

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

It is authentically reported that the Nabî Sallallâhu Alayhi wa Sallam said,

“Verily, no one will enter Paradise but a Muslim soul.” (al-Bukhârî,
Hadîth no: 6528)

حُكْمُ تَكْفِيرِ الْمُعَيَّنِ وَالْفَرْقُ بَيْنَ قِيَامِ الْحُجَّةِ وَفَهْمِ
الْحُجَّةِ

The Ruling of Mu'ayyan Takfîr and the
Difference Between the Reaching of
Hujjah and the Comprehension of
Hujjah

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(1319 H)

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Khutbat'ul Hâjah (The Sermon of Necessity)

All praise is due to Allâh. We praise Him, seek His help, and seek His forgiveness. We seek refuge in Allâh from the evil within ourselves and our evil deeds. Whoever Allâh guides, there is no one who can lead him astray, and whoever Allâh leads astray, then there is no one who can guide him. I bear witness there is no -true- deity -worthy of worship- except Allâh, He is One and He has no partners, and I bear witness that Muhammad is His servant and His Rasûl (Messenger).

“O you who believe! Fear Allâh as He should be feared, and die not except as Muslims.” (Âl-i Imrân 3/102)

“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and beware of severing the ties of kinship. Surely, Allâh is Ever an All-Watcher over you.”
(an-Nisâ 4/1)

“O you who believe! Keep your duty to Allâh and fear Him, and speak the truth. He will set your deeds right and forgive your sins. And whoever obeys Allâh and His Messenger, has truly achieved a great triumph.” (al-Ahzâb 33/70-71)

Ammâ Ba'd (to Proceed):

Verily, the most truthful speech is the Kalâmullâh (Speech of Allâh), the best guidance is the guidance of Muhammad Sallallâhu Alayhi wa Sallam. The worst of affairs are the newly invented matters. Every newly invented matter is a Bid'ah (religious innovation), and every Bid'ah is a Dalâlah (misguidance), and every misguidance is in the Nâr (Hellfire).¹

¹ This Du'â (prayer) which Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh accounted as **“a knot between the Islâmic system and Îmân”** (Ibnu Taymiyyah, Majmû'ul Fatâwâ, 14/223) which is known as **“Khutbat'ul Hâjah (The Sermon of**

About the Author Shaykh Ishâq Rahimahullâh

Ancestry and Birth

His full name is Ishâq bin Abd'ir Rahmân bin Hasan bin Muhammad bin Abd'il Wahnâb. As understood from his ancestry, he was the son of Shaykh Abd'ur Rahmân bin Hasan who was called al-Mujaddid'uth Thâni (the Second Reviver), the grandson of the Mujaddid of the call to Tawhîd Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb Rahimahullâh. Shaykh Ishâq was born in 1276 H/1859 CE in Riyad.

His Teachers and Travels for Seeking Knowledge

He studied under his brother Shaykh Abd'ul Latîf Rahimahullâh and his son Abdullâh Rahimahullâh and also Shaykh Hamad bin Atîq Rahimahullâh, who are all eminent scholars of Najd. He had other teachers as well. He memorized the Qur'ân while he was still within the age of Tamyîz, meaning prior to reaching puberty. Meanwhile, he started memorizing various concise books.

Due to political chaos in the Najd area, in 1309H, he traveled to India and learned Hadîth, Qirâ'ah (recitation of the Qur'ân), and earned an Ijâzah (a license of authority in Islâmic sciences) foremost from the Muhaddith Nadhîr Husayn ad-Dehlawî, the most prominent of the scholars of Hadîth in India, and many other people. Then he studied under the scholars of Egypt for a while and became the possessor of Sam'a (listening to Hadîth), Qirâ'ah, Ijâzah, and Isnâd (chain of narration). The Shaykh also stayed in Makkah for a while. He became an expert in many sciences, with the Usûl (fundamental sciences), Furû (subsidiary sciences), and Nahw (syntax) being the foremost. The compiler of ad-Durar'us Saniyyah introduced him in the following manner,

Necessity) was recited by Rasûlullah Sallallâhu Alayhi wa Sallam during the beginning of his Jumu'ah Khutbah (Friday Sermon). Various portions of this renown Khutbah has been narrated with different wordings in an-Nasâ'i, Hadîth no: 3278; Muslim, Hadîth no: 868; Abû Dâwûd, Hadîth no: 2118; at-Tirmidhî, Hadîth no: 1105, and in other compilations of Hadîth.

“The Shaykh, the Allâmah (great scholar), the Fahhâmah (great possessor of comprehension), the Muhaddith (scholar of Hadîth), the Faqîh (jurist), the Wâ'idh (preacher), the brilliant Muhaqqiq (verifier), the one who acted (upon his knowledge), the Zâhid (ascetic), the possessor of Taqwâ (piety), the virtuous Shaykh...” With these features, he became an Imâm who is followed.

His Students

Shaykh Ishâq had outstanding students in his blessed gatherings of knowledge, and from amongst them is his nephew Ibrâhîm bin Abd'il Latîf, Abd'ul Azîz bin Atîq, Abdullâh al-Anqarî and many others.

His Works

Shaykh Ishâq has many beneficial treatises and Fatâwâ (pl. Fatwâ; religious verdicts) other than this book in your hands, many which can be found in the compilation named ad-Durar'us Saniyyah that contain works of the Najd scholars. He also has written poetry regarding the matters of creed called al-Arjûzah, which he authored during his travel to India. He also wrote a refutation to Ibnu Hanash of Baghdad and a book called al-Jawâbat'us Sam'iyyah.

His Character and Praises Regarding Him

It was said that Shaykh Ishâq had a beautiful face, would smile, and was a humble person. He was always busy giving lectures. He was a person who investigated and verified the matters he dealt with and many benefited from him. Sulaymân bin Sahmân and others have written odes praising him.

He passed away in the year 1319 H/1901 CE, in the city of Riyad. May Allâh have mercy upon him, his family, his teachers, and his students, and may He allow us to benefit from their knowledge, Âmîn!²

² Information regarding the biography of Shaykh Ishâq Rahimahullâh was taken from the following sources: Mashâiru Ulamâ'in Najd, p. 95; ad-Durar'us Saniyyah, 16/433-436; az-Ziriklî, al-A'lâm and other sources.

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The Ruling of Mu'ayyan Takfîr and the Difference Between the Reaching of Hujjah and the Comprehension of Hujjah

Shaykh Ishâq bin Abd'ir Rahmân Âl'ush Shaykh
(1319 H)

Rahimahullâhu Taâlâ

Preface

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

All praise is due to Allâh, the Lord of the worlds. Enmity is only toward the oppressors. The good end is for the pious. I bear witness that there is no -true-deity -worthy of worship- except Allâh, the One and the Samad (the eternally Besought of all), whom is the only One help is sought from in cases of distress, and the only One whom Du'â (supplication) is directed to. Whoever worships other than Him is a Mushrik Kâfir by the textual evidence of the Qur'ân. I bear witness that Muhammad Sallallâhu Alayhi wa Sallam is His slave, His messenger, and His Khalîl (intimate friend). May Allâh send peace upon him, his family, and all his companions. The Hujjah (proof) was established upon the worlds through him Sallallâhu Alayhi wa Sallam. There is neither a Nabî (prophet) nor a Rasûl (messenger) after him.

To proceed: It has reached us and we have heard that a group from those who claim Ilm (sacred knowledge) and Dîn (religion i.e., Islâm) and allege to follow the example of Shaykh Muhammad bin Abd'il Wahhâb say that Kufr and

Shirk cannot be specifically attributed to people who commit Shirk (associate partners) to Allâh and worship idols. In this regards, I personally heard from one of them that when one of the brothers attributed Shirk and Kufr to a man who directed Du'â to the Nabî Sallallâhu Alayhi wa Sallam and sought aid from him, so the man said to him, "Do not attribute Kufr to him until you do Ta'rîf to him (inform him that this act is Shirk and Kufr, and establish the Hujjah to him)!"

So this person and his likes are not bothered by mixing with the Mushrikûn while travelling or while being present in their own lands, rather, they attain Ilm from the Ulamâ (pl. Âlim; scholars) of the Mushrikûn who are the most disbelieving among the people [who are also from the Jahmiyyah from the scholars of Makkah].

The Ulamâ of the Mushrikûn planted doubts in them regarding their own Da'wah (call) and some of these doubts will be mentioned in this treatise -In Shâ Allâhu Taâlâ. With these doubts, they deceived some of the laypeople among their followers; those who have no knowledge; and those who do not understand their circumstance, do not have the ability to differentiate, and have no understanding. They are those who seclude their bodies from the brothers and their hearts from the Mashâyikh (pl. Shaykh) and do Mudâhanah to them (i.e., the Mushrikûn) they abandoned (the Muslimûn) and they were abandoned (by the Muslimûn) because of what they manifested of doubts and what overcame them of the disappointment (of the Muslimûn) due to their intimacy with the corrupt and the Mushrikûn.

