

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Shaykh Ibn'ul Qayyim Rahimahullâh said,

“Islâm is actualizing Tawhîd of Allâh, worshipping Him Who is One and has no partners, believing in His Messenger and following what the Messenger brought. The slave is not a Muslim so long as he does not actualize these. If this individual is not a stubborn Kâfir, he is an ignorant Kâfir. The individuals of this rank -at the most- are evaluated as ignorant Kuffâr who are not stubborn. The fact that these people are not stubborn does not exempt them from being Kuffâr. For verily, the Kâfir is one who denies the Tawhîd of Allâhu Taâlâ and denies His Messenger due to stubbornness or ignorance and blind-following the people of stubbornness.”

تحقيق مذهب شيخ الإسلام ابن تيمية في مسألتی

العدر بالجهل وتكفير المعین

**Verifying Shaykh'ul Islâm Ibnu
Taymiyyah's View Regarding the
Issues: The Excuse of Ignorance and
Mu'ayyan Takfîr**

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**Verifying Shaykh'ul Islâm Ibnu Taymiyyah's
View Regarding the Issues:**

**The Excuse of Ignorance and Mu'ayyan
Takfir¹**

**Shaykh'ul Islâm, Champion of the Sword and the
Pen Abd'ur Rahmân bin Hasan (1285 H)**

Rahimahullâhu Taâlâ

[Introduction]

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

All praise is due to Allâh alone. May peace and blessings be upon the one whom there is no prophet after.

Know; o seeker of the truth and who aspires to know sincerity and truthfulness, that a document has reached us from an evil man.² This document contains cautioning from Takfir without verifying and redacting. This document reads,

¹ **Tahqîq Madhhab Shaykh'il Islâm Ibni Taymiyyah**, published by Badr al-Utaybî and **ad-Durar'us Saniyyah**, 11/446-492. We used the version by Badr al-Utaybî as the primary manuscript during our translation.

² According to the information provided by the verifier, this treatise by the Shaykh is in refutation to Uthmân bin Mansûr, a student of Dâwûd bin Jarjîs.

“Shaykh’ul Islâm Ibnu Taymiyyah said while refuting the Râfidhah from amongst the Khawârij and Mu’tazilah.”

I (Abd’ur Rahmân bin Hasan) say: This statement is by one who does not have knowledge. Our concern is not clarifying the ignorance and nonsense found in this document. The one who has insight will be aware of the mistakes found in it.³

He then said,

“Shaykh’ul Islâm Ibnu Taymiyyah said, “These people who invented methodology -and deemed that the Messenger could only be affirmed by this methodology, and that knowing this methodology is a condition of faith, which is obligatory upon individuals- are people of innovation according to the Salaf (predecessors), the Imâms, the majority of proficient scholars of the Ummah and those who followed them with excellence. These methodologies are absurd according to the intellect and invented according to the Sharî’ah.”

Until the statement by Ibnu Taymiyyah, “From amongst the affairs of the people of innovation is that they innovate views and deem it to be obligatory in religion. Moreover, they deem it to be part of inevitable faith. They declare Takfîr upon those who oppose them in this issue and regard legitimize their blood. This is similar to the actions of the Khawârij, the Jahmiyyah, the Râfidhah, the Mu’tazilah, and others.

The Ahl’us Sunnah do not innovate views nor declare Takfîr upon those who make a mistake by way of Ijtihâd (independent reasoning), even though their opponents legitimize their blood. Such as the Sahâbah -may Allâh be pleased with them- not declaring Takfîr upon the Khawârij who declared Takfîr upon them and legitimized the blood of the Muslims whom oppose them.”⁴

³ According to the information provided by the verifier, this treatise by the Shaykh is in refutation to Uthmân bin Mansûr, a student of Dâwûd bin Jarjîs.

⁴ Ibnu Taymiyyah, Minhâj’us Sunnah, 5/94-95.

This man conveyed Shaykh'ul Islâm Ibnu Taymiyyah's words regarding the Khawârij, the Jahmiyyah, the Mu'tazilah, and others piece by piece. From the words by Shaykh'ul Islâm Ibnu Taymiyyah, he took whatever he intended to use to deceive and mislead, and left whatever contained clarification and elaboration in the Shaykh's words.

We have not come across a good interpretation to be construed for this person narrating from the statements by Shaykh'ul Islâm and others and there was no need prompting him to narrate them. Since in the Arabian Peninsula and the places around it,

- No one adopts the view of the Khawârij declaring Takfir upon the Sahâbah and others from Ahl'ul Îmân due to sins that do not make one enter Kufr,
- No one who claims al-Manzilatu Bayna'l Manzilatayn⁵ and denies fate like the Mu'tazilah,
- No one who rejects the attributes of the High Lord like the Jahmiyyah, and
- No one who goes to extremes with regards to the household of the Nabî Sallallâhu Alayhi wa Sallam and claims that they are deities like the Râfidhah.

When this is the case, it is known that by these narrations he meant the people of this Islâmic call that appeared in Najd. A large community and a great number of people from this Ummah benefited from this call. By means of this call, they adhered to the methodology from the Book and the Sunnah, and were supported with what the Salaf of the Ummah concurred upon, and what the followers of the Salaf of the Imâm's such as Shaykh'ul Islâm Ibnu

⁵ Al-Manzilatu Bayna'l Manzilatayn is the creed that a "Fâsiq (corrupt person)" cannot be called a "Mu'min (believer)" just as he cannot be called a "Kâfir (disbeliever)". Thereby, they positioned such person between the two categories (Mu'min and Kâfir), not including him in either one. (al-Fatâwa'l Kubrâ li Ibni Taymiyyah, 5/85)

Taymiyyah and his student Allâmah Muhammad Ibn'ul Qayyim al-Jawziyyah, and their Salaf from Ahl'us Sunnah wa'l Jamâ'ah established.

This man was ruined by the corruptness of his creed. This is why he does not view obvious (grave) Shirk as a great sin that makes its possessor enter Kufr. He directed his opposition and defamation to those who opposed Shirk, who have separated from its people, and who have declared Takfîr upon them due to the Book, Sunnah, and consensus.

It is well-known that Shaykh'ul Islâm Ibnu Taymiyyah and his likes from the scholars of Sunnah are amongst those who opposed Shirk the most. When Shirk appeared in their era and calamity spread with it, they objected this and clarified that this is grave Shirk itself that the polytheists of old were upon, as will come later on in the statement by Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâhu Taâlâ.

From these polytheists occurred those who declared Takfîr upon the people of Tawhîd because they had pure sincerity, had isolated (from Shirk), and had opposed the people who associated partners and rivals with Allâh. This is why they said, "You are Khawârij! You are Mubtadi'ah!" As a matter of fact, Allâmah Ibn'ul Qayyim points to a similar situation in his era with the following words,

"Am I the one who resembles the Khawârij! They have declared Takfîr... Upon those who sin, while having a forceful interpretation and without reckoning!

They have their textual proofs, which they fell short from understanding... That is why they have been kept short of acknowledgement!

Our opponents declared Takfîr upon us with that which is... The pinnacle of Tawhîd and faith!"⁶

This man has followed the path of those who have declared Takfîr with pure Tawhîd. When we say, "There is none to be worshipped except Allâh!

⁶ Ibn'ul Qayyim, al-Kâfiyat'ush Shâfiyah [Nûniyyah], Maktabah Ibni Taymiyyah, p. 138.

There is none to be invoked except Him! There is none to be hoped from except Him! There is none to be trusted except Him!" and similar things that are from the types of worship that only befit Allâh and that whosoever directs them to other than Allâh is an unbelieving polytheist, they say, "You have accused the nation of Muhammad with innovation and have declared Takfir upon them! You are Khawârij! You are Mu'tadi'ah!"

Later, he took from the statements of Shaykh'ul Islâm about the people of innovation, which he used to innuendo the people of Tawhîd. Whereas, the statements by Shaykh'ul Islâm are not obscure regarding those who associate partners with Allâh, Shaykh'ul Islâm Rahimahullâhu Taâlâ said, "Whoever appoints intermediaries between himself and Allâh, invokes them, asks from them and puts his trust in them becomes Kâfir by consensus."⁷

[His Distortion for the Ignorant by Mentioning Narrations Regarding Obscure Issues]

The pinnacle of what this man distorted to the ignorant individuals is what Shaykh'ul Islâm Rahimahullâh mentioned regarding those who have obscure views, that until the Hujjah is established to them, Takfir should not be declared upon the possessors of this view even though the view is Kufr. This is the statement by Shaykh'ul Islâm. Shaykh'ul Islâm says,

"Denying the attributes of Allâh is Kufr. Denying Allâh being seen in the Hereafter is Kufr. Denying Allâh being upon the Throne is Kufr. Whatever is similar to this is Kufr. Declaring individual Takfir upon these people in a manner that includes them amongst the Kuffâr; it is impermissible to embark on declaring Takfir upon them unless the Hujjah which clarifies that they are mistaken is established to them."⁸

⁷ With similar wording in Majmû'ul Fatâwâ, 1/124; Badr'ud Dîn al-Ba'li, Mukhtasar'ul Fatâwa'l Misriyyah, Rakâ'iz, 1/412; al-Fatâwâ'l Kubrâ, 5/535; al-Mardâwî, al-Insâf, Dâru Hajr, 27/108.

⁸ More explanation with similar statements is found in Majmû'ul Fatâwâ, 12/497-500.

Ponder upon the statement by Shaykh'ul Islâm, "In a manner that includes them amongst the Kuffâr." And the statement by Shaykh'ul Islâm, "Until the Hujjah is established to them." Here, by the phrase Kuffâr, the Shaykh intended the Mushrikûn. As this will be clarified in the statements of this Shaykh and others.

We praise Allâh! Our lands are free from innovators, the possessors of these views. The dispute between us and most people is about worshipping idols, for which Allâh has sent His messengers and has revealed His books to prohibit from and to show enmity towards its people. We call to Tawhîd and sincerity that the messengers called to and prohibit Shirk in Rubûbiyyah and Ulûhiyyah that they prohibited from. As Allâhu Taâlâ says,

"And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?" (az-Zukhruf, 43/45)

From cover to cover, the Qur'ân is in clarification of this Shirk, prohibiting from it, and clarifying Tawhîd. As Allâhu Taâlâ says,

"Say: Allâh (alone) do I worship, sincere to Him in my religion, So worship what you will besides Him. Say: Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Verily, that is the manifest loss." (az-Zumar, 39/14-15)

Praise be to Allâh, this Tawhîd is from amongst our foundations, while the author of these documents says: This is an innovation. Yes, this is an innovation in the presence of the likes of those who say,

"We have not heard of this in the previous faith, this is merely a fabrication." (Sâd, 38/7)

Look at the words of Shaykh'ul Islâm Rahimahullâh, which does not accept any ambiguity! When he mentioned the possessors of the views that were

alluded to earlier, he said, "When this occurs in obscure views, it might be said: Indeed, he is mistaken and misguided regarding it, the Hujjah has not been established upon him. However, this (Kufr) occurs in groups from amongst them in the apparent affairs that are known by both the common folk and the elite of the Muslims to be from the religion of Islâm.

Rather, even the Jews, Christians, and polytheists know that Muhammad Sallallâhu Alayhi wa Sallam was sent with it and that he declared Takfir upon those who oppose it. Such as his commandment of worshiping Allâh -Alone Who has no partner- and his forbidding from worshipping any other than Allâhu Taâlâ such as the angels, the prophets, sun, moon, planets, idols, and other than them. Indeed, these are the most apparent signs of Islâm. Rasûlullâh Sallallâhu Alayhi wa Sallam commanding with prayer, obligating it, and glorifying its significance is like this.

