



Evidences from Islâmic History for Declaring Takfîr upon the Person Who Says La Ilaha Illallâh

Shaykh'ul Islam Muhammad bin Abd'il Wahhâb
Rahimahullâhu Taâlâ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

It was related in the two Sahîh's (of al-Bukhârî and Muslim) on the authority of Rasûlullâh Sallallâhu Alayhi wa Sallam that he said,

"I have been commanded that I should fight against people till they testify that there is no -true- deity -worthy of worship- except Allâh, that Muhammad is the Messenger of Allâh, pray the prayers, and give the Zakâh. When they fulfill this, they have safeguarded from me their blood and wealth. Except for the right of Islâm. And their reckoning is with Allâhu Taâlâ."

أَدِلَّةٌ مِّنَ السَّيِّرَةِ عَلَى تَكْفِيرِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

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**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)**

Rahimahullâhu Taâlâ

[The Wars of Riddah (Apostasy) and the Matter of Declaring Takfîr upon the Person Who Utters La Ilaha Illallâh]

When the Arabs obeyed Rasûlullâh Sallallâhu Alayhi wa Sallam, entered the religion of Allâh in crowds, and began fighting against the non-Arabs, Allâhu Taâlâ chose for Rasûlullâh Sallallâhu Alayhi wa Sallam what was with Himself. So, Rasûlullâh Sallallâhu Alayhi wa Sallam passed away after residing in Madinah for ten years. When he passed away, he had preached the message and conveyed the trust. After this, the famous Riddah occurred.

The reason for this is that when Rasûlullâh Sallallâhu Alayhi wa Sallam died, most of those who embraced Islâm apostated and a grave trial occurred. Allâhu Taâlâ, made steadfast upon the religion those whom He blessed with being steadfast by means of Abû Bakr as-Siddîq Radiyallâhu Anh. For Abû Bakr as-Siddîq Radiyallâhu Anh resisted in a manner which none from the companions adopted. He reminded them what they had forgotten and taught

¹ "Mukhtasar Sîrat'ir Rasûl", Mu'allafât'ush Shaykh, 4/36-50; ad-Durar'us Saniyyah, 9/382-396.

them what they were ignorant of. He encouraged them when they were afraid. Thus, Allâhu Taâlâ made the religion of Islâm firm with him. May Allâhu Taâlâ make us from those who follow him and follow what his companions undertook.

Allâhu Taâlâ said,

“O you who believe! Whoever from among you turns back from his religion, Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, [and never fear of the blame of the blamers. That is the grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.]”² (al-Mâ’idah 5/54)

Al-Hasan said, “By Allâh, they are Abû Bakr Radiyallâhu Anh and his companions.”

Fighting Against the People of Riddah

The form of Riddah was as follows: The Arabs differentiated with regards to their Riddah. A group amongst them returned to worshipping the idols and said, “If he was a prophet, he would not have died!” A group said, “We believe in Allâh, but we do not pray.” A group affirmed Islâm and prayed, however, they withheld the Zakâh. Another group bore witness that there is no -true-deity -worthy of worship- except Allâh and that Muhammad is the messenger of Allâh, however, they affirmed Musaylimah with regards to the Nabî Sallallâhu Alayhi wa Sallam making him a partner in prophethood.

This was because Musaylimah brought about witnesses who testified to this with him. Among the witnesses was a man called ar-Rajjâl from the companions of Musaylimah who was renowned for his knowledge and

² The addition in parenthesis is found in ad-Durar’us Saniyyah.

worship. Thus, they confirmed ar-Rajjâl due to what they knew from him regarding knowledge and worship. Some among them[, meaning, some of those] who were steadfast [from them upon their religion, who was Ibnu Amr al-Yashkurî] said [some words] regarding ar-Rajjâl [of which some reads]³,

"O Su'âd al-Fu'âd, daughter of Athâl, my night lengthened due to the trial of ar-Rajjâl!"

[O Su'âd! Indeed, it is from the misfortunes which afflicted you, like the trial of ad-Dajjâl!]⁴

He trialed his people with his testification, and Allâh is the Mighty, possessor of strength and power."⁵

A tribe from the People of Yemen affirmed al-Aswad al-Ansî with regards to his claim of prophethood.

A tribe affirmed Tulayhah al-Asadî.