When it is examined, these people do not declare Takfîr upon the Mushrikûn except in generality (which is only so while the apparent side is taken in consideration,) and they refrain from declaring Takfîr amongst themselves. Thereafter, their Bid'ah and doubts crept slowly until it became widespread in the ranks of some of the elite brothers. Allâh knows best, their downfall is due to abandoning the books of Usûl, lack of interest regarding them and lack of Khawf (fear) from falling into Zaygh (divergence).

They turned away from the pamphlets of Shaykh Muhammad bin Abd'il

Wahhâb -may Allâh purify his soul- and the pamphlets of his sons. As it will come later, indeed those pamphlets are sufficient to clarify these doubts. When the one who has the slightest knowledge sees the situation of today's people and contemplates on the creed of the above-mentioned Mashâyikh, he will truly be perplexed. Lâ Hawla wa Lâ Quwwata Illâ Billâh (There is neither might nor power except with Allâh)!

This is because when we suggested to somebody to take this issue in consideration, he said, "We say to those who worship the domes and those who are in the domes: This act of yours is Shirk! However, this person who worships the domes is not Mushrik (!)..."

Pay attention, you will see! Praise your Lord and ask for well-being!

Indeed, this response is from the responses of al-Irâqî (i.e. Dâwûd bin Jarjîs) which Shaykh Abd'ul Latîf refuted (in his book Minhâj'ut Ta'sîs and elsewhere).

The person who spoke with me regarding the matter mentioned that some students asked him regarding this issue and (on which evidenced is) their deduction (based upon). So he said,

"We declare Takfir upon the type (of the action of Kufr), and not upon the specific person except after Ta'rîf (informing him of the nature of his action and establishing the Hujjah i.e. proof).

We rely upon what we saw in some of the letters of Shaykh Muhammad (bin Abd'il Wahhâb) -may Allâh purify his soul- where he refrained from declaring Takfir upon those among the Juhhâl (pl. Jâhil; ignorant) who worship the Dome of Kalwâz and Abd'ul Qâdir due to the absence of someone who could warn them from it."

So pay attention, you will see strange things! Then ask Allâhu Taâlâ for wellbeing and to protect you from deviation after straightness!

How much does their affair resemble the famous account from Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh! One day, while he was

explaining Asl'ud Dîn (fundamentals of the Religion of Islâm) and clarifying what is related to it, a man who was sitting did not ask any questions, he was not astonished, and he was not interested. This continued until the Shaykh stated some (obscure) statements just like this (i.e. his statements regarding the Dome of Kawwâz), so the man said, "(And) what is this? How is this so?" Thereupon, the Shaykh said, "May Allâh curse you! Our conversation has continued since this morning and you neither comprehended anything nor asked about anything! But as soon as this error came, you immediately recognized it! You are just like a fly which does not perch on anything but dirt!" Or he said something along those lines.

So we say: All praise is due to Allâh and commendation is for Him. We ask Him for aid and uprightness. We do not say anything other than what our Mashayikh said, what Shaykh Muhammad (bin Abd'il Wahhâb) said in his "Ifâdat'ul Mustafîd" and what his grandson (Abd'ur Rahmân bin Hasan) said in his refutation to al-Irâqî. Likewise, their statements are corresponding to what the Imâms of the religion who preceded them said. From that which is known by necessity in the religion of Islâm is that the reference regarding matters of Usûl'ud Dîn (fundamentals of the religion) is the Kitâb (the Book of Allâh), the Sunnah, and the esteemed Ijmâ (consensus) of the Ummah, which is what the companions were upon. The reference is not a particular scholar in this regards. So for whomever this fundamental is settled such that he is not driven by suspicion and embraces it whole-heartedly, then what he sees from the allegorical statements in some of the works of his scholars will be easy for him to comprehend. This is because there is no one who is innocent other than the Nabî Sallallâhu Alayhi wa Sallam.

This issue of ours is worshipping Allâh Who is One and has no partners, being free of worshipping other than Him, and that whoever worships another being alongside Allâh has committed Shirk that is ash-Shirk'ul Akbar (Major Shirk) which takes one out of the fold of the Millah (i.e. Islam), and this issue is the fundamental of fundamentals. Allâh sent the Messengers and revealed the Books for this, and the Hujjah was established upon the people with the Messenger and the Qur'ân.

Likewise, you will find the response of the Imâms of the Religion with regards to declaring Takfir upon the one who associates partners with Allâh in this fundamental is that such person will be asked to repent; if he does so then that is good, otherwise he is to be killed. They do not mention (the need for) Ta'rîf with regards to the matters of Usûl (the fundamentals of the religion). They merely mention Ta'rîf in regards to obscure matters in which their evidence might be obscure for some of the Muslims, such as the matters that were debated by some of the Ahl'ul Bid'ah (the People of Innovation) like the Qadariyyah and the Murji'ah (sect) or an obscure matter such as Sarf and Atf.

And how can they potentially make Ta'rîf to the grave worshipers? Whereas, they are not Muslim and they are not included in the name of Islâm? Will any deed remain along with Shirk? Allâhu Taâlâ says (regarding the Mushrikûn),

“And they will not enter Paradise until the camel goes through the eye of the needle (which is impossible).” (al-A'râf 7/40)

“And whoever associates partners with Allâh, it is as if he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.” (al-Hajj 22/31)

“Indeed, Allâh does not forgive associating partners with Him.” (an-Nisâ 4/48; an-Nisâ 4/116)

“And whoever denies the faith - his work has become worthless.” (al-Mâ'idah 5/5)

And many other verses (in this regards)...

However, this dogma necessitates an abominable creed, which is that the Hujjah has not been established to this Ummah with the Rasûl and with the Qur'ân! We seek refuge in Allâh from such misunderstanding which necessitated them to abandon the Kitâb and the Rasûl. Rather, the Ahl'ul

Fatrah (people who lived in the era of interval when no prophet was sent or lived between two prophets) whom the Risâlah (Prophethood; Message of Islâm) and the Qur'ân has not reached and died upon Jâhiliyyah (the days of ignorance i.e. pre-Islâmic times) are not labelled Muslim by Ijmâ and forgiveness is not sought for them. The people of knowledge only disagreed regarding their punishment in the Hereafter.

So those similar or lesser than this doubt which we mentioned had occurred to some people in the era of the Shaykh Muhammad Rahimahullâh. However, those who had this suspicion recognised this as a doubt and requested its removal (from the Shaykh). As for those we have mentioned here, they make this doubt an Asl (bases) and rule that Ta'rîf must be done to the general population of the Mushrikûn. Furthermore, they accuse those who oppose them with ignorance. Therefore, they do not prosper to what is right. This is because for them in this regards is following desires. This being free-mixing (being hand in glove) with the Mushrikûn!

“Our Lord! Let not our hearts deviate (from the truth) after You have guided us!” (Âl-i Imrân 3/8)

Allâhu Akbar (Allâh is the Greatest)! How much has the deviated increased!

“While they perceive not.” (Yûsuf 12/15)

We mentioned this preface so that the upcoming evidences become easier to comprehend.

A Letter by Shaykh Muhammad bin Abd'il Wahnâb Rahimahullâh Regarding this Issue

Shaykh Muhammad bin Abd'il Wahnâb, may Allâh purify his soul, said the following in the letter he wrote to Ahmad bin Abd'il Karîm who was the ruler of al-Ahsâ and used to be a righteous person at the beginning -before he was overcome by the Fitnah (trial). So we will quote some related parts of this

letter due to the similarities between the person we refuted and the person involved in the letter (or his views). The text of the letter is as follows,

“From Muhammad bin Abd’il Wahnâb to Ahmad bin Abd’il Karîm:

May peace be upon the messengers, and all praise is due to Allâh, the Lord of the Worlds.

To proceed:

Your letter [has] arrived wherein you explain the matter which you mentioned. You also mentioned that you are in a paradox which you request to be removed. Thereafter, another letter arrived from you wherein you mentioned that you came across the statements of Shaykh’ul Islâm (Ibnu Taymiyyah) and that it had removed the paradox you had. We ask Allâh to guide you to the religion of Islâm.

And what do the statements of the Shaykh (Ibnu Taymiyyah) indicate? Does it indicate that Mu’ayyan Takfir will not be declared upon a person who worships the idols in the manner al-Lât and al-Uzzâ was worshipped and also reviles the religion like Abû Jahl reviled the religion of the Rasûl after testifying to it (being the truth)?

