurayrah(رضي الله عنه). ۞

And it is sub-joined to the speech of the heart, in the sense that you pronounce it (i.e. The Shahādatayn) with certainty with your tongue, and that you know it (i.e. its meaning) with certainty, so whoever was skeptical or doubtful or hesitant about Tawhīd, then he isn't a Muslim.

•The Fourth Condition - Truthfulness (الصدق): ۞ Allāh(سبحانه وتعالى) said: "And Allāh testifies that the Munāfiqīn are liars" [63:1].

And in the Hadīth: "Whoever dies while testifying that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, sincerely and truthful from his heart will enter Jannah", it was narrated by Ahmad from the Hadīth of Mu'ādh(رضي الله عنه). ۞

What opposes truthfulness (الصدق) is lying (الكذب), so whoever said it out of dishonesty (i.e. Lying and deception), his Islām isn't valid, such as the Munāfiqīn.

•The Fifth Condition - Love (المحبة): ۞ Allāh(سبحانه وتعالى) said: "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh . But those who believe are stronger in love for Allāh" [2:165].

And in the Hadīth: "There are three qualities whoever has them, will taste the sweetness of Ēmān: To love Allāh and His Messenger(صلى الله عليه وسلم) more than anyone else..." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Anas(رضي الله عنه). ۞

And what opposes Love (المحبة) is Hatred (البغض), and this Hatred is from the actions of the heart (عمل القلب), and this is the first condition from the actions of the heart, and what precedes it from conditions from the speech of the heart, which is Knowledge, Certainty and Truthfulness, however in reality Truthfulness has Tafsīl (details attached to it), so at times it is sub-joined to the actions (of the heart), and sometimes it is sub-joined to the limbs (of the body), and sometimes it is sub-joined to knowledge, and the context, gathering (the texts) and splitting it up clarifies that.

So here, it's necessary to know that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, with truthful certain knowledge that has no doubt in it nor dishonesty (i.e. Lying or Deception), because "most likely assumed" is called "Knowledge" at times, for instance, if it is most likely assumed that the time for 'Ishā' has entered, he would pray the 'Ishā'.

However with regards to "Lā ilāha ilā Allāh", it's not sufficient to most likely assume, rather truthfulness and certainty is required, and Love is the first level of the actions of the heart, and this is in a general perspective, but in specific, intention comes first, wherein he is searching and desiring for that (love of Allāh), so if he wishes for it, the Love (المحبة) would be present with him, and Love isn't sub-joined to the speech of the heart, for instance the insane person doesn't have speech (of the heart), because he doesn't know, however he has actions of the heart, he Loves and Hates (for the sake of Allāh), and he seeks and wishes, and this is the difference between the two, a person could know something without loving it, so the area that deals with the speech of the hearts differs from the area that deals with the actions of the heart.

•The Sixth Condition - Compliance (الإنقياد): “Allāh (سبحانه وتعالى) said: "Indeed they, when it was said to them, "There is no deity but Allah , " were arrogant" [37:35].

And in the Hadīth: "No one who has an atom's weight of pride will enter Jannah", it was narrated by Muslim from the Hadīth of Ibn Mas'ūd (رضي الله عنه). ”

And what opposes compliance is arrogance, so it's stipulated upon the one who has fulfilled the previous Shurūt (conditions) to not be arrogant, because the arrogant one is not a Muslim, for verily the arrogance one doesn't act upon Tawhīd, nor pray nor comply (to what Allāh ordered).

And here, we intended two conditions, which are Acceptance (القبول) and Compliance (الإنقياد), so the one who is arrogant rejects with his knowledge, and what opposes acceptance is rejection, and what opposes compliance is abandonment, therefore it's stipulated for whoever says "Lā ilāha ilā Allāh" that he's accepting (Allāh's command) in compliance.

•The Seventh Condition - Sincerity (الإخلاص): And sincerity here means to abandon Shirk, “Allāh (سبحانه وتعالى) said: "So invoke Allah , [being] sincere to Him in religion" [40:14].

And in the Hadīth: "Verily, Allāh has made the hellfire Harām for whoever says that there's no deity worthy of worship except Allāh, seeking by that the pleasure of Allāh", it's agreed upon from the Hadīth of 'Itbān (رضي الله عنه). ”

•The Eighth Condition - Disbelief in the Tāghūt (الكفر بالطاغوت): “Allāh (سبحانه وتعالى) said: "So whoever disbelieves in the Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it." [2:256].

And it's mentioned in the Hadīth: "Whoever professes that there's no deity worthy of worship except Allāh, and disbelieves in what is worshipped besides Allāh, his property and blood become inviolable", it was narrated by Muslim from the Hadīth of Abī Mālik al-Ashja'ī from his father. ”

So a person can say "Lā ilāha ilā Allāh" and this statement through knowledge, truthfulness, certainty, abandoning Shirk, compliance and acceptance, with Love and seeking that (i.e. Allāh's love), however he doesn't disbelieve in the Tāghūt, so this person is not called a Muslim.

And Kufr Bit-Tāghūt consists of 5 things:

1. Believing in the falsehood of worshipping the Tāghūt.

2. Abandoning it.

3. Hating the Tāghūt and having animosity to it. And 'This is pertaining to the Tāghūt'

And we have two things pertaining to the people of the Tāghūt.

4. Hating the people of the Tāghūt

5. Making Takfīr upon the people of the Tāghūt.

For instance, Democracy is a Tāghūt, for us to disbelieve in Democracy, we must first believe in the Falsehood of Democracy, and this is the speech of the heart, then abandoning it, then hating it and wishing for its removal and

showing animosity to it, and this is the actions of the heart, then hating the people of Democracy, then performing Takfīr upon them.

And similar to Democracy is Secularism, because the Ism (Label) of Tāghūt is referred too theories, systems, doctrines, inanimate things and individuals, the man and woman, and (also) nationalism, ba'thism, communism and the man-made courts, and the heads of the Jews and Christians who adhere to the corrupted books that they altered, and their elders and leaders, so these are all Tawāghīt.

And the general masses among the Jews and Christians are Kuffār, because the Tāghūt is the one who adorns Shirk.

And this shows that the Kuffār are divided into two types:

1. Tawāghīt, and they are their Leaders.
2. Kuffār, and they are the rest.

So the Jews and Christians are Kuffār according to Ijmā' (consensus), and our statement that the Jews and Christians and those who follow the corrupted books, we don't intend by that the understanding of our contraries (i.e. those modernists), or a confinement which shows that there are Jews who are following the corrupted (version) of the Tawrāt, and other (Jews) following the non-corrupted (version), and likewise with the Christians, but rather this confinement is to display their reality.

Therefore, the Essence of Islām is: Submission to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt.

So whoever has fulfilled these matters, then he has fulfilled the Essence of Islām.

Someone might say, we still have (to mention) Salāh, Zakāt etc...? We say that this is included under the topic of compliance.

● (Matn) Sub-heading:

“ Ibn Hazm(رحمه الله) said: "The people of Islām overall have said that everyone who believes in his heart, a belief in which he has no doubt in it, and professes with his tongue Lā ilāha ilā Allāh, and that Muhammad is the Messenger of Allāh, and that everything he came with is truth, and he declares his disavowal from every religion besides the Dīn of Muhammad(صلى الله عليه وسلم), then he is a Muslim Believer, there is nothing required from him other than that", (al-Fisal 4/35).

Shaykh Sulaymān Ibn 'Abdillāh Ibn Muhammad Ibn 'Abdil Wahhāb(رحمه الله) said: "Verily, professing it (i.e. The Shahādatayn) without knowing its meaning, nor acting upon what it necessitates from adhering to Tawhīd and abandoning Shirk, and disbelieving in the Tāghūt, for indeed that is of no benefit according to Consensus", quoted in his book (al-Taysīr).

Shaykh 'Abdullāh Abā Butayn(رحمه الله) said: "The evidences from the Qur'ān, Sunnah and Ijmā' of the Ummah have demonstrated that it's necessary to stipulate Sincerity for actions and statements"

And al-Shaykh 'Abdul Rahmān Ibn Hassan Ibn Muhammad Ibn 'Abdil Wahhāb(رحمه الله) said: "The Scholars of the Salaf and Khalaf, among the Sahābah, Tābi'īn, the Imāms and all of Ahl al Sunnah, have unanimously agreed that a person cannot be a Muslim, except by abandoning Major Shirk and making Barā'ah from it" (al-Durar al-Saniyyah 11/545-546). ”

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ **Sub-Heading** ” : This sub-heading is pertaining the Ijmā'āt (consensuses) for the Shurūt (conditions) of Lā ilāha ilā Allāh, for verily the conditions (of Lā ilāha ilā Allāh) consists of (proof from) the Qur'ān, Sunnah and Ijmā'.

