



كشف الشبهات

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Kashf Ash-Shubuhaat
(Removal of the Doubts)

Shaikhul-Islam Muhammad bin Abdul-Wahhaab



Kashf ush-Shubuhaat (Removal of the Doubts)

Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab

Definition of Tawheed

“In the name of Allaah, the Most-Merciful, Every-Merciful (to His Believing Servants). Know – may Allaah have mercy upon you – that Tawheed (monotheism) is to single out Allaah, free is He from all imperfections, with [all forms of] worship (ibaadah) and this is the religion of the Messengers sent by Allaah to His servants.

The Messengers and Their Peoples

The first of them was Nuh (alaihi-salaam), Allaah sent him to his people when they exaggerated the status of the righteous people [such as] Wadd, Suwaa, Yaghuth, Ya’uq and Nasr. And the last of the

Removal of the Doubts

Messengers was Muhammad (sallallaahu alaihi wasallam) and he smashed the statues of these righteous people. Allaah sent him to a people who were given to devotion and worship, would make the pilgrimage, give charity and remember Allaah often.

That For Which the Mushriks Were Fought Against

However, they made some of the creatures into intermediaries between themselves and Allaah, and they would say "we seek nearness (taqarrub) to Allaah from them" and "we seek their intercession from them with Allaah". Such (creatures) included the Angels, Eesaa, Maryam and others from among the righteous people.

That For Which The Messengers Were Sent

So Allaah sent Muhammad (sallallaahu alaihi wasallam) so that he would revive for them the religion of Ibraheem (alaihi-salaam) and so that he

would inform them that this nearness (taqarrub) and this belief (i'tiqaad) [that they held and directed through the creatures] is the sole right of Allaah, and that it does not befit anyone besides Allah, neither a near Angel (to Allaah) and nor a Messenger that was sent – aside from the Creator alone, with whom there is no partner.

What the Mushriks Already Affirmed

Also that none sustains and provides but He, that none gives life but He, that none causes to die but He, that none controls the affair(s) but He and that all of the seven Heavens and whatever is within them, the seven Earths and whatever is within them are all subservient to Allaah and under His command and His (compelling) power. And if you seek the evidence to show that the Mushriks whom the Messenger of Allaah (sallallahu alaihi wasallam) fought against used to witness (and affirm) all of this, then recite His – the Most High's – saying, **"Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who**

brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?"

(Yunus 10:31)

And his saying, "Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allâh's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)." Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know." They will say: "(All that

belongs) to Allâh.” Say: “How then are you deceived and turn away from the truth?”

(Al-Mu'minun 23:84-89). And other such verses.

What Did the Mushriks Reject?

When you have established that they used to affirm all of this and that this was not sufficient to enter them into the Tawheed which the Messenger (sallallaahu alaihi wasallam) called them to, you will come to know that the Tawheed which they rejected was the Tawheed of Ibaadah, that which the Mushriks of our time have called belief (I'tiqaad).

Part Worship to Allaah and Part Worship to Creatures

[And] just as they (the Mushriks) used to also call upon Him – free is He from imperfections – day and night, then amongst them were those who would call upon the Angels for intercession on account of their righteousness and nearness to Allaah (thinking this

would be of benefit to them). They also called upon the righteous people, such as al-Laat or to a Prophet such as Isaa....”

What the Messenger Fought For

“...And when you have come to know that the Messenger of Allaah fought them on account of this Shirk [that they fell into] and he invited them to make their worship purely and sincerely for Allaah alone, just as He, the Most High, said, **“So do not call upon anyone alongside Allaah” (Surah Jinn 72:18)**. And He also said, **“For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they invoke, answer them with nothing...” (Ra’d 13:14)**. And when you have established that the Messenger of Allaah (sallallaahu alaihi wasallam) fought them so that all of invocation (du’a) would be for Allaah [alone], likewise making oaths for Allaah alone, [ritual] sacrificing (dhabh) for Allaah alone, seeking aid [in times of hardship] from Allaah alone, and all the various forms of worship for Allaah alone.