On the contrary, the phrases are unambiguous and explicit with regards to declaring Takfir -with outward Kufr that expels one from the Millah (Religion of Islâm)- upon Ibnu Fayrûz³, Sâlih bin Abdillâh and their likes -let alone those

³ Ibnu Fayrûz is listed among the People of Knowledge who were affiliated with the Hanbalî Madhhab during the era of Shaykh Muhammad bin Abd’il Wahnâb. He passed away in 1216 H. Ibnu Humayd who is infamous for his opposition to the Da’wah of Tawhîd founded in Najd, praised him in his book “as-Suhub’ul Wâbilah (pages 969 et seq.)” which is about the ranks of the Hanâbilah. This is because Ibnu Fayrûz -just like Ibnu Humayd- struggled against the spreading of the authentic Aqîdah, and it was even said in the above-mentioned book that he exchanged letters with the Sultan of the Ottoman Empire of his era Abd’ul Hamîd I, wherein he requested help from him against the Call of Tawhîd. When the Ahl’ut Tawhîd conquered the region of al-Ahsâ, he left the

other than them. The Kufr of those who worship the idol on the grave of Yûsuf and his likes, directs Du'â (prayer) to them in poverty and in ease, reviles the Dîn of the Rasûl after affirming and being witness to it, and espouses the worship of idols after affirming it (being Shirk) is unambiguous and explicit in the statements of Ibn'ul Qayyim and in the statements of the Shaykh (Ibnu Taymiyyah) which you mentioned to have removed the paradox you were in.

There is no recklessness in my statements. On the contrary, you attest to this. However, when Allâh blinds a heart, there is no way-out. For you, I fear the statement of Allâhu Taâlâ,

“That is because they believed, then disbelieved, therefore their hearts were sealed, so they understand not.” (al-Munâfiqûn 63/3)

The doubt that has entered in you is merely because of a small piece of meat which is in your hand. You fear that you and your family will lose (provisions) when you abandon the land of the Mushrikûn, thus doubting the sustenance of Allâh. Evil companions, [they have misled you as is their customs] is also a reason. And you are descending degree [by degree], we seek refuge in Allâh! First in doubting, then (going to) the abode of Shirk, befriending them, and praying the Salâh (daily prayers) behind them (you acquitted yourself from the Muslimûn by doing Mudâhanah to the Mushrikûn)..."

The discourse of Shaykh Muhammad bin Abd'il Wahnâb Rahimahullâhu Taâlâ ends here.

So ponder upon the statement of the Shaykh Rahimahullâh with regards to declaring Takfîr upon these scholars (such as Ibnu Fayrûz) and his statements

region and moved to Basra and died there as many other polytheists of the era. As Shaykh Ishâq will denote, attention should be paid to the fact that Shaykh Muhammad bin Abd'il Wahnâb declared Mu'ayyan Takfîr upon him and his likes, even though they were considered to possess knowledge and piety.

regarding the Kufr of those who worship the idol upon the grave of Yûsuf! Also ponder upon this being explicit in the statements of Ibn'ul Qayyim Rahimahullâh and in the statements that were narrated (above) from the owner of the letter (Muhammad bin Abd'il Wahhâb).

The Shaykh ruled this person with the verse related with the hypocrites. Indeed this is a general ruling. Likewise, ponder upon the situation of many who attribute themselves to the religion and to knowledge today from the people of Najd! They go to the lands of the Mushrikûn and reside there for a period of time seeking knowledge from them and sitting with them. Thereafter, when they come to the Muslimûn and it is said to them, "Fear Allâh and repent to your Lord for the things you committed," they mock those saying this to them and respond by saying, "Should I repent because I was seeking knowledge?"

Then, that which tells of his evil and counterfeit creed manifests from his actions and words. And this is of no surprise, since he disobeyed Allâh and His Messenger by intermingling with the Mushrikûn, therefore he was punished. But what is surprising is that the People of the Dîn and Tawhîd gather together with this genus of people who wish to unite between the Mushrikûn and the Muwahhidûn even though Allâhu Taâlâ has distinguished between them in His Book and upon the tongue of His Nabî [Muhammad] Sallallâhu Alayhi wa Sallam.

Then Shaykh Muhammad Rahimahullâhu Taâlâ mentioned in this letter that many people became apostates from Islâm after the Nabî Sallallâhu Alayhi wa Sallam, such as those whom were ruled with Riddah (apostasy) during the reign of Abû Bakr Radiyallâhu Anh due to withholding the Zakâh... Likewise, the companions of Alî Radiyallâhu Anh (who attributed divinity to him), the people of the Masjid in Kûfah (who affirmed the claim of Musaylamah alleging that he is a prophet), Banû Ubayd al-Qaddâh (the Fatimid state that ruled over Egypt and North Africa)... All of them were specifically ruled with Riddah.

After mentioning this, Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh said,

“When it comes to the phrase of Shaykh’ul Islam Ibnu Taymiyyah which they made obscure for you, then it is graver than all of this. If we were to hold this, we would have declared Mu’ayyan Takfir upon many famous people. This is because he clarified therein that the Mu’ayyan would not be declared Takfir upon until the Hujjah is established to him. So when Takfir is declared upon the Mu’ayyan once the Hujjah is established upon him, then it is well known that the establishment of the Hujjah is not comprehending the speech of Allâh and His Rasûl just like Abû Bakr as-Siddîq Radiyallâhu Anh comprehended it. Rather, once the speech of Allâh and His Rasûl has reached such person and he is stripped from anything considered as an excuse, then he is a Kâfir. This is just like the Hujjah being established to all of the Kuffâr with the Qur’ân. Besides, the statement of Allâhu Taâlâ,

“We have placed over their hearts coverings, lest they understand it.” (al-Kahf 18/57; al-A’nâm 6/25)

And His statement,

“Indeed, the worst of living creatures in the sight of Allâh are the deaf and dumb who do not use reason (the disbelievers).” (al-Anfâl 8/22)

In the meantime, the statement of the Shaykh Rahimahullâh (regarding establishing of the Hujjah) is not related with Riddah and Shirk, rather it is regarding small matters (relating to Usûl and Furû).”

Then the Shaykh Rahimahullâh said, “When the Munâfiqûn openly display their Nifâq (hypocrisy), they becoming Murtaddûn (apostates) sheds light upon this. Where does this leave your accusation of him not declaring Mu’ayyan Takfir upon anyone? He (Ibnu Taymiyyah) also said this in his statements regarding the scholars of theological rhetoric and those who resemble them when he mentioned things -from the types of Riddah and Kufr- from their A’immah (pl. Imâm; leaders).⁴

⁴ For these phrases, see Ibnu Taymiyyah, Majmû’ul Fatâwâ, 4/54-56.

Shaykh'ul Islam Ibnu Taymiyyah Rahimahullâhu Taâlâ said,

“If this happens in obscure matters, the following could be said: Surely, he is mistaken and has deviated; the Hujjah which causes its abandoner to become Kâfir had not been established upon him yet. However, this (Kufr) occurs in some of their groups in these apparent affairs which the Mushrikûn, the Jews, and the Christians know that Muhammad Sallallâhu Alayhi wa Sallam was sent with it and declared Takfir upon those who oppose it. For example, his command of worshipping Allâh who is One and has no partners and his prohibition of worshipping anyone other than Allâhu Taâlâ from the prophets, angels, and others... For verily, this is the most apparent of the Sha'â'ir (rituals) of Islâm. Then, you find that many of their leaders have fallen in these types (of deviation) thereby becoming Murtaddûn. Many of them sometimes apostate from Islâm with a clear Riddah.”

Until Ibnu Taymiyyah Rahimahullâh said,

“What is graver than this is that among them are those who authored works about (what necessitates) Riddah, like (Fakhr'ud Dîn) ar-Râzî composed a book regarding worshipping stars.⁵ This is Riddah from Islâm with the agreement of the Muslimûn.”

For more information regarding the A'immah of theological rhetoric and Ra'y (opinion) falling into Nifâq, Riddah, and Kufr, refer back to the 4th volume of Majmû'ul Fatâwâ of Shaykh'ul Islâm Ibnu Taymiyyah and also Ta'wîlu Mukhtalif'il Hadîth of Ibnu Qutaybah Rahimahullâh.

⁵ The original name of this book is mentioned to be:

“السِّرُّ الْمَكْتُومُ فِي دَعْوَةِ الْكَوَاكِبِ وَالنُّجُومِ وَالسَّحْرِ وَالطَّلَاسِمِ وَالْعَزَائِمِ” (The Hidden Mystery Regarding Worshipping Planets and Stars & Magic, Talismans, and Spells)” (Ibnu Taymiyyah, Dar'u Ta'ârudh'il Aqli wa'n Naql, 1/111) Even though it is certain that the name of the book starts with, “The Hidden Mystery” there are various narrations regarding the remainder of its name.

