

أَلَكَلِمَاتُ النَّافِعَةُ

فِي الْمُكْفِرَاتِ الْوَاقِعَةِ

Beneficial Words

Regarding Things that Necessitate Kufr in Our Era

Shaykh Abdullâh
bin Muhammad bin Abd'il Wahhâb
Rahimahullâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh Ibn'ul Qayyim Rahimahullâh said,

“Due to the appearance of ignorance and concealment of knowledge, Shirk prevailed over most of the souls. Thus, the good became reprehensible and the reprehensible became good, innovations became Sunnah and the Sunnah became innovation. The youth grew upon this and the elderly grew old on this. The signs were obliterated, the strangeness of Islâm intensified, the scholars decreased, the feeble-minded ones increased, the affair became critical, the sorrow intensified, and the mischief appeared on land and sea because of what people have earned with their hands.

However, a group from the Muhammadî Ummah will always stand upright and wage jihad against the people of Shirk and innovation until Allâh will make someone the heir to this world and those upon it - and He is the best of the inheritors.”

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Shaykh Abdullâh bin Muhammad bin Abd'il Wahhâb
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(1242 H)

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Beneficial Words Regarding Things that Necessitate Kufr in Our Era¹

**Shaykh Abdullâh bin Muhammad bin Abd'il
Wahhâb**

(1242 H)

Rahimahullâh

About the Author

Shaykh Abdullâh bin Muhammad bin Abd'il Wahhâb was born in Dir'iyyah in the year 1165 H. He became the scholar and mufti of Najd after his father Shaykh Muhammad. He is known by the names Hujjat'ul Islâm and the Unsheathed Sword Against the People of Innovation. He took lessons from his father Shaykh Muhammad and others. He was a jurist in different schools of jurisprudence. He had many students including Shaykh Abâ Butayn, his own son Shaykh Sulaymân, his nephews Shaykh Abd'ur Rahmân bin Hasan, Shaykh Abd'ul Latîf, and Shaykh Hasan bin Husayn. May Allâh have mercy upon all of them. He used to worship profusely. He authored many books and treatises. The most famous among these are:

¹ This treatise named **al-Kalimât'un Nâfi'ah fi'l Mukaffirât'il Wâqi'ah**, authored by Shaykh Abdullâh bin Muhammad bin Abd'il Wahhâb Rahimahullâh was published by Dâr'ul Qalam, and was also published by Dâr'ul Bashîr with the same name. It is also found in the compilation **Aqîdat'ul Muwahhidîn**, pages 251-307 and the compilation **ad-Durar'us Saniyyah**, volume 10 pages 149-239. We used the version by Dâr'ul Qalam during our translation.

Entrance to Mecca. In the year 1218 H, He entered Makkah with Emir Sa'ûd bin Abd'il Azîz and authored the treatise "Entrance to Mecca" -which we have translated- upon a question directed to him regarding the creed of his father Shaykh Muhammad bin Abd'il Wahhâb. In this treatise, he explained the creed of his father and what he called to, said that the things introduced into the religion without bases must be opposed, informed that the religion must be returned to its origin practiced in the era of the Nabî Sallallâhu Alayhi wa Sallam, the Sahâbah, and the Tabi'ûn, and rebutted the accusations, allegations, and slanders made against Shaykh Muhammad Rahimahullâh by his opponents.

Jawâbu Ahl'is Sunnat'in Nabawiyyah fi Naqdhi Kalâm'ish Shî'ah wa'z Zaydiyyah. In this book, there is a refutation of the various views and allegations of the Zaydiyyah, pertaining to various matters.

Mukhtasaru Sirat'ir Rasûl. This is a book he authored regarding the life of the Prophet.

Al-Kalimât'un Nâfi'ah fi'l Mukaffirât'il Wâqi'ah. This treatise we translated makes mention of beliefs, statements, and actions which take one who says La Ilaha Illallâh out of the fold of the religion according to the four Madhâhib. The contents of the book resemble the chapters on the ruling of the Murtad/statements which necessitate Kufr found in the books of Fiqh. He mentions one Madhhab after the other and mentions the statements by the adherents to the four Madhâhib regarding major Shirk and their Takfîr upon those who ascribed themselves to Islâm in their era and committed acts and statements that necessitate Kufr. After the quotes, he made mention of some explanations. After finishing citing from the adherents to the Madhâhib, he mentioned issues such as delving into extremes regarding the righteous and Shaykhs and grave-worship. He said in explanation to why he authored the book, "in our era, some of those who ascribe themselves to knowledge and jurisprudence have erred with an atrocious, disgraceful mistake and with a repulsive opposition, have opposed those who issued verdicts as such from the people of knowledge and religion."

He also has many treatises and verdicts found in famous compilations such as *ad-Durar'us Saniyyah* and *Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah*.

He was at the forefront of defenders of Najd against the army coming from Egypt, sent by the Ottomans to Dir'iyah under the command of Ibrâhîm Pasha. The Shaykh fought bravely and said, "It is more honourable for me to be under the earth than to live on the earth in humility." He was arrested by the Egyptian army and taken to Egypt in the year 1233 H and passed away there in the year 1242 H.

May Allah have abundant mercy on him. Âmîn.²

[Preface]

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to Allâh. We praise Him, seek His help, seek His forgiveness, and repent to Him. We seek refuge in Allâh from the evil within ourselves and our evil deeds. Whoever Allâh guides, there is no one who can lead him astray, and whoever Allâh leads astray, then there is no one who can guide him.

I bear witness there is no -true- deity -worthy of worship- except Allâh, He is One and He has no partners. I also bear witness that Muhammad is His servant and His Messenger whom He sent as a mercy to the world and a proof against the stubborn people, whom He perfected the religion with and sealed the prophets and messengers with. May Allâh send peace upon him, his family, his companions, and those who follow them with goodness until the Day of Recompense.

Foreword: These are chapters and words that I have quoted from the statements by the Mujtahid scholars consisting of the followers of the four Imâms who are the Imâms of the people of Sunnah and religion, in clarification

² Compiled from the information provided by the verifier found in the beginning of the *Dâr'ul Qalam* copy and the information found in *ad-Durar'us Saniyyah*.

of some deeds and statements that necessitate a Muslim to enter Kufr and exclude him from the fold of the religion, and also in clarification that a person pronouncing the two testimonies, ascribing himself to Islâm, and acting with some of the Shar'î rulings of the religion does not prevent Takfir being declared upon him, him being killed, nor him joining the apostates.

What motivated me to prepare this treatise is that in our era, some of those who ascribe themselves to knowledge and jurisprudence have erred with an atrocious, disgraceful mistake and with a repulsive opposition, have opposed those who issued verdicts as such from the people of knowledge and religion. With regards to opposing this, they did not have genuine legal evidence from the speech of Allâh, the speech of His Messenger, or the speech of the Imâms of knowledge and religion apart from this being in opposition to their customs and predecessors. We seek refuge in Allâh from ignorance, betrayal, and fanaticism.

Here, I will mention what circumstances necessitate. Those who have erred from amongst those whom misery, ignorance, fanaticism, and betrayal have prevailed from those who affiliate themselves to knowledge in our era have erred. This is because they are naturally disposed to opposing the Book, the Sunnah, and the actions of the Salaf and the guided Imâms, loving leadership and the lusts of this world, and desiring what is in the hands of the people and the corrupt stubborn people.

We pray to Allâh that He grants us success to the deeds He is pleased with and keeps us away from mistakes that anger Him. Verily, Allâh does not let down those who have hope in Him and does not turn back the request of those who invoke Him. Thus, we say, and success lies with Allâh:

Know that these are amongst the most important matters a believer must devote his attention to. Thereby, he will not unknowingly commit one of these deeds and Islâm and Kufr will become clear for him so that for him, what is wrong will be clear from what is correct, he becomes upon insight regarding Allâh's religion, and he is not deceived by the people of ignorance and suspicion. Even though they are the majority in number, in terms of value, they

are the minority in the presence of Allâh, His Messenger, and the believers.

May Allâh be pleased with them, the scholars have devoted their attention to this issue in their books and have opened chapters for it in the books of jurisprudence in every Madhhab from the four Madhâhib, and this chapter is the chapter on the ruling of the apostate. An apostate is a Muslim who enters Kufr after his Islâm. The scholars mentioned many types in this chapter, with every type, a Muslim enters Kufr and his blood and property become permissible to take.

Inshâ Allâhu Taâlâ, I will mention what is sufficient and curing for the one whom Allâhu Taâlâ has guided and gave his maturity. I will mention the statements by each group from the followers of the four Imâms -Abû Hanîfah, Mâlik, ash-Shâfi'î and Ahmad may Allâh be pleased with them- separately so that it is easy for those who want to examine them. We will begin with their statements regarding major Shirk and them declaring Takfîr upon some who lived in their era and ascribed themselves to Islâm and the Sunnah whom these things occurred from, since this is important. Thus, we say:

[Statements by the Shâfi'î Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

As for the statements by the Shâfi'iyyah, in his book "az-Zawâjir an Iqtirâf'il Kabâ'ir," Ibnu Hajar (al-Haytamî) Rahimahullâhu Taâlâ (974 H) said,

"The first major sin: Kufr and Shirk, may Allâhu Taâlâ protect us from it. Since Kufr is the gravest of sins, it is more deserving that we expound the speech about it and its rulings. Allâhu Taâlâ said,

"Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills." (an-Nisâ, 4/48, 116)

Allâhu Taâlâ said,

“Indeed, Shirk (ascribing partners to Allâh) is grave transgression.” (Luqmân, 31/13)

Allâhu Taâlâ said,

“Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire.” (al-Mâ'idah, 5/72)

It is narrated in the Sahîh that the Messenger of Allâh Sallallâhu Alayhi wa Sallam said,

“Shall I not inform you of the gravest of the major sins? It is to associate partners with Allâh and mistreating parents.”

The Messenger of Allâh Sallallâhu Alayhi wa Sallam was reclining, he sat up and said,

“I warn you against lying! I warn you against false testimony!”

The Messenger of Allâh Sallallâhu Alayhi wa Sallam repeated this to the point that we said, “How we wish he would be quiet.”³⁴

Then Ibnu Hajar mentioned many Ahâdîth and then said,

“Notes:

Among them is the explanation of Shirk and mentioning some types of Shirk. This is because Shirk occurs among people and in the speech of the commonfolk without them knowing that it is Shirk. If Shirk becomes clear to them, perhaps they will abstain from it so that the actions of the one who

³ Al-Bukhârî, Hadîth no. 5976.

⁴ Ibnu Hajar al-Haytamî, az-Zawâjir an Iqtirâf'il Kabâ'ir, 1/44.

commits it does not go in vain and that they will not abide in the greatest torment and most severe punishment for eternity.

Knowing this is a very important issue, because whoever commits a deed that necessitates his Kufr, all his deeds will be in vain, and according to a group of Imâms such as Abû Hanîfah, he must make up the obligatory deeds. With this, the companions of Abû Hanîfah expounded on the things that necessitate one's Kufr, mentioned many of them, and to the greatest extent compared to the Imâms of other schools. Alongside this, they say, "Apostasy makes all actions go in vain, and whoever becomes an apostate, he will have an irrevocable divorce from his wife, and she will be forbidden to him." Despite this harshness, the companions of Abû Hanîfah went to the greatest extent in expounding upon the things that necessitate Kufr. Therefore, everyone who has an atom's weight of religion should know what the companions of Abû Hanîfah say so that they can stay away from them and not fall into them. Once a person falls in to these, -according to these Imâms- his actions go to vain, he must make up his (obligatory) actions and irrevocably divorced from his wife.

However, according to ash-Shâfi'î Rahimahullâhu Taâlâ, although apostasy does not cause the actions to go to vain, it does cause the rewards of the actions to go to vain. Thus, there is not a conflict between ash-Shâfi'î and the others except in making up the actions."⁵

Then Ibnu Hajar (al-Haytamî) mentioned the types of Kufr one by one, and the rest of his words on this subject will come with the permission of Allâhu Taâlâ. However, may Allâh have mercy on you, ponder upon his following statement!

"This is because Shirk occurs among people in the speech of the commonfolk without them knowing that it is Shirk."

⁵ Ibnu Hajar al-Haytamî, *az-Zawâjir an Iqtirâf'il Kabâ'ir*, 1/46.

Again, ponder upon him stating that most of the people of his era fell into Shirk and apostasy! When you ponder upon these, the truth of what we say will become clear for you with the permission of Allâhu Taâlâ!

In his commentary on Muslim, an-Nawawî Rahimahullâh (686 H) said,

“As for sacrificing to other than Allâh, what is meant by this is to slaughter in the name of anything other than Allâh, such as the one who sacrifices to an idol, the cross, Mûsâ, Îsâ, the Ka’bah, and the likes. All of these are forbidden and this sacrifice is not permissible, regardless of the sacrificer being a Muslim, Christian, or Jew. There is a Nass from ash-Shâfi’î regarding this and our companions (the Shâfi’î) have agreed upon this. However, if his intention is to exalt and worship the being he slaughtered the sacrifice for other than Allâh, this deed is Kufr. If the person who sacrificed was a Muslim prior to this, he will become an apostate because of this sacrifice.”

End quote from an-Nawawî.⁶

Ponder upon an-Nawawî’s following statement! “However, if his intention,” until the end of his statement. Once you ponder upon this, you will find this a clear statement that with sacrificing to other than Allâh, if a Muslim intends to exalt and worship the being other than Allâh he has sacrificed for, then he will become an apostate Kâfir. And Allâh knows best.

Chapter

[Statements by the Hanafî Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

As for the statements by the Hanafîs, in the work titled Tabyîn’ul

⁶ An-Nawawî, Sharhun alâ Muslim, 13/141.

Mahârim'il Madhkûrah fi'l Qur'ân⁷, it is stated,

“Chapter on Kufr

Kufr is covering, rejecting the truth and denying it. It is the first of sins mentioned in the Qur'ân. Allâhu Taâlâ said in the verse,

“Surely for those who have disbelieved, it is all the same whether you warn them or you warn them not(; they do not believe).” (al-Baqarah, 2/6)

This is the gravest sin in the absolute sense, so there is no sin graver than Kufr.”⁸

Until he said, “Know that the things that necessitate Kufr are of various types: A type is related to Allâh Subhânahu; a type is related to the Qur'ân and other revealed books; a type is related to our Prophet Sallallâhu Alayhi wa Sallam, other prophets, angels, and scholars; and a type is related to rulings.”⁹

“As for the type that is related to Allâh Subhânahu wa Taâlâ:

- If a person attributes Allâh Subhânahu with something that does not befit Him, by likening Allâh Subhânahu to something from the creation, by negating His attributes, by espousing the view of incarnation and union with the Divine, by espousing the view that there is another Qadîm being (one who has no beginning) besides Allâh, or by having espousing the view that there is a being besides Him who independently administrates;

⁷ The book Tabyîn'ul Mahârim belongs to the Hanafî scholar Yûsuf Sinân'ud Dîn al-Amâsî Rahimahullâh. He is of Turkish descent and from Amasya. He was a Hanafî jurist and preacher. He was known as Shaykh'ul Haram. He passed away in the year 1000 H. (az-Ziriklî, al-A'lâm, 8/233; Kahhâlah, Mu'jam'ul Mu'allifîn, 13/311)

⁸ Yûsuf Sinân'ud Dîn al-Amâsî, Tabyîn'ul Mahârim, p. 209-210.

⁹ Yûsuf Sinân'ud Dîn al-Amâsî, Tabyîn'ul Mahârim, p. 212.

- Believes that Allâh Subhânahu is a Jism (entity/body), that He is Muhdath (brought about from nothing), or that He does not live;
- Believes that Allâh Subhânahu does not know minor things;
- Mocks one name from Allâh's names, a command from His commandments, His reward or punishment;
- Denies Allâh's reward and punishment;
- Prostrates to other than Allâhu Taâlâ¹⁰;
- Reviles Allâh Subhânahu;
- Claims that Allâh has a child and a wife, or that Allâh existed by being born from something;
- Associates something from Allâh's creation with Him in His worship;

¹⁰ Prostration to other than Allâh is of two types. One type is the prostration of greeting which is an impermissible act, while the other is the prostration of worship and is an act of Kufr.

Burhân'ud Dîn al-Bukhârî al-Marghinânî (616 H) Rahimahullâh from the Hanafi jurists said,

"The jurist Abû Ja'far Rahimahullâh said: Whoever kisses the ground in front of the sultan or the emir or prostrates to him; if his prostration is in the manner of greeting, he does commit Kufr, but becomes a sinner who has committed a major sin. As for this person not committing Kufr, then this is because the prostration of greeting in itself is not Kufr. Do you not see that prostrating to other than Allâhu Taâlâ for greeting was permissible in the beginning? Kufr is impermissible in every era. The evidence for the soundness of what we have said is that Allâhu Taâlâ commanded the angels to prostrate to Âdam Alayh'is Salâm. It is impermissible for Kufr to be commanded." (Ibnu Mâzah, al-Muhî't'ul Burhânî, 5/395-396)

Ibnu Taymiyyah (728 H) Rahimahullâh said,

"Prostration is of two types: The prostration of worship and the prostration of honouring. As for the first, then it is only for Allâh." (Majmû'ul Fatâwâ, 4/361)

The intent of Shaykh al-Amâsî Rahimahullâh with this phrase is the prostration of worship. Proceeding this, the author Rahimahullâh mentions worship and its types which are impermissible to be directed to other than Allâh. And Allâh knows best.

- Falsely slanders Allâh Subhânahu wa Taâlâ by claiming divinity and prophethood;
- Negates the One who created him being his Lord and says I do not have a Lord;
- Says regarding a speck of particles, "This was created in vain and negligently";

And similar things that do not befit Allâh Subhânahu wa Taâlâ, high above is Allâh from what they say by sublime greatness,

A person enters Kufr via all these aspects by consensus regardless of him doing it deliberately or jokingly. If he persists on these, he will be killed, and if he repents, Allâh will forgive him and he will be saved from being killed."

The quotation in verbatim from the book Tabyîn'ul Mahârim has ended.¹¹

May Allâh have mercy on you! Ponder upon him openly stating that whoever associates other than Allâh with Him in worship will become Kâfir by consensus and that he will be killed if he persists on this!

[Ibâdah (Worship) That is Impermissible to Be Directed to Anyone Other Than Allâh and Its Types]

Ibâdah that is inappropriate to be directed to other than Allâh and in which it is impermissible to associate others with Him is of various types.

One type is invoking to bring good or ward off a harm. Allâhu Taâlâ said,

"And the Masâjid are only for Allâh, so pray not unto anyone along with Allâh." (al-Jinn, 72/18)

Allâhu Taâlâ said,

¹¹ Yûsuf Sinân'ud Din al-Amâsî, Tabyîn'ul Mahârim, p. 214-215.

“Call upon Me; I will answer your (prayer).” (Ghâfir, 40/60)

He also said in the verse,

“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way. Their case is like the one who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not.” (ar-Ra’d, 13/14)

Allâhu Taâlâ also said,

“So, when you have finished (your occupation), devote yourself. And towards your Lord turn.”¹² (al-Inshirâh, 94/7-8)

Rasûlullâh Sallallâhu Alayhi wa Sallam said to Ibnu Abbâs Radiyallâhu Anhumâ,

“If you are to ask, ask only from Allâh, and if you are to seek aid, seek aid only from Allâh!”¹³

From the types of worship is prayer; therefore, prayer is not offered to anyone other than Allâh. Prostration and bowing is not performed to anyone other than Allâh alone. Allâhu Taâlâ said in the verse,

“Say: Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the Âlamîn (Cherisher of the Worlds i.e. mankind, Jinns and all that exists).” (al-An’âm, 6/162)

¹² In the copy we based our translation upon, only the 7th verse of Sûrat’ul Inshirâh was provided. In the copy of ad-Durar’us Saniyyah, both verses were provided.

Some scholars of the Salaf such as Ibnu Abbâs Radiyallâhu Anhumâ, said in explanation of these verses, “So, when you have finished your obligatory prayer, devote yourself to your Lord in invocation, and turn towards your Lord in asking so that He may give you.” (Al-Baghawî, Tafsîr, Ihyâ’ut Turâth, 5/276)

¹³ At-Tirmidhî, Hadîth no. 2516.

Allâhu Taâlâ also said,

“Therefore, turn in prayer to your Lord and sacrifice to Him only.” (al-Kawthar, 108/2)

Meaning, devote your prayer and sacrifice sincerely to your Lord; He has no partners in this. The Nabî Sallallâhu Alayhi wa Sallam said,

“Allâh’s curse is upon those who offer sacrifices to other than Him.”¹⁴

In these two verses, Allâh mentioned the prayer alongside sacrifice. Therefore, if a person who prays to other than Allâh, bows to other than Him, or prostrates to other than Him associates others with Him in worshipping Allâh, then likewise, whoever sacrifices to other than Allâh has associated others with Him in worshipping Allâh.

Also, from the types of worship is Khashyah (awe); therefore, it is impermissible to have Khashyah to other than Allâh alone. Allâhu Taâlâ said,

“So do not have awe of the people but have awe of Me!” (al-Mâ'idah, 5/44)

Allâhu Taâlâ also said,

“That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers.” (Âl-i Imrân, 3/175)

Allâhu Taâlâ also said,

“Whoever obeys Allâh and His messenger and has awe of Allâh and is conscious of Him, then such people are the successful.” (an-Nûr, 24/52)

¹⁴ Muslim, Hadîth no. 1978.

In this verse, Allâh has made obedience unique to Allâh and His Messenger, and made Khashyah and being of conscious unique to Allâh alone.

Also, from the types of worship is Tawakkul (reliance). Tawakkul is the slave resting his affair - in all of his worldly and religious affairs- to Allâh alone who has no partners. Allâhu Taâlâ said,

“And in Allâh should the believers put their trust.” (Âl-i Imrân, 3/122)

Allâhu Taâlâ also said,

“And put your trust in Allâh if you are indeed believers.” (al-Mâ'idah, 5/23)

Therefore, whoever trusts in other than Allâh has associated others with Him in worshipping Allâh.

Also, from the types of worship is Isti'ânah (seeking aid). Allâhu Taâlâ said,

“You (Alone) we worship, and You (Alone) we ask for help.” (al-Fâtihah, 1/4)

Allâhu Taâlâ said,

“So worship Him and place your trust in Him.” (Hûd, 11/123)

The Nabî Sallallâhu Alayhi wa Sallam said to Ibnu Abbâs Radiyallâhu Anhumâ,

“If you are to seek aid, seek aid only from Allâh!”¹⁵

Therefore, whoever seeks aid from other than Allâh has associated others with Him in worshipping Allâh.

¹⁵ At-Tirmidhî, Hadîth no. 2516.

Also, from the types of worship is Nadhr (vowing); therefore, vowing is not performed to anyone except Allâh alone. Allâhu Taâlâ said,

“Whatever expenditure you spend and whatever vow you make, Allâh knows all of it.” (al-Baqarah, 2/270)

Allâhu Taâlâ also said,

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread.” (al-Insân, 76/7)

The Nabî Sallallâhu Alayhi wa Sallam said,

“Whoever vows to obey Allâh, should obey Him; and whoever vows to disobey Allâh, should not disobey Him!”¹⁶

In conclusion, Ibâdah (worship), is a comprehensive name for everything that Allâh loves and is pleased with consisting of the words and deeds of His servants that He commanded His slaves within His Book by the tongue of His Messenger Sallallâhu Alayhi wa Sallam.

This Hanafi (al-Amâsî) openly stated in his book, which I have presented to you, that whoever associates other than Allâh with Him in worshipping Allâh, regardless of him doing so deliberately or jokingly, is a Kâfir by consensus and that he will be killed if he insists on this and that Allâh will forgive him and he will be saved from being killed if he repents. And Allâh knows best.

This Hanafi (al-Amâsî) also mentioned the following, “When a Muslim commits something that is Kufr to commit by consensus, all his deeds are in vain, he must reperform Hajj, and does not have to reperform prayer and fasting; since both are abolished for the apostate. Intimacy with his wife is forbidden and adultery. If he utters the word of Shahâdah customarily and

¹⁶ Al-Bukhârî, Hadîth no. 6696, 6700.

does not revoke what he said (of Kufr), the judgment of Kufr is not lifted from him.¹⁷ And Allâh knows best.”¹⁸

Shaykh Qâsim Rahimahullâh¹⁹ said in Sharh’ud Durar,

“As for the Nadhr which occurs from the majority of the general masses by means of going to the grave of some righteous person saying, “O my master so-and-so! If my lost is returned, my illness is healed, or my need is fulfilled; then I will give you this much gold, distribute this much food, or light this many candles...” All of these are false by consensus in some aspects. One of these aspects is that it is impermissible to make Nadhr to the creation. Another one of these aspects is that this deed is Kufr.”

Until Shaykh Qâsim said,

“People have been put to the test by this; especially during the mawlid of Ahmad al-Badawî.”

End quote from Shaykh Qâsim.²⁰

¹⁷ Yûsuf Sinân’ud Din al-Amâsî, Tabyîn’ul Mahârim, p. 231-232.

¹⁸ Regarding the ruling of Kufr not being removed from a person who utters the testimony of faith customarily but does not revoke the statement of Kufr he uttered, Shaykhîzâdah Dâmâd Effendi (1078 H) Rahimahullâh from the Hanafî jurists said,

“If a person who utters a word that is Kufr by consensus, utters the Kalimah of Shahâdah customarily, this does not benefit him unless he retracts the word of Kufr he said. This is because the ruling of Kufr is not removed by uttering the Kalimah of Shahâdah.” (Concisely, Shaykhîzâdah Dâmâd Effendi, Majma’ul Anhur, 1/687)

¹⁹ Zayn’ud Dîn Qâsim bin Qutluboga Rahimahullâh from the Hanafî jurists. Scholars such as Ibnu Hajar, Ibn’ul Humâm, az-Zarkashî and al-Maqrizî were among his teachers. Al-Biqâ’î and as-Sakhâwî were among his students. He passed away in the year 879 H. (Kâtip Çelebî, Sullam’ul Wusûl, 3/23; Ibn’ul Imâd, Shadharât’udh Dhahab, 9/487)

²⁰ Quoted from Shaykh Qâsim Rahimahullâh by Ibnu Nujaym in al-Bahr’ur Râiq, 2/42.