Manifesting enmity towards the Jews, Christians, polytheists, Sabians, and Zoroastrians is like this. Also the prohibition of the shameful deeds, interest, gambling, and their likes are also like this. Then you will find that many of their leaders fell into these types, thereby becoming apostates." End quote from Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâhu Taâlâ.⁹

Ponder upon the statement of Shaykh'ul Islâm, "Manifesting enmity towards the Jews, Christians, and polytheists is like this..." Until the end of his statement.

Our view regarding those whom Shaykh'ul Islâm said, "They become apostates by opposing a portion of the Sharî'ah," is the same. The Imams of Islâm are collectively upon this view. This is why this man and his likes who deviate from Tawhîd bear a grudge against us.

⁹ Majmû'ul Fatâwâ, 4/54; with similar words in Majmû'ul Fatâwâ, 18/54.

[Those Who Believe That by Merely Uttering the Testimony of Faith, One Will Enter Paradise and Will Not Enter the Fire Is Deviated and Opposes the Book, the Sunnah, and Consensus]

Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâhu Taâlâ said, "Whoever believes that he will enter Paradise and will not enter the fire by merely uttering the testimony of faith is someone who is deviated and opposes the Book, the Sunnah, and consensus." End quote.¹⁰

Again, Shaykh'ul Islâm Rahimahullâh mentioned that al-Fakhr ar-Râzî authored a book called "*as-Sirr'ul Maktûm fî Ibâdat'in Nujûm*" and thus became an apostate. However, ar-Râzî repented after this deed. Shaykh'ul Islâm declared Takfîr upon ar-Râzî individually when ar-Râzî beautified Shirk.¹¹

¹⁰ Mukhtasar Fatâwâ'l Misriyyah, Rakâ'iz, 1/193.

¹¹ Ibnu Taymiyyah Rahimahullâh said,

"Ar-Râzî is the one who took Abû Ma'shar -who is one of the Imâms followed with regards to worshipping idols- as a leader when he apostated from Islâm and commanded associating partners to Allâhu Taâlâ and worshipping the sun, moon, planets, and idols in his book that he named "*as-Sirr'ul Maktûm fi's Sihri wa Mukhâtabat'in Nujûm* (The Concealed Secret Regarding Magic and Addressing the Stars)". It is said that ar-Râzî wrote this book for the mother of King Alâ'ud Dîn Muhammad bin Tekish, who is the father of Jalâl'ud Dîn (Khwarazmshah) and that upon this, she gave him a thousand dinars. Her intent was to achieve what it contained of magic and wonders and to attain leadership and other things she wanted by this. In this book, he mentioned from Abû Ma'shar that he worshipped the moon and that in worshipping and conversing with it, there exists secrets and benefits which he mentioned. With regards to Shirk and worshipping the idols, whoever is in this state, how can it be okay for him to criticize the people of Tawhîd who worship Allâhu Taâlâ, do not associate anything alongside Him, and do not worship the sun, moon, stars, nor

After mentioning the wisdom behind the negation of adopting graves as masjids and praying during sunrise and sunset, he said, "Not praying during this hour is blocking the means to evil. Although the person who offers the prayer does not pray to other than Allâh and does not call upon/worship other than Allâh. This is so it does not lead to praying to and calling upon/worshipping the sun. This is amongst the means of Shirk with which many of the previous ones and latter ones deviated. So much so that this spread among many of those who ascribe themselves to Islâm and people such as Abû Ma'shar al-Balkhî, Thâbit bin Qurrah, and their likes who entered Shirk and believed in Jibt and Tâghût, while ascribing themselves to the Book, authored books with regards to the beliefs of the polytheists. Just as Allâhu Taâlâ says,

"Have you not seen those who have been given a share from the Book? They believe in Jibt and Tâghût." (an-Nisâ, 4/51)

End quote.¹²

idols? Rather, these people of Tawhîd view it necessary to wage Jihâd against these polytheists whom Abû Ma'shar, ar-Râzî, and their likes reverted to for a period. Although they have returned from this apostasy to Islâm. For their secrets lay with Allâh. However, there is no dispute amongst the Muslims that commanding Shirk is disbelief, and if done by a Muslim, then it is apostasy and that praising, glorifying, and encouraging Shirk is disbelief, and if done by a Muslim, then it is apostasy." (Ibnu Taymiyyah, Bayânu Talbîs'il Jahmiyyah, 3/53-54)

"Also, this ar-Râzî apostated when he commanded Shirk and worshipping the planets and statues and wrote his famous treaties with regards to this." (Ibnu Taymiyyah, Bayânu Talbîs'il Jahmiyyah, 3/473)

Ibnu Kathîr (in the Tafsîr of al-Baqarah 2/102) and adh-Dhahabî (in Mîzân'ul I'tidâl, 3/340) attributed this book to ar-Râzî, but they mentioned that he might have repented from it.

¹² Concisely from Ibnu Taymiyyah, Iqtidhâ'us Sirât'il Mustaqîm, 2/301-302.

Look at this Imâm, whom those whose heart Allâh has perverted, attributed to him the view of not declaring individual Takfîr? How has he mentioned that al-Fakhr ar-Râzî, Abû Ma'shar and other famous authors have disbelieved and have apostate from Islâm!

Ponder upon his statement, "So much so that this spread among many of those who ascribe themselves to Islâm," so that we know what has occurred in the latter part of the Ummah of associating partners to Allâh!¹³

Shaykh'ul Islâm mentioned al-Fakhr ar-Râzî in his refutation to the philosophers and mentioned his book "as-Sirr'ul Maktûm" and said, "This is clear apostasy with the consensus of the Muslims."¹⁴

[Ibnu Taymiyyah Declared Individualistic Takfîr Upon Those Who Went Extreme Regarding a Prophet or a Righteous Person]

In ar-Risâlat'us Sunniyyah, Shaykh'ul Islâm said, "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,"

¹³ As seen, while making mention of these people, Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh referred to them as "those who ascribe themselves to Islâm" rather than "Muslims". He mentioned their affiliation with Islâm as a mere ascription and has not confirmed their claims of Islâm. Thus, it is clear that the Shaykh declared Takfîr upon them individualistically. By repeating this very phrase, the author of this treatise, Shaykh Abd'ur Rahmân bin Hasan Rahimahullâh, highlighted the importance of this fact.

¹⁴ The Shaykh Rahimahullâh said, "What is graver than this is that some of them wrote books regarding the religion of the Mushrikûn and apostasy from Islâm. Just as ar-Râzî wrote his book regarding worshiping the stars. He brought evidences regarding its goodness and its benefit and he encouraged this. This is apostasy from Islâm with the agreement of the Muslims. This is so, even if he may have turned to Islâm." (Majmû'ul Fatâwâ, 18/53-55; also see Majmû'ul Fatâwâ, 4/55)

“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 said,

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

This is why Allâh sent His Messenger Sallallâhu Alayhi wa Sallam to prohibit invoking upon anyone other than Allâh -both the invocation of worship and the invocation of seeking aid. Allâhu Taâlâ says,

“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.”¹⁵

¹⁵ At-Tabarî, Tafsîr, Dâr'ut Tarbiyah wa't Turâth, 17/471; Ibnu Kathîr, Tafsîr, Dar Al-Kotob Al-Ilmiyah, 5/81.

Then Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh mentioned some verses.

The Shaykh then said, "Worshipping Allâh alone, without associating partners to Him, is the essence of the religion and the essence of Tawhîd that Allâh sent His Messenger with and revealed His books with. Allâhu Taâlâ said,

"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)

Rasûlullâh 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."*¹⁶

Rasûlullâh 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."*¹⁷

On his death bed, he said, *"May Allâh curse the Jews and Christians! They took the graves of their prophets as places of worship."*¹⁸

He said this cautioning against their deeds. He also said, *"O Allâh! Don't make my grave a worshipped idol!"*¹⁹

¹⁶ With similar wording in Ahmad, Musnad, Hadîth no. 1839, 1964, 2561, 3247.

¹⁷ At-Tirmidhî, Hadîth no. 1535; Abû Dâwûd, Hadîth no. 3251.

¹⁸ Al-Bukhârî, Hadîth no. 1390; Muslim, Hadîth no. 531.

¹⁹ Mâlik, al-Muwatta, narration by Yahyâ, Mu'assasatu Zâyid bin Sultân, Hadîth no. 593.

He also said, *“Do not adopt my grave a place of festivity! Do not adopt your houses as graves! Send salutations upon me wherever you are. For verily, your salutations reach me!”*²⁰

For this reason, the imams of Islâm have agreed that it is impermissible to build a mosque on the graves and to pray next to it.²¹ This is because revering 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. 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.” End quote.²²

²⁰ Abd'ur Razzâq, al-Musannaf, al-Majlis'ul Ilmî, Hadîth no. 6726; with similar wording in Ahmad, Musnad, Hadîth no. 8804.

²¹ Suyûtî Rahimahullâh (911 H) said regarding building mosques upon graves and illuminating them with things such as candles and lanterns,

“Most of the scholars from various groups explicitly stated the prohibition of these, in pursuit of the Ahâdîth which have been narrated prohibiting these. The impermissibility of these is certainly undoubted.” (Suyûtî, al-Amru bi'l Ittibâ wa'n Nahyu an'il Ibtidâ [Haqîqat'us Sunnati wa'l Bid'ah], p. 113-114).

²² Concisely from Majmû'ul Fatâwâ, 3/395-400.

I (Abd'ur Rahmân bin Hasan) say: With the praise of Allâh, after this elaboration, explanation, and clarification, no evidence in the words by the scholars is left for this doubter. How beautiful is the following statement by Allâmah Ibn'ul Qayyim Rahimahullâhu Taâlâ,

"Knowledge enters the heart of every successful one

It does not pass through a guard, nor does it seek permission.

The deprived one rejects it because of his own failure

*May Allâh not make us wretched with failure."*²³

[An Exquisite Elaboration Found in Madârij'us Sâlikîn Discussing Actions Repented from]

Ibn'ul Qayyim Rahimahullâh has an exquisite elaboration in "Madârij'us Sâlikîn"²⁴ wherein he mentions the issues, which are of twelve types, that are repented from mentioned in the Book of Allâh Azza wa Jalla. The first is Kufr and the second is Shirk. The types of Kufr are five: Kufr by Denial, Kufr by Arrogance & Rejection with Affirmation, Kufr by Turning away (from the truth), Kufr by Doubt, and Kufr by Hypocrisy. Ibn'ul Qayyim clarified these types.²⁵

Ibn'ul Qayyim then said, "As for Shirk, then it is two types: Major 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. This is the Shirk that comprises equating the deities of the polytheists with the Lord of the worlds. That is why the polytheists say to their deities in the fire,

²³ Ibn'ul Qayyim, al-Kâfiyat'ush Shâfiyah [Nûniyyah], Maktabah Ibni Taymiyyah, p. 165.

²⁴ Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâr'ul Kitâb'il Arabî, 1/344-380.

²⁵ Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâr'ul Kitâb'il Arabî, 1/346-348.

“By Allâh, we were truly in a manifest error, when we equated you with the Lord of the Worlds.” (ash-Shu'arâ, 26/97-98)

Meanwhile, they affirm that Allâh alone is the Creator, Lord and Owner of all things, and that their deities do not create nor provide sustenance and that they do not cause death nor resurrect. This equation with Allâh only takes place in love, reverence, and worship, as is the state of the polytheists of the world.