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

These are the words of the Shaykh Rahimahullâh quoted in verbatim. Ponder upon his speech regarding differentiating between obscure matters and what we are discussing here with respect to Mu'ayyan Kufr (i.e. declaring Takfîr upon specific individuals)!

Ponder upon his declaring Mu'ayyan Takfîr upon their leaders mentioning each individual by name so-and-so, and ponder upon their Riddah being an explicit Riddah! Also ponder upon his blatancy while narrating the Ijmâ regarding the Riddah of al-Fakhr'ur Râzî from Islâm, even though he is from the greatest of the Shâfi'î scholars.⁶ Is it correct to understand from his statements that a Mu'ayyan person is not to be declared Takfîr upon even

repented from it. Ibnu Khaldûn also made mention of this book. (Ibnu Khaldûn, Muqaddimah, 1154)

Some people like as-Subkî have rejected its attribution to him. (as-Subkî, Tabaqât'ush Shâfi'iyyîn, 8/87)

Hâjî Khalîfah (Kâtib Jalabî) informed that Zayn'ud Dîn al-Malatî (d. 788 H) authored a refutation to it which is known as "انْقِصَاصُ الْبَيَّازِي فِي انْقِصَاصِ الرَّازِي" (Hâjî Khalîfah, Kashf'udh Dhunûn, 2/989) And Allâh knows best..

⁶ The reason Râzî was declared Takfîr upon with Ijmâ is his stimulation of worshipping stars. However, we believe that later on in his life, he repented from such views. Thus Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh stated the following in the continuation of his statement, "Albeit, he later turned to Islâm..." (for his complete statement, refer back to: Majmû'ul Fatâwâ, 18/53-58)

This statement by Ibnu Taymiyyah Rahimahullâh denotes that ar-Râzî retracted his views regarding worshipping stars. Even if he repented from this explicit Shirk, al-Fakhr'ur Râzî has many views regarding the matters of Aqîdah that go against the Ahl'us Sunnah (such as his denial of the Attributes of Allâh). As Shaykh'ul Islâm mentioned in the same spot, even though he and his likes reverted from their views which reach Shirk, many of them still carry various illnesses of the heart and Nifâq within them. And Allâh knows best. For detailed information, refer back to: Ibnu Taymiyyah, Dar'u Ta'ârudh'il Aqli wa'n Naql, 1/111, 1/311; Majmû'ul Fatâwâ, 13/180.

when he directs Du'â to Abd'ul Qâdir in ease or distress, loves Abdullâh bin Awf (or inclines to him), and that his religion is fine while he worships Abû Hadîdah?

(In his refutation to some scholars of theological rhetoric and those similar to them), Shaykh'ul Islâm (Ibnu Taymiyyah) also said,

“Rather, all the Shirk in the universe only occurred from the views of people as such. They are the commanders of Shirk and its doers. Those from among them who do not command Shirk do not forbid from it. Rather, they accept both Tawhîd and Shirk. When they prefer the Muwahhidûn for any reason, they may prefer the Mushrikûn who are not from the Muwahhidûn, and sometimes they renounce both. Contemplate this; it is very beneficial.

Those who were from the religion of Islâm and do not restrict from Shirk and impose Tawhîd are like this, rather, these people allow Shirk and command it while they claim Tawhîd. Their Tawhîd is merely by speech and not by action.”

This is the end of the quotation from Shaykh Ibnu Taymiyyah Rahimahullâh.

Ponder upon his statement and compare it with what the shaytân deluded you with from unsound understanding! This is so such an unsound understanding that with it, you belied Allâh, His Rasûl, and the Ijmâ of the Ummah and you took sides with the worship of the Tawâghît (pl., Tâghût). If you comprehend this than that's excellent, otherwise, you would be advised to increase begging and supplicating to Allâh in request that He gives you guidance by His hand. This is because the jeopardy is grave, as residing eternally in Hellfire is the punishment for the clear Riddah. This is never worth it for the small piece of meat you got for one Toman or half a Toman! There are people with us who come with their families (without having any wealth, they do not starve and) they do not beg.

Allâhu Taâlâ had said regarding this matter,

“O My servants who have believed, indeed My earth is spacious, so worship only Me.” (al-Ankabût 29/56);

“And how many a creature carries not its (own) provision. Allâh provides for it and for you. And He is the Hearing, the Knowing.” (al-Ankabût 29/60)

Quotation from the abridged words of the Shaykh (Muhammad bin Abd'il Wahhâb) -quoted in verbatim from the afore-mentioned letter- ends here.

Refer back to this letter in at-Târîkh⁷ for it is very beneficial.

What is intended is that the Hujjah was established with the Rasûl and with the Qur'ân. So, the Hujjah is established upon everyone who heard the Rasûl and everyone to whom the Qur'ân has reached. This is apparent in the speech of Shaykh'ul Islâm (Ibnu Abd'il Wahhâb) in his statement,

“So it is renowned that the establishment of the Hujjah does not mean comprehending the Speech of Allâh and His Rasûl just like Abû Bakr as-Siddîq Radiyallâhu Anh comprehended it. Rather, once the Speech of Allâh and His

⁷ When the Shaykh says at-Târîkh he refers to Târîkhu Najd -a book by one of the students of Shaykh Muhammad, Husayn bin Ghannâm. This letter can be found on pages 344-350, under the title: The 21st Letter. This letter can also be found in ar-Rasâ'il'ush Shakhsiyyah, 33rd Letter, p. 216-225 and also in ad-Durar'us Saniyyah, 10/64-74.

The verifiers of ar-Rasâ'il'ush Shakhsiyyah added the following as an introduction to this letter,

“This is a letter the Shaykh Muhammad bin Abd'il Wahhâb sent in response to a man from the people of al-Hasâ (also known as al-Ahsâ). This person was called Ahmad bin Abd'il Karîm. He used to know Tawhîd and declared Takfîr upon the Mushrikûn. Later, a doubt befell him regarding this due to some phrases he saw in the statements of Shaykh Taqiyy'ud Dîn (Ibnu Taymiyyah), thereby, he understood from those statements other than what the Shaykh Rahimahullâh intended.”

Rasûl reaches a person and he is stripped from anything which he would be excused with, then he becomes Kâfir, just like the Hujjah is established upon all of the Kuffâr with the Qur'ân. Besides, the statement of Allâhu Taâlâ,

“We have placed over their hearts coverings, lest they understand it, and in their ears deafness.” (al-Kahf 18/57; al-An'âm 6/25)

So ponder upon the statements by the Shaykh Rahimahullâh, make up your mind, and ask Allâh for guidance!

These are three occasions wherein the Shaykh mentions that, “The Hujjah was established through the Qur'ân upon everyone whom it reached and everyone who heard it even if he does not comprehend it.” Every Muslim who heard the Qu'rân has believed in this, and all praise is due to Allâh. However, the devils have taken the majority of people away from the Fitrah (innate nature) of Allâh[u Taâlâ] which He created His slaves upon. Thereafter, ponder upon the statement by Shaykh'ul Islâm regarding him giving them the ruling of Kufri!

Did the Shaykh Rahimahullâh say, “Takfir will not be declared upon them until Ta'rîf is achieved?” Or did he say, “They will not be called Mushrikûn?” Rather, their acts are Shirk, as Shaykh'ul Islâm whom we made mention of said.

Then ponder upon the statements of Shaykh'ul Islâm (Ibnu Taymiyyah) which the Shaykh (Muhammad bin Abd'il Wahhâb) narrated regarding the scholars of theological rhetoric and their likes!

“If this happens in obscure matters, the following could be said: He is mistaken and misguided, and the Hujjah which causes its abandoner to fall into Kufri is not established upon him until Ta'rîf is done. However, this occurs in clear affairs.”

Shaykh'ul Islâm continued until he said,

“The Jews, Christians, and Mushrikûn know that Muhammad Sallallâhu Alayhi wa Sallam was sent with it and that he declared Takfîr upon those who oppose it. For example, his command of worshipping Allâh the One, who has no partners and his prohibition of worshipping other than Allâh from the prophets and angels. Then, you find that many of their leaders have fallen in these situations (of deviation) thereby becoming Murtaddûn.”

Then Shaykh Ishâq Rahimahullâh said,

“As the Shaykh Rahimahullâh said, pause and then ponder upon the statements by the Shaykh (Muhammad) regarding the statements by Shaykh'ul Islâm Rahimahullâh, “So ponder upon the statements by the Shaykh regarding differentiating between obscure issues and what we are discussing of Mu'ayyan Takfîr! Ponder upon him declaring Mu'ayyan Takfîr upon their leaders!”

This is sufficient to reject these doubts.