He clearly stated that this vow was Kufr and something via which the Muslim enters Kufr. And Allâh knows best.

[Statements by Abû Shâmah Rahimahullâh from the Shâfi'î Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

Again, from the statements by the Shâfi'îs is what was stated by the Muhaddith of Shâm, Imâm, Muhaqqiq, Nâsir'us Sunnah, Shihâb'ud Dîn Abd'ur Rahmân bin Ismâ'îl bin Ibrâhîm, better known as Abû Shâmah Rahimahullâh²¹, in his book *al-Bâ'ith alâ Inkâr'il Bida'i wa'l Hawâdith*,

“Also, from this scope is the affliction that prevailed by the devil beautifying perfuming the walls, pillars, and specific places, found in every land, to the common people. A storyteller tells them that in his dream, he saw a person famous for uprightness and being a saint in that place. So, the common people adhere to this alongside neglecting the obligations of Allâhu Taâlâ and His Sunnah while deeming that they come closer to Allâh through it. Then, they surpass this until the sites of these places are glorified in their hearts. Thereby, they glorify it, seek cure for their ill and fulfilment of their needs by vowing to them. These places vary between springs, trees, walls, and stones.

In the city of Damascus, may Allâhu Taâlâ protect it, there are many places as such. Such as the spring of Hummâ located outside of Bab Tuma (Thomas Gate), the perfumed pillars located inside of Bab al-Saghir (the Small Gate)²²,

²¹ Abû Shâmah Rahimahullâh from the Shâfi'î jurists. He was an Allâmah and Mujtahid. He studied under scholars such as Izz'ud Dîn bin Abd'is Salâm, Alam'ud Dîn as-Sakhâwî, and Muwaffaq'ud Dîn Ibnu Qudâmah. He passed away in the year 665 H. (Ibn'ul Imâd, *Shadharât'udh Dhahab*, 7/553; az-Ziriklî, *al-A'lâm*, 3/299)

²² Allâhu Taâlâ answered the invocation of Imâm an-Nawawî Rahimahullâh (676 H) who supplicated, “O Allâh! Establish for your religion a person who will destroy the perfumed pillars,” and allotted the virtue of destroying them to Shaykh'ul Islâm Ibnu

and the dry tree located outside Bab al-Nasr (the Victory Gate), found in the middle of the road -may Allâh facilitate felling it and uprooting it from its roots. How much does it resemble the Dhâtu Anwât mentioned in the Hadîth narrated by Muhammad bin Ishâq and Sufyân bin Uyaynah on the authority of az-Zuhrî, on the authority of Sinân bin Abî Sinân, on the authority of Abû Wâqid al-Laythî.

Abû Wâqid said, "We went out with Rasûlullâh Sallallâhu Alayhi wa Sallam to Hunayn. Quraysh had a huge green tree. They would come to it yearly, hang their weapons on it, adhere to, and sacrifice to it."

Another narration reads, "We went out with the Nabî Sallallâhu Alayhi wa Sallam towards Hunayn. The polytheists had a lote-tree which they would adhere to and hang their weapons on. It was called Dhâtu Anwât. So, we passed by a lote-tree and said, "O Messenger of Allâh!"

It is said in the first narration, "It was called Dhâtu Anwât. So, we passed by a huge, green tree and while we were going to Hunayn, we shouted from both sides of the path, "O Messenger of Allâh! Make for us a Dhâtu Anwât, just as they have a Dhâtu Anwât!" The Nabî Sallallâhu Alayhi wa Sallam said, **"You have said similar to what the people of Mûsâ said to him, "Make a deity for us just as they have deities!"** (al-A'râf, 7/138) You shall follow the practices of those before you!"²³

At-Tirmidhî recorded this with a different wording, however, the meaning is the same. At-Tirmidhî said that this Hadîth is Hasan Sahîh.²⁴

Imâm Abû Bakr at-Turtûshî Rahimahullâh²⁵ said in his book, "Pay attention may Allâhu Taâlâ have mercy upon you! Wherever you find a lote-

Taymiyyah Rahimahullâh. (al-Jâmi'u li Sîrati Shaykh'il Islâm Ibni Taymiyyah Khilâlî Sab'ati Qurûn, p. 147-148)

²³ With similar wording in Ibnu Ishâq, Sîrah, Dar Al-Kotob Al-ilmiyah, p. 552-553.

²⁴ At-Tirmidhî, Hadîth no. 2180.

²⁵ Abû Bakr at-Turtûshî Rahimahullâh from the Mâlikî scholars. He was also known by the name Ibnu Abî Randaqah. He was an ascetic and an Allâmah from Andalusia. He

tree or a tree that the people turn to, glorify because of its affair, hope for healing and cure from it, hang their weapons upon, and hang rags and nails upon, then fell it, for it is a Dhâtu Anwât!"²⁶

I (Abû Shâmah) say:

I was amazed with what the Shaykh Abû Ishâq al-Jibniyânî Rahimahullâhu Taâlâ²⁷, who was one of the righteous in the land of Ifriqiya (North Africa) did in the fourth century. His righteous friend Abû Abdillâh Muhammad Ibnu Abi'l Abbâs al-Mu'addib narrated that there was a spring near him named "Ayn'ul Âfiyah (the Spring of Wellness)." The common people were afflicted because of it. They would come to it from afar; those who were unable to wed or infertile would say, "Take me to Ayn'ul Âfiyah!" By this, the affliction is known.

Abû Abdillâh said: One night, at dawn, I suddenly heard the Adhân (call to prayer) of Abû Ishâq near that spring. So, I went outside and found him having demolished it and called the Adhân of the Morning Prayer upon its debris. Then he said, "O Allâh, I demolished this for You! So do not facilitate and allow it to return to its former state!" (Abû Abdillâh said:) It still has not returned to its former state.

I (Abû Shâmah) say:

What is more catastrophic and more bitter than this is their audacity to obstruct the busy road; they pass through one of the old, common gates. These gates through which passing is allowed, were built by the Jinn during the era

studied under scholars like Abu'l Walîd al-Bâjî, and scholars such as Abû Tâhir as-Silafî narrated from him. He passed away in the year 520 H. (Adh-Dhahabî, Siyarul A'lâm'in Nubalâ, ar-Risâlah, 19/490; az-Ziriklî, al-A'lâm, 7/133-134)

²⁶ Abû Bakr at-Turtûshî, al-Hawâdithu wa'l Bida p. 38-39.

²⁷ Abû Ishâq al-Jibniyânî Rahimahullâh from the Mâlikî scholars. He was a righteous person from the allies of Allâh. He was from among the most knowledgeable concerning the scholars' differences of opinion. He passed away in the year 369 H. (Ibnu Farhûn, ad-Dîbâj'ul Mudhahhab, 1/264-265; Kâtip Celebi, Sullam'ul Wusûl, 1/22)

of the Prophet of Allâh Sulaymân bin Dâwûd Alayhima's Salâm or were built by Dhu'l Qarnayn -and other things have been said with this regard. This gate is the North Gate, and we have narrated this in our book *The History of the City of Damascus*, may Allâhu Taâlâ protect the city of Damascus.

In one of the months of the year 636 H, an unreliable person told some people that he saw a dream wherein some of the Ahl'ul Bayt were buried in this place. A reliable person narrated to me from this person that he had confessed to him that he had made this up. Upon this, people obstructed the road al-Manârah and made the entire gate a foundation of a seized Masjid. The road was already narrow for those who passed by, but after this, the narrowness of the road and the difficulty for those entering and exiting the gate increased many times over. May Allâh multiply the punishment of those who caused the construction of this Masjid! May He also abundantly reward those who helped in demolishing and getting rid of this Masjid by following the Sunnah of the Nabî Sallallâhu Alayhi wa Sallam regarding demolishing Masjid ad-Dirâr, the observatory of his Kuffâr enemies!

I (Abû Shâmah) say:

The Sharî'ah demolished it regardless of it being a Masjid, because of those who intended evil and viciousness by it. Allâhu Taâlâ said to His Nabî Sallallâhu Alayhi wa Sallam in the verse,

"Never stand (for prayer) within it. A mosque founded on piety from the first day (is more worthy for you to stand in)." (at-Tawbah, 9/108)

I ask Allâh, the Noble, to relieve us from everything that opposes His pleasure, and to not make us among those whom He led astray and then adopt their whims as their deity!"

End quote from Abû Shâmah.²⁸

²⁸ Abû Shâmah, *al-Bâ'ith alâ Inkâr'il Bida'i wa'l Hawâdîth*, p. 25-28.

May Allâh have mercy upon you! Ponder upon the words of this Imâm and him clearly stating that what the common people in his era did near the walls, trees, and in certain places, was similar to what the polytheists did with Dhâtu Anwât!

Also ponder upon Abû Bakr at-Turtûshî, who was of the Imâm's of the Mâlikiyyah, clearly stating that every tree that people turn to and glorify because of its affair is a Dhâtu Anwât!

Also ponder upon Abû Shâmah's following statement!

"I was amazed with what the Shaykh Abû Ishâq who resided in the land of Ifriqiya (North Africa) did in the fourth century. When he saw the common people turning to it and seeking blessings from it, he demolished that spring named "Ayn'ul Âfiyah (the Spring of Wellness)."

When you ponder upon this, it becomes clear to you that Shirk has occurred in this nation since ancient times, that the people of knowledge -may Allâh be pleased with them- opposed it in the most severe manner, that when able to they demolished what people were afflicted with, that this occurred after the three virtuous generations, that this is not from the religion by consensus of the people of knowledge, and that it is obligatory upon whoever is able to get rid of such things. Woe to the rulers and judges who are able to get rid of these and prohibit from these (but do not do so)!

Also ponder upon Abû Shâmah's statements regarding the Masjid built in the middle of the road, his wish for it to be demolished and removed, and him resembling it to Masjid'udh Dhirâr! May Allâhu Taâlâ have mercy on him, Abû Shâmah lived in the early seventh century. As is known, the affair only increases in intensity (as time passes). Allâh knows best.

This is what we have found regarding this issue from the statements by the Shâfi'îs, Hanâfîs, [and Mâlikîs].

Chapter

[Statements by Ibnu Aqîl Rahimahullâh from the Hanbalî Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

As for the statements by the Hanâbilah, Imâm Abu'l Wafâ Ibnu Aqîl Rahimahullâh²⁹ said,

“When the responsibilities became difficult to the ignorant and common people, they turned away from the regulations of the Sharî’ah to glorifying the customs they laid for themselves. This was easy for them since thereby, they did not enter under the order of others. In my opinion, these people are Kuffâr because of these customs such as glorifying the graves, addressing the deceased for fulfilment of needs, writing messages that state, ‘O master, do such-and-such for me,’ tying rags on trees following worshipers of al-Lât and al-Uzzâ.”

The words of Ibnu Aqîl have ended.³⁰

Ponder upon Ibnu Aqîl’s following statement! “In my opinion, these people are Kuffâr because of these customs!” Also ponder upon him resembling them to those who worshipped al-Lât and al-Uzzâ!

²⁹ Ibnu Aqîl Rahimahullâh from the Hanbalî scholars. He was the Shaykh of the Hanâbilah of Baghdad in his era. He studied jurisprudence under Qâdhî Abû Ya’lâ Ibn’ul Farrâ. Abû Tâhir as-Silafî narrated from him. He passed away in the year 513 H. (adh-Dhahabî, Siyaru A’lâm’in Nubalâ, ar-Risâlah, 19/443-451; az-Ziriklî, al-A’lâm, 4/313)

³⁰ Ibn’ul Jawzî, Talbîsu Iblîs, Dâr’ul Fikr, p. 354; Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/352-353.

[Statements by Ibnu Taymiyyah Rahimahullâh from the Hanbalî Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

When he mentioned the Hadîth regarding the Khawârij, them exiting the religion, and the Messenger of Allâh Sallallâhu Alayhi wa Sallam ordering them to be killed, in his work *ar-Risâlat'us Sunniyyah*, Shaykh Taqiyy'ud Dîn said,

“If there were those who ascribed to Islâm in the era of the Messenger of Allâh Sallallâhu Alayhi wa Sallam and his caliphs and left Islâm despite worshipping a lot, then let it be known that those who ascribe to Islâm and the Sunnah at these times could likewise leave Islâm. This is based on a number of reasons. One of them is extremism, which Allâhu Taâlâ condemns in His Book with His statement in the verse,

“Do not go extreme in your religion.” (an-Nisâ, 4/171)

Alî bin Abî Tâlib Radiyallâhu Anh burnt those who went to extremes from the Râfidhah. He ordered trenches to be dug for them near the Kindah Gate. Alî Radiyallâhu Anh threw those who went to extremes into it. The companions agreed upon killing them. However, Ibnu Abbâs Radiyallâhu Anhumâ held the view that they should be killed by the sword without being burnt, which is the view of the majority of the scholars. Their story is well-known by the scholars. Likewise, is going to extremes with regards to some Shaykhs, rather, going to extremes with regards to Alî bin Abî Tâlib Radiyallâhu Anh is the same and even going to extremes with regards to the Messiah Alayh'is Salâm and the likes, is the same. So, all of those who exceed the bounds with regards to a prophet or a pious man attributing to him a type of divinity such as saying things like, “My master so-and-so, help me,” “aid me,” “provide me with sustenance,” “cure me,” “I am under your guardianship,” and similar statements, will be asked to repent if he repents, he repents, otherwise he will be killed because all of these are Shirk and misguidance. This is because Allâhu Taâlâ sent His messengers and revealed His books so that He is

worshipped alone and that no one is adopted as a deity alongside Him. Those who invoke deities alongside Allâh, such as the Messiah, angels, and idols, did not believe that these deities created the creation, brought down rain, and cultivated the vegetation. They only worshipped them, their graves, or statues, while saying,

“We only worship them that they may bring us near to Allâh.”
(az-Zumar, 39/3)

They also worshipped them saying,

“These are our intercessors with Allâh.” (Yûnus, 10/18)

This is why Allâh sent His Messengers to prohibit invoking upon anyone other than Allâh -both the invocation of worship and the invocation of seeking aid. Allâhu Taâlâ says in the verse,

“Say: Invoke those you have claimed (as gods) besides Him, for they do not possess the (ability to) remove harm from you, nor to change it. Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest.” (al-Isrâ, 17/56-57)

A group from the Salaf (predecessors) said, “There were tribes invoking the Messiah, Uzayr, and the angels.” Until Allâhu Taâlâ’s statement,

“And verily, We have sent among every nation a Messenger (proclaiming): Worship Allâh (Alone), and avoid (worshipping) the Tâghût.” (an-Nahl, 16/36)

Allâhu Taâlâ also said,

"We never sent a messenger before you except that We revealed to him: There is no -true- deity -worthy of worship- except Me, so worship Me (alone)." (al-Anbiyâ, 21/25)

The Messenger of Allâh Sallallâhu Alayhi wa Sallam used to implement Tawhîd and teach it to his nation. So, as a man said, "If you and Allâh will." He said,

"Have you made me a rival to Allâh? Rather (say), whatever Allâh alone wills."³¹

The Messenger of Allâh Sallallâhu Alayhi wa Sallam also prohibited from taking an oath by anyone other than Allâh and said,

"Whoever takes an oath by anyone other than Allâh has committed Shirk."³²

On his death bed, he said,

"May Allâh curse the Jews and Christians! They took the graves of their prophets as places of worship."³³

He said this cautioning against their deeds. He also said,

"O Allâh! Don't make my grave a worshipped idol!"³⁴

For this reason, the Imâms of Islâm have agreed that it is impermissible to build a mosque on the graves and to pray next to it. This is because revering

³¹ With similar wording Ahmad, Musnad, Hadîth no. 1839, 1964, 2561, 3247.

³² At-Tirmidhî, Hadîth no. 1535; Abû Dâwûd, Hadîth no. 3251.

³³ Al-Bukhârî, Hadîth no. 1390; Muslim, Hadîth no. 531.

³⁴ Mâlik, al-Muwatta, narration by Yahyâ, Mu'assasatu Zâyid bin Sultân, Hadîth no. 593.

the graves is one of the biggest means of worshipping idols. For this reason, the scholars have agreed that those who greet the Prophet Sallallâhu Alayhi wa Sallam at his grave should not touch or kiss his chamber. For these actions are only done to the columns of the House of Allâh. Therefore, the house of the creation should not be likened to the House of the Creator. All of this is for the actualization of Tawhîd, which is the essence and apex of the religion with which Allâh only accepts deeds, forgives its doer, and does not forgive one who abandons it. As Allâhu Taâlâ says,

“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills.” (an-Nisâ, 4/48; an-Nisâ, 4/116)

Allâhu Taâlâ also says,

“And he who associates others with Allâh has indeed committed a grave sin.” (an-Nisâ, 4/48)

This is why the word of Tawhîd is the most virtuous and most magnificent word. The most magnificent verse in the Qur’ân is Âyat’ul Kursî,

“Allâh -there is no deity except Him, the Ever-Living, the Self-Sustaining.” (al-Baqarah, 2/255)

The Messenger of Allâh Sallallâhu Alayhi wa Sallam said,

“Whoever’s last word is La Ilaha Illallâh will enter Paradise.”³⁵

Ilah is what the hearts deify with worship, seeking help, hoping from it, fear, and reverence.”

³⁵ Abû Dâwûd, Hadîth no. 3116.

The words by Shaykh'ul Islâm have ended.³⁶

Ponder upon the beginning and end of the statements by Shaykh'ul Islâm! Also ponder upon his statement that the one who invokes a prophet or saint, in example saying, "My master so-and-so, aid me," or something similar will be asked to repent, if he repents, he repents, otherwise he will be killed!

When you ponder upon this, you will find these statements clear with regards to declaring Takfîr upon the people of Shirk and them being killed after being asked to repent and after the Hujjah is established to them.

You will also find these statements clear regarding the fact that those who go to extreme with regards to a prophet or righteous person and give them some kind of divinity will have deified this person alongside Allâh. This is because Ilah is the being whom the hearts deify, that is, whom the hearts turn towards with worship, invoking, fear, devotion, and magnifying. Even if one alleges that he only wants intercession and closeness to Allâh, the situation is the same. This is because Shaykh'ul Islâm clarified that this was the desire of the previous polytheists and he brought clear, explicit verses as evidences for this. And Allâh knows best.

In his work *Iqtidhâ'us Sirât'il Mustaqîm*, Shaykh'ul Islâm Rahimahullâhu Taâlâ also said,

"There used to be three major Tâghût's whom people would travel to. They were al-Lât, al-Uzzâ, and the other, third one Manât. All three were specific to one city of the Arabs. Al-Lât belonged to the people of at-Tâ'if. It is mentioned that he was actually a righteous man who kneaded mushed wheat for the pilgrims. When he died, they devoted themselves to his grave. As for al-Uzzâ, it belonged to the people of Makkah and was close to Arafât. There was a tree there which they used to slaughter next to and invoke. As for Manât, it belonged to the people of Madînah and was situated opposite to Qadîd, in the

³⁶ Concisely from Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 3/383-400.

coast area.

Whoever wants to learn the state of the polytheists regarding their worship of idols and wants to learn the nature of polytheism and its types which Allâhu Taâlâ condemned, so that the commentary of the Qur'ân is clarified for him, then he should look at the Sîrah of the Prophet Sallallâhu Alayhi wa Sallam, the state of the Arabs in his era, and what was mentioned by al-Azraqî in Akhbâru Makkah and by other scholars.

The polytheists had a tree which they would hang their weapons upon and call Dhâtu Anwât. Some people said, "O Messenger of Allâh! Appoint for us a Dhâtu Anwât, just as they have a Dhâtu Anwât!" The Messenger of Allâh Sallallâhu Alayhi wa Sallam said,

"Allâh is the Greatest! Verily, it is the habitual practice! You will follow the tracks of those before you."³⁷

Rasûlullâh Sallallâhu Alayhi wa Sallam rebuked their mere imitation of the disbelievers regarding attaining a tree they would devote themselves around while hanging their weapons on. Then what is the case of that which is a greater calamity than this which is resembling Shirk per se!"³⁸

Until Shaykh'ul Islâm said,

"Some of these places are found in Damascus, in example, the mosque - until Allâh destroyed it³⁹- that was called Masjid'ul Kaff, which is claimed to be the palm of Alî bin Abî Tâlib Radiyallâhu Anh.⁴⁰ There are many places as

³⁷ At-Tirmidhî, Hadîth no. 2180.

³⁸ Ibnu Taymiyyah, Iqtidhâ'us Sirât'il Mustaqîm, 2/156-158.

³⁹ Allâhu Taâlâ allotted the virtue of destroying this idol to Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh. (al-Jâmi'u li Sirati Shaykh'il Islâm Ibni Taymiyyah Khilâlî Sab'ati Qurûn, p. 148-149)

⁴⁰ This sentence is found in the copies of Iqtidhâ'us Sirât'il Mustaqîm and ad-Durar'us Saniyyah in the following manner, "the Mosque that was called Masjid'ul Kaff,

such in most cities. There are many places as such found in the Hijaz.”

The words by Shaykh’ul Islâm have ended⁴¹

May Allâhu Taâlâ have mercy upon you! Ponder upon this Imâm’s words regarding al-Lât, al-Uzzâ and Manât! Ponder upon him rendering this identical to what is done from this scope in Damascus and other cities! Also ponder and reflect upon the words by the Imâm regarding the Hadîth of Dhât-u Anwât, for it is very beneficial.

Shaykh’ul Islâm Rahimahullâhu Taâlâ said regarding the statement of Allâhu Taâlâ,

“And that upon which a name of other than Allâh has been invoked.” (al-Baqarah, 2/173)

“The apparent meaning of this verse is that it does not make a difference whether the name is uttered or not, if the slaughter is done in the name of other than Allâh, then it is as such. The impermissibility of the meat of an animal slaughtered in this manner is more apparent than the impermissibility of an animal slaughtered for its meat in the name of the Messiah and the like. Just as what we slaughter to get closer to Allâh is purer than what we slaughter while mentioning the name of Allâh, for its meat. This is because worshipping Allâh through prayer and sacrifice is greater than seeking help from the name of Allâh in the beginning of affairs.

Worshipping other than Allâh is graver in Kufr compared to seeking help from other than Him. Thus, if an animal is slaughtered to other than Allâh to get closer to him, the meat of this sacrifice will be impermissible, this is the case even if he says Bismillâh like a group of the hypocrites of this Ummah do. If these people are apostates, their slaughter is impermissible in every

wherein a sculpture of a hand that was claimed to be the palm of Alî bin Abî Tâlib Radiyallâhu Anh was found.”

⁴¹ Ibnu Taymiyyah, Iqtidhâ’us Sirât’il Mustaqîm, 2/164.

condition. But in this case, two obstacles have come together in this sacrifice. Slaughtering to the Jinn that is performed in Makkah and other places is from this genre.”

The words by Shaykh’ul Islâm have ended.⁴²

May Allâhu Taâlâ have mercy upon you! Ponder upon these statements by Shaykh’ul Islâm and he clearly stating that whoever from this nation slaughters in the name of other than Allâh is an apostate Kâfir and that his slaughter is impermissible since this sacrifice combines two obstacles, the first being that it is the slaughter of an apostate -and the slaughter of the apostate is impermissible with consensus-, and the second being that is slaughtered in the name of other than Allâh! Allâh prohibited this in His statement,

“Say: I do not find in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood spilled out, the flesh of swine for that surely is impure or, there be an animal slaughtered sinfully by invoking on it the name of other than Allâh.” (al-An’âm, 6/145)

Also ponder upon Shaykh’ul Islâm’s statement! “Slaughtering to the Jinn that is performed in Makkah and other places is from this genre.” And Allâh knows best!

Chapter

[Statements by Ibn’ul Qayyim Rahimahullâh from the Hanbalî Scholars Regarding Declaring Takfîr upon Those Who Commit Major Shirk]

In the chapter regarding repentance found in his Sharh’ul Manâzil, Ibn’ul Qayyim Rahimahullâhu Taâlâ said, “As for Shirk, then it is two types: Major

⁴² Ibnu Taymiyyah, Iqtidhâ’us Sirât’il Mustaqîm, 2/64-65.

and minor. As for major Shirk, it is not forgiven by Allâh unless one repents from it. Major Shirk is to adopt a partner other than Allâh and to love it just as he loves Allâh. Moreover, the majority of them have more love for their deities than they have love for Allâh, and when one of their Ma'bûds or deities from amongst the chiefs is degraded, they will become more furious than when they get furious at someone who degrades the Lord of the worlds. We and others have witnessed this publicly. You would see one of them mentioning his deity and his Ma'bûd besides Allâh on his tongue, when he is standing, sitting, stumbling, and frightened. This polytheist does not deny this either. This polytheist deems his deity and Ma'bûd as [a gateway to attain] what he wants from Allâh as an intercessor in Allâh's sight. The idolaters are like this, they are the same. This value is what settled in their hearts. The polytheists inherited this from each other in accordance with the variety of their deities. Some of these polytheists have deities from stone, and some adopted people as deities. Narrating from the predecessors of these polytheists, Allâhu Taâlâ said,

"And those who take Awliyâ (pl. Walî; saints) besides Him (say): We only worship them that they may bring us near to Allâh. Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh does not guide he who is a disbelieving liar." (az-Zumar, 39/3)

This is the state of those who adopt a Walî other than Allâh deeming that it will bring them closer to Allâh. How few are free from this! Moreover, how few are those who do not show hostility to those who oppose them? The notion found in the hearts of these polytheists and their predecessors that their deities will intercede on their behalf in the sight of Allâh is Shirk per se. In His Book, Allâh disapproved them and abolished this, and informed that intercession in its entirety is only His, Allâhu Taâlâ said,

“Say: Invoke those you have claimed (as gods) besides Him, for they do not possess the (ability to) remove harm from you, nor to change it.” (al-Isrâ, 17/56)

Also, the statement of Allâhu Taâlâ,

“Say: Call upon those whom you claim (to be your gods) beside Allâh. They do not possess (anything) even to the measure of a particle, neither in the heavens nor in the earth. They have no contribution at all in either of the two, nor is any of them a helper for Him (Allâh). And intercession does not benefit with Him except for one whom He permits.” (Saba, 34/22-23)

The Qur’ân is full of the likes of this verse. However, most people are unaware that the event falls under this and that it encompasses it. They think that it is regarding a nation of the past that did not leave an heir behind. This is what intervenes between the heart and comprehending the Qur’ân. As Umar Ibn’ul Khattâb Radiyallâhu Anh said,

“When those who do not know the days of ignorance are brought up in Islâm, the knots of Islâm will be undone one by one.”⁴³

The reason behind this is that when a person does not know Shirk and what the Qur’ân condemns and rebukes, he will fall into it, affirm it and he will not know that what he is upon is what the people of ignorance. With this, the knots of Islâm are unravelled. The good becomes reprehensible and the reprehensible becomes the good, innovations become the Sunnah and the Sunnah becomes an innovation, one becomes a Kâfir due to pure faith and purifying Tawhîd and becomes an innovator due to purely following the Messenger and departing from desires and innovations! Whoever possesses insight and a living heart will see this with his eyes. Thus, help is only sought

⁴³ With similar wording in Ibnu Abî Shaybah, al-Musannaf, Dâru Kunûz Ishbîliyâ, Hadîth no. 34651; al-Hâkim, al-Mustadrak, Hadîth no. 8318.

from Allâh!"⁴⁴

"From the types of Major Shirk is to demand what is needed from the deceased, seek aid from them, and turn towards them. This is the essence of Shirk found in the universe. For verily, the deed of the deceased is severed. The deceased possesses neither harm nor benefit for his own self, let alone those who seek rescue from him or ask him to intercede with Allâh for him regarding this. This is due to a person's ignorance with regards to both the intercessor and the one who is interceded in the presence of Allâh. For in the presence of Allâhu Taâlâ, none is able to intercede without Allâh's permission.