Moreover, all of them love, revere and befriend their Ma'bûd (worshipped being)s besides Allâh. Most of them, moreover the majority of them have more love for their deities than they have love for Allâh, rejoice when they are mentioned more than they rejoice when Allâh alone is mentioned, 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.

If the sanctity of one of their deities and Ma'bûds is violated, they will become furious like the fury of a lion in combat. However, if the sanctity of Allâh is violated, they will not be angry at this. Moreover, if the violator offers them food, they will turn away from the issue without having any disapproval within their hearts. 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. The remembrance of his deity and Ma'bûd besides Allâh is dominant in his heart and tongue, and 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, and as a mean to reach Him. 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.” (az-Zumar, 39/3)

Thereafter, Allâhu Taâlâ testified against them with lying and disbelief and mentioned that He will not guide them, Allâhu Taâlâ says,

“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, that no one can intercede in His presence except he whom Allâh allows and is pleased with his speech and actions. These are the People of Tawhîd, who have not taken intercessors besides Allâh. For Allâh Subhânahu has allowed whomever He is pleased to intercede for the People of Tawhîd because they have not obtained intercessors besides Allâh. The person who possesses Tawhîd and has not adopted an intercessor other than Allâh is the happiest of people via the intercession of one whom Allâh allowed to intercede.

[Legitimate and Illegitimate Intercession and the Ignorance of the Polytheists Regarding Them]

(Ibn'ul Qayyim Rahimahullâh said in continuation:)

The intercession that is affirmed by Allâh and His Messenger is the intercession that originates from the permission of Allâh for the one who unified Him. The intercession that Allâh has negated is the Shirk-related

intercession found in the hearts of the polytheists who have adopted intercessors besides Allâh. The polytheists behave in a manner that is contradictory to what they aimed of intercession, while the monotheists attain intercession.

Ponder upon the statement by the Nabî Sallallâhu Alayhi wa Sallam when Abû Hurayrah Radiyallâhu Anh asked him, "O Messenger of Allâh! Who is the happiest person by your intercession?" Nabî Sallallâhu Alayhi wa Sallam said,

*"Those who are happiest by my intercession are those who say La Ilaha Illallâh."*²⁶

Ponder upon how the Nabî Sallallâhu Alayhi wa Sallam made pure Tawhîd the greatest reason through which intercession is attained! This is in contrast to the opinion of the polytheists that intercession is achieved by adopting intercessors, by worshipping them, and taking them as Awliyâ besides Allâh. The Nabî Sallallâhu Alayhi wa Sallam turned whatever was found in their delusive claims upside down and informed that the reason for intercession was pure Tawhîd and in such a circumstance, Allâh allows the intercessor to intercede.

It is from the ignorance of the polytheist that he believes that when one acquires an ally or an intercessor, he will intercede on his behalf and benefit him in the sight of Allâh, just as the elite of the kings and the governors benefit those who ally with them. The polytheists do not know that no one can intercede in the presence of Allâh without Allâh's permission, and that Allâh does not allow anyone to intercede except the one whose statements and actions He is pleased with. As Allâhu Taâlâ says with regards to the first section,

"Who is it that can intercede with Him except by His permission?" (al-Baqarah, 2/255)

²⁶ Al-Bukhârî, Hadîth no. 6570.

Allâh said with regards to the second section,

“And they cannot intercede except for him with whom He is pleased.” (al-Anbiyâ, 21/28)

The third section remains, which is Allâh not being pleased with any word and action except for Tawhîd and following the Messenger Sallallâhu Alayhi wa Sallam.

The previous and latter generations will be questioned about these two phrases. As Abu'l Âliyah said, “There are two phrases that the previous and latter generations will be asked about: What did you worship? How did you respond to the sent prophets?”²⁷

[The Three Principles That Will Cut the Tree of Shirk from the Heart of the One Who Is Mindful of Shirk and Comprehends]

(Ibn'ul Qayyim Rahimahullâh said in continuation:)

These are three principles that will cut the tree of shirk from the heart of one who is mindful of Shirk and comprehends it:

- There is no intercession without the permission of Allâh,
- Allâh does not allow anyone to intercede except for those whom He is pleased with their statements and actions, and
- He is not pleased with any statement nor action except for unifying Him and following His Messenger Sallallâhu Alayhi wa Sallam.

For Allâhu Taâlâ does not forgive the Shirk of those who equate others with Him. As Allâhu Taâlâ says,

“Yet those who disbelieve equate (others) with their Lord.” (al-An'âm, 6/1)

²⁷ At-Tabarî, Tafsîr, 17/150.

The most correct of the two opinions is that they equate others with Allâh in worship, friendship, and love. As is in another verse,

“By Allâh, we were truly in a manifest error, when we equated you with the Lord of the worlds.” (ash-Shu'arâ, 26/97-98)

And as it is in the verse of al-Baqarah (Sûrat'ul Mâ'idah),

“People whom Allâh will love and they will love Him.” (al-Mâ'idah, 5/54)²⁸

You will see that the statements of the polytheist are belied by his state and action. For he says, “We do not love them as we love Allâh. We do not regard them as equal to Allâh.” Thereafter, they become more angry than they get angry for Allâh when what they associate to Allâh and their sanctities are violated. They rejoice and are delighted when what they associate to Allâh is mentioned, especially when some false praise which they are not deserving of is attributed to them, which consists of helping sorrows, relieving distresses, fulfilling needs, and them being gateways between Allâh and His servants... Thus you see the polytheist rejoicing, happy, his heart yearning, the ardent love of veneration stirred up, submitting to them, and allying with them.

To that polytheist, when you mention Allâh alone and you exclusively devote Tawhîd to Allâh, brutality, distress, and anguish overcomes him, he accuses you of degrading his deities, and he most likely may show hostility to you. By Allâh, we have seen this with our very own eyes from them. They aimed their hostility at us and wished calamities to befall us. Allâh is the One who disgraces them both in this world and in the Hereafter. Their only proof consists of saying, as was said by their brethren, “He has degraded our

²⁸ In the manuscript we used during the translation, the verse al-Mâ'idah 6/54 is found, while in Madârij'us Sâlikîn and ad-Durar'us Saniyyah, the following verse is found,

“They love them as they love Allâh.” (al-Baqarah, 2/165).

deities!" These polytheists said, "You have degraded our Shaykhs and our gateways of our needs to Allâh!"

In the same way, when the Nabî Sallallâhu Alayhi wa Sallam said to the Christians, "Verily, the Messiah is a servant!" The Christians said, "You have degraded the Messiah and condemned him!" The same was said by those who resemble the polytheists to those who forbid adopting graves as worshipped idols and mosques and command visiting the graves in the manner that is allowed by Allâh and His Messenger. They said, "You have degraded the people in the graves!" Look at this similarity in their hearts! So much so that it is as if they are bequeathing this to each other.

"He whom Allâh guides is the (rightly) guided, but he whom He sends astray - never will you find for him a protecting guide." (al-Kahf, 18/17)

Allâhu Taâlâ has collectively cut off all of the means to which the polytheists are attached to, in a way that those who ponder upon it and recognize it will know that the condition of those who adopt an ally or intercessor other than Allâh is,

"Like the spider that has made a house, while indeed the weakest of houses is the house of the spider. If only they know." (al-Ankabût, 29/41).

[A Being May Not Benefit Without Possessing One of Four Characteristics]

(Ibn'ul Qayyim Rahimahullâh said in continuation:)

Hence Allâhu Taâlâ says,

"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 polytheist takes a Ma'bûd only because he benefits from it. One cannot benefit without possessing one of the following four characteristics:

- Either he owns what the one who worships him wants from him,
- If he is not the owner, then he is a partner of the owner;
- If he is not a partner of the owner, then he is the one who helps and supports him;
- If he is neither the helper nor supporter, then he is an intercessor in the presence of the owner.

Allâh Subhânahu negated these four ranks in order, starting from the top to the bottom. Allâh negated what the polytheist deem his deities possessed of being the owner, a partner, a helper, and intercessor and Allâh affirmed an intercession that the polytheist has no share in. This intercession is the intercession that takes place by His permission. This verse (Saba, 34/22-23) suffices as a light, proof, salvation, purity of Tawhîd, and cutting off the bases and elements of Shirk for the one who comprehends it.

The Qur'ân is full of its likes and equivalents. However, most people are unaware that the event falls under this and that it encompasses it. They think that it is regarding a type and a nation of the past that did not leave an heir behind. This is what intervenes between the heart and comprehending the Qur'ân.

By Allâh's life! If these people have gone by, then those who are akin to them and those who are more evil and lower than themselves inherited them. The Qur'ân encompasses them as it encompassed the people in the past. However, the situation is 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."²⁹

The reason behind this is that when a person does not know the days of ignorance, Shirk, and what the Qur'ân condemns and rebukes, he will fall into it, affirm it, invite [to it, approve of it, adorn it and he will not know that what he is upon is what]³⁰ the people of ignorance, their equivalents, those who are eviler, or lower than the people of ignorance were upon.

With this, the knots of Islâm are unravelled. The good becomes reprehensible and the reprehensible becomes the good, innovations becomes 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. Help is only sought from Allâh!" End quote.³¹

I (Abd'ur Rahmân bin Hasan) say: Ponder upon the previously mentioned statement of Shaykh'ul Islâm Rahimahullâh, "This is because revering 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. 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, and does not forgive one who abandons it..." Until the end of his statement.

Also ponder upon the statement of Allâmah Ibn'ul Qayyim Rahimahullâh, "As for major Shirk, it is not forgiven by Allâh unless one repents from it. This

²⁹ With similar wording in Ibnu Abî Shaybah, al-Musannaf, Dâru Kunûz Ishbîliyâ, Hadîth no. 34651; al-Hâkim, al-Mustadrak, Hadîth no. 8318.

³⁰ The addition in brackets is found within the manuscripts of Madârij'us Sâlikîn and ad-Durar'us Saniyyah.

³¹ Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâr'ul Kitâb'il Arabî, 1/348-352.

is the Shirk that comprises equating the deities of the polytheists with the Lord of the worlds. As is the state of the Arab polytheists. Moreover, all of them love, revere and befriend their Ma'bûd (worshipped being)s besides Allâh."

Until his statement, "We and others have witnessed this publicly."

Until his statement, "The idolaters are like this, they are the same. 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." (az-Zumar, 39/3)

Thereafter, Allâhu Taâlâ testified against them with lying and disbelief and mentioned that He will not guide them, Allâhu Taâlâ says,

"Truly, Allâh does not guide he who is a disbelieving liar." (az-Zumar, 39/3)"

Until his statement, "You will see that the statements of the polytheist are belied by his state and action. For he says, "We do not love them as we love Allâh. We do not regard them as equal to Allâh." Thereafter, they become more angry than they get angry for Allâh when what they associate to Allâh and their sanctities are violated. To that polytheist, when you mention Allâh alone and you exclusively devote Tawhîd to Allâh, brutality, distress, and anguish overcomes him..." Until the end of his statement that has been mentioned. This is what occurs from most of the people of this era. So ponder upon this, sentence by sentence.

Also ponder upon Ibn'ul Qayyim's statement, "However, most people are unaware that the event falls under this and that it encompasses it." Until the end of his statement.