(By contrast to their claims,) Shaykh'ul Islâm -may Allâh purify his soul- specified this among the apparent affairs so much that even the Jews and the Christians know that it is from the Dîn of Islâm. However, this person whom we described to you became blind to it. It seems as if he read these and affirmed them, however its reflection on the reality of the people obstructed him. This also has reasons, and of them is the lack of fear for oneself from divergence and changing. Whereas the Salaf had feared this. Sometimes, the whims of a person prevents him from recognising the truth and understanding it while relying upon the Nusûs (pl. Nass; textual proofs).

As Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ mentioned in some of his treatises which were mentioned by the author of at-Târîkh that he said,

“Among them is: An issue regarding Asl'ud Dîn is taught for a complete year to some students, then they learn it and visualize it. Then when it occurs, they cannot comprehend it.”

Just pause and ponder upon this!

From among these examples is what he Rahimahullâh mentioned regarding some scholars of al-Washm: In some of his correspondence with Shaykh Muhammad, this person affirmed Tawhîd and asked him whether or not he had acquired the truth? So Shaykh Muhammad Rahimahullâh responded to him,

“Your affirmation of Tawhîd is correct and you have acquired with this regards. However, the real issue is acting upon it after recognizing it. For verily, when some letters reached your region from the enemies of the Dîn regarding speaking ill of the Dîn and those who espouse it, you walked alongside them and you did not distant yourself from them nor did you separate from them!” Or as the Shaykh Rahimahullâh said.

So ponder upon this, if you attain salvation from it, you will find salvation from something great!

Also ponder upon the speech of the Shaykh Rahimahullâh unloading the ruling upon the author of the letter (i.e. Ahmad bin Abd'il Karîm by stating,) “If the Munâfiqûn took sides with those who worship the Tawâghît (pl. Tâghût)...” and then the Shaykh ruling him with Riddah! Among the greatest things which the Shaykh narrated from him is his halt in declaring Mu'ayyan Takfir and that it is the few pieces of meat he has in his hand and the fear of poverty that prevents him from making Hijrah with his family. Subsequently, look at the state of those we mentioned and those who correspond with them travelling to the Mushrikûn, studying under them, and claiming to seek knowledge from them! They affirm these and these are things that are known from them, otherwise, they are accused of befriending the Mushrikûn and inclining to them.

From amongst the disasters is that when this type of people (return from the Mushrikûn and) come to the Muslimûn, they treat them honouring and saluting, as they used to treat them before they went to the Mushrikûn. Sometimes, relating and praising the abode of the Mushrikûn, condemning the Muslimûn and their abodes which can only manifest from evil thoughts manifests from them and they consistently stay upon this (do not give it up).

Those who reject their behavior are very little in number. As for anyone fearing Riddah and deviation for them due to their actions; I do not think [this occurs to] anyone's heart! It is as if these rulings of the Sharî'ah given to those who manifest these actions (of corresponding with the Mushrikûn and committing the mentioned atrocities) do not oppose this behavior!

Ruling Of the Individual Who Rejects What the Rasûl Sallallâhu Alayhi wa Sallam Was Sent With and the Individual to Whom the Hujjah Was Established Upon

As mentioned regarding people that passed before by the Shaykh (Muhammad bin Abd'il Wahnâb) Rahimahullâh and prior to him by Shaykh'ul Islâm (Ibnu Taymiyyah) Rahimahullâh and as the caller of these aforementioned renowned people indicated; look at your condition and contemplate regarding what you believe in! If you attain salvation from this, you will find salvation from something great! If not, then there is nothing to be astonished about. There is no might or power except with Allâh!

When Îsâ bin Qâsim and Ahmad bin Suwaylim asked him regarding a statement by Shaykh'ul Islâm Taqiyy'ud Dîn -may Allâh purify his soul, "Whoever rejects whatever the Rasûl brought while the Hujjah had been established upon him, then he is Kâfir" what the Shaykh Rahimahullâhu Taâlâ composed is among the evidences of our matter. So the Shaykh Rahimahullâh responded with his statement,

"To the two brothers Îsâ bin Qâsim and Ahmad bin Suwaylim:

Salâmun Alaykum wa Rahmatullâhi wa Barakâtuhu.

To proceed:

What you mentioned from the statement of the Shaykh (Ibnu Taymiyyah) is, "Whoever rejects such and such (is Kâfir after the Hujjah is established upon him)." You are asking [doubting about] whether or not Hujjah is established upon those Tawâghît (pl. Tâghût) and their followers. This is a

strange affair among many strange affairs! How can you doubt regarding this while I have repeatedly clarified [this] to you that the one whom the Hujjah has not been established to is the one who is new to Islâm, the one who was raised in a distant desert, or this is the case (when a person is mistaken) in an obscure issue like Sarf and Atf. Such people are not declared Takfir upon until Ta'rîf is done.

As for the Usûl'ud Dîn (Foundations of the Religion) that Allâh has clarified in His Kitâb (Book i.e. the Qur'ân), then the Hujjah of Allâh is the Qur'ân. So whomever the Qur'ân has reached, then the Hujjah has reached him. However, the source of the paradox is that you did not differentiate between the establishment of the Hujjah and the comprehension of the Hujjah. For verily, most of the Kuffâr and the Munâfiqûn did not comprehend the Hujjah of Allâh though it was established upon them, as Allâhu Taâlâ said,

“Or do you think that most of them listen or understand? They are but like cattle. Rather, they are even farther astray from the (right) way.” (al-Furqân 25/44)

The establishment and reaching of the Hujjah is one thing, and comprehending it is another.”⁸

So ponder upon the speech of the Shaykh Rahimahullâh. We ask Allâh to provide you with sound comprehension and to protect you from fanaticism. Just ponder upon the speech of the Shaykh Rahimahullâh “Whomever the Qur'ân has reached, then the Hujjah has reached him, even if he does not comprehend it!” Also ponder upon him nominating this (the Hujjah reaching everyone whom the Qur'ân reached even if it is not comprehended) as the erring reason for those who erred and him appointing Ta'rîf (being only necessary) for obscure matters!

As for the person we narrated from, he appointed (the necessity of) Ta'rîf (before Takfir) to be from Asl'ud Dîn. Whereas, is there any Ta'rîf after the

⁸ Ad-Durar'us Saniyyah, 10/93-94.

Qur'ân and the Messenger? And then he says, "This is our creed, ours and our Mashâyikh!"

We seek refuge in Allâh from deviating after correctness! Whereas, this issue is (dealt with) in many places in the works of Shaykh [Muhammad] Rahimahullâh. This is because the scholars of the Mushrikûn in his era (especially) disputed over declaring Mu'ayyan Takfîr. So this is the commentary of "the Hadîth of Amr bin Abasah Radiyallâhu Anh" (which Shaykh Muhammad commented on in his book "Mufîd'ul Mustafîd"); it is related with Mu'ayyan Takfîr from its beginning to its end. So much so that he (Shaykh Muhammad Rahimahullâh) narrated the following regarding this matter from Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh,

"Whoever directs Du'â to Alî Radiyallâhu Anh has fallen into Kufr and whoever does not declare Takfîr upon him also has fallen into Kufr."⁹

Also ponder upon what it includes of Shar'î evidences which even if a possessor of intellect and justice ponders upon them will recognise that this issue has been agreed upon, let alone the believer. This issue is only problematic for those who have problems in their creed.¹⁰

⁹ This is how Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh quoted this statement by Shaykh'ul Islâm Ibnu Taymiyyah in his book Mufîd'ul Mustafîd. The original statement by Ibnu Taymiyyah Rahimahullâh in "as-Sârim'ul Maslûl" is as follows,

"As for those who add to cursing (the Sahâbah) the claims that Alî Radiyallâhu Anh is an Ilah (a deity) or that he was the actual prophet and that Jibrîl Alayh'is Salâm had mistaken with regards to whom to give the Risâlah, there is no doubt of his Kufr. Moreover, there is no doubt in the Kufr of those who pause at declaring Takfîr upon such an individual." (Ibnu Taymiyyah, as-Sârim'ul Maslûl, p. 518-519)

As seen, Shaykh Muhammad Rahimahullâh quoted the portion regarding them deifying Alî Radiyallâhu Anh found within this statement in a little different manner as "Whoever directs Du'â to Alî Radiyallâhu Anh" which still carries the same meaning.

¹⁰ As clearly understood from the statements of Shaykh Ishâq Rahimahullâh, there

Shaykh Sulaymân bin Abdillâh Rahimahullâhu Taâlâ has mentioned in various places in his explanation of at-Tawhid¹¹ that the one who utters Kalimat'ut Tawhîd (the statement of Tawhîd; La Ilaha Illallâh), prays, and pays the Zakâh (obligatory charity) but contradicts it by his deeds and speech such as directing Du'â to the righteous people, seeking aid from them, and sacrificing for them, that such person resembles the Jews and the Christians with regards to uttering Kalimat'ut Tawhîd and contradicting it.