“ **Ibn Hazm(رحمه الله) said, "The people of Islām overall have said"** ” : This is the phrasing of the Ijmā'.

“ **whoever believes** ” : This is what knowledge means, i.e. Whoever knows.

“ **has no doubt in it** ” : This is the condition for certainty.

“**and professes with his tongue**” : This is the condition for intention, and it is the statement "Lā ilāha ilā Allāh, Muhammad Rasūl Allāh", and that every he came with is truth.

“**and he declares his disavowal**” : It includes al-Kufr Bit-Tāghūt and Ikhlās, because al-Barā'ah is abandoning, and Ikhlās (Sincerity) is abandoning Shirk.

“**there is nothing required from him other than that**” : Meaning, When he first enters into the Dīn, and the negation (of nothing more required from him) is not an unrestricted negation, in the sense that when he first enters (into the Dīn), there is nothing required from him except for Lā ilāha ilāha Allāh with its Shurūt (conditions), so if he entered into the Dīn and adhered to that, the rest of the requirements will come to (ultimately) perfect Lā ilāha ilā Allāh.

“**Shaykh Sulaymān Ibn 'Abdillāh said**” : He is the author of the book "Taysīr al-'Azīz al-Hamīd Sharh Kitāb al-Tawhīd".

And his statement mentions among the conditions, knowledge (العلم), because he said, "if he doesn't know its meaning, it will be of no benefit (i.e. Saying the Shahādah), so this proves that knowledge is a condition.

“**Utterance**” : And utterance is not sufficient on its own, however it's required.

“**acting upon what it necessitates**” : This includes Acceptance (القبول) and Compliance (الإنقياد).

“**Kufr Bit-Tāghūt**” : And this is clear (i.e. Well known).

And the words of Shaykh 'Abdullāh Abā Butayn(رحمه الله) mentions among the conditions, (having) Ikhlās in actions and sayings.

And the statement of Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله) mentions among the conditions:

“**Al-Barā'ah**” : Which is al-Kufr Bit-Tāghūt

“**Abandoning Shirk**” : Al-Ikhlās (Sincerity) which is abandoning (Shirk).

📖 Chapter (2/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al- 'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = (Matn) which is the original text of the book.

● = (Sharh) which is the commentary on the Matn.

Chapter 2: The Essence of Shirk.

● (Matn):

“Allāh(سبحانه وتعالى) said: "And [He revealed] that the Masājid are for Allāh , so do not invoke with Allah anyone." [72:18].

Allāh(سبحانه وتعالى) said: "And Allāh has said, "Do not take for yourselves two deities. He is but one God, so fear only Me." [16:51].

Allāh(سبحانه وتعالى) said: "[for] they worship Me, not associating anything with Me" [24:55].

Allāh(سبحانه وتعالى) said: "Or have they other deities who have ordained for them a religion to which Allah has not consented?" [42:21].

Allāh(سبحانه وتعالى) said: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it" [4:60].

On the authority of 'Abdullāh Ibn Mas'ūd(رضي الله عنه) as a Marfū' narration (i.e. Raised to the Prophet):

"What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." [Agreed Upon].

On the authority of Abū Bakr(رضي الله عنه):

"We said, O messenger of Allāh, is there any Shirk besides what is worshipped or called upon besides Allāh". It was narrated by Abū Ya'lah (رحمه الله) and it has weakness.

And Al-Bukhārī (رحمه الله) narrated as a Mu'allaq (hanging) narration:

"Ibn 'Abbās said (about Allāh's statement) {as one who stretches his hands}: i.e. Like the Mushrik who worships another deity besides Allāh, like the example of a thirsty man who looks towards his imagination for water from afar, while he wants to obtain it, but isn't able too" [End Quote]. ”

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

After we have explained the Essence of Islām, which is:

“ Submission to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt. ”

We come towards the Essence of Shirk, and the Āyāt clarify the essence of Shirk, and it is as the Hadīth mentioned, which is "to place rivals besides Allāh", and this is the best definition for Shirk, and it's a Prophetic definition.

And the 2nd Hadīth also mentions the Essence of Shirk, which is "We said, O messenger of Allāh, is there any Shirk besides what is worshipped or called upon besides Allāh". The Hadīth was narrated by Abū Ya'lah (رحمه الله) and it has weakness, however it falls under a correct foundation.

The words of Ibn 'Abbās (رضي الله عنه): “ The Mushrik who worships another deity besides Allāh ” :

So all these definitions are disciplined, the first (definition) is Prophetic, and the second (definition) was mentioned by the Sahābah, and it was approved by the Messenger (صلى الله عليه وسلم), and the third (definition) is the saying of a Sahābī (i.e. Ibn 'Abbās).

And we do not have anything to add for this in defining Shirk, we will now address the Āyāt, so that we can apply the Prophetic Tafsīrāt (elucidations) and what has been narrated upon it, by extracting what's relevant from it.

Allāh's statement: “ **And [He revealed] that the Masājid are for Allāh , so do not invoke with Allah anyone** ” .

The main focus is (in the words): "**so do not invoke**".

Allāh's statement: “ **And Allāh has said, "Do not take for yourselves two deities. He is but one God, so fear only Me"** ” .

The main focus is (in the words): "**Do not take for yourselves two deities**", so whoever takes for himself two deities is a Mushrik.

Allāh's statement: “ **"[for] they worship Me, not associating anything with Me"** ” .

The main focus is (in the words): "**not associating**"

Allāh's statement: “ **Or have they other deities who have ordained for them a religion to which Allah has not consented?** ” .

The main focus is (in the words): "**who have ordained/legislated for them a religion**".

Allāh's statement: “ **Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to the Tāghūt, while they were commanded to reject it** ” .

The main focus is (in the words): "**They wish to refer legislation to the Tāghūt**", so whoever makes Tahākum (refers legislation) to the Tāghūt, then he has placed besides Allāh a deity who he refers judgement too, therefore he did not disbelieve in the Tāghūt, and the Legislator is the one who has placed a partner with Allāh in His Ulūhiyyah (divinity).

● (Matn) Sub-heading:

“ Al-Qādī 'Iyādh (رحمه الله) mentioned in "Al-Shifā" in the sub-heading of what was from the statements of Kufr: "That every statement which negates singling

Allāh alone in worship, or it clearly stated in worshipping someone besides Allāh, or with Allāh, then it is Kufr according to the Ijmā' of the Muslims"

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said in "Tārīkh Najd" page 223, he said: "Indeed Shirk is the worship of other than Allāh, and sacrificing or vowing to him (i.e. the one besides Allāh), and making du'ā to him", (then) he said: "And I do not know of anyone from the people of knowledge who differed regarding that" (adapted - i.e. Relating what's relevant from the quote).

Shaykh Ishāq Ibn 'Abdul Rahmān(رحمه الله) said: "Supplicating to those in the graves, asking them and seeking their assistance and help, (is something) the Muslims didn't dispute, rather it is agreed upon that is it's from the Shirk that makes one disbelieve" (Risālat Takfīr al-Mu'ayyan).

And he (also) stated in it (the same Risālah): "How can the prohibition for making Takfīr upon the Muslims be held upon those who call upon the Righteous and seek their assistance with Allāh, while diverting towards them from the acts of worship which isn't deserving to anyone except Allāh, and this (statement of prohibiting Takfīr) is false according to the texts of the Qur'ān, Sunnah and Ijmā' of the Ummah"

And he stated in it (the same Risālah): "Supplicating to those in the graves, asking them and seeking their assistance and help doesn't fall under this chapter, and the Muslims did not dispute regarding it, infact it is agreed upon that it's from the Shirk that makes one disbelieve, as mentioned by Shaykh al-Islām Ibn Taymiyyah himself, and he considered it among which there's no dispute in making Takfīr on it"

And Shaykh Sulaymān(رحمه الله) quoted in "al-Taysīr" page 117, "The consensus of the Mufasssīrīn that obedience in the lawfulness of what Allāh has declared unlawful, or the unlawfulness of what has declared lawful, is 'Ibdādah (worship) to them, and Shirk of Obedience"

And he also quoted: "The consensus that it's necessary to have Kufr Bit-Tāghūt for the validity of Tawhīd". ”

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ Sub-heading ”:

This sub-heading is pertaining the Ijmā'āt (consensuses) that clarify the Essence of Shirk, so the statement of Al-Qādī 'Iyādh (رحمه الله) in which he mentioned an Ijmā', and the main focus pertaining it is his statement:

“ it is Kufr according to the Ijmā' of the Muslims ”.