Allâh did not make asking from other than Him a reason for intercession. Rather, the perfection of Tawhîd is the reason for Allâh's permission for intercession. This polytheist came with a reason that hinders the permission. The deceased is in need of the one who prays for him. Likewise, the Nabî Sallallâhu Alayhi wa Sallam instructed us when we visit the graves of Muslims to ask mercy for them and ask well-being and forgiveness for them.⁴⁵

Subsequently, the polytheists opposed this; visited the graves in a manner of worship and adopted the graves of the deceased worshipped idols. Therefore, the polytheists combined associating partners with the Ma'bûd, changing His religion, showing hostility to the people of Tawhîd, and accusing them of degrading the deceased. Meanwhile they degrade the Creator by ascribing partners to Him, and degraded His monotheist allies who did not ascribe any partners to Him by criticizing them and being hostile towards them. They have also degraded those whom they ascribed as partners to Allâh in the utmost manner, since they thought they pleased their deities with this Shirk they commit and that their deities have commanded them to do so.

It is these who are the enemies of the messengers in every era and place. How many are those who have responded to them! How excellent did Allâh's

⁴⁴ Concisely from Ibn'ul Qayyim, *Madârij'us Sâlikîn*, Dâr'ul Kitâb'il Arabî, 1/348-352.

⁴⁵ Muslim, *Hadîth* no. 963.

close friend Ibrâhîm Alayh'is Salâm say in the verse,

“Keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people.” (Ibrâhîm, 14/35-36)

Nobody has been saved from the trap of this Major Shirk, except for those who have devoted Tawhîd exclusively for Allâh and comes close to Allâh by detesting the polytheists.” End quote from Ibn’ul Qayyim Rahimahullâh.⁴⁶

May Allâh have mercy upon you! Ponder upon the words by this Imâm! Ponder upon him clearly stating that whoever invokes the deceased, turns towards them and seeks aid from them so that they intercede in the presence of Allâh for him has committed Major Shirk which Muhammad Sallallâhu Alayhi wa Sallam was sent to oppose and to declare Takfîr upon the one who does not repent from it, kill and show enmity to him! Also ponder upon him clearly stating that this occurred in his era, that these people have changed the religion of the Messenger Sallallâhu Alayhi wa Sallam and that they showed enmity to the people of Tawhîd who command sincerely devoting worship to Allâh Alone who has no partners!

Also, ponder upon his statement! “How few are free from this! Moreover, how few are those who do not show hostility to those who oppose them?”

Once you ponder upon this, by the will of Allâhu Taâlâ, this will become clear for you.

However, may Allâhu Taâlâ guide you to your maturity, ponder upon his statement,

“Nobody has been saved from the trap of this Major Shirk, except for those who show enmity to the polytheists for Allâh.” Until the end of his statement. Once you ponder upon this, it will be clarified to you that Islâm will only be

⁴⁶ Concisely from Ibn’ul Qayyim, Madârij’us Sâlikîn, Dâr’ul Kitâb’il Arabî, 1/353-354.

upright by showing enmity to the people of this Shirk. If a person does not show enmity to them, even if he does not commit Shirk, then he is from the people of Shirk. And Allâh knows best.

In his book *Zâd'ul Ma'âd fî Hadyi Khayr'il Ibâd*, while talking about the expedition of Taif and the juristic points found therein, Ibn'ul Qayyim Rahmatullâhi Alayh said,

“From the juristic points therein is that it is impermissible to leave the places of Shirk and the Tâghûts even for a day, after being capable of destroying and eliminating it. This is because these places are from the distinguishing marks of Kufr and Shirk and are from the greatest of the reprehensible actions. If there is the capability of demolishing such places, it is absolutely impermissible to leave them.

This is the ruling regarding the Mashhads constructed over graves, which people adopt as idols and Tâghûts worshipped besides Allâh, and the stones that they turn to revere, seek blessings from, vow to, and kiss. It is impermissible to leave any of these on the face of the earth when there is the capability to eradicate it. Most of these places are in the rank of al-Lât, al-Uzzâ, and the other, the third Manât, or are even graver in the Shirk committed near them or with them. Help is only sought from Allâh.

None of the followers of these Tâghûts believed that these Tâghûts created, provided sustenance, gave life, or killed. In the presence of the Tâghût and with them, they only did what their brethren from the Mushrikûn do today in the presence of their Tâghût.

Thus, the Mushrikûn nowadays followed the path of the Mushrikûn before themselves, followed their path step by step and adopted the same course inch by inch, handspan by handspan.

Due to the appearance of ignorance and concealment of knowledge, Shirk prevailed over most of the souls. Thus, the good became reprehensible and the reprehensible became good, innovations became Sunnah and the Sunnah became innovation. The youth grew upon this and the elderly grew old on this.

The signs were obliterated, the strangeness of Islâm intensified, the scholars decreased, the feeble-minded ones increased, the affair became critical, the sorrow intensified, and the mischief appeared on land and sea because of what people have earned with their hands.

However, a group from the Muhammadî Ummah will always stand upright and wage jihad against the people of Shirk and innovation until Allâh will make someone the heir to this world and those upon it - and He is the best of the inheritors.

The permissibility for the Imâm to spend the wealth going to these Mashhads and the Tâghûts in the way of jihad and the benefits of the Muslims, is also from the juristic points therein. Just as the Prophet Sallallâhu Alayhi wa Sallam took al-Lât's wealth and gave it to Abû Sufyân to conciliate his heart and also paid off the debts of Urwa and al-Aswad with it. Likewise is the ruling of their endowments. This is because their endowments and the endowments endowed to them are invalid and the wealth is in vain, since endowments are only valid when it is done in order to get closer to Allâh. This is an issue that none of the Imâm's of Islâm and those who follow their path oppose. And Allâh knows best."

The speech by Ibn'ul Qayyim Rahimahullâhu Taâlâ ends here.⁴⁷

May Allâhu Taâlâ have mercy on you, ponder upon this speech! Ponder upon him clearly stating in these words that what is done near the Mashhads and domes that are upon the graves found in many towns is the very Major Shirk committed by the Mushrikûn, and that most of these are in the rank of al-Lât, al-Uzzâ and Manât, rather, it being a greater Shirk than the Shirk of the people of al-Lât, al-Uzzâ and Manât! Also ponder upon him clearly stating that they committed the deeds of the Mushrikûn and that they followed their path step by step! Again, ponder upon his following statement! "Due to the appearance of ignorance and concealment of knowledge, Shirk prevailed over most of the souls."

⁴⁷ Concisely from Ibn'ul Qayyim, *Zâd'ul Ma'âd*, Atâ'ât'ul Ilm, 3/634-635.

And Allâh knows best.

[Statements by Ibnu Taymiyyah Rahimahullâh Regarding the Tatar]

When asked about fighting the Tatars although they held onto the two testimonies and claimed that they were from the followers of the essence of Islâm⁴⁸, Shaykh Taqiyy'ud Dîn Rahimahullâhu Taâlâ said,

⁴⁸ Shaykh Ibnu Taymiyyah Rahimahullâh said regarding the state of the Tatar,

"The army of these people (the Mongols) inquired about includes a group from the Kuffâr consisting of Christians and Mushrikûn, as well as a group who ascribes themselves to Islâm, and they form the majority of their army. The group who ascribes themselves to Islâm pronounce the two testimonies if required and they extol the Messenger. Only a small minority of them prays and more of them fast during Ramadhân in relation to those who pray. In their eyes, a Muslim is greater than others, and in their eyes, the righteous Muslims have a higher rank. They have some Islâm and differ in relation to it. However, what most of them are upon and what most fight for consists of abandoning many or most of the Shar'î rulings of Islâm. For verily, they first oblige Islâm but do not fight those who leave it, rather, they honour and leave whoever fights for the Mongol state, even if he is a Kâfir who is an enemy of Allâh and His Messenger. They deem lawful to fight against those who oppose the Mongol state or rebel against it, even if he is of the best of Muslims. They do not wage Jihâd against the Kuffâr, nor do they enjoin the Jizyah and humility to the Ahl'ul Kitâb. They do not forbid any of their soldiers from worshipping whatever he likes, whether it is the sun, the moon, or something else. On the contrary, what is apparent from their conduct is that in their sight, the Muslim has the status of a just person, a righteous person, or a person who does voluntary deeds among the Muslims, and in their sight, the Kâfir has the status of a corrupt person among the Muslims or he has the status of a person who leaves the voluntary deeds. Likewise, the majority of them do not regard the blood and wealth of the Muslims unlawful, unless that their sultan forbids them from it. Meaning, they do not adhere to leaving off the blood and wealth of the Muslims, and if their sultan

“Every group consisting of these people or others who refrain from adhering to the apparent mass-transmitted Shar’î rulings of Islâm; it is obligatory to fight against them until they adhere to (all) the Shar’î rulings of Islâm, even though they utter the two testimonies and adhere to some of the Shar’î rulings, just as Abû Bakr and the companions Radiyallâhu Anhum fought against those who withheld the Zakâh. The jurists after them also agreed upon this issue. Alongside this, there was previously a debate between Umar and Abû Bakr Radiyallâhu Anhumâ. Thus, the companions concurred upon fighting for the rights of Islâm, acting upon the Book and the Sunnah.

Likewise, the Hadîth from the Nabî Sallallâhu Alayhi wa Sallam concerning the Khawârij and his command to fight against them is established through ten aspects. He also mentioned that they are the vilest of the creation and vilest in characteristic. Alongside this, the Nabî Sallallâhu Alayhi wa Sallam said,

“You will despise your prayer compared to their prayer and your fast compared to their fast.”⁴⁹

Thus, it is known that merely adhering to Islâm without adhering to its Shar’î rulings does not abolish fighting. Fighting is obligatory until the religion belongs solely to Allâh and there is no more Fitnah (Shirk). When the religion is for other than Allâh, fighting is obligatory.

forbids them from it or from something else, they will obey him because he is the sultan, not because of the sole religion. The majority of them do not adhere to performing the obligatory duties; neither the prayer, nor the Zakâh, or the Hajj, or other than that. Similarly, they do not adhere to judging amongst themselves with the laws of Allâh, rather, they judge with their rules which agree with Islâm on some points while disagreeing on others.” (Majmû’u Fatâwâ Shaykh’il Islâm Ahmad Ibnî Taymiyyah, 28/504-505)

⁴⁹ Al-Bukhârî, Hadîth no. 5058, 6931; Muslim, Hadîth no. 1064.

For this reason, whichever refraining group refrains from some of the prescribed prayers, fasting, or Hajj, or refrains from adhering to the impermissibility of blood, wealth, intoxicants, fornication, gambling, incest, or refrains from adhering to waging Jihâd against the Kuffâr, taking Jizyah from the people of the book, or refrains from adhering to the obligations of the religion or its prohibitions -which there is no excuse for those who deny or leave it and the person who denies them enter Kufr...

Even if this refraining group admits these, they will be fought against because of them. This is a matter that I do not know to be disputed among the scholars. The scholars only disagreed as to whether or not the refraining group will be fought against when they persist on abandoning some of the Sunan, like the two units of prayer before Fajr, -according to those who do not see them obligatory- the Adhân and Iqâmah, and the likes from the distinguishing marks of Islâm.

As for the aforementioned obligations, prohibitions, and what is similar, there is no disagreement with regards to fighting them for refraining from them. According to the verifiers from the scholars, such people are not in the same rank as the rebels who revolt against the Imâm or leave his obedience, such as the case of the people of Shâm in the eyes of Amîr'ul Mu'minîn Alî bin Abî Tâlib Radiyallâhu Anh. This is because the people of Shâm had left the obedience of a particular Imâm or had rebelled to abolish his authority.

However, regarding leaving Islâm, this mentioned group is in the same rank as those who withheld the Zakâh and the Khawârij with whom Alî bin Abî Tâlib Radiyallâhu Anh fought against.⁵⁰ For this reason, the conduct of Alî bin

⁵⁰ In the following pages of the letter, Shaykh Ibnu Taymiyyah Rahimahullâh said,

"For verily, the Ummah has agreed upon criticizing the Khawârij and ascribing them to misguidance. The Ummah only disagreed regarding declaring Takfîr upon the Khawârij. There are two well-known views regarding this in the Madhhab of Mâlik and Ahmad. There also exists a controversy regarding their Kufr in the Madhhab of ash-

Abî Tâlib Radiyallâhu Anh is divided between his war against the people of Basra and the people of Shâm and his war against the people of Nahrawân. His conduct towards the people of Basrah and Shâm is the conduct of a brother with his brother, and his conduct towards the Khawârij was contrary to this. The textual proofs narrated from the Nabî Sallallâhu Alayhi wa Sallam upon which the consensus of the companions is fixed regarding as-Siddîq Radiyallâhu Anh fighting against those who withheld the Zakâh and Alî Radiyallâhu Anh fighting against the Khawârij, are established.”

The statements by Shaykh Taqiyy’ud Dîn Rahimahullâhu Taâlâ end here.⁵¹

May Allâhu Taâlâ have mercy on you! Ponder upon this Imâm clearly stating in this verdict that anyone who refrains from one of the apparent Shar’î rulings of Islâm, such as the five daily prayers, fasting, Zakâh or Hajj, or renounces the impermissibility of impermissible acts such as adultery, the

Shâfi’î. For this reason, according to the first method, there are two aspects within the Madhhab of Ahmad and others. The first aspect is that they are rebels.

The second aspect is that they are Kuffâr like the Murtaddûn, that it is permissible to kill them firsthand, kill their prisoners, and following those who flee. Whoever among them is overpowered, then he is asked to repent just like the Murtad; if he repents, he repents, otherwise he is killed. Similarly, will those who fight against the Imam in order to withhold the Zakâh while affirming its obligation enter Kufr? There are two narrations in the Madhhab of Ahmad with this regard.

All these clarify that as-Siddîq Radiyallâhu Anh’s fight against those who withheld the Zakâh and Alî Radiyallâhu Anh’s fight against the Khawârij does not resemble the fight that occurred on the days of Jamal and Siffin. This is because the statements by Alî Radiyallâhu Anh and others regarding the Khawârij encompasses them not being Kuffâr like those who apostate from the essence of Islâm. This is what was narrated from the Imâms such as Ahmad and others. Alongside this, their ruling does not resemble the ruling of those who fought in Jamal and Siffin. Rather, they are a third category. This is the most correct of the three views regarding the Khawârij.” (Majmû’u Fatâwâ Shaykh’il Islâm Ahmad Ibni Taymiyyah, 28/518)

⁵¹ Majmû’u Fatâwâ Shaykh’il Islâm Ahmad Ibni Taymiyyah, 28/502-504.

unlawfulness of taking (shedding) blood and property, drinking alcohol, intoxicants, or other than that; it is obligatory to fight against the group that refrains from this until the religion belongs solely to Allâh and they adhere to all of the Shar'î rulings of Islâm, even though they utter the two testimonies of faith and adhere to certain Shar'î rulings of Islâm alongside this!

Ponder upon him clearly stating that this is a matter on which the jurists of other groups, the companions and those after them, agreed upon, and that this is acting upon the Book and the Sunnah!

Thus, it becomes clear to you that merely clinging to Islâm without adhering to its Shar'î rulings does not abolish waging war and that they will be fought against due to their Kufr and them leaving Islâm! Just as the Shaykh clearly states in the end of his verdict with the following words,

“According to the verifiers from the scholars, such people are not in the same rank as the rebels who revolt against the Imâm. Rather, regarding leaving Islâm, they are in the same rank as those who withheld the Zakâh.”

And Allâh knows best!

[Statements by Ibnu Taymiyyah Rahimahullâh Regarding Those Who Withheld the Zakâh]

At the end of his words regarding the Kufr of those who withheld the Zakâh, Shaykh Rahimahullâhu Taâlâ said,

“The companions did not say, “Do you affirm the obligation of Zakâh or do you reject it?” It was not reported from the companions that they enjoined this by no means, rather, as-Siddîq said to Umar Radiyallâhu Anhumâ,

“By Allâh, even if they withhold from me a she-kid they used to give to the Messenger of Allâh Sallallâhu Alayhi wa Sallam, I will fight them for withholding it.”⁵²

⁵² Al-Bukhârî, Hadîth no. 1399, 1456, 6924.

As-Siddîq Radiyallâhu Anh made what permits fighting, them solely withholding the Zakâh, not denying its obligation. It was narrated that groups from them would affirm the obligation of Zakâh, but they forsook it. Nevertheless, the conduct of the caliphs towards them was one conduct, which was to kill their warriors, take their children captive, take their wealth as booty, and to witness that those who were killed from them are in hell-fire. They also named all of them the people of apostasy.

One of the greatest virtues of as-Siddîq Radiyallâhu Anh in the sight of the companions is that Allâh made him firm in fighting against these people. As-Siddîq did not pause as others did, so much so that he debated them until they turned to as-Siddîq's view.

As for the war waged against those who affirm the prophethood of Musaylimah, no dispute occurred regarding waging war against them and this is a proof for those who say, "If those who withhold the Zakâh wage war against the Imam for this, they enter Kufr, otherwise they will not." For verily, contrary to those who do not wage war against the Imam for this, their Kufr and them being included with the people of apostasy is established with the concurrence of the companions based on the textual proofs of the Book and the Sunnah. This is because it is narrated in the Sahîh that it was said to the Nabî Sallallâhu Alayhi wa Sallam, "Ibnu Jamîl withheld (the Zakâh)." The Nabî Sallallâhu Alayhi wa Sallam said,

"Ibnu Jamîl being poor and Allâh making him wealthy was what made Ibnu Jamîl dislike giving the Zakâh!"⁵³

The Nabî Sallallâhu Alayhi wa Sallam did not order the killing of Ibnu Jamîl nor did he rule his Kufr. In addition, the following Hadîth narrated in the Sunan from Bahz bin Hakîm, from his father, from his grandfather, from the Nabî Sallallâhu Alayhi wa Sallam that he said,

⁵³ Al-Bukhârî, Hadîth no. 1468; Muslim, Hadîth no. 983.

“Whoever withholds the Zakâh from us, we will take it from him and take half of his camels.”⁵⁴

End quote.

Ponder upon the Shaykh’s statements and him clearly stating that the group that refuses to give Zakâh to the Imam, will be fought against, that they will be ruled with Kufr and apostacy from Islâm, that their offspring will be taken captive, and their property will be taken as booty, even if they affirm the obligation of Zakâh, pray the five daily prayers, and acted in accordance with all of the Islâmîc Shar’î rulings other than giving the Zakâh!

Ponder upon his clear statement that this does not abolish waging war against them and ruling them with Kufr and apostasy, and that this is affirmed with the Book, Sunnah, and the agreement of the companions Radiyallâhu Anhum!

And Allâh knows best!

[Statements by Ibnu Taymiyyah Rahimahullâh Regarding Those Who Revile Allâh and His Messenger]

In his book *as-Sârim’ul Maslûl alâ Shâtîm’ir Rasûl*, the Shaykh Rahimahullâhu Taâlâ said,

“Imâm Ishâq bin Râhwayh, one of the Imams equal to ash-Shâfi’î and Ahmad, said, “The Muslims have consensus that anyone who reviles Allâh or His Messenger or rejects something Allâh revealed is a Kâfir due to this action, even if he affirms everything Allâh revealed.”⁵⁵

Muhammad bin Sahnûn, one of the Imâms from Mâlik’s Ashâb, said, “The scholars have consensus that the reviler of the Messenger of Allâh Sallallâhu

⁵⁴ An-Nasâ’î, Hadîth no. 2449; with similar wording in Abû Dâwûd, Hadîth no. 1575.

⁵⁵ Ibnu Abd’il Barr, *al-Istidhkâr*, 2/150.

Alayhi wa Sallam is a Kâfir, that his ruling is death according to the Imâms, and that the one who doubts his Kufr has committed Kufr.”⁵⁶⁵⁷

“Ibn’ul Mundhir said, “The generality of the people of knowledge have consensus that the one who reviles the Nabî Sallallâhu Alayhi wa Sallam deserves death.”⁵⁸

Imâm Ahmad said that the one who reviles the Nabî Sallallâhu Alayhi wa Sallam will be killed. When asked if there was Ahadîth regarding this, he said, “Yes, the Hadîth of the blind man who killed the woman and Ibnu Umar’s statement is of them, “Whoever reviles the Nabî Sallallâhu Alayhi wa Sallam is killed.”

Umar bin Abd’il Azîz also stated that this person will be killed.⁵⁹

In the narration of Abdullâh, Imâm Ahmad said, “He is not asked to repent, since Khâlid Ibn’ul Walîd killed a man who reviled the Nabî Sallallâhu Alayhi wa Sallam and did not ask him to repent.”

End quote.⁶⁰

May Allâhu Taâlâ have mercy on you! Ponder upon the statement by Ishâq bin Râhwayh! Ponder upon him narrating consensus that whoever reviles Allâh or His Messenger Sallallâhu Alayhi wa Sallam or rejects something Allâh revealed is a Kâfir, even if he affirms everything Allâh revealed! When you ponder upon this, it will be clarified for you that whoever reviles Allâhu Taâlâ or His Messenger Sallallâhu Alayhi wa Sallam by tongue is a Kâfir and has committed apostasy from Islâm, even if he confirms everything Allâh has

⁵⁶ Al-Qâdhî Iyâdh, ash-Shifâ, 2/476.

⁵⁷ Ibnu Taymiyyah, as-Sârim’ul Maslûl alâ Shâtîm’ir Rasûl, p. 3-4.

⁵⁸ Ibn’ul Mundhir, al-Ishrâf, 8/60, no. 5187.

⁵⁹ Umar bin Abd’il Azîz stated that nobody will be killed for reviling someone other than the Nabî Sallallâhu Alayhi wa Sallam. (Ibnu Abd’il Hakam, Sîratu Umar bin Abd’il Azîz, p. 146)

⁶⁰ Ibnu Taymiyyah, as-Sârim’ul Maslûl alâ Shâtîm’ir Rasûl, p. 3-5.

revealed and even if he uttered it in a mocking manner without intending its meaning in his heart.

Just as ash-Shâfi'î Radiyallâhu Anh said, "Whoever mocks one of the verses of Allâh is a Kâfir."⁶¹

That being the case, what is to be said about mocking Allâhu Taâlâ or His Messenger Sallallâhu Alayhi wa Sallam by reviling them? This is why Shaykh Taqiyy'ud Dîn said,

"Our Ashâb (the Hanbalîs) and others said, "Whoever reviles Allâh jokingly or seriously commits Kufr. This is due to the statement of Allâh in the verse,

"Say: Is it Allâh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved (i.e., rejected faith) after your belief." (at-Tawbah, 9/65-66)

Shaykh Taqiyy'ud Dîn said, "This is the absolute correct view."

End quote.⁶²

As for the meaning of the following statement by Ishâq Rahimahullâhu Taâlâ, "or rejects something Allâh revealed."

This is rejecting and refusing what Allâh revealed in His Book or upon the tongue of His Messenger Sallallâhu Alayhi wa Sallam consisting of what is prescribed, obligated, the Sunnah, or recommended after knowing that Allâh revealed it in His book or His Messenger Sallallâhu Alayhi wa Sallam commanded or prohibited it. So, if one rejects these after knowing them, then he is a Murtad Kâfir, even if he affirms everything Allâh revealed consisting of the Shar'î rulings save those which he rejected and denied because they opposed his desires or the customs of the people of his town.

⁶¹ Ibnu Taymiyyah, as-Sârim'ul Maslûl alâ Shâtîm'ir Rasûl, p. 513.

⁶² Ibnu Taymiyyah, as-Sârim'ul Maslûl alâ Shâtîm'ir Rasûl, p. 513.

This is the meaning of the statement by the scholars, may Allâh be pleased with them, “whoever rejects a subsidiary issue which there is consensus upon has committed Kufr.”⁶³ If the one who denies the prohibition of eating with the left hand⁶⁴ or the prohibition of Isbâl of clothing (letting the garment come below the ankles out of pride)⁶⁵ after knowing that the Messenger Sallallâhu Alayhi wa Sallam prohibited from these is a Murtad Kâfir even if he is from those who worship the most and the most ascetic, then what is the circumstance of one who denies devoting worship sincerely to Allâh alone and devoting invoking, seeking rescue, vowing, placing trust, and other kinds of worship sincerely to Allâh that only befit Allâh alone and nothing of it befits a close angel nor a sent prophet; which Allâh sent all His messengers and revealed all His books to understand and act upon; and that which is the meaning of La Ilaha Illallâh, the most major sign of Islâm?