What Constitutes Shirk

And when you have come to know that their [mere] affirmation of Tawheed ur-Ruboobiyyah did not enter them into Islaam, and that their seeking the Angels, or the Prophets, or the Righteous, seeking their intercession and seeking nearness to Allaah through all of that was the reason that made their blood and wealth lawful.

The True Nature of the Tawheed of the Messenger(s)

[When you have come to know all of these affairs], then you will have come to know [the true nature] of the Tawheed which the Messengers invited to and which the Mushriks refused to affirm and accept. And this Tawheed is the meaning of **“Laa ilaaha illallaah”** (There is none which has the right to be worshipped except Allaah alone). For a deity (ilaah) – in the view of the Mushriks – is the one who is sought for the sake of these affairs (that is intercession and nearness to Allaah), whether it be an Angel, a Prophet, a tree, a grave or a jinn. They did not intend or mean that a

deity (ilaah) is the Creator, Sustainer or Regulator (Mudabbir), for they knew that this is only for Allaah alone – as has preceded – but what they meant by ilaah what the Mushriks of our time intend by the word “sayyid” (master, lord).

The Meaning, Not the Utterance

So the Prophet (sallallaahu alaihi wasallam) came to them to invite them to the word of Tawheed, “**Laa ilaaha illallaah**”. And what is required from this word is its actual meaning, not merely its utterance [upon the tongue].

The Ignorant Unbelievers Understood the Reality of Tawheed

The ignorant Unbelievers know that the intent of the Prophet (sallallaahu alaihi wasallam) by this word was the singling out of Allaah, the Most High, in attachment to Him (atta'alluq) [with all forms of worship] and disbelieving in whatever is worshipped

besides him, and freeing oneself from that. For when he said to them, **“Say Laa ilaaha illallaah”**, they replied, **“Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!” (Sad 38:5).**

The Muslims Stooped in Ignorance of the Reality of Tawheed

So when you have come to know that the ignorant amongst the Unbelievers knew all of this, then it is amazingly strange that one who claims Islaam for himself yet he does not even know the explanation of this word (the Kalimah) which even the ignorant amongst the Unbelievers knew. Rather, he even thinks that it merely involves the utterance of its letters without the heart believing in any of its meanings.

Even the intelligent and shrewd amongst them (the ones who claim Islaam) think that its meaning is that none creates or sustains and nourishes but Allaah, and none controls the affairs except Allaah. So there can be no goodness in a person when the ignorant ones

amongst the Unbelievers are more knowledgeable than him of the meaning of **“Laa ilaaha illallaah”**.

What Has Preceded In Explanation of the Reality of Shirk Is The Very One That Allaah Forgives Not

“When you have come to know what I have mentioned to you with a firm understanding of the heart and you have come to know [the reality of the nature] of Shirk with Allaah, about which Allaah said, “Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...” (An-Nisa 4:48).

The Vast Majority of People Have Fallen Into Ignorance In This Regard

And when you have come to know [the true nature of] the religion with Allaah sent the Messengers, from the first to the last of them, and besides which Allaah accepts none other from anyone. And when you have

come to know the great ignorance that the majority of people have fallen into in this regard, you will have acquired two benefits:

The Two Benefits For the Muwahhid

The first: rejoicing in the bounty of Allaah and His mercy, just as He – the Most High – said, **“Say: “In the Bounty of Allâh, and in His Mercy; therein let them rejoice.” That is better than (the wealth) they amass.” (Yunus 10:58).**

[The second]: and you will have benefited from having great fear [of falling into this disbelief]. For if you have come to know that a person can disbelieve (and exit the religion) by a mere word that utters with his tongue, and sometimes he may say it while he is ignorant of what he is saying yet he is not excused due to ignorance, and sometimes he may say it thinking that it brings him closer to Allaah the Most High, as the Mushriks used to believe –and especially if Allaah has inspired you [to understand] what He has narrated about the people of Moosaa, alongside their

rectitude and their knowledge, that they came to him saying, **“Make for us an ilâhan (a god) as they have âliha (gods)” (Al-A'raf 7:138)** – then after all of this your eagerness for and your great fear of what will deliver you from all of this and what is similar to it will greatly increase.