So every statement that clearly stated in worshipping someone besides Allāh or with Allāh, then it is considered Kufr according to the Ijmā' of the Muslims.

Likewise Muhammad Ibn 'Abdul Wahhāb (رحمه الله) said, **“ Indeed Shirk is the worship of other than Allāh ”**:

So he mentioned an Ijmā' (regarding this).

Likewise Ishāq Ibn 'Abdul Rahmān (رحمه الله) said: **“ The muslims did not dispute that supplicating to the people in the graves, asking them, seeking their assistance and help is Shirk ”**.

And he quoted an Ijmā', and he also stated that supplicating to the righteous and seeking their assistance and help is something the Ummah have agreed upon regarding its invalidity, and he also mentioned another time that seeking help and assistance (from the dead) and asking them (for needs) is Shirk.

Then at the end, Sulaymān (رحمه الله) mentioned the Ijmā' of the Mufasssīrīn that obedience (to someone) in the lawfulness (of what Allāh declared unlawful) and unlawfulness (of what Allāh declared lawful) is **Shirk of Obedience**.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

📖 Chapter (3/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = **(Matn)** which is the original text of the book.

● = **(Sharh)** which is the commentary on the Matn.

Chapter 3: Islām and Shirk are two opposites that cannot be joined together.

● (#Matn):

“Allāh(سبحانه وتعالى) said: "And what can be beyond truth except error?" [10:32]

Allāh(سبحانه وتعالى) said: "Indeed, We guided him to the way, be he grateful or be he ungrateful." [76:3]

Allāh(سبحانه وتعالى) said: "It is He who created you, and among you is the disbeliever, and among you is the believer." [64:2]

Ibn Taymiyyah(رحمه الله) said: "Every person that does not worship Allāh alone, is undoubtedly a worshipper of other than Allāh. And there exists no third category in the children of Ādam. So either he is a Muwahhid or a Mushrik, or mixes this with this (i.e. Tawhīd with Shirk), such as the distorters among the worldly religions, and the christians, and whoever imitated them from the deviants who affiliate themselves to Islām" [Al-Fatāwah (14/282-284)]

And Shaykh 'Abdul Rahmān(رحمه الله) said in his Sharh of "Aslu Dīn al-Islām wa Qā'idatihi", and 'Abdul Latīf(رحمه الله) in "al-Minhāj" page 12, both said: "Whoever performs Shirk has left Tawhīd, for indeed they are two opposites that cannot be joined together, and they negate each other, not join together nor cancel each other out" 🙏

● (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ **Chapter: Islām and Shirk are two opposites that cannot be joined together.** ”

This chapter is sub-joined to both of the previous chapters that came before it, and we have previously alluded towards this (issue) in the introduction, which is that Islām and Shirk cannot be joined together, so he's either a Muslim or Kāfir, there is no 3rd category.

So whoever has the essence of Islām established within him, then he's a Muslim.

And whoever has the essence of Shirk established within him, then he's a Mushrik.

So Allāh's statement: “ **"And what can be beyond truth except error?"** ”

What's significant from this is that Allāh(سبحانه وتعالى) mentioned two categories, there's no 3rd category, either Truth or Misguidance.

And the significance behind Allāh's statement: “ **"Indeed, We guided him to the way, be he grateful or be he ungrateful"** ”, is His statement, "grateful" or "ungrateful" (i.e. Kafūra).

And in Allāh's statement: “ **"It is He who created you, and among you is the disbeliever, and among you is the believer."** ”

A believer or Kāfir, therefore there is no 3rd category.

As for the words of Ibn Taymiyyah(رحمه الله) he stated, either a Muwahhid or Mushrik, or whoever mixes this and that (i.e. Tawhīd & Shirk together), then this person is also a Mushrik.

So Shirk has two categories, either a pure Mushrik, or a Mushrik who mixes between the worship of Allāh and other than Him.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

📖 Chapter (4/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = (#Matn) which is the original text of the book.

● = (#Sharh) which is the commentary on the Matn.

Chapter 4: The Label of Shirk, from the chapter of the vilified labelled actions.

● (#Matn):

“Allāh(سبحانه وتعالى) said: "And if not that a disaster should strike them for what their hands put forth, and they would say, "Our Lord, why did You not send us a messenger" [28:47].

And in the agreed upon Hadīth on the authority of Huthayfah(رضي الله عنه), he said: "Yā Rasūl Allāh, we were living in Jāhiliyyah (ignorance) and wickedness, then Allāh brought us this goodness (i.e. Islām)".

And in the Hadīth on the authority of 'Amr Ibn 'Absa al-Sulamī(رضي الله عنه), he said: "In the times of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance, and they were not upon anything (which may be called the right path)", it was narrated by Muslim. ”

● (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

This is the 4th chapter from the first section, and the first section is clarifying the essence of Islām and Shirk and the 4th chapter is pertaining the "Ism" (Label) of Shirk, which is from the vilified labelled actions.

And this chapter is sub-joined to the Essence of Shirk, because this is from the

descriptions of Shirk, which is the Ism (Label) for a vilified action, so it's vilified and it's known that it's vilified, and the people of ignorance before Islām knew that it was vilified.

“ **Allāh (سبحانه وتعالى) said: "And if not that a disaster should strike them for what their hands put forth" ۞** ”

The significance of this verse is that it contains a type of hiding/secretcy.

And the main focus from it is, “ **"for what their hands put forth" ۞** ”

What has their hands put forth? It has put forth Shirk, and they are because of this Shirk, deserving of punishment, which is the "disaster" (i.e. that's mentioned in the verse), therefore they know that it's vilified, and that's why they deserve being punished for it, yet despite that, Allāh does not punish them until a Messenger is sent to them, this is the significance of this verse.

And this verse requires mentioning what comes after it to fully grasp the significance of it.

“ **And in the agreed upon Hadīth on the authority of Huthayfah (رضي الله عنه), he said: "Yā Rasūl Allāh, we were living in Jāhiliyyah (ignorance) and wickedness... ۞ :** ”

"**And wickedness**", this is what's relevant, and the significance behind this Hadīth is that they used to know that it's wicked, ignorance and Jāhiliyyah (time of ignorance) before the advent of the Messenger.

“ **And in the Hadīth on the authority of 'Amr Ibn 'Absa al-Sulamī (رضي الله عنه), he said: "In the times of Jāhiliyyah, I used to... ۞ :** ”

This is the most explicit (text) in the chapter, and 'Amr was from the Hunafā' (those who singled out Allāh before the advent of the Prophet), so he would know while he's living in the time of Jāhiliyyah and before the advent of the Messenger, he would know that the people were misguided, and that they're upon nothing (i.e. Not the correct path), why? He said:

Because they worship idols.

And the summary of this chapter is that the Ism (Label) of Shirk is vilified, and its vilification is well known before the advent of the Messenger, and they deserve to be punished for that due to knowing its vilification, however Allāh does not punish them over knowing that & having that knowledge until a Messenger comes to them, and tat is well known.

● (Matn):

“ Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said: "The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk and Jāhiliyyah is bad and heinous, and it is wicked/evil, however they do not deserve to be punished (in the Dunyā & Ākhirah) except after the advent of a Messenger, and based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc:

It has been said that its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them, as the Mu'tazilah say, and it has been said that there's no heinousness or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message) as the Ash'ariyyah say, and those who agreed with them, and it has been said that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in the Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger, and the over-whelming Majority of the Salaf and most of the Muslims are upon this view, and this is what the Qur'ān and Sunnah indicates, for verily it contains therein a clarification that what the Kuffār are upon is wicked, heinous and terrible, before a Messenger (reaching them), even though they do not deserve to be punished (in the Dunyā & Ākhirah) except by the (arrival) of a messenger" [Al-Fatāwah 11/676-677] ”

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

From the speech of Ibn Taymiyyah while he quotes the Madhab of the Salaf, Ibn Taymiyyah (رحمه الله) said: "**The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk**

and Jāhiliyyah is bad and heinous..."

“ And based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc ” :

The First View: And it is the Madhab of the Mu'tazilah: That its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them

“ **That its heinousness is known by the intellect** ” : There's nothing wrong with this (statement).

“ **And that they deserve to be punished for that in the Hereafter** ” : This is wrong, rather they are only punished in the Ākhirah after the Hujjah has been established upon them by the Messenger.

“ **Even if a Messenger didn't come to them** ” : And this is (also) wrong.