Whoever rejects this, hates it, reviles it, reviles its people, and labels them Khawârij is a true Kâfir who must be fought against until the religion is solely for Allâh with the consensus of all Muslims.

And Allâh Subhânahu wa Taâlâ knows best.

⁶³ Taqiyy’ud Dîn as-Subkî stated that this principle is regarding matters that are known in the religion by necessity and said,

“Some of the Usûliyyûn (scholars specializing in the fundamentals of jurisprudence) said: Takfir is declared upon a person who denies a ruling upon which there is consensus, only when this ruling is known in the religion by necessity. As for issues there is consensus regarding and are not known in the religion by necessity, then Takfir is not declared upon a person due to his denial. In example, the issue of the daughter of the son (of the deceased) receiving one-sixth (of the inheritance) with the daughter (of the deceased) is an issue upon which there is consensus, however, it is not known in the religion by necessity. Therefore, Takfir is not declared upon the one who denies it.” (Fatâwa’s Subkî, 2/588)

⁶⁴ Muslim, Hadîth no. 2099.

⁶⁵ Al-Bukhârî, Hadîth no. 3665.

Chapter

[Ibn'ul Qayyim's Statements on Adopting Graves as Places of Festivity]

Ibn'ul Qayyim Rahimahullâhu Taâlâ said in his book *al-Igâthah*,⁶⁶

“Rasûlullâh Sallallâhu Alayhi wa Sallam said,

“Do not make my grave a place of festivity!”⁶⁷⁶⁸

“Rasûlullâh Sallallâhu Alayhi wa Sallam also said,

“O Allâh! Don't make my grave a worshipped-idol! The wrath of Allâh has been severe upon those who took the graves of their prophets as mosques!”⁶⁹⁷⁰

“There are such great causes of evil in adopting graves as places of festivity, that every person who has veneration and jealousy for the oneness of Allâh in his heart becomes angry because of them! However, a wound does not hurt the dead person!

One of these causes of evil is praying towards the graves, circumambulating it, kissing/touching it, and smearing the cheeks with its' soil; worshipping those in the grave; and asking those in the grave for help, sustenance, health, payment of debts, and alleviation of distresses, which are the things the idol-worshippers would ask their idols for.

⁶⁶ The name of this work authored by Ibn'ul Qayyim *Rahimahullâh* is *Ighâthat'ul Luhafân fî Masâyid'ish Shaytân*. It was published in English with the title: *Supporting the Distressed Against the Tricks of Satan*.

⁶⁷ Ahmad, Musnad, Hadîth no. 8804.

⁶⁸ Ibn'ul Qayyim, *Ighâthat'ul Luhafân*, Dâru Atâ'ât'il Ilm, 1/347.

⁶⁹ Muwatta, Mu'assasat'ur Risâlah, Hadîth no. 570, narrated by Abû Mus'ab az-Zuhri.

⁷⁰ Ibn'ul Qayyim, *Ighâthat'ul Luhafân*, Dâru Atâ'ât'il Ilm, 1/341.

Anyone who has smelled the least scent of knowledge knows that closing the roads leading to this is from the most important of things. He will also know that Rasûlullâh Sallallâhu Alayhi wa Sallam taught the consequence of performing what he prohibited and what leads to it.”⁷¹

“If Rasûlullâh Sallallâhu Alayhi wa Sallam cursed the person who took the graves of the prophets as mosques wherein Allâh is worshiped, then what is the situation of making it a habit to visit them frequently and turning towards there?”⁷²

“Whoever combines between the Sunnah of Rasûlullâh Sallallâhu Alayhi wa Sallam concerning the graves, what he ordered and prohibited, and what his companions were upon and between what most of today’s people are upon, will find one being the opposite of the other.

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited taking the graves as mosques⁷³, whereas these people build mosques over graves.

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited lighting the graves⁷⁴, whereas, they bequeath endowments for kindling lamps on the graves.

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited us from taking the graves as places of festivity, whereas, they take them as places of festivity.

Rasûlullâh Sallallâhu Alayhi wa Sallam ordered the graves to be leveled -as Alî Radiyallâhu Anh narrated from him in the Sahîh of Muslim-⁷⁵ whereas, they raise the graves and build domes over them.

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited plastering of the graves and constructing upon them, as Jâbir Radiyallâhu Anh narrated from him in

⁷¹ Concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/350-352.

⁷² With similar wording, Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/349-350.

⁷³ Al-Bukhârî, Hadîth no. 435.

⁷⁴ At-Tirmidhî, Hadîth no. 320.

⁷⁵ Muslim, Hadîth no. 969.

the Sahîh of Muslim.⁷⁶

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited writing on the graves, as was narrated by at-Tirmidhî on the authority of Jâbir Radiyallâhu Anh while stating that the Hadîth is authentic.⁷⁷

Rasûlullâh Sallallâhu Alayhi wa Sallam prohibited the addition of other than its soil on the graves, as was narrated by Abû Dâwûd on the authority of Jâbir Radiyallâhu Anh.⁷⁸

Whereas, they put stones on the graves and write Qur'ân on these stones. They add plaster, bricks, and stones on top of its soil."⁷⁹

"The affair became such for these deviated polytheists that they devised a pilgrimage to the graves. In this regard, they authored a book called "Manâsiku Hajj'il Mashâhid (the Pilgrimage Rites of the Mashhads)".⁸⁰ It is not obscure that this is leaving the religion of Islâm and entering the religion of the idol-worshippers. Look at the grand difference between what the Rasûl prescribed for his nation and what these people prescribed!"⁸¹

"The Nabî Sallallâhu Alayhi wa Sallam commanded visiting the graves because they remind the hereafter. Again, he ordered the visitor to pray for those in the grave and forbade them of speaking ill."⁸²

"This is visiting the graves that Allâh permitted for the nation of Rasûlullâh

⁷⁶ Muslim, Hadîth no. 970.

⁷⁷ At-Tirmidhî, Hadîth no. 1052.

⁷⁸ Abû Dâwûd, Hadîth no. 3226.

⁷⁹ Concisely from Ibn'ul Qayyim, Ighâthat'ul Luhafân, Dâru Atâ'ât'il Ilm, 1/353-355.

⁸⁰ This book named the Pilgrimage Rites of the Mashhads was authored by an Imam of the Shî'ah, Abû Abdillâh Muhammad Ibn'un Nu'mân, who was known by the name Shaykh Muftî. (Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 27/162; Ibnu Taymiyyah, al-Istighâthah, p. 305)

⁸¹ Concisely from Ibn'ul Qayyim, Ighâthat'ul Luhafân, Dâru Atâ'ât'il Ilm, 1/357.

⁸² Concisely from Ibn'ul Qayyim, Ighâthat'ul Luhafân, Dâru Atâ'ât'il Ilm, 1/359-360.

Sallallâhu Alayhi wa Sallam and taught it to them! Do you find therein anything that the people of Shirk and innovations rely on? Or do you find it contrary to what the people of Shirk and innovations are on in every aspect?

How nice is the statement by Imâm Mâlik! "Nothing can correct the latter part of this nation except for what corrected its beginning!"⁸³

However, as the adherence of the nations to the covenants of their prophets weakens, they replaced it with what they came up with, consisting of innovations and Shirk. The righteous Salaf isolated Tawhîd and protected its part. So much so that when one of them would greet the Nabî Sallallâhu Alayhi wa Sallam and then wanted to supplicate, they would turn their backs to the grave of the Nabî Sallallâhu Alayhi wa Sallam and then supplicate. There are textual evidences from the four Imâm's that a person will turn towards the Qiblah to supplicate and -because supplication is worship- he will not supplicate near the grave.

In short, the deeds of the deceased were cut off. So he is needy of someone to supplicate for him. For this reason, while praying upon him, supplications were prescribed for the deceased that were not prescribed for the living. The purpose of the prayer performed over the deceased is to ask forgiveness for him and supplicate for him. After the burial, the Nabî Sallallâhu Alayhi wa Sallam would stand by the grave and say, "Ask perseverance for the deceased, because he is currently being questioned."⁸⁴

The people of innovations and Shirk, substituted another word for the one that was prescribed for them. They substituted supplicating for the deceased with supplicating to the deceased. They substituted interceding for the deceased with asking the deceased for intercession. They substituted visiting, which was prescribed as acting kindly to the deceased [and for the visitor], to asking the deceased, approaching Allâh with them, specifying this region with supplication, which is the essence of worship, and being more present and

⁸³ Qâdhî Iyâdh, *ash-Shifâ*, Dâr'ul Fikr, 2/88.

⁸⁴ Abû Dâwûd, *Hadîth* no. 3221.

having more awe in the heart than in the mosque.”⁸⁵

[The Companions Blocking the Ways to Shirk and Innovations]

(Ibn'ul Qayyim Rahimahullâh said in continuation,)

“Ibnu Ishâq mentioned on the authority of Abu'l Âliyah that he said, “When we conquered Tustar, we found a bed, on which was a dead man, who had a Mushaf (book) near his head in the treasury of Hurmuzân. We carried this Mushaf (book) to Umar, who thereupon called Ka'b and he copied it in (translated it to) Arabic. I was the first man of the Arabs to have read it. I read it as I read the Qur'ân. In it was your biography, your affairs, the errors of your speech, and what is yet to come.” I (the narrator Khâlid) said, “What did you do with the man?” Abu'l Âliyah said, “We dug thirteen separate graves during the day, then when night fell, we buried him and we leveled all the graves, thereby making it obscure for the people that they may not disclose him.” I said, “What did they want from him?” Abu'l Âliyah said, “When the sky withheld rain from them, they would take out the bed and it would rain.” I said, “Who did you think the man was?” Abu'l Âliyah said, “Danyâl.” I said, “How long ago did he die?” Abu'l Âliyah said, “He died about three hundred years ago.” I said, “Hasn't his body changed?” Abu'l Âliyah said, “No, except for a few hairs at the back of his head... The flesh of the prophets is not disintegrated by the earth, nor do predatory animals eat it.”

In this parable is what the Muhâjirûn and Ansâr did, of obscuring his grave, so that people would not be tested with him. If the later generations had obtained him, they would have fought for him with swords and worshipped him. This is because they have taken the graves of those who are not even close to him in rank, as idols and appointed custodians for them.

⁸⁵ Concisely from Ibn'ul Qayyim, *Ighâthat'ul Luhafân*, Dâru Atâ'ât'il Ilm, 1/363-367.

The companions disapproved of what is much lesser than this. This is why Umar Ibn'ul Khattâb Radiyallâhu Anh felled the tree (of Ridhwân) under which allegiance was given to Rasûlullâh Sallallâhu Alayhi wa Sallam."⁸⁶

"When Umar saw people leaving, he inquired about that. It was said that they were praying in a mosque wherein Rasûlullâh Sallallâhu Alayhi wa Sallam prayed in. Thereupon, Umar Radiyallâhu Anh said: Those who were before you were only destroyed by that which is similar to this. They would follow the footsteps of their prophets, and would take them as churches, and synagogues. Whoever from you enters the time of prayer while he is in these mosques, then he should pray! Whoever from you enters the time of prayer while he is not in these mosques, then he should go and not intentionally pray there!"⁸⁷

Rasûlullâh Sallallâhu Alayhi wa Sallam disapproved of the companions when they asked him for a tree which they would specifically hang their weapons upon."⁸⁸

Then, Ibn'ul Qayyim Rahimahullâh mentioned the Hadîth of Dhâtu Anwât (and said,)

"If the companions adopting a tree to hang weapons upon and adhering around it is taking a deity with Allâh, alongside the fact that they do not worship it or ask from it, then what is thought about offering devotion to the grave, supplicating to it, supplicating near it, and supplicating through it? What is the comparison of being tried with a tree in relation to being tried with a grave? If only the people of Shirk and innovations knew! Whoever has the slightest information regarding what Allâh sent His Messenger with and what the people of Shirk and innovations practice today regarding this field and others, will know that between the Salaf and them is a distance further than the distance between the east and the west. By Allâh, the affair is graver than

⁸⁶ Concisely from Ibn'ul Qayyim, *Ighâthat'ul Luhafân*, Dâru Atâ'ât'il Ilm, 1/368-371.

⁸⁷ Ibnu Taymiyyah, *Iqtidhâ'us Sirât'il Mustaqîm*, 2/273-274.

⁸⁸ Concisely from Ibn'ul Qayyim, *Ighâthat'ul Luhafân*, Dâru Atâ'ât'il Ilm, 1/371.

what we have mentioned!

In the Sahîh of al-Bukhârî, it is narrated on the authority of Umm'ud Dardâ Radiyallâhu Anhâ that she said: **"Abu'd Dardâ entered upon me in anger. I said: What's wrong? Abu'd Dardâ said, "By Allâh! I do not recognize anything of the affairs of Muhammad Sallallâhu Alayhi wa Sallam in them apart from them offering the prayer in congregation."**⁸⁹

End quote.⁹⁰

[The Scholars Mentioned That Shirk Will Occur in This Nation]

May Allâhu Taâlâ have mercy on you, ponder upon the statements by the Shaykh Rahimahullâhu Taâlâ! Ponder upon him explicitly stating that idol worshipping occurred in his era! Ponder upon him explicitly stating -after mentioning the story of Danyâl- that the later generations who were the people of his era, took the graves of those who did not come close to him in rank, virtue, and righteousness as idols! Ponder upon him explicitly stating that the later generations who were the people of his era would fight for Danyâl with swords and worship him besides Allâh had they found him! When you ponder upon these, it will become clear to you what the majority of people are upon of worshipping other than Allâh, supplicating to them, seeking help from them in adversity, relieving distress, and delivering from sorrow, being sincere to them in worship in times of adversity, relieving of distress, and delivering from sorrow, and being sincere to them in worship in times of adversity while embarking on a ship and in other than that, which the early Mushrikûn did not do. As Allâhu Taâlâ informed about them with His statement,

⁸⁹ With similar wording, al-Bukhârî, Hadîth no. 650.

⁹⁰ Concisely from Ibn'ul Qayyim, Ighâthat'ul Luhafân, Dâru Atâ'ât'il Ilm, 1/372-373.

“So when they embark on a ship, they invoke Allâh, having their faith purely in Him. But when He saves them (and brings them) to the land, in no time they associate others with Him.” (al-Ankabût, 29/65)

Also, Allâhu Taâlâ’s statement,

“Say: Tell me if the punishment of Allâh comes to you or the Hour befalls you, would you invoke other than Allâh, if you are truthful? Rather, Him alone you will invoke and if He wills, He would remove that (distress) for which you invoke Him, and you would forget those you associate with Him.” (al-An’âm 6/40-41)

May Allâhu Taâlâ have mercy upon you! Ponder upon what Allâh mentioned about these polytheists sincerely devoting supplication to Him in times of adversity! Then ponder upon what I mentioned to you regarding what the polytheists do in our era! When you ponder upon these, the strangeness of Islâm that the Nabî Sallallâhu Alayhi wa Sallam brought in these times will become clear to you. If the statements of the people of knowledge and their explicit statements pertain to associating partners to Allâh prevailing and being accepted in these times... Again, if the statements of the people of knowledge and their explicit statements pertain to associating partners to Allâh prevailing over the majority of souls and the fewness of those who are saved from it; rather the fewness of those who do not have enmity towards those who disapprove of Shirk, then what do you think of this era your live in? It is well-known that the issue only increases in severity and strangeness. It is narrated in the authentic Hadîth on the authority of Rasûlullâh Sallallâhu Alayhi wa Sallam that he said,

“There does not come a time except that what is after it is worse than it.”

Al-Bukhârî recorded it in his Sahîh on the authority of Anas Radiyallâhu

Anh.⁹¹

However, the matter is as the Shaykh Rahimahullâhu Taâlâ said,

“Whoever has the slightest information regarding what Allâh sent His Messenger Sallallâhu Alayhi wa Sallam with and what the people of Shirk and innovations practice today regarding this field and others, will know that between the Salaf and them is a distance further than the distance between the east and the west.”

This is the very tribulation which Ibnu Mas'ûd Radiyallâhu Anh said regarding,

“How will you be when a tribulation engulfs you, upon which the elderly grows old and the youth grow upon? People will adopt it as a Sunnah, and when it changes, it will be said the Sunnah was changed!”⁹²

And Allâh knows best.

[People Being Afflicted with Idols and Belomancy]

Ibn'ul Qayyim Rahimahullâhu Taâlâ said,

“People have been afflicted with idols and belomancy. Idols are for Shirk, and belomancy is for seeking the knowledge possessed exclusively by Allâh. This is for knowledge and the other is for action. The religion of Allâhu Taâlâ is in contrast with both.

The companions made Danyâl's grave obscure by Umar Radiyallâhu Anh's command. When he was informed that people were afflicted with the tree under which allegiance was pledged to Rasûlullâh Sallallâhu Alayhi wa Sallam, he sent and felled it. Îsâ bin Yûnus said: We have this incident from the Hadîth

⁹¹ With similar wording, al-Bukhârî, Hadîth no. 7068.

⁹² With similar wording, al-Hâkim, al-Mustadrak, Hadîth no. 8570.

of Ibnu Awn on the authority of Nâfi. If this is what he did with the tree that Allâh mentioned in the Qur'ân, and under which the companions pledged allegiance to Rasûlullâh Sallallâhu Alayhi wa Sallam, then what would Umar Radiyallâhu Anh's ruling be regarding other than it?

That which is more profound is Rasûlullâh Sallallâhu Alayhi wa Sallam demolishing Masjid'udh Dhirâr⁹³. In it there is evidence for the demolition of mosques that are more corrupt than it, such as those built on graves, as well as its domes. Therefore, it is obligatory to hasten to destroy what Rasûlullâh Sallallâhu Alayhi wa Sallam cursed its perpetrator. Allâh will establish for His religion those who will support and defend it.

There were many of these idols in Damascus. Allâh Subhânahu facilitated its destruction by the hand of Shaykh'ul Islâm and the party of the Muwahhidûn. The common people would say regarding some of them, "It accepts vows!" Meaning, those idols accept worship besides Allâh! Vowing is an act of worship through which the vower draws closer to the one who he vows to.

The Salaf disapproved wiping the stone of the Maqâm (of Ibrâhîm), which Allâh commanded to take as a place of prayer. Qatâdah Rahimahullâh said regarding the verse⁹⁴, "They were only commanded with praying near it; they were not commanded to wipe it. This nation burdened themselves with something the previous nations were not burdened with. Those who saw the traces of Ibrâhîm Alayh's Salâm's toes mentioned to us. This nation continued

⁹³ Al-Wâhidî, Asbâb'un Nuzûl, Dâr'ul Kutub'il Ilmiyyah, no. 527.

⁹⁴ Allâhu Taâlâ said,

"And (remember) when We made the House a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm as a place of prayer, and We commanded Ibrâhîm and Ismâ'îl that they should purify My House for those who are circumambulating it, offering devotion (I'tikâf), or bowing or prostrating themselves (there, in prayer)." (al-Baqarah, 2/125)

to wipe it until it was worn out.”⁹⁵

The greatest tribulation with these idols is the tribulation of those in the graves, and this is the origin of the tribulation of the idol-worshippers.”⁹⁶

“As Allâhu Taâlâ mentioned in Sûrah Nûh, in His statement,

“And they said: Never leave your deities and never leave Wadd, nor Suwâ, nor Yaghûth, nor Ya’ûq nor Nasr.” (Nûh, 71/23)

The Salaf mentioned in its’ exegeses that these were the names of righteous men in the people of Nûh. When they died, people offered devotion to the grave, then they fashioned their statues. Thereafter, a long time passed for them, and they worshipped them.”⁹⁷

“Venerating the righteous is only achieved by following the righteous and following what they called to, without taking their graves as places of festivity and idols! These people turned away from what was prescribed and occupied themselves with innovations!”⁹⁸

“Whoever pays attention to the word of Allâh and comprehending it, this will make him needless of innovations and opinions. Whoever turns away from it must compensate for it with what does not benefit him. Just as whoever flourishes his heart with the love of Allâh, fear of Him, and relying upon Him; then this will make him needless of loving other than Him, fearing other than Him, and relying upon other than Him.

The one who turns away from the love of Allâh is a statue-worshipper,

⁹⁵ Al-Azraqî, Akhbâru Makkah, 2/29; at-Tabarî, Tafsîr, 2/527. Similar was stated by Muqâtil and as-Suddî Rahimahumallâh. (al-Baghawî, Tafsîr, 1/163)

⁹⁶ Concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/379-384.

⁹⁷ With similar wording and concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/330-332.

⁹⁸ With similar wording Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/385-386.

whether he likes it or not. The one who turns away from following the Sunnah is an innovator, whether he likes it or not.”⁹⁹

[Innovations Done at the Graves and Its Types]

(Ibn’ul Qayyim Rahimahullâh said in continuation,)

“These innovated matters performed near the graves are of different types:

The furthest from the Sharī’ah is specifically asking the dead, which is done by many. Those who do this are of the genus of the idol worshippers. For this reason, satan may appear to them in the image of the dead, as he appears to the idol worshippers. This happens to the polytheists and the People of the Book. Likewise is prostrating to the grave, kissing it, and wiping it.

The second type is invoking Allâh with the deceased, and this is done by many of the later generations. This is an innovation by consensus.

The third type is deeming that his supplication near the deceased is answered and that supplicating near him is more virtuous than supplicating in a mosque. This is why he turns to the grave. This is also from the reprehensible deeds by consensus. I do not know a dispute concerning this among the Imâms of the religion, although many of the later generations do it.”¹⁰⁰

[Most People Are Afflicted with Idol Worship]

(Ibn’ul Qayyim Rahimahullâh said in continuation,)

“In summary, most of the people on earth are put to trial with the worship of idols. Only the Hunafâ, the nation of Ibrâhîm, were saved from this. Idol worshipping existed on earth before Nûh Alayh’is Salâm. Its’ statues, their

⁹⁹ Concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/386-387.

¹⁰⁰ Concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 1/391-392.

custodians, their doorkeepers, and books authored pertaining to their worship have pervaded the earth. The Imâm of the Hunafâ (Ibrâhîm) Alayh'is Salâm said,

"Keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people!" (Ibrâhîm, 14/35-36)

Sufficient in knowledge that they are the most of the inhabitants of earth is what was authentically narrated from the Nabî Sallallâhu Alayhi wa Sallam that from every thousand, nine hundred and ninety-nine will be sent to the (hell)fire.¹⁰¹

Allâhu Taâlâ said,

"Still, most of mankind refused to do anything but disbelieve." (al-Isrâ, 17/89)

Allâhu Taâlâ said,

"And if you obey the majority of those on earth, they will mislead you far away from Allâh's path." (al-An'âm, 6/116)

Allâhu Taâlâ said,

"And most of mankind will not believe even if you desire it eagerly." (Yûsuf, 12/103)

Allâhu Taâlâ also said,

"We did not find most of them true to their covenant. Rather, We found most of them truly rebellious." (al-A'râf, 7/102)

If the tribulation with worshipping idols was not great, then its' worshipers

¹⁰¹ Al-Bukhârî, Hadîth no. 3348; Muslim, Hadîth no. 222.

would not have sacrificed their lives, wealth, and children for their idols. They witness the battles of their brethren and what befell them; but this does not increase them except in loving and glorifying their idols and they advise each other to be patient upon this. And Allâh knows best.”¹⁰²

May Allâh have mercy on you, ponder upon the Shaykh’s statements regarding idols, belomancy, and domes built on graves! Ponder upon his statements regarding the obligation of hastening to destroy them! Ponder upon his statements regarding these being more harmful than the Masjid’udh Dhirâr, which Allâh said about its people,

“And (there are) those (hypocrites) who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for those who warred against Allâh and His Messenger aforetime.” (at-Tawbah, 9/107)

Which Rasûlullâh Sallallâhu Alayhi wa Sallam ordered to be demolished and burned, and which Allâh forbade his Nabî from praying in!

Also ponder upon the Shaykh’s statement,

“Allâh will establish for His religion those who will support and defend it. There were many of these idols in Damascus. Allâhu Taâlâ facilitated its destruction with the hand of Shaykh’ul Islâm and the party of Allâh, the Muwahhidûn.”

He intends Shaykh Taqiyy’ud Dîn Ibnu Taymiyyah Rahimahullâhu Taâlâ with the phrase Shaykh’ul Islâm. This is because he demolished many places in Damascus that the common people would worship besides Allâh, vow to, and say that they accept vows, meaning accepts worship.¹⁰³ This is because

¹⁰² Concisely from Ibn’ul Qayyim, Ighâthat’ul Luhafân, Dâru Atâ’ât’il Ilm, 2/976-977.

¹⁰³ Many of these incidents were recorded by Ibnu Taymiyyah Rahimahullâh’s servant Ibrâhîm bin Ahmad al-Ghayyânî Rahimahullâh in his treatise describing the

vowing is a worship directed to Allâh. Allâhu Taâlâ said,

“They (are those who) fulfill (their) vows.” (al-Insân, 76/7)

Allâhu Taâlâ also said,

“Whatever expenditure you spend and whatever vow you make.” (al-Baqarah, 2/270)

Once you know that vowing is an act of worship and you direct it to other than Allâh, then you have associated other than Allâh in worshipping Him.

[The Condition of Najd in the 12th Century of the Hijrah]

In this era of ours -which is the end of the 12th century after the prophetic migration- Allâh raised a person with whom He dispatched the religion of Islâm and sincerely devoting worship to Allâh alone after it had been erased. This person is the Shaykh; Imâm; Âlim; possessor of virtues, noble character, sublime traits, and pleasing sublime deeds; the reviver of the prophetic Sunnah; and the suppressor of polytheistic innovations Muhammad bin Abd'il Wahhâb. May Allâh settle him in paradise that is the best resort, alleviate his resting place, and reward him abundantly.

