

مفيد المستفيد في كفر تارك التوحيد

*Mufīd Al-Mustafīd  
fī Kufr Tārik At-Tawhīd*

“Benefit of the beneficiary regarding the *kufr*  
of the one who leaves Tawhīd”

By

*Shaykh* Al-Islām Muhammad ibn ‘Abdul-Wahhāb

May Allāh show him mercy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh The most Beneficent The most Merciful

وبه نستعين و عليه نتوكل

We seek help from Him and we put our trust in Him.

مما قال الشيخ الإمام وعلم الهداة الأعلام محمد بن عبدالوهاب رحمه الله تعالى : لما ارتاب بعض من يدعي العلم من أهل العيينة . لما ارتد أهل حرملاء ، فسئل الشيخ أن يكتب كلاماً ينفعه الله به، فقال رحمه الله تعالى :

Among that which the *Shaykh*, the *imām*, the head among heads of guidance Muhammad ibn ‘Abdul-Wahhāb – *rahimahullāhu ta’ālā* – said: When some of those who claim to have knowledge from the people of ‘Uyaynah doubted (and) when the people of Huraymilā apostated, the *Shaykh* was asked to write some words with which Allāh would benefit him. So he – *rahimahullāhu ta’ālā* – said:

روى مسلم في صحيحه عن عمرو بن عبسة السلمي رضي الله عنه قال : كنت وأنا في الجاهلية أظن أن الناس على ضلالة ، وأنهم ليسوا على شيء ، وهم يعبدون الأوثان ، قال : فسمعت برجل بمكة يخبر أخباراً فقعدت على راحلتي فقدمت عليه فإذا رسول الله ﷺ مستخفياً جراً عليه قومه فتلطفت حتى دخلت عليه بمكة فقلت له ، وما أنت ؟ . قال : ( أنا نبي ) ! . قلت : وما نبي ؟ قال : ( أرسلني الله ) ! . فقلت : بأي شيء أرسلك ؟ قال : ( أرسلني بصلة الأرحام ، وكسر الأوثان وأن يوحد الله لا يشرك به شيء ) ! . فقلت له : ومن معك على هذا ؟ . قال : ( حر وعبد ) ! . قال : ومعه يومئذ أبو بكر وبلال ممن آمن معه ، فقلت : إني متبعك . قال : ( إنك لا تستطيع ذلك يومك هذا ، ألا ترى حالي وحال الناس ، ولكن ارجع إلى أهلك ، فإذا سمعت بي قد ظهرت فأتني ) .

Muslim narrated in his *Sahīh* from 'Amr ibn 'Abasah As-Salamī who said: “In the time of *jāhiliyyah*, I used to think that people were astray and that they were not upon anything, since they were worshipping idols. Then I heard of a man in Makkah who was saying certain things. I seated myself on my mount and went to him. It was the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) who was keeping out of sight as his people were being insolent to him. I proceeded in a friendly manner until I managed to visit him in Makkah and said to him: ‘What are you?’ He said: ‘**I am a Prophet.**’ I said: ‘And what is a Prophet?’ He said: ‘**Allāh has sent me.**’ I said: ‘And what has He sent you with?’ He said: ‘**He has sent me with the task of maintaining ties of kinship,**

*breaking idols and that Allāh should be worshipped alone and nothing should be associated with Him in worship.’ I said: ‘Who is with you in this?’ He said: ‘A free man and a slave.’ At that time Abū Bakr and Bilāl were with him. I said: ‘I will follow you.’ He said: ‘You will not be able to do that at this present time. Do you not see my state and the state of the people? Rather return to your people. When you hear that I have prevailed, then come to me.’*

قال : فذهبت إلى أهلي وقدم رسول الله ﷺ المدينة وكنت في أهلي ، فجعلت أتخبر الأخبار وأسأل الناس حين قدم المدينة ، حتى قدم نفر من أهل يثرب من أهل المدينة ، فقلت : ما فعل هذا الرجل الذي قدم المدينة ؟ فقالوا الناس إليه سراع ! وقد أراد قومه قتله فلم يستطيعوا ذلك ، فقدمت المدينة فدخلت عليه فقلت : يا رسول الله أتعرفني ؟ قال : ( نعم ! أنت الذي لقيتني بمكة ) . قال : قلت بلى ، فقلت : يا نبي الله علمني مما علمك الله وأجهله ، أخبرني عن الصلاة . قال : ( صل صلاة الصبح ثم أقصر عن الصلاة حتى تطلع الشمس ، وحتى ترتفع ، فإنها تطلع حين تطلع بين قرني شيطان ، وحينئذ يسجد لها الكفار ، ثم صل فإن الصلاة مشهودة محضورة حتى يستقل الظل بالرمح ، ثم أقصر عن الصلاة فإنها حينئذ تسجر جهنم ، فإذا أقبل الفياء فصل فإن الصلاة مشهودة محضورة حتى تصلي العصر ، ثم أقصر عن الصلاة حتى تغرب الشمس فإنها تغرب بين قرني شيطان وحينئذ يسجد لها الكفار ) وذكر الحديث .

*He said: I went to my people, and the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) went to Madīnah during the time that I was with them. I began to ask for news and to question people about when he reached Madīnah until a group of the people of Madīnah came. I said: ‘What has this man, who has come to Madīnah, done?’ They said: ‘People hasten to him. However his own people want to kill him, but they are unable to do so.’ So I went to Madīnah and went into him and said: ‘Messenger of Allāh, do you recognise me?’ He said: ‘Yes, you are the one who met me in Makkah.’ He said: I said: ‘Yes (it was me).’ Then I said: ‘O Messenger of Allāh, tell me some of what Allāh has taught you and about which I am ignorant. Tell me about the prayer.’ He said: ‘Pray the Fajr prayer and then refrain from prayer until the sun has risen the height of a spear-shaft. It verily rises between the horns of Shaytān and it is at that time that the unbelievers prostrate to it. Then pray, and the prayer is witnessed and attended, until the spear no longer has a shadow. Then refrain from prayer. It is at that time that hellfire is stoked up. When the shade comes, then pray, and the prayer is witnessed and attended, until you have prayed the ‘Asr (afternoon) prayer. Then refrain from the prayer until the*

*sun sets. It sets between the horns of Shaytān and at that time the unbelievers prostrate to it.*"<sup>1</sup> And he mentioned the *hadīth*.

قال أبو العباس رحمه الله تعالى : فقد نهي النبي ﷺ عن الصلاة وقت طلوع الشمس ووقت غروبها معللاً ذلك النهي بأنها تطلع وتغرب بين قرني شيطان ، وأنه حينئذ يسجد لها الكفار ، ومعلوم أن المؤمن لا يقصد السجود إلا لله ، وأكثر الناس قد لا يعلمون أن طلوعها وغروبها بين قرني شيطان ، ولا أن الكفار يسجدون لها ، ثم أنه ﷺ نهي عن الصلاة في هذا الوقت حسماً لمادة المشابهة . ومن هذا الباب أنه كان إذا صلى إلى عود أو عمود جعله على حاجبه الأيمن ولم يصمد له صمداً ، ولهذا نهي عن الصلاة إلى ما عبد من دون الله في الجملة ، ولهذا ينهي عن السجود لله بين يدي الرجل لما فيه من مشابهة السجود لغير الله . انتهى كلامه .

Abū Al-'Abbās (Ibn Taymiyyah) – *rahimahullāhu ta'ālā* – said: *"The Prophet (sallAllāhu 'alayhi wa sallam) verily prohibited the prayer at the time of sunrise and at the time of sunset while justifying this prohibition with the fact that the sun rises and sets between the two horns of Shaytān, and that at this time the disbelievers prostrates to it. It is known that the believer does not prostrate to others than Allāh, and most of the people do not know that the rising and setting of the sun is between the two horns of Shaytān, neither that the disbelievers prostrate to it. So that he prohibited the prayer in this time is an extermination of the object of similarity (between the Muslims and the disbelievers). Also regarding this, when he prayed in front of a rod or a pillar he would let it be on his right and he would not remain in front of it. Also due to this he entirely (i.e. under all circumstances) forbade praying towards that which is worshipped besides Allāh. And due to this he forbids the prostration to Allāh while in front of a man due to the similarity that is in it with the prostration to others than Allāh."*<sup>2</sup> End of his words.

فليتأمل المؤمن الناصح لنفسه ما في هذا الحديث من العبر فإن الله سبحانه وتعالى يقص علينا أخبار الأنبياء وأتباعهم ليكون للمؤمن من المستأخرين عبرة فيقيس حاله بحالهم ، وقص قصص الكفار والمنافقين لتجتنب من تلبس بها أيضاً .

So let the believer – who wants what is good for himself – ponder about what is in this *hadīth* of lessons. Allāh verily narrates for us the stories of the prophets and their followers, in order for it to be a lesson for the believer from the later generations, so he can compare his situation with their situation. He also narrated the stories of the disbelievers and the hypocrites in order for those who perform (what they performed) to avoid this.

<sup>1</sup> Muslim, in the Book of *salāh*

<sup>2</sup> Iqtidā As-Sirāt Al-Mustaqīm 1/194-196

فمما فيه من الاعتبار أن هذا الأعرابي الجاهلي لما ذكر له أن رجلاً بمكة يتكلم في الدين بما يخالف الناس لم يصبر حتى ركب راحلته فقدم عليه وعلم ما عنده لما في قلبه من محبة الدين والخير , وهذا فسر به قوله تعالى :

From the important things in it (the narration) is that when it was mentioned to this ignorant beduin that there was a man in Makkah who spoke about a religion that contradicted the people, he would not be calm before he seated on his mount. So he went to him and he learned what he was preaching due to the love for the religion, and the goodness that he had in his heart. And with this, His – the Exalted – words are explained:

﴿ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ﴾

**“And if Allāh knew any good in them, He would have let them hear.”** (Al-Anfāl 8:23)

أي حرصاً على تعلم الدين : (لَأَسْمَعَهُمْ) أي لأفهمهم , فهذا يدل على أن عدم الفهم في أكثر الناس اليوم عدلا منه سبحانه لما يعلم في قلوبهم من عدم الحرص على تعلم الدين.

This means keenness on learning the religion. **“He would have let them hear”**, means He would have let them understand. So this points out that the lack of understanding of most people today is justice from Him – the Glorified – as a result of what He knows is in their hearts; the lack of keenness on learning the religion.

فتبين أن من أعظم الأسباب الموجبة لكون الإنسان من شر الدواب هو عدم الحرص على تعلم الدين , فإذا كان هذا الجاهلي يطلب هذا المطلب , فما عذر من ادعى اتباع الأنبياء وبلغه عنهم ما بلغه وعنده من يعرض عليه التعليم ولا يرفع بذلك رأساً , فان حضر أو استمع فكما قال تعالى :

So He made it clear that from the greatest reasons which cause a person to be from the worst of creatures is not being keen on learning the religion. So if this person (‘Amr ibn ‘Abasah) from the time of *jāhiliyyah* sought (the truth) with such a seeking, then what is the excuse of the one who claims to follow the prophets – while the knowledge from them have already reached him – and among him is one who offers the learning to him, but still he doesn’t lift his head. So even if he is present or listens, then it is as He – the Exalted – said:

﴿ مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ (2) لَاهِيَةً قُلُوبُهُمْ ﴾

**“No mention comes to them anew from their Lord except that they listen to it while they are at play, with their hearts distracted.” (Al-Anbiyā 21:2-3)**

وفيه من العبر أيضاً أنه لما قال : ( أرسلني الله ) . قال : بأي شيء أرسلك ؟ قال : بكذا وكذا . فتبين أن زبدة الرسالة الإلهية ، والدعوة النبوية ، هو توحيد الله بعبادته وحده لا شريك له وكسر الأوثان

There is also the lesson in it (the *hadīth*) that when he said: “*Allāh sent me*”, he responded: “*What did he send you with?*” He said: “*With this and that*”. So it becomes clear that the most important part of the Message is *al-ilāhiyyah* (the divinity). And the call of the prophet-hood is Allāh’s Tawhīd in the worship of Him alone who has no partners and breaking the idols.

ومعلوم أن كسرها لا يستقيم إلا بشدة العداوة وتجريد السيف ، فتأمل زبدة الرسالة .

It is known that breaking them cannot be correct except by severe enmity and undressing the sword. So ponder over the most important part of the Message.

وفيه أيضاً أنه فهم المراد من التوحيد ، وفهم أنه أمر كبير غريب ، ولأجل هذا قال : من معك على هذا ؟ قال : ( حر وعبد ) فأجابه أن جميع العلماء والعباد والملوك والعامّة مخالفون له ولم يتبعه على ذلك إلا من ذكر ، فهذا أوضح دليل على أن الحق قد يكون مع أقل القليل وأن الباطل قد يملأ الأرض .

And in it is also the understanding of what is wanted with Tawhīd, and understanding that it is a big and strange matter. And due to this he said: “*Who is with you in this?*” He said: “*A free man and a slave*”. So he answered him that all of the scholars, slaves, kings and ordinary people contradicted him and had not followed him in this, except those whom he mentioned. So this is the clearest evidence for the fact that the truth might be with those who are few and that the falsehood might fill the earth.

ولله در الفضيل بن عياض حيث يقول : لا تستوحش من الحق لقلّة السالكين ، ولا تغتر بالباطل لكثرة الهالكين .

وأحسن منه قوله تعالى :

How good was Al-Fudayl bin ‘Iyād when he said:

“Do not become alienated with the truth due to small number of those who follow it. And do not be deceived by the falsehood due to the large amount of destroyed people.”<sup>3</sup>

And better than this are His – the Exalted – words:

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ﴾

**“And indeed Iblīs (Shaytān) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh).” (Saba 34:20)**

وفي الصحيحين أن بعث النار من كل ألف تسعة وتسعون وتسعمائة وفي الجنة واحد من كل ألف ، ولما بكوا من هذا لما سمعوه قال ﷺ : ( إنما لم تكن نبوة قط إلا كان بين يديها جاهلية فيؤخذ العدد من الجاهلية فإن تمت وإلا أكملت من المنافقين ) قال الترمذي حسن صحيح .

It is narrated in the two *Sahīh* (i.e. Bukhārī and Muslim) that the part of people going to hellfire is nine hundred and ninety nine out of each thousand, and in paradise is one out of each thousand. And when they cried when they heard this, he (*sallAllāhu ‘alayhi wa sallam*) said: **“There has never been prophet-hood except that in front of it was jāhiliyyah. So the number is taken from the jāhiliyyah. Either the number is accomplished or it will be completed by hypocrites.”** At-Tirmidhī said it is *hasan saḥīh*.

فإذا تأمل الإنسان ما في هذا الحديث من صفة بدء الإسلام ، ومن اتبع الرسول ﷺ إذ ذاك ، ثم ضم إليه الحديث الآخر الذي في صحيح مسلم أنه ﷺ قال : ( بدأ الإسلام غريباً وسيعود غريباً كما بدأ ) تبين له الأمر إن هداه الله وانزاحت عنه الحجة الفرعونية :

So if the person ponders over what is in this *hadīth* of description of the beginning of Islām, and of those who followed the Messenger (*sallAllāhu ‘alayhi wa sallam*) then this, and if he thereafter adds another *hadīth* to it which is in *Sahīh Muslim* that he (*sallAllāhu ‘alayhi wa sallam*) said: **“Islām began as something strange and it will return to being something strange just like it began”**, then the matter becomes clear to him – If Allāh guides him and the argument of Fir’awn leaves him:

﴿فَمَا بَالُ الْقُرُونِ الْأُولَى﴾

<sup>3</sup> Al-Adhkār by An-Nawawī p. 108



**“What about the generations of old?” (Tā-Hā 20:51)**

والحجة القرشية :

And the argument of Quraysh:

﴿ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ﴾

**“We have not heard (the like) of this among the people of these later days.” (Sād 38:7)**

وقال أبو العباس رحمه الله تعالى في كتاب ( إقتضاء الصراط المستقيم ) في الكلام على قوله تعالى :

Abū Al-'Abbās – rahimahullāhu ta'ālā – said in the book *Iqtidā As-Sirāt Al-Mustaqīm* when speaking about His – the Exalted – words:

﴿ وَمَا أَهْلٌ بِهِ لغيرِ اللَّهِ ﴾

**“And that which other names than Allāh have been mentioned upon (at the time of slaughter).” (Al-Baqarah 2:173)**

ظاهره أن ما ذبح لغير الله سواء لفظ به أو لم يلفظ ، وتحريم هذا أظهر من تحريم ما ذبحه النصراني للحم وقال فيه باسم المسيح ونحوه ، كما أن ما ذبحناه نحن متقربين به إلى الله سبحانه كان أزكى مما ذبحناه للحم وقتلنا عليه باسم الله ، فإن عبادة الله سبحانه بالصلاة والنسك له أعظم من الاستعانة باسمه في فواتح الأمور ، والعبادة لغير الله أعظم كفراً من الاستعانة بغير الله فلو ذبح لغير الله متقرباً به إليه لحرم وإن قال فيه باسم الله ، كما قد يفعله طائفة من منافقي هذه الأمة ، وإن كان هؤلاء مرتدين لا تباح ذبائحهم بحال ، لكن يجتمع في الذبيحة مانعان ، وهذا ما يفعل بمكة وغيرها من الذبح للجن . انتهى كلام الشيخ

(He said:) *“The apparent of this is what is slaughtered for other than Allāh, no matter if he mentioned this or didn't mention it. And the prohibition of this is clearer than the prohibition of what the Christians have slaughtered of meat, where he has mentioned the name of Al-Masīh and similar. Just like what we have slaughtered where we have sought nearness to Allāh by it, is cleaner than what we have slaughtered for meat and we have mentioned the name of Allāh over it. Because verily is the worship of Allāh the Glorified in prayer and rituals for him greater than asking for help in His Name in light issues. And the worship of others than Allāh is a greater kufr than asking others than Allāh for help. So if he slaughters for other than Allāh in order to come closer to him by doing this at a holy place – even if he mentions the Name of Allāh – just like some of the hypocrites*



*of this ummah do, then these people are verily apostates and their slaughtered animals are not allowed (for Muslims to eat) under any circumstances. But in this slaughtered animal two hinderings are gathered. And this is what is done in Makkah and other places, of slaughtering for the jinn.”<sup>4</sup> End of the words of the Shaykh.*

وهو الذي ينسب إليه بعض أعداء الدين أنه لا يكفر المعين ، فانظر أرشدك الله إلى تكفيره من ذبح لغير الله من هذه الأمة ، وتصريحه أن المنافق يصير مرتدًا بذلك ، وهذا في المعين إذ لا يتصور أن تحرم إلا ذبيحة معين .

And he (i.e. Ibn Taymiyyah) is the one that some of the enemies of the religion ascribes to, that he does not declare *takfīr* upon the specific person. So have a look – may Allāh guide you – at his *takfīr* upon the one from this *ummah* who slaughters for other than Allāh. Also his clarification of the fact that the hypocrite becomes an apostate due to this. And this is regarding the specific person because it cannot be imagined that other than the specific person’s slaughtered animal becomes forbidden.

وقال أيضا في الكتاب المذكور : وكانت الطواغيت الكبار التي تشد إليها الرحال ثلاثة اللات ، والعزى ، ومناة ، وكل واحد منها لمصر من أمصار العرب ، فكانت اللات لأهل الطائف ، ذكروا أنه كان في الأصل رجلاً صالحاً يلت السوق للحجاج فلما مات عكفوا على قبره . وأما العزى : فكانت لأهل مكة قريبا من عرفات ، وكانت هناك شجرة يذبحون عندها ويدعون . وأما مناة : فكانت لأهل المدينة وكانت حذو قديد من ناحية الساحل .

He also said in the (before) mentioned book: “*The big tawāghīt (pl. tāghūt) that people travelled towards were three; Al-Lāt, Al-Uzzā and Manāt, and every one of them belonged to a capital from the capitals of the Arabs. Al-Lāt was to the people of Tā’if. They mentioned that originally it was a righteous man who would mix the fine flour with water for the pilgrims. So when he died they devoted themselves to his grave. Regarding Al-Uzzā then it was to the people of Makkah close to Arafāt, and in that place there was a tree by which they slaughtered and invoked. And regarding Manāt, then it was to the people of Madīnah and it was facing jerked meat from the side of the shore.*

ومن أراد أن يعلم كيف كانت أحوال المشركين في عبادتهم الأوثان ، ويعرف حقيقة الشرك الذي ذمه الله وأنواعه ، حتى يتبين له تأويل القرآن فليُنظر إلى سيرة النبي ﷺ وأحوال العرب في زمانه ، وما ذكره الأزرقى وغيره في أخبار مكة من العلماء .

<sup>4</sup> Iqtidā As-Sirāt Al-Mustaqīm 2/565-566

Whoever wants to learn what the situation of the mushrikūn was in their worship of the idols, and wants to know the reality of shirk and its types which Allāh has criticized – in order for the meaning of the Qurān to be clear to him – then let him look in the sīrah (history) of the Prophet (sallAllāhu ‘alayhi wa sallam) and the situations of the Arabs in his time. Also (let him look into) what Al-Azraqī and others than him from the scholars have mentioned about the information of Makkah.

ولما كان للمشركين شجرة يعلقون عليها أسلحتهم ويسمونّها ذات أنواط فقال بعض الناس : يا رسول الله أجعل لنا ذات أنواط كما لهم ذات أنواط . فقال : ( الله أكبر ، إنها السنن لتركبن سنن من كان قبلكم ) فأنكر ﷺ مجرد مشابحتهم للكفار في اتخاذ شجرة يعكفون عليها معلقين عليها أسلحتهم . فكيف بما هو أعظم من ذلك من الشرك بعينه .