The Second View: And it is the Madhab of the Ashā'irah: Infact, not just the Ashā'irah alone, rather some of those who ascribe themselves to the 4 Madhāhib agreed with them over this statement, and it was mentioned by some of the Ahnāf, some of the Mālikiyyah, some of the Shāfi'iyyah, and some of the Hanābilah, so they agreed with them over this wrong mistake and mentioned:

“ **There's no heinousness/bad or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message)** ” .

So is Shirk vilified according to the Madhab of the Ashā'irah and those who agreed with them? No.

And when is Shirk known to be vilified according to their statement? After being addressed, i.e. (By) the Messenger.

And that's why the Ashā'irah and whoever agreed with them, do not apply Asmā' (Labels of Shirk etc...) before establishing the Hujjah! So they said, there is no Asmā' (Labels) or Ahkām (Rulings) except after establishing the Hujjah, and this is the wrong mistake that they fell into.

The Third View: Which is “that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in the Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger”.

And this is the Madhab of Ahl al-Sunnah wal-Jamā'ah, so Shirk is bad, heinous and vilified, however for the punishment for it only comes after the advent of the Messenger.

So no one should assume that before the advent of the Messenger, he's not called a Mushrik. (Rather) whoever has the Essence of Shirk established within him (before the Hujjah), what is only given off is the Asmā' (Labels of Shirk, not the Rulings of Apostasy, Killing and Punishment in the Hereafter), **he's called a Mushrik, Oppressor, Tyrant, Bad, Heinous.**

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd

📖 Chapter (5/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = (**Matn**) which is the original text of the book.

● = (**Sharh**) which is the commentary on the Matn.

Chapter 5: Proof regarding the invalidity of Shirk.

● (#Matn):

“Allāh(سبحانه وتعالى) said: "He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason." [30:28]

Allāh(سبحانه وتعالى) said: "Do they associate with Him those who create nothing and they are [themselves] created?" [7:191].

Allāh(سبحانه وتعالى) said: "And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [35:13]. ”

● (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ **Chapter: Proof regarding the invalidity of Shirk** ” :

This chapter is sub-joined to the Essence of Shirk, and what is intended by this chapter is showing that Shirk is Bātil (Invalid) and showing what the Hujjah is regarding the invalidity of Shirk, and we mentioned 3 proofs here regarding its invalidity.

And it's necessary to pay attention that when we say Shirk is wicked or vilified, and that the proof is what we're going to mention, then this does not mean that this Proof (Hujjah) necessitates punishment, but rather these matters are

a proof (Hujjah) that makes one understand that Shirk is Bātil (invalid), and it is not a Hujjah with regards to punishment (in the dunyā) and torment (in the hellfire), but rather this (statement) is the Madhab of the Mu'tazilah who consider the intellect as the Proof (Hujjah) for torment (in the hellfire).

So there's a differentiation, so the Hujjah for punishment & torment differs from the Hujjah of (the) invalidity (of shirk).

“ Allāh(سبحانه وتعالى) said: "He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason." [30:28] ” :

This verse has a proof (Hujjah) with regards to the invalidity of Shirk, which is the intellect, as Allāh(سبحانه وتعالى) said: "for a people who use reason."

And it is a Hujjah with regards to the invalidity of Shirk, and not a Hujjah for punishment, for verily the Hujjah (Proof) for punishment are the Messengers (being sent to them).

So the servant who is the slave of a person, does he make him a partner besides Allāh with regards to his Rizq (provisions & sustenance) and would be considered the same? They are not partners, therefore Allāh doesn't have a partner, and every reasonable sound mind believes in this reality and is aware of it.

“ Allāh(سبحانه وتعالى) said: "Do they associate with Him those who create nothing and they are [themselves] created?" [7:191]. ” :

The Hujjah from this (Āyah) is the intellect as well, and this is well known rationally, it's not possible to associate partners with someone who doesn't create, (is) deficient. And it's not possible for the deficient one to be a partner with the Perfect one (i.e. Allāh), for verily Allāh doesn't have any partners.

“ Allāh(سبحانه وتعالى) said: "And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [35:13]. ” :

The one who doesn't possess [as much as] the membrane of a date seek is incapable and deficient, so how can a (sound) intellect make an incapable deficient person a deity (besides Allāh).

● (Matn):

“ Allāh (سبحانه وتعالى) said: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [7:172].

Allāh (سبحانه وتعالى) said: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30].

On the authority of Abī Hurayrah (رضي الله عنه) as a Marfū' report (i.e. Raised to the Prophet that he said): "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism"

Abū Hurayrah recited (the verse): "[Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30] - Narrated by al-Bukhārī and Muslim.

And it (i.e. Fitrah) has been explained as being "Islām", which is the statement of Abī Hurayrah, 'Ikrimah, Al-Hassan, al-Dahhāk, Mujāhid, Qatādah, Al-Bukhārī, Ibn Taymiyyah, Ibn al-Qayyim and Ibn Kathīr.

Ibn Taymiyyah said: "And the reports that are mentioned from the Salaf doesn't suggest except this statement (i.e. Islām), that they were born upon Fitrah" (Dar' al-Ta'ārudh). ☞

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

“ Allāh (سبحانه وتعالى) said: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [7:172]. ☞ :

The Hujjah in this Āyah is the Mīthāq (i.e. the covenant) that Allāh(سبحانه وتعالى) took from the children of Ādam(عليه السلام), because Allāh dispersed the progeny of Ādam out from his backbone, like scattered tiny dust particles, then He addressed them and made them testify to themselves that "**Am I not your Lord?**", they said "**Yes**", so they testified to the Rubūbiyah (Lordship of Allāh), including what is sub-joined to that from loving Him and exalting Him, and this is His Ulūhiyyah (Divinity).

And whenever {al-Rabb} is used, it consists of al-Rubūbiyyah and al-Ulūhiyyah, "Am I not your Lord", i.e. and your God, as it will be mentioned in the questioning of the grave, "who is your Lord", i.e. Your God, therefore the Mīthāq al-Awwal (the first covenant) which is present amongst the people testifies to the invalidity of Shirk.

“ **Allāh(سبحانه وتعالى) said: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30].** ” :

The 3rd Proof for the invalidity of Shirk is an Āyah and Hadīth, and the selected opinion amongst the Scholars, which is the Fitrah, and Allāh(سبحانه وتعالى) placed a Fitrah in mankind that He is the Lord and God and (only) One who deserves to be worshipped.

And there are some Scholars who explained the Fitrah as the Mīthāq, however the most correct opinion is that the Mīthāq differs from the Fitrah, He dispersed them (into the world), then made them testify (that he's the Lord of mankind), then He placed a Fitrah (upon them) for that.

And the Fitrah necessitates the invalidity of Shirk, because he loves Tawhīd, and Shirk and Tawhīd are two opposites which cannot be joined together, so if he loves Tawhīd, he hates Shirk, and if he knows the validity of Tawhīd, he would know the validity of Shirk.

“ **And it (i.e. Fitrah) has been explained as being "Islām".** ” :

Who is the one who explained the Fitrah as being Islām? (The shaykh said), it is the statement of Abī Hurayrah, 'Ikrimah, Al-Hassan, al-Dahhāk, Mujāhid, Qatādah, Al-Bukhārī, Ibn Taymiyyah, Ibn al-Qayyim and Ibn Kathīr.

All these great Imāms explained the **Fitrah as being Islām**, so they (i.e. Mankind) **were born upon the Fitrah**, and before they were born, the Mithāq was taken from them.

So it becomes clear that there are 3 Proofs which proves the invalidity of Shirk, which in order is; Al-Mithāq, Al-Fitrah, and the 'Aql (intellect), and we placed the Fitrah before the 'Aql, because an individual is born while he is unable to reason, so these are proofs & assurances which proves the invalidity of Shirk.

For indeed Shirk is Bātil, however he is not punished for these matters, but rather punishment occurs by (the advent) of the Messenger, so they are deserving of punishment, however they aren't punished except by the (advent) of a messenger, and if He punished them due to these matters (of Shirk), He wouldn't have oppressed them, however due to Allāh's mercy and love for excusing (his creation), He did not make it that way (i.e. Punished for Shirk) except by the Risālah (Message reaching them).

Despite them knowing its heinousness by the Mithāq, Fitrah and 'Aql.

● (Matn):

“ And it's mentioned in the Hadīth of 'Amr Ibn 'Absah that he said: "In the times of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance" Narrated by Muslim.