Based on this, it is necessary for those who hold the view about (the necessity of) Ta'rîf being done to the Mushrikûn to hold the view of (the necessity of) Ta'rîf being done to the Jews and the Christians and not declare Takfir upon them before doing Ta'rîf. This is quite apparent from this point of view.

is agreement among the scholars, meaning there is consensus regarding the fact that Ta'rîf and the establishment of the Hujjah is unnecessary prior to declaring Takfir upon an individual who commits Shirk. In other terms, there is consensus regarding the fact that ignorance is not an excuse with regards to matters of Shirk.

Contrary to the assertions of some so-called students of knowledge and even so-called scholars of our modern era, the issue pertaining to whether or not ignorance is an excuse with regards to Asl'ud Dîn is not a controversy among the scholars! By contrast, one who differs in this matter will be declared Takfir upon. This is why Shaykh Ishâq Rahimahullâh quoted the phrase, "Whoever directs Du'â (worship) to Alî Radiyallâhu Anh has fallen into Kufr and whoever does not declare Takfir upon him also has fallen into Kufr."

¹¹ The Shaykh refers to the book "Kitâb'ut Tawhîd" of Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh and its explanation "Taysîr'ul Azîz'il Hamîd" authored by his grandson Shaykh Sulaymân bin Abdillâh Rahimahullâhu Taâlâ.

The Statement of Shaykh Abd'ul Latîf bin Abd'ir Rahmân Rahimahullâh Regarding This Subject

As for the statements of Shaykh Abd'ul Latîf bin Abd'ir Rahmân Rahimahullâhu Taâlâ regarding this subject, then they are considerably abundant. Therefore, we will quote some of them. This is because the matter is a matter that is agreed upon and the context befits abridgement. From his statements, we will quote what warns you against the doubt derived by those whom we mentioned regarding the one who worships the Dome of Kawwâz and that the Shaykh paused on declaring Takfîr upon them.

First, we will mention the course of the response and the reason it was issued. This is as follows: The Shaykh Muhammad Rahimahullâh and those who narrate this story from him mention this to absolve the Shaykh from allegations by his enemies of declaring Takfîr upon the Muslimûn. Otherwise, this statement itself is a mere claim and is not suitable to be put forth as evidence. Rather, it is in need of an evidence and a witness from the Qur'ân and the Sunnah.

The one whom Allâh enlightened with foresight, is protected from fanaticism, and devotes his attention [to the letters and books of the Shaykh will undoubtedly know with certainty that the Shaykh Rahimahullâh] clarified this matter in a manner which cures (the soul), that he asserted the view of declaring Mu'ayyan Takfîr in all of his works, and that he did not pause in any of these. Now, we will return to the course of the response we have indicated.

Shaykh Abd'ul Latîf Rahimahullâh said concerning al-Irâqî's statement, "You declared Takfîr upon the Haramayn (holy cities of Makkah and Madînah) and its people!.." So the Shaykh mentioned al-Irâqî's statements, responded to him, and he continued until he said,

"Al-Irâqî said: Even if they err, it is well-known that the prohibition of declaring Takfîr upon the Muslimûn who hold views regarding this issue is

one of the greatest religious objectives. When he performs Ijtihâd, he has two rewards if he is correct and one if he errs.”¹²

The speech of al-Irâqî ends here.

In response, it will be said: This speech is from the type of distortions of al-Irâqî that we explained. In it, there are two distortions:

The first: Al-Irâqî omitted the question (which was the reason behind Ibnu Taymiyyah Rahimahullâh stating this) and imposed it to be regarding declaring Takfir with regards to matters wherein disagreement and controversy occurred between Ahl’us Sunnah wa’l Jamâ’ah, the Khawârij and the Rawâfidh. For verily, the Khawârij and the Rawâfidh declared Takfir upon the Muslimûn and Ahl’us Sunnah due to them opposing what they innovated, took as fundamentals, fabricated, [espoused,] and embraced.

Al-Irâqî omitted this due to his fear of it being said: Directing Du’â to those in the graves, asking from them, and seeking Istighâthah from them is outside this scope. The Muslimûn did not debate over this matter. Rather there is consensus upon this being among the actions of Shirk that necessitates its doer to be Kâfir, just as Shaykh’ul Islâm Ibnu Taymiyyah Rahimahullâh narrated and stipulated this to be among matters which have no disagreement with regards to declaring Takfir upon (the doer).

So it is incorrect to construe his statements here as if they were regarding what he stated to be Kufr that is agreed upon. If this Iraqi man’s construing were correct, then the statements of the Shaykh would have contradicted one another. Whereas, Allâhu Taâlâ exonerated the Shaykh far above this and safeguarded him from this. So the speech of the Shaykh is in conformity and some of it testifies for the other. When you come to recognize this, you will recognize the distortion of al-Irâqî through omitting and eliminating some of the Shaykh Rahimahullâh’s speech. You will also recognize that omitting the original statement takes it out of its meaning and what was intended with it.

¹² This statement belongs to Ibnu Taymiyyah and can be found in Majmû’ul Fatâwâ, volume 35, page 103.

The second distortion: This is that the Shaykh Rahimahullâh said, “The bases of declaring Takfîr upon the Muslimûn...” These (unambiguous) expressions of the Shaykh exclude the grave-worshippers from the title “Muslimûn”, as we will quote his statements similar to these wherein he ruled that they are not considered to be from the genre of Muslimûn. Hence, the Shaykh Rahimahullâh made mention of some from among the Muslimûn who erred in some matters related to the Furû (secondary matters of the Dîn). He continued until he said, “Whoever believes that a human being is a deity, directs Du’â to a dead being and seeks provision, help, and guidance from them, relies upon them, and prostrates to them; then he will be asked to repent. If he does so, then he has repented, otherwise his neck will be struck.”

Quotation (from Ibnu Taymiyyah) ends here.

So, the reasoning of al-Irâqî went in vain and demolished from its bases. How could he render the prohibition of declaring Takfîr upon the Muslimûn to encompass those who direct Du’â to the pious, seek Istighâthah from them alongside seeking it from Allâh, and directs to them that which none other than Allâh deserves from amongst the types of worship? This is invalid by the textual proofs of the Kitâb and the Sunnah and the Ijmâ of the scholars of the Ummah.

Al-Irâqî’s presentation of the claim itself as an argument to his opponent is from his bizarre ignorance. Whereas the claim, is not suitable as evidence! For verily the claim of al-Irâqî, regarding the Islâm of the grave-worshippers, is in need of a decisive evidence alluding to their Islâm. Once their Islâm is proven true, then declaring Takfîr upon them will be prohibited. “Details are not problematic.”¹³

It is well known that whoever declares Takfîr upon the Muslims because

¹³ The phrase “والتَّفْرِيعُ لَيْسَ مُشْكِلًا” Details are not problematic,” is the 62nd verse of the well-known poem regarding syntax, the Alfyyah of Ibnu Mâlik. The meaning of this verse is: When the true nature of something is known, then the one who knows its reality will be able to easily apply its ruling to other issues. And Allâh knows best.

[they oppose his views and because of] his desire, like the Khawârij and the Râfidhah, or declares Takfir upon those who erred regarding the matters of Ijtihâd whether it be in the Usûl (fundamental issues) or the Furû, then this person and those akin to him are innovators, deviated, and are in opposition to what the A'imma of guidance and the Mashâyikh of the Dîn were upon.

Likewise, Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb does not declare Takfir upon anyone because of this matter or matters of this type. The Shaykh only declares Takfir upon the one whom the Noble Book and the authentic Sunnah judged of declaring Takfir upon, and he only declares Takfir upon the one whom the Ummah have unanimously agreed regarding declaring Takfir upon. Like those who change their religion and perform the deeds of the people of Jâhiliyyah who worshipped the prophets, angels, and the pious and directed Du'â to them [alongside Allâh]. For verily, because they worshipped other than Allâh, (be it) a prophet, a saint, or an idol, Allâh has declared Takfir upon them and made their blood (life), wealth, and their children permissible to take. As the Noble Book and the comprehensive Sunnah indicated, there is no difference between these people in terms of Kufr. Expounds on this will come your way in detail, and some of them were already mentioned.

When he was asked about the likes of these ignorant ones, Muhammad bin Abd'il Wahhâb Rahimahullâh said in confirmation, "The person to whom the Hujjah is established and is qualified to recognize it becomes Kâfir by worshipping the graves." (Shaykh Muhammad Rahimahullâh also said,) "As for those who incline to the earth and follow their desires; I do not know what their state will be!" The statements of Shaykh Muhammad that are sufficient were mentioned above.