When the mushrikūn had a tree that they would hang their weapons upon and called this ‘Dhātu Anwāt’ then some of the people said: ‘O Allāhs Messenger, make for us a Dhātu Anwāt just like they have a Dhātu Anwāt’. So he said: ‘**Allāhu Akbar. Indeed these are the ways. You will verily follow the ways of those who were before you**’. So he (sallAllāhu ‘alayhi wa sallam) rejected that they should imitate the disbelievers in taking a tree which they were devoted to and that they would hang their weapons upon. Then how about that which is greater than this, such as shirk itself?”<sup>5</sup>

إلى أن قال : فمن ذلك عدة أمكنة بدمشق... مثل مسجد يقال له مسجد الكف فيه تمثال كف يقال إنه كف علي بن أبي طالب حتى هدم الله ذلك الوثن ، وهذه الأمكنة كثيرة موجودة في البلاد ، وفي الحجاز منها مواضع . ثم ذكر كلاماً طويلاً في نهيهِ ﷺ عن الصلاة عند القبور فقال : العلة لما يفضي إليه ذلك من الشرك . ذكر ذلك الشافعي وغيره ، وكذلك الأئمة من أصحاب مالك وأحمد ، كأبي بكر الأثرم عللوا بهذه العلة ، وقد قال تعالى :

Until he said: “There are many such places in Damascus, like a masjid which is called Masjid Al-Kaf (Masjid of the hand), in which there is a sculpture of a hand about which it is said that it is the hand of Alī ibn Abū Tālib, until Allāh destroyed this idol. There are many of these places present in the countries. Also in Hijāz there are these placements.”<sup>6</sup>

After that he mentioned a long speech about his (sallAllāhu ‘alayhi wa sallam) forbiddance of the prayer by the graves where he said:

<sup>5</sup> Iqtidā As-Sirāt Al-Mustaqīm 2/647-649

<sup>6</sup> Iqtidā As-Sirāt Al-Mustaqīm 2/651-655

*“The reason for this is what it brings about of shirk. Ash-Shafi’ī mentioned this and others than him. Likewise the aimmah (pl. īmām, i.e. leader) from the followers of Mālik and Ahmad – such as Abū Bakr Al-Athrim – they justified with this reason. And verily did He – the Exalted – say:*

﴿ وَقَالُوا لَا تَذَرُنَّ آهِنَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَئُوثَ وَيَعُوقَ وَنَسْرًا ﴾

**“And they said: ‘Do not leave you gods, and do not leave Wadd nor Suwā’ nor Yaghūth nor Ya’ūq nor Nasr.’” (Nūh 71:23)**

ذكر ابن عباس وغيره من السلف أن هذه أسماء رجال صالحين من قوم نوح فلما ماتوا عكفوا على قبورهم ثم صوروا تماثيلهم ، ثم طال عليهم الأمد فعبدوهم ، ذكر هذا البخاري في صحيحه وأهل التفسير كابن جرير وغيره.

*Ibn ‘Abbās and others from the salaf mentioned that these names were righteous men from the people of Nūh. So when they died they devoted themselves to their graves and after that they sculptured their statues. Then after a long time went them by, they worshipped them. Al-Bukhārī mentioned this is his Sahīh and also the people of tafsīr such as Ibn Jarīr and others.*

ومما يبين صحة هذه العلة أنه لعن من يتخذ قبور الأنبياء مساجد ، ومعلوم أن قبور الأنبياء لا يكون تراها نجساً ، وقال عن نفسه : ( اللهم لا تجعل قبري وثناً يعبد ) فعلم أن نهي عن ذلك كنهيه عن الصلاة عند طلوع الشمس وعند غروبها سداً للذريعة لئلا يصلى في هذه الساعة وإن كان المصلي لا يصلي إلا لله ، ولا يدعو إلا لله ، لئلا يفضي ذلك إلى دعائها والصلاة لها ، وكلا الأمرين قد وقع ، فإن من الناس من يسجد للشمس وغيرها من الكواكب ويدعوها بأنواع الأدعية ،

*From that which makes this reason correct, is that he cursed whoever takes the graves of the prophets as places of prayer. It is well-known that the graves of the prophets cannot be territory of najas (filth, impurity). And he said regarding himself: ‘O Allāh do not make my grave a worshipped idol’. So it is known that his prohibition of this is like his prohibition of the prayer at sunrise and sunset closing the way (leading to major shirk), in order for him not to pray at this time – even though the one who prays does not pray to others than Allāh, and he doesn’t invoke others than Allāh. (All this) in order for it not to cause the invocation of it (the sun) and the prayer to it. And both these things have already occurred. Because verily from among the people are those who prostrate to the sun and other than it from the planets, and invoke these with different types of invocations.*

وهذا من أعظم أسباب الشرك الذي ضل به كثيرا من الأولين والآخرين حتى شاع ذلك في كثير ممن ينتسب إلى الإسلام ، وصنف بعض المشهورين فيه كتاباً على مذهب المشركين مثل أبي معشر البلخي ، وثابت بن قرة وأمثالهما ممن دخل في الشرك وآمن بالطاغوت والجبوت وهم ينتسبون إلى الكتاب كما قال تعالى :

*This is from the greatest reasons of shirk by which many of the previous and later generations have gone astray, until this spread among those who ascribe themselves to Islām. Some of the famous wrote a book about the way of the mushrikūn, such as Abū Ma'shar Al-Balkhī, Thābit bin Qurrah and the likes of these from among those who entered into shirk and believed in tāghūt and jibt, while they ascribed themselves to the Book, just like He – the Exalted – said:*

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيْبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَيِّتِ وَالطَّاعُوتِ ﴾

**“Have you not seen those who were given a part of the scripture? They believe in *jibt* and *tāghūt*.” (An-Nisā 4:51)”<sup>7</sup>**

انتهى كلام الشيخ رحمه الله.

End of the words of the *Shaykh* – *rahimahullāh*.

فانظر رحمك الله إلى هذا الإمام الذي ينسب عنه من أزاع الله قلبه عدم تكفير المعين كيف ذكر عن مثل الفخر الرازي وهو من أكابر أئمة الشافعية ، ومثل أبي معشر وهو من أكابر المشهورين من المصنفين وغيرهما أنهم كفروا وارتدوا عن الإسلام ، والفخر هو الذي ذكره الشيخ في الرد على المتكلمين ، لما ذكر تصنيفه الذي ذكر هنا قال : وهذه ردة صريحة باتفاق المسلمين . وسيأتي كلامه إن شاء الله تعالى .

So take a look – may Allāh show you His mercy – at this *Imām* whom those whom Allāh has turned their hearts aside ascribe that he does not declare *takfīr* upon the specific person. How did he mention such as Al-Fakhr Ar-Rāzī who is from the biggest scholars of Ash-Shāfi'iyyah, and such as Abū Ma'shar who was among the most famous of the writers – and others than these two – that they committed *kufr* and apostatized from Islām? Al-Fakhr is the one whom the *Shaykh* mentioned in *Al-Radd 'Alā Al-Mutakallimīn*, and when he spoke of his writing which he mentioned here he said: '*And this is clear riddah (apostasy) by agreement of the Muslims.*' And his words will come (further on) by the will of Allāh the Exalted.

<sup>7</sup> Iqtidā As-Sirāt Al-Mustaqīm 2/776-778

وتأمل أيضاً ما ذكره في اللات والعزى ومناة وجعله فعل المشركين معها هو بعينه الذي يفعله بدمشق وغيرها وتأمل قوله على حديث ذات أنواط .

Also ponder on what he mentioned about Al-Lāt, Al-'Uzzā and Manāt, and he made them (i.e. the deeds dedicated to them) the deeds of the *mushrikūn*, while this is exactly what is done in Damascus and other places. And ponder on his words about the *hadīth* regarding Dhātu Anwāt.

هذا قوله في مجرد مشابهمهم في اتخاذ شجرة فكيف بما هو أطم من ذلك من الشرك بعينه ، فهل للزائغ بعد هذا متعلق بشيء من كلام هذا الإمام.

These were his words regarding their mere imitation of taking a tree (to hang their weapons upon). Then how about what is bigger than this from the *shirk* itself? Is it then possible for the deviated person after this, to hold on to anything from the words of this *Imām*?

وأنا أذكر لفظه الذي احتجوا به على زيغهم قال رحمه الله تعالى : أنا من أعظم الناس نهيًا عن أن ينسب معين إلى تكفير ، أو تبديع ، أو تفسيق ، أو معصية ، إلا إذا علم أنه قد قامت عليه الحجة الرسالية التي من خالفها كان كافراً تارة ، وفاسقاً أخرى ، وعاصياً أخرى . انتهى كلامه.

And I mention his words which they – due to their deviation – use as evidence. He – *rahimahullāhu ta'ālā* – said:

*"I am among those people who mostly forbid that a specific person is declared as a disbeliever, innovator, immoral or a sinner, except if it is known that al-hujjah ar-risāliyyah (the argument of the Message) has been established upon him – that which the one who contradicts it becomes either a disbeliever, or an immoral person or a sinner."*<sup>8</sup> End of his words.

وهذا صفة كلامه في المسألة في كل موضع وقفنا عليه من كلامه لا يذكر عدم تكفير المعين إلا ويصله بما يزيل الإشكال أن المراد بالتوقف عن تكفيره قبل أن تبلغه الحجة ، وأما إذا بلغت حكمه عليه بما تقتضيه تلك المسألة من تكفير ، أو تفسيق ، أو معصية.

<sup>8</sup> Majmū' Al-Fatāwā 3/229, and there can also be looked into Majmū' Al-Fatāwā 3/282

This is the characteristic of his words in this issue, and in every issue that we have stopped by of his words, he doesn't mention not declaring *takfīr* on the specific person except that he connected this to what makes the doubt disappear; that what is meant by stopping in declaring *takfīr* upon him is before the argument has reached him. But if the argument already have reached him then he judged him with whatever the issue necessitated from either *takfīr*, *tafsīq* or *ma'siyah*.

وشرح رضي الله عنه أن كلامه في غير المسائل الظاهرة ، فقال في الرد على المتكلمين لما ذكر أن بعض أئمتهم توجد منه الردة عن الإسلام كثيراً قال :

And he – may Allāh be pleased with him – made it clear that his words were not regarding *masāil adh-dhāhirah* (the clear issues). So when he mentioned in *Al-Radd 'Ala Al-Mutakallimīn* that some of their leaders had fallen in many types of *riddah* (apostasy) from Islām, he said:

وهذا إن كان في المقالات الخفية فقد يقال أنه فيها مخطئ ضال لم تقم عليه الحجة التي يكفر تاركها ، لكن هذا يصدر عنهم في أمور يعلم الخاصة والعامة من المسلمين أن رسول الله ﷺ بعث بها ، وكفر من خالفها ، مثل أمره بعبادة الله وحده لا شريك له ، ونهيه عن عبادة أحد سواه من الملائكة والنبين وغيرهم ، فإن هذا أظهر شعائر الإسلام ، ومثل إيجاب الصلوات الخمس وتعظيم شأنها ، ومثل تحريم الفواحش والربا والخمر والميسر ، ثم تجد كثيراً من رؤوسهم وقعوا فيها فكانوا مرتدين . وأبلغ من ذلك أن منهم من صنف في دين المشركين كما فعل أبو عبدالله الرازي ( يعني الفخر الرازي ) وهذه ردة صريحة باتفاق المسلمين . انتهى كلامه .

*“And this is if it (i.e. their mistake) is in the hidden issues, then it's possible to say that in this he is mistaken and misguided, while the argument which the one who leaves it becomes a disbeliever thereby, has not been established on him. But this (i.e. the mistake) occurs from them in issues that both the scholars and the common people from the Muslims know that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was sent with this, and he declared takfīr upon whoever contradicted it. Such as his command of worshipping Allāh alone who has no partners and his prohibition of worshipping anyone besides Allāh from among the angels, prophets and others, because this is from the clearest rituals of Islām. Also responding to the five obligatory prayers and venerating this matter, the prohibition of al-fawāhish (immoral acts), ribā (usury), khamr (intoxicants) and al-maysar (gambling). Thereafter you find that many of their leaders have fallen into this, so by this they are murtaddūn (apostates). What is clearer than this is that some of them wrote books about*



*the religion of the mushrikūn, just like Abū Abdullāh Ar-Rāzī (Al-Fakhr Ar-Rāzī) did. This is clear apostasy by the agreement of the Muslims.”<sup>9</sup> End of his words.*

فتأمل هذا وتأمل ما فيه من تفصيل الشبهة التي يذكر أعداء الله ، لكن من يرد الله فتنته فلن تملك له من الله شيئاً

So ponder on this and ponder on what there is in it of detailed *shubhah* (doubt) that the enemies of Allāh mention. But whoever Allāh wants to put in *fitnah* (trial and tribulations) then you do not own anything (benefit or harm) from Allāh for him.

على أن الذي نعتده وندين الله به ونرجو أن يثبتنا عليه أنه لو غلط هو أو أجل منه في هذه المسألة وهي مسألة المسلم إذا أشرك بالله بعد بلوغ الحجّة ، أو المسلم الذي يفضل هذا على الموحدين ، أو يزعم أنه على حق ، أو غير ذلك من الكفر الصريح الظاهر الذي بينه الله ورسوله وبينه علماء الأمة ، أنا نؤمن بما جاءنا عن الله وعن رسوله من تكفيره ولو غلط من غلط.

That what we believe in and adopt as our religion towards Allāh – and we wish that Allāh makes us firm upon this – is that if he or the one who is better than him should have been mistaken in this issue; that is the issue if a Muslim commits *shirk* to Allāh after the argument has reached him<sup>10</sup>, or a Muslim who prefers this (i.e. these affairs of *shirk*) over the *Muwahhidūn*, or claims that he is on the truth or other than this from the clear apparent

<sup>9</sup> Majmū’ Al-Fatāwā 18/54-55

<sup>10</sup> The opinion of Shaykh Muhammad ibn Abdul-Wahhāb regarding the one who commits *shirk* before the argument has reached him is that he may be excused in the hereafter, but his judgment in this life is that he is considered a disbeliever and the judgments of the disbelievers are applied upon him. He - *rahimahullāhu ta’ālā* – said in Ad-Durar As-Saniyyah volume 10 page 136-137:

فنقول: إذا كان يعمل بالكفر والشرك، لجهله، أو عدم من ينهيه، لا نحكم بكفره حتى تقام عليه الحجّة؛ ولكن لا نحكم بأنه مسلم، بل نقول عمله هذا كفر، يبيح المال والدم، وإن كنا لا نحكم على هذا الشخص، لعدم قيام الحجّة عليه؛ لا يقال: إن لم يكن كافراً، فهو مسلم، بل نقول عمله عمل الكفار، وإطلاق الحكم على هذا الشخص بعينه، متوقف على بلوغ الحجّة الرسالية. وقد ذكر أهل العلم: أن أصحاب الفترات، يمتحنون يوم القيامة في العرصات، ولم يجعلوا حكمه حكم الكفار، ولا حكم الأبرار.

“So we say: If he used to commit kufr and shirk due to his ignorance, or because there was no-one to inform him, then we do not judge him as kāfir until the hujjah (evidence) has been established upon him. But we also do not judge him as a Muslim. Rather we say that the deeds that he is committing are kufr which allows his wealth and blood. And if we do not judge this person – due to the hujjah not being established – then it is not said: ‘If he is not a kāfir, then he is a Muslim’. Instead we say that his deeds are the deeds of the kuffār, and applying this judgement (that he is entering hellfire forever like them) upon this specific person, is dependent upon the arrival of al-hujjah ar-risāliyyah (the argument of the Message). And verily did the people of knowledge mention that the people of fatrah will be tested on the squares on the Day of Judgement, and they did not make their judgement neither the judgement of the kuffār nor the judgement of al-abrār (the righteous).”



acts of *kufr* which Allāh and His Messenger have clarified and the scholars of this *ummah* have clarified, then we believe in that which has come to us from Allāh and His Messenger of *takfīr* upon him, no matter who he is that makes the mistake.

فكيف والحمد لله ونحن لا نعلم عن واحد من العلماء خلافا في هذه المسألة ، وإنما يلجأ من شاق فيها إلى حجة فرعون:

Then how – and all praise is due to Allāh – and we do not know anything different from what we believe in this issue from even one of the scholars. And verily whoever has difficulty understanding it seeks refuge with the argument of Fir’awn:

﴿ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴾

“What about the generations of old?” (Tā-Hā 20:51)

أو حجة قريش :

Or the argument of Quraysh:

﴿ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ﴾

“We have not heard (the like) of this among the people of these later days.” (Sād 38:7)

وقال الشيخ رحمه الله في الرسالة السننية لما ذكر حديث الخوارج ومروقهم من الدين وأمره ﷺ بقتالهم ، قال :

The *Shaykh* – *rahimahullāh* – said in *Ar-Risālah As-Saniyyah* when he mentioned the story of *khāwārij* and their abandonment of the religion and his (*sallAllāhu ‘alayhi wa sallam*) command of fighting them, he said:

فإذا كان على عهد رسول الله ﷺ وخلفائه ممن انتسب إلى الإسلام من مرق منه مع عبادته العظيمة حتى أمر ﷺ بقتالهم ، فيعلم أن المنتسب إلى الإسلام أو السنة قد يمرق أيضا من الإسلام في هذه الأزمان وذلك بأسباب ، منها الغلو الذي ذمه الله في كتابه حيث يقول :

“So when it was in the time of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and his *Khulafā*, there were among those who ascribed themselves to Islām that apostatized despite of his great amount of worship, until it reached the point where he (*sallAllāhu ‘alayhi wa sallam*) ordered the fighting of them. So therefrom it is known that the one who ascribes himself to Islām or the *Sunnah*, he can also apostatize from the religion in these times, and this is due to several reasons.

From them (i.e. these reasons) is the exaggeration which Allāh has criticized in His Book when He said:

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ ﴾

**“O people of the book! Do not unrightfully exaggerate in your religion.”** (Al-Māidah 5:77)

وعلي ابن أبي طالب حرق الغالية من الرافضة فأمر بأخاديد خدت لهم عند باب كنده فخذفهم فيها ، واتفق الصحابة على قتلهم ، ولكن ابن عباس كان مذهبه أن يقتلوا بالسيف بلا تحريق وهو قول أكثر العلماء وقصتهم معروفة عند العلماء.

*And Alī ibn Abū Tālib burned those who exaggerated from Ar-Rāfidah, so he ordered that trenches were dug for them by the entrance to Kindah and then he threw them in it. And the Sahābah agreed upon killing them, but Ibn ‘Abbās’ opinion was that they should have been killed with the sword without burning, and this is the opinion of most of the scholars. Their story is well-known by the scholars.*

وكذلك الغلو في بعض المشائخ ، بل الغلو في علي ابن أبي طالب ، بل الغلو في المسيح ونحوه ، فكل من غلا في نبي ، أو رجل صالح ، وجعل فيه نوعاً من الإلهية ، مثل أن يقول يا سيدي فلان انصربي ، أو أغنني ، أو ارزقني ، أو أجبرني ، أو أنا في حسبك ، ونحو هذه الأقوال فكل هذه شرك وضلال يستتاب صاحبها فإن تاب وإلا قتل.

*Likewise the exaggeration regarding some of the mashāyikh (pl. of shaykh). Even the exaggeration regarding Alī ibn Abū Tālib, and also regarding Al-Masīh and similar to this. So whoever exaggerates regarding a prophet or a righteous man and gives him a type of al-ilāhiyyah (divinity), such as him saying: ‘O my master so and so, help me’ or ‘aid me’ or ‘give me sustenance’ or ‘protect me’ or ‘you are sufficient for me’, or similar to these statements – all of this is shirk and misguidance, and whoever performs this is asked to repent and if he doesn’t repent then he is killed.*

فإن الله سبحانه إنما أرسل الرسل وأنزل الكتب ليعبد وحده لا شريك له لا يجعل معه إلهاً آخر ، والذين يجعلون مع الله آلهة أخرى مثل المسيح والملائكة والأصنام لم يكونوا معتقدين أنها تخلق الخلائق أو تنزل المطر أو تنبت النباتات ، وإنما كانوا يعبدونهم أو يعبدون قبورهم أو صورهم ويقولون :

*Verily Allāh the Glorified sent His messengers and revealed the books for Him to be worshipped alone without a partner and so there would not be associated another ilāh (deity) with Him. Those who associate other ālihah (pl. of ilāh) with Allāh, such as Al-Masīh, the angels and statues, they do*

not believe that these have created the creation, that they make the rain fall or that they make the plants grow. Rather, they were worshipping them or worshipping their graves or their images, saying:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**“We worship them only that they may bring us near to Allāh.” (Az-Zumar 39:3)**

ويقولون:

And they would say:

﴿ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**“These are our intercessors with Allāh.” (Yūnus 10:18)**

فبعث الله رسله تنهى أن يدعى أحد من دونه لا دعاء عبادة ولا دعاء استغاثة ، قال تعالى :

So Allāh sent His messengers who prohibited that anyone besides Him should be invoked, neither by the invocation of worship nor the invocation of asking for aid. He – the Exalted – said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾

**“Say (O Muhammad): ‘Invoke those whom you claim besides Him. They have neither the power to remove the harm from you nor even to change it (from you to someone else).’”(Al-Isrā’ 17:56)**

قال طائفة من السلف: كان أقوام يدعون المسيح وعزيراً والملائكة .

A group from the salaf said: ‘The people used to invoke Al-Masīh, ‘Uzayr and the angels.’”<sup>11</sup>

ثم ذكر رحمة الله تعالى آيات.

After that he – *rahimahullāhu ta’ālā* – mentioned some verses.

ثم قال: وعبادة الله وحده لا شريك له هي أصل الدين وهو التوحيد الذي بعث الله به الرسل وأنزل به الكتب ، قال تعالى:

<sup>11</sup> Majmū’ Al-Fatāwā 3/383-396

Then he said: “The worship of Allāh alone who has no partners is *aslud-dīn* (the foundation of the religion) and that is the Tawhīd which Allāh sent the messengers with and revealed the books with. He – the Exalted – said:

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

“And verily, We have sent among every *umma* (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone) and avoid (keep away from) *tāghūt*.’” (An-Nahl 16:36)

وقال تعالى :

And He – the Exalted – said:

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

“And We did not send any Messenger before you (O Muhammad) except that We inspired him (saying): ‘*La ilāha illā Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone).’”(Al-Anbiyā’ 21:25)

وكان ﷺ يحقق التوحيد ويعلمه أمته حتى قال له رجل : ما شاء الله وشئت . قال : ( أجعلني لله نداً ، بل ما شاء الله وحده ) ونهى عن الحلف بغير الله وقال : ( من حلف بغير الله فقد كفر أو أشرك ) . وقال في مرض موته : ( لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد ) يحذر ما صنعوا .

And he (sallAllāhu ‘alayhi wa sallam) used to fulfil Tawhīd and teach it to his *umma* when a man said to him: ‘Whatever Allāh and you will.’ So he said: ‘Have you made me a rival to Allāh? Instead (say): What Allāh alone wills.’ And he prohibited swearing by others than Allāh. He said: ‘Whoever swears by other than Allāh has verily committed kufr and shirk.’ And he said during his illness by the time of his death: ‘May Allāh curse the Jews and the Christians. They took the graves of their prophets as places of prayer’, to warn against what they did.

وقال : ( اللهم لا تجعل قبري وثناً يعبد ) . وقال : ( لا تتخذوا قبوري عيداً ولا بيوتكم قبوراً وصلوا علي حيثما كنتم فإن صلاتكم تبلغني ) ولهذا اتفق أئمة الإسلام على أنه لا يشرع بناء المساجد على القبور ولا الصلاة عندها ، وذلك لأن من أكبر أسباب عبادة الأوثان كان تعظيم القبور .

*And he said: ‘O Allāh, do not make my grave a worshipped idol.’ And he said: ‘Do not make my grave a place of celebration nor make your houses as graves. And send Allāhs blessings upon me wherever you are because verily these blessings reach me.’ Due to this the aimmah of Islām agreed upon that it is not allowed to build places of prayer on top of graves nor is the prayer besides it (allowed). This is because venerating the graves is from the biggest reasons of idol-worshipping.*

ولهذا اتفق العلماء على أنه من سلم على النبي ﷺ عند قبره أنه لا يتمسح بحجرته ولا يقبلها لأنه إنما يكون ذلك لأركان بيت الله فلا يشبه بيت المخلوق ببيت الخالق ، كل هذا لتحقيق التوحيد الذي هو أصل الدين ورأسه الذي لا يقبل الله عملاً إلا به ويغفر لصاحبه ولا يغفر لمن تركه كما قال تعالى :

*Due to this the scholars agreed upon that whoever greets the Prophet (sallAllāhu ‘alayhi wa sallam) by his grave that he must not be touching his chamber nor kissing it because this is only for the pillars of the House of Allāh. So he must not resemble the house of the created with the House of the Creator. All this is to fulfil the Tawhīd which is aslud-dīn (the foundation of the religion) and its starting point. Allāh doesn’t accept any deeds except based upon this and He forgives whoever is upon this (Tawhīd) while He doesn’t forgive whoever leaves it. Just like He – the Exalted – said:*

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

**“Verily, Allāh does not forgive that partners should be set up with him in worship, but He forgives anything except that (anything else) to whom He pleases.” (An-Nisā 4:48)**

ولهذا كانت كلمة التوحيد أفضل الكلام وأعظمه . وأعظم آية في القرآن آية الكرسي :

*Due to this the word of Tawhīd is the best and greatest of words. And the greatest verse in the Qurān is āyatul-Kursī:*

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ﴾

**“Allāh! La ilāha illā Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. No slumber can seize Him nor sleep.” (Al-Baqarah 2:255)**

وقال ﷺ: ( من كان آخر كلامه من الدنيا لا إله إلا الله دخل الجنة ) والإله هو الذي تأله القلوب عبادة له واستعانة به ورجاء وخشية وإجلالاً . انتهى كلامه رحمه الله .

And he (sallAllāhu ‘alayhi wa sallam) said: ***‘The person whose last words in this world are La ilāha illā Allāh will enter paradise.’*** And al-ilāh is the one whom the hearts deify by worshipping Him, seeking aid from Him and longing, fearing and veneration.”<sup>12</sup> End of his words, rahimahullāh.

فتأمل أول الكلام وآخره ، وتأمل كلامه فيمن دعا نبياً أو ولياً ، مثل أن يقول يا سيدي فلان أغثني ونحوه ، أنه يستتاب فإن تاب وإلا قتل هل يكون هذا إلا في المعين والله المستعان . وتأمل كلامه في اللات والعزى ومناة وما ذكر بعده يتبين لك الأمر إن شاء الله تعالى .

So ponder on the first of the words and the last of them. And ponder on his words regarding the one who invokes a prophet or a *walī* (close friend), such as if he said: ‘O my master so and so, aid me’ and similar to this; that this person must be asked to repent and either he repents or else he is killed. Can this be other than regarding a specific person? And all help is sought from Allāh. And ponder on his words regarding Al-Lāt, Al-‘Uzzā and Manāt, and what he mentioned after this will clarify the issue for you, by the will of Allāh.

قال ابن القيم رحمه الله تعالى في شرح المنازل في باب التوبة : وأما الشرك فهو نوعان أكبر ، وأصغر . فالأكبر لا يغفره الله إلا بالتوبة منه ، وهو أن يتخذ من دون الله نداً يحبه كما يحب الله ، بل أكثرهم يحبون آلهتهم أعظم من محبة الله ويغضون لمنتقص معبودهم من المشائخ أعظم مما يغضبون إذا انتقص أحد رب العالمين ، وقد شاهدنا هذا نحن وغيرنا منهم جهرة ، وترى أحدهم قد اتخذ ذكر معبوده على لسانه ديدنا له إن قام وإن قعد وإن عثر وإن استوحش وهو لا ينكر ذلك ، ويزعم أنه باب حاجته إلى الله وشفيعه عنده ، وهكذا كان عباد الأصنام سواء .

Ibn Al-Qayyim – rahimahullāhu ta’ālā – said in the explanation of the degrees in the subject of repentance: *“Regarding shirk, then it is of two types: the major and the minor. Allāh doesn’t forgive the major shirk except by tawbah (repentance) from the one who committed it; and it (i.e. shirk) is to take a rival besides Allāh which he loves like he loves Allāh. Most of them even love their deities more than they love Allāh, and they hate whoever criticizes the one that they worship from the mashāyikh more than they hate when anyone criticizes the Lord of all the worlds. We and others have verily witnessed this from them publicly. And you will see that some of them have taken the mentioning of the one he worships as a characteristic for himself, if he stands, sits, stumbles or feels*

<sup>12</sup> Majmū’ Al-Fatāwā 3/383-400

lonely, and he will not deny this. And he claims that he has left his need to Allāh and His intercessor with Him. Likewise were and did the worshippers of the idols.

وهذا القدر هو الذي قام بقلوبهم وتوارثه المشركون بحسب اختلاف آلهتهم ، فأولئك كانت آلهتهم من الحجر ، وغيرهم اتخذوها من البشر ، قال تعالى حاكياً عن أسلاف هؤلاء :

And this matter is that which was established in their hearts, and the mushrikūn inherited this although with different deities. Because the deities of these people were of rock, while others than them took their deities from mankind. He – the Exalted – said when speaking about the predecessors of these people:

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

**“And those who take *awliyā’* (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’” (Az-Zumar 39:3)**

فهذه حال من اتخذ من دون الله ولياً يزعم أنه يقربه إلى الله تعالى ، وما أعز من يتخلص من هذا ، بل ما أعز من لا يعادي من أنكره ، والذي قام بقلوب هؤلاء المشركين وسلفهم أن آلهتهم تشفع لهم عند الله وهذا عين الشرك ، وقد أنكر الله عليهم ذلك في كتابه وأبطله ، وأخبر أن الشفاعة كلها له . ثم ذكر الشيخ ( يعني ابن القيم ) رحمه الله فصلاً طويلاً في تقرير هذا الشرك الأكبر .

So this is the situation of the one who takes a *walī* besides Allāh and claims that he brings him close to Allāh the Exalted. And how few are those who free themselves from this, and even how few are those who do not show enmity to the one who rejects it (i.e. rejects this shirk). And that which was established in the heart of these mushrikūn and their predecessors was, that their deities made intercession for them with Allāh, and exactly that is shirk. Verily did Allāh reject this for them in His Book and falsified it, and He informed that all of the intercession belongs to Allāh.”<sup>13</sup>

Thereafter the *Shaykh* (Ibn Al-Qayyim) mentions a long chapter about the confirmation of this major *shirk*.

ولكن تأمل قوله : وما أعز من يتخلص من هذا ، بل ما أعز من لا يعادي من أنكره . يتبين لك بطلان الشبهة التي أدلى بها الملحد ، وزعم أن كلام الشيخ في الفصل الثاني يدل عليها وسيأتي تقريره إن شاء الله تعالى .

<sup>13</sup> Madārij As-Sālikīn 1/347-349



But ponder on his words: ‘*And how few are those who free themselves from this, and even how few are those who do not show enmity to the one who rejects it (i.e. rejects this shirk).*’ This will clarify for you the invalidity of the *shubhah* (doubt) that the disbeliever used as proof, and claiming that the words of the *Shaykh* are regarding the second chapter point it (the *shubhah*) out. The establishment of this (i.e. its invalidity) will come by the will of Allāh the Exalted.

وذكر في آخر هذا الفصل أعني الفصل الأول في الشرك الأكبر الآية التي في سورة سبأ :

At the end of this chapter – I mean the first chapter regarding the major *shirk* – he mentioned the verse which is in *surah Saba*:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ (22) وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ﴾

**“Say (O Muhammad): ‘Invoke those whom you claim (to be associate gods) besides Allāh. They possess not even the weight of an atom, either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them.’ Intercession with Him benefits not, except for him whom He permits.” (Saba 34:22-23)**

وتكلم عليها ، ثم قال : والقرآن مملوء من أمثالها ، ولكن أكثر الناس لا يشعر بدخول الواقع تحته ويظنه في قوم قد خلوا ولم يعقبوا وأرثا ، وهذا هو الذي يحول بين القلب وبين فهم القرآن ، كما قال عمر بن الخطاب رضي الله عنه : إنما تنقض عرى الإسلام عروة عروة إذا نشأ في الإسلام من لا يعرف الجاهلية.

Then he spoke about it. Then he said: “*And the Qurān is filled with the likes of this, but most people do not sense when the reality befalls him and he thinks that it is (only) regarding the people who passed away and that they were not followed by inheritors (of their misguidance). This is what comes between the heart and the understanding of the Qurān, just as ‘Umar ibn Al-Khattāb – radiAllāhu ‘anhu – said: ‘Verily the knots of Islām will be unloosed knot by knot if a person who does not know jāhilyyah grows up in Islām.’*”

وهذا لأنه إذا لم يعرف الشرك وما عابه القرآن وذمه وقع فيه وأقره وهو لا يعرف أنه الذي كان عليه أهل الجاهلية فتنتقض بذلك عرى الإسلام ويعود المعروف منكراً ، والمنكر معروفاً ، والبدعة سنة ، والسنة بدعة ، ويكفر الرجل بمحض الإيمان

، وتجريد التوحيد ، ويبدأ بتجريد متابعة الرسول ﷺ ومفارقة الأهواء والبدع ، ومن له بصيرة وقلب حي يرى ذلك عياناً ، فالله المستعان .

*This is because if he doesn't know shirk and how the Qur'ān has rebuked and criticized it, then he will fall into it and he will acknowledge it while he doesn't know that this is what the people of jāhiliyyah were upon. So by this the knots of Islām unloose and what is good becomes evil, and what is evil becomes good, and bid'ah (innovation) becomes Sunnah while Sunnah becomes bid'ah. And takfīr is declared upon a man due to the pure īmān and performing Tawhīd exclusively (for Allāh) and him beginning with only following the Messenger (sallAllāhu 'alayhi wa sallam) and separating himself from the desires and innovations. And whoever has insight and a living heart he sees this very clearly. And all help is sought from Allāh.*

الفصل: وأما الشرك الأصغر فكيسير الرياء والحلف بغير الله ، وقول هذا من الله ومنك ، وأنا بالله وبك ، وما لي إلا الله وأنت ، وأنا متوكل على الله وعليك ولولا أنت لم يكن كذا وكذا. وقد يكون هذا شركاً أكبر بحسب حال قائله ومقصده .

*Chapter: Regarding the minor shirk, then it is like the easy showing off and swearing by other than Allāh, and the statement: 'This is from Allāh and from you' and 'I am at Allāh's and your service' and 'I only have Allāh and you' and 'I put my trust in Allāh and you' and 'If it hadn't been for you then, this and this wouldn't have happened'. This can also be major shirk depending on the situation of the one who says it and his intention."<sup>14</sup>*

ثم قال الشيخ رحمه الله تعالى ( يعني ابن القيم ) بعد ذكر الشرك الأكبر والأصغر : ومن أنواع هذا الشرك سجود المرید للشيخ ، ومن أنواعه التوبة للشيخ فإنها شرك عظيم ، ومن أنواعه النذر لغير الله ، والتوكل على غير الله ، والعمل لغير الله ، والإنابة والخضوع والذل لغير الله ، وابتغاء الرزق من عند غيره ، وإضافة نعمه إلى غيره ، ومن أنواعه طلب الحوائج من الموتى ، والاستغاثة بهم والتوجه إليهم ، وهذا أصل شرك العالم ،

Thereafter the Shaykh (Ibn Al-Qayyim) – rahimahullāhu ta'ālā – said, after he mentioned the major and minor shirk: "From the types of this shirk is the prostration of the sick person to the shaykh, and from its types is repenting to the shaykh, verily this is a huge type of shirk. And from its types is vowing for others than Allāh, putting your trust in others than Allāh, performing deeds for others than Allāh, turning to, submitting to and humbling for others than Allāh, seeking

<sup>14</sup> Madārij As-Sālikīn 1/351-352

*sustenance with others than Him, ascribing favors to others than Him. Also from its types is asking the dead for fulfillment of needs and asking them for aid and turning to them (with any type of worship). This is the foundation of shirk in the world.*

فإن الميت قد انقطع عمله وهو لا يملك لنفسه نفعاً ولا ضرراً فضلاً لمن استغاث به ، أو سأله أن يشفع له إلى الله ، وهذا من جهله بالشافع والمشفوع عنده ، فإن الله تعالى لا يشفع عنده أحد إلا بإذنه والله لم يجعل سؤال غيره سبباً لإذنه ، وإنما السبب لإذنه كمال التوحيد ، فجاء هذا المشرك بسبب يمنع الإذن ، والميت محتاج إلى من يدعو له كما أوصانا النبي ﷺ إذا زرنا قبور المسلمين أن نترحم عليهم ونسأل الله لهم العافية والمغفرة ،

*Because verily the actions of the dead are cut off and he doesn't own benefit nor harm for himself, not to mention for the one who seeks aid from him or asks him to intercede for him with Allāh. This occurs due to his (i.e. the mushrik) ignorance regarding the one who is permitted to intercede and the One with Whom the intercession is made. Because no-one intercedes with Allāh – the Exalted – except by His permission and Allāh did not make another person asking a reason for His permission. Verily the reason for His permission is the completed Tawhīd, so this mushrik came with a reason that prevents the permission. The dead person is in need of the one who is invoked (Allāh), just as the Prophet (sallAllāhu 'alayhi wa sallam) has advised us to do if we visit the graves of the Muslims; that we invoke Allāh to show them mercy and that we ask Allāh for wellness and forgiveness for them.*

فعكس المشركون هذا وزاروهم زيارة العبادة وجعلوا قبورهم أوثاناً تعبد ، فجمعوا بين الشرك بالمعبود ، وتغيير دينه ، ومعادات أهل التوحيد ونسبتهم إلى تنقص الأموات ، وهم قد تنقصوا الخالق بالشرك ، وأوليائه المؤمنين بدمهم ومعاداتهم ، وتنقصوا من أشركوا به غاية التنقص ، إذ ظنوا أنهم راضون منهم بهذا ، أو أنهم أمرؤهم به ، وهؤلاء أعداء الرسل في كل زمان ومكان وما أكثر المستجيبين لهم .

*So the mushrikūn reversed this and they visited them in order to worship them and they made their graves into worshipped idols. So they combined associating partners with the worshipped One, changing His religion and having enmity towards the people of Tawhīd and ascribing them that they slander the dead. But it is verily them who slandered the Creator by associating partners with him in worship, and (they slandered) His close friends and the believers by criticizing them and showing them enmity. They also slandered those to whom they committed shirk with a great slander, when they thought that they were pleased with them in this (worship), or that they commanded them to do this. And these are the enemies of the messengers in every time and place. And how many people do not answer their call (to misguidance).*

ولله در خليله إبراهيم حيث يقول :

*How good was the close friend of Allāh Ibrāhīm, when he said:*

﴿ وَاجْتُنِبِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (35) رَبِّ إِنَّمَنْ أَضَلَّنَ كَثِيرًا مِنَ النَّاسِ ﴾

**“And keep me and my sons away from worshipping idols. O my Lord, they have indeed led astray many among mankind.” (Ibrāhīm 14:35-36)**

وما نجي من شرك هذا الشرك الأكبر إلا من جرد التوحيد لله ، وعادى المشركين في الله وتقرب بمقتهم إلى الله . انتهى كلامه .

*And no-one is saved from shirk – this major shirk – except the one who performs the Tawhīd exclusively for Allāh, has enmity towards the mushrikūn for the sake of Allāh and seeks to come closer to Allāh by hating them.”<sup>15</sup> End of his words.*

والمراد بهذا أن بعض الملحدين نسب إلى الشيخ أن هذا شرك أصغر ، وشبهته أنه ذكره في الفصل الثاني الذي ذكر في أوله الأصغر . وأنت رحمك الله تجرد الكلام من أوله إلى آخره في الفصل الأول والثاني صريحاً لا يحتمل التأويل من وجوه كثيرة منها أن دعاء الموتى والنذر لهم ليشفعوا له عند الله هو الشرك الأكبر الذي بعث الله النبي ﷺ بالنهي عنه فكفر من لم يتب منه وقاتله وعاداه ، وآخر ما صرح به قوله آنفاً : وما نجا من شرك هذا الشرك الأكبر إلى آخره اه . فهل بعد هذا البيان بيان إلا العناد بل الإلحاد .

The intended with this (quote) is that some of the disbelievers ascribed to the *Shaykh* that this<sup>16</sup> is minor *shirk* and his doubt is that he mentioned it in the second chapter in which he firstly mentioned the minor (*shirk*). And you – may Allāh show you His mercy – will find that the words from their beginning to their end in both the first and second chapter are clear and do not imply (any room for) interpretation from several aspects. From among these (aspects) are: that the invocation of the dead and vowing for them in order for them to intercede for them with Allāh, this is the major *shirk* and Allāh sent the Prophet

<sup>15</sup> Madārij As-Sālikīn 1/351-354

<sup>16</sup> “This” refers back to when the Shaykh mentioned some types of major *shirk* when he – *rahimahullāh* – said: “From the types of this *shirk* is the prostration of the sick person to the shaykh, and from its types is repenting to the shaykh, verily this is a huge type of *shirk*. And from its types is vowing for others than Allāh, putting your trust in others than Allāh, performing deeds for others than Allāh, turning to, submitting to and humbling for others than Allāh, seeking sustenance with others than Him, ascribing favors to others than Him...”

(*sallAllāhu 'alayhi wa sallam*) with the prohibition of it, so he declared *takfir* upon the one who didn't repent from this and he fought against him and had enmity towards him. And the last of what he made clear in his abovementioned words were: "*And no-one is saved from shirk – this major shirk*", until the end of his words. So is there any explanation after this explanation except stubbornness, rather disbelief?

ولكن تأمل قوله أرشدك الله : وما نجا من شرك هذا الشرك الأكبر إلا من عادى المشركين إلى آخره اهـ . وتأمل أن الإسلام لا يصح إلا بمعادات أهل الشرك الأكبر وإن لم يعاديهم فهو منهم وإن لم يفعله.

But ponder on his words – may Allāh guide you: "*And no-one is saved from shirk – this major shirk – except the one who has enmity towards the mushrikūn*", until the end of the words. And ponder on that Islām isn't correct except by having enmity towards the people of the major *shirk*. If he doesn't show them enmity then he is one of them, even if he has not committed it (i.e. major *shirk*) himself.

وقد ذكر في الإقناع عن الشيخ تقي الدين ، أن من دعا علي ابن أبي طالب فهو كافر ، وإن من شك في كفره فهو كافر ، فإذا كان هذا حال من شك في كفره مع عداوته له ومقته له ، فكيف بمن يعتقد أنه مسلم ولم يعاده ، فكيف بمن أحبه ، فكيف بمن جادل عنه وعن طريقته ، وتعذر أنا لا نقدر على التجارة وطلب الرزق إلا بذلك ، وقد قال تعالى :

And in *Al-Iqnā'* he mentioned from the *Shaykh* Taqī Ad-Dīn (Ibn Taymiyyah), that whoever invokes Alī Ibn Abū Tālib he is a disbeliever, and whoever doubts regarding this person's disbelief, he himself is a disbeliever. So if this is the situation of the one who doubts regarding his disbelief while he has enmity towards him and hates him, then what about the one who believes that he is a Muslim and does not have enmity towards him, what about the one who loves him and (finally) what about the one who disputes regarding him and his way and excuses himself (by saying): 'We are not capable of making business and seeking provision except by doing this.' Verily He – the Exalted – said:

﴿ وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفَ مِنْ أَرْضِنَا ﴾

**"And they say: 'If we followed the guidance with you, we would be snatched away from our land.'"**(Al-Qasas 28:57)

فإذا كان هذا قول الله تعالى فيمن تعذر عن التبيين بالعمل بالتوحيد ومعادات المشركين بالخوف على أهله وعياله فكيف بمن اعتذر في ذلك بتحصيل التجارة ، ولكن الأمر كما تقدم عن عمر إذا نشأ في الإسلام من لا يعرف الجاهلية لهذا لم يعرف معنى القرآن ، وأنه أشر وأفسد من الذين قالوا :

If these are the words of Allāh regarding the one who excuses himself from openly acting upon Tawhīd and having enmity towards the *mushrikūn* due to fear of his people and family, then what about the one who excuses himself in this due to (the incapability of) achieving business? But this issue is just as it was previously mentioned by ‘Umar; If anyone grows up in Islām who does not know *al-jāhiliyyah*, then due to this he will not know the meaning of the Qurān and he is worse and more corrupt than those who said:

﴿ إِنَّ نَتَّعِ الْهُدَىٰ مَعَكَ تُنَخَطَّفُ مِنْ أَرْضِنَا ﴾

**“If we followed the guidance with you, we would be snatched away from our land.”** (Al-Qasas 28:57)

ومع هذا فالكلام الذي يظهرونه نفاقاً وإلا فهم يعتقدون أن أهل التوحيد ضالون مضلون ، وأن عبدة الأوثان أهل الحق والصواب ، كما صرح به إمامهم في الرسالة التي أتكم قبل هذه خطه بيده يقول : بيني وبينكم أهل هذه الأقطار وهم خير أمة أخرجت للناس وهم كذا وكذا ، فإذا كان يريد التحاكم إليهم ويصفهم بأنهم خير أمة أخرجت للناس ، فكيف أيضاً يصفهم بشرك ومخالطتهم للحاجة . وما أحسن قول أصدق القائلين : ( والسماوات الحُبُك . إنكم لفي قول مختلف . يؤفك عنه من أفك ) ( بل كذبوا بالحق لما جاءهم فهم في أمر مريب )

Furthermore, then the words that they utter are *nifāq* or else they believe that the people of Tawhīd are misguided and misguiding, and (they believe) that the worshippers of the idols are the people of truth and correctness. Just like their *imām* has made it clear in the letter which came to you before this one, where the writing of his hand says: “Between me and you are the people of these countries, and they are the best *ummah* which has been brought fourth for mankind, and they are so and so...” So if he wanted to seek judgment with them while he described them as the best *ummah* which has been brought fourth for mankind, then how can he also describe them with *shirk* and that mixing with them is (only) in necessity? How good are the words of the most Truthful of speakers:

﴿ وَالسَّمَاءِ ذَاتِ الْحُبُكِ (7) إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ (8) يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴾



**“By the heaven full of paths. Certainly, you have different ideas (about Muhammad and the Qur’ān). Turned aside therefrom is he who is turned aside (by the Decree and Preordainment of Allāh).” (Adh-Dhāriyāt 51:9)**

﴿ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴾

**“Nay, but they denied the truth when it came to them, so they are in a confused state (not able to differentiate between right and wrong).” (Qāf 50:5)**

فرحم الله امرءاً نظراً لنفسه وتفكر فيما جاء به محمد ﷺ من عند الله من معادات من أشرك بالله من قريب أو بعيد وتكفيرهم وقتالهم حتى يكون الدين كله لله ، وعلم ما حكم به محمد ﷺ فيمن أشرك بالله مع ادعائه الإسلام ، وما حكم في ذلك الخلفاء الراشدون كعلي ابن أبي طالب رضي الله عنه وغيره لما حرقهم بالنار مع أن غيرهم من أهل الأوثان الذين لم يدخلوا في الإسلام لا يقتلون بالتحريق والله الموفق.

So may Allāh have mercy on a person who looks at himself and thinks about that which Muhammad (*sallAllāhu ‘alayhi wa sallam*) came with from Allāh of enmity towards the one who commits *shirk* with Allāh, whether near or far, and declaring *takfir* upon them and fighting them until the religion is only for Allāh. And (may Allāh have mercy upon) the one who knows what Muhammad (*sallAllāhu ‘alayhi wa sallam*) judged with upon the one who committed *shirk* with Allāh while this person claimed to be a Muslim, and what the rightly guided *Khulafā* judged with, such as Alī ibn Abū Tālib (*radiAllāhu ‘anhu*) and others than him, when he burned these people with fire, along with the fact that others than them from the worshippers of statues who did not enter into Islām, were not killed with fire. And all success if from Allāh.

وقال أبو العباس أحمد بن تيمية في الرد على المتكلمين لما ذكر بعض أحوال أئمتهم قال :

Abū Al-‘Abbās Ahmad ibn Taymiyyah said in his answer to *Al-Mutakallimīn* when he mentioned some of the situations of their leaders. He said:

وكل شرك في العالم إنما حدث برأي جنسهم فهم الآمرون بالشرك والفاعلون له ، ومن لم يأمر منهم بالشرك فلم يمه عنه ، بل يقر هؤلاء وهؤلاء وإن رجح الموحدين ترجيحاً ما فقد يرجح غيره المشركين ، وقد يعرض عن الأمرين جميعاً ، فتدبر هذا فإنه نافع جداً. ولهذا كان رؤوسهم المتقدمون والمتأخرون يأمررون بالشرك ، وكذلك الذين كانوا في ملة الإسلام لا ينهاون عن الشرك ويوجبون التوحيد بل يسوغون الشرك ، أو يأمررون به أولاً يوجبون التوحيد ،



*“And types of shirk in the world occurred due to (following) the opinion of their own race, because they are the ones who order that shirk should be committed and they perform it themselves. And the one of them who does not order towards shirk, he does not forbid it. Rather the latter (mentioned) acknowledges the former (mentioned). And if the muwahhidūn give greater value to any given issue, then the mushrikūn will give greater value to something else, while they might even turn away from both things. So ponder over this because verily it is very beneficial. And due to this their former and latter leaders would order for shirk to be performed. And likewise those who were in the religion of Islām would not forbid shirk and they would make Tawhīd obligatory but they would allow shirk (at the same time) or they would order (towards) shirk or not obligate Tawhīd.*

وقد رأيت من مصنفاتهم في عبادة الملائكة وعبادة الأنفس المفارقة أنفس الأنبياء وغيرهم ما هو أصل الشرك . وهم إذا ادعوا التوحيد إنما توحيدهم بالقول لا بالعبادة والعمل ، والتوحيد الذي جاءت به الرسل لا بد فيه من التوحيد بإخلاص الدين لله وعبادته وحده لا شريك له ، وهذا شيء لا يعرفونه فلو كانوا موحدين بالقول والكلام لكان معهم التوحيد دون العمل ، وذلك لا يكفي في السعادة والنجاة بل لا بد أن يعبد الله وحده ويتخذة إلهاً دون ما سواه ، وهذا هو معنى قول ( لا إله إلا الله ) . انتهى كلام الشيخ .

*And I have verily seen some of their writings regarding the worship of the angels, the worship of the deceased souls, the souls of the prophets or other than them, which is the root of shirk. If they claim (to be following) Tawhīd, then their Tawhīd is only in words and not in worship and deeds. The Tawhīd that the messengers came with must contain the Tawhīd with sincerity in the religion only for Allāh and the worship of Him alone who has no partner. They do not know this thing, so if they were muwahhidūn in statements and words, then verily Tawhīd was with them but with no acting (upon it) and this is not enough to achieve happiness and salvation (in the Hereafter). Rather it is a must that Allāh is worshipped alone and taking Him as ilāh (deity worthy of being worshipped) besides everything else. This is the meaning of the statement of Lā ilāha illā Allāh.”<sup>17</sup> End of the words of the Shaykh.*

فتأمل رحمك الله هذا الكلام فإنه مثل ما قال الشيخ فيه نافع جداً ، ومن أكبر ما فيه من الفوائد أنه يبين لك حال من أقر بهذا الدين ، وشهد أنه الحق ، وأن الشرك هو الباطل ، وقال بلسانه ما أريد منه ، ولكن لا يدين بذلك إما بغضاً له ، أو عدم محبته كما هي حال المنافقين الذين بين أظهرنا ، وإما يثار الدنيا مثل تجارة أو غيرها فيدخلون في الإسلام ثم يخرجون منه ، كما قال تعالى :

<sup>17</sup> Majmū' Al-Fatāwā 18/57-58

So ponder upon these words – may Allāh have mercy upon you – because they indeed are as the *Shaykh* said in it: very beneficial. And among the largest benefits is that it clarifies for you the situation of the one who acknowledges this religion, bears witness that it is the truth and that *shirk* is false and says with his tongue what is wanted from him, but he does not take it as his religion (i.e. he does not act upon it) either out of hate for it or due to his lack of love for it – just as the situation of those *munāfiqūn* who are amongst us. Or else the *dunyā* affects them – such as trade or something else – so they enter into Islām and then they leave it again, just like He – the Exalted – said:

﴿ ذَلِكْ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا ﴾ الآية

**“That is because they believed and thereafter they disbelieved.”** (Al-Munāfiqūn 63:3)

Until the end of the verse.

وقال تعالى :

And He – the Exalted – said:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ ﴾ إلى قوله: ﴿ ذَلِكْ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ﴾

**“Whoever disbelieves in Allāh after his belief, except the one is forced...”** (An-Nahl 16:106) Until He said: **“That is because they preferred the worldly life over the hereafter.”** (An-Nahl 16:107)

فإذا قال هؤلاء بألستهم نشهد أن هذا دين الله ورسوله ، ونشهد أن المخالف له باطل ، وأنه الشرك بالله غير هذا الكلام ضعيف البصيرة.

So if these people say with their tongue: ‘We bear witness that this is the religion of Allāh and His Messenger, and we bear witness that whatever opposes this is false and that it is *shirk* with Allāh’, then a weak insight has deceived him in these words.

وأعظم من هذا وأطم أن أهل حريملاء ومن وراءهم يصرحون بمسبة الدين ، وأن الحق ما عليه أكثر الناس يستدلون بالكثرة على حسن ما هم عليه من الدين ، ويفعلون ويقولون ما هو من أكبر الردة وأفحشها ، فإذا قالوا التوحيد حق والشرك باطل وأيضاً لم يجدوا في بلدهم أوثاناً جادل الملحد عنهم وقال : أنهم يقرون أن هذا شرك ، وأن التوحيد هو الحق ، ولا

يضرهم عندهم ما هم عليه من السب لدين الله ، وبغى العوج له ، ومدح الشرك وذبحهم دونه بالمال واليد واللسان فالله المستعان .

And bigger than these words and more overwhelming is that the people of Huraymilā and whoever is behind them, openly insults the religion and say that the truth is what most people are upon. They use the majority of people as evidence instead of the good that they are upon from the religion (Qur'ān and *Sunnah*), even though the people do and say what are the biggest and most ugly types of *riddah* (apostasy). So if these people say that Tawhīd is the truth and that *shirk* is false and they do not make up *idols* in their land, then the disbeliever will argue regarding them and say: 'They acknowledge that this is *shirk* and that Tawhīd is the truth', while it according to him does not harm them what they are upon of insulting the religion of Allāh, transgressing against Him, complementing *shirk* and defending it with money, with the hand and the tongue. *Allāhu Al-Musta'ān*.

وقال أبو العباس أيضاً في الكلام على كفر مانعي الزكاة: والصحابة لم يقولوا هل أنت مقر بوجوبها أو جاحد لها ، وهذا لم يعهد عنه الخلفاء والصحابة ، بل قال الصديق لعمر رضي الله عنهما : ( والله لو منعوني عقلاً . أو عناقاً . كانوا يؤودننا إلى رسول الله ﷺ لقاتلتهم على منعه ) فجعل المبيح للقتال مجرد المنع لا جحد الوجوب . وقد روي أن طوائف منهم كانوا يقرون بالوجوب لكن بخلوا بها ، ومع هذا فسيرة الخلفاء فيهم جميعهم سيرة واحدة وهي مقاتلتهم وسي ذراريهم وغنيمة أموالهم ، والشاهدة على قتالهم بالنار وسموهم جميعهم أهل الردة . وكان من أعظم فضائل الصديق رضي الله عنه عندهم أن ثبته الله على قتالهم ولم يتوقف كما يتوقف غيره فناظرهم حتى رجعوا إلى قوله . وأما قتال المقرين بنبوة مسيلمة ، فهؤلاء لم يقع بينهم نزاع في قتالهم . انتهى كلام الشيخ

And Abū Al-'Abbās also said in his words regarding the *kufr* of those who refused to pay *zakāh*: "And the *Sahābah* did not say: 'Do you acknowledge that it is obligatory or do you reject this?' And the *Khulafā* and *Sahābah* are not known for this, rather did *As-Siddīq* (Abū Bakr) say to 'Umar (*radiAllāhu 'anhumā*): 'I swear by Allāh, if they withhold from me a shackle or a goat that they used to give to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), then I will verily fight them for it.' So he (Abū Bakr) made the allowing factor for fighting them the mere withholding and not rejecting the obligation (of *zakāh*). It is narrated that groups of them would acknowledge the obligation of it but they would be stingy about it. And despite of this then the stories of the *Khulafā* regarding them all are but one story, and that is fighting them, taking their women and children as slaves, taking their wealth as *ghanīmah* (*warbooty*) and bearing witness that their killed ones are in the fire. And they named them all as people of *riddah*. Among the biggest virtues of *As-Siddīq*

(radiAllāhu ‘anhu) with the Sahābah is that Allāh made him firm upon fighting them and he did not hesitate just as others than him hesitated when he debated with them until they returned to his opinion. But regarding fighting those who acknowledged the prophet-hood of Musaylamah, then there was no difference of opinion amongst the Sahābah regarding fighting these people.”<sup>18</sup> End of the words of the Shaykh.

فتأمل كلامه رحمه الله في تكفير المعين والشهادة عليه إذا قتل بالنار وسبي حريمه وأولاده عند منع الزكاة ، فهذا الذي ينسب عنه أعداء الدين عدم تكفير المعين.

So ponder over his – rahimahullāh – words regarding the specific takfīr, bearing witness that he is in the fire if he is killed and taking his women and children as slaves if he withholds the zakāh. And this (Ibn Taymiyyah) is the person to whom the enemies of the religion ascribe that he doesn’t declare the specific takfīr.

قال رحمه الله بعد ذلك: وكفر هؤلاء وإدخالهم في أهل الردة قد ثبت باتفاق الصحابة المستند إلى نصوص الكتاب والسنة . انتهى كلامه.

And he – rahimahullāh – said after this: “The kufr of these people and declaring them (that they are) from the people of riddah has verily been established with the agreement of the Sahābah which has reference in the texts of Al-Qurān and Sunnah.”<sup>19</sup> End of his words.

ومن أعظم ما يحل الإشكال في مسألة التكفير والقتال عمن قصد اتباع الحق ، إجماع الصحابة على قتال مانعي الزكاة وإدخالهم في أهل الردة وسبي ذراريهم ، وفعلهم فيهم ما صح عنهم وهو أول قتال وقع في الإسلام على من ادعى أنه من المسلمين . فهذه أول وقعة وقعت في الإسلام على هذا النوع أعني المدعين للإسلام وهي أوضح الوقعات التي وقعت من العلماء عليهم من عصر الصحابة رضي الله عنهم إلى وقتنا هذا.

And from the biggest things which solve the problem in the issue of takfīr and qitāl (fighting) – for those who intend to follow the truth – is the ijma’ (agreement, consensus) of the Sahābah regarding fighting those who withheld the zakāh, branding them as people of riddah and taking their families as slaves. It has been proven that they did this to them and this was the first war which happened in Islām against those who claimed that they were Muslims. So this is the first incident that occurred in Islām of this type – I mean against

<sup>18</sup> Majmū’ Al-Fatāwā 28/482-519, and there can also be looked in Sharh Al-‘Umdah 4/62

<sup>19</sup> Majmū’ Al-Fatāwā 28/485

those who claim to be Muslims – and this is the most clear of incidents that has occurred from the time of the *Sahābah* until our time now.

وقال الإمام أبو الوفاء ابن عقيل : لما صعبت التكليف على الجهال والطغام ، عدلوا عن أوضاع الشرع إلى تعظيم أوضاع وضعوها لأنفسهم فسهلت عليهم إذ لم يدخلوا بها تحت أمر غيرهم وهم عندي كفار بهذه الأوضاع ، مثل تعظيم القبور وخطاب الموتى بالحوائج وكتب الرقاع فيها يا مولاي افعل بي كذا وكذا وإلقاء الخرق على الشجر إقتداء لمن عبد اللات والعزى . انتهى كلامه .

And Imām Abū Al-Wafā ibn ‘Aqīl said: “When the obligations became difficult for the ignorant ones and the common people, they turned away from the elements of the Islāmic law and turned to admiration of elements (laws) that they had made for themselves and this was easier for them since they (with these laws) were not under the order of anyone else. With me they are *kuffār* (disbelievers) by these elements; such as veneration of the grave, addressing the dead for needs and writing patches<sup>20</sup> regarding them (saying): ‘Oh my *mawlā*, do this and this for me,’ and making cuts in the tree imitating those who worshipped *Al-Lāt* and *Al-Uzzā*.”<sup>21</sup> End of his words.

والمراد منه قوله : وهم عندي كفار بهذه الأوضاع.

And what is wanted from him are his words: “With me they are *kuffār* by these elements.”

وقال أيضاً في كتاب الفنون : لقد عظم الله الحيوان لا سيما ابن آدم ، حيث أباحه الشرك عند الإكراه ، فمن قدم حرمة نفسك على حرمة حتى أباحك أن تتوقى عن نفسك بذكره بما لا ينبغي له سبحانه لحقيق أن تعظم شعائره وتوقر أوامره وزواجه ، وعصم عرضك بإيجاب الحد بقذفك وعصم مالك بقطع يد مسلم في سرقته ، وأسقط شرط الصلاة في السفر لأجل مشقتك ، وأقام مسح الخف مقام غسل الرجل إشفافاً عليك من مشقة الخلع واللبس ، وأباحك الميتة سد لرمقك وحفظاً لصحتك ، وزجرك عن مضارك بحد عاجل ووعيد آجل ، وخرق العوائد لأجلك ، وأنزل الكتب إليك ،

And he also said in *Kitāb Al-Funūn*: “Verily Allāh has uplifted the creatures and especially *ibn Ādam* when he allowed *shirk* for him in the state of compulsion (*ikrāh*). So he let the inviolability of yourself come before His own inviolability to the extent that He allowed that you protect yourself by saying something about Him – praised is He – which is not suitable for Him. Verily is it suitable that His signs should be uplifted and that His commandments and prohibitions should be complied

<sup>20</sup> Writing a text on a piece of paper or a piece of skin in the name of the dead asking for protection or other things.

<sup>21</sup> *Talbīs Iblīs* p. 553 and *Ighāthah Al-Luhfān* 1/346

*with. He also protected your honor by obligating a punishment when it is violated and He protected your wealth by the cutting of the Muslims hand if he steals it. And He divided the prayer during travel due to your difficulty and He lifted the wiping of the socks to the same degree as washing the foot as a mercy for you due to the difficulty of taking the clothes on and off. He also allowed the self-dead animal for you to allay your hunger and preserving your health. He also prohibited you from what harms you with an immediate punishment and a delayed promise and He divided the duties for your sake and He revealed the books to you.*

أيحسن لك مع هذا الإكرام أن يراك على ما نهاك منهمكاً ، ولما أمرك تاركاً ، وعلى ما زجرك مرتكباً ، وعن داعيه معرضاً ، ولداعي عدوه فيك مطيعاً ، يعظمك وهو هو ، وتحمل أمره وأنت أنت ، هو حظ رتبة عبادته لأجلك ، وأهبط إلى الأرض من امتنع من سجدة يسجدها لأبيك ، هل عاديت خادماً طال خدمته لك لترك صلاة ، هل نفيت من دارك للإخلال بفرض أو لارتكاب نهي فإن لم تعترف اعتراف العبد للمولى ، فلا أقل من أن تقتضي نفسك إلى الحق سبحانه اقتضاء المساوي المكافي ، ما أفحش ما تلاعب الشيطان بالإنسان ، بيناً هو بحضرة الحق سبحانه وملائكة السماء سجود له ، ترامى به الأحوال والجهات إلى أن يوجد ساجداً لصورة في حجر ، أو لشجرة من الشجر ، أو لشمس أو لقمر ، أو لصورة ثور خار ، أو لطائر صفر .

*Should He do so much good – with these bestowings – to you and then see you fully engaged with what He has forbidden for you, leaving what He has ordered you and doing what He has prohibited you from doing, turning away from those who call towards Him and obeying the caller who is His enemy. He uplifts you while He is He, and you neglect His orders while you are you. He positioned his slaves a (high) degree for your sake and reduced on earth those who refused to perform the prostration to your father (Ādam). Will you show enmity to a servant who has served you a long time due to (him) leaving one prayer? Will you expel him from your house due to a breach of an obligation or the committing of a sin? Verily, if you do not recognize the slave's acknowledgement of the master, then the least you can do is to follow the Truth – praised is He – with an equivalent and matching following (to what He has given you). How obscene is not the playing of the Shaytān with the human, when he is present in front of the Truth – praised is He – and the angles, (while) making prostration to Him. He (the Shaytān) throws situations and angles at him until he is found prostrating to an image made of stone, or to a tree among trees, or to the sun or the moon or to an image of a snoring bull or a yellow bird.*



ما أوحش زوال النعم ، وتغير الأحوال ، والخور بعد الكور ، لا يليق بهذا الحي الكريم الفاضل على جميع الحيوانات أن يرى إلا عابداً الله في دار التكليف ، أو مجاوراً لله في دار الجزاء والتشريف ، وما بين ذلك فهو واضع نفسه في غير موضعها . انتهى كلامه .

*How obscene is not the disappearance of blessings, the changing of situations and the loss after an increase. It is not appropriate for this noble living being (the human) – who has been preferred over all living beings – that he is seen except worshipping Allāh in this world or close to Allāh in the life of reward and honor. And what is besides this, then he is putting himself in a place where he should not be.”<sup>22</sup> End of his words.*

والمراد منه أنه جعل أقبح حال وأفحشها من أحوال الإنسان أن يشرك بالله ، ومثله بأنواع : منها السجود للشمس أو للقمر ، ومنها السجود للصورة كما في الصور التي في القباب على القبور .

And what is wanted by him is that he made the worst and most despicable of all the situations of a human being that he commits *shirk* with Allāh. And he gave various examples to this: Among them is prostration to the sun or the moon. And among them is prostration to a picture (or sculpture) just like the pictures (or sculptures) that are on the domes on the graves.

والسجود قد يكون بالجبهة على الأرض ، وقد يكون بالانحناء من غير وصول إلى الأرض ، كما فسر به قوله تعالى: (ادْخُلُوا الْبَابَ سُجَّدًا) قال ابن عباس : أي ركعاً.

The prostration can be with the forehead on the ground and it can also be by bending over without reaching the ground, just like the interpretation of His – The Exalted – words: **“Enter the door prostrating.”** (An-Nisā 4:154) Ibn Abbas said: *“This means in rukū’ (bending forward).”*

وقال ابن القيم في (إغاثة اللهفان) في إنكار تعظيم القبور : وقد آل الأمر بهؤلاء المشركين أن صنف بعض غلاتهم في ذلك كتاباً سماه (مناسك المشاهد) ولا يخفى أن هذا مفارقة لدين الإسلام ودخول في دين عباد الأصنام . انتهى . وهذا الذي ذكره ابن القيم ، رجل من المصنفين يقال له ابن المفيد ، فقد رأيت ما قال فيه بعينه ، فكيف ينكر تكفير المعين ؟ وأما كلام سائر أتباع الأئمة في التكفير ، فنذكر منه قليلاً من كثير .

<sup>22</sup> Dhayl Tabaqāt Al-Hanābilah by Ibn Rajab 1/339-341, with the review of Dr. Abdur-Rahmān Al-‘Uthaymīn



Ibn Al-Qayyim said in *Ighāthah Al-Luhfān* when rejecting the veneration of the graves: “And verily did the situation of these mushrikūn come to that some of their extremist have written a book regarding this which he called ‘Manāsik Al-Mashāhid’ (The rituals of the graves). It is not hidden that this is a separation from the Islāmic religion and entering into the religion of worshipping the statues.”<sup>23</sup> End of his words.

And this is what Ibn Al-Qayyim mentioned; A man from among the authors who was called Ibn Al-Mufid. And you have seen what he said about him specifically. So how can the specific *takfīr* be rejected? Regarding the sayings of the other followers of the *aimmah* in *takfīr*, then we will mention a little out of much of it.

أما كلام الحنفية فكلامهم في هذا من أغلظ الكلام ، حتى إنهم يكفرون المعين إذا قال مصيحف أو مسيجد وصلى صلاة بلا وضوء ونحو ذلك . وقال في النهر الفائق ، و اعلم أن الشيخ قاسماً ، قال في شرح درر البحار : إن النذر الذي يقع من أكثر العوام بأن يأتي إلى قبر بعض الصالحاء قائلاً يا سيدي فلان إن رد غائبي أو عوفي مريض فلك من الذهب أو الفضة أو الشمع أو الزيت كذا باطل إجماعاً لوجوه . إلى أن قال : ومنها ظن أن الميت يتصرف في الأمر واعتقاد هذا كفر . إلى أن قال : وقد ابتلى الناس بذلك ، لاسيما في مولد الشيخ أحمد البدوي . انتهى كلامه .

Regarding the words of Al-Hanafiyah, then their words regarding this are from the harshest of words. They even declare *takfīr* upon the specific person if he says ‘*musayhif*’ (small version of *mushaf*) or ‘*musayjid*’ (small version of *masjid*) or he prays a prayer without ablution. And he said in *An-Nahr Al-Fāiq*: “And I know that the Shaykh Qāsim said in the explanation of *Durar Al-Bihār*: ‘Verily An-Nadhr (making vows) which occurs from most of the common people, which is that he goes to the grave of some of the righteous people and says: ‘Oh my lord fulān, if my missed one returns or my sick is healed then you will have some gold, silver, wax or oil’, that is falsehood by consensus from several aspects...” Until he said: “And some of this is the belief in that the dead can interfere in affairs, and believing that is kufr.” Until he said: “And the people have verily been tested with his, especially with the birth of Shaykh Ahmad Al-Badaawī.”<sup>24</sup> End of his words.

فانظر إلى تصريحه إن هذا كفر ، مع قوله أنه يقع من أكثر العوام ، وأن أهل العلم قد ابتلوا بما لا قدرة لهم على إزالته.

<sup>23</sup> *Ighāthah Al-Luhfān* 1/368

<sup>24</sup> *An-Nahr Al-Fāiq Sharh Kanz Ad-Daqaīq* 3/105, with the review of Ahmad ‘Ināyah, Dar Al-Kutub ‘ilmiyyah

So notice his statement that this is *kufr* along with his saying that this occurs from most of the common people and that the people of knowledge have been tested with what they have no power to remove.

وقال القرطبي رحمه الله لما ذكر سماع النقر أو صورته قال : هذا حرام بالإجماع. وقد رأيت فتوى شيخ الإسلام ، جمال الملة أن مستحل هذا كافر ، ولما علم أن حرمة بالإجماع لزم أن يكفر مستحله ،

And Al-Qurtubī – *rahimahullāh* – said when he mentioned listening to the drum or its form: *“This is forbidden according to consensus. I have verily seen a fatwā from Shaykh Al-Islām Jamāl Al-Millah, that whoever legalizes this is a kāfir. And when it is known by consensus that it is forbidden then this necessitates that the one who legalizes it becomes a kāfir.”*<sup>25</sup>

فقد رأيت كلام القرطبي وكلام الشيخ الذي نقل عنه في كفر من استحل السماع والرقص مع كونه دون ما نحن فيه بالإجماع بكثير .

You have verily seen the words of Al-Qurtubī and the words of the *Shaykh* which he narrated from him regarding the *kufr* of the one who legalizes listening (to music) and dancing, despite the fact that this is far lesser than what we are dealing with in consensus (i.e. committing *shirk*).

وقال أبو العباس رحمه الله حدثني ابن الحصري عن والده الشيخ الحصري إمام الحنفية في زمانه قال : كان فقهاء بخاري يقولون في ابن سينا كان كافرا ذكياً ،

Abū Al-‘Abbās – *rahimahullāh* – said: *“Ibn Al-Hasīrī told me from his father Shaykh Al-Hasīrī – an Imām of Al-Hanafiyyah in his time – he said: ‘The fuqahā of Bukhārī said about Ibn Sīnā that he was a wise kāfir.’”*<sup>26</sup>

فهذا إمام الحنفية في زمنه حكى عن فقهاء بخاري جملة كفر ابن سينا وهو رجل معين منصف يتظاهر بالإسلام.

So this is the *Imām* of Al-Hanafiyyah in his time who spoke about the *fuqahā* of Bukhārī who all together declared *takfīr* upon Ibn Sīnā and he is a specific person and an author who pretends to be in Islām (i.e. ascribe himself to Islām).

<sup>25</sup> Fatāwā Al-Bazaziyyah p. 175

<sup>26</sup> Majmū’ Al-Fatāwā 9/40

وأما كلام المالكية في هذا أكثر من أن يحصر وقد أشتهر عن فقهاءهم سرعة الفتوى والقضاء بقتل الرجل عند الكلمة التي لا يفتن لها أكثر الناس ، وقد ذكر القاضي عياض في آخر كتاب الشفاء من ذلك طرفاً ، ومما ذكر أن من حلف بغير الله على وجه التعظيم كفر ، وكل هذا دون ما نحن فيه بما لا نسبة بينه وبينه.

With regards to the sayings of Al-Mālikiyyah regarding this, then there are more than what can be counted, and it has become famous from their *fuqahā* that they were fast in giving *fatwā* and verdicts about killing the man who says something that most of the people do not understand. And verily did the Al-Qādī 'Iyād mention some of this in the end of the book *Ash-Shifā*. Among what he mentions is swearing by other than Allāh with the intent of venerating is *kufr*. And all of this is lesser than that which we are dealing with no relation between the two things.

وأما كلام الشافعية ، فقال صاحب الروضة رحمه الله : أن المسلم إذا ذبح للنبي ﷺ كفر . وقال أيضاً : من شك في كفر طائفة ابن عربي فهو كافر . وكل هذا دون ما نحن فيه.

With regards to Ash-Shāfi'iyyah, then the author of Ar-Rawdah – *rahimahullāh* – said: “If a Muslim slaughters for the Prophet (*sallAllāhu 'alayhi wa sallam*), then he has committed *kufr*.”<sup>27</sup> And he also said: “Whoever doubts regarding the *kufr* of the sect of Ibn 'Arabī, then he is a *kāfir*.” And all of this is not regarding that which we are dealing with.

وقال ابن حجر في شرح الأربعين على حديث ابن عباس : ( إذا سألت فاسأل الله ) وما معناه إن من دعا غير الله فهو كافر .

Ibn Hajr said in the explanation of the forty *hadīth* regarding the *hadīth* of Ibn 'Abbās: “If you ask for anything, then ask from Allāh.” And what this means is that whoever invokes others than Allāh then he is a *kāfir*.<sup>28</sup>

وصنف في هذا النوع كتابا مستقلا سماه ( الإعلام بقواطع الإسلام ) ذكر فيه أنواعا كثيرة من الأقوال والأفعال كل واحد منها ذكر أنه يخرج من الإسلام ويكفر به المعين وغالبه لا يساوي عشير معشار ما نحن فيه ، وتام الكلام في هذا أن يقال الكلام هنا في مسألتين:

<sup>27</sup> Rawdah At-Tālibīn by An-Nawawī 10/64-65

<sup>28</sup> Fath Al-Mubīn fi Sharh Al-Arba'in p. 380-382

And he wrote an independent book regarding this subject which he named *Al-'Ilām bi Qawāti' Al-Islām*. In it he mentioned many types of sayings and actions, and regarding all of them he mentioned that it takes (the person who do it) out of the fold of Islām and *takfīr* is declared upon the specific person, and most of the things (he mentioned) do not amount to less than a tenth of what we are dealing with. To fulfill the words regarding this, it is said that the words here are in two issues:

الأولى : أن يقال هذا الذي يفعله كثير من العوام عند قبور الصالحين ومع كثير من الأحياء والأموات والجن من التوجه إليهم ودعائهم لكشف الضر والنذر لهم لأجل ذلك هل هو الشرك الأكبر الذي فعله قوم نوح ومن بعدهم إلى أن انتهى الأمر إلى قوم خاتم الرسل قريش وغيرهم .

The first: That it is said that this – which many of the common people do by the graves of the righteous and with many of the living and dead and *jinn*, by turning to them and invoking them in order to be freed from a harm and making vows to them in order to achieve this – is all from the major *shirk* which the people of Nūh and those who came after them committed until this issue ended up in the people of the seal of the messengers, Quraysh and others than them.

فبعث الله الرسل وأنزل الكتب ينكر عليهم ذلك ويكفرهم ويأمر بقتالهم حتى يكون الدين كله لله ، أم هذا شرك أصغر وشرك المتقدمين غير هذا ، فاعلم أن الكلام في هذه المسألة سهل على من يسره الله عليه بسبب أن علماء المشركين اليوم يقرون أنه الشرك الأكبر ولا ينكرونه إلا ما كان من مسيلمة الكذاب وأصحابه كابن إسماعيل وابن خالد مع تناقضهم في ذلك واضطرابهم ، فأكثر أحوالهم يقرون أنه الشرك الأكبر ولكن يعتذرون بأن أهله لم تبلغهم الدعوة.

Then Allāh sent the messengers and revealed the books which refuted this for them, declared *takfīr* upon them and ordered that they should be fought until the whole religion is only for Allāh. Or is this minor *shirk* while the *shirk* of the earlier generations is different from it? So know that the words in this issue are easy for those whom Allāh made it easy to, due to the reason that the scholars of the *mushrikūn* today acknowledge that it is *shirk akbar* (major *shirk*) and they do not reject it, except what came from Musaylamah Al-Kadhāb and his companions such as Ibn Ismā'īl and Ibn Khālid along with their contradiction and confusion in this. So in most of their cases they acknowledge is as *shirk akbar* but they use excuses saying that the *da'wah* has not reached the people.

وتارة يقولون لا يكفر إلا من كان في زمن النبي ﷺ ، وتارة يقولون إنه شرك أصغر وينسبونه لابن القيم رحمه الله في المدارج ، كما تقدم ، وتارة لا يذكرون شيئاً من ذلك بل يعظمون أهله وطريقتهم في الجملة ، وأنهم خير أمة أخرجت للناس ، وأنهم العلماء الذين يجب رد الأمر عند التنازع إليهم وغير ذلك من الأقاويل المضطربة ، وجواب هؤلاء كثير في الكتاب ، والسنة ، والإجماع.

And sometimes they say that no-one becomes a *kāfir* except those who were in the time of the Prophet (*sallAllāhu 'alayhi wa sallam*) and other times they say that it is *shirk asghar* (minor *shirk*) and they ascribe this to Ibn Al-Qayyim (*rahimahullāh*) in *Al-Madārij (As-Sālikīn)* as it has already been mentioned. Sometimes they don't mention any of this but they venerate its (*shirk*) people and their way overall, and say that they are the best *ummah* brought out for the people and that they are the scholars whom it is obligatory to return to in issues of dispute, along with other confused sayings. There are many answers for these people in the Book, the Sunnah and the consensus.

ومن أصرح ما يجابون به إقرارهم في غالب الأوقات أن هذا هو الشرك الأكبر ، وأيضاً إقرار غيرهم من علماء الأقطار ، مع أن أكثرهم قد دخل في الشرك وجاهد أهل التوحيد ، لكن لم يجدوا بداً من الإقرار به لوضوحه.

From the clearest of what they are answered with is their own acknowledgement at most times that this is *shirk akbar* and also the acknowledgement of others than them from the scholars of the regions. All this despite that most of them already have entered into *shirk* and fought against the people of Tawhīd, but they can't find an escape from acknowledging it due to its clarity.

المسألة الثانية : الإقرار بأن هذا هو الشرك الأكبر ولكن لا يكفر به إلا من أنكر الإسلام جملة ، وكذب الرسول والقرآن واتبع اليهودية أو النصرانية أو غيرها ، وهذا هو الذي يجادل به أهل الشرك والعناد في هذه الأوقات ، وإلا المسألة الأولى قلّ الجدل فيها والله الحمد لما وقع من إقرار علماء الشرك بها . فاعلم أن تصور هذه المسألة تصوراً حسناً يكفي في إبطالها من غير دليل خاص لوجهين :

The second issue: The acknowledgement of this being *shirk akbar* but that only the one who rejects Islām as a whole, or rejects the messenger and the Qurān and follows Judaism or Christianity or something else becomes a *kāfir*. And it is the thing that the people of *shirk* and arrogance argue about in these times. But the arguing over the first issue has become less – and all praise is due to Allāh – due to the acknowledgement of the scholars of the

*shirk* in it. So know that picturing this issue very good is enough to falsify it without any specific proof, from two angles:

الأول : أن مقتضى قولهم أن الشرك بالله وعبادة الأصنام لا تأثير لها في التكفير لأن الإنسان إن انتقل عن الملة إلى غيرها وكذب الرسول والقرآن فهو كافر وإن لم يعبد الأوثان كاليهود ، فإذا كان من انتسب إلى الإسلام لا يكفر إذا أشرك الشرك الأكبر لأنه مسلم يقول لا إله إلا الله ويصلي ويفعل كذاو كذا لم يكن للشرك وعبادة الأوثان تأثير بل يكون ذلك كالسواد في الخلقة أو العمى أو العرج ، فإن كان صاحبها يدعي الإسلام فهو مسلم ، وإن ادعى ملة غيرها فهو كافر ، وهذه فضيحة عظيمة كافية في رد هذا القول الفظيع.

The first: That the necessity of their words that *shirk* with Allāh and the worship of the statues has no influence upon *takfir* because if a person goes from the religion to another one and rejects the messenger and the Qurān then he is *kāfir* even if he doesn't worship the idols, like the Jews. So if the one who claims to be Muslim do not become *kāfir* even if he commits the major *shirk* because he is a Muslim who says *Lā ilāha illā Allāh* and fast and does this and that, then *shirk* and worship of idols has no influence (upon the religion of a person), rather it is like the darkness in disposition, blindness or lameness. So if the doer claims to be a Muslim then he is a Muslim, and if he claims another religion then he is *kāfir*. And this (way of thinking) is a huge disgrace which is sufficient as answer to this horrible saying.

الوجه الثاني : أن معصية الرسول ﷺ في الشرك وعبادة الأوثان بعد بلوغ العلم كفر صريح بالفطر والعقول والعلوم الضرورية ، فلا يتصور أنك تقول لرجل ولو من أجهل الناس أو أبلدهم ، ما تقول فيمن عصى الرسول ﷺ ولم ينقد له في ترك عبادة الأوثان والشرك ، مع أنه يدعي أنه مسلم متبع إلا ويبادر بالفطرة الضرورية إلى القول بأن هذا كافر من غير نظر في الأدلة أو سؤال أحد من العلماء.

The second angle: That the disobedience to the Messenger (*sallAllāhu 'alayhi wa sallam*) in *shirk* and worshipping the idols – after the knowledge has reached<sup>29</sup> – is clear *kufr* according to the natural disposition, the intellect and the necessary knowledge. So it cannot be imagined that you say to a man – even if he is among the most ignorant or stupid of people – ‘what do you say about the one who disobeys the Messenger (*sallAllāhu 'alayhi wa sallam*) and does not submit to him in leaving the worship of the idols and *shirk*, along with the fact that he claims to be a Muslim follower?’, except that he applies the

<sup>29</sup> See footnote 10



necessary *fitrah* upon himself (which leads him) to saying that this man is *kāfir*, without looking into the evidences or asking any of the scholars.

ولكن لغلبة الجهل وغربة العلم وكثرة من يتكلم بهذه المسألة من الملحدون أشتبه الأمر فيها على بعض العوام من المسلمين الذين يحبون الحق ، فلا تحقرها وأمعن النظر في الأدلة التفصيلية لعل الله أن يمن عليك بالإيمان الثابت ويجعلك من الأئمة الذين يهدون بأمره.

But due to the dominance of ignorance and the estrangement of knowledge and the abundance of those who speak about this issue from the disbelievers, there has arisen confusion in it for some of the common people of the Muslims who love the truth. So do not degrade it and look closely in the detailed evidences and perhaps Allāh will bestow the firm *īmān* upon you and make you from the leaders who will guide by His commandment.

فمن أحسن ما يزيل الإشكال فيها ويزيد المؤمن يقيناً ما جرى من النبي ﷺ وأصحابه والعلماء بعدهم فيمن انتسب إلى الإسلام ، كما ذكر أنه ﷺ بعث البراء ومعه الراية إلى رجل تزوج امرأة أبيه ليقتله ويأخذ ماله.

Among the best of that which removes the problems in this issue and increases the believer in *yaqīn* (certainty) is what happened to the Prophet (*sallAllāhu 'alayhi wa sallam*) and his companions and the scholars after them regarding those who ascribed themselves to Islām. Just like it is mentioned that he (*sallAllāhu 'alayhi wa sallam*) sent Al-Barā' – and he had the flag with him – to a man who married the wife of his father in order to kill him and take his wealth.

ومثل همه بغزو بني المصطلق لما قيل أنهم منعوا الزكاة . ومثل قتال الصديق وأصحابه لمانع الزكاة وسي ذراريهم وغنيمة أموالهم وتسميتهم مرتدين.

And likewise his intention to fight Banū Mustalaq when it was said that they refused to pay *zakāh*. And likewise when As-Siddīq and his companions fought those who refused to pay *zakāh* and their offspring was taken capture, their wealth was taken as *ghanīmah* and they were called *murtaddūn* (apostates).

ومثل إجماع الصحابة في زمن عمر تكفير قدامة بن مظعون وأصحابه إن لم يتوبوا لما فهموا من قوله تعالى :



And likewise the agreement (*ijmā'*) of the *Sahābah* in the time of 'Umar regarding the *takfir* upon Qudāmah bin Madh'ūn and his companions if they did not repent from what they understood from His – the Exalted – words:

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

**“There is no sin upon those who believe and do righteous good deeds for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things) and believe.”**  
(Al-Māidah 5:93)

حل الخمر لبعض الخواص.

(They understood) that alcohol was permitted for some particularities.

ومثل إجماع الصحابة في زمن عثمان في تكفير أهل المسجد الذين ذكروا كلمة في نبوة مسيلمة مع أنهم لم يتبعوه ، وإنما اختلف الصحابة في قبول توبتهم . ومثل تحريق علي رضي الله عنه أصحابه لما غلوا فيه .

And likewise the agreement of the *Sahābah* in the time of 'Uthmān regarding the *takfir* upon the people of the *masjid* who mentioned a word regarding the prophet-hood of Musaylamah, despite the fact that they did not follow him. And verily did the *Sahābah* disagree regarding accepting their *ta'wbah*. And likewise when 'Alī (*radiAllāhu 'anhu*) burned his companions when they exaggerated regarding him.

ومثل إجماع التابعين مع بقية الصحابة على كفر المختار بن أبي عبيد ومن اتبعه ، مع أنه يدعي أنه يطلب بدم الحسين وأهل البيت . ومثل إجماع التابعين ومن بعدهم على قتل الجعد بن درهم وهو مشهور بالعلم والدين وهلم جرا ، ومن وقائع لا تعد ولا تحصى .

And like the agreement of the *tābi'in* along with the remaining of the *Sahābah* regarding the *kufr* of Al-Mukhtār ibn Abū 'Ubayd and those who followed him, despite the fact that he claimed to demand vengeance for (the death of) Al-Husayn and *Ahl Al-Bayt*. And like the agreement of the *tābi'in* and those who came after them regarding killing Al-Ju'd ibn Dirham while he is known for knowledge and religion and so forth. And also a lot of other situations which is not possible to count.

ولم يقل أحد من الأولين والآخرين لأبي بكر الصديق وغيره كيف تقاتل بنى حنيفة وهم يقولون لا إله إلا الله ويصلون ، ويركعون . وكذلك لم يستشكل أحد تكفير قدامة وأصحابه لو لم يتوبوا وهلم جرا .

And no-one among the earlier and the later generations have asked Abū Bakr As-Siddīq: ‘How can you fight against Banū Hanīfah while they say *Lā ilāha illā Allāh* and pray and give *zakāh*?’ And likewise did no-one regard the *takfīr* upon Qudāmah and his companions as dubious if they did not make *tawbah* from it, and so forth.

إلى زمن عبید القداح الذين ملكوا لمغرب ومصر والشام وغيرها مع تظاهرهم بالإسلام وصلاة الجمعة والجماعة ونصب القضاة والمفتين لما أظهروا من الأقوال والأفعال ما أظهروا لم يستشكل أحد من أهل العلم والدين قتالهم ولم يتوقفوا فيه وهم في زمن ابن الجوزي ، والموفق ، وصنف ابن الجوزي كتاباً لما أخذت مصر منهم سماه ( النصر على مصر).

Until the time of (the tribe of) ‘Ubayd Al-Qaddāh – those who ruled over Morocco, Egypt, Syria and other places – along with showing Islām outwardly and praying the *jumu’ah* and the *jamā’ah* and installing judges and *muftiīn* (pl. *muftī*), then no-one among the people of knowledge regarded fighting them as dubious when they showed the actions and opinions (which were in opposition to Islām). And they (i.e. the people of knowledge) did not hesitate in it (fighting) while they were in the time of Ibn Al-Jawzī and Al-Muwaffaq. And Ibn Al-Jawzī wrote a book when Egypt was taken from them which he called *An-Nasr ‘ala Misr* (The victory over Egypt).

ولم يسمع أحد من الأولين والآخرين أن أحداً أنكر شيئاً من ذلك أو استشكله لأجل ادعائهم الملة ، أو لأجل قول لا إله إلا الله ، أو لأجل إظهار شيء من أركان الإسلام ، إلا ما سمعناه من هؤلاء الملاعين في هذه الأزمان من إقرارهم أن هذا هو الشرك ، ولكن من فعله أو حسنه أو كان مع أهله أو ذم التوحيد أو حارب أهله لأجله أو أبغضهم لأجله أنه لا يكفر لأنه يقول لا إله إلا الله أو لأنه يؤدي أركان الإسلام الخمسة ، ويستدلون بأن النبي ﷺ سماها الإسلام ، هذا لم يسمع قط إلا من هؤلاء الملحدین الجاهلین الظالمین ، فإن ظفروا بحرف واحد عن أهل العلم أو أحد منهم يستدلون به على قولهم الفاحش الأحمق فليذكروه ، ولكن الأمر كما قال اليميني في قصيدته:

None of the earlier or later generations have heard from anyone that they rejected anything from this or regarded it as dubious due to them claiming to be from the religion, or due to the saying of *Lā ilāha illā Allāh*, or due to (them) showing something from the pillars of Islām. Except what we have heard from these cursed ones in these times of their acknowledgement that this indeed is *shirk* but whoever commits it or beautifies it or is with its people or criticizes Tawhīd or wages war against its people due to it, or hates them due to it, then he does not commit *kufr* because he says *Lā ilāha illā Allāh* or because he performs the five pillars of Islām. And they use as evidence that the Prophet (*sallAllāhu*

'alayhi wa sallam) called this Al-Islām. This has not been heard from anyone ever except these cursed ignorant oppressors. If they overcome one letter from the people of knowledge – or only one of them – then they use this as evidence for their dirty and stupid opinion, so they mention it. But the issue is as Al-Yamanī said in his poem:

أقاويل لا تعزى إلى عالم فلا تساوي فلساً إن رجعت إلى نقد

(Such) sayings do not come from a scholar,  
and they will not cost even pennies if you returned (the issue) to money.

ولنختم الكلام في هذا النوع بما ذكره البخاري في صحيحه حيث قال : ( باب يتغير الزمان حتى تعبد الأوثان ) . ثم ذكر بإسناده قوله ﷺ : ( لا تقوم الساعة حتى تضطرب إليات نساء دوس حول ذي الخلصة ) وذو الخلصة صنم لدوس يعبدونه فقال ﷺ لجرير بن عبد الله : ( ألا تريجي من ذي الخلصة ) فركب إليه بمن معه فأحرقه وهدمه ثم أتى النبي ﷺ فأخبره قال فبرك على خيل أحمس ورجالها خمساً . وعادة البخاري رحمه الله إذا لم يكن الحديث على شرطه ذكره في الترجمة ، ثم أتى بما يدل على معناه مما هو على شرطه ، ولفظ الترجمة وهو قوله : ( يتغير الزمان حتى تعبد الأوثان ) لفظ حديث أخرجه غيره من الأئمة والله سبحانه وتعالى أعلم .

And we will finish off this type with what Al-Bukhārī has mentioned in his *Sahīh* when he said: "Chapter: The times will change until the idols are worshipped (again)"<sup>30</sup>. Then he mentions his (*sallAllāhu 'alayhi wa sallam*) words with his *isnād* (chain of narration): "The hour will not be established until the women of the tribe of Daws would be seen going round Dhul-Khalasah (for worship)." <sup>31</sup> And Dhul-Khalasah is an idol belonging to (the tribe of) Daws which they used to worship. So he (*sallAllāhu 'alayhi wa sallam*) said to Jarīr ibn 'Abdullāh: "Will you not rid me off Dhul-Khalasah?" So he rode to it along with those with him and burned it and destroyed it, and then he came to the Prophet (*sallAllāhu 'alayhi wa sallam*) and informed him. He said: Then the Prophet blessed the horses of Ahmas and their men five times." <sup>32</sup> And the habit of Al-Bukhārī – *rahimahullāh* – was that if the *hadīth* was not according to his conditions then he would mention it in the explanation. Then he would bring what proves its meaning from that which is according to his conditions. The words of the explanation and that is his words: "The times will change until the idols are

<sup>30</sup> From the Book of *fitan* in *As-Sahīh*

<sup>31</sup> *Sahīh Bukhārī*, the Book of *fitan*

<sup>32</sup> Al-Bukhārī narrated it in the Book of *jihād* and *sayr*

*worshipped (again)*”, are words from a *hadīth* narrated by others than him among the *aimmah*. And Allāh – the Praised and Exalted – knows best.

ولنذكر من كلام الله تعالى ، وكلام رسول الله ﷺ، وكلام أئمة العلم جملاً في جهاد القلب واللسان ومعادات أعداء الله ومولات أوليائه ، وأن الدين لا يصح ولا يدخل الإنسان فيه إلا بذلك فنقول:

And we will verily mention something from the words of Allāh the Exalted, the words of the Messenger (*sallAllāhu ‘alayhi wa sallam*) and the words of the people of knowledge summarized regarding the *jihād* of the heart and the tongue, along with the enmity towards the enemies of Allāh and the loyalty towards His allies, and that the religion is not correct nor does a person enter into it except by this. So we say:

باب في وجوب عداوة أعداء اللهن الكفار والمرتدين والمنافقين

Chapter regarding the obligation of having enmity towards the enemies of Allāh among the *kuffar*, *murtaddūn* and the *munāfiqūn*.

وقول الله تعالى :

The words of Allāh the Exalted:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْبُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا

فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِنلَهُمْ ﴾

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

وقوله تعالى :

And His – the Exalted – words:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

**“And if any amongst you takes them as *awliyā*, then surely he is one of them.” (Al-Māidah 5:51)**

وقوله تعالى :

And His – the Exalted – words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ﴾

**“O you who believe! Take not My enemies and your enemies (i.e. disbelievers, polytheists, etc.) as friends.”** (Al-Mumtahanah 60:1)

إلى قوله :

Until His words:

﴿ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ﴾

**“We have rejected you, and there has started between us and you hostility and hatred for ever, until you believe in Allāh Alone.”** (Al-Mumtahanah 60:4)

وقوله تعالى :

And His – the Exalted – words:

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

**“You (O Muhammad) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people).”** (Al-Mujādilah 58:22)

وقال ( الإمام الحافظ ) محمد بن وضاح : أخبرني غير واحد ، أن أسد بن موسى كتب إلى أسد بن الفرات :

And he (Al-Imām Al-Hāfidh) Muhammad bin Waddāh said: *“More than one narrated to me that Asad bin Mūsā wrote to Asad bin Al-Furāt (and said):*

إعلم يا أخي أن ما حملني على الكتاب إليك ما ذكر أهل بلدك من صالح ما أعطاك الله من إنصافك الناس ، وحسن حالك مما أظهرت من السنة ، وعيبك لأهل البدع وكثرة ذكرك لهم وطعنك عليهم فقمعهم الله بك وشد بك ظهر أهل

السنة وقواك عليهم ، بإظهار عيبتهم والطعن عليهم فأذلم الله بيدك وصاروا ببدعتهم مستترين ، فأبشر يا أخي بثواب ذلك واعتد به من أفضل حسناتك من الصلاة والصيام والحج والجهاد ،

*'Know my brother, that what made me write to you was that which the people of your country have mentioned of the good that Allāh has given you of your fairness towards people and your fine situation of that which you have shown from the Sunnah. Also you disgracing the people of innovation and your numerous reminders for them and your defamation of them, so Allāh silenced them through you and strengthened the back of the people of Sunnah though you and made you stronger against them. By showing their mistakes and defaming them, Allāh humiliated them by your hand and they went hiding with their innovation. So receive the good tiding my brother, of the reward of this and consider this among the best of your good deeds among the prayer, the fasting, the hajj and the jihād.*

وأين تقع هذه الأعمال من إقامة كتاب الله تعالى وإحياء سنة رسول الله ﷺ، وقد قال رسول الله ﷺ: (من أحيا شيئاً من سنتي كنت أنا وهو في الجنة كهاتين . وضم بين إصبعيه .) وقال : ( أيما داع دعى إلى هدى فأتبع عليه كان له مثل أجر من اتبعه إلى يوم القيامة ) فمن يدرك أجر هذا بشيء من عمله . وذكر أيضاً أن الله عند كل بدعة كيد بها الإسلام ولياً يذب عنها وينطق بعلمتها.

*And where are these actions situated with regards to establishing the Book of Allāh the Exalted and reviving the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), when the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) verily said: "Whoever revives something from my Sunnah, then me and him will be in the paradise as these two – and he gathered his two fingers." And he said: "Whenever an inviter invites to the guidance and he is followed in it then he will have the same reward as the one who follows him until the Day of Judgment."<sup>33</sup> So who will attain the reward of this through some of his deeds? And he also mentioned that for every bid'ah (innovation) Allāh has a plot for Islām – a close friend (walī) who will protect it and utter its signs.*

فاغتنم يا أخي هذا الفضل وكن من أهله فإن النبي ﷺ قال لمعاذ حين بعثه إلى اليمن وأوصاه : ( لأن يهدي الله بك رجلاً واحداً خيراً لك من كذا وكذا ) وأعظم القول فيه . فاغتنم ذلك وادع إلى السنة حتى يكون لك في ذلك ألفة وجماعة يقومون مقامك إن حدث بك حدث فيكونون أئمة بعدك فيكون لك ثواب ذلك إلى يوم القيامة ،

<sup>33</sup> Ibn Mājah



*So obtain this bounty my brother and be from its people, because verily did the Prophet (sallAllāhu ‘alayhi wa sallam) say to Mu’ādh when he sent him to Yemen and he advised him: “Verily if Allāh guides one man through you then this would be better for you than this and this.” And he spoke big words regarding it. So obtain this and invite towards the Sunnah until you, in this, have a friendship and a jamā’ah who will stand in your place if something were to happen to you. Then they will be leaders after you and you will have the reward of this until the Day of Judgment.*

كما جاء في الأثر فاعمل على بصيرة ونية وحسبة ، فيرد الله بك المبتدع المفتون الزائغ الحائر فتكون خلفاً من نبيك ﷺ فإنك لن تلقى الله بعمل يشبهه ، وإياك أن يكون لك من أهل البدع أخ أو جليس أو صاحب فإنه جاء في الأثر : من جالس صاحب بدعة نزعته منه العصمة ووكّل إلى نفسه ، ومن مشى إلى صاحب بدعة مشى في هدم الإسلام . وجاء : ما من إله يعبد من دون الله أبغض إلى الله من صاحب هوى.

*Just as it has come in the narrations, so act according to insight, intention and reward. Then Allāh will refute the deceived deviated and confused innovator and then you shall be behind your Prophet (sallAllāhu ‘alayhi wa sallam), because you will never be able to meet Allāh with deeds that resemble his. And be warned against having a brother, associate or companion from the people of innovation, because verily did it come in the narrations (that): ‘Whoever sits with the people of innovation, then the protection is taken away from him and he is entrusted to himself. And the one who walks to an innovator walks in the destruction of Islām.’ And it was narrated: ‘There is no deity which is worshipped besides Allāh that is more hated by Allāh than a possessor of hawā (lust and desires).’*

وقد وقعت اللعنة من رسول الله ﷺ على أهل البدع وأن الله لا يقبل منهم صرفاً ولا عدلاً ولا فريضة ولا تطوعاً وكلما ازدادوا اجتهاداً وصوماً وصلاةً ازدادوا من الله بعداً ، فرفض مجالسهم وأذلمهم كما أبعدهم الله وأذلمهم رسول الله ﷺ وأئمة الهدى بعده . انتهى كلام أسد رحمه الله تعالى .

*Verily did the curse of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) fall upon the people of innovation and that Allāh does not accept recompense, compensation, obligatory acts and voluntarily acts from them. And the more they increase in struggling, fasting and prayer the farther they become from Allāh. So refuse to sit with them and humiliate them and keep them away just like Allāh has kept them away and the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) has humiliated them and likewise the aimmah of guidance after him.”<sup>34</sup>*

<sup>34</sup> Kitāb Al-Bida’ p. 8-15

End of the words of Asad – *rahimahullāhu ta'ālā*.

واعلم رحمك الله أن كلامه وما يأتي من كلام أمثاله من السلف في معادات أهل البدع والضلالة في ضلالة لا تخرج عن الملة ، لكنهم شددوا في ذلك و حذروا منه لأمرين:

So know – may Allāh show you His mercy – that his words and that which has come in similar words from the *salaf*, is regarding having enmity towards the people of innovation and misguidance, in a misguidance which does not bring a person out of the religion. But they were severe in this and they warned against it for two reasons:

الأول : غلظ البدعة في الدين في نفسها فهي عندهم أجل من الكبائر ، ويعاملون أهلها بأغلظ مما يعاملون به أهل الكبائر كما تجد في قلوب الناس اليوم أن الرافضي عندهم ولو كان عالماً عابداً أبغض وأشد ذنباً من السني المجاهر بالكبائر.

The first: The repulsiveness of innovation in the religion in itself. With them it is more significant than major sins and they would treat its people even more harsh than they would treat the people of major sins, in the same way that you will find in the hearts of the people today that a *rāfidī* with them – even if he is a scholar and a worshipper – is more hated and greater in sin than a *sunni* who openly commits major sins.

الأمر الثاني : أن البدع تجر إلى الردة الصريحة كما وجد من كثير من أهل البدع ، فمثال البدعة التي شددوا فيها مثل تشديد النبي ﷺ فيمن عبد الله عند قبر رجل صالح خوفاً مما وقع من الشرك الصريح الذي يصير به المسلم مرتداً ، فمن فهم هذا الفرق بين البدع وبين ما نحن فيه من الكلام في الردة ومجاهدة أهلها ، أو النفاق الأكبر ومجاهدة أهله وهذا هو الذي نزلت فيه الآيات المحكمات ، ومثل قوله تعالى :

The second reason: That innovation leads to clear *riddah* (apostasy) as it can be seen from many of the people of innovation. So the example of innovation which they were severe about – just like the severity of the Prophet (*sallAllāhu 'alayhi wa sallam*) – is regarding the one who worships Allāh at the grave of a righteous person, out of fear of what will occur of clear *shirk* with which a Muslim becomes a *murtadd*. So whoever understands this will understand the difference between innovation and that which we are talking about of words regarding *riddah* and fighting its people, or the major *nifāq* and fighting its people. And this is what the following clear verses have been revealed about, such as His – the Exalted – words:

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

**“O you who believe! Whoever among you that apostatize from his religion (i.e. Islām), then Allāh will bring a people whom He will love and they will love Him.”**

(Al-Māidah 5:54)

Until the end of the verse.

وقوله تعالى :

And His – the Exalted – words:

﴿ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (73) يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ ﴾ الآية.

**“O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites and be harsh against them. Their abode is Hell, and worst indeed is that destination. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām.”** (At-Tawbah 9:73-74)

Until the end of the verse.

وقال ابن وضاح في كتاب ( البدع والحوادث ) بعد حديث ذكره أنه سيقع في هذه الأمة فتنة الكفر وفتنة الضلالة ، قال رحمه الله : إن فتنة الكفر هي الردة يحل فيها السبي والأموال ، وفتنة الضلالة لا يحل فيها السبي والأموال ، وهذا الذي نحن فيه فتنة ضلاله لا يحل فيها السبي ولا الأموال .

Ibn Waddāh said in the book *Al-Bida' wal-Hawādith* after a *hadīth* which he mentioned regarding that there in this *ummah* will occur the *fitnah* of *kufr* and the *fitnah* of *misguidance*. He – *rahimahullāh* – said: “*Verily the fitnah of kufr is the riddah (apostasy) through which the captive and the wealth become permissible. And the fitnah of misguidance does not permit the captive and the wealth. And that which we are in (i.e. what we are speaking about), is the fitnah of misguidance; the captive and wealth do not become permissible through it.*”<sup>35</sup>

<sup>35</sup> Kitāb Al-Bida' p. 174

وقال رحمه الله أيضا : أخبرنا أسد أخبرنا رجل عن ابن المبارك قال : قال ابن مسعود : إن الله عند كل بدعة كيد بها الإسلام ولياً من أوليائه يذب عنه وينطق بعلامتها ، فاعتنموا حضور تلك المواطن وتوكلوا على الله . قال ابن المبارك : وكفى بالله وكيلاً ، ثم ذكر بإسناده عن بعض السلف قال : لأن أرد رجلاً عن رأي سيئ أحب إليّ من اعتكاف شهر .

And he – *rahimahullāh* – also said: “*Asad narrated to us: A man narrated to us from Ibn Al-Mubārak who said: Ibn Mas’ūd said: ‘Verily for every bid’ah Allāh has a plot for Islām – a walī (close friend) among His friends who will protect it and utter its signs. So achieve the attendance at these cities and put your trust in Allāh.’ Ibn Al-Mubārak said: And Allāh is sufficient as Disposer of the affairs.*”<sup>36</sup> Then he mentioned – with his chain of narration – from some of the *salaf* who said: “*Verily to turn a man away from a bad opinion is more beloved to me than making i’tikāf for a month.*”<sup>37</sup>

أخبرنا أسد عن أبي إسحاق الحذاء عن الأوزاعي قال : كان بعض أهل العلم يقولون لا يقبل الله من ذي بدعة صلاة ، ولا صدقة ، ولا صياماً ، ولا جهاداً ، ولا حجاً ، ولا صرفاً ، ولا عدلاً ، وكانت أسلافكم تشتد عليهم ألسنتهم وتشمئز منهم قلوبهم ويحذرون الناس بدعتهم . قال : ولو كانوا مستترين ببدعتهم دون الناس ما كان لأحد أن يهتك عنهم ستر ، ولا يظهر منهم عورة ، الله أولى بالأخذ بها أو بالتوبة عليها ، فإما إذا جاهرها به فنشر العلم حياة ، والبلاغ عن رسول الله ﷺ رحمة يعتصم بها على مصر ملحد .

“*Asad narrated to us from Abū Ishāq Al-Hidhā from Al-Awzā’ī who said: ‘Some of the people of knowledge used to say that Allāh does not accept the salāh, sadaqah, siyām, jihād, hajj, obligatory or voluntarily deeds from an innovator, and your ancestors used to speak harsh words to them and their hearts would be disgusted by them and they would warn the people against their bid’ah.’ He said: ‘And if they hid their bid’ah from the people, then no-one would expose them nor show their faults (publicly). Allāh is more entitled to punish by it or to grant forgiveness for it. So if they show it, then spreading the knowledge is life and conveying from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) is a mercy in which a person seeks protection against an insisting disbeliever.’*”<sup>38</sup>

ثم روى بإسناده قال : جاء رجل إلى حذيفة وأبو موسى الأشعري قاعد فقال : رأيت رجل ضرب بسيفه غضباً لله حتى قتل ، أفي الجنة أم في النار ؟ . فقال أبو موسى في الجنة ! . فقال : حذيفة استفهم الرجل وأفهمه ما تقول ، قال أبو

<sup>36</sup> Kitāb Al-Bida’ p. 5

<sup>37</sup> Kitāb Al-Bida’ p. 6

<sup>38</sup> Kitāb Al-Bida’ p. 7

موسى : سبحان الله ! كيف قلت ؟ قال : قلت : رجلا ضرب بسيفه غضبا لله حتى قتل , أي الجنة أم في النار ؟ فقال أبو موسى : في الجنة , قال حذيفة : استفهم الرجل وأفهمه ما تقول , حتى فعل ذلك ثلاث مرات , فلما كان في الثالثة قال : والله لا تستفهمه فدعا به حذيفة فقال : رويدك إن صاحبك لو ضرب بسيفه حتى ينقطع فأصاب الحق حتى يقتل عليه فهو في الجنة , وإن لم يصب الحق ولم يوفقه الله للحق فهو في النار . ثم قال : والذي نفسي بيده ليدخلن النار في مثل الذي سألت عنه أكثر من كذا وكذا.

Then he narrated – with his chain of narration – and said: “A man came to Hudhayfah and Abū Mūsā Al-Ash’arī was sitting there. The man said: A man who strikes with his sword out of anger for (the sake of) Allāh until he is killed, will he be in paradise or in the fire? Abū Mūsā said: He is in paradise. So Hudhayfah said: Ask the man (what he meant) and make him understand what you are saying. Abū Mūsā said: SubhānAllāh, what did you say? He said: I said, a man strikes with his sword out of anger for Allāh until he is killed. Is he in paradise or in the fire? So Abū Mūsā said: In paradise. So Hudhayfah said (again): Ask the man (what he means) and make him understand what you are saying. Until he (Hudhayfah) had said this three times. And when it was the third time he said: I swear by Allāh, you are not asking him. So Hudhayfah called him and said: Slowly. Verily, if your companion strikes with his sword until it breaks – and he is upon truth – until he dies, then he is in paradise. And if he is not upon truth and Allāh has not bestowed the truth upon him, then he is in the fire. Then he said: I swear by the One in Whose Hand my soul is, verily, more than such and such people equal to the man that you have asked about will enter the fire.”<sup>39</sup>

ثم ذكر بإسناده عن الحسن قال : لا تجالس صاحب بدعة فإنه يمرض قلبك . ثم ذكر بإسناده عن سفيان الثوري قال : من جالس صاحب بدعة لم يسلم من إحدى ثلاث : إما أن يكون فتنة لغيره ، وإما أن يقع في قلبه شيء فيزل به فيدخله الله النار ، وإما أن يقول والله ما أبالي ما تكلموه ، وإني واثق بنفسي ، فمن أمن الله على دينه طرفة عين سلبه إياه . ثم ذكر بإسناده عن بعض السلف قال : من أتى صاحب بدعة ليوقره فقد أعان على هدم الإسلام.

Then he mentioned – with his chain of narration – from Al-Hasan who said: “Do not sit with an innovator because he will verily make your heart sick.”<sup>40</sup> Then he mentioned – with his chain of narration – from Sufyān Ath-Thawrī who said: “The one who sits with an innovator will not be free from one of three things: Either that he is a fitnah for someone else, or that

<sup>39</sup> Kitāb Al-Bida’ p. 66-67

<sup>40</sup> Kitāb Al-Bida’ p. 88

something may befall his heart which will make him fall into error so that Allāh enters him into the fire, or that he says 'I swear by Allāh I don't care about what you say. I am confident about myself. Because the one who feels secure against Allāh (misguiding him) in his religion, for a blink of an eye, then He will (surely be able to) take it away from him."<sup>41</sup> Then he mentioned – with his chain of narration – from some of the salaf who said: "The one who comes to an innovator to admire him has verily supported the destruction of Islām."<sup>42</sup>

أخبرنا أسد قال : حدثنا كثير أبو سعيد قال : من جلس إلى صاحب بدعة نزعته منه العصمة ووكل إلى نفسه . أخبرنا أسد ابن موسى قال : أخبرنا حماد بن زيد عن أيوب قال : قال أبو قلابة لا تجالسوا أهل الأهواء ولا تجادلوهم فإني لا آمن أن يغمسوكم في ضلالتهم أو يلبسوا عليكم ما كنتم تعرفون . قال : أيوب وكان والله من الفقهاء ذوي الألباب .

"Asad narrated to us and said: Kathīr Abū Sa'īd narrated to us and said: 'Whoever sits with an innovator then the protection is taken away from him and he is entrusted to himself.' Asad ibn Mūsā narrated to us and said: Hamād bin Zayd narrated to us from Ayyūb who said that Abū Qulābah said: 'Do not sit with the people of desires and do not argue with them because I verily don't feel safe from them submerging you in their misguidance or that they make unclear to you what you already know.' He said: (He is) Ayyūb and he was verily by Allāh among al-fuqahā, the men of understanding."<sup>43</sup>

أخبرنا أسد بن موسى قال أخبرنا زيد عن محمد بن طلحة قال : قال إبراهيم : لا تجالسوا أصحاب البدع ، ولا تكلموهم فإني أخاف أن ترتد قلوبكم

"Asad ibn Mūsā narrated to us and said: Zayd narrated to us from Muhammad bin Talhah who said: Ibrāhīm said: 'Do not sit with the people of innovation and do not speak with them because I verily fear that your hearts will commit riddah."<sup>44</sup>

أخبرنا أسد بالإسناد عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : ( الرجل على دين خليله فلينظر أحدكم من يخال .)

<sup>41</sup> Kitāb Al-Bida' p. 88

<sup>42</sup> Kitāb Al-Bida' p. 89

<sup>43</sup> Kitāb Al-Bida' p. 93-94

<sup>44</sup> Kitāb Al-Bida' p. 94



*“Asad narrated to us – with its chain of narration – from Abū Hurayrah (radiAllāhu ‘anhu) who said: ‘The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: A man is on the religion of his close friend, so let anyone of you look to who he takes as a close friend.’<sup>45</sup>”*

أخبرنا أسد أخبرنا مؤمل بن إسماعيل عن حماد بن زيد عن أيوب قال دخل على محمد بن سيرين يوماً رجل فقال : يا أبا بكر اقرأ عليك آية من كتاب الله لا أزيد على أن اقرأها ثم أخرج ، فوضع إصبعيه في أذنيه ثم قال : أحرّج عليك إن كنت مسلماً لما خرجت من بيتي . قال : فقال يا أبا بكر إني لا أزيد على أن أقرأ ثم أخرج . قال : فقام بإزاره يشده عليه وتحمياً للقيام ، فأقبلنا على الرجل فقلنا قد حرّج عليك إلا خرجت ، أفیحل لك أن تخرج رجلاً من بيته . قال : فخرج ، فقلنا : يا أبا بكر ما عليك لو قرأ آية ثم خرج . قال : إني والله لو ظننت أن قلبي يثبت على ما هو عليه ما باليت أن يقرأ ولكنني خفت أن يلقي في قلبي شيئاً أجهد أن أخرج من قلبي فلا أستطيع.

*“Asad narrated to us: Muammal bin Ismā’īl narrated to us from Hamād bin Zayd from Ayyūb who said: ‘A man entered upon Muhammad bin Sirīn one day and said: O Abū Bakr, I shall read a verse from the Book of Allāh for you and I will not add anything but reading it and then leave. So he put his two fingers in his ears and said: I forbid for you (to do so). If you were a Muslim then you would not have left my house (after reciting). He said: So he said: O Abū Bakr, I will verily not add anything but reading it and then leave. He said: So he took hold of his lower garments pulling them towards himself while getting ready to get up (and leave). So we rushed upon the man and said: He has forbidden for you except that you should leave. Is it permissible for you to make a man leave his own house? He said: So he left. So we said: O Abū Bakr, what would it hurt you if he recited a verse and then left? He said: Verily – by Allāh – If I thought that my heart would be firm upon that which it is upon (now), then I would not care if he recited. But I feared that he would throw something in my heart where I would strive to expel it but would not be able.’<sup>46</sup>”*

أخبرنا أسد قال : أخبرنا ضمرة عن سودة قال : سمعت عبد الله بن القاسم وهو يقول : ما كان عبد على هوى فتركه إلا آل إلى ما هو شر منه . قال : فذكرت هذا الحديث لبعض أصحابنا فقال : تصديقه في حديث عن النبي ﷺ : (يمرقون من الإسلام مروق السهم من الرمية ثم لا يرجعون حتى يرجع السهم إلى فوقه . )

*“Asad narrated to us and said: Damrah narrated to us from Sawdah who said: I heard Abdullāh bin Qāsim when he said: ‘The slave is not upon (an opinion based on) desire and then leaves it, except that he ends up in what is worse than it. He said: So I mentioned this narration to some of our*

<sup>45</sup> Abū Dāwūd and At-Tirmidhī

<sup>46</sup> Kitāb Al-Bida’ p. 101-102

companions. Then he said: Its confirmation is in the hadīth of the Prophet (sallAllāhu ‘alayhi wa sallam): **They will pass through the Islām just as an arrow passes through its target and they will not return until the arrow returns to its bow.**<sup>47”48</sup>

أخبرنا أسد قال : أخبرنا موسى بن إسماعيل عن حماد بن زيد عن زيد عن أيوب قال : كان رجل يرى رأياً فرجع عنه ، فأتيت محمداً فرحاً بذلك أخبره ، فقلت أشعرت أن فلاناً ترك رأيه الذي كان يرى . فقال : انظروا إلى ما يتحول ، إن آخر الحديث أشد عليهم من أوله يمرقون من الإسلام لا يعودون إليه .

“Asad narrated to us and said: Mūsā bin Ismā’il narrated to us from Hamād bin Zayd from Zayd from Ayyūb who said: ‘A man had an opinion which he then returned from. So I went to Muhammad happy to inform him about this. I said: I sense that this person has left the opinion that he used to have. So he said: Look to what he has changed (his opinion) to. Verily the last part of the hadīth is harder for them than the first part; they will pass through Islām and not return to it.’”<sup>49</sup>

ثم روى بإسناده عن حذيفة أنه أخذ حصاة بيضاء فوضعها في كفه ، ثم قال : إن هذا الدين قد استضاء استضاء هذه الحصاة ثم أخذ كفاً من تراب فجعل يذره على الحصاة حتى واراها ثم قال : والذي نفسي بيده ليجيئن أقوام يدفنون الدين كما دفنت هذه الحصاة.

Then he narrated – with his chain of narration – from Hudhayfah that he took small white stones and put them in his hand, then he said: “Verily this religion has been illuminated the same illumination as these stones. Then he took a handful of dirt and began to scatter it on the stones until they were covered. Then he said: By the One in Whose Hand my soul is in, there will verily come a people who will bury the religion just as I buried these stones.”<sup>50</sup>

أخبرنا محمد بن سعيد بإسناده عن أبي الدرداء قال : لو خرج رسول الله ﷺ اليوم إليكم ما عرف شيئاً مما كان عليه هو وأصحابه إلا الصلاة . قال الأوزاعي : فكيف لو كان اليوم . قال عيسى ( يعني الراوي عن الأوزاعي ) : فكيف لو أدرك الأوزاعي هذا الزمان .

“Muhammad bin Sa’īd narrated to us – with his chain of narration – from Abū Ad-Dardā who said: ‘If the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) came out to you today he would not

<sup>47</sup> Al-Bukhārī, in the Book of Tawhīd

<sup>48</sup> Kitāb Al-Bida’ p. 103-104

<sup>49</sup> Kitāb Al-Bida’ p. 104

<sup>50</sup> Kitāb Al-Bida’ p. 110-111

recognize anything from that which he and his companions were upon, except the prayer.' Al-Awzā'ī said: So how would it be if it was today? 'Īsā (the one who narrated from Al-Awzā'ī) said: Then how if Al-Awzā'ī would have reached this time?"<sup>51</sup>

أخبرنا سليمان بن محمد بإسناده عن علي أنه قال : تعلموا العلم تعرفون به ، وأعملوا به تكونوا من أهله ، فإنه سيأتي بعدكم زمان ينكر الحق فيه تسعة أعشارهم.

"Sulaymān ibn Muhammad narrated to us – with his chain of narration – from Alī who said: 'Learn the knowledge and you will be known by it, and act upon it so you may be from its people, because there will verily come a time after you in which nine out of ten will reject the truth.'"<sup>52</sup>

أخبرنا يحيى بن يحيى بإسناده عن أبي سهل بن مالك عن أبيه أنه قال : ما أعرف منكم شيئاً مما أدركت عليه الناس إلا النداء بالصلاة .

"Yahyā bin Yahyā narrated – with its chain of narration – from Abū Sahl bin Mālik from his father that he said: 'I do not recognize anything from you of that which I have seen the people upon, except the calling to the prayer.'"<sup>53</sup>

حدثني إبراهيم بن محمد بإسناده عن أنس قال : ما أعرف منكم شيئاً كنت أعهدده على عهد رسول الله ﷺ ليس قولكم لا إله إلا الله .

"Ibrāhīm bin Muhammad narrated to me – with his chain of narration – from Anas who said: 'I do not recognize anything from you which I was familiar with from the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), not (even) your utterance of Lā ilāha illā Allāh.'"<sup>54</sup>

أخبرنا محمد بن سعيد قال أخبرنا أسد بإسناده عن الحسن قال : لو أن رجلاً أدرك السلف الأول ، ثم بعث اليوم ما عرف من الإسلام شيئاً ، قال : ووضع يده على خده ثم قال : إلا هذه الصلاة . ثم قال : أما والله لمن عاش في هذه النكرا أو لم يدرك هذا السلف الصالح فرأى مبتدعاً يدعو إلى بدعته ورأى صاحب يدعو إلى دنياه فعصمه الله عن ذلك وجعل قلبه يحن إلى ذكر هذا السلف الصالح يسأل عن سبيلهم ويقتص آثارهم ويتبع سبيلهم ليعوض أجراً عظيماً فكذلك فكونوا إن شاء الله تعالى .

<sup>51</sup> Kitāb Al-Bida' p. 115-116

<sup>52</sup> Kitāb Al-Bida' p. 117

<sup>53</sup> Kitāb Al-Bida' p. 126

<sup>54</sup> Kitāb Al-Bida' p. 126

“Muhammad bin Sa’id narrated to us and said: Asad narrated to us – with his chain of narration – from Al-Hasan who said: ‘If a man saw the first of the salaf and then was sent today, he would not recognize anything from Islām.’ He said: And he put his hand on his cheek and said: ‘Except this prayer.’ Then he said: ‘But by Allāh, for the one who lives in these difficulties or who did not experience these salaf as-sālih, and then he sees an innovator who invites to his bid’ah and he sees a person who invites to his dunyā, and Allāh saves him from this and makes his heart desire the remembrance of these salaf as-sālih and (makes him) ask about their way, narrate their traditions and follow their way, then he will be compensated with a big reward. So be like this, in shā Allāhu ta’ālā.’”<sup>55</sup>

حدثني عبد الله بن محمد بإسناده عن ميمون بن مهران قال : لو أن رجلاً نشر فيكم من السلف ما عرف فيكم غير هذه القبلة .

“Abdullāh ibn Muhammad narrated to me – with his chain of narration – from Maymūn bin Mahrān who said: ‘If a man from the salaf was brought out amongst you, then he would not have recognized anything but this qiblah.’”<sup>56</sup>

أخبرنا محمد بن قدامة الهاشمي بإسناده عن أم الدرداء قالت : دخل علي أبو الدرداء مغضباً ، فقلت له : ما أغضبك ؟ فقال : والله ما أعرف فيهم من أمر محمد ﷺ إلا أنهم يصلون جمعياً . وفي لفظ : لو أن الرجل تعلم الإسلام وأهمه ثم تفقده ما عرف منه شيئاً.

“Muhammad ibn Qudāmah Al-Hāshimi narrated to us – with his chain of narration – from Umm Ad-Dardā who said: Abū Ad-Dardā entered upon me while he was angry, so I said to him: What has made you angry? He answered: ‘By Allāh, I do not recognize among them anything from the commands of Muhammad (sallAllāhu ‘alayhi wa sallam), except that they pray together.’ And in the words: ‘If a man learned Islām and it was of great importance to him, and then he lost it, then he has not known anything from it.’”<sup>57</sup>

حدثني إبراهيم بإسناده عن عبدالله بن عمرو قال : لو أن رجلين من أوائل هذه الأمة خليا بمصحفيهما في بعض هذه الأودية لأتيا الناس اليوم ولا يعرفان شيئاً مما كانا عليه .

<sup>55</sup> Kitāb Al-Bida’ p. 126-127

<sup>56</sup> Kitāb Al-Bida’ p. 127

<sup>57</sup> Kitāb Al-Bida’ p. 128

*“Ibrāhīm narrated to me – with his chain of narration – from Abdullāh ibn ‘Amr who said: ‘If two men from the beginning of this ummah was left with both their mushaf in some of these valleys, then they would verily come to people of today, not recognizing anything from that which they were upon.’”<sup>58</sup>*

قال مالك: وبلغني أن أبا هريرة رضي الله عنه تلا: ( إذا جاء نصر الله والفتح. ورأيت الناس يدخلون في دين الله أفواجا ) فقال : والذي نفسي بيده إن الناس ليخرجون اليوم من دينهم أفواجا كما دخلوا فيه أفواجا.

*“Mālik said: And it has reached me that Abū Hurayrah – radi Allāhu ‘anhu – recited:*

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴾

**“When the victory of Allāh and the conquest has come, and you see the people entering into the religion of Allāh in crowds.” (An-Nasr 110:1-2)**

*Then he said: ‘I swear by The One in Whose Hand my soul is, verily the people will leave their religion today in crowds just as they entered into it in crowds.’”<sup>59</sup>*

قف تأمل رحمك الله إذا كان هذا في زمن التابعين بحضرة أواخر الصحابة فكيف يغتر المسلم بالكثرة أو تشكل عليه أو يستدل بها على الباطل .

Stop and ponder – may Allāh show you His mercy – if this was in the time of the *tābi‘īn* with the presence of the last of the *Sahābah*, then how can a Muslim be deceived by the great number (of misguided people ascribing themselves to Islām while being upon falsehood), or it becomes difficult for him (to understand that so many people are upon misguidance), or he uses it as evidence for the falsehood?

ثم روى ابن وضاح بإسناده عن أبي أمية قال : أتيت أبا ثعلبة الخشني فقلت : يا أبا ثعلبة كيف تصنع في هذه الآية ؟ قال : أية آية ، قلت : قول الله تعالى : ( لا يضركم من ضل إذا اهتديتم ) قال : أما والله قد سألت عنها خبيراً ، سألت عنها رسول الله ﷺ فقال : ( بل ائتمروا بالمعروف وتناهوا عن المنكر حتى إذا رأيت شحاً مطاعاً ، وهوى متبعاً ، ودنيا مؤثرة ، وإعجاب كل ذي رأى برأيه ، فعليك بنفسك ودع عنك أمر العوام ، فإن من ورائكم أياما الصبر فيهن مثل

<sup>58</sup> Kitāb Al-Bida’ p. 129-130

<sup>59</sup> Kitāb Al-Bida’ p. 129

القبض على الجمر للعامل فيهن مثل أجر خمسين رجلاً يعملون مثل عمله ) قيل يا رسول الله : أجر خمسين منهم ؟ قال : ( أجر خمسين منكم . )

Then Ibn Waddāh narrated – with his chain of narration – from Abū Umayyah who said: *“I came to Abū Tha’labah Al-Khashnī and then I said to him: What will you do with this verse? He said: Which verse? I said: The words of Allāh the Exalted:*

﴿ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ﴾

**“Those who have gone astray will not harm you when you have been guided.”** (Al-Māidah 5:105)

*He said: I swear by Allāh, I asked an expert about this verse. I asked the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and he said: ‘Rather, you should enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being impressed with his own opinion, then care for yourself and leave alone what people in general are doing; for ahead of you are days which will require patience. Having patience in them (these days) is like holding on to live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.’ It was said: The reward of fifty of them? He said: ‘The reward of fifty of you!’<sup>60/61</sup>*

ثم روى بإسناده عن عبد الله بن عمر رضي الله عنهما أن النبي ﷺ قال : ( طوبى للغرباء . ثلاثاً . ) قالوا : يا رسول الله ومن الغرباء ؟ قال : ( ناس صالحون قليل في أناس سوء كثير من يبغضهم أكثر ممن يحبهم . )

Then he narrated – with his chain of narration – from ‘Abdullāh ibn ‘Umar (*radiAllāhu ‘anhumā*) that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: *“Glad tidings to the strangers’ three times. They said: O Messenger of Allāh, and who are the strangers? He said: ‘Few righteous people among numerous evil people. Those who hate them are more than those who love them.’<sup>62/63</sup>*

<sup>60</sup> Abū Dāwūd, At-Tirmidhī and Ibn Mājah

<sup>61</sup> Kitāb Al-Bida’ p. 150-151

<sup>62</sup> Imām Ahmad and Ibn Al-Mubārak

<sup>63</sup> Kitāb Al-Bida’ p. 120-121



أخبرنا محمد بن سعيد بإسناده عن المعافري قال : قال رسول الله ﷺ: (طوبى للغرباء الذين يتمسكون بكتاب الله حين ينكر ويعلمون بالسنة حين تطفى . )

*“Muhammad ibn Sa’id narrated to us – with its chain of narration – from Al-Mu’āfarī who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘Glad tidings to the strangers. Those who adhere to the book of Allāh when it is rejected and they teach the Sunnah when it disappears.’”*

أخبرنا محمد بن يحيى أخبرنا أسد بإسناده عن سالم بن عبد الله عن أبيه أن رسول الله ﷺ قال : ( بدأ الإسلام غريباً ، ولا تقوم الساعة حتى يكون غريباً كما بدأ فطوبى للغرباء حين يفسد الناس , ثم طوبى للغرباء حين يفسد الناس . )

*“Muhammad ibn Yahyā narrated to us that Asad narrated to us – with its chain of narration – from Sālim bin ‘Abdullāh from his father that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘Islām began as something strange and the Hour will not be established until it becomes strange as when it began. So glad tidings to the strangers at the time when the people become corrupt. Then (once more) glad tidings to the strangers at the time when the people become corrupt.’<sup>64</sup>65*

أخبرنا محمد بن يحيى أخبرنا أسد بإسناده عن عبدالرحمن أنه سمع رسول الله يقول : ( إن الإسلام بدأ غريباً وسيعود غريباً كما بدأ فطوبى للغرباء ) قيل : ومن الغرباء يا رسول الله ؟ قال : ( الذين يصلحون إذا فسد الناس )

*“Muhammad bin Yahyā narrated to us that Asad narrated to us – with its chain of narration – from Abdur-Rahmān that he heard the Messenger of Allāh say: ‘Verily Islām began as something strange and it will return to being something strange as when it began. So glad tidings to the strangers.’ It was said: And who are the strangers, O Messenger of Allāh? He said: ‘Those who are righteous when the people become corrupt.’<sup>66</sup>67*

هذا آخر ما نقلته من كتاب البدع والحوادث للإمام الحافظ محمد بن وضاح رحمه الله.

That was the last of what I conveyed from the Book *Al-Bid’a wal-Hawādith* by the Imām Al-Hāfidh Muhammad ibn Waddāh – *rahimahullāh*.

<sup>64</sup> Only Ibn Al-Waddāh has narrated this *hadīth*, and it is classified *da’if* (weak)

<sup>65</sup> Kitāb Al-Bida’ p. 123

<sup>66</sup> ‘Abdullāh ibn Ahmad and Abu Na’im, and it is classified *da’if jiddan* (very weak)

<sup>67</sup> Kitāb Al-Bida’ p. 124

فتأمل رحمك الله أحاديث الغربة وبعضها في الصحيح مع كثرتها وشهرتها ، وتأمل إجماع العلماء كلهم أن هذا قد وقع من زمن طويل ، حتى قال ابن القيم رحمه الله : الإسلام في زماننا أغرب منه في أول ظهوره.

So ponder on the *ahādīth* (pl. of *hadīth*) about the *ghurbah* (strangeness) – with some of them being in the *Sahīh* – along with its large quantity and them being so well-known. And ponder on the agreement of the scholars about that this verily has occurred a long time ago, (so long) that Ibn Al-Qayyim – *rahimahullāh* – said: “*Islām in our time is stranger than it was when it first emerged.*”<sup>68</sup>

فتأمل هذا تأملاً جيداً لعلك أن تسلم من هذه الهوة الكبيرة التي هلك فيها أكثر الناس وهي الإقتداء بالكثرة والسواد الأكبر والنفرة من الأقل فما أقل من سلم منها ما أقله ما أقله. !!

And ponder on this – with a deep contemplation – so you may become free from this huge pit in which most of people have been destroyed, and that (pit) is following the majority and big numbers and fleeing from the few. Because how few is it not, that are saved from it (i.e. saved from the pit of following the majority rather than following the clear truth based on evidences from the Qurān and Sunnah). How few, how few!!

ولنختم ذلك بالحديث الصحيح الذي أخرجه مسلم في صحيحه عن عبد الله بن مسعود رضي الله عنه أن رسول الله ﷺ قال : ( ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويعتقدون بأمره ) وفي رواية : ( يهتدون بهديه ، ويستنون بسنته ، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ، ويفعلون ما لا يؤمرون ، فمن جاهدكم بيده فهو مؤمن ، ومن جاهدكم بلسانه فهو مؤمن ، ومن جاهدكم بقلبه فهو مؤمن ، وليس وراء ذلك من الإيمان حبة خردل ) انتهى ما نقلته والحمد لله رب العالمين.

And let us end that with a *sahīh hadīth* which was narrated by Muslim in his *Sahīh* from Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “*There was not a prophet that Allāh sent to a nation before me, except that he had from his ummah apostles and companions who would adhere to his Sunnah and believe in his commands.*” And in another narration: “*They would guide according to his guidance and they would legislate according to his Sunnah. Then after them came descendants who would say what they did not do, and do what they did not command. So whoever strives against them with his hand he is a believer. And the one who strives*

<sup>68</sup> Madārij As-Sālikīn 3/188

*against them with his tongue he is a believer. And the one who strives against them with his heart he is a believer. And after this there is not even a mustard's seed of imān left.*"<sup>69</sup>

The end of what I have narrated, and all praise is due to Allāh, the Lord of the worlds.

وقد رأيت للشيخ تقي الدين ، رسالة كتبها وهو في السجن إلى بعض إخوانه لما أرسلوا إليه يشيرون عليه بالرفق بخصوصه ليتخلص من السجن أحببت أن أنقل أولها لعظم منفعتة .

And I verily saw a letter from the *Shaykh* Taqī Ad-Dīn which he wrote while he was in prison to some of his brothers, when they sent to him suggesting lenience to his opponent in order for him to become free from prison, and I loved to narrate its beginning due to its great benefit.

قال رحمه الله تعالى : الحمد لله نحمده ونستعينه ونستغفره ونتوب إليه ، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا ، من يهده الله فلا مضل له ، ومن يضلل فلا هادي له ، ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن محمداً عبده ورسوله ، أرسله بالهدى ودين الحق ، ليظهره على الدين كله وكفى بالله شهيداً ، صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً ، أما بعد :

He – *rahimahullāh* – said: “All praise is due to Allāh. We praise Him, ask Him for help, ask Him for forgiveness and we turn to Him in repentance. And we seek refuge with Allāh from the evil within ourselves and our bad deeds. The one whom Allāh guides none can misguide and the one whom He misguides none can guide. And we bear witness that no-one is worthy of worship except Allāh alone who has no partners and we bear witness that Muhammad is His slave and messenger. He sent him with the guidance and true religion in order to manifest it over all religions, and Allāh is sufficient as witness. May the peace and abundant blessing of Allāh be upon him, his family and his companions. Thereafter:

فقد وصلت الورقة التي فيها رسالة الشيخين الناسكين القدوتين أيدهما الله وسائر الإخوان بروح منه وكتب في قلوبهم الإيمان ، وأدخلهم مدخل صدق ، وأخرجهم مخرج صدق ، وجعل لهم من لدنه ما ينصر به من السلطان ، سلطان العلم والحجة بالبيان والبرهان وسلطان القدرة والنصرة بالسنان والأعوان ، وجعلهم من أوليائه المتقين وحزبه الغالبين ، لمن ناوهم من الأقران ، ومن الأئمة المتقين الذين جمعوا بين الصبر والإيقان والله محقق ذلك ومنجز وعده في السر والإعلان ، ومنتقم من حزب الشيطان لعباد الرحمن ،

<sup>69</sup> Muslim, in the Book of *Imān*

*Verily the paper has reached, in which there is the letter of the two exemplary ascetic shuyūkh – may Allāh support them and the rest of the brothers with a spirit from Him and imprint the īmān in their hearts. And (may He) enter them with a sound entrance and exit them with a sound exit and bestow them with an authority from Him which gives victory; an authority of knowledge, argument and clear proof and an authority of power and support with the spears and assistants. And (may He) make these from His god-fearing awliyā (close friends) and His victorious party against those who oppose them from the people. And (may He) make them from them god-fearing leaders who combined patience with firm belief. Allāh is the Establisher of this and the Fulfiller of His promise, both secretly and openly, and He is the Avenger against the party of the Shaytān for the slaves of the Most Merciful.*

لكن بما اقتضت حكمته ومضت به سنته من الابتلاء والامتحان ، الذي يميز الله به أهل الصدق والإيمان ، من أهل النفاق والبهتان ، إذ قد دل كتابه على أنه لا بد من الفتنة لكل من ادعى الإيمان ، والعقوبة لذوي السيئات والطغيان ، فقال تعالى :

*But due to what His Wisdom requires and what has gone forth of His Sunnah of trial and testing – with which Allāh distinguishes the people of sidq (truthfulness) and īmān, from the people of nifāq (hypocrisy) and buhtān (invention of lies) – then His book has verily pointed out that there must be fitnah (trial and tribulations) for the one who claims īmān (for himself) and punishment for the owner of sins and transgression. So He – the Exalted – said:*

﴿الم (1) أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (3) أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ﴾

**“Alif Lām Mīm. Do people think that they will be left alone because they say: ‘We believe’, and will not be tested? We verily tested those who were before them. And Allāh will certainly make known those who are truthful, and will certainly make known (the falsehood of) those who are liars. Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge.”**

(Al-'Ankabūt 29:1-4)

فأنكر سبحانه على من ظن أن أهل السيئات يفوتون الطالب الغالب ، وأن مدعي الإيمان يتركون بلا فتنة تميز بين الصادق والكاذب. وأخبر في كتابه أن الصدق في الإيمان لا يكون إلا بالجهاد في سبيله فقال تعالى :

So He – the Exalted – refuted the one who believes that the people of sins will be able to avoid At-Tālib Al-Ghālib (i.e. Allāh) and (He also refuted) that the one who claims īmān will be left alone without a test which distinguishes between the truthful and the liar. He informed in His book that the truthfulness in īmān cannot be except through striving in His cause. So He said:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ (14) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

**“The beduins say: ‘We have believed.’ Say: ‘You have not believed, rather say: ‘We have submitted ourselves (in Islām)’ , for faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. Verily, the believers are those who have believed in Allāh and His Messenger and afterward doubt not, but strive with their wealth and their lives in the Cause of Allāh. Those are the truthful.” (Al-Hujurāt 49:15)**

وأخبر سبحانه وتعالى بخسران المنقلب على وجهه عند الفتنة , الذي يعبد الله فيها على حرف , وهو الجانب والطرف الذي لا يستقر من هو عليه , بل لا يثبت على الإيمان إلا عند وجود ما يهواه من خير الدنيا , فقال تعالى :

And He – the Praised and Exalted – informed about the great loss of the one who turns on his heels at the time of trial; the one who worships Allāh on the edge. And this is the side and the party which the one who is upon it, never will be firm and established. Rather, he will not be settled upon īmān except when that which he desires from the bounties of dunyā is present. So He – the Exalted – said:

﴿ وَمَنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴾

**“And among mankind is he who worships Allāh upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss.” (Al-Hajj 22:11)**

وقال تعالى :

And He – the Exalted – said:

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

**“Do you think that you will enter Paradise while Allāh has not yet made known those of you who strive in His cause and made evident those who are patient?”** (Āli ‘Imrān 3:142)

وقال تعالى :

*And He – the Exalted – said:*

﴿ وَنَبَلُّوْكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبَلُّوْكُمْ أَخْبَارَكُمْ ﴾

**“And We will verily test you to make known those who strive hard (in the Cause of Allāh) and the patient ones, and We shall test your facts (i.e. the one who is a liar and the one who is truthful).”** (Muhammad 47:31)

وأخبر سبحانه أنه عند وجود المرتدين فلا بد من وجود المحبين المحبوبين المجاهدين فقال تعالى :

*And He – the Praised – informed that when there are murtaddūn then it is a must that there also are people who love (Allāh) and who are loved (by Allāh) and mujāhidīn, so He – the Exalted – said:*

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

**“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him.”** (Al-Māidah 5:54)

فهؤلاء هم الشاكرون لنعمة الإيمان , والصابرون على الامتحان , كما قال تعالى :

*So these (mentioned) are those who are grateful for the blessing of īmān, and the patient ones during tests, just as He – the Exalted – said:*

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ﴾ إلى قوله:

﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

**“Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?”** (Āli ‘Imran 3:144) Until His words: **“And Allāh loves the gooddoers.”** (Āli ‘Imrān 3:148)



فإذا أنعم الله على إنسان بالصبر والشكر كان جميع ما يقضي له من القضاء خيراً له ، كما قال النبي ﷺ:

*So if Allāh bestows a person with patience and gratitude then every matter which has been decided for him will be good for him. Just like the Prophet (sallAllāhu 'alayhi wa sallam) said:*

لا يقضي الله للمؤمن من قضاء إلا كان خيراً له ، إن أصابته سراء فشكر كان خيراً له ، وإن أصابته ضراء فصبر كان خيراً له.

*"Allāh does not decree any matter for a believer except that it is good for him. If good times befall him, then he is grateful and it will be good for him. And if bad times befall him, then he has patience and it will (also) be good for him."*<sup>70</sup>

والصبار الشكور هو المؤمن الذي ذكر الله في غير موضع من كتابه ، ومن لم ينعم الله عليه بالصبر والشكر فهو بشر حال ، وكل واحد من السراء والضراء في حقه يقضي به إلى قبيح المال ، فكيف إذا كان ذلك في الأمور العظيمة التي هي محن الأنبياء والصديقين ، وفيها تثبت أصول الدين ، وحفظ الإيمان والقرآن من كيد أهل النفاق والإلحاد والبهتان ، فالحمد لله حمداً كثيراً طيباً مباركاً كما يحب ربنا ويرضى ، وكما ينبغي لكرم وجهه وعز جلاله.

*The patient and grateful person, he is the believer whom Allāh has mentioned in many places in His Book. And the one that Allāh has not bestowed with patience and gratitude, he is in the worst situation, and in his case then both good times and bad times will lead him to an ugly fortune. So how would it be if it was in great issues which are the tests of the prophets and truthful ones? And in these are the consolidation of the principles of the religion and the protection of īmān and Qurān against the plot of the people of nifāq (hypocrisy), ilhād (disbelief) and buhtān (invention of lies). So all abundant, good and blessed praise are due to Allāh just as He is pleased with it and just as it is suitable for the Generousness of His Face and the mightiness of His Majesty.*

والله المسؤول أن يثبتكم وسائر المؤمنين بالقول الثابت في الحياة الدنيا وفي الآخرة ، ويتم نعمه عليكم الظاهرة والباطنة وينصر دينه وكتابه ورسوله وعباده المؤمنين على الكافرين والمنافقين الذين أمرنا بجهادهم والإغلاظ عليهم في كتابه المبين .

انتهى ما نقلته من كلام أبي العباس رحمه الله في الرسالة المذكورة وهي طويلة.

*Allāh is the one who is asked to make you and all other believers firm with the firm word in this world and in the hereafter, and to fulfil His outwardly and inwardly blessing upon you and give*

<sup>70</sup> Muslim, in the Book of zuhd and raqāiq

*victory to His religion, His Book and His believing slaves over the disbelievers and munafiqūn; those whom we in His clear Book are ordered to strive against and be stern against.*"<sup>71</sup>

End of what I have narrated from the words of Abū Al-'Abbās – *rahimahullāh* – in the mentioned letter which is long.

ومن جواب له رحمه الله لما سئل عن الحشيشة ما يجب على من يدعي أن أكلها جائز ، فقال : أكل هذه الحشيشة حرام وهي من أخبث الخبائث المحرمة سواء أكل منها كثيراً أو قليلاً لكن الكثير المسكر منها حرام بإتفاق المسلمين ، ومن استحل ذلك فهو كافر يستتاب فإن تاب وإلا قتل كافراً مرتداً لا يغسل ولا يصلى عليه ولا يدفن بين المسلمين .

And among the answers from him – *rahimahullāh* – when he was asked about weed (and) what is to be implemented upon the one who claims that its consummation is allowed, he said: *“Consuming this weed is forbidden and it is from the worst of the forbidden evils, no matter if he eats much or little of it. Yet much of it which intoxicates is forbidden with agreement of all Muslims and the one who allows this he is a kāfir which is asked to make tawbah. Then either he makes tawbah or else he is killed as a kāfir murtadd; he is not washed nor prayed upon and he is not buried among the Muslims.*

وحكم المرتد أشد من حكم اليهود والنصارى وسواء اعتقد أن ذلك يحل للامة أو للخاصة الذين يزعمون أنها لقمة الذكر والفكر ، وأنها تحرك العزم الساكن وتنفع الطريق.

*The judgement of the murtadd (apostate) is worse than the judgement of the Jews and the Christians and there is no difference whether he thinks this is allowed for the public or for a specific people who claim that it is a bite of remembrance and pondering, and that it awakes the determination of the dweller and that it benefits (on) the road.*

وقد كان بعض السلف ظن أن الخمر يباح للخاصة متأولاً قوله تعالى :

*And verily did some of the salaf believe that alcohol was allowed for some specific people due to misinterpreting His – the Exalted – words:*

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا  
وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

<sup>71</sup> Majmū' Al-Fatāwā 3/211-214

**“There is no sin upon those who believe and do righteous deeds concerning what they have eaten, if they fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.”**

(Al-Māidah 5:93)

فاتفق عمر وعلي وغيرهما من علماء الصحابة على أنهم إن أقروا بالتحريم جلدوا ، وإن أصرروا على الاستحلال قتلوا . انتهى ما نقلته من كلام الشيخ رحمه الله تعالى .

*So ‘Umar and ‘Alī and other than these two from the scholars of Sahābah agreed upon that if they acknowledged the forbiddance they would (only) be lashed, and if they insisted on permitting it then they would be killed.”<sup>72</sup>*

End of what I have narrated from the words of the *Shaykh – rahimahullāhu ta’ālā*.

فتأمل كلام هذا الذي ينسب إليه عدم تكفير المعين إذا جاهر بسب دين الأنبياء وصار من أهل الشرك ، ويزعم أنهم على الحق ويأمر بالمصير معهم وينكر على من لا يسب التوحيد ويدخل مع المشركين لأجل انتسابه إلى الإسلام .

So ponder on this person to whom it is ascribed that he does not declare the specific *takfīr* upon the person who publicly curse the religion of the prophets and becomes from the people of *shirk* and claims that they (i.e. the *mushrikūn*) are upon the truth and command to walk with them (on their path) and rejects the person who does not curse Tawhīd, and he becomes with the *mushrikūn* because they ascribe themselves to Islām.

أنظر كيف كفر المعين ولو كان عابداً بإستحلال الحشيشة ولو زعم حلها للخاصة الذين تعينهم على الفكرة واستدل بإجماع الصحابة على تكفير قدامة وأصحابه إن لم يتوبوا وكلامه في المعين ، وكلام الصحابة في المعين فكيف بما نحن فيه مما لا يساوي إستحلال الحشيشة جزء من ألف جزء منه ، والله أعلم .

Look how he declared *takfīr* upon the specific person, even though he sought to worship by allowing the weed, and even though he (only) claimed it was allowed for a specific people – those whom it would help with pondering – and he used the agreement of *Sahābah* as a proof for declaring *takfīr* upon Qudāmah and his companions if they did not make *tawbah*. And his words are regarding the specific person. And the words of the *Sahābah* are regarding the specific person, so how about this that we are speaking about (i.e. associating partners with Allāh in worship and thereby leaving Tawhīd), where allowing weed does not even equal a part of a thousandth of it. And Allāh knows best.

<sup>72</sup> Majmū’ Al-Fatāwā 34/213-214

والحمد لله رب العالمين. وصلى الله على محمد وآله وصحبه وسلم تسليماً كثيراً.

And all praise is due to Allāh, Lord of all the worlds.

And may the peace and abundant blessings be upon Muhammad and his family and companions.

(End of the book)

Source: <http://www.al-tawhed.net/UploadedData/tawhedmedia/mabdulwhab/books//tawhed88.pdf>

Translated by: Abū Hājar

Corrections by: Abū Ahmad  
Abū Sumayyah  
'Abdullāh

Date: 4 Jumādah Al-Ākhirah 1438 (or 03/03-2017)