Allâh aided the upright religion with him and through him, He clarified His straight path, the path of those upon whom He bestowed favor among the prophets, the truthful ones, the martyrs, and the righteous. Through him, Allâh removed Shirk and the worship of idols from the land of Najd, that was the centre of Kufr and tyranny. Allâh facilitated breaking of those idols by his hand and the hands of his followers among the Muwahhidûn and the successful party of Allâh.

demolishing of idols by his Shaykh. This treatise is found in the compilation named al-Jâmi'u li Sîrati Shaykh'il Islâm Ibni Taymiyyah Khilâlî Sab'ati Qurûn.

Before this, in every land and town of the area of Najd there were idols and trees that were worshipped beside Allâh, which vows were made to, which sacrifices were slaughtered for, and which were venerated greater than the veneration of Allâh. Such as the tomb of Zayd Ibn'ul Khattâb Radiyallâhu Anh found in al-Jubaylah, the tree in Quraywah found in the land of ad-Dir'iyyah, another tree belonging to the people of at-Tarafiyyah, a cave called "The Cave of the Amir's Daughter" in the lower Dir'iyyah, and a tomb called al-Maghribî's Tomb...

Graver than this is their worship of Tâj and Shamsân. Whereas, they themselves bear testimony to their immorality. However, they claim that Tâj and Shamsân are saints and that sins do not harm them. They fear them greater than they fear Allâh. Among them are those who supplicate to the Jinn and sacrifice for them. In every land, there is something grave of this genre.

Allâh removed all of this with Shaykh'ul Islâm. Allâh established the proof with him against the people of his era. All those who manifested enmity to him knew Tawhîd. They affirmed that Tawhîd is the religion of Allâh and His Rasûl, and that what they were upon is associating partners with Allâh. However, this only increased them in hatred and enmity for Shaykh'ul Islâm. They strived in removing him and showing enmity to him, in every possible way. They did this because of their envy that Allâh manifested the religion at his hand. This continued until Allâh rendered Shaykh'ul Islâm victorious over them, and aided him and his followers over those who had forsaken and opposed them. This was despite the weakness of the followers of the Shaykh, their few numbers, and the strength of their enemy and their abundance.

Allâh entered all the people of Najd into Islâm, they embraced it, and their civilized and Bedouins came together upon Islâm. So, praise be to Allâh, much good and blessed praise as our Lord loves and is pleased with and as it befits the generosity of His Face and the glory of His majesty. We ask Allâh, the Great, the Beneficent, to make us steadfast upon Islâm, to not deviate our hearts after He has guided us, and to protect us from division and disagreement. Verily, He is able to do all things.

[Chapter Worship Is Based on Following, Not on Ibtidâ (Inventing)]

Shaykh Taqiyy'ud Din (Ibnu Taymiyyah) Rahimahullâhu Taâlâ said in his refutation to Ibn'ul Bakrî on the topic of Istighâtah,

“Worship is based on following, not on Ibtidâ (inventing). Therefore, no one can prescribe in the religion what Allâhu Taâlâ did not allow.”¹⁰⁴

“Allâhu Taâlâ said,

“Is it that they have associate-gods who have prescribed for them a religion that is not sanctioned by Allâh?” (ash-Shûrâ, 42/21)

It is narrated in the two Sahîh's from Â'ishah Radiyallâhu Anhâ from the Nabî Sallallâhu Alayhi wa Sallam that he said,

“Whoever invents something that is not from our affairs is rejected.”¹⁰⁵

It is mentioned in the Sahîh and other books of Hadîth,

“Allâhu Taâlâ says: I am the one who is the most unneedy of all partners. Whoever commits a deed in which he associates with Me a partner, then I am free from him, and his action is for the one he associated (to Me).”^{106 107}

¹⁰⁴ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 106.

¹⁰⁵ Muslim, Hadîth no: 1718; with similar wording in al-Bukhârî, Hadîth no: 2697.

¹⁰⁶ With similar wording in Muslim, Hadîth no. 2985; Ibnu Mâjah, Hadîth no. 4202; Ibnu Khuzaymah, Sahîh, Hadîth no. 938.

¹⁰⁷ Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 1/334.

“That is why the jurists¹⁰⁸ said: Worship is built upon Tawqîf (limitation, i.e. limited with textual evidences).”¹⁰⁹

“As it is narrated in the two Sahîh’s that Umar Radiyallâhu Anh kissed the Black Stone and said,

“By Allâh, I certainly know that you are a stone and cannot harm nor benefit. Had I not seen the Messenger of Allâh Sallallâhu Alayhi wa Sallam kissing you, I would not have kissed you.”¹¹⁰

Allâh Subhânahu commanded us to follow the Messenger, to obey him, to befriend him and to love him, and He guaranteed us His love, forgiveness, guiding us, and entering us into Paradise in return for obeying, loving, and respecting the Messenger.

Allâhu Taâlâ said,

“Say: If you love Allâh then follow me, Allâh will love you and forgive you of your sins.” (Âl-i Imrân, 3/31)

Allâhu Taâlâ said,

“If you obey him, you shall be on the right guidance.” (an-Nûr, 24/54)

Allâhu Taâlâ also said,

“And whoever obeys Allâh and His Messenger will be admitted to gardens under which rivers flow (in Paradise), abiding

¹⁰⁸ This principle was accepted by the jurists from the four Madhâhib. See: From the Hanafî’s Ibnu Mawdûd al-Mawsilî, al-Ikhtiyâr li Ta’lîl’il Mukhtâr, 1/101; from the Mâlikî’s az-Zurqânî, Hâshiyatun ala’l Muwatta, 1/526; from the Shâfi’îs Ibnu Hajar, Fath’ul Bârî, 2/80; from the Hanbalî’s Ibnu Aqîl, al-Wâdhîh fî Usûl’il Fiqh, 1/86.

¹⁰⁹ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 117.

¹¹⁰ With similar wording in al-Bukhârî, Hadîth no: 1610; Muslim, Hadîth no: 1270.

eternally therein, and that will be the great success.” (an-Nisâ, 4/13)

The likes of these are ample in the Qur’ân. In this regard, no one should leave the fold of what the Sunnah came with and what the Salaf of the Ummah were upon.”¹¹¹

“In short, we have two great foundations:

One of them is that we do not worship anyone except Allâh.

The second is that we only worship Him by means of what He legislated; we do not worship Him by means of an innovated worship.

These two foundations are the actualization of the testification that there is no -true- deity -worthy of worship- except Allâh and that Muhammad is the Messenger of Allâh. Just as Allâhu Taâlâ says,

“...so that He may test you as to which of you is better in his deeds...” (al-Mulk, 67/2)

Al-Fudayl bin Iyâd said, “The deed which is the purest and best.” They said, “O Abû Alî! Which deeds are the purest and best?” He said, “Verily, when the action is done with Ikhlâs yet wrongly, then it is not accepted. And when the action is done rightly yet without Ikhlâs, then it is not accepted. This condition is as such until the action is done with Ikhlâs and is done rightly. When an action is done for Allâh, then it is Khâlis/with Ikhlâs. And when it is upon the Sunnah, then it is done rightly.”¹¹²

This is the actualization of the statement by Allâhu Taâlâ,

¹¹¹ Majmû’u Fatâwâ Shaykh’il Islâm Ahmad Ibni Taymiyyah, 1/334-335.

¹¹² Ibnu Abî’d Dunyâ, al-Ikhlâs wa’n Niyyah, p. 51, Hadîth no. 22; Abû Nu’aym, al-Hilyah, 8/95; Ibn’ul Qayyim, Madârij’us Sâlikîn, Dâru Atâ’ât’il Ilm, 1/129-130.

“So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (al-Kahf, 18/110)”¹¹³

[Asking Allâh by the Sake of His Creation Is Impermissible]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Asking Allâh through His Names and Attributes was conveyed in the Sunnah. Therefore, it is said,

“I ask You, as praise belongs to You! There is no -true- deity -worthy of worship- except You alone, al-Mannân (the Bestower)! The creator of the heavens and the earth, O owner of majesty, O Living and Everlasting One!”¹¹⁴ “I ask You, since You are Allâh, there is no -true- deity -worthy of worship- except You! You are One, the Self-Sufficient! You are the One who never had offspring, nor are You born, and there is none comparable unto You!”¹¹⁵

Also, the statement by the Nabî Sallallâhu Alayhi wa Sallam, **“O Allâh, I ask you by the glory of Your throne, by the utmost limit of the mercy found in Your Book, by Your greatest name, Your exalted glory, and Your perfect words.”¹¹⁶**

However, there are two views amongst the scholars regarding the permissibility of invoking with this second supplication.

Shaykh Abu'l Hasan al-Qudûrî said, “Bishr Ibn'ul Walîd said: I heard Abû

¹¹³ Majmû'u Fatawâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 1/333.

¹¹⁴ Abû Dâwûd, Hadîth no. 1495; an-Nasâ'î, Hadîth no. 1300; Ahmad, al-Musnad, Hadîth no. 12611, 13570.

¹¹⁵ Abû Dâwûd, Hadîth no. 1493; Ahmad, al-Musnad, Hadîth no. 22952, 22956.

¹¹⁶ Abû Nu'aym, Hilyat'ul Awliyâ, 8/158; with similar wording in at-Tabarânî, al-Mu'jam'ul Kabîr, 25/12.

Yûsuf say: Abû Hanîfah Rahimahullâh said, "It is inappropriate for anyone to supplicate to Allâh by other than Him. I also dislike saying, "I supplicate to You by the glory of Your throne" or "for the sake of Your creation." This is also the opinion of Abû Yûsuf.

Abû Yûsuf said, "What is meant by the glory of Your throne is Allâh, so I do not dislike this. However, I dislike asking "for the sake of so-and-so," "for the sake of Your prophets and messengers," "for the sake of the House (Ka'bah) and al-Mash'ar'ul Harâm."

Al-Qudûrî said, "Asking Allâh by the sake of His creation is impermissible, since the creation do not have a right over the Creator, thus, this is impermissible, meaning, this is impermissible by agreement."¹¹⁷

Al-Buldujî said in Sharh'ul Mukhtâr, "Supplicating to Allâh by other than Him is disliked. Thus, "I ask You for the sake of so-and-so," "for the sake of Your angels," "for the sake of Your prophets," and the likes shouldn't be said. This is because the creation do not have a right over the Creator. It is also disliked for a person to say in his invocation, "by the glory of Your throne." It was narrated from Abû Yûsuf that this is permissible."¹¹⁸

I say, "This is from Abû Hanîfah, Abû Yûsuf, and others! These statements encompass the prohibition of asking Allâhu Taâlâ by the sake of other than Him."¹¹⁹

"As for asking a deceased or absent, -whether it be a prophet or other than a prophet- this is from the rejected prohibitions by agreement of the Imâms of the Muslims, it was not commanded by Allâhu Taâlâ or His Rasûl Sallallâhu Alayhi wa Sallam, none from the Sahâbah or those who followed them with excellence did this, and it was not recommended by anyone from the Imâms of the Muslims. This is known by necessity in the religion of Islâm. For, none of them would say to a deceased when a shortcoming befell them or when a

¹¹⁷ Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 1/344-345.

¹¹⁸ Ibnu Mawdûd al-Mawsilî al-Buldujî, al-Ikhtiyâr li Ta'lîl'il Mukhtâr, 4/164.

¹¹⁹ Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 1/345.

need befell them, “My master so-and-so, I am under your guardianship” or “fulfill my needs,” as some of these polytheists say to those whom they invoke from the dead and absent.

None of the companions sought aid from the Nabî Sallallâhu Alayhi wa Sallam after his death or from any other prophet, they did not do this when they were near the graves of the prophets or when they were far away. They would not go to the graves of the prophets to invoke, nor would they pray near them.”¹²⁰

“When the people were afflicted with drought in the era of Umar Ibn’ul Khattâb Radiyallâhu Anh, he went out with Abbâs Radiyallâhu Anh to the prayer of rain and did Tawassul (mediation) through Abbâs’s invocation and said,

“O Allâh! When we suffered from drought, we used to do Tawassul through our Nabî and You would give us rain. We now do Tawassul to You through the uncle of our Nabî, so give us rain!” Thereafter, they were given rain, as is affirmed in Sahîh’ul Bukhârî.^{121 122}

“Likewise, when Mu’âwiyah Radiyallâhu Anh went out with the people of Damascus for the prayer of rain, he did Tawassul through Yazîd Ibn’ul Aswad al-Jurashî.¹²³

This is the Tawassul mentioned by Umar Radiyallâhu Anh done through the invocation of the Nabî Sallallâhu Alayhi wa Sallam and his intercession during his life time! This is why, after the Nabî Sallallâhu Alayhi wa Sallam, they did Tawassul through the invocation of al-Abbâs Radiyallâhu Anh and the

¹²⁰ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 221-222.

¹²¹ Al-Bukhârî, Hadîth no. 1010, 3710.

¹²² With similar wording in Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 197.

¹²³ Ibnu Hajar al-Asqalânî, al-Isâbah, 6/548; Ibnu Sa’d, at-Tabaqât, 7/444; adh-Dhahabî, Siyaru A’lâm’in Nubalâ, 4/137; al-Fasawî, al-Ma’rifah wa’t Târîkh, 2/380-381; Ibnu Asâkir, Târîkhu Dimashq, 65/107-117, no. 8241.

invocation of Yazîd Ibn'ul Aswad Radiyallâhu Anh.

This is what the jurists mentioned in the book of the prayer of rain. The jurists said, "It is recommended to perform the prayer of rain with the righteous. If the righteous is from the relatives of Rasûlullâh Sallallâhu Alayhi wa Sallam, then this is more virtuous."¹²⁴

[It Is Impermissible to Take Refuge in a Created Being]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

"Scholars like Mâlik and others have disliked for a person to stand by the grave of the Nabî Sallallâhu Alayhi wa Sallam praying for himself and they mentioned that this was an innovation which the Salaf did not commit."¹²⁵

"Allâhu Taâlâ said,

"Say: Invoke those you have claimed (as gods) besides Him, for they do not possess the (ability to) remove harm from you, nor to change it. Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest." (al-Isrâ, 17/56-57)

It was narrated from Mujâhid in the correct exegeses that he said regarding the statement of Allâhu Taâlâ, **"They seek means of access to their Lord."** (al-Isrâ, 17/57) "These are Îsâ the son of Maryam Alayh'is Salâm, Uzayr Alayh'is Salâm, and the angels."¹²⁶

Likewise, it was narrated on the authority of Ibrâhîm an-Nakha'î that he said: Ibnu Abbâs Radiyallâhu Anhumâ used to say regarding the following statement of Allâhu Taâlâ, **"Those whom they invoke seek means of access**

¹²⁴ With similar wording in Mukhtasar Fatâwa'l Misriyyah, Rakâ'iz, 1/346.

¹²⁵ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 222.

¹²⁶ At-Tabarî, Tafsir, Dâru Hajr, 14/631.

to their Lord.” (al-Isrâ, 17/57) “Those mentioned here are Uzayr Alayh’is Salâm, the Messiah Alayh’is Salâm, the sun, and the moon.”¹²⁷

Also, Shu’bah narrated from Suddî, on the authority of Abû Sâlih, from Ibnu Abbâs Radiyallâhu Anhumâ that he said, **“These are Îsâ Alayh’is Salâm, his mother Alayha’s Salâm, and Uzayr Alayh’is Salâm.”**¹²⁸

On the authority of Abdullâh bin Mas’ûd Radiyallâhu Anh that he said, “This verse was revealed about a group of Arabs who used to worship a group of the jinn. The jinn became Muslims, while the humans who worshipped them were unaware of their Islâm, thereafter, this verse was revealed.”¹²⁹

This is established in the Sahîh of Bukhârî from Abdullâh bin Mas’ûd Radiyallâhu Anh.¹³⁰

All of these views are true. This is because the verse encompasses everyone whose deity -regardless of it being from the angels, the jinn, or humans- worships Allâh. May Allâh be pleased with them, in their commentaries, the Salaf mention the genus of what was intended in the verse as an example, just as the translator shows a loaf of bread and says “this is bread” to someone who asks him, “What is the meaning of the word bread?” The indication is to the genre, not to the specific item. The Salaf’s intention was not to allocate one genre and not the other while the verse covers both genres. The verse addresses all those who invoke other than Allâh while those whom they invoke seek means of access to Allâh, hope for His mercy, and fear His punishment.”¹³¹

“Thus, whoever invokes the angels or jinn... It is known that all of these are means in what Allâhu Taâlâ has ordained with their deeds. Alongside this, Allâhu Taâlâ has prohibited invoking them and has clarified that they are not

¹²⁷ At-Tabarî, Tafsir, Dâru Hajr, 14/631.

¹²⁸ At-Tabarî, Tafsir, Dâru Hajr, 14/631.

¹²⁹ At-Tabarî, Tafsir, Dâru Hajr, 14/628.

¹³⁰ Al-Bukhârî, Hadis no. 4714.

¹³¹ Concisely from Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 289-291.

capable of removing or changing the harm from those who invoke them, nor are they able to abolish it entirely or change it from one place to another, like changing its attribute or amount. This is why Allâhu Taâlâ said,

“Wa lâ Tahwîlâ (nor to change it).” (al-Isrâ, 17/56)

Tahwîlâ being mentioned as Nakirah¹³² encompasses all kind of changes.”¹³³

“Therefore, whoever invokes a deceased or an absent from the righteous prophets, invokes the angels, or invokes the jinn, has invoked someone who cannot relieve distress from him or change it. Allâhu Taâlâ said,

“And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.” (al-Jinn, 72/6)”¹³⁴

“Imâms such as Ahmad and others have stated that it is impermissible to take refuge in a created being and this is from amongst their deductions concerning the word of Allâh not being created. They said: This is because it is established from the Nabî Sallallâhu Alayhi wa Sallam that he took refuge in

¹³² In Arabic grammar, an-Nakirah is the opposite of al-Ma'rifah. Al-Ma'rifah, is used when mentioning something definite while an-Nakirah is used when mentioning something indefinite. For example, when saying, “أعطني القلم (Give me the pen)” a specific pen is being denoted to, while when it is said, “أعطني قلمًا (give me a pen)” any pen is being denoted to. The intent of the Shaykh is that the wording of the verse did not come in the Ma'rifah form as “ولا التحويل (Wa la't Tahwîl),” rather it came in the Nakirah form as “ولا تحويلًا (Wa lâ Tahwîlâ)”. Therefore, the verse is not denoting to a specific change, but rather, to any type of change. In English, we can call al-Ma'rifah definite and an-Nakirah indefinite.

¹³³ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 293.

¹³⁴ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 294.

the words of Allâh and commanded taking refuge in it.”¹³⁵

This is why the scholars prohibited from amulets and talismans that have unknown meanings out of fear of Shirk being found in them.

[Satan Beautified the Actions of Those Who Left What Is Legislated Until They Entered Shirk]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Of the things that clarify the wisdom of the Shar’ah and the magnitude of its degree, and it being as it is said: Like the ark of Nûh, whoever boards it will be saved, and whoever turns away will drown, is the following: Satan has beautified the actions of all those who left what is legislated until they entered Shirk.

A group of these people pray to the dead. One of them turns his back to the Qiblah, prostrates to the grave, and another says, “The Qiblah is the Qiblah of the common-folk, while the grave of Shaykh so-and-so is the Qiblah of the elite.”¹³⁶ The one who says this is the most worshipping ascetic among people and he is a followed Shaykh. The one who says this regarding his Shaykh may even be an example among the students of his Shaykh.

Another who is from the elders of the Shaykhs who are followed, from the people of trust and Ijtihâd regarding worship and ascetism, commands his Murids before they repent to go to the grave of the Shaykh and adhere to it as

¹³⁵ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 295.

¹³⁶ For example, ash-Shâdhilî from the Sufis would say, “If Haqq Subhânahu wa Taâlâ would be pleased with opposing the Sunnah, in prayer, it would be better to face the Qutub who is the Ghawth in opposed to facing the Ka’bah.” (ash-Sha’rânî, at-Tabaqât’ul Kubrâ, 2/13)

Also, al-Majlisî from the Râfidhîs said, “The visitor facing the grave is in the status of facing the Qiblah, and it is Allâh’s face, that is, His direction to which He commanded people to face in this circumstance.” (al-Majlisî, Bihâr’ul Anwâr, 98/369)

the statute worshippers adhere to their statutes.

The majority of those who commit Shirk with these graves find softness, awe, invocation, and peace of heart when they worship the graves, which they do not find in the mosques of Allâh, wherein Allâh has allowed for His name to be raised and mentioned.

Others perform pilgrimage to the graves. Another group authored the book “Manâsiku Hajj’il Mashâhid (the Pilgrimage Rites of the Mashhads),” as a book was authored by one of the Shaykhs of the Imâmiyyah, Abû Abdillâh Muhammad Ibn’un Nu’mân, nicknamed al-Mufîd.¹³⁷ In his book, al-Mufîd mentioned fabricated stories regarding the Ahl’ul Bayt, such that their fabrication is not obscure to those who know the knowledge of transmission.

Others travel to the graves of the Shaykh. Even though they do not call it Mansak and Hajj, the meaning is the same.

From these are those who say, “For the right of the Nabî to whom the mounted perform pilgrimage to.” Thus, they make pilgrimage to the Nabî Sallallâhu Alayhi wa Sallam, not to the house of Allâh Azza wa Jalla. The greatest aim of most of them is pilgrimage to the grave of the Nabî Sallallâhu Alayhi wa Sallam, not the House (of Allâh, i.e. Ka’bah).

A Shaykh who was known by his religion, ascetism and righteousness authored a book titled, “al-Istighâthah bi’n Nabî Sallallâhu Alayhi wa Sallam fi’l Yaqdhati wa’l Manâm (Seeking Aid from the Nabî Sallallâhu Alayhi wa Sallam While Awake and Asleep)”¹³⁸. This deviated person (al-Bakrî) sought aid from this book. It is mentioned among the virtues of this Shaykh that he

¹³⁷ The Shaykh of Sistânî from the Râfidhîs Agha Bozorg Tehrânî compiled a list about the books authored by the Shia regarding visiting graves and he listed sixty-one books. (Agha Bozorg Tehrânî, adh-Dharî’ah ilâ Tasânîf’ish Shîah, 20/316-326)

¹³⁸ The title of this book authored by Muhammad bin Mûsâ Ibn’un Nu’mân al-Marâkashî at-Tilmisânî from the Mâlikîs is “al-Mustaghîthîna bi’n Nabî Sallallâhu Alayhi wa Sallam fi’l Yaqdhati wa’l Manâm (Those Who Seek Aid from the Nabî Sallallâhu Alayhi wa Sallam While Awake and Asleep).”

once made pilgrimage and the grave of the Nabî Sallallâhu Alayhi wa Sallam was his final destination. Then he returned without going to Makkah and they believed this to be from his virtues. If this is recommended, then it would be necessary -for those whom pilgrimage to the House is obligatory- to make Madînah their final destination when they go to pilgrimage, and they should not go to Makkah. This is because going to Makkah increasing burden and toil alongside abandoning the most virtuous. No possessor of intellect says this.”¹³⁹

[Those Who Adopt the Graves as Places of Pilgrimage]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Due to them leaving the Shar’ah, some of the elder Shaykhs in the sight of people whom the kings, judges, scholars, and commoners go to, are on the path of Ibnu Sab’in (669 H).¹⁴⁰ It was narrated from Ibnu Sab’in that he would say,

¹³⁹ Ibnu Taymiyyah, *al-Istighâthah fi’r Raddi ala’l Bakrî*, p. 304-306.

¹⁴⁰ Ibnu Kathîr Rahimahullâh said regarding Ibnu Sab’in,

“Ibnu Sab’in, Abd’ul Haqq bin Ibrâhîm bin Muhammad bin Nasr bin Muhammad bin Nasr bin Muhammad bin Sab’in, Qutb’ud Dîn Abû Muhammad al-Maqdisî ar-Ruqûţî, ascribed to Ricote, a town near Murcia (in Spain). Ibnu Sab’in was born in the year 614 H. He engaged in the science of the ancients and philosophy. Thereby, a type of deviation occurred in him and he classified works on this subject. He knew the science of Simyâ (alchemy). By means of this knowledge, he deceived some foolish emirs and rich people. He would deem this to be a condition of the nation. Among his works are Kitâb’ul Buddi and Kitâb’ul Huwa. He resided in Makkah. He overcame the mind of Abû Numayy, the emir of Makkah. According to what was narrated from him, some times, he used to enter into seclusion in the cave of Hira hoping that revelation would come to him as revelation came to the Nabî Sallallâhu Alayhi wa Sallam therein based on his false belief that prophethood is acquired and that prophethood is Allâh’s suggestion which He suggests to the intellect when it is purified. If he died upon this belief, he only

"The houses to which pilgrimage is performed to are three: Makkah, Bayt'ul Maqdis, and Buddha which belongs the polytheists in India." He said this because he believed that the religion of the Jews is true and the religion of the Christians is true.

Before he knew the reality of Ibnu Sab'în, one of our Ârif (gnostic) brothers went to him and said, "I would like to embark the path of Sulûk at your hands." Ibnu Sab'în said, "Upon the religion of the Jews, the Christians, or the Muslims?" He said to him, "Aren't the Jews and Christians disbelievers?" Ibnu Sab'în said, "Do not be harsh with them, but Islâm is more virtuous!"

Some of them prefer making pilgrimage to the graves above making pilgrimage to the House of Allâh. Others prefer making pilgrimage to the House of Allâh, but one of them says, "If you visit the Shaykh's tomb two or three times, it is like one pilgrimage."

Some people equate the Shaykh's grave with Arafât, they travel there in the time of its season, and come together there as the Muslims come together in the mosques to remember Allâh at Arafât, as this is done in the west and in the east.

Some of them deem travelling to the Mashhad and grave more virtuous than pilgrimage. One Murîd who had made seven pilgrimages to Allâh's Ancient House said to another Murîd, "Will you sell your visit to the Shaykh's tomb in exchange for seven pilgrimages?" He consulted his Shaykh, who said, "If you sell it, you will be defrauded!"

attained disgrace in this world and the hereafter. When he saw those circumambulating the Ka'bah, he would say, "They are like donkeys circling around the wheel." He would say that if they circumambulated him, it would be more virtuous than them circumambulating the House (of Allâh). Allâh will pass His judgement on him and those like him. Some grave words and deeds have been narrated from him. He died in Makkah on the twenty-eighth of the month of Shawwâl (the year 669 H)." (Ibnu Kathîr, al-Bidâyah wa'n Nihâyah, thq. At-Turkî, 17/497-498)

Some say, "Whoever circumambulates the Shaykh's grave seven times, then it is as if he has made one pilgrimage." Some say, "Visiting such and such cave three times is like a pilgrimage." Others have recounted a dead Shaykh saying, "Every step towards my grave is like one pilgrimage, and on the Day of Resurrection, I would not sell it in exchange for a pilgrimage." A person denied this, whereupon the devil appeared to him in the image of the Shaykh in his dream and rebuked him for denying it.

The prayers and worship of these and those like them are directed to other than Allâh, the Lord of the universe. They are not upon the religion of the Imâm of the Hunafâ (Ibrâhîm Alayh'is Salâm) and they are not of those who maintain the mosques of Allâh, regarding whom Allâhu Taâlâ has said,

"The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day." (at-Tawbah, 9/18)

Those who maintain the mosques of Allâh only have awe for Allâh, and those who maintain the Mashads of the graves have awe for other than Allâh and hope from other than Allâh. To the extent that when a person from the group of those who commit major sins who are not in awe of Allâh regarding the shameful deeds they do, sees the dome of the deceased or the crescent moon on top of the dome, he is in awe of committing abominations, and one of them says to his friend, "Shame on you! This is the crescent of the dome." They are in awe of one who is buried under the crescent, but they are not in awe of the One who created the heavens and the earth and made the crescents of the heavens appointed times for people and pilgrimage!

When these people are debated, they scare those whom they debate, as the polytheists did to Ibrâhîm Alayh'is Salâm. Allâhu Taâlâ said,

"His people disputed with him. He said: Do you dispute with me concerning Allâh while He has guided me? I do not fear those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord wills something." (al-An'âm, 6/80)

Until the statement of Allâhu Taâlâ,

“So, which of the two parties has more right to be in security? If you but know.” (al-An’âm, 6/81)

Then, Allâhu Taâlâ said,

“They who believe and do not mix their belief with injustice - those will have security, and they are guided.” (al-An’âm, 6/82)

Others deem the deceased to be a deity, and the living Shaykh who is devoted to him a Nabî. Fulfilling needs and removing distress is sought from the deceased, while what the living deems lawful is taken lawful and what he deems unlawful is taken unlawful. It is as if in themselves, they have deposed Allâh from taking Him as a deity, and they have deposed Muhammad Sallallâhu Alayhi wa Sallam from taking him as a messenger!

Recent converts to Islâm, those who follow them thinking well of them, or others may come to them wanting from the deceased Shaykh to either repel the harm of a king who wants to oppress him or something else. Then, he enters upon the custodian of the grave and says, “I told the Shaykh, and the Shaykh tells this to the Nabî Sallallâhu Alayhi wa Sallam, the Nabî Sallallâhu Alayhi wa Sallam tells this to Allâh, and Allâh has already sent a messenger to the sultan so-and-so!” Is this not the pure religion of the polytheists and the Christians? There are such lies and ignorance in this that not a single polytheist or Christian would deem them permissible and spread these.

They eat the vows made to the graves, what is given as a vow, and the things that come with the vows, that which is included within the scope of the statement by Allâhu Taâlâ,

“Verily, there are many of the rabbis and the monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh.” (at-Tawbah, 9/34)

They turn away from the way of Allâh and prevent others from it, for their subjects believe that this is the way and religion of Allâh. For this reason, they refrain from entering the true religion which Allâh sent His messengers and revealed His books with.”¹⁴¹

[Allâhu Taâlâ Did Not Praise the Idol Temples and Mausoleums]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Allâhu Taâlâ did not mention the Mashhads in His Book, rather, He mentioned the masjids and said that they were solely for Him. Allâhu Taâlâ said,

“Say: My Lord has ordered justice. Direct your faces at every masjid...” (al-A’râf, 7/29)

Allâhu Taâlâ said,

“The masjids of Allâh shall be maintained only by...” (at-Tawbah, 9/18)

Allâhu Taâlâ said,

“In houses (masjids) which Allâh has ordered to be raised and that His name be mentioned therein...” (an-Nûr, 24/36)

Allâhu Taâlâ also said,

“For had it not been that Allâh repels some people by means of some others, monasteries, churches, synagogues, and masjids would have been demolished.” (al-Hajj, 22/40)

In this verse, Allâhu Taâlâ did not mention the temples of polytheism such

¹⁴¹ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 306-309.

as the idol temples and the Mashhads, nor did He mention the atashkadehs, because the monasteries and churches belong to the people of the book. The ones praised here are those built before the abrogation and changing, just as He praised the Jews, Christians, and Sabians who believed in Allâh and the last day and committed righteous deeds before the abrogation and changing. Allâh did not praise the idol temples, atashkadehs, astral temples, and mausoleums in any way and only mentioned them in the parable of those whom the Nabî Sallallâhu Alayhi wa Sallam cursed. Allâhu Taâlâ said,

“(Then) those who won their point said: We verily shall build a masjid over them.” (al-Kahf, 18/21)

These people who built a mosque on the people of the cave are from the Christians whom the Nabî Sallallâhu Alayhi wa Sallam cursed when he said,

“May Allâh curse the Jews and Christians! They took the graves of their prophets as masjids.”¹⁴² And in another narration, **“And the righteous.”**^{143 144}

“Invoking those in the grave is one of the greatest means to this (adding things from the religion of the polytheists into the Hanîf religion). One of the eastern Shaykhs came and talked to me regarding this issue. When I clarified to him the corruption of this, he said, “Didn’t the Nabî Sallallâhu Alayhi wa Sallam say? “If you are helpless in affairs, then go to the people of the grave!” I said, “This is a lie with the agreement of the people of knowledge, and not one of the scholars of Hadîth have narrated this from the Nabî Sallallâhu Alayhi wa Sallam.”¹⁴⁵

¹⁴² Al-Bukhârî, Hadîth no. 1390; Muslim, Hadîth no. 531.

¹⁴³ Ibnu Kathîr, at-Tafsîr, Ilmiyyah, 5/134.

¹⁴⁴ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 309-311.

¹⁴⁵ This statement was also narrated with the following wording, **“When the affairs leave you perplexed, then seek help from the people of the grave!”** (al-Ajlûnî, Kashf’ul Khafâ, Maktabat’ul Qudsî, 1/85, no: 213)

For this reason and similar reasons, the truthfulness of the following statement by the Nabî Sallallâhu Alayhi wa Sallam in the authentic Hadîth manifested, “You will follow the footsteps of those who came before you inch by inch, even if they were to enter a lizard hole, you would also enter it.” They said, “O Allâh’s Messenger! Are they the Jews and Christians?” He said, “Who else?”¹⁴⁶¹⁴⁷

[Those Who Go to the Graves of the Disbelievers and Hypocrites to Seek Aid]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“When one of these extremist polytheists gets what he wants, even if it is from a disbeliever, he will not go to the Rasûl, rather, he will seek what he needs from where he deems his need is fulfilled. Sometimes, he goes to a grave that he deems to belong to a righteous man, whereas, in it is the grave of a disbeliever or hypocrite. Sometimes, he knows that the grave belongs to a disbeliever or a hypocrite, yet he still goes there, just as a group go to their church or to places where it is said to them that it accepts offerings. Their general masses fall in this, and their elite fall in the first.

Eventually, when it reached one of our companions who undertook the position of chief judge that I negated from this, because of this, he had a doubt and suspicions, since he believed that what I mentioned was true, yet he had an objection. So he privately said to one of our companions, “I have experienced supplications being answered to near a grave in al-Qarâfah.” The man from our companions said, “Then I will come with you, thereby, we will

Refer to these sources regarding this statement being a fabricated Hadîth: Ibn’ul Qayyim, *Ighâthat’ul Luhafân*, Dâru Atâ’ât’il Ilm, 1/387; al-Birgiwî, *Ziyârat’ul Qubûr*, Dâr’ul Bashîr, p. 52; Majmû’u Fatâwâ Shaykh’il Islâm Ahmad Ibni Taymiyyah, 1/356, 11/293.

¹⁴⁶ With similar wording in al-Bukhârî, Hadîth no. 7320.

¹⁴⁷ Ibnu Taymiyyah, *al-Istighâthah fi’r Raddi ala’l Bakrî*, p. 317.

learn whose grave this is.” Both went there and found written upon the grave “the Servant of Alî.” So they understood that the grave belonged to either a Râfidhî or Ismâ’îlî.

There was a large group of people in the land who thought that the Ubaydî’s¹⁴⁸ were the righteous allies of Allâh. When I mentioned to them that the Ubaydî’s were heretic hypocrites and that the best among them were the Râfidhah, they started to marvel and say, “We take the horses who suffer from stomach aches to their graves, and they are healed near their graves!” I said to them, “This is one of the greatest proofs of their disbelief!” Then I called a group of wranglers and said to them, “When you are in Shâm and Egypt, where do you take the horses when they suffer from stomach aches?” They said, “In Shâm, we take the horses to the graves of the Jews and Christians. If we are in the northern lands, we take them to the graves in the Ismâ’îlî lands such as Aleika, Manîqa, and the likes. In Egypt, we take them to the monastery of the Christians and to the graves of these Sharîfs.” They thought that the Ubaydî’s were Sharîf because they proclaimed to be from Ahl’ul Bayt. I said, “Do you take the horses to the graves of the righteous Muslims such as al-Layth bin Sa’d, ash-Shâfi’î, Ibn’ul Qâsim, Nafisah, and others?” They said, “No.” I said to those who marveled at what I said, “Listen! They take the horses only to the graves of the disbelievers and hypocrites!”

Then, I explained the reason behind this by saying, “Because these people are tormented in their graves, and the animals hear their voices, as this was established in the authentic Hadîth.¹⁴⁹ When the animals hear this, they are terrified. Because of the terror they feel, their bellies weaken and they defecate, because terror necessitates diarrhea.” They were amazed at what I said. I would not mention this thought to the people often, and I didn’t know that anyone said this. Later, I found that some scholars have mentioned it.

¹⁴⁸ Those mentioned by Shaykh’ul Islâm are Banû Ubayd al-Qaddâh, also known as the Fatimids, and their associates. And Allâh knows best.

¹⁴⁹ Al-Bukhârî, Hadîth no. 1374.

Our intent here is that many people venerate the grave of those who are internally disbelievers or hypocrites, and according to them, this deceased and the Rasûl are of one category. This is because he believes that the deceased fulfills his needs when the deceased is a righteous person. According to this person, both this deceased and the Rasûl are of the category whom aid is sought from.

How many are the Mashhad's glorified by people while they are in fact fabrications, moreover, it is said that they are graves of the disbelievers! Such as the Mashhad that is said to be the grave of Nûh Alayh's Salâm found at the skirts of Mount Lebanon.¹⁵⁰ The people of perception say that this is the grave of one of the Amalekites. Likewise, are the Mashhad of Husayn found in Cairo and the grave of Ubayy bin Ka'b found in Damascus; the scholars have agreed that these are fabrications.¹⁵¹ Some scholars have said that both graves are actually the graves of two Christians. Many of the Mashhad's are controversial, and there are devils near them who by means of the graves, misguide whom they misguide."¹⁵²

[Some Superstitions Containing Shirk]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

"Some among them see in their dreams a person whom they deem to be a person in the grave, whereas, it is actually a devil who appears in the image of the person in the grave or in another person's form, similar to the devils near the idols and the devils who appear to those who seek aid from the idols, the deceased, and the non-present. Such persons are plentiful in our time and in

¹⁵⁰ Shams'ud Dîn as-Sakhâwî, al-Maqâsid'ul Hasanah, p. 746; Aliyy'ul Qârî, al-Asrâr'ul Marfû'ah, p. 401; Ibnu Kathîr, al-Bidâyah wa'n Nihâyah, thq. Turkî, 1/281.

¹⁵¹ Shams'ud Dîn as-Sakhâwî, al-Maqâsid'ul Hasanah, p. 746; Aliyy'ul Qârî, al-Asrâr'ul Marfû'ah, p. 401; Ibnu Kathîr, al-Bidâyah wa'n Nihâyah, thq. Turkî, 11/582; Hamawî, Mu'jam'ul Buldân, 2/469.

¹⁵² Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 327-331.

others.

For example, some people conjure devils near sculptures at old temples in Akhmim in the land of Egypt, and elsewhere. They conjure devils near sculptures for a period without purifying themselves as the Muslims purify, without praying the prayer of the Muslims, and without any recitation, until the devil clings to that image. Then they see the image moving and they put a candle or something else in it. Thereafter, they see a devil emerging for them and upon this, they prostrate to this devil until the devil fulfills some of their needs. Sometimes they may allow the devil to commit acts of atrocity with them for the devil to fulfill their needs.

Similar to this is ample among the Kuffâr Shaykhs of the Turks, whom they call “pusht,” meaning effeminate. When they want some of these things from him, they send him a male whom he has a relation with. In a dark night, they chant for him with loud dynamics, offer him bread and carcass, and sing a song that suits him with the condition of no one remembering Allâh and nothing being found with them that has the remembrance of Allâh. Then this Shaykh raises the male whom he had a relation with in to the sky and they see the daf fly in the air. The person who stretches out his hand towards the bread is hit (by the daf). While they listen, the devil play instruments and sing as their disbeliever ancestors sang. Then, sometimes the devil disappears and the food disappears and they see it to be transferred to the house of the Pusht, while sometimes they do not disappear. They offer carcass to the devil which they burn with fire, and the devil fulfills some of their needs.

The polytheists have many such occurrences. That which takes place next to the Mashhad’s are of the same genus of what takes place next to the idols.”¹⁵³

“It is established by various paths that near the idols, graves and other things associated as partners to Allâh, there are devils who misguide through them those whom associate those things as partners with Allâh. These devils

¹⁵³ Ibnu Taymiyyah, *al-Istighâthah fi’r Raddi ala’l Bakrî*, p. 331-333.

fulfill only some of their needs, and they fulfill the needs only when Shirk and sins that the devils love are committed.

Some of the devils command the one who invokes him to prostrate to himself, some command atrocity which is sometimes committed with the devil. Sometimes the devil may prohibit the invoker from what Allâh has commanded, consisting of Tawhîd, sincerity, the five daily prayers, the recitation of the Qur'ân and so on.

The devils deceive people based on what they desire from them. If the person has weak faith, the devil commands him with disbelief, otherwise the devil commands him with what is vicious or sins. If the person has little knowledge, the devil commands him to do things which he does not know to oppose the Book and the Sunnah.

Many of the Shaykhs who have an ample share in religion, ascetism, and worship have fallen into this type. However, since they did not know the reality of what Allâh sent His Messenger with, the devils strived until they acted upon what opposes the Book and the Sunnah.

The following occurred to more than one of our companions: When one of the companions of some of the Shaykhs sought help from their Shaykh, they saw the Shaykh come and fulfill their need while they were awake. In reality, what they saw was devils that appear for the polytheists who invoke other than Allâh. The jinn that come are in accordance with the person, a disbeliever for a disbeliever, a Fâjir for a Fâjir, and an ignorant for an ignorant. As for the people of knowledge and faith, then the jinn following them is like the people following them; they follow them in what Allâhu Taâlâ and his Messenger command with."

"Someone I trusted narrated to me from this person," -that is, Ibn'ul Bakrî who permitted seeking aid from the Messenger Sallallâhu Alayhi wa Sallam in everything aid is sought from Allâh in his book- "that he said, 'The Nabî Sallallâhu Alayhi wa Sallam knew the knowledge of the keys of the unseen.'

The Nabî Sallallâhu Alayhi wa Sallam said regarding the keys of the unseen,

"(The keys of the unseen) are five, no one but Allâh knows them. (They are:) 'Indeed, Allâh (alone) has knowledge of the Hour and sends down the rain and knows what is in the wombs.

And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allâh is Knowing and Aware.” (Luqmân, 31/34)¹⁵⁴

I think he mentioned that this person said, ‘The Nabî Sallallâhu Alayhi wa Sallam learned the keys of the unseen after he informed that none other than Allâh knows it.’

Another person from the genus of al-Bakrî, who practiced teaching and to whom religious verdicts are attributed to would say, ‘Verily, the Nabî Sallallâhu Alayhi wa Sallam knew what Allâh knows and is capable of doing everything Allâh is capable of. Then after the Nabî Sallallâhu Alayhi wa Sallam, this secret passed on to al-Hasan, then it passed from the descendants of al-Hasan until it passed on to Shaykh Abu’l Hasan ash-Shâdhilî.’

They also said, ‘This is the station of al-Qutb, al-Ghawth, al-Fard, and al-Jâmi.’

There was another Shaykh who was exalted amongst his followers claimed to hold this rank would say that he was the Mahdî, which the Nabî Sallallâhu Alayhi wa Sallam bore glad-tidings to, and that he will marry his daughter with Îsâ Alayh’is Salâm. He would say that he controls the kings and saints, he appoints whichever he likes, and deposes whichever he likes. He would also say that the Rabb secretly converses with him and that he himself is the one who helps the angels carrying the throne and the fish of the sea. I rebuked him profusely in front of a group from the people of the congregational Masjid in Cairo, on a Friday which numerous persons were present. After this, people knew him and due to him, his likes from the Dajjâls were defeated.

Some of them said, ‘Allâh Subhânahu wa Taâlâ’s following statement,

“Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner. So that you may believe in Allâh and His Messenger, and that you assist and honour him, and that you glorify Allâh’s praises morning and afternoon.” (al-Fath 48/8-9)

¹⁵⁴ Ahmad, al-Musnad, Hadîth no: 4766.

The one whose praises is glorified in the morning and afternoon is the Messenger Sallallâhu Alayhi wa Sallam.’

Others say, ‘We worship Allah and His Messenger.’ Thus, they make the Messenger a worshipped being.

Others go to the grave of a deceased man or woman whom good is assumed regarding and say, ‘Forgive me, have mercy on me, do not stop me due to a mistake!’ And say similar things.

There are many cases like this in which the creation is adopted as a deity.

When this settles in the souls of their laymen, and when one asks them regarding those who prohibit them from these acts saying, ‘What is this man saying?’ you find one of them saying, ‘According to so-and-so, there is none other than Allâh!’ This is because it has settled in their souls that they have acquired other deities alongside Allâh. All of this and the likes occurred while we were in Egypt.

Another says while magnifying those who call to Tawhîd: This man has made the deities all into one deity!”¹⁵⁵

[The Polytheists Underestimate Tawhîd and Revere Shirk]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“These misguided people underestimate the Tawhîd of Allâh and revere invoking other than Allâh consisting of the deceased. When they are commanded with Tawhîd and are prohibited from Shirk, they underestimate it as Allâhu Taâlâ related from the polytheists with His statement,

“And when they see you, they treat you only in mockery.” (al-Furqân, 25/41)

¹⁵⁵ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 207-210.

They mocked the messenger when he prohibited them from Shirk. Allâhu Taâlâ said regarding the polytheists,

"Truly, when it was said to them, 'La Ilâha Illallâh (there is no - true- deity -worthy of worship- except Allâh),' they were arrogant. And they said: Are we going to abandon our deities for the sake of a mad poet?" (as-Sâffât, 37/35-36)

Allâhu Taâlâ said,

"Rather, he has come with the truth and confirmed the messengers." (as-Sâffât, 37/37)

Allâhu Taâlâ also said:

"They (the pagans) wonder that a warner has come to them from among themselves. And the disbelievers say: This is a magician and a liar. Has he made the Âlihah (pl. Ilâh; deities) (all) into One Ilâh? It is a very strange thing indeed." (Sâd, 38/4-5)"¹⁵⁶

May Allâh have mercy on him, the Shaykh mentioned many things.

"The polytheists always regard the prophets as foolish and attribute madness, misguidance, and foolishness to them, as the people of Nûh said to Nûh, and Âd said to Hûd Alayhima's Salâm,

"They said: Have you come to us that we should worship Allâh alone?" (al-A'râf, 7/70)

Tawhîd was the greatest thing by which they ascribed foolishness to the prophets and they rejected. You will find those who resemble them from some aspects to be upon this; if they see one who calls to the Tawhîd of Allâh, making the religion sincere for Allâh, and not worshipping or relying upon anyone

¹⁵⁶ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 377.

other than Allâh, they will mock him due to the polytheism found within themselves.”¹⁵⁷

[The Polytheists Turn Away from Worshipping Allâh and Find Peace with Associating Partners to Him]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Many of these desert the mosques. You will see the mosque, which was built for the five daily prayers, in an idle, deserted state, without having a cover other than what the people give, as if it were an inn from the inns. As for the Mashhad’s built upon the deceased, you will find upon them covers, adornments of gold, silver, and marble, and you will find vowers coming and going to them.

Isn’t this only sourced from them underestimating Allâh, His verses, and His Messenger and them venerating Shirk? This is because they believe that the deceased for whom the Mashhad is built and seeking help from him is of more benefit than invoking Allâhu Taâlâ and seeking help from Him in the house built for Allâh Azza and Jalla. Therefore, they preferred that which is of more benefit according to them, resembling the Arab polytheists whom Allâhu Taâlâ mentioned their state in His statement,

“And they assign to Allâh from that which He created of crops and livestock a share and say, ‘This is for Allâh,’ by their claim, ‘and this is for our partners (associated with Him).’ But what is for their partners does not reach Allâh, while what is for Allâh reaches their partners. Evil is that which they rule.” (al-An’âm, 6/136)

As the polytheists were assigning shares of their agricultural products and animals for Allâh, they were assigning shares of their agricultural products

¹⁵⁷ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 378.

and animals for their deities. If anything befell the share of their deities, they would take from the share of Allâhu Taâlâ and give it to share of their deities while saying, "Allâh is rich and our deities are poor." Thus, they preferred what they assigned to other than Allâh over the share they assigned for Allâh. Likewise, according to them, the endowments and vows that are given to the Mashhad's are far greater than what is given to the mosques, reviving the mosques, and waging Jihâd in the way of Allâh.

When one of these goes to the grave he venerates, he weeps besides it, is humble, invokes, begs, and acquires softness, humility, worship, and peace of heart that which he does not acquire in the five daily prayers, the Friday prayer, night prayer, and the recitation of the Qur'ân. Isn't this the state of the polytheist innovators and not the state of the sincere Muwahhids who follow the Book of Allâh and the Sunnah of His Messenger Sallallâhu Alayhi wa Sallam?

Similar to this is when one of them hear the singing of verses of poetry, he acquires calmness, tranquility, and crying that which he does not acquire when he listens to the verses of Allâhu Taâlâ. Thus, he feels tranquility when he hears the innovator polytheists, but does not feel tranquility when he hears the pious sincere. Rather, when they hear the verses of Allâh, they divert themselves from it, dislike it, and mock it and those who recite it, earning them the greatest share from Allâhu Taâlâ's statement,

"Say: Is it Allâh and His verses and His Messenger that you were mocking?" (at-Tawbah, 9/65)

When they listen to the Qur'ân, they listen to it with inattentive hearts and with idle talk on their tongues, as if they are deaf and blind. When they hear the verses of poetry, their hearts find peace, their tongues become silent, and their movements remain still, to the point where the thirsty one doesn't even drink water.

From these are those who when they are listening to the singing of these verses of poetry and the Mu'addhin calls the Adhân, they say, "We are amidst

something more virtuous than what this man is calling us to (the prayer).” Some of them say, “We were at the Hadrâh (presence/vicinity). When we got up for prayer, we came to the door!” Someone asked me regarding the misguided Shaykhs who say this, and I said, “He told the truth! He was in the Hadrâh (presence/vicinity) of the devil and came to the door of Allâh. For verily, the innovations and misguidance in it result from the presence of the devil, and this was mentioned elsewhere.”¹⁵⁸

[Those Who Prefer to Seek Aid from Their Shaykhs Instead of Allâhu Taâlâ]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Those who deem invoking the deceased prophets, imams, and Shaykhs more virtuous than invoking Allâh are of different types. Some of them have been mentioned while others mention various stories:

The story of a Murid who sought aid from Allâh while Allâh did not aid him, and when he sought aid from his Shaykh his Shaykh aided him...

The story of a prisoner in the lands of the enemies who invoked Allâh but Allâh did not rescue him, but then he invoked one of the deceased Shaykhs who came and took him to the land of Islâm...

The story that one of the Shaykhs said to his Murid, “When you need something from Allâh, come to my grave!” another said, “Perform Tawassul (mediation) to Allâh through me!” and another said, “The grave of so-and-so is the tried antidote!”

These people and their likes prefer these invocations to the invocations by those sincere to Allâh, resembling other polytheists. Many of them are shown the image of their Shaykh they invoke, and they deem this image their Shaykh or an angel in his form, whereas it is a devil misguiding them.

¹⁵⁸ Ibnu Taymiyyah, *al-Istighâthah fi’r Raddi ala’l Bakrî*, p. 381-383.

Among these are those who upon affliction, only invoke their Shaykh and only mention their Shaykh's name. They are attached to mentioning their Shaykh as a child is attached to mentioning his mother. One of these seeks aid from his Shaykh saying, "O so-and-so!" Whereas, Allâhu Taâlâ said to the Muwahhids,

"And when you have completed your rites, remember Allâh like as you remember your forefathers or with greater remembrance." (al-Baqarah, 2/200)

From among these are those who take an oath by Allâh and lie, and when they take an oath by their Shaykh and Imâm they tell the truth and do not lie. Thereby, his Shaykh is greater than Allâh according to him and his soul.

When invoking the dead such as the prophets and righteous people includes this mocking of Allâh, His verses, and His messenger; then which of the following two parties is more entitled of mocking Allâh, His verses, and His messenger: One who commands invoking the deceased and seeking aid from them while it consists of mocking Allâh, His verses, and His messenger, or one who commands invoking Allâh alone without associating any partners to Him as His messenger has commanded and obliges obeying the Messenger Sallallâhu Alayhi wa Sallam and following him in everything he brought?

Also, these Muwahhids are from the greatest of people with regards to accepting complying to the revered Messenger Sallallâhu Alayhi wa Sallam by affirming what he mentioned, obeying him in what he commanded, paying attention to knowing what he was sent with, differentiating between what is narrated from him that is sound and weak, truth and lie, and following this without following what contradicts this, and acting upon what Allâhu Taâlâ said,

"Follow, (o mankind), what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember." (al-A'râf, 7/3)

As for these misguided people who resemble the polytheists and

Christians, their basis is either weak or fabricated Ahâdîth, or narrations from people whose statements are not used as evidence, which are either fabricated in their name or mistakes from them, as these are unverified narrations from fallible speakers. If they do hold on to something established from the Messenger Sallallâhu Alayhi wa Sallam, they distort the words against their contexts while sticking to the allegorical and leaving the clear statements, just like what was done by the Christians.”¹⁵⁹

[The Claim that Istighâthah (Seeking Aid) Is of One Kind]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Also, like what this misguided (al-Bakrî) did: He took the expression Istighâthah (seeking aid) -which is categorised into Istighâthah with the living and deceased, and Istighâthah with the living occurs in things he is capable of doing and things he is incapable of doing- and deemed the ruling of all of these the same. This did not suffice him until he deemed asking from someone to be included within what is called Istighâthah. This did not suffice him until he deemed that the one asking is not asking the person he asks but only asks from Allâh. According to this, the one who does Istighâthah with another person is actually seeking Istighâthah from Allâh.

Then he deemed permissible making Istighâthah with every deceased person, consisting of the prophets and righteous. He then brought the partial special cases such as people asking the Nabî Sallallâhu Alayhi wa Sallam to invoke Allâh for them both in this world and the hereafter and the people turning to Allâh with invocations and intercession by the Nabî Sallallâhu Alayhi wa Sallam, as evidence to this general, comprehensive claim -wherein he included Shirk and misguidance only known by Dhu’l Jalâl.

It is known that what the Sunnah brought is the absolute truth. However, this does not necessitate establishing all of these general claims while

¹⁵⁹ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 383-384.

abolishing its opposite, since a comprehensive claim cannot be established with partial evidence, especially when there is disagreement and separation.

This resembles the one who wants to establish the permissibility of all types of musical instruments for everyone and seeking nearness to Allâh through it on the bases of two small girls singing in the presence of Â'ishah Radiyallâhu Anhâ in the house of the Nabî Sallallâhu Alayhi wa Sallam on the Day of Îd while his face was turned to the wall and not to them.

Or the one who brings the statement of Allâhu Taâlâ as evidence for listening to every speech, **“So, give the good news to My servants who listen to speech and follow the best of it.”** (az-Zumar, 39/17-18) while not knowing that the speech mentioned here is the Qur’ân, as stated in the statement of Allâhu Taâlâ,

“Then have they not reflected over the speech (Qur’ân)?” (al-Mu’minûn, 23/68)

Otherwise, it is accepted that it is unlawful to listen to every speech. Allâh Azza wa Jalla has prohibited from sitting with those mocking His verses. Their engaging into mockery is also a type of speech. Allâhu Taâlâ said,

“And when you see those who engage in a false conversation about Our verses by mocking at them...” (al-An’âm, 6/68)

Allâhu Taâlâ said,

“And it has already been revealed to you in the Book (this Qur’ân) that when you hear the verses of Allâh being denied and mocked at, then sit not with them.” (an-Nisâ, 4/140)

Allâhu Taâlâ said,

“And when they pass near ill speech, they pass by with dignity.” (al-Furqân, 25/72)

And Allâhu Taâlâ also said,

“And when they hear ill speech, they turn away from it and say: For us are our deeds, and for you are your deeds.” (al-Qasas, 28/55)”¹⁶⁰

[Mistakes Made by Those Who Claim that Seeking Istighâthah from Rasûlullâh Sallallâhu Alayhi wa Sallam is Permissible]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“According to this misguided (al-Bakrî), seeking Istighâthah, from the messenger in everything Istighâthah is sought from Allâh, is allowed in the sense of he being a means from the means of Allâhu Taâlâ with regards to seeking aid. According to him, this is also established with regards to the pious people. According to this misguided, this is also established after the Rasûl’s death as it was established during his life, since he is in eternal abundance in the presence of Allâh and his rank does not decrease.

Thus, he erred in a few aspects:

The first: Al-Bakrî named the one who makes the Nabî Sallallâhu Alayhi wa Sallam an intermediary in invocations after his death, one who seeks Istighâthah from him. Although he claims there is consensus regarding this matter, this is not known in any language belonging to various nations, neither in proper form nor in figurative speech. This is because the one Istighâthah is sought from is the one who is asked and requested from, he is not a person whom others ask through.¹⁶¹

¹⁶⁰ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 384-385.

¹⁶¹ While elaborating on this issue, Ibnu Taymiyyah Rahimahullâh elsewhere said, “Verily, the one who seeks Istighâthah from the Nabî Sallallâhu Alayhi wa Sallam is one who asks and seeks from the Nabî Sallallâhu Alayhi wa Sallam. As for the person

The second: Al-Bakrî deeming the Sahâbah making the Prophet Sallallâhu Alayhi wa Sallam an intermediary in his lifetime was making his essence an intermediary and not his invocation and intercession. Therefore, making him an intermediary after his demise would be the same. This is a mistake. However, a group of people have agreed with him in contrast to his first mistake, since I do not know of anyone agreeing with him in that.

The third: He also included asking from the Nabî Sallallâhu Alayhi wa Sallam in making Istighâthah with the Nabî Sallallâhu Alayhi wa Sallam. This is valid and permissible during his lifetime. But al-Bakrî has equated the Nabî Sallallâhu Alayhi wa Sallam being alive and after his demise. Even though he is correct by using the phrase of Istighâthah here, he is mistaken while equating him being alive and dead.

I do not know of this being narrated from any of the scholars, however, it is found in the statements of some people, such as Shaykh Yahyâ as-Sarsarî, as there is a portion of this in his poems, and Shaykh Muhammad Ibn'un Nu'mân penned the book "al-Mustaghîthîna bi'n Nabî Alayh'î Salâm fi'l Yaqdhathi wa'l Manâm (Those Who Seek Aid from the Nabî Alayh'î Salâm While Awake and Asleep)." I strongly assume that this man has narrated from him. These people were righteous and religious; however, they were not from the people of knowledge who know the textual proofs through which the rulings are attained and whose views are considered regarding the Shar'ah of Islâm and the knowledge of the lawful and unlawful. Likewise, they lack a Shar'î evidence and a narration from a pleased scholar. Rather, they pursued the course of customs as the majority of people pursued the course of the custom of doing Istighâthah from their Shaykh in hard times and invoking him.

When some of the virtuous, knowledgeable, and ascetic Shaykhs I know

who is made an intermediary, he is not invoked, asked, or sought from. He is only asked through. Everyone differentiates between the one who is invoked and the one whom invocation is made through." (Majmû'u Fatâwâ Shaykh'il Islâm Ahmad Ibni Taymiyyah, 1/103)

were afflicted with an affair, they would take a few steps in the direction of Shaykh Abd'ul Qâdir (al-Gîlânî) and seek Istighâthah from him. Many people do this. This is why when a possessor of virtue among them warned them they realized this and knew that what they were upon was not from the religion of Islâm, but rather, it was resembling the idolators.

However, all of these do not deem prohibiting and negating this to be Kufr, except for the likes of this misguided fool (al-Bakrî), whom the disastrous punishment embraced. This is because he is from the extremist innovators who innovate a view and then declare Takfîr upon those who oppose them, such as the Khawârij, Rawâfidh, and Jahmiyyah. This is due to the fact that this view he espoused was not agreed upon by anyone from the scholars of the Muslims, not from the former ones nor the latter ones.

He made rounds to the scholars of Egypt with his response so that one of them may agree with him, however, none of them agreed with him. He wanted the scholars of Egypt to oppose the response I wrote, however, none of them opposed it. Some people agreed with him regarding the permissibility of making the deceased Nabî Sallallâhu Alayhi wa Sallam an intermediary, however, they did not agree with regards to calling this Istighâthah, declaring Takfîr upon those who disapprove of doing Istighâthah with him, and deeming those who disapprove of doing Istighâthah with him to be reviling the Nabî Sallallâhu Alayhi wa Sallam. Rather, most of them agreed upon the prevention of doing Istighâthah with the Nabî Sallallâhu Alayhi wa Sallam in the meaning of asking from him things that only Allâh is capable of doing. I do not know of any scholar disputing the fact that doing Istighâthah with the Nabî Sallallâhu Alayhi wa Sallam and others from the creation in this meaning is impermissible.

Alongside this, a group who had selfish interests and were ignorant regarding the Sharî'ah stood against this immensely and sought aid from those who possess selfish interests who had authority. They gathered the people and conducted a great assembly wherein their efforts went to vain, their ignorance manifested, their pursuits failed, and the truth prevailed in the sight

of the prominent people who aided them. These people wished they had not done what they did, since it was a means for the manifestation of the truth they hated and stood against and it was a means for the creation to turn against them. They resembled those who dig their own graves and those who amputated their nose with their palms. This is so, alongside their extensive fanaticism and their numbers, the strength of their authority, and the plots of their devils being great.”¹⁶²

[The People of Innovation Declare Takfîr Upon Those Who Oppose Their Innovation]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“This path treaded by this man (al-Bakrî) and his likes is the path of the people of innovation who combine ignorance and oppression. They innovate an innovation opposing the Book, the Sunnah, and the consensus of the companions and then declare Takfîr upon those who oppose them in their innovation, just like the Khawârij who leave the fold of the religion. Also, like the Râfidhah, who declare Takfîr upon those who oppose them from the companions and most of the believers, to the point that they declared Takfîr upon Abû Bakr, Umar, Uthmân -may Allâh be pleased with them-, those who befriend them, and the Imâms of Ahl’us Sunnah wa’l Jamâ’ah.

The people of knowledge and faith have knowledge, justice, and mercy. They know the truth through which they agree with the Sunnah and are free from innovations. They are just towards those who leave the truth, even if they oppressed them. As Allâhu Taâlâ said,

“Be persistently standing firm in justice, witnesses for Allâh, even if it be against yourselves.” (an-Nisâ, 4/135)

Allâhu Taâlâ also said,

¹⁶² Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 243-249.

“Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (al-Mâ'idah, 5/8)

For this reason, the people of knowledge and the Sunnah do not declare Takfîr upon those who oppose them, even if the opposing party declares Takfîr upon them. This is because Kufr is a ruling pertaining to the Sharî'ah. People do not have the right to punish with its similar (in revenge). Just like if someone lies about you or fornicates with your spouse, it is not your right to lie about him and fornicate with his spouse, because fornication and lying is Harâm due to the right of Allâhu Taâlâ. Similarly, Takfîr is the right of Allâhu Taâlâ, so we do not declare Takfîr upon anyone except for those whom Allâhu Taâlâ and His Rasûl Sallallâhu Alayhi wa Sallam declared Takfîr upon.

In addition, declaring Takfîr upon a Mu'ayyan (specific) person and the permission of killing him are dependent on the reaching of the Nabawî Hujjah that those who oppose it become disbelievers. Otherwise, not all those whom are ignorant of something from the religion become disbelievers.

This is why when a group among the Sahâbah and the Tâbi'în like Qudâmah bin Madh'ûn Radiyallâhu Anh and his companions legitimized alcoholic beverages and they thought that it is permissible for those who act righteously according to what they understood from the verse in al-Mâ'idah¹⁶³, the scholars of the Sahâbah such as Umar Radiyallâhu Anh, Alî Radiyallâhu Anh and others agreed that they will be asked to repent and that if they persisted upon legitimizing they become Kâfir and if they affirm that it is unlawful, they will be flogged. Therefore, they did not declare Takfîr upon them in the beginning because they legitimized until they clarified the truth to them since they had a doubt. If they had persisted, they would have committed Kufr.

¹⁶³ Allâhu Taâlâ states,

“There is no sin, for those who believe and do good deeds, in what they ate earlier, if they fear Allâh, believe, and do good deeds; and again fear Allâh and believe, and still again fear Allâh and do good deeds. Allâh loves those who are good in their deeds.” (al-Mâ'idah 5/93)

In the two Sahîh's, the Hadîth of the person who said the following to his family is established, **"When I die, crush me and then throw me in the sea. By Allâh, if Allâh is capable over me, He will punish me in a manner that He did not punish anyone in the universes."** Allâh commanded the land and it brought forth his pieces. Allâh commanded the sea and it brought his pieces. Allâh said, **"What pushed you to do what you did?"** The man said, **"My fear of You, my Lord!"** Then Allâh forgave him.¹⁶⁴

This person believed that when he does this, Allâh will not be capable of bringing him back, and Allâh will not bring him back, or he thought this could be possible. Both of these are Kufr. However, this person was ignorant and the truth which a person disbelieves by acting contrary to was not clarified to him in such a manner, thus Allâh forgave him.

This is why I used to say to the Jahmiyyah who were composed of the Hulûliyyah and those who rejected Allâhu Taâlâ being above the Throne: If I were to consent with you (in such beliefs), I would have become a Kâfir, since I know that your statement is Kufr. However, in my presence, Takfîr is not declared upon you because you are ignorant.¹⁶⁵ This was addressed to their

¹⁶⁴ With similar wording in al-Bukhârî, Hadîth no: 3481, 3478; Muslim, Hadîth no: 2756-2757.

¹⁶⁵ Ibnu Taymiyyah Rahimahullâh says that the forceful interpretations of those who deny the attributes denotes denial of the textual proofs, so if he himself had defended their views, then he would have been a Kâfir. However, in order to be able to declare Takfîr upon the interpreters, it must be evident that they have comprehended the Hujjah and denied it. This is due to the issue being related to obscure matters and not the essence of Tawhîd. The establishment of Hujjah in this regard is to establish that the opinion of the opponent is in opposition to the textual proofs. The reason why Ibnu Taymiyyah did not declare Takfîr upon these people is that this matter is among the obscure issues and it was not evident that they denied the textual proofs whilst having comprehended the Hujjah.

An important issue that needs attention is that Shaykh Ibnu Taymiyyah has distinguished between the obscure matters such as forcefully interpreting the

scholars, judges, elders, and emirs.”¹⁶⁶

[Evidences Brought Forth Regarding Seeking Istighâthah from the Nabî Sallallâhu Alayhi wa Sallam]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

“Al-Bakrî brought as evidence the Hadîth of the blind man who said, **“O Allâh! I ask You and I turn towards You through Your Nabî Muhammad, the Nabî of mercy.”**¹⁶⁷

Whereas, this Hadîth is not evidence for him due to two points:

The first: This is not Istighâthah, rather it is turning towards Allâh through the Nabî.

The second: The blind man only turned towards Allâh through the Nabî Sallallâhu Alayhi wa Sallam’s supplication and intercession, since he asked the Nabî Sallallâhu Alayhi wa Sallam to supplicate and he said in the end of his invocation, “O Allâh! Make him an intercessor on my behalf!”¹⁶⁸

attributes and evident issues. He clearly declared Takfir upon those who hold heretical views in evident matters. However, Shaykh Ibnu Taymiyyah did not declare Takfir due to ignorance in obscure matters, such as ignorance concerning some attributes. And Allâh knows best.

¹⁶⁶ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 249-253.

¹⁶⁷ At-Tirmidhî, Hadîth no. 3578; Ibnu Mâjah, Hadîth no. 1385; Ibnu Khuzaymah, Sahîh, Hadîth no. 1219; an-Nasâ’î, as-Sunan’ul Kubrâ, Hadîth no. 10419-10421.

¹⁶⁸ At-Tirmidhî, Hadîth no. 3578; Ibnu Mâjah, Hadîth no. 1385; Ibnu Khuzaymah, Sahîh, Hadîth no. 1219; an-Nasâ’î, as-Sunan’ul Kubrâ, Hadîth no. 10419-10421.

Thereby, it is known that the Nabî Sallallâhu Alayhi wa Sallam made intercession for him. This man made Tawassul through the Nabî Sallallâhu Alayhi wa Sallam's intercession and not by his essence. Likewise, the Sahâbah made Tawassul through the Nabî Sallallâhu Alayhi wa Sallam's supplication in the rain prayer, as they made Tawassul through the Du'â of Abbâs Radiyallâhu Anh after the Nabî Sallallâhu Alayhi wa Sallam's death."¹⁶⁹

"Likewise, it is mentioned in the beginning of the Hadîth that he asked the Nabî Sallallâhu Alayhi wa Sallam to supplicate on his behalf. So, this Hadîth denotes that the Nabî Sallallâhu Alayhi wa Sallam interceded and supplicated for him, and that the Nabî Sallallâhu Alayhi wa Sallam commanded him to invoke Allâhu Taâlâ and ask Him to accept the Nabî Sallallâhu Alayhi wa Sallam's intercession.

As for the man's statement, **"O Muhammad! I turn towards my Lord through you in this need of mine so that He fulfills it!"** This was said addressing the person recalled in his heart. Just as we say in our prayer, "Peace be upon you, o Nabî, and the mercy and blessings of Allâh!" Likewise, man recalls those he loves and hates in his heart and speaks with them. Such examples are ample."¹⁷⁰

"As for what al-Bakrî mentioned consisting of the Tawassul of Âdam¹⁷¹ and the story of al-Mansûr¹⁷², its answer is given from two aspects:

The first: These do not have an origin, they cannot be brought forth as an argument, and they do not have a chain of narration.

The second: Even if these did denote to making Tawassul through the essence of the Nabî Sallallâhu Alayhi wa Sallam, they do not denote to making Istighâthah with him.

As for the camel complaining to the Nabî Sallallâhu Alayhi wa Sallam, this is like humans complaining to him. People always did Istighâthah with him during his lifetime as they will do Istighâthah with him on the day of judgement.

¹⁶⁹ Ibnu Taymiyyah, *al-Istighâthah fi'r Raddi ala'l Bakrî*, p. 257-262.

¹⁷⁰ With similar wording in Ibnu Taymiyyah, *Iqtidhâ'us Sirât'il Mustaqîm*, 2/318-319.

¹⁷¹ The story al-Bakrî brought forth as evidence is narrated as follows: Umar Ibn'ul Khattâb Radiyallâhu Anh said: Rasûlullâh Sallallâhu Alayhi wa Sallam said,

"When Âdam committed the sin, he said: O Lord! I ask You for the right of Muhammad to forgive me!

Allâh said: O Âdam! How do you know Muhammad while I have not created him?

Âdam said: O Lord! I know him, because when You created me with Your hand and blew in me from Your soul, I raised my head and saw that La Ilaha Illallâh Muhammad'un Rasûlullâh was written on the pillars of the Arsh. I knew that You will not place anyone's name beside Your name unless he is the most beloved of all creation to You!

Allâh said: You have spoken the truth, O Âdam! Muhammad is indeed the most beloved of the creation to Me. Invoke Me for his right, and I have forgiven you. Was it not for Muhammad, I would have not created you."

After narrating the Hadîth, al-Hâkim said, "This is a Hadîth with a sound chain of narration." Whereas ad-Dhahabî graded it to be fabricated. (al-Hâkim, *al-Mustadrak ala's Sahîhayn*, Ilmiyyah, 2/672)

¹⁷² The story of al-Mansûr brought forth by al-Bakrî as evidence is narrated as follows: Ibnu Humayd said: The Leader of the Believers Abû Ja'far (al-Mansûr) debated Mâlik in the mosque of the Messenger of Allâh Sallallâhu Alayhi wa Sallam.

Mâlik said to him, "O Leader of the Believers! Do not raise your voice in this mosque. For Allâhu Taâlâ has disciplined a group by saying, **"Do not raise your voices above the voice of the Prophet."** (al-Hujurât, 49/2) He praised a group by saying, **"Surely, those who lower their voices before the Messenger of Allâh..."** (al-Hujurât, 49/3) And He criticized a group by saying, **"As for those who call you."** (al-Hujurât, 49/4) The honour of the Messenger of Allâh Sallallâhu Alayhi wa Sallam when he is deceased is like his honour when he was alive."

Upon this, Abû Ja'far humbled himself and said, "O Abû Abdillâh! Should I invoke facing the Qiblah or facing the Messenger of Allâh Sallallâhu Alayhi wa Sallam?"

We previously said that when one requests something that fits the position of Rasûlullâh Sallallâhu Alayhi wa Sallam, then there is no disagreement regarding this. Requesting from him and making Istighâthah with him during his lifetime in what he is capable of are issues on which nobody disagrees.

What al-Bakrî mentioned is not evidence for the primary dispute. However, this man (al-Bakrî) took the word al-Istighâthah and its general meaning and started confusing others with it. What he mentioned only suits one who says, "Nobody can do Istighâthah with the Nabî Sallallâhu Alayhi wa Sallam in anything, whether he be living or dead." It is well known that a sane person will not say this regarding individuals from the common masses, let alone the righteous, let alone the prophets and messengers, and let alone the master of the firsts and lasts. While it is definitely possible to seek Istighâthah from everybody in some matters, then what about the best of the creation and their most noble according to Allâh? However, the negation returns to two things: Seeking Istighâthah from the Nabî Sallallâhu Alayhi wa Sallam after his death and requesting from him what no one other than Allâhu Taâlâ is capable of doing."¹⁷³

[Closing Statements by Ibnu Taymiyyah]

(Ibnu Taymiyyah Rahimahullâh said in continuation,)

"As for the view of these ignorant ones, then it necessitates apostasy from the religion and disbelief in the Lord of the universes. Undoubtedly, the basis of their view is from the class of associating partners to Allâh which is Kufr

Mâlik said, "Why should you turn your face away from him while he is your mediator and the mediator of your father Âdam Alayh'is Salâm in the presence of Allâhu Taâlâ on the day of judgement? Rather, face him, make him an intercessor so that Allâh will make him an intercessor. Allâhu Taâlâ said, **"Had they, after having wronged themselves..."** (an-Nisâ, 4/64)" (al-Qâdhî Iyâdh, ash-Shifâ with the annotative commentary of ash-Shumanî, 2/40-41)

¹⁷³ Ibnu Taymiyyah, al-Istighâthah fi'r Raddi ala'l Bakrî, p. 262-268.

that Allâhu Taâlâ does not forgive, for Allâh Subhânahu wa Taâlâ has said in His Book,

“And they said: Never leave your deities.” (Nûh, 71/23)

Until the end of the verse.¹⁷⁴ More than one of the Salaf said: These are the names of a group of the righteous from the people of Nûh. When they died, they devoted themselves to their graves. Then they made statues of them and then worshipped them. This was mentioned with similar wordings in the books of Hadîth, Tafsîr, and the stories of the Prophets, as was mentioned by al-Bukhârî in his Sahîh and a group from the people of Hadîth.

Allâhu Taâlâ commanded His Nabî Sallallâhu Alayhi wa Sallam to say,

“Say: I am only a man like you. It has been inspired to me.” (al-Kahf, 18/110)

The people of misguidance say, “The Nabî Sallallâhu Alayhi wa Sallam himself said this. As for us, we cannot say that he is a man. Rather, we say as so-and-so and such-and-such has said. Whoever deems that Muhammad in his entirety is a man, then he has disbelieved!”

This is said by a group of them and it resembles the Christians statements regarding the Messiah. The Christians say, “He is not a man in his entirety.” Furthermore, according to them, the Messiah is a name consisting of divinity and humanity, godness and being of mankind altogether. This view is adopted by a group of the extreme Sûffs and Shî’ah, they say that divinity and humanity becomes one (Ittihâd) in the prophets and righteous people, just like the Christians believe this regarding the Messiah.”¹⁷⁵

¹⁷⁴ Allâhu Taâlâ said in the verse,

“And they said: Never leave your deities and never leave Wadd, nor Suwâ, nor Yaghûth, nor Ya’ûq nor Nasr.” (Nûh, 71/23)

¹⁷⁵ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 403-404.

“We know by necessity that Nabî Sallallâhu Alayhi wa Sallam did not prescribe for his nation directing supplication to anyone among the dead, be it a prophet, righteous person, or other, neither by the wording of seeking help or other than it. Just as he Sallallâhu Alayhi wa Sallam did not prescribe for his nation prostrating for the dead nor to the dead and its likes. Rather, we know that he Sallallâhu Alayhi wa Sallam prohibited them from all of this and that it is from Shirk that Allâhu Taâlâ and His Rasûl Sallallâhu Alayhi wa Sallam made unlawful. However, because of the prevalence of ignorance and the decrease of knowledge regarding the traces of the Risâlah among many of the latter-day people, it is impossible to declare Takfîr upon them because of this until what the Rasûl Sallallâhu Alayhi wa Sallam brought -which they oppose- is clarified to them.

This is why, whenever I clarified this matter to one who knows the religion of Islâm, they understood it and said, “This is the basis of the religion of Islâm!”

Some of the elite Ârif Shaykhs from our Ashâb would say, “This is the greatest issue he (Ibnu Taymiyyah) clarified to us!” This is because they knew that this was the basis of the religion.

This person (al-Bakrî) and his likes were claiming Islâm in another vicinity, invoke the deceased, ask from them, seek protection from them, and seek aid from them. Sometimes, what they do to the deceased is more severe. This is because they turn to the deceased when they are in dire need and invoke them with the invocation of the distressed, yearning the fulfilment of their needs by invoking the deceased and invoking through the deceased near his grave. This is in contrast to their worship and invocation of Allâh. Because most of the time, they do this only because they are obligated with worshipping Allâh or due to customs. To the point that when the enemies (Tatar) who exited the fold of the Islamic Sharî'ah came to Damascus, they went out seeking aid from the deceased near the graves of those whom they yearn for the removal of their distress. One of the poets said,

“O one who is from the Tatars afraid... From the grave of Abû Umar, seek aid!”

Or he said,

“Seek refuge in the grave of Abû Umar... He will save you from the distress.”