Alongside this, Allâmah Ibn'ul Qayyim Rahimahullâh authoritatively asserted the Kufr of those individuals who imitate their Mashâyikh regarding matters that make one a Kâfir when they have the ability to seek the truth, recognise it, and are qualified to do so meanwhile turning away from the truth and not considering it. As for those who do not have the opportunity to recognise what the Rasûl brought and are unqualified to do so, then Ibn'ul

Qayyim evaluates them to be from the genus of Ahl'ul Fatrah whom the message of any one from the Messengers has not reached. Neither of these two groups is ruled with the ruling of Islâm. Even those who do not declare Takfir upon some of the Ahl'ul Fatrah do not include them under the title Muslim. Ibn'ul Qayyim's speech will be presented to you.

As for Shirk, then this fits them exactly and the label of Shirk encompasses them. What aspect of Islâm remains once its foundation and its greatest principle, which is the testimony of La Ilaha Illallâh, is corrupted? It is more apparent for Islâm and its names to remain with some of the things, which the jurists mentioned in the "Chapter on the Ruling of the Apostate", than it remaining with those who worship and direct Du'â to the righteous. However, al-Irâqî flees from labelling these acts Ibâdah and Du'â! And he claims that these acts are "Tawassul (mediation) and Nidâ (calling)" and deems them to be recommended! Just how impossible, how impossible is this claim! "Where do you flee when the Ilah is at your heels?"¹⁴

That which Allâh bestowed of His Honourable Book -which falsehood cannot approach from before it or from behind, a revelation from the Wise and Praiseworthy-, and what His slave and messenger Muhammad Sallallâhu Alayhi wa Sallam brought of wisdom, guidance, and the explanation of the boundaries of what Allâh revealed to him intervened between him and his aspirations.

Allâh Subhânahu wa Taâlâ will always cultivate a sprout for this religion through which He will establish His Hujjah to His slaves. This sprout will be people who wage Jihâd in order to clarify His Dîn and His Sharî'ah against those who delve in heresy with regards to His Book and His religion, and place it somewhere that it is not supposed to be in." Until the end of what he mentioned.¹⁵

¹⁴ This is taken from a verse of poetry that was said during the incident of the Companions of the Elephant mentioned in Sûrat'ul Fîl.

¹⁵ Shaykh Abd'ul Latîf, Minhâj'ut Ta'sîs, p. 96-99.

Just ponder upon the statement of the Shaykh Rahimahullâh, "Directing Du'â to the graves, asking from them, and seeking Istighâthah from them is outside this scope. The Muslimûn did not debate over this matter. Rather there is consensus upon this being among the actions of Shirk that necessitates its doer to be Kâfir, just as Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh himself narrated and stipulated this to be among matters which have no disagreement with regards to declaring Takfir upon (the doer). So it is incorrect to construe his statements here as if they were regarding what he stated to be Kufr."

I say: The statement by the Shaykh stating that the one who directs Du'â to Alî Radiyallâhu Anh is a Kâfir alludes to this.

Then the Shaykh Rahimahullâh said,

"The second distortion: This is a distortion regarding what the Shaykh Rahimahullâh said, "The bases of declaring Takfir upon the Muslimûn..." These (unambiguous) expressions of the Shaykh exclude the grave-worshippers from the title "Muslimûn."

So ponder upon the first and second statement of the Shaykh stating that there is consensus regarding this (being Kufr) and that those who worship the graves are not Muslim and they are not included in the title of Islâm. He also stated that these statements are identical to the statements of the Shaykh, Shaykh'ul Islâm Ibnu Taymiyyah. The Shaykh Rahimahullâh continued until said, "He will be asked to repent. If he does so, then he has repented, otherwise he will be killed by his neck being struck."

The Shaykh Rahimahullâh did not say, "Ta'rîf will be done to him," nor did he say, "Takfir will not be declared upon him until Ta'rîf is presented to him," as deemed by the person who has no knowledge and is handicapped about the Asl of his Dîn.

Thereafter, ponder upon what Shaykh Abd'ul Latîf said in refutation to al-Îrâqî by declaring, "So, the reasoning of al-Îrâqî went in vain and demolished from its bases. How could he render the prohibition of declaring Takfir upon the Muslimûn to encompass those who direct Du'â to the pious and seek

Istighâthah from them.” He said, “This is invalid by the textual proofs of the Kitâb and the Sunnah and the Ijmâ of the scholars of the Ummah.” Until Shaykh Rahimahullâh said,

“Shaykh Muhammad only declares Takfîr upon the one whom the Book and the Sunnah judged of declaring Takfîr upon, and he only declares Takfîr upon the one whom the Ummah have unanimously agreed regarding declaring Takfîr upon. Like those who change their religion and perform the deeds of the people of Jâhiliyyah who worshipped the prophets, angels, and the pious and directed Du’â to them. For verily, because they worshipped other than Allâh, (be it) a prophet, a saint, or an idol, Allâh has declared Takfîr upon them and made their blood (life), wealth, and their children permissible to take. As the Noble Book indicated, there is no difference between these people in terms of Kufr.”

Quotation from Shaykh Abd’ul Latîf Rahimahullâh ends here.

I say: In response to the statement of the Shaykh regarding the ignorant worshipper of the Dome of Kawwâz, this is from the greatest of what is explained. For, he did not exempt anyone in it, be it an ignorant or other than him. This, i.e. declaring absolute Takfîr upon those who commit Shirk is the way of the Qur’ân. The Shaykh Rahimahullâh pausing (from declaring Takfîr) in some of his responses is construed to a reason from amongst many. And also as you see, the Shaykh Rahimahullâh paused once more as in his statement, “As for those who incline to the earth; I do not know what their state will be!”

For Allâh, how strange is this? How could the Shaykh’s statement in every place alongside the evidences of the Book and the Sunnah and the statements of Shaykh’ul Islâm and Ibn’ul Qayyim be abandoned as in Shaykh Muhammad’s statement, “The Hujjah has reached whomever the Qur’ân has reached,” and how can a general statement found in a single place be taken?

Also understand what Shaykh Abd’ul Latîf said in his narration from Ibn’ul Qayyim! “The lightest state of these people is that they are similar to the Ahl’ul

Fatrah who died before the Bi'thah (Risâlah) reached them and those whom the call of a single prophet from among many did not reach.”

Shaykh Abd'ul Latîf Rahimahullâh continued until he said,

“Neither of these two groups is ruled with the ruling of Islâm. Even those who do not declare Takfir upon some of the Ahl'ul Fatrah do not include them under the title Muslim. As for Shirk, then this fits them exactly and the label of Shirk encompasses them. What aspect of Islâm remains once its foundation and its greatest principle, which is the testimony of La Ilaha Illallâh, is corrupted?”

We will narrate statements belonging to Ibn'ul Qayyim Rahimahullâh which he mentioned regarding the ranks of the legally responsible quoted from him by Shaykh Abd'ul Latîf in his refutation to al-Irâqî in explanation of what we mentioned to you and also to clarify what remained with you of this doubt. Ibn'ul Qayyim Rahimahullâhu Taâlâ said in his book *Tabaqât'ul Mukallifîn*¹⁶ while mentioning the leaders of the Kuffâr who prevented others from the path of Allâh and their punishment being multiplied. Then Ibn'ul Qayyim Rahimahullâh said,

“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.” Alongside this, these people leave the Ahl'ul Islâm alone and do not wage war against them. Such as the womenfolk of those who wage war against Islâm, their servants, and their followers who do not exert themselves to what those who wage war against Islâm exerted themselves of trying to extinguish the light of Allâh, destroy His Dîn, and suppress His Words. Rather, these are like animals in degree.

[The Ummah] has agreed that this rank is Kuffâr even though they are ignorant people who blind follow their chiefs and leaders. However, related

¹⁶ Actually, this is not a book on itself but a section from the book of Ibn'ul Qayyim named *Tarîq'ul Hijratayn wa Bâb'us Sa'âdatayn*.

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. This view is only known from some of the people of theological rhetoric which was innovated (later on) in Islâm.

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

*“Every child is born upon the Fitrah, and thereafter, his parents convert him to Judaism, Christianity, or Zoroastrianism...”*¹⁷

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.”*¹⁸

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). As for the one to whom the Da'wah has not reached, he is not accounted as being legally responsible in this case. His ruling is the same as children and the insane. Statements regarding them was previously mentioned.”

I say: This category, meaning those to whom the Da'wah has not reached, are those whom Shaykh'ul Islâm Ibnu Taymiyyah exempted in what al-Irâqî

¹⁷ With similar wording in al-Bukhârî, Hadîth no: 1385.

¹⁸ With similar wording in al-Bukhârî, Hadîth no: 6528; Muslim, Hadîth no: 221.

narrated [from him]. They are also those whom our Shaykh, [Shaykh] Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ exempted. [Shaykh'ul Islâm authored a letter stating that the rulings of the Sharî'ah are only indispensable after the message reaches and the Hujjah is established.