And in the Seerah, the story of al-Hunafā' (the monotheists):

Ibn al-Qayyim (رحمه الله) mentioned in his commentary upon Āyat al-Mithāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk, they do not require a messenger, and this doesn't contradict (Allāh's statement): {And We never punish until We have sent a Messenger}, (Ibn Qayyim said), so that being a Fāhisha (i.e. Zinā etc) and a sin and transgression is just like Shirk being called Shirk, so it is Shirk in and of itself before the prohibition and after it, so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition, then he is on the level of the one who says Shirk only became Shirk after the prohibition (of Shirk), and it's not considered Shirk before that, and this is a clear unreasonable stubbornness for the intellect and Fitrah" - Madārij al-Sālikīn (1/230,234,240).

And he (also) mentioned in it (i.e. Madārij al-Sālikīn): "Verily the wickedness of worshipping other than Allāh, exalted be He, is firmly established by the intellect and Fitar (i.e. Plural of Fitrah), and hearing it has alerted the mind, and guided it towards knowing what it contains from wickedness" ۞

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ And it's mentioned in the Hadīth of 'Amr Ibn 'Absah that he said: "In the times of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance" ۞ :

As for the Hadīth of 'Amr Ibn 'Absah, then it is (precisely) applicable to the chapter, so he perceived the invalidity of Shirk with his intellect, and that's why he said:

"I used to think that people (who used to worship idols) were upon misguidance"

For indeed he did not say it except after he was given a mind to reason.

“ And in the Seerah, the story of al-Hunafā' (the monotheists) ۞ :

And also the Hunafā' (monotheists before the time of the Messenger who worshipped Allāh alone), and 'Amr Ibn 'Absah was from the Hunafā', so they realised the invalidity of Shirk with their intellect.

“ Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mīthāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk....." ۞ :

So Ibn al-Qayyim(رحمه الله) made the intellect a Proof (Hujjah) for the invalidity of Shirk, not the Punishment.

“ Ibn al-Qayyim said: "so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition..." ۞ :

Who are those that state this? The Ashā'irah, and this is wrong, for verily Shirk is considered Shirk before the advent of the Messenger.

“and hearing it has alerted the mind” :

Meaning, the Qur'ān and Sunnah, (i.e. Hearing) the Message, that is what has alerted the mind, and that is what the punishment in the Dunyā and Ākhirah is established upon (i.e. The Message).

● (Matn):

“Al-Lālakā'ī(رحمه الله) said in "Sharh al-Sunnah" (2/216): Chapter: "The context of what is proven from the book of Allāh عز وجل and what has been narrated from the Messenger of Allāh صلى الله عليه وسلم that the obligation of knowing Allāh, the most high and His attributes is through hearing (the Qur'ān & Sunnah), not through the intellect", and he also said: "Likewise the obligation of knowing the Messengers through hearing (the Qur'ān & Sunnah)", and he said: "This is the Madhab of Ahlal Sunnah wal-Jamā'ah" ” [End Quote].

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Al-Lālakā'ī(رحمه الله) said: {Chapter: "The context of what is proven from the book of Allāh عز وجل and what has been narrated from the Messenger of Allāh صلى الله عليه وسلم that the obligation of knowing Allāh, the most high and His attributes is through hearing (the Qur'ān & Sunnah), not through the intellect"}” :

We must pay attention to the word "obligation", because "al-Wujūb" (i.e. obligation) is a legislative ruling (i.e. obligations creating rules), and the invalidity (of shirk) is not from the legislative rulings (i.e. that requires the Sharī'ah to tell us it's invalid), rather it is from the declaratory rulings (i.e. declaring what is the existing law, so shirk is perceived to be invalid through the intellect & Fitrah), the invalidity, heinousness, concession, validity and corruption (of an action) are all declaratory rulings (i.e. Naturally perceived).

Then he said “through hearing (the Qur'ān & Sunnah), not through the intellect” :

So the obligation is through hearing (the Qur'ān & sunnah), not through the intellect, but as for the invalidity (of Shirk), it is through the intellect and Fitrah, and heinousness (of the act) is known by the intellect and Fitrah.

And the recommended (acts) are known through hearing (the Qur'ān and Sunnah), because it is one of the legislative rulings, so the intellect isn't included within the legislative rulings, rather we say to whoever says "obligatory" or "recommended" or "prohibited", we ask him, "where is the proof from the Qur'ān and Sunnah" (i.e. Because it's a legislative ruling).

And his statement “ **And this is the Madhab of Ahl al Sunnah wal-Jamā'ah** ”:

This is an attributed statement, and Al-Lālakā'ī (رحمه الله) is an Imām in this aspect, he knows the statements of Ahl al Sunnah wal-Jamā'ah from the statements of the people of innovation (i.e. Ahl al Bida').

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

Chapter (6/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = **(Matn)** which is the original text of the book.

● = **(Sharh)** which is the commentary on the Matn.

Chapter 6: Knowing the heinousness of Shirk, Zinā, Oppression, Alcohol, Lying and what's similar to that by the Fitrah and Intellect.

● **(#Matn):**

“ Allāh(سبحانه وتعالى) said: "And when they commit an immorality, they say, "We found our fathers doing it." [7:28].

And the incident of al-Najāshī with the Sahābah, Ja'far(رضي الله عنه) said to him: "O king, we were a people of ignorance who used to worship idols, eat dead animals, approach al-Fawāhish (i.e. Zinā etc) and mistreat our neighbours", it was narrated by Ibn Khuzaymah(رحمه الله) in his "Sahīh".

And in the authentic Hadīth: "5 things are from the Fitrah, then he (i.e. the Prophet) mentioned it". ☞

● **(#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):**

This chapter is sub-joined to the chapter "Essence of Shirk", so we explained that Shirk is to put a partner with Allāh.

And we know the heinousness of Shirk and its invalidity, and that's known by the Mīthāq, Fitrah and 'Aql.

And this is not an original chapter on its own, rather is (mentioned) from the aspect of clarifying and digression (i.e. a temporary departure from the main subject in speech or writing), so that we know what's besides Shirk such as Zinā, oppression, alcohol, lying and other than that, its heinousness and

invalidity is well-known, so imagine the case with Shirk, therefore it (i.e. Shirk) is **more deserving** of knowing its heinousness and invalidity.

And the heinousness of these things (i.e. Zinā etc...) are known by the Fitrah and 'Aql, and we **did not** mention the Mīthāq, because the **Mīthāq is a matter dealing with Tawhīd.**

And the significance behind the incident of al-Najāshī is: “**eat dead animals, approach al-Fawāhish (i.e. Zinā etc) and mistreat our neighbours**” :

The heinousness of these matters were well-known to them, therefore there are matters in which its heinousness is known besides Shirk.

And in the (authentic) Hadīth: “**5 things are from the Fitrah, then he (i.e. the Prophet) mentioned it...**”

"The Fitrah is 5 things, or 5 things are from Fitrah, circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short".

It was narrated by Bukhārī(رحمه الله) from the Hadīth of Abī Hurayrah(رضي الله عنه), so growing the nails long is known to be heinousness by the Fitrah, and the Sharī'ah reassured it (i.e. Came to affirm it), and likewise with the rest of the things.

● (Matn):

“ Ibn Taymiyyah(رحمه الله) said: "Indeed, Allāh has called them Dhālimīn (oppressors), Tāghīn (tyrants) and Mufsidīn (those who spread corruption on the earth) before the Risālah (i.e. Prophet Message), and these are vilified labelled actions, and vilification is only in the bad wicked acts, so that proves that the actions are heinous and vilified before the advent of a Messenger towards them, (however) they do not deserve punishment except after the arrival of a Messenger to them, because of His statement: "And never would We punish until We sent a messenger." (17:15) [Al-Fatāwah (20/37-38)]

Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mīthāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk, they do not require a messenger, and this doesn't contradict (Allāh's statement): {And We never punish until We have sent a Messenger}, (Ibn Qayyim said), so that being a

Fāhisha (i.e. Zinā etc) and a sin and transgression is just like Shirk being called Shirk, so it is Shirk in and of itself before the prohibition and after it, so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition, then he is on the level of the one who says Shirk only became Shirk after the prohibition (of Shirk), and it's not considered Shirk before that, and this is a clear unreasonable stubbornness for the intellect and Fitrah" - Madārij al-Sālikīn (1/230,234,240).

And he (also) mentioned in it (i.e. Madārij al-Sālikīn): "Verily the wickedness of worshipping other than Allāh, exalted be He, is firmly established by the intellect and Fitar (i.e. Plural of Fitrah), and hearing it has alerted the mind, and guided it towards knowing what it contains from wickedness"

And in the Seerah, he mentioned the one who didn't drink alcohol in Jāhiliyyah, and there's also the incident of Hilf al-Fudool. ☞

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

☞ **Ibn Taymiyyah said: "Indeed Allāh called them..."** ☞ :

This is called legislative (i.e. Shar'iyyah), because he attributed the labelling to Allāh, the most high, and "**called them**", the pronoun returns back to the Mushrikīn before the Risālah (i.e. Prophetic Message).