None of the companions doubted regarding the Kufr and the obligation of waging war against those whom we have mentioned except for those who withheld the Zakâh. When Abû Bakr Radiyallâhu Anh was determined to fight them, it was said to him, "How can we fight them while Rasûlullâh Sallallâhu Alayhi wa Sallam said,

"I have been commanded that I should fight against people till they testify that there is no -true- deity -worthy of worship- except Allâh. When

³ The additions in parenthesis is found in ad-Durar'us Saniyyah.

⁴ The addition in parenthesis is found in ad-Durar'us Saniyyah.

⁵ Umayr bin Dâbi al-Yashkurî, was a youngster from the elite of the people of Yamâmah who used to conceal his Islam and was a friend of ar-Rajjâl. (Ibnu Hajar al-Asqalânî, al-Isâbah, 5/125) When his poetry reached the followers of Musaylimah, they wanted to capture him, however, he fled to Madînah. Thereafter, he joined the military campaign against them alongside Khâlid bin Walîd Radiyallâhu Anh (Abû Mûsâ ar-Ru'aynî, al-Jâmi, 4/275)

they say this, they safeguard from me their blood and wealth. Except for its (Islâm's) right.”⁶

Abû Bakr Radiyallâhu Anh said, “For verily, Zakâh is from amongst its [La Ilaha Illallâh's]⁷ rights. By Allâh, if they withhold a cord used for hobbling the feet of a camel, they would give to Rasûlullâh Sallallâhu Alayhi wa Sallam, I would fight against them because of withholding it.”⁸

Therefore, the doubt of the companions Radiyallâhu Anhum was removed[, they realized that Allâh expanded the breast of Abû Bakr to fight,]⁹ and they realized the obligation of fighting against them. Then they fought against them and Allâh helped the companions against them. Thus, they killed whom they killed and took their womenfolk and families as slaves.]

[The Most Important Thing Upon the Muslim is Differentiating Between Tawhîd and Shirk]

Today, amongst the most important issues for the Muslim is to ponder upon this story that Allâh made from among His proofs upon His creation until the day of resurrection.

So, whoever truly ponders upon this story, especially when he recognizes that Allâh has made this story well-known amongst the laymen, that the scholars have made consensus about Abû Bakr Radiyallâhu Anh being correct in this matter and accounted Abû Bakr Radiyallâhu Anh not refraining from fighting them, rather, immediately fighting them from amongst the greatest of his virtues and his knowledge...

⁶ Muslim, Hadîth no. 21.

⁷ The addition in parenthesis is found in ad-Durar'us Saniyyah.

⁸ With similar wording in Muslim, Hadîth no. 20; Abû Dâwûd, Hadîth no. 1556; at-Tirmidhî, Hadîth no. 2607.

⁹ The addition in parenthesis is found in ad-Durar'us Saniyyah.

The scholars recognized the abundance of Abû Bakr Radiyallâhu Anh's comprehension through his deduction against the companions with the evidence that was problematic for them. So, Abû Bakr Radiyallâhu Anh refuted them with their very evidence alongside the matter being clarified in the Qur'ân and the Sunnah.

As for the Qur'ân, it is the statement of Allâhu Taâlâ,

"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give Zakâh, let them (go) on their way." (at-Tawbah, 9/5)

It was related in the two Sahîh's (of al-Bukhârî and Muslim) on the authority of Rasûlullâh Sallallâhu Alayhi wa Sallam that he said,

*"I have been commanded that I should fight against people till they testify that there is no -true- deity -worthy of worship- except Allâh, that Muhammad is the Messenger of Allâh, pray the prayers, and give the Zakâh. When they fulfill this, they have safeguarded from me their blood and wealth. Except for the right of Islâm. And their reckoning is with Allâhu Taâlâ."*¹⁰

So, this is the Book of Allâh clear for the dull-witted laymen, this is the speech of the Messenger of Allâh Sallallâhu Alayhi wa Sallam, and this is the consensus of the scholars whom I have mentioned to you. [Who after them do you desire? After them, there exists only extreme deviation or the seduction of every rebellious devil.]¹¹

¹⁰ With similar wording in al-Bukhârî, Hadîth no: 25; Muslim, Hadîth no: 22.

¹¹ The addition in parenthesis is found in ad-Durar'us Saniyyah.