The Setting Up of Enemies For the Prophets and their Followers

Know that it is from Allaah’s wisdom, free is He from all imperfections, that never did He send a prophet with this Tawheed except that He set up enemies for him, as He, the Most High said, **“And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception)” (Al-An'am 6:112).**

The Enemies Have Many a Knowledge and Science At Their Disposal

And the enemies of Tawheed can sometimes have a variety of types of knowledge, books and arguments [which they use to extinguish the light of Tawheed], just as He, the Most High, said, **“Then when their Messengers came to them with clear proofs, they exulted (in pride) with that which they had of the knowledge” (Ghafir 40:83)...”**

The Straight Path, the Erudition of the Enemies, Satan, and the Believers Weapon

So when you have come to know all of that (i.e. what has preceded), and when you have come to know that the path to Allaah will inevitably have enemies lying in wait upon it, people who have eloquence, knowledge and arguments, then it is obligatory upon you that you learn that from the deen of Allaah what will in turn become a weapon for you, by which you will fight against those devils (Shayaateen), those whose Imaam (leader) and spokesman said to your Lord –

the Mighty and Majestic: **“Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” (Al-A'raf 7:16-17).**

The Decisive Proofs Are Obtained From Allaah And the Strength of the Common Person Amongst the Muwwahids Over the Erudite Scholars Amongst the Mushriks

However, when you turn to Allaah and pay close attention to His [decisive] arguments and his clarifications, then do not fear and nor despair, **“Ever feeble indeed is the plot of Shaitân (Satan).” (An-Nisa 4:76).** And the common person from amongst the Muwahhideen will overcome a thousand from the Ulamaa (scholars) amongst the those Mushriks, just as the Most High has said, **“And that Our soldiers, they verily would be the victors.” (As- Saffat 37:173)** . So the Soldiers of Allaah, they

are the victorious by way of evidence and the tongue, just as they are victorious by the sword and the spear.

The Defenceless Muwahhid!!

But indeed it is feared for the Muwahhid who traverses the path without any weapon. Yet Allaah the Most High has favoured us with His Book, which He has made, **“as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).” (An-Nahl 16:89)**

All Arguments Are Eternally Rendered Futile By the Qur’an

So no person of falsehood comes with any argument except there is in the Qur’an that which will nullify it and expose its falsehood, as the Most High said, **“And no example or similitude do they bring (to oppose or to find fault in you or in this Qur’ân), but We reveal to you the truth (against that**

similitude or example), and the better explanation thereof.” (Al-Furqan 25:33). Some of the Mufasssiroon (Exegetes) have said, “This verse is generally applicable until the Day of Judgement to every argument that the people of falsehood bring.”

The Two Approaches

And I will mention to you matters that Allaah has mentioned in his Book in reply to the words used in argument against us by the Mushriks in our time. So we say: The reply to the People of Falsehood is from two angles: A General [Answer] and Specific [Detailed Answer to each argument]:

The General Answer : Between The Decisively Clear and the Ambiguous

As for the General Answer, then this is indeed a mighty affair, and contains great benefit for the one who understands (this answer), and this is in His, the Most High’s saying, **“It is He Who has sent down to**

you the Book (this Qur'ân). In it are Verses that are entirely clear (muhkamaat), they are the foundations (umm) of the Book and others not entirely clear (mutashaabihaat). So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings (ta'weel)..." (Aali Imran 3:7). And it is authentically related from the Messenger (sallallaahu alaihi wasallam) that he said, "When you see those who follow what is unclear (in the Book), then they are the very ones that Allaah has named (in this verse), so beware of them."