The intent is clarifying what Shaykh'ul Islâm and his brethren from Ahl'us Sunnah wa'l Jamâ'ah were upon from rejecting Major Shirk that occurred in

their era, and mentioning evidences from the Book and the Sunnah regarding the Kufr of the one who performs this Shirk or believes in it. Hence with the praise of Allâh, this destroys the structure that this ignoramus slanderer has built upon the edge of an abyss.

Also ponder upon what Allâmah Ibn'ul Qayyim mentioned after mentioning what preceded, and ponder upon his mentioning of the types of Shirk as they occurred in his era. Here, we also need to mention what he mentioned after this. Ibn'ul Qayyim Rahimahullâh said,

“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, ask him to fulfill their needs, or ask him to intercede with Allâh for him regarding this. As was mentioned, 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 Allâh, none is able to intercede for him without Allâh's permission. Allâh did not make seeking aid from the deceased and asking from them a reason for intercession. [Rather,] the perfection of Tawhîd [is the reason for Allâh's permission for intercession].³² This polytheist came with a reason that hinders the permission, so he is in the position of the one who seeks aid regarding his need in a manner that hinders himself from obtaining it. This is the state of every polytheist.

The deceased is in need of the one who prays for him, asks mercy for him, and seeks forgiveness 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.³³ Subsequently, the polytheists

³² The addition in brackets is found within the manuscripts of *Madârij'us Sâlikîn* and *ad-Durar'us Saniyyah*.

³³ Muslim, Hadîth no. 963.

opposed this; visited the graves in a manner of worship, relieving their needs, and to seek aid from them; and adopted the graves of the deceased worshipped idols. They named directing (worship) to it pilgrimage, they adopted it as a place to stand and shave their heads.

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, finding them faulty, 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, their deities have commanded them to do so, and they established friendship with them according to this.

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

“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; shown hostility to the polytheists for Allâh, comes close to Allâh by detesting them; devotes his hope, humility, trust, seeking aid, resorting, and appeal for rescue exclusively for Allâh; purifies his intention by following Allâh's commands and seeking Allâh's pleasure; when he asks for something, he asks Allâh, when he seeks aid, he seeks aid from Allâh, and when he acts, he acts for Allâh. So he is for Allâh, by Allâh, and with Allâh.” End quote.³⁴

³⁴ Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâr'ul Kitâb'il Arabî, 1/353-354.

So ponder upon his statement, “How many are those who have responded to them!” and his statement, “Nobody has been saved from the trap of this Major Shirk, except for those who have devoted Tawhîd exclusively for Allâh; shown hostility to the polytheists for Allâh, comes close to Allâh by detesting them.” Until the end of the statement, so that the error and misguidance of this afflicted person will be clarified to you.

Especially if you recognise that this Major Shirk occurred during the era of Ibnu Taymiyyah and Ibn'ul Qayyim and that they declared Takfîr upon its people with the Book, the Sunnah, and consensus... We have clarified that only a small group of people, whose qualifications were described, were saved from this Shirk. They are the strangers of this nation whom the Prophet Sallallâhu Alayhi wa Sallam informed us of with his statement,

“There will always be an aided group in my nation who will be upon the truth. Those who leave and oppose them will not harm them. This will continue until the command of Allâh will come while they are upon this state.”³⁵

Undoubtedly, Allâhu Taâlâ did not excuse the people of the days of ignorance who did not possess a Book with this Major Shirk, as it is narrated in the Hadîth of Iyâdh bin Himâr from the Prophet Sallallâhu wa Sallam that he said,

“Allâh looked at the people of the world. He detested both the Arabs and non-Arabs, except for remnants from the People of the Book.”³⁶

When the situation is as such, how can Allâh excuse a nation whom Allâh’s Book is amongst, whilst reading it and listening to it and while the Book of Allâh is Allâh’s proof against His servants? As Allâhu Taâlâ stated,

³⁵ Al-Bukhârî, Hadîth no. 3461; Muslim, Hadîth no. 1920.

³⁶ Muslim, Hadîth no. 2865.

“This Qur’ân is a message for the people that they may be warned thereby and that they may know that He is but one Deity and that those of understanding will be reminded.” (Ibrâhîm, 14/52)

Likewise, the Sunnah of the Messenger of Allâh Sallallâhu Alayhi wa Sallam is a proof, in which he clarified the division of this nation into seventy-three sects and that all but one sect, which is the Jamâ’ah, is in the fire.

Then someone who camouflages the matter for the people comes and afflicts them with regards to Tawhîd by means of mentioning phrases by the people of knowledge while including and excluding some words. In short, this man slanders the people of knowledge, because the phrases by the people of knowledge are about people who have Islâm and religion, and they have views which because of, a faction of the people of knowledge declared Takfir upon them, and some paused on declaring Takfir upon them until the proof is established upon them. Some other scholars did not mention them in the scope of polytheists and only mentioned them among the corrupt, as you will encounter this in the words by Allâmah Ibn’ul Qayyim, with the will of Allâhu Taâlâ.

[Chapter]

[His Distortion Regarding the Fight Against the Khawârij]

One of the distortions that he wrote on his document which he attributed to Shaykh’ul Islâm is regarding his statement,³⁷

“The fight against the Khawârij took place with established, textual proofs

³⁷ Uthmân bin Mansûr mentioned the statements by Shaykh’ul Islâm Ibnu Taymiyyah Rahimahullâh regarding the Khawârij and tried to apply them to the scholars of Najd since they declared Takfir upon the Mushrikûn. Shaykh Abd’ur Rahmân Rahimahullâh debunks this claim.

and the consensus of the companions, those who followed them, and the scholars of the Muslims.”³⁸

Thereafter, Shaykh'ul Islâm said, “This is the statement by the Messenger of Allâh Sallallâhu Alayhi wa Sallam with regards to these servants (the Khawârij) and his command to fight against them. Thereby, it is known that sinners who confess their sins are less harmful to the Muslims in comparison to the people of innovation, those who innovate an innovation and consider it lawful to punish and declare Takfîr upon those who oppose them.”³⁹

Thereafter, Shaykh'ul Islâm said, “These people declared Takfîr upon the Ummah and declared them misguided by means of these allegations, apart from their own group whom they deem to be the group upon the truth. Thereby, they considered their own group the elite amongst the sons of Âdam.”⁴⁰

I (Abd'ur Rahmân bin Hasan) say: This statement by Shaykh'ul Islâm is only regarding the Khawârij who declared Takfîr upon the companions of the Messenger of Allâh Sallallâhu Alayhi wa Sallam, who are the elite of the Ummah. So, how can this be applied to a group who recognizes the virtues of the Companions, befriends them in religion, loves them, follows them, declares Takfîr upon those whom the Companions -May Allâh be pleased with them- have declared Takfîr upon from those who have apostated from Islâm, invites people to devote worship exclusively to Allâh, and disavows adopting idols and worshipping them?

This group has labelled the polytheists with Kufr in obedience to the Lord of the Worlds and believing in what He has revealed in His clear Book. As

³⁸ This statement is found in Minhâj'us Sunnah with the following wording, “**As for the fight against the Khawârij, then it is established with the textual proofs and consensus.**” (Ibnu Taymiyyah, Minhâj'us Sunnah, 4/391).

³⁹ With similar wording in Ibnu Taymiyyah, Minhâj'us Sunnah, 5/154.

⁴⁰ With similar wording in Ibnu Taymiyyah, Minhâj'us Sunnah, 5/161.

Allâhu Taâlâ stated,

“Nor could the prophet order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?” (Âl-i Imrân, 3/80)

Also Allâhu Taâlâ's statement,

“Throw into Hell every obstinate disbeliever, hinderer of good, transgressor, doubter, who made (as equal) with Allâh another deity; then throw him into the severe punishment.” (Qâf, 50/24-26)

And like Allâhu Taâlâ's statement,

“It is not for the Mushrikûn to build up the mosques of Allâh while they are witnesses of their own infidelity.” (at-Tawbah, 9/17)

The ruling of Allâh regarding those whose attribute is Shirk is that such person is a Kâfir, his deeds are in vain, and he abides eternally in the fire. This verse was revealed with regards to the polytheists of the inhabitants of Makkah.

Also like the statement of Allâh,

“Indeed, those who disbelieve will be addressed: The hatred of Allâh for you was greater than your hatred of yourselves when you were invited to faith, but you disbelieved.” (Ghâfir, 40/10)

Until His statement,

“(They will be told:) That is because, when Allâh was called upon alone, you disbelieved; but if others were associated with Him, you believed.” (Ghâfir, 40/12)⁴¹

⁴¹ The verses in full read,

Also like the statement of Allâh,

“Then, it will be said to them: Where are those whom you used to associate (in worship) other than Allâh? They will say: They have departed from us; rather, we did not used to invoke previously anything. Thus does Allâh lead astray the disbelievers.”
(Ghâfir, 40/73-74)

These polytheists affirmed Rubûbiyyah for Allâh. Their Shirk occurred in Ilâhiyyah. Also Allâhu Taâlâ's statement,

“And whoever invokes another god with Allâh, while he has no proof for it, his reckoning is only with his Lord. Surely, the Kâfirûn will not achieve success.” (al-Mu'minûn, 23/117)

In these verses, Allâhu Taâlâ declared Takfir upon those who invoke others alongside Allâh. Therefore, how can those who cling to the Book of Allâh, invite to the unification of Allâh and His obedience, oppose associating partners with Allâh, prohibit from disobeying Allâh, and follow the path of the believers and his companions be held in the position of the Khawârij?

Undoubtedly, this is plain misguidance and deviation from the path of the believers.

“Indeed, those who disbelieve will be addressed: The hatred of Allâh for you was greater than your hatred of yourselves when you were invited to faith, but you disbelieved. They will say: Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out? (They will be told:) That is because, when Allâh was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allâh, the Most High, the Grand.” (Ghâfir, 40/10-12).

[Corruption in Creed]

We have previously promised that we would mention the words of Allâmah Ibn'ul Qayyim. Ibn'ul Qayyim Rahimahullâh said,

“Corruption of creed is like the corruption of the people of innovation who believe in Allâh, His Messenger, and the Last Day, consider unlawful what Allâh and His Messenger have considered unlawful, considering obligatory what Allâh has considered obligatory, however, they negate much of what Allâh and His Messenger have established because of ignorance, forceful interpretations, and by imitating their Shaykh's, and likewise, they establish what Allâh and His Messenger have not established. These are like the Khawârij who exit the religion (like an arrow passes through the bow), most of the Râfidhah, the Qadariyyah, and the Mu'tazilah, and most of the Jahmiyyah who do not go to extremes in Jahmism.

As for the extreme Jahmiyyah, they are like the extreme Râfidhah. Both groups do not have a share from Islâm. That is why a group from the Salaf have excluded them from the seventy-two sects and said, “These are distant from the Millah.”

Until the statement of Ibn'ul Qayyim, “So the repentance of these corrupt people from the aspect of their corrupt creeds is by purely following the Sunnah. This is not sufficient for them until they clarify the viciousness of the innovation they were upon. For repentance from every sin is by doing its opposite.” What was intended from the words of Ibn'ul Qayyim has ended.⁴²

Ponder upon how he included the people of this innovation from the scope of the corrupt because they believed in Allâh, His Messenger, and the Last Day!

Our view with regards to these innovators mentioned by Shaykh'ul Islâm and by Allâmah Ibn'ul Qayyim is the view of them both, the Salaf, and Imâms with regards to them: We reject the innovation of every innovator and we

⁴² Ibn'ul Qayyim, *Madârij'us Sâlikîn*, Dâr'ul Kitâb'il Arabî, 1/369-370.

believe that the foundations they base their innovations upon are also corrupt. Therefore, and all praise is due to Allâh, we are followers, not innovators; we reject Major Shirk and declare Takfîr upon its people, we reject innovations and debate with its people via the Sunnah. All praise is due to Allâh for guiding us.