[The Person Who Utters La Ilaha Illallâh and Contradicts It]

That which will make you understand this is knowing its opposite, which is the statement by the scholars of our era, “Whoever utters La Ilaha Illallâh is a Muslim; his wealth and blood is unlawful to take, Takfîr is not declared upon him nor will he be fought against.” They even profess this regarding the Bedouins who deny the resurrection, reject [all of]¹² the rulings of the Sharî’ah, deem their invalid Sharî’ah the right of Allâh. If one of these Bedouins wanted his opponent to be judged according to the Sharî’ah of Allâh, then they will account it from the worst actions. Rather, in general, they disbelieve in the Qur’ân from its beginning to its end, they disbelieve in the entirety of the religion of the Rasûl Sallallâhu Alayhi wa Sallam, although they affirm these with their tongues and also affirm that their Sharî’ah invented by their fathers is disbelieving in the Sharî’ah of Allâh.

The scholars of today confess all of these and say, “They have nothing to do with Islâm. [However, whoever utters La Ilaha Illallâh is a Muslim whose wealth and blood is unlawful to take. This is so, even if he has nothing to do with Islâm.]¹³”

The laymen acquired this opinion from their scholars. Thereby, they rejected what Allâh and His Messenger clarified. Rather, they declared Takfîr upon those who confirmed Allâh and His Messenger in this matter, and said, “Whoever declares Takfîr upon a Muslim has disbelieved.” According to them, a Muslim is one who has nothing to do with Islâm, except that he says La Ilaha Illallâh with his tongue. Such person is the furthest of people with regards to comprehending it and verifying what it requires in terms of knowledge, creed, and action.

¹² The addition in parenthesis is found in ad-Durar’us Saniyyah.

¹³ The addition in parenthesis is found in ad-Durar’us Saniyyah.

[The Most Important Matter upon the Legally Responsible Is the Issue of Kufr and Islâm]

So, may Allâh have mercy upon you, (when you ponder upon this,) know that this matter is the most important of all things upon you. This is because this issue is Kufr and Islâm. If you confirm them, then you have disbelieved in what Allâh revealed to His Messenger Sallallâhu Alayhi wa Sallam, as we have mentioned to you from the Qur'ân, the Sunnah, and the consensus. If you confirm Allâh and His Messenger, then they become your enemy and declare Takfir upon you.

This evident disbelief in the Qur'ân and the Messenger regarding this matter became widespread on earth, its east and its west, and only the few of the very few have been saved from it.

If you aspire to enter paradise and fear hellfire, then seek this matter, study it from the Book and the Sunnah, and revise it. Do not neglect seeking it because there is a great need for it and it is the matter of Islâm and Kufr, and say, **"O Allâh!.. Inspire me to guidance, [protect me from the evil of myself,]¹⁴ make me understand regarding You, teach me knowledge from Yourself, and protect me from the misleading trials as long as You allow me to live."**

Frequently invoke with the supplication that is authentically reported from the Messenger of Allâh Sallallâhu Alayhi wa Sallam that he used to invoke with in prayer. The invocation is as follows,

*"O Allâh! Lord of Jibrîl, Mikâîl, and Isrâfîl, the Originator of the heavens and the earth, the knower of the unseen and the seen! You decide amongst the servants concerning their differences. Guide me -with Your permission- in what they disagree upon to the truth, for it is You Who guides whom He wills to the Straight Path."*¹⁵

¹⁴ The addition in parenthesis is found in ad-Durar'us Saniyyah.

¹⁵ Muslim, Hadîth no. 770; Abû Dâwûd, Hadîth no. 767; at-Tirmidhî, Hadîth no. 3420; an-Nasâ'î, Hadîth no. 1625; Ibnu Mâjah, Hadîth no. 1357.

Due to the dire need for it, we will increase the issue in clarification and evidences. So we say:

[Evidences for Declaring Takfîr upon The Person Who Says La Ilaha Illallâh]

[The First Evidence: Banû Hanîfah]

The wise person should comprehend one narrative from these clarifications and evidences! The narrative is as follows: Banû Hanîfah was the most famous among the people of apostasy. They are the ones from the people of apostasy known by the laymen and are the worst amongst the people of apostasy and the most severe with regards to Kufr in the sight of people. Alongside this, they testified that there is no -true- deity -worthy of worship- except Allâh and that Muhammad is the Messenger of Allâh, called the Adhân, and prayed. Most of them deemed that the Nabî Sallallâhu Alayhi wa Sallam commanded them with this (affirming Musaylimah) due to the testification of the witnesses alongside ar-Rajjâl.

The one who knows this and does not doubt regarding it says, “Whoever says La Ilaha Illallâh is a Muslim, even if he does not have anything to do with Islâm, moreover, even if he leaves Islâm and intentionally makes fun of it.”