Therefore the "ism" (i.e. Label) of **Dhulm** (oppression), **Tughyān** (tyranny), **Fasād** (corruption) is applied before establishing the Hujjah, and there's no relation to it (being applied after the Hujjah), so it's referred to whoever commits it (i.e. the act) **before the Risālah**, however he is not to be punished except by the (advent of a) Messenger.

And these Asmā' (labels) as we have explained are mentioned before the Risālah, and it's said to the Jāhil (ignorant person), and **ignorance is not an excuse in it**, so he is called "**Dhāliman**" (an oppressor), and it's not be said that he isn't called "Dhāliman" (an oppressor) while he is ignorant! We say there's nothing that prevents calling (someone) a "Dhālim" (an oppressor) while he's ignorant, however he isn't to be punished due to that ignorance until the Hujjah is established, so there's a difference.

☞ **they do not deserve** ☞ : This is not like the saying of the Mu'tazilah "they do not deserve", rather it means "they aren't punished", because they **deserve it**,

however they aren't punished except after a Messenger comes to them (due to Allāh's mercy).

“ Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mīthāq (the verse of the covenant) ” :

As for the statement of Ibn al-Qayyim(رحمه الله), we have previously mentioned it and explained it, but we only mentioned it here from the aspect of reassurance and addition.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

📖 Chapter (7/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al- 'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

● = (Matn) which is the original text of the book.

● = (Sharh) which is the commentary on the Matn.

Chapter 7: When did Shirk first arise in this Ummah?

(Matn):

“ And the Rāfidah were the first ones to bring about Shirk in this Ummah, for they are the first ones who brought about Shirk in the time of 'Alī Ibn Abī Tālib(رضي الله عنه), so he burnt them with fire.

And they (i.e. The Rāfidah) were the first ones to bring about Shirk during the Nubuwwah (time of Prophethood) after the apostasy wars, so al-Mukhtār Ibn Abī 'Ubayd al-Thaqafī claimed prophethood and having a share in it, then they brought about Shirk in the Asmā' wa-Sifāt (i.e. Names & Attributes) wherein they resembled Allāh to His creation, so the "Mushabbihah" group emerged from them, then afterwards they brought about Shirk in al-Ulūhiyyah from the path of the Qarāmitah (i.e. A heretic sect) in some countries, they raised the banner of Shirk during their time.

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said about the Qarāmitah: "Verily they openly showed the symbols of Islām, the establishment of Jum'ah and congregational prayers, and they placed judges and Muftīs, however they openly showed Shirk and opposing the Sharī'ah, so the Scholars have unanimously agreed that they are Kuffār", abridged from his Seerah (i.e. the book of the Shaykh).

And likewise Banī Bawayh, 'Abdul Rahmān Ibn Hassan(رحمه الله) said: "As for atheism in the Tawhīd pertaining to actions, the Tawhīd of intention and requesting (for things), then that occurred when Banī Bawayh al-Dulaymī in the east had a state, so they openly displayed Ghulū towards Ahl al-Bayt, and they

established "al-Mash'had" according to their claim that it's the grave of Amīr al-Mu'mineen 'Alī Ibn Abī Tālib (رضي الله عنه), and built over the grave of al-Hussein and other than him from the graves of Āl al-Bayt (family of the Prophet's household), and worshipped them with all kinds of worship, and Banū 'Ubayd al-Qaddāh followed them in that."

- (Al-Durar al-Saniyyah (9/144,188), published by Dār al-Iftā', and he also quoted it from Ibn Taymiyyah. ”

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

This is the final chapter in the First Section (of the Book), and it is simply a historical account, when Shirk actually began (in this Ummah), especially with what pertains to Shirk in al-Ulūhiyyah, and it is sub-joined to the Essence of Shirk.

“ **Ummah** ” :

The "**Alif**" (ا) and "**Lām**" (ل) refers to the Ummah of the Prophet (صلى الله عليه وسلم), and those who ascribe to it are (called) "**Ummat al-Ijābah**".

But as for the "**Ummat al-Da'wah**", then Shirk is firmly established upon them to begin with, because the Umam (i.e. Plural of Ummah) are two types:

1. **Ummat al-Ijābah**, and they are those who claim to face the Qiblah (i.e. Be amongst the Muslims).
2. **Ummat al-Da'wah**, and they are the Kuffār al-Asliyyīn (originally disbelievers) after the advent of the Prophet (صلى الله عليه وسلم), such as the Jews and Christians.

So the Jews and Christians are part of the Ummah of the Prophet (صلى الله عليه وسلم) **in a sense**, and that is why the Messenger (صلى الله عليه وسلم) said, as it's mentioned in the Hadīth which was narrated by Muslim (رحمه الله):

"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the dwellers of the Hell-Fire."

(Matn):

“ And Ibn Taymiyyah(رحمه الله) said: "The first one who applied these Hadīths regarding travelling to visit shrines which is built over the graves are the people of innovation from the Rawāfidh and their likes",

- (quoted) in "al-Radd 'ala al-Akhnā'ī" page 47, with a recapped footnote in "al-Radd 'ala al-Bakrī".

And he also mentioned: "But as for pilgrimage to the graves, and those who take them as idols and mosques and celebrations, these people did not have a group that were known who were present in the time of the Sahābah, the Tābi'een and those who followed them, and there is nothing in Islām that has a grave or shrine where pilgrimage is done for it, rather this only appeared after the first 3 generations."

- (quoted) in "al-Radd 'ala al-Akhnā'ī" page 101, with a recapped footnote in "al-Radd 'ala al-Bakrī", published by Dār al-'ilmiyyah.

And Shaykh 'Abdul Latīf Ibn 'Abdul Rahmān(رحمه الله) said: "Verily, belief in the dead (that they can bring benefit) only occurred after the death of Imām Ahmad, and those who were on his level from the Scholars of Hadīth, Fuqahā' and Mufasssīrīn."

And Shaykh Muhammad (i.e. Ibn 'Abdil Wahhāb) said in "Tārīkh Najd" page 320 in his treatise to al-Suwaydī:

"Verily, the first ones who brought Shirk to this Ummah are the accursed Rāfidah, who call upon 'Alī and others, and they seek their needs from them and seek relief from anguish."

And he mentioned in "Kitāb al-Tawhīd" in some issues, Chapter: What has been mentioned in condemning whoever worships other than Allāh at the grave of a righteous man.

He said: "And due to the Rāfidah, Shirk and grave worship was introduced, and they are the first ones who built mosques over it (i.e. the graves)." [End Quote]. ”

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

As for the occurrence of Shirk in this Ummah, the Ummat al-Ijābah, then it's occurrence is of 2 types:

1. Its occurrence in an individual sense, for this occurred in the time of the righteous Khalīfah 'Alī Ibn Abī Tālib(رضي الله عنه), where a group of people claimed that he's divine, so he burnt them with fire, and they are called "**al-Ghāliyah**".
2. Its occurrence in a collective sense, where it became apparent & currently popular (amongst society), for verily this occurred from the path of the Qarāmitah, and from the path of the 'Ubaydiyyīn, and from the path of Banī Bawayh, and these are all Rāfidah, and it is Shirk in the aspect of 'Ibādah, (such as) al-Istighātha (i.e. Seeking help and assistance from the dead) and al-Dhabh (i.e. Sacrificing to other than Allāh).

As for the first occurrence of Shirk in the legislative sense and laws (i.e. from this Ummah), then it occurred in the time of the Tatār, where they ruled by man made laws.

As for the 'Ādāt (i.e. social customs), al-Taqālīd (i.e. traditions) and al-Sulūm (i.e. Slang for practises and traditions) which they judge by, then this began amongst the tribes, however I don't know exactly when it began (in this Ummah).

And the benefits of knowing this historical account, is that if someone says, where is the words of Imām Mālik regarding Shirk? Where is the words of Imām al-Shāfi'ī regarding Shirk? We said, it didn't occur in their time, as it was mentioned by Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله), he said: "**Shirk did not occur except after the blessed (i.e. first 3) generations**".

(Matn):

“Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله) said in "Qurrat 'Uyūn al-Muwahiddīn" page 45:

"A plague of ignorance has prevailed after the first 3 generations, from the Ghulū (extremism) that has occurred among the graves of Ahl al-Bayt (The

Prophet's household) and others, and mosques & shrines were built over it, so the matter became widespread, and the Fitnah became greater from the presence of Shirk that negates Tawhīd, when the Ghulû (extremism & attachment) with the dead occurred, and exalting them in worship".