Examples of Argument By Way of Ambiguity

And an example of this is when some of the Mushriks say, "No doubt! Verily, the Auliyâ' of Allâh, no fear shall come upon them nor shall they grieve." (Yunus 10:62) [or] that Intercession (Shafaa'ah) is true and real [or] that the Prophets have position and status with Allaah [or] he will mention some words of the

Prophet (sallallaahu alaihi wasallam) which he will use to extract evidence for some of his falsehood (that he is upon), and you may not understand the words he has mentioned. So reply to him with the following:

The Reply To This Form of Argument Allaah has mentioned in His Book that those in whose hearts is a disease leave the clear and decisive verses and follow what is ambiguous.

And what I have already mentioned to you that Allaah – the Exalted – has mentioned that the Mushriks used to affirm Ruboobiyyah, and that their kufr (disbelief) was due their attachment to the Angels, the Prophets, and the Pious Friends of Allaah (Awliya), while they would say, “These are our intercessors with Allâh” (Yunus 10:18), then this is a clear and decisive matter, and no one is able to alter this meaning (that has come in the Book).

And what you have mentioned to me O Mushrik from the Qur’aan or the words of the Prophet (sallallaahu alaihi wasallam), then I do not know its meaning. However, I am absolutely certain that the Speech of

Allaah is not contradictory, and that the words of the Prophet (sallallaahu alaihi wasallam) do not oppose the words of Allaah, the Mighty and Majestic.

A Strong Reply For the One Who Understands It

And this answer is very good, direct and strong, however none understand it except those whom to Allaah the Most High has granted success. So do not belittle this answer, for it is as Allaah the Most High has said, **“But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion..” (Fussilat41:35)**

Argument By Way of Affirmation of Ruboobiyyah

And as for the detailed reply, then verily the enemies of Allaah have many objections against the religion of the Messengers, by which they hinder the people from it. Amongst these objections is their saying: “We do not associate any partners with Allaah, rather we

testify that none creates, nor provides, nor benefits, nor harms except Allaah alone, who has no partners. And that Muhammad (sallallaahu alaihi wasallam) cannot bring about any benefit for himself and nor bring about any harm, let alone the likes of Abdul-Qadir and those like him. But I am a sinner and the Righteous have position and status with Allaah, hence I ask Allaah though them.”

The Reply To This Argument

So you should reply to him with what has preceded in that those whom the Messenger of Allaah (sallallaahu alaihi wasallam) fought against affirmed everything you have mentioned (concerning Allaah) and they affirmed that their idols do not control or regulate anything. But they (the Mushriks) merely desired [the use of] their status and their intercession. And recite to him what Allaah has mentioned in His Book [which has preceded] and explain it to him.

Argument By Way of Specifying The Worship of Idols Only As Shirk

If he then says, "These verses were revealed concerning those who worshipped idols. How then can you treat the righteous people as idols? Or how can you treat the Prophets as idols?"

The Reply to This Argument

Reply to him with what has preceded. And then if he affirms that the Kuffar used to testify that ar-Ruboobiyyah (Lordship) is all for Allaah alone, and that they did not seek anything from those whom they sought, except intercession. However, he wishes to make a distinction between the actions (of the Mushriks) and his own action by what he has mentioned. So mention to him that amongst the Kuffar were those who worshipped idols, and amongst them were those who called upon the Pious Friends of Allaah, and about whom Allaah said, "Those whom they call upon desire (for themselves) (yabtaghoona) means of access to their Lord (Allâh), as to which of

them should be the nearest." (Al-Isra 17:57) And they call upon Isaa Ibn Maryam and his mother. And Allaah the Most High has said, **"The Messiah ['Eesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth). Say: "How do you worship besides Allâh something which has no power either to harm or to benefit you? But it is Allâh Who is the AllHearer, AllKnower."** (Al-Ma'idah 5:75-76)

And remind mention His, the Most High's saying, "And (remember) the Day when He will gather them all together, and then will say to the angels: **"Was it you that these people used to worship?" They (angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the Jinns; most of them were**

believers in them.” (Saba' 34:40-41) And also His, the Most High's saying, **“And (remember) when Allâh will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours, truly, You, only You, are the AllKnewer of all that is hidden and unseen.” (Al-Ma'idah 5:116)** Then say to him, “You have come to know that Allaah declared those who desired the idols (for the direction of their supplications) to be Kuffar and he also declared those who desired the righteous (for the direction of their supplications) to be Kuffar, and Allaah's Messenger (sallallaahu alaihi wasallam) fought against them.