So, glory to be Allâh, the One who turns the hearts [and sights]¹⁶ as He wishes. How can the knowledge of Banû Hanîfah’s disbelief -while their state was as we mentioned- and the Bedouins being Muslim because they say La Ilaha Illallâh, even if they leave Islâm in its entirety, reject it, and intentionally mock it, come together in the heart of the one who has an intellect, even if he is from the most ignorant of people? However, I bear witness that Allâh has power over everything. We ask Allâh to make our hearts steadfast upon His religion, to not diverge our hearts after He has guided us, and to bestow us mercy from Himself. Indeed, He is the One Who Bestows.

¹⁶ The addition in parenthesis is found in ad-Durar’us Saniyyah.

The Second Evidence: Another Narrative that Occurred During the Era of the Rightly Guided Caliphs

[The Narrative of the Remnants of Banû Hanîfah]

This narrative is as follows: When the remnants of Banû Hanîfah returned to Islâm, distanced from Musaylimah, and affirmed his lies, their sin became burdensome for them and they moved to the frontiers with their families to fight in the way of Allâh, hoping to erase the traces of this apostasy, since Allâhu Taâlâ said,

“Except for those who repent, believe and do righteous work. For them Allâh will replace their evil deeds with good.” (al-Furqân, 25/70);

Allâhu Taâlâ also said,

“Surely, I am the Most-Forgiving of whoever repents and believes and does righteousness and then continues in guidance.” (Tâ-Hâ 20/82)

They settled in the city of Kûfah and it became a known quarter for them. There was a Masjid in this quarter called the Masjid of Banû Hanîfah. Some Muslims passed by this Masjid between the Maghrib and Ishâ prayers. The Muslims heard from them some words that meant that Musaylimah was upon the truth. These people were a large crowd, however, those who did not utter these words did not reject the statement of those who said it. The Muslims who heard this raised their affair to Abdullâh bin Mas'ûd Radiyallâhu Anh. He gathered the Sahâbah around him and consulted them: Will they be killed even if they repent, or will they be asked to repent? Some suggested killing them without inviting them to repent while others suggested inviting them to repent. So, some of them were asked to repent, while others were killed

without being asked to repent. [Their scholar Ibn'un Nawwâhah was also killed.]¹⁷

So may Allâh have mercy upon you! Ponder upon this; if they had displayed laboursome righteous deeds when they distanced from Kufr and returned to Islâm, and if they had not displayed anything except a statement they concealed praising Musaylimah overheard by some of Muslims... However, with this, none paused with regards to the Kufr of any of them -those who uttered it and those who were present but did not reject it-, however they disagreed whether their repentance will be accepted or not, and this narrative is found in the Sahîh of al-Bukhârî...

So where is this, and where is the speech of those who claim to be from the scholars and says, "The Bedouins do not have anything to do with Islâm, except that they say La Ilaha Illallâh," however alongside this, they rule them with Islâm because they say La Ilaha Illallâh? Where is this and where is the consensus of the companions regarding those who said this word or was present and did not reject it? [How far is the difference between the two factions! How far is the distance between the two paths!]¹⁸

*She marched to the east while I marched to the west, how different is the one who went to the east and the one who went to the west?*¹⁹

[They are deaf and dumb towards the reality of their religion, blind towards the correct and good view!

*They have drowned in the depths of the sea of Shirk, in darkness, therein is lightning bolts of rain clouds.]*²⁰

¹⁷ The addition in parenthesis is found in ad-Durar'us Saniyyah.

¹⁸ The addition in parenthesis is found in ad-Durar'us Saniyyah.

¹⁹ This verse is of Abû Ishâq ash-Shîrâzî. (as-Subkî, Tabaqât'ush Shâfi'iyyat'il Kubrâ, 4/228)

²⁰ The addition in parenthesis is found in ad-Durar'us Saniyyah.

Our Lord, I seek refuge in You from being among those whom You stated the following regarding,

“When it illuminated what was around him, Allâh took away their light and left them in darkness (so) they could not see. They are deaf, dumb and blind, they shall not return.” (al-Baqarah 2/17-18);

Nor those whom You said regarding,

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

The Third Evidence: What Occurred During the Era of the Rightly Guided Caliphs

[The Narrative of those Whom Were Burned by Alî bin Abî Tâlib Radiyallâhu Anh]

The narrative of the companions of Alî bin Abî Tâlib Radiyallâhu Anh when they believed in the divinity of Alî bin Abî Tâlib Radiyallâhu Anh; the same belief people nowadays have regarding the worst in Kufr and corruption amongst the sons of Âdam. Thereupon, Alî Radiyallâhu Anh called them to repent, however, they resisted. So, he dug up trenches for them, filled them with wood, set them on fire, and threw them into the fire alive.

It is known that when Allâh commands the killing of a Kâfir such as a Jew and Christian, burning them with fire is not permissible. From this, it is known that these people are worse in their disbelief in comparison to the Jews and Christians.

Alongside this, they prayed during the night, fasted during the day, recited the Qur’ân, and took this from the companions of Rasûlullâh Sallallâhu Alayhi wa Sallam. When they went to extremes regarding Alî in this manner, Alî

[rejected this extremism and]²¹ burnt them alive in fire. The companions and all of the people of knowledge made consensus regarding their disbelief. Where is this, and where is the person who says this regarding the Bedouins while confessing this narrative and its likes alongside confessing that the Bedouins disbelieved in Islâm in its entirety except their utterance of La Ilaha Illallâh?

Know that the crime of those who went to extremes regarding Alî Radiyallâhu Anh is regarding Ulûhiyyah (divinity). We do not know any crime committed by them regarding prophethood. The crime of those who came before them was regarding prophethood; we do not know of any crime committed by them regarding Ulûhiyyah. This is from what explains to you something from the meaning of the two testimonies that are the essence of Islâm.

The Fourth Evidence: What Also Occurred During the Era of the Companions

[The Narrative of al-Mukhtâr bin Abî Ubayd ath-Thaqafî]

This is the narrative of al-Mukhtâr bin Abî Ubayd ath-Thaqafî. Al-Mukhtâr was a man from the Tâbi'ûn (generation after the Sahâbah), and he was related to Abdullâh bin Umar by way of marriage, may Allâh be pleased with Abdullâh bin Umar and his father. He used to display piety. He emerged in Iraq requesting the retaliation of the blood of Husayn and the family of Husayn. So, he killed Ibnu Ziyâd and those who inclined towards him did so because he requested the retaliation of the blood of Ahl'ul Bayt who were oppressed by Ibnu Ziyâd. Thereafter, they conquered Iraq. Al-Mukhtâr manifested the legal rulings of Islâm and delegated judges and governors from the companions of Ibnu Mas'ûd Radiyallâhu Anh. Al-Mukhtâr himself used to lead the people in

²¹ The addition in parenthesis is found in ad-Durar'us Saniyyah.

the Friday and congregational prayers. However, in the end of his affair, he claimed to receive revelation. Abdullâh bin Zubayr sent an army campaigning against him. So, they defeated al-Mukhtâr's army and killed him. The leader of the army was Mu'sab bin Zubayr. The father of al-Mukhtâr's wife was one of the companions. Mu'sab called her to declare Takfîr upon al-Mukhtâr but she refused. Upon this, Mu'sab wrote to his brother Abdullâh asking him for a verdict regarding her. His brother Abdullâh wrote to him, "If she does not distance herself from al-Mukhtâr, then kill her!" She refrained and Mu'sab killed her.

When he committed a crime against prophethood, all of the scholars have made consensus regarding the disbelief of al-Mukhtâr, even though he established the signs of Islâm.

If the companions killed a woman who was from the daughters of the companions when she refrained from declaring Takfîr upon al-Mukhtâr, then what would be the state of a person who does not declare Takfîr upon the Bedouins alongside affirming their state? What would be the state of a person who claims the Bedouins to be from the people of Islâm and that the who calls them to Islâm is [the real]²² Kâfir? Our Lord! We ask You for forgiveness and well-being!

The Fifth Evidence: What Occurred During the Era of the Tâbi'ûn

[The Narrative of al-Ja'd bin Dirham]

This is the narrative of al-Ja'd bin Dirham. Al-Ja'd was from the most famous of people in knowledge and worship. When he denied something from the attributes of Allâh Azza wa Jalla, although his view was an obscure view according to the majority of the scholars, Khâlid bin Abdillâh al-Qasrî slaughtered him on the day of the Festival of Sacrifice. Khâlid said, "O People!

²² The addition in parenthesis is found in ad-Durar'us Saniyyah.

Make your sacrifices, may Allâh accept your sacrifices! I am sacrificing al-Ja'd bin Dirham, for he deems that Allâh did not take Ibrâhîm Alayh'is Salâm as His close friend and Allâh did not speak with Mûsâ Alayh'is Salâm directly!" Then, he descended the pulpit and sacrificed him. It is unknown that a scholar rejected this act of Khalîd. Rather, Ibn'ul Qayyim mentioned the consensus of the scholars approving of this. Ibn'ul Qayyim said,

*"Every possessor of Sunnah thanked for this sacrifice. What an excellent sacrifice my brother!"*²³

Thus, if the scholars have made consensus regarding approving the killing of a man who was one of the people famous with knowledge and worship and took knowledge from the companions, then where is this, and where is the belief of the enemies of Allâh regarding the Bedouins?