And Shaykh Ibn Sahmān(رحمه الله) said in "Kashf al-Shubhatayn" page 93:

"As for the issue of the Tawhīd of Allāh and purifying worship for Him (alone), then no one from the inhabitants of Islām, nor the inhabitants of desires (i.e. Deviants) nor others disputed regarding its obligation, and it is known in the religion by necessity.",

And it was stated by his Shaykh 'Abdul Latīf in "al-Minhāj" page 101 before him.

And Ibn Taymiyyah(رحمه الله) said in "al-Radd 'ala al-Akhnā'ī" page 95:

"Verily, many people amongst the Tatār and others entered into Islām, while they have idols made from felted wool and they seek nearness to it and exalt it, and they do not know that this is Harām in the religion of Islām, and they seek nearness to the fire as well, while they do not know that this is Harām, so many forms of Shirk might be unclear to some of those who've entered into Islām, and they do not know it's Shirk, so this person is misguided and the action in which he performed Shirk by it is Bātil (invalid), however he doesn't deserve punishment until the Hujjah is established upon him."

Moreover, the Tatār are the first ones who introduced the Shirk of Legislation, which was called "al-Yāsiq", and (also) the people in the countrysides and tribes, which is known as social customs and al-Sulūm (practises and traditions). ”

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“ Verily, many people amongst the Tatār and others entered into Islām. ”

This statement is regarding the Tatār who recently entered into Islām, and the Hujjah hasn't been established upon them.

So they **“ entered into Islām ”**, he did not say "Muslimīn", must pay attention, because he repeated it twice, he said, **“ Verily, many people**

amongst the Tatār and others entered into Islām. ” :

And “entering” here means that they said "Lā ilāha ilā Allāh", so it doesn't mean that they became Muslims and their entering is a correct entry, because he said, “they have idols made from felted wool. ” :

So he called them "**Mutaqarribeen**" (seeking nearness - to those idols), they seek nearness to it & exalt it, and they are Mushrikīn without a doubt, and Islām & Shirk are two opposites which cannot be joined together.

And they cannot be Muslims while they seek nearness and exalt (these idols besides Allāh), however they did not know that this is Harām in the religion of Islām, and they seek nearness to the fire as well, while they do not know that this is Harām.

And many forms of Shirk could be hidden from some of those who enter Islām.

So this person is misguided before acquiring knowledge, and the action which he has committed Shirk in is Bātil (invalid), however he isn't punished until the Hujjah is established upon him.

So these Tatār who entered Islām, in the sense of the "**Isim**" (i.e. Label) they are **not Muslims**, and they are misguided and they worship other than Allāh, however the "Hadīth al-'Ahd" (i.e. one who recently enters into Islām) isn't punished if he commits Shirk, until the Hujjah is established upon him.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

Translator's footnote

[1] Entering into Islām = saying Lā ilāha ilā Allāh.

The Usūl of the 4 Imāms and others is that whoever says the Shahādatayn has entered into Islām, even if he doesn't comply to the Sharī'ah of Islām, therefore the one who enters Islām by the Shahādah and nullifies it with Shirk is considered a Kāfir Murtad, which is why Shaykh al-Islām Ibn Taymiyyah and many of the Imāms call the Rāfidah, Drūze and Nusayriyyah "Murtaddīn", and Shaykh 'Abdul Latīf Āl al-Shaykh has mentioned a consensus that such people are considered "**Kuffār Murtaddīn**".

So these Tatār have entered Islām by uttering the Shahādatayn & nullified it at the same time, making them Kuffār Murtaddīn, however the Hujjah hasn't been established upon them as it's clearly displayable, so they aren't punished, i.e. To be killed for apostasy.

And Allāh سبحانه وتعالى knows best.

Section 2: The Reality of the Asmā' and Ahkām of the Dīn.

📖 **Chapter (8/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):**

Chapter 8: What is intended by Asmā' al-Dīn.

● **(Matn):**

“What is intended by Asmā' al-Dīn (i.e. The labels of the religion) is like; Muslim, Mushrik (polytheist), Mu'min (believer), Kāfir (disbeliever), Munāfiq (hypocrite), Fāsiq, 'Āsī (disobedient sinner), Mulhid (atheist), Mubtadi' (innovator), Dhāl (misguided), Mukhti' (mistaken), Mujtahid, Muqallid, Jāhil, Yahūdī (jew), Nasrānī (christian), Majūsī (zoroastrian), Tāghī (tyrant), Mufsid (corrupt doer), Kāthib (liar) etc...

Ibn Taymiyyah (رحمه الله) said: "And Allāh has made a distinction between what is before the Risālah (i.e. Message of Islām) and what comes after it, relating to the Asmā' (labels) and Ahkām (rulings), and gathering between the two pertaining the labels and rulings" [Al-Fatāwah 20/37 & Al-Fatāwah 12/468].

And he also said: "Verily, the ism (i.e. Label) of Muslim, Yahūdī (i.e. Jew), Nasrānī (i.e. Christian) and what's similar to that from the Asmā' al-Dīn (i.e. Labels of the religion), is a ruling which relates to itself due to the individual's belief, intention, saying and action - (till he said) - every ruling that hangs under the Asmā' al-Dīn from "Islām", "Ēmān", "Kufr", "Riddah", "Tahawwud" (i.e. Becoming a jew), "Tanassur" (i.e. Becoming a christian), is only affirmed for whomever meets the description which necessitates it, and the nature of a person being from the Mushrikīn or from Ahl al-Kitāb is from this aspect." [Al-Fatāwah 35/226].

And he also said: "Know that the matters of Takfīr (i.e. Declaring a person to be a Kāfir) and Tafsīq (i.e. Declaring a person to be a Fāsiq) is from the matters of the Asmā' and Ahkām which the impending threat (torment) and punishment is related too in the Ākhirah. And the Muwālāt (loyalty and support) and Mu'ādāt (hostility and enmity), and killing and protection (of being killed) and other than that is what is related to the Dunyā, and he (i.e. Ibn Taymiyyah) mentioned that entering Jannah and the forbiddance of (entering) hellfire is

from the Inclusive & Comprehensive Rulings of the Religion" [Al-Fatāwah 12/468].”

● (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

“Section 2”:

This is the 2nd section or the 2nd book from "Kitāb al-Haqā'iq", and the title is called:

"The reality of the Asmā' (labels) and Ahkām (rulings) of the Dīn".

And we have finished from the 1st section (of the Kitāb) which was:

"The essence of Islām and Shirk".

And the 2nd section is about knowing the essence/reality of the Asmā' and Ahkām, because the book is a Kitāb of Haqā'iq, and everything has a Haqīqah (i.e. Essence & Reality).

“Chapter 8: What is intended by Asmā' al-Dīn”:

We frequently hear of Asmā' al-Dīn, "Ism (Label) of the religion", "this is from the Asmā' (labels)", so what is meant by "al-Asmā'"?

And we mentioned here under this chapter many Asmā', 20 labels, and it is not exclusive (to those labels), because we said at the end "etc..."

So this is all called "Asmā' al-Dīn", Muslim & Mushrik is an Ism (label) of the Dīm (religion), Kāfir, Munāfiq are all labels of the religion, and there's a verse if it was included within the Matn (i.e. Original text), it would've been good, and it is Allāh's statement:

"Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you." [22:78].

There are Asmā' (labels) for the world which doesn't concern us (here), the ism (label) "businessman". And there are labels for beauty, and labels for ownership, "King", "Caliph", "Chief", and the labels are according to what they are attributed too, however the Asmā' (labels) of the Dīn such as "Muslim",

"Mushrik", "Mu'min" etc...are all labels of the Dīn, irregardless of whether it's praiseworthy or vilified.

“Ibn Taymiyyah said: And Allāh has made a distinction between what is before the Risālah (i.e. Message of Islām) and what comes after it.”:

This text, we have previously mentioned it numerous times due to its importance, so before the Risālah (Prophetic Message), there are Asmā' (Labels) and Ahkām (Rulings), and after the Risālah, and after the Risālah there are Asmā' and Ahkām, so he made "Ahkām" a 'Atf (i.e. Ibn Taymiyyah added the conjunction "and") after "Asmā'", so this proves that the Asmā' is different to the Ahkām, because the 'Atf necessitates them to be different.

“Ibn Taymiyyah said: Verily, the ism (i.e. Label) of Muslim, Yahūdī (i.e. Jew), Nasrānī (i.e. Christian) and what's similar to that from the Asmā' al-Dīn (i.e. Labels of the religion).”:

He considered the ism (label) "Muslim" and "Yahūdī" and "Nasrānī" from Asmā' al-Dīn, and **“from”** here is "al-Tab'eediyyah" (i.e. he only mentioned some labels - Ibn Taymiyyah didn't restrict the labels of the religion to these solely).