As for the people of Shirk, you know the statement of Allâhu Taâlâ with regards to them, and what this Imam and others from amongst the scholars have established about them; they declare Takfîr upon them due to their Shirk in Ilâhiyyah and their opposition to the Shari'ah. The nation of Shirk is the nation of Kufr, as Allâhu Taâlâ stated,

“Indeed, those who have believed and those who were Jews, Sabeans, Christians, Magians, and those who associated partners with Allâh...” (al-Hajj, 22/17)

The people of Îmân are the people of the truth. The five nations (mentioned in the verse above) besides them are definitely nations of Kufr. Whoever does not recognize this, does not comprehend this, or does not comprehend the difference between them is an afflicted, ignorant person.

“But he whom Allâh intends to put to trial- never will you possess (power to do) for him a thing against Allâh.” (al-Mâ'idah, 5/41)

[Ibnu Taymiyyah Did Not Excuse Some People Who Claimed to Become Substance and Declared Takfîr Upon Them]

Shaykh'ul Islâm Rahimahullâhu Taâlâ said in al-Fatâwa'l Misriyyah, “Some people have claimed that they become substance. This is the view of some who

have persisted upon Riyâdhah⁴³ for a while. They said, "Our deeds⁴⁴ do not concern us. The commandments and prohibitions are prescribed upon the common-folk. If the common-folk became substance, the commandments and prohibitions would drop from them. The essence of prophethood depends on wisdom and benefit. The intent of this is to subdue the common-folk. We are not from the common-folk therefore we are not responsible, since we have become substance and have recognized wisdom."

In comparison to the Jews and Christians, these people are more Kâfir! Moreover, they are the most Kâfir of the people of the world! For verily, the Jews and Christians believe in portions (of the Book) and deny portions. Whereas these people deny everything altogether; they leave the fold of adhering to anything from the truth."⁴⁵

He then said, "Whoever denies some of the mass-transmitted apparent deeds or denies some of the apparent prohibitions such as vile deeds, oppression, alcoholic beverages, fornication, and interest, or denies the permissibility of some of the manifest mass-transmitted lawful things such as bread, meat and marriage, is a Kâfir apostate. He is asked to repent, if he repents, he repents, otherwise he is killed."⁴⁶

I (Abd'ur Rahmân bin Hasan) say: Shaykh'ul Islâm did not say, "They are excused due to ignorance," rather he declared Takfir upon them.

⁴³ Riyâdhah is composed of rectifying spiritual character. Rectifying it is clarifying it from what mixed of nature and its inclinations. (Jurjânî, at-Ta'rîfât, p. 113).

⁴⁴ The word "what we know" is used in the manuscript we based our translation on. However, in the copies of Fatâwa'l Misriyyah, Majmû'ul Fatâwâ, and ad-Durar'us Saniyyah, the word "our deeds" is used.

⁴⁵ Mukhtasar Fatâwâ'l Misriyyah, Rakâ'iz, 1/381; also refer to Majmû'ul Fatâwâ, 11/401.

⁴⁶ Mukhtasar Fatâwâ'l Misriyyah, Rakâ'iz, 1/382; also refer to Majmû'ul Fatâwâ, 11/405.

Shaykh'ul Islâm said they apostated and stated, "Whoever conceals this in his heart is a hypocrite, and according to most of the scholars, he is not asked to repent. Some of these people deemed some vile deeds permissible, such as mostly treating foreign women as siblings, being secluded with them, and touching them, in order to bless them through these actions that they do with them, even though it is forbidden in the Sharî'ah.

Likewise, some deem it permissible to commit such acts with beardless young boys and deem that arousing pleasure by looking at and touching these beardless young boys is the path of some of the Sâlikîn, and that by this, they will ascend from the love of the creation to the love of the Creator. These people also command the prefaces of the great vile deed. Such as those who deem it permissible say, "It is permissible to do sodomy with those whom the right hand possesses." All of these are Kâfir with the agreement of the Imâms of the Muslims." End quote.⁴⁷

I (Abd'ur Rahmân bin Hasan) say: All praise is due to Allâh, we deny these Kufr acts and are hostile towards its people. If this deviant insists on defaming us with his words, "You have declared Takfîr upon the nation of Muhammad!"

We say (in response): We seek refuge in Allâh! We do not declare Takfîr upon a single Muslim. We also do not deny what Allâh has given to the nation of Muhammad Sallallâhu Alayhi wa Sallam [of the virtues which He did not give to the previous nations. They are the middle nation with textual proof of the Book.

Undoubtedly, Islâm was more apparent, knowledge and uprightness was more in the preferred generations. The Prophet Sallallâhu Alayhi wa Sallam]⁴⁸ has the most followers amongst the prophets on the Day of Resurrection.

However, the closer it is to the era of the Messenger of Allâh Sallallâhu

⁴⁷ Mukhtasar Fatâwâ'l Misriyyah, Rakâ'iz, 1/382-383; also refer back to Majmû'ul Fatâwâ, 11/405.

⁴⁸ The addition in brackets is found in ad-Durar'us Saniyyah.

Alayhi wa Sallam, the more wellness is found and the lesser and rarer are the innovations. The further away from this era, the more it is the opposite.

[Extremism, the Beginning of Shirk in this Nation, and the Strangeness of Islâm]

Whatever occurred in this nation has occurred. The afflictions became widespread due to what occurred of these evils, which were mentioned by Shaykh'ul Islâm and his disciple Allâmah Ibn'ul Qayyim -may Allâh have mercy on both of them- and others like Ibnu Waddâh and Abû Shâmah in his book "al-Bâ'ith alâ Inkâr'il Bida wa'l Hawâdith". These scholars have spoken the truth, clarified, and distinguished between guidance and misguidance.

Ponder upon what Allâh mentioned in His Book regarding the People of the Book so that what is correct will become clear to you. Also, it will be revealed to you that after the preferred generations, innovations became widespread, and that what Shaykh'ul Islâm mentioned -in what was previously mentioned- has occurred in the nation. Shaykh'ul Islâm mentioned that from amongst these people were some such as the Ismâ'ilî Bâtinî's, the Qarâmitah, and their likes who were more Kâfir than the Jews and Christians.

Constructing buildings and Mashhad's (martyriums) on the graves occurred from these groups. Going to extremes and the prefaces of Shirk also occurred from these groups. Calamities became wide-spread due to such affairs. Thereafter, the scholars rejected this and mentioned what took place of Shirk and idolatry. So much so that this had occurred from those who claimed to be ascetic and worshippers and satan achieved his desire from most of the nation.

The scholars authored books on the strangeness of Islâm. The elite who consist of the people of knowledge and the common-folk know these books. What has occurred of these is not hidden from those who possess insight. What the Prophet Sallallâhu Alayhi wa Sallam said in response to the Mother of the Believers (Zaynab bint Jahsh) when she said the following is sufficient for the one who seeks the truth, "O Messenger of Allâh! Will we be destroyed

while among us are the righteous?" The Messenger of Allâh Sallallâhu Alayhi wa Sallam said,

*"Yes! When evil increases..."*⁴⁹

We have mentioned what the scholars have mentioned regarding what occurred in the end times of this nation, these occurrences have become mass-transmitted and we have witnessed it.

The statement by Allâmah Ibn'ul Qayyim Rahimahullâh when he mentioned the Shirk that took place in this nation has previously been mentioned, "How few are free from this! Moreover, how few are those who do not show hostility to those who oppose them?" Surely Ibn'ul Qayyim has spoken the truth and has clarified. If this has occurred in the seventh century and earlier, just imagine how much more occurred in centuries wherein knowledge has become extinct and ignorance, corruption, and oppression has prevailed? Help is only sought from Allâh.

Most people were deceived with regards to the issue of religion by the mere utterance of La Ilaha Illallâh while being ignorant of what it signifies and opposing what it comprises in word, deed, and creed. Thus, these people affirmed what La Ilaha Illallâh negated from associating partners to Allâh, and they negated what La Ilaha Illallâh affirmed of devoting worship exclusively to Allâh, as Allâhu Taâlâ stated,

"And they were not commanded except to worship Allâh, (being) sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakâh. And that is the correct religion." (al-Bayyinah, 98/5)

So when such person invokes and seeks rescue from other than Allâh in things which no one other than Allâh is capable of, and when the Muwahhidûn say to him, "No one other than Allâh is to be worshipped! Worship in all its

⁴⁹ Al-Bukhârî, Hadîth no. 3168, 3403; Muslim, Hadîth no. 2880.

forms is unique to Allâh," he says, "You have degraded the righteous people" and other similar phrases that include denying the meaning of La Ilaha Illallâh and censuring those who invite to what La Ilaha Illallâh comprises, as Allâhu Taâlâ stated,

"When Allâh is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those (whom they worship) other than Him are mentioned, immediately, the rejoice." (az-Zumar, 39/45)

How similar are these people to those whom this verse was revealed regarding!

[Chapter]

[The Invocation of Worship and the Invocation of Requesting]

Shaykh'ul Islâm Rahimahullâhu Taâlâ said, "It is unlawful to build masjids over graves. If something other than a masjid is built over it, this is also prohibited with the agreement of the scholars. For this is one of the means that lead to the unlawful Shirk."⁵⁰

Shaykh'ul Islâm Rahimahullâh also said, "Know that the phrase Du'â and Da'wah found in the Qur'ân comprises of two meanings: The invocation of worship and the invocation of requesting. Every slave is a supplicant, and every supplicant is a slave. One of the two nouns comprises the other when it is isolated from the other. When the two are brought together, the intent by the supplicant is the one who seeks bringing forth benefits and dispelling harm via the wording of asking and seeking.

[What is intended with the worshipper is the one who seeks this through complying with the commands, even if the wording of asking is not present. A

⁵⁰ With similar wording in Mukhtasar Fatâwa'l Misriyyah, Rakâ'iz, 1/338.

person who supplicates to Allâh with the invocation of worship or invocation of asking cannot be imagined to be devoid of aspiration, apprehensive fear, fear, and ambition.”⁵¹

Shaykh'ul Islâm Rahimahullâh said, “The religion which Allâh sent His messengers with and revealed His books with is worshipping Allâh who is One and has no partners. When the slave requests something from the affairs which none other than Allâh has the power to fulfill, such as curing his ill, paying his debt, well-being with regards to what he is afflicted with from the afflictions of the world and Hereafter, attaining triumph over his enemy, guidance of his heart, forgiveness of his sin, and the like, then it is unlawful to request these from other than Allâh.

It is also impermissible to say, “Forgive me, help me” to an angel, prophet, Shaykh, or jinn. Whoever asks a created being for any of these, then he has ascribed that being as a partner to Allâh. It is obligatory to ask such person to repent. If he repents, he repents, otherwise he is killed. Such person resembles the Christians. Likewise, is his statement, “My master, I am under your protection. So and so oppressed me! O Shaykh so and so! Help me against him!” End quote.⁵²

I (Abd'ur Rahmân bin Hasan) say: So, ponder upon this statement by Shaykh'ul Islâm. And also look at what occurs of this Shirk upon many tongues. It is enough for us to know what occurred of Shirk and its explanation that Allâhu Taâlâ mentioned -in the stories of the prophets and others- of the Shirk that Allâh prohibited from and informed He does not forgive, and also the inclusion of what occurs from the people under what He mentioned from the Shirk of the previous nations and the Shirk of the Arabs, which Allâh sent His Messenger Muhammad Sallallâhu Alayhi wa Sallam prohibiting them from.