The Sixth Evidence: The Narrative of Banû Ubayd al-Qaddâh

[The Narrative of the Fatimids]

They appeared in the beginning of the third century (after the Hijrah). Ubaydullâh claimed that he was from the family of Alî bin Abî Tâlib, from the progeny of Fâtimah. He dressed in the clothing of the people of obedience and Jihâd in the path of Allâh. So, groups from the Berbers from the people of the

²³ Ibn'ul Qayyim, al-Kâfiyat'ush Shâfiyah [Nûniyyah], Dâr'u Atâ'ât'il Ilm, 1/62, no. 52. The related part of the statement from the beginning of the verses is as follows,

"Because of this al-Ja'd was sacrificed by Khâlid al-Qasrî, on the day the sacrifices were slaughtered.

When al-Ja'd said Ibrâhîm is not at all the close friend, nor was Mûsâ the close one, spoken to.

Every possessor of Sunnah thanked for this sacrifice. What an excellent sacrifice my brother!"

Maghreb followed him. He and his descendants after him had a big state in the Maghreb. They then dominated Egypt and the Levant. They manifested the legal rulings of Islâm and establishing the Friday and congregational prayers. They delegated judges and Muftîs. However, they manifested Shirk and opposition to the Sharî'ah. What indicated to their hypocrisy and the severity of their Kufr, manifested from them. So, the people of knowledge made consensus upon them being disbelievers and their abode being Dâr'ul Harb, although they manifested the signs [and legal rulings]²⁴ of Islâm.

In Egypt, there were many scholars and worshippers. Most of the people of Egypt did not join them in what they invented of Kufr. Nevertheless, the scholars made consensus upon what we mentioned. A well-known personality from the people of knowledge known for up-rightness even said, "If I had ten arrows; I would shoot one of them at the combatant Christians and nine at Banû Ubayd."²⁵

During the era of Sultân Mahmûd bin Zengî, he sent against them a great army led by Salâh'ud Dîn (al-Ayyubî) and they took Egypt from them. They did not abandon their Jihâd in Egypt due to the presence of the righteous in Egypt.

When Sultân Mahmûd conquered Egypt, the Muslims became elated immensely with this conquer. Ibn'ul Jawzî authored a book regarding this which he named "an-Nasr ala Misr (the Victory over Egypt)."

The scholars increased in writing and speaking about their Kufr alongside what we mentioned of them manifesting the apparent legal rulings of Islâm.

So look at the difference between this and our earlier religion²⁶, which was

²⁴ The addition in parenthesis is found in ad-Durar'us Saniyyah.

²⁵ The person who is mentioned to be known with up-rightness is Abû Bakr Ibn'un Nâbulusî. This person was captured by Banû Ubayd, skinned, and then crucified in the year 363 H. (Adh-Dhahabî, Târîkh'ul Islâm, Dâr'ul Kitâb'il Arabî, 26/11)

²⁶ The intent of the Shaykh Rahimahullâh is the state of Najd during the era of Jâhiliyyah (ignorance) before the call of Shaykh Muhammad bin Abd'il Wahhâb.

that the Bedouins were upon Islâm! Alongside this, we recognised that they were free from Islâm in its entirety except the utterance La Ilaha Illallâh and we assumed that one of them did not enter Kufr unless he converts to Judaism or Christianity!

So, if you have believed in what Allâh and His Messenger mentioned and what the scholars have made consensus upon, have distanced from the religion of your fathers in this matter, and said, "I believe in Allâh and what He has revealed and I distance myself from whatever opposes it inwardly and outwardly," and devote this religion sincerely to Allâh, and Allâh knew this from your heart, then rejoice! However, ask Allâh Subhânahu for steadfastness and know that He is the One who turns the hearts.

[Verily, the hearts are in the Hands of al-Bârî, He turns them. So ask Allâh for success and steadfastness!]

Ask Him for guidance, that He may bestow it upon you. If He guides you, then you have been given good!