Argument By Way of Not Seeking Anything From the Righteous But Intercession Alone

If it is then said, "The Kuffaar actually desired (sought their needs) from them (i.e. the Angels, Prophets, Jinns, the Righteous), whereas I testify that none has the right to be worshipped except Allaah. He is the one who truly benefits (an-Naafi') and He is the onewho truly brings about harm (ad-Daarr), and who regulates and controls (the affairs). I do not seek or desire anything except from Him. And the Righteous people do not have any control over anything. However, I desire (seek from) them (i.e. call upon them) hoping from Allaah that they intercede for me (make Shafaa'ah for me).

The Reply to This Argument

And the reply to him is that this is the saying of the Kuffaar exactly. Then recite to him, His, the Most High's saying, **"And those who take Auliyâ' (protectors and helpers) besides Him (say): "We worship them only (maa na'buduhum) that they**

may bring us near to Allâh.” (Az-Zumar 39:3). And also His, the Most High’s saying, “[And they worship (ya’budoona) besides Allâh things that hurt them not, nor profit them, and they say:] “These are our intercessors with Allâh”.” (Yunus 10:18).

These Are the Greatest Of the Doubts of the Infantry of the Accursed One Know that these three doubts are the greatest of what they have with them (of argumentation).

And when you have come to know that Allaah has explained them in His Book, and you have understood them well, then whatever comes after them (of replies to the doubts) is actually easier than them.”

The Argument of Denying That Supplication [To the Righteous] is Worship

If he then says, "I do not worship anything but Allaah, and this recourse (iltijaa') to the righteous, and calling upon them is not worship".

The Reply to This Argument

Then say to him, "[Do] you affirm that Allaah has obligated upon you to make your worship (ibaadah) sincerely and purely for Him alone, and that this is His right upon you?" If he says, "Yes", then say to him, "Then explain to me what exactly is [the reality of] this thing that Allaah made obligatory upon you – which is making worship sincerely and purely for Allaah alone – and which is His right upon you?" For verily, he does not know what is the reality of worship and nor its various types.

Supplication (Du'a) is Worship

So explain it to him by His saying, **"Invoke your Lord with humility and in secret."** (Al-A'raf 7:55). And when you have informed him of this then say to him, "Do you know that this (supplication, du'a) is worship of Allaah?". Then there is no doubt that he will say, "Yes, supplication (du'a) is the essence of worship." Then say to him, "If you affirmed that it is worship of Allaah, and then you called upon Allaah day and night, out of both fear and hope, then in one instance, in a time of need, you called upon a Prophet or other than him (from the righteous or pious friends of Allaah), then have you associated others in the worship of Allaah (that is committed Shirk)?" He has no option but to say "Yes".

Sacrifice (Dhabh) is Worship

Then say to him, "When you know about Allaah, the Most High's saying, **"Therefore turn in prayer to your Lord and sacrifice (to Him only)"**. (Al-Kawthar 108:2), and then you obeyed Allaah, and

sacrificed (an offering) for him alone, is this worship (or not)?" He will have no option but to say "Yes". Then say to him, "So if you then sacrificed (an offering) for someone from the creation, a Prophet, or a Jinn, or others, have you associated others in this worship of Allaah or not?" He will have no option but to affirm this and say "Yes".