We only mentioned what we mentioned from the scholars to explain this

⁵¹ Concisely from Ibnu Taymiyyah, *Daqâiq'ut Tafsîr*, 2/358-359; *Majmû'ul Fatâwâ*, 10/237-240; *al-Fatâwâ'l Kubrâ*, 5/218-220.

⁵² With similar wording in *Mukhtasar Fatâwâ'l Misriyyah*, *Rakâ'iz*, 1/339-340.

and explain what occurred of this in the groups of this nation. Thereby, the path of the people of knowledge and faith is clarified, and what the followers of falsehood are attached to and what they distorted from the statements by the people of knowledge is severed. We also mentioned these to explain that what the scholars decided with conclusive arguments and apparent proofs regarding clarifying Tawhîd and what contradicts it from Shirk is the proof.

Ponder upon the statements by Ahl'us Sunnah wa'l Jamâ'ah, for this will make you acquainted with the meanings of the Qur'ân. May Allâh's mercy be upon the Imâm's of the Muslims and the predecessors of the Muwahhîdûn.

The highest and most honorable determination is magnifying aspiration regarding what Allâh commanded with of contemplating the Qur'ân, as Allâhu Taâlâ said,

“(This is) a blessed Book which We have revealed to you so that they may contemplate its verses, and people of reason may be mindful.” (Sâd, 38/29)

Allâhu Taâlâ also said,

“Then do they not reflect upon the Qur'ân or do they have locks on their hearts? Indeed, those who reverted back (to disbelief) after guidance had become clear to them - shaytân enticed them and prolonged hope for them.” (Muhammad, 47/24-25)

[Unification of Worship]

So, o the one who advises himself, ponder upon what Allâh has commanded regarding unification of worship, as Allâhu Taâlâ said,

“Say: I am commanded only to worship Allâh and not to ascribe partners to Him. To Him I call and to Him is my return.” (ar-Ra'd, 13/36)

He said,

“Sovereignty belongs to none but Allâh. He has commanded that you worship none but Him. That is the upright faith, but most people do not know.” (Yûsuf, 12/40)

He also said,

“So direct your face toward the religion, as a Hanîf. (Adhere to) the nature designed by Allâh on which He has created mankind.” (ar-Rûm, 30/30)

Up to His statement,

“And do not be among those who associate partners with Allâh, among those who split up their religion and became sects. Each group is happy with what it has before it.” (ar-Rûm, 30/31-32)⁵³

Direct one's face (toward the religion) is devotion of worship to Allâh.

The Hanîf is the one who advances towards Allâh and turns away from everything else.

Also ponder upon what the messengers began their call with, mentioned in many chapters of the Qur'ân. Sûrat'ul A'râf reads,

⁵³ In these verses, Allâhu Taâlâ said,

“So direct your face toward the religion, inclining to truth. (Adhere to) the nature designed by Allâh on which He has created mankind. No change should there be in the creation of Allâh. That is the correct religion, but most of the people do not know. (Direct your face to the Faith) turning totally towards Him, and fear Him, and establish prayer, and do not be among those who associate partners with Allâh, among those who split up their religion and became sects. Each group is happy with what it has before it.” (ar-Rûm 30/30-32)

“We had certainly sent Nûh to his people, and he said: O my people, worship Allâh; you have no deity -worthy of worship- except Him. Indeed, I fear for you the punishment of a tremendous Day.” (al-A'râf, 7/59)

Allâh said,

“To Âd, We sent their brother Hûd. He said: O my people, worship Allâh; you have no deity -worthy of worship- other than Him. So, will you not fear Allâh?” (al-A'râf, 7/65)

Also ponder upon what they answered him with.

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

They had recognized their Lord and that He is Allâh, however they rejected to devote worship exclusively to Him. Devoting worship exclusively to Him is the religion of Allâh and the call of the sent messengers. As Allâhu Taâlâ said,

“So worship Allâh making your submission exclusive for. Surely, the religion is for Allâh only.” (az-Zumar, 39/2-3)

And Allâhu Taâlâ said,

“Say: Allâh (alone) do I worship, sincere to Him in my religion.” (az-Zumar, 39/14)

The preceding of the Ma'mûl means it is Hasr,⁵⁴ as is in Umm'ul Qur'ân (Sûrat'ul Fâtihah),

⁵⁴ Ma'mûl is the title given to the word that has been processed with l'râb, meaning, the word which has an ending that has changed due to the Arabic grammatical rules. The Ma'mûl mentioned here by the author Rahimahullâh is the Supreme Word, Allâh.

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

Meaning, “We do not worship anyone other than You and we do not ask help from anyone other than You.” Also like Allâhu Taâlâ’s statement,

“Rather, worship (only) Allâh and be among the grateful.” (az-Zumar, 39/66)

What is meant here is that Allâhu Taâlâ clarified this religion, differentiated between the monotheists and polytheists, and made showing enmity to the disbelievers from the requirements of the religion. As Allâhu Taâlâ said,

“As for the disbelievers, they are allies of one another. And unless you (believers) act likewise, there will be great oppression and corruption in the land.” (al-Anfâl, 8/73)

[The Statement of the Doubter Regarding the Verse al-Hashr 10 and Refuting It]

Then this ignorant doubter made a statement in his document, which we must mention, that was previously answered. He said,

“When a Muslim says,

“Our Lord! Forgive us and our brethren who have preceded us in Faith.” (al-Hashr, 59/10)

He means those who preceded him with Faith from the generations of the

Hasr, on the other hand, means restraining and denotes the allocation of the meaning. In other words, since the Ma’mûl is placed at the beginning of the sentence, the sentence is exclusive in meaning. The meaning of this noble verse is “I only worship Allâh, not anyone else.”

nation. Even if a person errs in an interpretation he made or says or performs an act of Kufr while he does not know that it contradicts the two testimonies of faith, then he is from a person's brethren who preceded him in Faith.]⁵⁵

I (Abd'ur Rahmân bin Hasan) say: Look at this collapse, delirium, and inconsistency! Undoubtedly, Kufr negates faith, abolishes it, and causes deeds to be of no avail according to the Book, the Sunnah, and the consensus of the Muslims. Allâhu Taâlâ states,

“And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.” (al-Mâ'idah, 5/5)

It will also be said (to him): Every Kâfir has erred. Inevitably, the polytheists also have their interpretations and they believe that their Shirk with the pious is glorifying the pious and that the pious will benefit them and keep evil away from themselves. However, the polytheists are not excused with this error, nor with this interpretation. Rather, 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)

[Allâhu Taâlâ said,

“Indeed, they have taken the devils as allies instead of Allâh, and they think that they are guided.” (al-A'râf 7/30)]⁵⁶

Allâhu Taâlâ also said,

⁵⁵ The addition in brackets is found in ad-Durar'us Saniyyah.

⁵⁶ The verse in brackets is found in ad-Durar'us Saniyyah.

“Say: Shall We inform you about the greatest losers in respect of (their) deeds? Those are the ones whose effort in the worldly life has gone in vain, while they think they are doing well.” (al-Kahf, 18/103-104)

How can this person’s intellect lose sight of these verses and similar verses which are clear? May Allâhu Taâlâ have mercy on them, the scholars followed the path of steadfastness and mentioned the chapter on the rulings of the apostate. However, none of them said that the apostate does not become Kâfir due to his ignorance if he utters Kufr or commits an act of Kufr while not knowing that this contradicts the two testimonies of faith!

Allâhu Taâlâ has clarified in His Book that some polytheists were ignorant blind-followers, however this did not drive away the punishment of Allâh from them due to their ignorance and blind-following, as Allâhu Taâlâ said,

“And of the people is he who disputes about Allâh without knowledge and follows every rebellious devil.” (al-Hajj, 22/3)

Until His statement,

“...the punishment of the Fire.” (al-Hajj, 22/4)⁵⁷

Then Allâhu Taâlâ mentioned the second category who are the innovators via His statement,

“And among men is he who disputes about Allâh, without knowledge or guidance, or an enlightening Book.” (al-Hajj, 22/8)

⁵⁷ Allâhu Taâlâ says in these verses,

“And of the people is he who disputes about Allâh without knowledge and follows every rebellious devil. It is destined that whosoever befriends him, he will mislead him, and will drive him to the punishment of the Fire.” (al-Hajj 22/3-4)

So Allâh stripped them from having knowledge and guidance. However, alongside this, most people were deceived by them due to their doubts and imaginations, so they themselves were misguided and they misguided others. As Allâhu Taâlâ said at the end of the chapter (al-Hajj),

“And they worship besides Allâh that for which He has not sent down authority and that of which they have no knowledge. The wrongdoers will have no helper.” (al-Hajj, 22/71)

This rank was reported in the afore-mentioned statements by Allâmah Ibn'ul Qayyim and the statements by Shaykh'ul Islâm.

[Statements by Ibn'ul Qayyim Rahimahullâh Regarding Those Who Commit Kufr Due to Ignorance]

Allâmah Ibn'ul Qayyim Rahimahullâhu Taâlâ also said regarding the ranks of the people from this nation and other nations, “The Seventeenth Rank: The rank of the blind-following and ignorant Kuffâr, their followers, and their donkeys who follow them. They say, “We found our fathers upon a religion and we follow their example.”⁵⁸

Ibn'ul Qayyim said, “The Ummah has agreed that this rank is Kuffâr even though they are ignorant people who blind follow their chiefs and leaders. However, related from one of the Ahl'ul Bid'ah that he did not rule that these people would enter the Hell-fire and that he evaluated them in the state of those whom the Da'wah (call) had not reached. This view was not stated by anyone from amongst the Imâms of the Muslims, the Sahâbah, the Tâbi'ûn, and those who came after them.

It was authentically narrated from the Nabî Sallallâhu Alayhi wa Sallam that he stated,

⁵⁸ Ibn'ul Qayyim, Tarîk'ul Hijratayn, the seventeenth rank, p. 411.

“Every child is born upon the Fitrah, and thereafter, his parents convert him to Judaism, Christianity, or Zoroastrianism...”⁵⁹

So, the Hadîth informs that it is the parents who converts him from the Fitrah (Islâm) to Judaism, Christianity, or Zoroastrianism and the only thing taken in consideration with this regard is receiving education and being raised upon the religion of the parents. It was also authentically narrated from the Nabî Sallallâhu Alayhi wa Sallam that he said,

“Verily, no one will enter Paradise but a Muslim soul.”⁶⁰

This blind-follower is not a Muslim; he is a possessor of intellect who is legally responsible. And the possessor of intellect is limited to be in the fold of Islâm or Kufr (there is no third option for this).⁶¹

Ibn'ul Qayyim said, “Islâm is actualizing Tawhîd of Allâh, worshipping Him Who is One and has no partners, believing in His Messenger and following what the Messenger brought. The slave is not a Muslim so long as he does not actualize these. If this individual is not a stubborn Kâfir, he is an ignorant Kâfir. The individuals of this rank -at the most- are evaluated as ignorant Kuffâr who are not stubborn. The fact that these people are not stubborn does not exempt them from being Kuffâr. For verily, the Kâfir is one who denies the Tawhîd of Allâhu Taâlâ and denies His Messenger due to stubbornness or ignorance and blind-following the people of stubbornness.

Allâhu Taâlâ informed the punishment of the blind-followers of their predecessors from the Kuffâr in many places of the Qur'ân and that those who followed them will dispute with the ones they followed in the Hell-fire. Allâh informed us that those who follow will say,

⁵⁹ With similar wording in al-Bukhârî, Hadîth no: 1385.

⁶⁰ With similar wording in al-Bukhârî, Hadîth no: 6528; Muslim, Hadîth no: 221.

⁶¹ Ibn'ul Qayyim, Tarîk'ul Hijratayn, the seventeenth rank, p. 411.

“Our Lord, they misguided us; so, give them a double punishment of the Fire! He will say: For each there is a double, but you do not know.” (al-A'râf, 7/38)”

The statement of Ibn'ul Qayyim in brief has ended.⁶² There are many verses akin to this one in the Qur'ân. All praise is for Allâh due to His excellent clarification.

The clear verses denote the disbelief of those who associate partners unto Allâh in His worship. Allâhu Taâlâ states,

“And when adversity touches man, he calls upon his Lord (Allâh Alone), turning to Him in penitence, but when He bestows a favour upon him from Himself, he forgets that for which he called upon before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!” (az-Zumar, 39/8)

The aforementioned verse has many akin verses to it, such as the statement of Allâhu Taâlâ,

“They will say: Where are those you used to invoke besides Allâh? They will say: They have departed from us. And they will bear witness against themselves that they were disbelievers.” (al-A'râf, 7/37)

In this verse, it is clarified that most of their Shirk is regarding Du'â and that this is denying Allâh. The person whom Allâh has blinded his insight from pondering upon the Book of Allâh and the Sunnah of His Messenger Sallallâhu Alayhi wa Sallam is not taken into consideration.

This ignorant person claims to have narrated from “Minhâj'us Sunnah” by Shaykh'ul Islâm. You have already understood his corrupt intent in this action,

⁶² Ibn'ul Qayyim, Tarîk'ul Hijratayn, the seventeenth rank, p. 411-412.

him placing the phrases where they do not belong, and with these phrases, addressing those whom these phrases do not address.

These are the words by Shaykh'ul Islâm found in al-Minhâj (Minhâj'us Sunnah). They are in agreement with what we previously mentioned in this response.

[Statements by Ibnu Taymiyyah Rahimahullâh Regarding Those Who Commit Kufr Due to Ignorance]

Shaykh'ul Islâm Rahimahullâhu Taâlâ said, "The people who are most known with apostasy are the opponents of Abû Bakr as-Siddîq Radiyallâhu Anh and his followers, like Musaylamah the liar and his followers and others.

The extremists whom Alî Radiyallâhu Anh burnt when they claimed that Alî Radiyallâhu Anh possessed Ilâhiyyah and the followers of Abdullâh bin Saba, the Saba'iyyah who manifested reviling of Abû Bakr and Umar are from those who are the most distinct in apostasy amongst men.

Among those who converted to Islâm, the first person to manifest the claim of prophethood was al-Mukhtâr bin Abî Ubayd. He was from the Shî'ah. So it is known from this that those who are the gravest in apostasy are more from the Shiites than the other groups. This is why, no one is known to have eviler apostasy than the apostates of the extremists, such as the Nusayrî's, the Bâtinî Ismâilî's, and their likes." End quote.⁶³

It is well known that many of these are ignorant people who think that they are upon the truth. However, Shaykh'ul Islâm ruled with the evilness of their apostasy.

Shaykh'ul Islâm also said, "The most famous person for fighting against the apostates is Abû Bakr as-Siddîq Radiyallâhu Anh. Therefore, the most

⁶³ With similar wording in Ibnu Taymiyyah, Minhâj'us Sunnah, 3/458-459.

apostates are found in those who show hostility to Abû Bakr." End quote.⁶⁴

Al-Bukhârî and Muslim have recorded in their Sahîh's from Abû Hurayrah Radiyallâhu Anh that the Messenger of Allâh Sallallâhu Alayhi wa Sallam said,

"A group from my companions -or he said: my nation- will be sent back and thus will leave the Hawdh. So I will say: My Companions! My Companions! It will be said: You have no knowledge of what they produced after you! They have apostated turning back on their heels!"⁶⁵

A narration reads,

"So they will leave."⁶⁶

Al-Bukhârî also narrated that Rasûlullâh Sallallâhu Alayhi wa Sallam said,

"While I was standing in front of the Hawdh, all of a sudden, a group arrived. When I recognized them, a man came out between me and them and said (to them), "Come along." I asked, "Where are they going?" He said, "By Allâh, to the (Hell) Fire!" I said, "What is the matter with them?" He said, "After you, they have apostated turning back on their heels!" Then behold! Another group arrived. When I recognized them, a man came out between me and them and said (to them), "Come along." I asked, "Where are they going?" He said, "By Allâh, to the (Hell) Fire!" I said, "What is the matter with them?" He said, "They have apostated turning back!" So I did not see anyone of them escaping except a few who were like camels set free."⁶⁷

⁶⁴ With similar wording in Ibnu Taymiyyah, Minhâj'us Sunnah, 3/459.

⁶⁵ Al-Bukhârî, Hadîth no. 6213; with similar wording in Muslim, Hadîth no. 2297, 2860.

⁶⁶ Al-Bukhârî, Hadîth no. 6586.

⁶⁷ With similar wording in al-Bukhârî, Hadîth no. 6587.

I (Abd'ur Rahmân bin Hasan) say: These Ahâdîth indicate that some who lived in the best centuries of this nation have apostated from Islâm. Shaykh'ul Islâm has mentioned that this occurred in some groups and he clarified this in Minhâj'us Sunnah and other books.

In the books of the scholars and in the books of Islâmîc history, the affairs, views, and disbelief of these groups have been mentioned in length. This, in turn, is not hidden from anyone except those who are from the most ignorant with regards to knowledge and the scholars, such as this stupid ignorant who has acquired enmity towards Tawhîd from his Shaykhs.

How much does this person's state resemble those whom Allâhu Taâlâ stated with regards to,

“And when it is said to them: Come to what Allâh has revealed and to the Messenger, they say: Sufficient for us is that upon which we found our fathers.” (al-Mâ'idah, 5/104)

And the statement by Allâhu Taâlâ,

“But among people there are those who disputes about Allâh with no knowledge, no guidance and no book to enlighten. And when it is said to them: Follow what Allâh has revealed, they say: Rather, we will follow that upon which we found our fathers. Is it so, even if Satan was inviting them to the punishment of the Blaze?” (Luqmân, 31/20-21)

In reality, these are the adversaries of Shaykh'ul Islâm and his brothers from amongst the luminary scholars and the noble predecessor Imâms. As you have recognized this from what was presented to you from the clarification of this Imâm. How much does this idiot resemble Ibn'ul Bakrî! When Ibn'ul Bakrî opposed Shaykh'ul Islâm with regards to what he criticized Ibn'ul Bakrî of seeking aid from other than Allâh, Ibn'ul Bakrî began refuting Shaykh'ul Islâm from his book as-Sârim'ul Maslûl.

Shaykh'ul Islâm said, “He put an end to its,” meaning his book as-Sârim's

“magnificence.”⁶⁸ The one who has insight knows that our enemies in this religion are the enemies of the Imâm’s of the Muslims as well. This is because we do not deviate from the issues they have concurred upon, nor do we oppose them in issues which they have agreed upon. We ask Allâh for steadfastness upon Islâm and Îmân.

You have recognized that we are not in the realm of debating what he said and what he narrated. However, while mentioning the Ahâdîth regarding the Khawârij, he mentioned the famous Hadîth regarding their qualities, which reads as follows,

*“They kill the people of Îmân, but spare the people of the idols.”*⁶⁹

This is the state of this man! He strives to show hostility to the people of Tawhîd, which is the essence and most important part of Îmân, and he allies those who worship the idols. For verily, the Khawârij abandoned those who worshipped those idols, whereas he aided and defended them and attempted to include them within the scope of the people of Îmân, even though they committed the sin that Allâh does not forgive.

Whereas, it was previously mentioned that Allâh has declared Takfir upon the idol worshippers and has made them the people of the fire per se. We seek refuge in Allâh from the fire and its actions.

[Clear Statements by Ibnu Taymiyyah Rahimahullâh Illustrating this Rank]

Know that a befitting clarifying statement by Shaykh’ul Islâm is included in al-Fatâwa’l Misriyyah. Through this statement by Shaykh’ul Islâm, this rank increases in apparency and the Muwahhid increases in their joy.

⁶⁸ Ibnu Taymiyyah, al-Istighâthah fi’r Raddi ala’l Bakrî, p. 393.

⁶⁹ With similar wording in al-Bukhârî, Hadîth no. 3334, 7432; Muslim, Hadîth no. 1064.

Shaykh'ul Islâm Rahimahullâh said, "Ilah is the one, which the hearts deify with complete love, glorification, respect, honour, aspiration, and fear."⁷⁰

Shaykh'ul Islâm said, "Whoever says, "There must be an intermediary between us and Allâh," if he means by this that there must be an intermediary that preaches Allâh's commandments and prohibitions to him, then this is the truth. People must have a Messenger who preaches from Allâh; His commandments and prohibitions, and teaches them the religion that Allâh has sent the messenger with. This is one of the things that the people of all sects have concurred upon. Whoever denies this is a Kâfir by way of consensus.

However, if what he meant by intermediary is that it is necessary to have an intermediary regarding bringing forth benefits and dispelling harm, giving sustenance to the servants and guiding them, then this is Shirk. Allâh declared Takfîr upon the polytheists with this when they took on intercessors and saints besides Allâh whom they ask to bring forth benefits. Therefore, whoever makes the angels their lords and intermediaries whom they invoke, rely upon, and asks to be relieved from distress, then he is a Kâfir by way of consensus of the Muslims.

Whoever makes the Shaykhs from the people of knowledge and religion intermediaries whom teach him and follows them, then he has done what is correct. The scholars are the heirs of the prophets. The words of every person is accepted and rejected, except for the Messenger of Allâh Sallallâhu Alayhi wa Sallam.

However, if he places them as intermediaries in the sense of the chamberlain between the king and the subjects by which they are those who raise the needs of His creation to Allâh, then this is Shirk and Kufr." End quote.⁷¹

⁷⁰ Mukhtasar Fatâwa'l Misriyyah, Rakâ'iz, 1/415.

⁷¹ Mukhtasar Fatâwa'l Misriyyah, Rakâ'iz, 1/412-413

[The Shirk which Occurred in the End Times of this Nation and Doubts Raised by Polytheists]

Whoever wants to know the Shirk that occurred in the end times of this nation and the doubts raised by the polytheists, then he should read:

1. The book al-Ighâthah by Allâmah Ibn'ul Qayyim.⁷²
2. The book al-Istighâthah by Shaykh'ul Islâm, may Allâh have mercy upon Ibnu Taymiyyah and Ibn'ul Qayyim, in refutation of Ibn'ul Bakrî.⁷³
3. The book Refuting Ibn'ul Akhnâ'î (also by Shaykh'ul Islâm).⁷⁴

In these books, there is clarification of Tawhîd and what negates it of Shirk, which will help the person with insight comprehend the word of Allâh and His Messenger Sallallâhu Alayhi wa Sallam and the reality of the religion which Allâh sent His Messenger with.