Then he said: **“Every ruling that hangs under the Asmā' al-Dīn from "Islām" ...”:**

“from” here is Bayāniyyah (i.e. For clarification), then he started to show examples (such as) Islām, Ēmān, Kufr, Riddah, Tahawwud, Tanassur, so "Riddah" (apostasy) is from the Asmā' al-Dīn, even though we didn't mention it in the original text, because we said "etc..."

And Ibn Taymiyyah's statement: **“Is only affirmed”:**

Is a Fā'il (doing verb), **"affirmed"** is referring to the ism (label), meaning that the ism is only affirmed when its description is there to necessitate and cause that (to affirm).

If you find a description, the ism is tagged along with it, if he is described with "Judaism", he is given the ism of "Jew", and if he is described with Shirk and has fell into the reality of Shirk, he is given the ism of "Shirk", and if he meets

the reality of Islām, he is given the ism of "Islām", and likewise with the rest (of the labels), and the speech of Ibn Taymiyyah is clear, and it's present in "al-Fatāwah".

“And the nature of a person being from the Mushrikīn”:

Why did he become from the Mushrikīn? Because he fell into and is described with the ism of "Shirk", so he is given the label of Shirk, and this is explicit in the speech of Ibn Taymiyyah, that he views the ism of Shirk gets tagged along whoever meets the description of Shirk, even if he was Jāhil (ignorant).

And this is from the places where we must mention that if someone says that Ibn Taymiyyah gives excuse of ignorance in Major Shirk, then he cites quotes falling under the chapter of innovation! So (in return) this text is cited to him, and it's said to him that Ibn Taymiyyah views that the Asmā' (labels) are tagged along with whoever is described with it, especially that he specifically mentioned the issue of Shirk.

“Know that the matters of Takfīr...”:

Takfīr, the ism deducted from it is "Kāfir", and the Ahkām (rulings) is what causes the punishments (for Kufr) to be applied.

This is what relates to the 8th chapter from the complete book, and it is the first chapter discussing the reality of Asmā' al-Dīn.

📖 Questions & Answers (Part 1) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Question 1: How did the parents of the Prophet(صلى الله عليه وسلم) deserve to be punished (in the hellfire) before the advent of the Prophet(صلى الله عليه وسلم)?

Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) responded by saying:

Deserving (to be punished) is different than the punishment, and the parents of the Prophet(صلى الله عليه وسلم) had the Hujjah established upon them by the Da'wah, and the Hujjah for Ahl al-Fatarāt (people living in a time without a Prophet) is the Risālah (Prophetic Message), or that a person comes to call them (to worship Allāh alone), so this is what the Hujjah is established by.

So before the advent of the Prophet(صلى الله عليه وسلم), the people of Makkah had Hunafā' (pure monotheists) who call them (i.e. Their people) to Tawhīd and warn them against Shirk, and these people (i.e. in Makkah) have the Hujjah established upon them, because the Hujjah is **established by a Messenger**, and this is the foundation of the Hujjah, and it's also established by a **specific warning** (by an individual calling them to Tawhīd).

So if someone amongst the Hunafā', infact even from the Jews and Christians before the advent of the Prophet(صلى الله عليه وسلم) and was a Muwahhid, and invited the people to single out Allāh in worship (i.e. Tawhīd of Allāh), the Hujjah is established by him.

So everyone who the Prophet(صلى الله عليه وسلم) has informed about before the advent (i.e. When he became a Prophet) as being in the hellfire, and he is from Ahl al-Fatarāt, then it's necessary that the specific Hujjah has been established upon him, such as the parents of the Messenger(صلى الله عليه وسلم) and others.

And like the Prophet's statement: "If you pass by the grave of a 'Āmirī or Qurashī or Dawsī, then say: Glad tidings to what shall afflict & harm you with your face being dragged to the hellfire."

The Prophet (صلى الله عليه وسلم) has specifically mentioned them, and Allāh doesn't oppress anyone, and He doesn't punish except by a Messenger, so there's no doubt that the Hujjah has been established upon them, and it's not possible that Allāh will punish anyone except if the Hujjah has been established.

Question 2: Are the Hunafā' before the advent (of the Prophet) Muslims?

Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله) responded by saying:

Yes, the Hunafā' who were before the Message (of the Prophet) came are Muslims. And whosoever the Messenger has promised Jannah among them, he is testified with that, and the rest are dealt with as Muslim Believers, for verily the Madhab of Ahl al-Sunnah wal-Jamā'ah is that they do not testify to a specific individual amongst them with Paradise or Hellfire, except where exceptions have been given, and the exception is divided into two types:

1. Whoever the Prophet (صلى الله عليه وسلم) has promised Jannah for, then this person is testified as being in Jannah, such as the Rightly Guided Caliphs, al-Hassan, al-Hussein, Bilāl, Khadījah, and what's correct according to me is that **all** the Sahābah are testified as being in Jannah, and I have mentioned this in "Kitāb al-Zinād", when we commented upon "Lum'at al-I'tiqād", and we mentioned the evidences over there, and what we've stated here is only a brief summary.

2. Is the one who has been widely praised by the Ummah testified as being in Jannah? This has a difference of opinion, and what's most correct is that whoever has been widely praised, if the 'Ulamā' who have experience & knowledge, and those whose statements are taken into consideration, and that became widespread, then he is testified (with Jannah) due to the Hadīth of when the Janāzah passed by, and they testified it with good, they said: "**it must (enter Jannah)**".

Such as 'Umar Ibn 'Abdul 'Azīz, for he has been widely praised, likewise al-Hassan al-Basrī, Mālik, Ahmad etc... These (Imāms) have widely been praised, and from the people of consideration, however back to the original question about Ahl al-Fatarāt, as for calling them Muslims, then yes, whoever was upon the Foundations of Islām (i.e. Asl al-Islām) and didn't commit Shirk (is a

Muslim), and as for testifying them with Jannah, then this goes back to what we have just elaborated on.

And the Hunafā' had the ordainments (of Islām) hidden from them, and they are excused in this, and this will be addressed in the end of the Book, that ignorance is an excuse in the ordainments.

And among the Hunafā' (pure monotheists) are Qiss Ibn Sā'idah, 'Amr Ibn 'Abasah, Abū Dharr, 'Amr Ibn Nufayl, Zayd Ibn 'Amr Ibn Nufayl, and the Prophet (صلى الله عليه وسلم) would devote himself on worshipping Allāh alone before the advent (i.e. Becoming a Prophet of Allāh with revelation), and Qiss Ibn Sā'idah would go past the inhabitants of Makkah and some of the Arab tribes, and call them towards Allāh, and say "**How can you worship other than Allāh**", and this is a Da'wah which the Hujjah is established by.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd

Questions & Answers (Part 2) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

The following are questions that Shaykh 'Alī al-Khudayr(حفظه الله) has placed for the First Section of the Book, which you should be able to answer on your own:

Question 1: What is the Essence of Islām?

Answer: It is submission to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt.

Question 2: What is the submission to Allāh through Tawhīd and the conditions of Lā ilāha ilā Allāh?

Answer: Speech, Knowledge, Certainty, Sincerity, Acceptance, Compliance, Truthfulness, Love and Kufr Bit-Tāghūt.

Question 3: What are the opposites to the conditions of Lā ilāha ilā Allāh?

Answer: Knowledge, and what opposes it is ignorance.

Certainty, and what opposes it is hesitation and doubts.

Truthfulness, and what opposes it is Deceit/lying.

Sincerity, and what opposes it is Shirk.

Love, and what opposes it is Hatred.

Acceptance, and what opposes it is Rejection.

Disbelief in the Tāghūt, and what opposes it is Belief in the Tāghūt.

Question 4: What is the essence of Shirk with proof?

Answer:

Question 5: What is the Proof regarding the invalidity and heinousness of Shirk with Proof?

Answer:

Question 6: What is the Madhab of the Mu'tazilah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Answer:

Question 7: What is the Madhab of the Ashā'irah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Answer:

Question 8: What is the Madhab of Ahl al-Sunnah wal-Jamā'ah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Answer:

Question 9: Do the Mushrikūn before the advent (of the Prophet) know about the heinousness of Shirk and its invalidity, and how did they know it, while providing proof?

Answer:

Question 10: When did Shirk occur in al-Ulūhiyyah from Ummat al-Ijābah on an individual & collective level?

Answer:

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd