

# DUĀ' FOR A

D E C E A S E D

D I S B E L I E V E R



## Du'ā for a Deceased Disbeliever

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## Part 2

A brother just reminded me of something that happened back in the day, when a famous Saudi singer died while he was on stage playing the guitar — very famous. At that time, it became a controversy, and I asked Shaykh Hamūd Al-‘Uqlā رحمه الله تعالى to say something pertaining to the Tarahhum on a Fāsiq who is a Mujāhir in his Fusūq. The point being, the discussion back then was for a Fāsiq who is open and public, Mujāhir, in his Fusūq. Now it's about a Kāfir and a Kāfirah and a Mushrik and a Mushrikah. Before we begin, let's talk about the basics. Islām is about submission. We are Muslim, and Islām calls for us to submit to the Qur'ān and the Sunnah. Everything we need is in the Qur'ān and the Sunnah, [both] matters of the Dīn and matters of the Dunyā. The verses ordering us to submit to the Qur'ān and the Sunnah are numerous.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ أُخْرَيَةٌ مِنْ أَمْرِهِمْ

*It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.*

فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرْجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.*

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُحَكِّمَ بَيْنَهُمْ أَنْ يَقُولُوا سَعْدَانَا وَأَطْعَنَا

*The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.*

Not only do we have to accept them and submit to them but we have to do so with ultimate respect, humbleness, and humility to Allāh. سُبْحَانَهُ وَتَعَالَى Look at the Messenger ﷺ in a matter that relates to this. Look at his respect in this matter. In Sahīh Muslim,

رَأَرَ اللَّهُ تَعَالَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَ وَأَبَكَ مَنْ حَوْلَهُ فَقَالَ: إِسْتَأْذِنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي  
وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

*He said, ﷺ, “I sought permission from Allāh to seek forgiveness for my mother and it wasn’t granted to me. And I sought permission to visit her grave and Allāh سُبْحَانَهُ وَتَعَالَى granted that to me, so visit the graves because they remind you of death.”*

Look at the respect of RasūlAllāh ﷺ.

إِسْتَأْذِنْتُ رَبِّي

*I sought permission...*

This Hadīth alone or one of the ones I mentioned earlier — the Āyāt or proof — that’s enough to dismantle all their rationales and vain talk. He ﷺ wasn’t allowed to make Duā for the womb that carried him and the hands that raised him. And like that is his uncle, Abu Tālib, who ferociously defended his nephew in the most critical times. So, what do you get out of this Hadīth? I mentioned it in the context of how one must not only submit to the revelation, but submit with respect and humility, and compare that to the Kufr statements you see today. “*If Shireen Abu Akleh is not allowed in Jannah, I don’t want that Jannah,*” or “*We don’t want that Jannah.*” Another one said, “*What kind of Jannah doesn’t allow so-and-so to be in it?*”

A second benefit, since we mentioned this Hadīth, [is] “*I sought permission.*” This is an ‘Ibādah. You need to bring the proof. The Messenger ﷺ went to Allāh سُبْحَانَهُ وَتَعَالَى to get permission. One of the ignorant heads said, “*I want them to bring me proof!*” Even though

there's plenty of proof against them, none of that is really needed. The burden of proof is on them, because this is a matter of 'Ibādah. Also, while we're at it, this is Abu Tālib, the uncle of the Prophet ﷺ — and you know all that he did — and the mother of the Messenger ﷺ. They did more than any of the Kuffār today could ever do, from the reporters, or the inventors, to the humanitarian aid workers, and he said,

فَلَمْ يُؤْذَنْ لِي

*I wasn't granted permission to make Istighfār for them.*

There are more benefits we may touch upon them later, Inshā'Allāh. Look a Nūh عليه السلام.

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ أَبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمَيْنِ

*Nūh said, "Rabbi, my son is from my family, your promise is true, and You are the Most Just of the judges."*

قَالَ يَنْوَحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلَ غَيْرَ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنْ أَجْنَابِيْنِ

*Allāh told him, "Nūh, he's not your family, he's not righteous, and don't ask that which you don't have knowledge of."*

Look at the humility of Nūh, he apologizes!

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِيرِينَ

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*Nūh said, “Rabbi, I seek refuge with you from asking You that which I have no knowledge of. Unless You forgive me and have mercy upon me, I will truly be among the losers.”*

The brother showed me two clips before the class, and it's astonishing. Two heads of the Dalālah speaking on this matter, and it's nothing less than Nifāq, Zandaqah, intellect of the Shayātīn, and the characteristics and methods of the Yahūd — the Yahūd, the ones they want to defeat. The first one, I said earlier, is among those who spearheaded this matter pertaining to this journalist. But early on, years ago, there was somebody else who started this. He repeated the verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

*My Mercy encompasses everything.*

Both of them actually did. They said the reporter, a Kāfir or Kāfirah or Mushrik or Mushrikah, falls under that “everything”, so the Mercy of Allāh encompasses them, so we can make Duā for them. This one, who mentioned this verse and repeated it, had he continued on with the verse, he would've refuted himself. I'm not saying he would've refuted himself for [the benefit] himself — he knows this — but I'm saying for his ignorant masses who follow him. Or had any of them who listened to him and still listen to him bothered to open the Book of Allāh, سُبْحَانَهُ وَتَعَالَى, they would've seen the reality of this matter. They take a portion of the verse that's against them to do Tadlīs on this Ummah. Let's go over the verses because you don't need anything more than the verses to respond to them using that verse.

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ

*O Allāh, ordain for us good in this world and in the hereafter, we have turned unto you.*

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قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسَعْتُ كُلَّ شَيْءٍ

*Allāh said, "My punishment — I'll afflict whom I will, and My Mercy encompasses everything."*

كُلَّ شَيْءٍ is everything. Now listen carefully — not the next verse, this is a continuation of the *same* verse.

فَسَأَكْتُبُهَا لِلَّذِينَ يَقُولُونَ وَيُؤْتُونَ الْزَكَوَةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ

*So I will decree it for those who fear Me and give Zakāh and those who believe in Our verses...*

"It will be ordained," what's going to be ordained? My Mercy will be ordained, it will be specified, for whom? يَقُولُونَ, those who have Taqwā.

وَيُؤْتُونَ الْزَكَوَةَ

*And give Zakāh...*

وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ

*And those who believe in our Āyāt.*

Allāh defined exactly who gets that mercy, He made a limitation on it. [There are] further conditions and limitations to qualify for the Mercy of Allāh, in the next verse now.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي أَمَّى الْأَمِّيَّ الَّذِي يَجْدُونَهُ، مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

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*The ones who follow the Messenger, who can't read or write, who they'll find written in their Tawrāh and Injil.*

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَنَهِيَّهُمْ عَنِ الْمُنْكَرِ

*He commands them to do Ma'rūf and forbids them from Munkar.*

Ma'rūf is Tawhīd and everything Islām ordained — starting with Tawhīd and everything Islām ordained. Munkar, number one, is Kufr and Shirk, and [then] everything Islām has forbidden.

وَيُحِلُّ لَهُمُ الْطَّيِّبَاتِ وَيَحِرِّمُ عَلَيْهِمُ الْجَبَّاثَ وَيَضْعِفُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

*He permits for them the lawful and prohibits the unlawful, and relieves them from their burdens and the shackles that bound them.*

فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

*Those who believe in him (Muhammad ﷺ), honor and support him (give him victory), and follow the light (which is the Qur'ān) that was sent with him. And those will be the successful.*

Look at the conditions, stipulations, and limitations to the Rahmah of Allāh.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

*I will ordain it for those who have Taqwā...*

Taqwā.

يُؤْتُونَ أَلْزَكَوْهُ

*Give Zakāh*

Believe in the Āyāt, follow the Messenger who's in the Tawrāh and Injīl — the one who orders them with the good and forbids them from the evil, to do the lawful, starting with Tawhīd, to refrain from the unlawful, starting with Shirk and Kufr — to honor and help the Messenger ﷺ, to follow the Light, the Qur'ān, which was sent down with him. Does the one they're trying to include in the Rahmah of Allāh, who lived around Muslims and reported Muslims in the news for 26 years or so, did she believe in the Messenger ﷺ and in Tawhīd, and do Barā'ah from Shirk and the Trinity? Who put these restrictions on who gets the Rahmah of Allāh? Who put these limitations? Ar-Rahman, who *owns* the Rahmah! The way the verse is worded when Allāh سُبَّانَهُ وَتَعَالَى says His Mercy encompasses everything, it's very broad. Then, it limits it to specific characteristics; it's meant to be specific to that and only that. So now, after these Zanādiqah, these Shuyūkh of Dalālah, after they use this verse in the context that they did — to allow a Mushrikah to be included under the Rahmah of Allāh in that verse — the next time they lecture and mention the Shāyṭān, we expect to hear “Ash-Shāyṭān رَحْمَهُ اللَّهُ جَهَنَّمَ أَسْتَغْفِرُ اللَّهَ”. We also expect to hear “Abu Jahl and Abu Lahab مِيعَا رَحْمَهُ اللَّهُ أَسْتَغْفِرُ اللَّهُ الْعَظِيمُ”. When they mention the story of Mūsā and Fir'awn, we expect to hear Mūsā عليه السلام and Fir'awn رَحْمَهُ اللَّهُ. They strongly oppose Sisi, they're hatred for Sisi is not founded on 'Aqīdah and Tawhīd like ours. So As-Sisi, whom they despise, we expect them to say رَحْمَهُ اللَّهُ when he dies. Does the Shāyṭān, Fir'awn, As-Sisi, Abu Jahl, and Abu Lahab not fall under “everything” the way they interpret it?

وَرَحْمَتِي وَسَعَتْ كُلُّ شَيْءٍ

“My mercy encompasses everything” and stop there? Why can't they include Fir'awn too, just like they included somebody that they like? Why do they limit the verse to Kuffār and Mushrikīn they like and exclude Kuffār and Mushrikīn that they don't like?

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

*Is it they who distribute your Lord's Mercy?*

“My mercy encompasses everything.” Isn’t the Shaytān, As-Sisi, and Fir’awn among that “everything” with that interpretation? Do you see the Nifāq? This is Nifāq. This is not random Ijtihād mistakes or innocent mistakes. This is an entire movement aimed at demolishing Walā’ and Barā’. Taking a snippet of a verse and giving it the opposite meaning, and giving the rationales that they gave, that’s the work and thinking of the Shaytān, and it’s the methodology of the Yahūd. Let me explain and prove that. Do you realize what they did is exactly what the Yahūd did when they went to the Messenger ﷺ to judge among them, pertaining to a man and woman who committed Zinā? The Messenger ﷺ said, “What do you find in the Tawrāh pertaining to this matter?” What do you find in the Tawrāh about stoning, about Rajm? They said, “We only disgrace and flog them, that’s what we do.” They were lying, they’re liars. ‘Abdullāh Ibn Salām, who was familiar with the Tawrāh, said, “You’re liars, Rajm (stoning) is in the Tawrāh!” They brought the Tawrāh, they opened it, one of them put his hand over the verse of the Rajm, then he read what was before and after it, and he left out the portion of Rajm. ‘Abdullāh Ibn Salām said, “Lift up your hand.” The part where he lifted up his hand is where the verse of Rajm was. That’s exactly what they’re doing. That’s how it resembles the Yahūd. They’re taking something, and hiding something, it resembles the Yahūd because Allāh سبحانه وتعالى said about them,

أَفَتُؤْمِنُونَ بِعَضِ الْكِتَابِ وَتَكْفِرُونَ بِعَضٍ

*So do you believe in part of the Scripture and disbelieve in part?*

It’s also exactly how the Shaytān thinks! I’m talking about the Shaytān of the Jinn; these Shayātīn of the Ins think exactly like the Shaytān of the Jinn. Because the Shayātīn of the Ins take their Dīn from the Shaytān of the Jinn. Listen to this. Ibn Jurayj, Qatādah, Abu Bakr Al-Huthali, and Ibn ‘Abbās said about the verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

*My Mercy encompasses everything.*

They said about that verse that the Shaytān said, “*I’m included in that everything*”. I’m included — the Shaytān said that. You see where they get their information from? They said, “*So the Shaytān was excluded with the following stipulation in the verse.*” Allāh excluded him with that stipulation.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَقَوَّنُونَ وَيُؤْتُونَ الْزَكَوَةَ وَالَّذِينَ هُمْ بِإِيمَنِنَا يُؤْمِنُونَ

*So I will decree it [especially] for those who fear Me and give Zakāh and those who believe in Our verses...*

Allāh excluded the Shaytān with that, they said. Ibn Jurayj, Qatādah, Abu Bakr Al-Huthali, and Ibn ‘Abbās, رضي الله جماعاً and رضي الله عنهما, said that the Yahūd then took that sentence and said, “*We fear Allāh, we’re among the Muttaqīn, and we give Zakāh, so we are included in the mercy, in that ‘everything’.*” Ibn ‘Abbās and those with him رضي الله عنهما, he said, “*Then the next part of the verse, the following stipulation, excluded them.*”

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي أَمَّى

*The ones who follow the Messenger who doesn't read or write.*

The Yahūd don’t follow the Messenger, so they were excluded. Then Ibn ‘Abbās and those with him said, “*The Rahmah was denied for Iblīs and the Yahūd and it was preserved for this Ummah.*” In another Athar, Ibn ‘Abbās رضي الله عنهما recited,

وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَقَوَّنُونَ

He said,

جعلها الله لهذه الأمة

*It is only for this Ummah.*

Do you see where the Imāms of the Dalālah extract their proof? The Yahūd and the Shayātīn. Using the verse the way they did is Tadlīs. It's deceit and fraud. Let me give you this rationale: if someone got up to the Minbar and said, "Ya Ibād Allāh! The Salāh is over. There's no more Salāh. In fact, if you make Salāh you're going to a special valley in Jahannam, that valley is specially for the one who makes Salāh. Stop the Salāh!" "What's your proof, Shaykh?"

فَوَيْلٌ لِّلْمُصَلِّينَ

*Woe to those who pray...*

What do you consider someone who does that? He left out the following verses that defined that verse and changed the meaning to the total opposite.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

*The ones who delay their Salāh from its fixed times.*

It changed it from “*Woe to those who pray...*” to “*Woe to those who delay their prayer*”. What the Imāms of Dalālah did here about وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ is no different. In fact, here it's not in the following verses, it's in the *same* verse and also in the following verse,

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَقَوَّنُونَ وَيَؤْتُونَ الْزَكَرَةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ

‘Atīyyah Al-Awfi — even though he was weak in Hadīth — he said a very nice statement pertaining to this. I will say it in summary and the meaning. He said Mercy was ordained only for the Muttaqīn. He said the Kāfir gets his provision and goodness in this Dunyā due to the great vast magnitude of Rahmah that Allāh سبحانه وتعالى descends upon the believers. He said what Kuffār get of goodness in this Dunyā is from the vast magnitude of Rahmah that Allāh descends upon the believers. Once the Ākhirah comes, they don't even get that. He said in the Ākhirah, it is only ordained for the believers. He gave a metaphor, he said it's like two people in a dark area. One of them is carrying a lamp to light the area, to illuminate the area for himself. The other one doesn't have a light, but he benefits from the one with the light because he's in close proximity and in the vicinity. Once the one with the light moves on, the other one is left in total darkness. He means Kuffār get goodness in this Dunyā due to the vast Rahmah that Allāh سبحانه وتعالى descends upon the believer. Once they leave and go to the Ākhirah, they're left with that darkness.

The brother showed me a second clip before the Halaqah. Another very famous, well-known Imām of Dalālah used the verse in the same context,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

to include the Kuffār in the Rahmah of the Ākhirah after they died. And just to show you something, the brother — Jazāhullāh Khayr — who showed me the clip, handed me a tweet too, by that same character, and the tweet here is dated January 13th — and I really don't

like to get into these kinds of details, but I just want to show you this is Nifāq and not Ijtihād. It's not even a random big blunder, and random big blunders do happen — but it's not even that. This is a systematic attack on Walā' and Barā'. Let's read the tweet:

د. علي القره داغي  @Ali\_AlQaradaghi 

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ  
فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ  
[سورة الأعراف: 156] أي: رحمتي تعم وتشمل  
فساكراً بها عبادي المؤمنين الذين يتركون الشرك والمعاصي،  
ويخافون يوم الحساب، ويخشون عقوبة الله

5:27 PM · Jan 13, 2022

He said:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الْزَكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

My Rahmah is vast and encompassing. I will honor the believing servants of mine, the ones who leave Shirk and sins, and they fear the judgment day, and they fear the punishment of Allāh.

This is the tweet. Did you hear anything wrong with that? It's absolutely correct, 100% correct, this tweet which dates January 13th of this year — the brothers, Jazāhullāh Khayr, did some research. The tweet is proper in its meaning, everything I told you in here is 100% correct. This same person, in an interview after the death of the journalist, used the same verse in the exact opposite meaning to what he tweeted here. He wanted to include a Mushrikah into the Rahmah of Allāh, so there was an update on Tawhīd.

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

*They attribute lies to Allāh knowingly.*

Tawhīd and Shirk change by day and night? I can go further and show much more, but it's not something I really like to get into. Had the brother not handed me this before class, I wouldn't have even mentioned it. The point is that these are not random mistakes that every human being makes. This is Zandaqah, this is Nifāq at its peak. They're as deviant as the scholars of Bani Isrā'īl, who Allāh سبحانه وتعالى gave them the parable and metaphor of a dog.

وَاتَّلُ عَلَيْهِمْ نَبَأَ الَّذِي أَتَيْنَاهُ إِذَا يَتَّنَاهُ فَانسَلَّخَ مِنْهَا فَأَتَبَعَهُ الشَّيْطَنُ فَكَانَ مِنَ الْغَاوِينَ

*O Prophet, relate to them the story of the one we gave him Āyāt but he abandoned them, so the Shaytān got a grip of him, the Shaytān got a hold of him, and he became a deviant.*

وَلَوْ شِئْنَا لَرَفَعْنَاهُ إِلَيْهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هُونَجُ فَشَاهَ كَمْثَلُ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَرْكُهُ يَلْهَثُ ذَلِكَ مَثْلُ الْقَوْمِ الَّذِينَ كَذَبُوا إِذَا يَتَّنَاهُ فَاقْصُصِ الْقَصَصَ لَعَلَمُ يَنْفَكِرُونَ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ إِلَيْهَا

*If we willed, we would have elevated him.*

Elevated him with what? With following the Āyāt, sticking to the proof, sticking to the Haqq. If We willed, We would have elevated him.

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هُونَجُ

*He clung to the earth, and followed in his vain desires.*

فَشَّلَهُ كَشَّلَ الْكَلْبِ إِن تَحْمِلُ عَلَيْهِ يَلْهَثُ أَو تَرْكُهُ يَلْهَثُ

*He's like a dog. If you drive him away, he lolls his tongue out, and if you leave him alone, he lolls his tongue out.*

ذَلِكَ مَثُلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِإِيمَانِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

*That is the description of the people who reject our Āyāt. So relate the stories that perhaps they will give thought.*

The second clip I was shown is no random child behind the screen or one of those youngsters, 20-25 years old, from the Murji'ah or modernists who read a few sentences and think they are the Imāms of all time. This one — the second one — is the head of the International Union of Muslim Scholars, الامين العام لاتحاد العالم لعلماء المسلمين. Do you see the severity of this matter? He's actually the successor of that position to Al-Qardāwi, whom Shaykh Nāsir Al-Fahd responded to many times and debated one of his students, and it's online. Al-Qardāwi is the one who had the upper hand in starting this matter recently, when he made Du'ā for the Pope. Does 'Aqīdah have an erratic behavior? Or is our 'Aqīdah seasonal? In January, when it's cold outside, we'll exclude the Mushrikīn from the Rahmah of Allāh. May 13th, it's summer, the weather is getting warmer, let's include them in the verse and in the Rahmah of Allāh. سبحانه وتعالى. Our Tawhīd and 'Aqīdah are not a game.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَهُوَ

*Leave those who take their religion as play and amusement.*

In another verse,

الَّذِينَ أَخْنَدُوا دِينَهُمْ هُوَ لَعْنَهُ وَغَرَّهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِيَاتِنَا يَجْهَدُونَ

*Who took their religion as distraction and amusement and whom the worldly life deluded. So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.*

Between leaders like this and the leader of Irjā', the slaves of the Tawāghīt, you can see why we haven't advanced a millimeter in liberating Falastīn. In fact, it's constant retreat. Another brother sent me a clip yesterday. What the speaker did in that clip — look at this Tadlīs — he took the opinion of the Ulamā' on the children of the Kuffār and applied it to the adults of the Kuffār, so they could be included in the Rahmah of Allāh after they die, on Yawm Al-Qiyāmah. Another very well-known Imām of Dalālah interpreted this verse as being the People of the Book, he said it means the People of the Book and the Muslims are included. Ibn 'Abbās and others, as I stated, said it's exclusive for this Ummah. Do the people of the book believe in the Messenger and aid him and support and help him?

ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

*Those who believe in him (Muhammad ﷺ), honor and support him (give him victory), and follow the light (which is the Qur'ān) that was sent with him.*

Do they believe in the Qur'ān ? Are we missing out on something here? What's more surprising than the low point of these Imāms of Dalālah and their lack of Hayā' — if he had any Hayā' alone would he do something like this [tweet]? Changing the Tawhīd in four months? What is more amazing than that is the massive amount of passive sheep followers who listen to this and take them as their Shuyūkh and Ulamā'. This is deeper than the issue of Du'ā and Rahmah for a dead Kāfir. This is not random mistakes and misinterpretation, this is a systematic attack on our identity and 'Aqīdah from within.