Ibn'ul Qayyim Rahimahullâh then said,]

“Islâm is actualizing Tawhîd of Allâh, worshipping Him Who is One and has no partners, believing in [Allâh and] His Rasûl and following what the Rasûl 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 Rasûl due to stubbornness or ignorance and blind-following the people of stubbornness. So, such person -in best case scenario- is not stubborn and follows 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.”

Then Ibn'ul Qayyim Rahimahullâh mentioned verses and Ahâdîth in this regards and then said,

“This indicates that the Kufr of those who follow them is simply their act of following them and blind-following them. Yes, in this context, it is incumbent to bring details that will remove the paradox. That is the difference between a blind-follower who actually had the opportunity to attain knowledge and recognize the truth but turned away and a blind-follower who had absolutely no opportunity to do so. Both these categories are available. The blind-follower who had the opportunity and turned away is negligent and has abandoned what is obligatory upon him therefore, he has no excuse in the presence of Allâhu Taâlâ. As for the blind-follower who is unable of asking and attaining knowledge and has absolutely no opportunity to attain knowledge, then they [also] fall into two categories:

The first: Those who strive for guidance, prefer it, and love it but are unable to attain it and are unable to seek it because they do not have a mentor who would guide them. So they come under the ruling of those who lived in the era of Fatrah and those whom the Da'wah did not reach.

The second: Those who turn away from guidance, do not wish for it, and do not try to believe in anything other than what they are upon (as a religion).

The former says, "My Lord, if I knew a religion belonging to You that is better than what I am following, I would have followed it and left what I was upon! However, as I do not know any religion other than what I am upon, I am also unable to perform other than this; this is the apex of my struggle and the end of my knowledge!"

The second is content with what he is upon. He does not prefer any other religion to his and does not seek any other religion for himself. There is no difference for such person being unable to attain knowledge or being able to attain knowledge.

Both these categories are unable, but it is unnecessary to subjoin the second category with the first. This is because there is a difference between the two.

As for the first group, they are similar to those who sought the religion during the era of Fatrah and are unsuccessful in doing so, thereby turning away from it in inability and ignorance after exhausting efforts in searching for it.

The second group is like those who did not seek the religion, but died upon their Shirk, and even if they had sought the religion, they would have been incapable to do so. Therefore, there is difference between the inability of the seeker and the inability of the one who turns away.

Allâhu Taâlâ will judge between His slaves on the Day of Judgement with His justice and wisdom. He will only punish those to whom the Hujjah was established by messengers. This is absolute regarding all creation. As for the

issue of whether or not the Hujjah was established on Zayd and Amr¹⁹ specifically, then this is from the matters wherein it is impossible to intervene between Allâhu Taâlâ and His slaves.

Rather, what is obligatory upon the slave is to believe that whoever espouses a religion other than Islâm is a Kâfir and that Allâh [Subhânahu wa] Taâlâ does not punish anyone except after the Hujjah is established to him by a messenger. This is the general ruling, and specific individuals should be referred to the Knowledge of Allâh. The ruling of such person is regarding the rulings of reward and punishment. As for the rulings of this world, then it is in accordance with the outward. Therefore, in the rulings of this world, the children and the insane ones of the Kuffâr carry the same rulings as their guardians. With these details, the paradox regarding this issue will be removed.

This matter is built upon four fundamentals:

The first fundamental: Allâh Subhânahu [wa Taâlâ] does not punish anyone except after the Hujjah is established to him. As Allâhu Taâlâ said,

“...And never would We punish until We sent a messenger.” (al-Isrâ 17/15)

And He [Taâlâ] said,

“(We sent) messengers as bringers of good tidings and warners so that mankind will have no argument against Allâh after the messengers.” (an-Nisâ 4/165)”

After mentioning some verses, Ibn’ul Qayyim Rahimahullâh said,

¹⁹ In Arabic, when an example is given for an unknown person, the expression used always contains the following three names: Bakr, Zayd, and Amr. These resemble the “Joe Shmoe/John Doe/Tom, Dick and Harry” of the English language. This is why the author Rahimahullâh used the names Zayd and Amr in example.

“Allâhu Taâlâ also said,

“And We did not wrong them, but it was they who were the wrongdoers.” (az-Zukhruf 43/76)

As for the oppressor, it is he who knows what the Rasûl Sallallâhu Alayhi wa Sallam brought or has the opportunity to know it and then opposes it or turns away from it. As for the one who originally did not have any knowledge from the messenger, did not have the opportunity to recognize it in any way, and was incapable to do so, then how could it be said that such person is an oppressor?

The second fundamental: Punishment is deserved with two things:

The first: Turning away from the Hujjah and the lack of seeking it and its necessities.

The second: Stubbornness against the Hujjah after its establishment and abandoning seeking what it necessitates.

So the first is *Kufr'ul I'râdh* (Disbelief by Turning away from the Truth),

And the second is *Kufr'ul Inâd* (Disbelief by Stubbornly Rejecting Knowingly).

As for the *Kufr* of Ignorance that occurs with the lack of the establishment of the Hujjah and the lack of the ability of learning it, then such person is the one whom Allâh negated punishment from until His Hujjah is established by the messengers.

The third fundamental: The establishment of the Hujjah varies by the changing of the era, places, and people. Therefore, it is possible that the Hujjah of Allâh is established to the *Kuffâr* in an era and is not in another. It is possible that it is established in a region and a district and is not in another. Likewise, it is possible that it is established upon a person and is not upon another.

This is either because of the lack of intellect and the age of discernment - as it is in the case of the child and the mentally handicapped- or it is because

of the lack of comprehension because the person does not comprehend [the speech directed to him] and the lack of a translator who will translate for him. Such person is in the state of the deaf who does not hear anything and has no opportunity to comprehend. Such person is also from among the four who will argue in the presence of Allâh with proofs on the Day of Judgement, as was previously mentioned in the Hadîth of al-Aswad Radiyallâhu Anh, Abû Hurayrah Radiyallâhu Anh, and others..."

Until the end of the statements of the Shaykh.²⁰

Then Shaykh Abd'ul Latîf bin Abd'ir Rahmân Rahimahullâh said, "Just pause at this point and ponder upon this marvelous detail!

This is because Ibn'ul Qayyim Rahimahullâh only exempted the one who is unable to comprehend the truth even though he truly seeks and wants it. This category was intended in the speech of Shaykh'ul Islâm (Ibnu Taymiyyah), Ibn'ul Qayyim, and others from among the verifying scholars, [may Allâh have mercy upon all of them] (in their statements regarding those whom the Hujjah has not been established upon).

As for al-Irâqî and his brothers who delved into falsehood, they were effected with a doubt that the Shaykh did not declare Takfir upon the ignorant ones and that he asserted that they are excused. They took general statements and did not delve deep into the details. They made this doubt a shield through which they use to ward off the verses of the Qur'ân and the prophetic Ahâdîth. And they bellowed [with it] at the Muwahhid servants of Allâh, just like their predecessors among the grave-worshippers and Mushrikûn did so. And to Allâh is the return! He will judge between His slaves [with His knowledge and justice] regarding what they dispute about..."

Until the end of what the Shaykh Rahimahullâh mentioned.²¹

²⁰ Ibn'ul Qayyim, *Tarîq'ul Hijratayn*, 17th rank, p. 411-414.

²¹ Abd'ul Latîf bin Abd'ir Rahmân, *Minhâj'ut Ta'sis*, p. 227.

Epilogue

If you are among those who seek the truth with its evidences, then ponder upon this. If you are among those who set your heart on falsehood and wish to base it on some ambiguous statements of the scholars, then there is nothing to be surprised at.

May Allâh send peace upon the unlettered Nabî Muhammad, and upon his family and companions, (âmin)!..

This was quoted from the handwriting of the author Rahimahullâhu Taâlâ in the month of Dhu'l Hijjah, year 1312 H. May Allâhu Taâlâ reward him for (what he has done on behalf of) Islâm and the Muslimûn.

This is from the pen of the one in need of Allâh[u Taâlâ], His slave, son of His male slave, and son of His female slave, Abd'ul Azîz al-Fawzân²². May Allâh forgive him, his parents, his teachers, all of the Muslimûn, and their A'immah (pl. Imam)... Allâh protected His religion in every time and age with them and through them; He rubbed the noses of the people of divergence in dust. May Allâh send abundant peace and blessings upon the master of the messengers, our Nabî Muhammad, and upon all of his family and companions until the Day of Judgement.

²² **Abd'ul Azîz al-Fawzân:** Ismâ'îl bin Sa'd bin Atîq prepared the verification of the original manuscript of this treatise by Shaykh Ishâq in the year 1407 H/1987 CE and mentioned that he took the treatise from the manuscript of Abd'ul Azîz al-Fawzân written in the year 1312 H during the lifetime of Shaykh Ishâq and Abd'ul Azîz al-Fawzân mentioned that he narrated the treatise from Shaykh Ishâq.