*This is the strangeness of Islâm, you are in it, so be patient even if you are harmed for Allâh!]*²⁷

The Seventh Evidence: The Narrative of the Tatars

After the Tatars did what they had done to the Muslims, settled in the lands of the Muslims, and learned the religion of Islâm, they liked it and became Muslim. However, they did not perform what was obligatory upon them from the legal rulings of Islâm. They manifested things that takes one out of the fold of the Sharî'ah. However, they uttered the two testimonies, prayed the five prayers, the Friday, and congregational prayers. They were not like the Bedouins, alongside this, the scholars declared Takfîr upon them, fought them, and waged military expeditions against them until Allâhu Taâlâ disposed them from the lands of the Muslims.

²⁷ The addition in parenthesis is found in ad-Durar'us Saniyyah.

Epilogue

What we mentioned is sufficient (in evidence) for the one whom Allâh Subhânahu has guided.

When it comes to the one whom Allâh intends to put to trial, even if the mountains butt one another before him, this would be of no benefit for him.

If we had mentioned what occurred from the Sultâns and the judges of killing those who came with matters which necessitates Kufr even though they manifested the signs of Islâm, and those whom evidences were established against through deserving to be killed, this is alongside the fact that among those whom were killed were those who were the most knowledgeable, the most ascetic and the most worshipping of people in appearance, such as al-Hallâj²⁸ and his likes, and among the jurists who compiled books such as Faqîh

²⁸ Al-Hallâj al-Husayn bin Mansûr bin Mahmâ. His grandfather Mahmâ was a Magian. He studied under Sahl at-Tustarî and Junayd al-Baghdâdî, then went to places like India, Khurasan, Transoxiana, Turkistan, and invited to Allâh there. However, he stated that he went to India to learn magic and to invite to Allâh. When he returned, he received letters addressing him as "al-Mughhith (the aider)" from India, "al-Muqîr (one who maintains the sustenance of the creation)" from Turkistan, and "al-Mumayyiz (the distinguisher)" from Khurasan. At first, he took lessons from the Sufis, however, it reached the judges that he used to resurrect the deceased and that the Jinn served him. Upon this, they researched his statements, he was captured, and at last, a verdict was passed stating that he should be killed because of his Kufr statements, and was then killed. People fell to his tricks and started believing in incarnation when he brought winter fruits in the summer and summer fruits in the winter and did similar things. This is why people held three opinions regarding him: Some said he possessed some type of divinity, some said he was an ally of Allâh, and others said that he was a liar, magician, and soothsayer. It is also narrated that he said in his books, "I am the one who drowned the tribe of Nûh, I am the one who destroyed the tribes of Âd and Thamûd!" and he used to say to his friends, "You are Nûh, you are Mûsâ, and you are Muhammad, your spirits have returned to your body!" (al-Khatîb'ul Baghdâdî, Târîkhu

Umârah²⁹; so if we had mentioned their narratives then this would hold volumes.

We do not know a single man from them whose Kufr reached the Kufr of the Bedouins [or]³⁰ those who allege that the Bedouins are Muslim and say that the Bedouins do not have anything to do with Islâm apart from uttering “La Ilaha Illallâh”.³¹ However, [whoever Allâh guides, there is no one who can

Baghdâd, Dâr’ul Gharb’il Islâmî, no. 4185; Ibn’ul Athîr, al-Kâmil fi’t Târîkh, Dâr’ul Kitâb’il Arabî, 6/670-673; Ibn’ul Jawzî, al-Muntadham fi Târîkh’il Mulûk wa’l Umam, no. 2179)

²⁹ Faqîh Umârah was a Yemeni scholar who lived in Egypt in the era of the Fatimids, however, he was a Shâfi’î scholar, not a Shiite. When Salâh’ud Dîn al-Ayyûbî conquered Egypt he praised him, however, he later started to meet with the Shiite leaders to re-establish the Fatimid country, and asked the French to help them. When Salâh’ud Dîn al-Ayyûbî realized this, he hanged him and seven others. (Ibnu Khallikân, Wafiiyyât’ul A’yân, 3/431-436; al-Âlûsî, as-Suyûf’ul Musharraqaq, p. 115-116)

³⁰ The addition in parenthesis is found in ad-Durar’us Saniyyah.

³¹ The intent of the Shaykh Rahimahullâh is the Bedouins who lived in the Najd area during his era. These Bedouins would deny the resurrection, reject all of the rulings of the Shar’î’ah, and deem their invalid Shar’î’ah the right of Allâh. If one of these Bedouins wanted his opponent to be judged according to the Shar’î’ah of Allâh, then they will account it from the worst actions. These Bedouins who fell into Kufr because of committing all of these acts of Kufr are not saved from Kufr because they say La Ilaha Illallâh.