***Revisiting the Reality of the Shirk of the Mushriks :
The General Reply***

And also say to him, "The Mushriks about whom the Qur'aan was revealed, did they used to worship the Angels, the Righteous, al-Laat and others?" He will have not option but to say "Yes". Then say to him, "And was their worship of them with anything except supplication (du'a) and sacrifice (dhabh) and making recourse to them (iltijaa') and other such things? And if not, then they (the Mushriks) affirmed that they (the Angels, Prophets, Idols, Jinn, the Righteous) were all slaves and subservient to Allaah, under His control, and that Allaah in reality is the one who controls all affairs. But they (the Mushriks) actually called upon

them and made recourse to them merely on account of their status and position with Allaah and for seeking their intercession (Shafaa'ah). And this is very clear indeed."

The Claim and Doubt of Rejecting Intercession

If he then says: Do you reject the Intercession of Allaah's Messenger (sallallaahu alaihi wasallam) and free yourself from (having any need of) it? Then say: I do not reject it, and nor am I free of having any need of it. Rather he is the one who will intercede and the one whose intercession will be granted. I hope in his intercession.

Understanding the Reality of Intercession in the Qur'aan

However, all intercession belongs to Allaah alone, as He the Most High said, "**Say: To Allaah belongs all intercession**". (**Zumar 39:44**). And then it does not take place except after the permission of Allaah, just

as He – the Mighty and Majestic – said, **“Who can intercede with Him except after His permission?” (Baqarah 2:255).**

And no one can actually intercede for anybody else except after Allaah has granted him permission regarding it, just as He – the Mighty and Majestic – said, **“And they do not intercede except for the one with whom Allaah is pleased”. (Anbiyaa 21:28).** And He, free is He from imperfections, is not pleased except with Tawheed, just as He, the Most High, said, **“And whoever follows a religion other than Islaam (i.e. Tawheed), then never will it be accepted from him.” (Aali Imraan 3:85).**

How Intercession Should be Asked For

Hence, when it is the case that all intercession belongs to Allaah alone, and that it cannot take place except after His permission, and that the Prophet (sallallaahu alaihi wasallam) or anybody else cannot intercede for anyone unless Allaah’s grants permission for this person, and Allaah – the Most High – does not grant

permission except for the people of Tawheed, then it will have become clear to you that all intercession belongs to Allaah alone and I seek it from Him alone. So I say, "O Allaah do not prevent me from being interceded for", and "O Allaah accept his intercession for me" and what is similar to these words.

The Claim and Doubt of Asking From What Has Been Given To the Prophet

If he then says, "The Prophet (sallallaahu alaihi wasallam) has been given the right of intercession and I merely ask him from that which he has been given". Then the answer is that Allaah has indeed given him the right of intercession but He has forbidden you from this (i.e. asking the Prophet (sallallaahu alaihi wasallam) for it). So He, the Most High, said, "**And do not call upon anyone besides Allaah**". (Jinn 72:18). So if you were to call upon Allaah [asking Him] that He should make him (i.e. the Prophet) intercede for you, then you have obeyed Him in His saying, "**And do not call upon anyone besides Allaah**". (Jinn 72:18).

Reverting to the Worship of the Righteous and Demonstrating The Clearly False Saying

Also, intercession has been given to other than the Prophet (sallallaahu alaihi wasallam). It is authentic that the Angels will intercede, likewise the Pious Friends of Allaah, and also others (who died before the age of puberty, afraat). Will you then say (and argue) that Allaah has given them the right to intercede, and hence I ask for this intercession from them? If you were to say this, then you have reverted back to the worship of the righteous which Allaah has mentioned in His Book. And if you were to say "No", then your claim that "Allaah has given him (i.e. the Prophet) the right to intercede, and I merely ask him from that which he has been given" is actually falsified."

Negating Shirk from oneself requires knowledge and understanding of what is being negated

If he then says, " I do not associate any partners with Allaah, never, how could I! However, making recourse to the Righteous (dead) is not Shirk".