I said to them: If those whom you seek aid from were with you in the battle, they would have lost like those Muslims who lost the battle on the day of Uhud. This is because Allâh has decreed that the army was decimated due to reasons He decreed and due to the wisdom of Allâh Azza wa Jalla in this matter. This is why the possessors of knowledge regarding the religion and Mukâshafah did not participate in the battle this time because it was not a Shar’î battle commanded by Allâh and His messenger.

After this, we began to command them with sincerely devoting the religion for Allâh and seeking aid from Allâh, that aid can only be sought from Allâh, and that aid cannot be sought from a near angel or sent prophet.

When the people corrected their affairs and were truthful in seeking aid from their Lord, their Lord helped them against their enemies in an unprecedented manner. The Tatars were never defeated in that manner, since the unification of Allâh and obeying His Messenger which was previously absent was corrected. This is due to the fact that Allâh helps His Messenger and those who believe in this worldly life and on the day when the witnesses shall stand. As Allâhu Taâlâ said regarding the day of Badr,

“When you sought help from your Lord, and He answered you.”

(al-Anfâl, 8/9)

It is narrated that the Nabî Sallallâhu Alayhi wa Sallam used to say on the day of Badr, “O Hayy, O Qayyûm! There is no -true- deity -worthy of worship- except You! By Your mercy, I seek aid from You!”

In another narration he Sallallâhu Alayhi wa Sallam said, “Correct all my affairs for me and do not place me or anything from Your creation in charge of my soul even for the twinkling of an eye.”¹⁷⁶

¹⁷⁶ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 411-414.

“As for these people, they invoke the deceased and absent, and one of them will say, “I seek aid from you! I seek protection from you! Save us! Free us!” He also says, “You know my sins!” Some of them say to the deceased, “Forgive me! Have mercy on me! Pardon me!” And similar statements.

The intelligent ones amongst them who do not say this rather say, “I complain to you regarding my sins! I complain to you regarding my enemies! I complain to you regarding the oppression of the governors, the manifestation of innovations, the bareness of this era, and other things!” Thus, he complains to him regarding what harm pertaining to the religion or the world befell him, and his point in complaining is that he complains and the deceased will remove this harm. Alongside this, they might also say, “You know what harm befell me! You also know the sins I committed!”

Thus, he deems the deceased or the living absent person, knowledgeable regarding the sins of the servants and minor details which a living or deceased person cannot know. Some of them utter their requests and complaints without restrictions thinking that the deceased will fulfill their needs, just as a person addresses his Lord with his requests and needs due to His Lord being capable of changing it in any manner and that his request is a means and cause even though the requester does not know its method.

The intelligent ones amongst them say: “Our point is that Rasûlullāh Sallallāhu Alayhi wa Sallam asks Allāh on our behalf.” They deem that when they ask Rasûlullāh Sallallāhu Alayhi wa Sallam after his demise to ask Allāh on their behalf, he asks and intercedes for them. Just as Rasûlullāh Sallallāhu Alayhi wa Sallam asked and interceded when the Sahābah Radiyallāhu Anhum asked him for the rain prayer and for other things and as he will intercede on the Day of Resurrection when he will be asked to intercede.

However, they do not know that requesting from the deceased or the absent is not prescribed what-so-ever and none of the Sahābah did this, rather, they turned away from requesting from him and asking him for invocation, and turned to requesting from others and asking others for invocation. They also do not know that the things which were sought from the Messenger

Sallallâhu Alayhi wa Sallam, other prophets, the righteous, and others during their lifetime cannot be sought from after their death. And Allâh knows best.”

End quote in summary from Shaykh’ul Islâm Ibnu Taymiyyah.

[Evaluating Ibnu Taymiyyah Rahimahullâh’s Statements]

May Allâhu Taâlâ have mercy upon you! Ponder upon Shaykh’ul Islâm’s statements hour after hour, day after day, month after month, and year after year! Hopefully you will recognize the religion of Islâm with which Allâh sent all His messengers and revealed all His books. As Allâhu Taâlâ stated,

“And verily, We have sent among every nation a Messenger (proclaiming): Worship Allâh (Alone), and avoid (worshipping) the Tâghût.” (an-Nahl, 16/36)

Allâhu Taâlâ said,

“We never sent a messenger before you except that We revealed to him, “There is no -true- deity -worthy of worship- except Me, so worship Me (alone).” (al-Anbiyâ, 21/25)

Allâhu Taâlâ also said,

“And ask those We sent before you of Our messengers...” (az-Zukhruf, 43/45)

Then ponder upon what the Shaykh Rahimahullâhu Taâlâ mentioned consisting of the types of major Shirk which occurred in his era from those who claim knowledge, acquaintance and were appointed to issue fatwas and as judges! However, when the Shaykh warned them against this and clarified to them that this is the very Shirk Allâh and His Messenger prohibited, they became acquainted with this, recognized that what they were upon was Kufr

and misguidance, and they submitted to the truth. When this was clarified to them, some of them said to Ibnu Taymiyyah, "This is the best issue you clarified for us!"

When you ponder upon these, the strangeness of Islâm will be clarified for you. This confirms the mass-transmitted Ahâdîth from the Messenger of Allâh Sallallâhu Alayhi wa Sallam that he said, "You shall follow the practices of those before you..."¹⁷⁷

Also ponder upon what befell this man (al-Bakrî) and him allowing seeking aid from other than Allâh, him claiming that seeking aid from other than Allâh is permissible and that seeking aid from the Nabî Sallallâhu Alayhi wa Sallam in everything aid is sought from Allâh is allowed, him bringing as evidence what is allegorical in the Qur'ân and Sunnah, and him declaring Takfîr upon the one who says aid is only sought from Allâh in matters of removing distress and bringing benefit which only Allâh is capable of doing!

Then ponder upon the answer of the Shaykh Rahimahullâhu Taâlâ with the clear-cut verses and the decisive proof consisting of the evident Ahâdîth! Ponder upon this, so that if Allâh guides you and keeps you away from the doubt of being deceived by what the fathers and ancestors were upon, which was the means for many to enter the fire, this issue and the fixed actions of many of the inhabitants of various lands will be clarified for you.

One of the most astonishing things the Shaykh Rahimahullâhu Taâlâ mentioned about these polytheists of his era is that one of them would prostrate to the grave, turn his back to the Qiblah, and another would say, "The Qiblah is the Qiblah of the common-folk, while the grave of Shaykh so-and-so is the Qiblah of the elite."

May Allâh's mercy be upon him, the Shaykh said, "The one who says this is the most worshipping ascetic among people and he is a followed Shaykh."

¹⁷⁷ Al-Bukhârî, Hadîth no. 7320.

I (Abdullâh bin Muhammad bin Abd'il Wahhâb) say: This resembles the actions witnessed in this day and age in the Mashhad of Alî and the other Mashhads and Masjids built upon the graves, and [when they worship the graves, they acquire] calmness, tranquility, and crying which is greater than the calmness, tranquility, and crying they acquire when they are in the houses of Allâh.

Rather, when one of them gets up to pray in front of Allâhu Taâlâ, he pecks the pecking of the crow. Some of them take false oaths by Allâh, but when he is told to take an oath by the tomb of so-and-so or by such-and-such person, he will refuse to take a false oath. Therefore, so-and so or his tomb and such-and-such Shaykh has more magnitude than Allâh in his chest. Indeed, we belong to Allâh, and indeed to Him we will return, how severe is this tribulation! By Allâh, this is a tribulation which became wide spread thereby blinding, increased in the hearts and ears thereby deafening them!

May Allâhu Taâlâ have mercy upon you, also ponder upon the statement by the Shaykh Rahimahullâhu Taâlâ, "I do not know of this being narrated from any of the scholars, however, it is found in the statements of some people, such as Shaykh Yahyâ as-Sarsarî and Shaykh Muhammad Ibn'un Nu'mân. Verily, these people and their likes were not from the people of knowledge who know the textual proofs through which the rulings are attained and whose views are considered regarding the Sharî'ah of Islâm and the knowledge of the lawful and unlawful."

For verily, invoking the messengers and seeking aid from them is found in a portion of the poems of Shaykh Yahyâ as-Sarsarî al-Hanbalî. Other authors who wrote regarding visiting the graves are also like this. Beware of being deceived by this or following them in this regard! This is because they do not have authentic legal evidence regarding this, not from the Book, the Sunnah, or a pleased scholar. Rather, it is, as the Shaykh Rahimahullâhu Taâlâ has said, they pursue the course of customs, so they cannot be followed in this regard. In the religion, only the Speech of the Lord of the universes, the speech of the

Messenger of Allâh Sallallâhu Alayhi wa Sallam and his companions Radiyallâhu Anhum Ajma'in are followed.

Do you find any one of the companions or those who follow them with excellence coming to the Messenger of Allâh Sallallâhu Alayhi wa Sallam after his death, seeking aid from him, making him an intercessor to his Lord, and saying, "O Messenger of Allâh! Intercede to your Lord on my behalf and pay my debt!", "Free me from distress!", "Help me!", or "Pardon my sins!" Rather, they isolated Tawhîd for Allâhu Taâlâ and protected its part. This is why when Abdullâh bin Umar, may Allâh be pleased with them both and with the other companions, would greet the Nabî Sallallâhu Alayhi wa Sallam, he would stand up and say, "Peace be upon you O Messenger of Allâh!" Then he would stand and say, "Peace be upon you O Abû Bakr!" Then he would stand and say, "Peace be upon you O my beloved father!"¹⁷⁸ When one of the companions wanted to invoke, they would face their backs towards the wall of the grave and face the Qiblah so that they do not invoke near the grave.

Imâm Ahmad and others mentioned that after a person greets the Nabî Sallallâhu Alayhi wa Sallam and sends peace and blessings upon him, he should face the Qiblah and position the grave at his left side so that he does not turn his back to it, and then he should supplicate for himself. They also mentioned that when a person greets and sends peace upon the Nabî Sallallâhu Alayhi wa Sallam, he should turn his face towards him, may my mother and father be sacrificed for him, as for when he wants to invoke, he should position the chamber to his left, face the Qiblah, and then invoke Allâh.

The companions of Mâlik mentioned that a person should get close to the grave and greet the Nabî Sallallâhu Alayhi wa Sallam, then he should invoke facing the Qiblah while turning his back to the grave. It was also said that he should not turn his back to the grave. They only disputed regarding this since this entails turning ones back to the Nabî Sallallâhu Alayhi wa Sallam.

¹⁷⁸ Mâlik, al-Muwatta via the narration of Yahyâ, thq. Abd'ul Bâqî, 1/44.

However, when one positions the chamber to his left side, then without a dispute, there will be no objection left.

Mâlik said in *al-Mabsût*, “I do not see befitting for one to stand next to the grave of the Nabî Sallallâhu Alayhi wa Sallam, rather, he should send peace and blessings upon him!”¹⁷⁹

Thus, this is the guidance of the righteous predecessors consisting of the companions Radiyallâhu Anhum, those who followed them with excellence, and the four Imâms!

How nice is the statement by Imâm Mâlik Rahimahullâhu Taâlâ! “Nothing can correct the latter part of this nation except for what corrected its beginning.”¹⁸⁰

However, whenever the adherence of the nations to the covenants of their prophets weakens, they replace it with the innovations, Shirk, and other things they invented. This is why the Imâms disliked touching the grave and kissing it and they built a structure to prevent people from reaching it. And Allâh knows best!

Also ponder upon the statement by the Shaykh Rahimahullâhu Taâlâ at the end of his speech, “Undoubtedly, the basis of their view is major Shirk and Kufr that Allâhu Taâlâ does not forgive unless one repents. This necessitates apostasy from the religion and disbelief in the Lord of the universes!”

How clearly did the Shaykh assert the disbelief and apostasy from religion of the one who commits this when the evidence from the Book and the Sunnah is established to him and he insists upon his action! None who knows the religion of Islâm, with which Allâh sent His Messenger Muhammad Sallallâhu Alayhi wa Sallam, will disagree regarding this matter. And Allâh knows best!

¹⁷⁹ Qâdhî Iyâdh, *ash-Shifâ*, Dâr’ul Fikr, 2/85.

¹⁸⁰ Qâdhî Iyâdh, *ash-Shifâ*, Dâr’ul Fikr, 2/88.

Chapter [Regarding the Definition of the Murtad (Apostate) and Its Rulings]

It is said in al-Iqnâ and its commentary¹⁸¹,

“Chapter on the Ruling of the Murtad.

The Murtad is the one who commits Kufr after his Islâm, whether he utters it, believes in it, doubts it, or acts upon it, even if he is only a Mumayyiz (child who reached the age of discernment). The apostasy of the Mumayyiz is valid just as his Islâm is valid.

However, a person under coercion is not considered a Murtad, due to the statement of Allâhu Taâlâ,

“Except for one who is coerced while his heart is firm in faith...”
(an-Nahl, 16/106)

The one who commits these jokingly is also considered a Murtad, due to the generality of the statement by Allâhu Taâlâ,

“Whoever from among you turns back from his religion...” (al-Mâ'idah, 5/54) Until the end of the verse.¹⁸²

¹⁸¹ The book al-Iqnâ is an unpeered book regarding Hanbalî jurisprudence authored by Shaykh'ul Islâm al-Hajjâwî (968 H) Rahimahullâh, which is primarily sourced from the Hanbalî jurisprudence books such as al-Mustaw'ib, al-Muharrar, and al-Muqni and is considered the reference of the latter Hanâbilah. Its commentary known as Kashshâf'ul Qînâ was authored by Allâmah Mansûr al-Buhûtî (1051 H) Rahimahullâh. His commentary was admired by the Hanbalî scholars of his era, to the extent that some destroyed the commentaries they had written as they thought there was no need for their own commentaries after al-Buhûtî's commentary.

¹⁸² Allâhu Taâlâ said,

“O you who believe! Whoever from among you turns back from his religion, Allâh will bring a people whom He will love and they will love Him; humble

The scholars have consensus regarding the obligation of killing the Murtad.

Thus, whoever associates partners with Allâhu Taâlâ has committed Kufr after his Islâm, due to the statement by Allâhu Taâlâ,

“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills...” (an-Nisâ, 4/48, 4/116)

Whoever rejects Allâh’s Rubûbiyyah (Lordship) or Wahdâniyyah (oneness) has committed Kufr, because whoever rejects these has associated partners with Allâhu Taâlâ. Whoever rejects an attribute from His attributes or claims that Allâh has a wife or child has committed Kufr.

Whoever claims prophethood or believes in who claims this after the Nabî Sallallâhu Alayhi wa Sallam has committed Kufr, for he has belied the statement by Allâhu Taâlâ,

“But he is the Messenger of Allâh and the last of the prophets...” (al-Ahzâb, 33/40)

Whoever rejects a prophet or a book from the books of Allâh or something from the books or rejects the angels or one who is confirmed to be an angel has committed Kufr due to belying the Qur’ân. Whoever rejects resurrection after death has committed Kufr. Whoever reviles Allâh and His Messenger has committed Kufr. Whoever mocks Allâh, His books, or His Messenger has committed Kufr, due to the statement by Allâhu Taâlâ,

“Say: Is it Allâh and His verses and His Messenger...” (at-Tawbah, 9/65) Until the end of the verse.¹⁸³

towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.” (al-Mâ’idah, 5/54)

¹⁸³ Allâhu Taâlâ said,

The Shaykh (Ibnu Taymiyyah) said: Whoever has hatred towards Allâh's Messenger or what he brought has committed Kufr, with agreement. Whoever makes between himself and Allâh intermediaries; trusting them, calling upon them, and asking them has committed Kufr with consensus, because this is similar to the actions of the idol worshippers who say,

"We only worship them that they may bring us near to Allâh."

(az-Zumar, 39/3)

Whoever brings forth an apparent statement or action entailing mocking the religion which Allâh has legislated has committed Kufr due to the aforementioned verse. Whoever disgraces the Qur'ân has committed Kufr."¹⁸⁴

"Whoever brings forth a statement that takes him out of the fold of Islâm, such as him saying that he is a Jew or Christian is a Kâfir. Whoever ridicules the promise or threat of Allâh is a Kâfir, as this resembles mocking Allâh. Whoever does not declare Takfîr upon the one who espouses other than Islâm as a religion or doubts their Kufr is a Kâfir."¹⁸⁵

Until he said, "Whoever says, "I am only in need of Muhammad Sallallâhu Alayhi wa Sallam in the apparent knowledge, not in the inner knowledge," or says, "There are some of the Awliyâ (saints) who can exit the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam, just as al-Khidr could exit the Sharî'ah of Mûsâ Alayh'is Salâm," is a Kâfir."¹⁸⁶

"And if you ask them, they will surely say: We were only conversing and playing. Say: Is it Allâh and His verses and His Messenger that you were mocking?" (at-Tawbah, 9/65)

¹⁸⁴ Concisely from al-Buhûti, Kashshâful Qînâ an Matn'il Iqnâ, Wazârat'ul Adl, 14/225-228.

¹⁸⁵ Concisely from al-Buhûti, Kashshâful Qînâ an Matn'il Iqnâ, Wazârat'ul Adl, 14/230-231.

¹⁸⁶ Concisely from al-Buhûti, Kashshâful Qînâ an Matn'il Iqnâ, Wazârat'ul Adl, 14/233.

“Whoever reviles the Sahâbah Radiyallâhu Anhum or one of them and adds to his revile the claim that Alî is a deity or that Jibrîl erred (in delivering the message), then there is no doubt regarding his Kufr, furthermore, there is no doubt regarding the Kufr of the one who pauses regarding declaring Takfîr upon such person. As for the one who only curses or unrestrictedly denounces them, then there is dispute regarding such person, Imâm Ahmad paused regarding declaring Takfîr upon him and killing him.”¹⁸⁷

“Learning, teaching, and performing magic is impermissible. Magic is a knot, enchantment, uttered speech, written speech, or something done which affects the body, mind, or heart of the bewitched without physically touching him. Magic has a reality. Some of magic kills, some sickens, some withholds a man from his wife, some separates a man from his spouse, some makes couples hate each other, and some makes two people love one another.

A person commits Kufr by learning magic and performing it, regardless of him believing in its impermissibility or permissibility, such as those who ride brooms and other inanimate objects and fly in the sky.

As for the one who conjures the Jinn and claims that he gathers the Jinn and they obey him, then he does not commit Kufr, however, he is punished severely with a punishment lesser than capital punishment. Likewise, is the Kâhin and Arrâf. The Kâhin is the one who sees the Jinn who bring him news. The Arrâf is the one who guesses like the Munajjim (astrologer).

As for those who throw pebbles or wheat or those who look at the shoulder blades (to fortune tell), when they do not believe in the permissibility of what they are doing and when he believes that through this (fortune telling), he does not know the knowledge of the unseen, then he is punished and left. Otherwise, he commits Kufr.”¹⁸⁸

¹⁸⁷ Concisely from al-Buhûtî, *Kashshâful Qinâ an Matn'il Iqnâ, Wazârat'ul Adl*, 14/234-239.

¹⁸⁸ Concisely from al-Buhûtî, *Kashshâful Qinâ an Matn'il Iqnâ, Wazârat'ul Adl*, 14/272-276.

Commenting on the statement, “I am only in need of Muhammad Sallallâhu Alayhi wa Sallam in the apparent knowledge,” until the end of the statement, the commentator (al-Buhûtî) said that this affliction became widespread in his era in Egypt and the Levant.¹⁸⁹ And Allâh Subhânahu wa Taâla knows best.

May Allâh’s peace and abundant blessings be upon Muhammad, his family and companions until the day of recompense, the peace and blessings being constant and persistent until Allâh inherits this world and what is upon it (until everyone dies and none other than Allâh is left), and He is the best of those who inherit. Âmîn!

(The Book “Beneficial Words” Has Come to an End. All Praise is Due to Allâh!)

Closing Words from The Translators

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to Allâh, the Lord of the worlds. May peace and blessings be upon our prophet Muhammad, his family, and companions.

Foreword: We have completed the translation of the book al-Kalimât’un Nâfi’ah fi’l Mukaffirât’il Waqî’ah, that is, “Beneficial Words Regarding Things that Necessitate Kufr in Our Era”, written by Shaykh Abdullâh Rahimahullâh, the son of Muhammad bin Abd'il Wahhâb Rahimahullâh, which was introduced into the English language for the first time, which we started to translate by asking for help and success from Allâh.

In accordance with His divine wisdom and justice, Allâhu Taâla created people upon the Fitrah (innate nature), and He made Himself known to them through His signs. However, He did not force them to believe and gave the son of Âdam the freewill to choose between eternal bliss and eternal misery. The

¹⁸⁹ Concisely from al-Buhûtî, Kashshâful Qinâ an Matn’il Iqnâ, Wazârat’ul Adl, 14/233.

first generations who lived in accordance with the Fitrah and believed in the oneness of Allâh have come and gone, then some people went into extremes with regards to righteous individuals and attributed divine qualities to them. May Allâh's peace and blessings be upon him, the prophet Nûh was appointed by Allâh, and he began to invite people to Allâh and the unity of Allâh. Some people surrendered to Allâh in monotheism, submitted to Him in obedience, and showed hostility to those who rebelled against Allâh, while others did the opposite and chose their own end, which was a bad fate. Thus, they faced death by drowning, unable to board the ship of salvation in this world, and eternal torment in the Hereafter due to turning away from Allâh's Hujjah (evidence).

After the divine decree took place and Allâh appointed the believers heirs of the earth, deviations reoccurred as time passed, and each community began to struggle for its own truth, dividing into two classes, the believers and disbelievers. Throughout history, this struggle between the truth and falsehood continued.

In a period of Fatrah when the religions of the prophets were distorted, the earth was covered by the darkness of Shirk, and the light of guidance was gradually fading, Allâh bestowed us a great favor by sending His last prophet, Muhammad Sallallâhu Alayhi wa Sallam. Thanks to this bestowal of Allâh, humanity recognized the truth and falsehood, and some subjected to the truth while others delved into falsehood.

In later periods, ignorance became widespread among nations who ascribed themselves to Islâm. Due to the prevalence of ignorance and the scarcity of knowledge, from time to time, Shirk began to be seen among these people. Scholars of every era struggled against this Shirk and made efforts to save people from this situation; some even wrote treatises against Shirk. However, as we approach the Day of Judgement, each era becomes more evil than the last, and each community becomes worse than the last. Over time, some people, who ascribe themselves to knowledge, deemed Shirk beautiful, invited people to Shirk, and even penned books for the sake of Shirk.

Thus, those who ascribe themselves to knowledge divided into two: A group said that the actions of those who committed Shirk were invalid and declared Takfir upon them while stating that they were polytheists, on the other hand, another group argued that the actions of those who committed Shirk were invalid, however, they could not declare Takfir upon them either due to inclining to those who committed Shirk, excusing them, or rejection by society if they were to oppose them and being isolated and abandoned by society, thereby; calling these people "Ignorant and sinful Muslim brothers who commit Shirk." Not content with this, they said that declaring Takfir upon those who do not act with Tawhîd and Islâm is heresy and extremism, and claimed that this belonged to the ideology they call "Heretical, Khârijî Wahhabism."

In the end of times, when the traces of the message have been erased from the face of the earth and the call of the prophets has been forgotten, the prevailing belief among people who ascribe to Islâm is either believing ascribing partners to Allâh is upright, or believing that ascribing partners to Allâh is horrendous and that Islâm is upright, but declaring Takfir upon those who do not act upon Tawhîd and Islâm is heresy and extremism.

Shaykh Abdullâh has prepared this treatise, the translation of which we have presented, in a manner that clarifies some deeds and statements that necessitate a Muslim to enter Kufr and exclude him from the fold of the religion, and also in clarification that a person pronouncing the two testimonies, ascribing himself to Islâm, and acting with some of the Shar'î rulings of the religion does not prevent Takfir being declared upon him, him being killed, nor him joining the apostates.

The reason behind the Shaykh authoring this book is that some of those who ascribed themselves to knowledge and jurisprudence in his era erred in this issue, claimed that Takfir cannot be declared upon those who pronounce the two testimonies of faith and say I am a Muslim even if they commit Kufr or Shirk, and opposed those who issued verdicts entailing declaring Takfir upon such people.

In this treatise, the Shaykh Rahimahullâh proved the invalidity of this opinion and that this opinion is rooted in ignorance, betraying knowledge, and fanaticism and that it is not rooted in the Qur'ân, Sunnah, and the speech of the scholars. Regarding the Takfîr of such people, he also brought forth in evidence the statements of the Mujtahid scholars consisting of the followers of the four Imâms who are the Imâms of the people of Sunnah and religion.

He also included narrations from the scholars of the four Madhhabs about major Shirk and their declarations of Takfîr upon those who ascribed to Islâm in their era and committed acts and statements that required Kufr, and followed a style similar to the chapters regarding the ruling of the Murtad/words that necessitate Kufr found in the books of jurisprudence. He has also provided many different examples of scholars declaring Takfîr upon people who have different creeds or commit deeds that independent from each other nullify Islâm. He cited from scholars such as al-Haytamî, an-Nawawî, Sinân'ud Dîn al-Amâsî, Abû Shâmah, at-Tartûshî, Ibnu Aqîl, Ibnu Taymiyyah, Ibn'ul Qayyim, al-Qudûrî, al-Hajjâwî, and al-Buhûtî Rahimahumullâh.

The author also quoted scholars who belonged to sects and creeds that opposed him even though their views did not necessitate Kufr, especially those who were considered credible in the eyes of the latter followers of the Madhhabs. Thus, he has proven to everyone that the idea of Takfîr is not actually a Salafî-Wahhabî idea, on the contrary even the Ash'arî/Mâturîdî scholars and even those scholars who belong to Sûfî orders declared Takfîr upon those who commit words or deeds of Kufr, thus, the idea of Takfîr is in essence the core of the religion of Islâm. After giving the narrations, he included some explanations and encouraged the reader to contemplate with justice.

May Allâh have mercy upon the author and allow us and you, the readers, to benefit from it. All praise is due to Allâh, who through His grace, completes the righteous deeds. May peace and blessings be upon our Prophet Muhammad, his family, and companions. Âmîn.