The Shaykh Rahimahullâh also makes mention of scholar claimants in his era who would not declare Takfîr upon the Bedouins. These scholar claimants would say that the Bedouins have nothing to do with Islâm. However, they would rule them with Islâm merely because they say La Ilaha Illallâh. Thus, even if the Bedouins leave Islâm in its entirety, reject it, and intentionally mock it, they are still Muslim because they say La Ilaha Illallâh! They did not suffice with this, and alongside claiming the Bedouins to be

lead him astray, and whoever Allâh leads astray, then there is no one who can guide him. And the statement of Allâh,]³²

“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)

The strange thing is that the books in their hands that they deem to know and act in accordance with, contain the issues regarding apostasy.

What is totally strange is that these people know some of these (issues pertaining to apostasy), confirm it, and say, “Whoever rejects the resurrection has committed Kufr. Whoever doubts regarding it has committed Kufr. Whoever reviles the Sharî’ah has committed Kufr. Whoever rejects a matter regarding the subsidiary issues which there is consensus regarding has committed Kufr.” They utter all of these with their own tongues.

So, when one denies eating with the right hand, or denies the prohibition of letting the garment drag below the ankles, denies the Sunnah of the Fajr prayer or Witr prayer, then such person is a Kâfir. They also profess that the one who rejects Islâm in its entirety, belies it, and mocks those who believe in it is your Muslim brother, and his blood and wealth is unlawful to take, as long as he says La Ilaha Illallâh! Then, they declare Takfîr upon us, make our blood and wealth lawful to take while we say La Ilaha Illallâh! When they are asked about this, they say, “Whoever declares Takfîr upon a Muslim has disbelieved!”

Then, they do not suffice with this until they issued verdicts that whoever has a covenant with us -with the covenant of Allâhu Taâlâ and His Messenger

from the people of Islâm, they declared Takfîr upon the scholars of Najd who declared Takfîr upon the Bedouins and called them to Islâm!

Shaykh Rahimahullâh states that the Kufr of the people found in the above mentioned seven evidences is lesser than the Kufr of the Bedouins and the Kufr of those who did not declare Takfîr upon the Bedouins because they say La Ilaha Illallâh.

³² The addition in parenthesis is found in ad-Durar’us Saniyyah.

Sallallâhu Alayhi wa Sallam- should violate the covenant and that they will receive abundant rewards if they do so. They also issued verdicts that whoever has a trust of ours with him or the wealth of an orphan, that it is permissible for him to consume our trust, even if it is the wealth of an orphan, regardless if it is merchandise or a deposit.

Rather, they send letters to Dahhâm bin Dawwâs³³ and his likes when they fought against Tawhîd and helped worshipping idols stating, “O so-and-so! You have taken the stance of the prophets!” They do so along with their affirmation that the Tawhîd we call to, which they disbelieved in, and hindered people from is the religion of the prophets, may Allâh’s peace and blessings be upon them, and that the Shirk we prohibited people from and they encourage people and commanded them with patience upon their deities is the Shirk the prophets prohibited from.

However, this is among the greatest signs of Allâh. So whoever does not comprehend this should weep for his soul[, for it has died. He should be wary before his soul incarnates his grave. For, his world and hereafter has vanished. This person should make amends for what remains for today after yesterday. This is because the beasts of death has camped with extinction.]³⁴ And Allâh Subhânahu wa Taâlâ knows best.

[O Allâh! The One who turns the hearts and sights! O the One who eradicates intellects and thoughts! Make our hearts steadfast upon Your religion! Make us among those who obey You during the early mornings! Make

³³ Dahhâm bin Dawwâs was the governor of Riyadh during the era of Muhammad bin Abd’il Wahhâb Rahimahullâh. His reign was between the years 1737-1773. He was from the arch enemies of the Shaykh and the call to Tawhîd, and engaged in battles for 27 years against the Muwahhidûn, until he abandoned his position in 1773. It is said that he said regarding the Shaykh,

“Who is this son of the two-horned to carry the keys of paradise and to warn people from hellfire?”

³⁴ The addition in parenthesis is found in ad-Durar’us Saniyyah.

us pass away as those who submit to You! With Your mercy, o the Most Merciful of those who possess mercy! May the peace and abundant blessing of Allâh be upon Muhammed, the family of Muhammad, and his companions, during the night and day. Âmîn!

All praise is due to Allâh, Lord of the Worlds!]³⁵

³⁵ The addition in parenthesis is found in ad-Durar'us Saniyyah.