Shaykh Muhammad bin Ismâ'il as-San'ânî alluded to this in his poem that he sent to our Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ. He mentioned therein what became widespread and overflowed from Major Shirk. As-San'ânî said,

"News reports that Muhammad bin Abd'il Wahhâb,

Brings back to us the noble Sharî'ah through what he manifests.

He publicly propagates that which is concealed by every ignorant,

And every innovator from the Sharî'ah; he is in agreement with what is with me.

⁷² The name of this work authored by Ibn'ul Qayyim Rahimahullâh is Ighâthat'ul Luhafân fi Masâyid'ish Shaytân. It was published in English with the title: Supporting the Distressed Against the Tricks of Satan.

⁷³ The name of this work authored by Ibnu Taymiyyah Rahimahullâh is al-Istighâthah fi'r Raddi ala'l Bakrî.

⁷⁴ The name of this work authored by Ibnu Taymiyyah Rahimahullâh is al-Ikhnâ'iyyah or ar-Raddu ala'l Ikhnâ'î.

*He erects the pillars of the Sharî'ah while demolishing,
The Mashhad's (tomb shrines) regarding which the people deviated from
guidance.*

*They restored with the Mashhad's the concept of Suwâ and its likes,
Yaghûth and Wadd,⁷⁵ what an evil affection!*

*They call upon them by their names at times of hardship,
Just as the distressed calls upon the Eternal absolute, the One.*

*How many animals have they slaughtered in their courtyard,
Which have been intentionally and openly slaughtered to other than Allâh!*

*How many people are there around the graves who kiss them,
And wipe its pillars with their hands!"⁷⁶*

Allâmah Abû Bakr Ibnu Ghannâm -exceptional in his era which is the beginning of the thirteenth century, with the knowledge of the reason and transmission, poetry and composition- said in a poem from odes,

"The souls of the creation, except for a little, lean,

To misguidance, and not found are those who yearn for Dîn!

So ask your Lord for steadfastness o Muwahhid,

For you are on magnanimity, you are the one to manifest its certainty!

Other than you walks through the wilderness of misguidance,

*And they do not have anything other than the graves which they take as
religion!"⁷⁷*

⁷⁵ Suwâ, Yaghûth, and Wadd are names of idols worshipped by the people of Nûh. (Refer to Sûrah Nûh, 71/23)

⁷⁶ As-San'ânî, Dîwân, p. 129; Ibnu Ghannâm, Rawdhat'ul Afkâr [Târîkh Ibnu Ghannâm], Dâr'uth Thulûthiyyah, 1/242; Ibnu Bishr, Unwân'ul Majd [Târîkh Ibnu Bishr], p. 110.

⁷⁷ Ibnu Ghannâm, Rawdhat'ul Afkâr [Târîkh Ibnu Ghannâm], Dâr'uth Thulûthiyyah, 2/776.

If we pursue the statements by the scholars with regards to what occurred in this nation of Major Shirk, from worshipping graves, trees, planets, stones, and other things, the response would be extensive. This is something that is not hidden to those who possess insight, intellect, and sound mind. O he who advises his own soul, contemplate upon this issue!

[Chapter]

[The Dispute Between Us and People Is Regarding the Meaning of La Ilaha Illallâh and Acting upon It]

Know that the dispute between us and most people is with regards to the meaning of La Ilaha Illallâh and acting upon it.

They were content with uttering the Word of Tawhîd by word only and they thought that this would be of benefit even if they did not believe in its meaning and act upon it. Whoever has an atoms weight of intellect will know that La Ilaha Illallâh indicates to Tawhîd. Undoubtedly, Shirk negates Tawhîd, as it was mentioned that Shirk abolishes deeds even if the deeds were sound in essence. What would the situation be if the deeds are based on Kufr and Shirk in the meaning of La Ilaha Illallâh?

When you recognize this, also know that the dispute between the Messengers and their nations is only regarding conforming the meaning of La Ilaha Illallâh. For, the sentence "La Ilaha" negates Shirk and divinity from everything other than Allâh. The sentence "Illallâh" establishes divinity with all of its inward and outward types for Allâh alone. Its clarification in the Qur'ân is found in many verses.

Allâhu Taâlâ said narrating from Khalîl Alayh'is Salâm,

"And (remember) when Ibrâhîm said to his father and his people: Verily, I am free of what you worship, except for He who created me; and indeed, He will guide me." (az-Zukhruf, 43/26-27)

Allâhu Taâlâ clarified that the nation (Millah) of Khalîl is this word and that it indicates distancing from everything worshipped besides Allâh and confining worship to Allâh alone with His statement,

“Except for He who created me ...” (az-Zukhruf, 43/27)

This sentence indicates that the deity that is negated is the Ma'bûd and that worship only suits the One who originated the creation, who is Allâh alone, who has no partners.

Allâhu Taâlâ stated,

“And Ibrâhîm made it a word lasting among his offspring that they may turn back (to the truth).” (az-Zukhruf, 43/28)

This word is La Ilaha Illallâh. Khalîl has interpreted it with its meaning, which is unifying Allâh in worship and negating worship from everything other than Allâh. This indicating to La Ilaha Illallâh, is the indication of complete accord. This is the nation of Khalîl Alayh'is Salâm and the nation of his brethren from the messengers. Allâhu Taâlâ states,

“Indeed there has been an excellent example for you in Ibrâhîm and those with him.” (al-Mumtahinah, 60/4)

Allâh also narrated from [the son of]⁷⁸ his grandson, Yûsuf bin Ya'qûb Alayhim'us Salâm that he said,

“And I have followed the nation (religion) of my fathers, Ibrâhîm, Ishâq and Ya'qûb. And it was not for us to associate anything with Allâh. That is from the favor of Allâh upon us and upon the people, but most of the people are not grateful.” (Yûsuf, 12/38)

⁷⁸ The addition in brackets is found in ad-Durar'us Saniyyah.

In this verse, Yûsuf Alayh'is Salâm clarified that the nation of his ancestors is negating Shirk and being distant from it, and that most people were not from this nation. Thereafter, he clarified Tawhîd, which is sincerely devoting worship to Allâh alone, with his statement,

“Sovereignty belongs to none but Allâh. He has commanded that you worship none but Him.” (Yûsuf, 12/40)

The Nabî Sallallâhu Alayhi wa Sallam also called the people of scripture and others to the meaning of La Ilaha Illallâh. Allâhu Taâlâ states,

“Say: O People of the Scripture, come to a word common between us and you - that we will not worship except Allâh and not associate anything with Him and not take one another as lords instead of Allâh. But if they turn away, then say: Bear witness that we are Muslims (submitting to Him).” (Âl-i Imrân, 3/64)

The essence of nation is the religion of Islâm. The meaning of La Ilaha Illallâh is in the following two statements (mentioned in the verse),

“That we will not worship except Allâh and not associate anything with Him.” (Âl-i Imrân, 3/64)

And His statement,

“And not take one another as lords instead of Allâh.” (Âl-i Imrân, 3/64)

This thing, which was negated from, occurred from many people. Some took the dead as lords besides Allâh, invoking them, hoping from them, seeking aid from them in important issues, and aspiring that they relieve them from distresses. Alongside this, they are dead bodies; they neither hear nor respond.

When the Messenger of Allâh Sallallâhu Alayhi wa Sallam called the polytheists to say La Ilaha Illallâh, Allâhu Taâlâ informed that,

“When it was said to them: La Ilaha Illallâh, 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)

So, refraining from deities and distancing from worshipping them is partially indicated to by La Ilaha Illallâh, as is in this verse.

Allâh mentioned in the next chapter from the polytheists that when the Messenger of Allâh Sallallâhu Alayhi wa Sallam called them to Tawhîd, they said,

“Has he made the deities (all) into One Deity? It is a very strange thing indeed.” (Sâd, 38/5)

This concept which the polytheists found to be strange; worship and deifying being Allâh’s right over His servants is the religion of Allâh that He sent His messengers with and revealed His books with. As Allâhu Taâlâ said,

“Allâh said: Do not take two deities. He is only One Deity. So fear only Me.” (an-Nahl, 16/51)

So Allâh restricted apprehensive fear solely for Himself by preceding the Ma’mûl, since apprehensive fear is a type from the various types of worship.

Shaykh’ul Islâm said, “Ibâdah is a comprehensive name for everything which Allâh loves and is pleased with from statements and deeds, internal and external.” End quote.⁷⁹

So, worship with all of its types is restricted to Allâh, let alone anyone other than Him. As it is stated in the verse,

⁷⁹ Majmû’ul Fatâwâ, 10/149; Ibnu Taymiyyah, al-Ubûdiyyah, p. 44

“You (Alone) we worship, and You (Alone) we ask for help.” (al-Fâtiḥah, 1/5)

Also, in the statement of Allâhu Taâlâ,

“Rather, worship (only) Allâh and be among the grateful.” (az-Zumar, 39/66)

The Qur’ân in its entirety, from its beginning till its end, is regarding establishing La Ilaha Illallâh. It is the Word of Sincerity, the Word of Piety, and the Firmest Handhold.

Only those who disbelieve in the Tâghût and believe in Allâh can hold onto it, as Allâhu Taâlâ stated,

“So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable al-Urwat’ul Wuthqâ (firmest handhold). And Allâh is as-Sâmi (Hearing) and al-Alîm (Knowing).” (al-Baqarah, 2/256)

Imâm Mâlik Rahimahullâh and others have said, **“Tâġûṭ is everything worshipped other than Allâh.”**⁸⁰

[Epilogue]

O you to whom Allâh has informed the religion of the prophets and what it negates from the religion of the polytheists! Look at how the devil plays with most of the ignorant! How they deprived the honorable knowledge from light! To the point that the devil beautified for them stripping away the true meaning of La Ilaha Illallâh. So they were content with uttering it by word only, without the meaning that it was coined for which is negating associating partners to Allâh and sincerely devoting worship in all its forms to Allâhu

⁸⁰ Ibnu Abî Hâtim, at-Tafsîr, 2/495, no. 2622; Ibnu Wahb, al-Jâmi fi Tafsîr’il Qur’ân, 2/135, no: 270; as-Suyûtî, ad-Durr’ul Manthûr, 2/22.

Taâlà. Thus, because of this ignorance and delusion, they fell into the gravest sin and the greatest prohibition. They directed most of the love and the essence of worship to the lords in the graves, and they increased this Shirk until they believed that they administrate the affairs and they granted them influence.

In its entirety, Rubûbiyyah and Ilâhiyyah do not befit anyone other than the Magnificent, All-Powerful King,

“To Him belongs the dominion, and to Him belongs all praise, and He is powerful over everything.” (at-Taghâbun, 64/1)

“He is Dominant over His servants, and He is the All-Wise, the All-Aware.” (al-An'âm, 6/18),

“That is Allâh, your Lord. To Him belongs the kingdom. And those whom you invoke beside Him do not own even the membrane on a date-stone. If you invoke them, they do not hear your supplications; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like Him who is the All-Knower.” (Fâtir, 35/13-14)

May the abundant peace and blessings of Allâh be upon Muhammad, who is the prophet, bringer of good tidings, warner, and illuminating lamp; upon his family; companions; and those who followed them from those who clung unto Allâh and He is their guardian. What an excellent guardian He is, what an excellent helper He is!

[The treatise “Verifying Shaykh’ul Islâm Ibnu Taymiyyah’s View Regarding the Issues: The Excuse of Ignorance and Mu’ayyan Takfir” authored by Shaykh Abd’ur Rahmân bin Hasan Rahimahullâh has been completed. All praise is due to Allâh, by whose grace good deeds are completed.]