Then say to him, "If you have affirmed that Allaah has forbidden Shirk greater than He has forbidden zinaa (fornication) and you affirm that Allaah does not forgive Shirk, then what exactly is the nature of this thing that Allaah has forbidden, and which He has mentioned that He does not forgive?" For verily, he does not know.

So say to him, "How can you free and absolve yourself from Shirk while you don't even know what it is (and its details)?" Or how can Allaah make his forbidden to you, and also mention that He does not forgive it, and then you do not even ask about it and nor do you come to know about it?! Do you think that Allaah would forbid it and not even explain what it is to us...?"

The argument of Shirk being embodied in worshipping idols only

So if he says, "Shirk is worshipping idols, and we do not worship idols". Then say to him, What is the meaning of worshipping idols? Do you think that the Pagans (of Makkah) used to believe that those wooden

idols and stones had the ability to create, and provide and to regulate the lives of those who called upon them? For this is rejected by the Qur'aan, as occurs in His saying – the Most High, **“Say: Who provides for you from the Heavens and the Earth...” (Yunus 10:31)**, to the end of the verse.

The argument of Shirk being embodied in directing worship to idols and the reply to it

If he then says, “Well it is when a person who actually intends and seeks (qasada) the wooden idols, or stones or tombs or other things, supplicating to them and sacrificing for them (i.e. a ritual sacrifice of an animal) and then say, “they bring us closer to Allaah, and bring about his blessing (barakah) upon us, or they actually give us His blessing directly”

Then say to him, “You have spoken the truth. And this is your very action that you do near the stone idols and the tombs that are upon the graves and other than them.” So this person has actually affirmed that this action of theirs (i.e. the Pagans) is actually Shirk,

and this is what is desired from him (i.e. to come with this answer).

The all-inclusive meaning of 'worshipping idols' and the generality of its scope and application as occurs in the Qur'aan

It is then also said, "This saying of yours, "Shirk is worshipping idols", is your intent behind this that Shirk is limited to this only, and that depending and relying upon the dead righteous people and supplicating to them does not enter into this?" [If this is so], then this actually goes against what Allaah has mentioned in His Book about the disbelief of the one who is attached to the Angels, or Eesaa (alaihis-salaam), or the Righteous. Hence, it is necessary for him to agree with you and affirm to you that the one who associates anyone from the righteous people with in Allaah's worship, that this is the very Shirk that is mentioned in the Qur'aan. This is what is desired (from him).

The essence of the matter: request clarification of what is meant by 'Shirk' and 'Ibaadah'

The secret of the matter is that when he says, "I do not associate partners with Allaah". Then say to him, "What is this Shirk with Allaah? Explain it to me?" If he says, "It is worshipping idols", then say to him, "And what is 'worshipping idols'? Explain it to me". If he then says, "I do not worship anyone but Allaah alone", then say to him, "What is the meaning of 'Worshipping Allaah alone'? Explain it to me".

So if he explains it in the manner that the Qur'aan has explained it, then this is what is desired. And if he does not know what it is, then how can he claim (knowledge of) something while does not even know what it is? And if he explains it in a manner other than how the Qur'aan has explained it, then the clear verses concerning the meaning of Shirk with Allaah and worship of idols are explained to him, and that this is exactly what the people in our times are doing, and that worshipping Allaah alone, without any partners, this is what they reject from us, and they cry and shout out, just like their brothers (of old) cry and

shout out, "What, has he made all of the gods into a single god? Verily this is a strange matter indeed!" (Saad 38:5).

What has preceded shows that the Shirk of the Contemporaries is more serious than those who have passed

So when you have come to know that that which the Mushriks of our time have called "I'tiqaad" in our times, then it is actually the Shirk about which the Qur'aan was revealed, and for which the Messenger of Allaah fought the people [so when you have come to know this], then know [also] that the Shirk of the very first ones was less serious than the Shirk of the people of our times, on account of two matters:

The earlier ones only committed Shirk in times of ease, not in times of hardship and severity

The first: That the first [Mushriks] did not associate partners, or call upon Angels, or the Awliyaa, or idols

alongside Allaah except in the times of ease. But as for times of hardship, then they would make their supplication purely and sincerely for Allaah alone, just as He, the Most High, said, **“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allâh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.”** (Al-Isra 17:67).

And also His saying, **“Say (O Muhammad): “Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!” Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!”** (Al-An'am 6:40-41).

And He, the Most High, said, **“And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he**

forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"." (Az-Zumar 39:8)

And also His saying, **"And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful."** (Luqman 31:32)

The above illustrates the difference between the two manifestations of Shirk

So whoever understands this matter that Allaah has made clear in His Book, which is that the Mushriks that Allaah's Messenger fought, used to call upon Allaah – the Most High – and they called upon other than Him,

in times of ease. But as for times of hardship and severity [when in harm or danger], then they would not call upon anyone but Allaah alone, without any partners, and they would forget their masters, [so whoever understands this] then it will become clear to him the difference between the Shirk of the people of our times and the Shirk of the very first people. Very few people actually understand and appreciate the above] However where is the one whose heart actually understands this matter with a deep-rooted understanding? And Allaah is the One from whom aid is sought.

The earlier Mushriks called upon those who did not disobey Allaah and were pious, righteous, whereas the contemporaries call upon the wicked and shameless

As for the second matter: That the very first [Mushriks] used to call upon others alongside Allaah who were people near to Allaah, either Prophets, or Awliyaa, or Angels, or they would call upon trees, or stones, which are in obedience to Allaah, and not disobedient to Him.

As for the people of our time, then they call upon others alongside, people who are the most sinful of people. And the ones who call upon them, are the very ones who narrate about their sinfulness, such as committing zinaa, or stealing, or abandoning the prayer and other such matters.

And the one who believes in the righteous which does not disobey, such as wood, or stone, is much lighter than the one who believes in the one whose sin and corruption he actually observes, and to which he testifies.

A Doubt Used to Reject Everything That Has Preceded In This Discourse

When it has been established that those whom the Messenger (sallallaahua alaihi wasallam) fought, were of sounder intellect, and less severe in their Shirk than these (contemporary) ones, then you should know that the contemporaries have a doubt which they present in reply to what we have mentioned, and this is from the greatest of their doubts.

So pay careful attention to the answer to it.

So this (doubt) is: That they say, "Verily, those upon whom the Qur'aan was revealed did not testify that "None has the right to be worshipped in truth except Allaah", and they rejected the Messenger (sallallaahu alaihi wasallam) and they rejected the Resurrection, and they rejected the Qur'aan, and they declared it to be magic... Whereas we testify that none has the right to be worshipped in truth except Allaah, and that Muhammad is His Messenger, and we believe in the Qur'aan, we have faith in the Resurrection, we pray, and we fast, so how can you make us to be like those (Kuffaar)?

So the answer is:

The First Reply to This Doubt

That there is no difference amongst all the Scholars that if a man believes the Messenger of Allaah (sallallaau alaihi wasallam) in something and disbelieves him in something, that he is a Kaafir, who

has not entered into Islaam. And likewise (it is so), when he believed in part of the Qur'aan and then rejected part of it. Such as the one who affirmed Tawheed, and then rejected the obligation of prayer. Or affirmed Tawheed and the prayers, and then rejected the obligation of zakaah. Or affirmed all of this, but rejected the obligation of fasting, or affirmed all of this, but rejected the obligation of Hajj. When the people in the time of the Prophet (sallallaahu alaihi wasallam) did not comply (inwardly) with the obligation of Hajj, then Allaah revealed (this verse) concerning them, **"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinns)."** (Aali Imran 3:97)

And the one who affirmed all of this (i.e. the Five Pillars), but then rejected the Resurrection, he is a Kaafir by consensus, and his blood and wealth become

lawful (to be taken), just as He, the Lofty and Majestic, said, **“Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.” (An-Nisa 4:150-151).**

Hence, when Allaah has made it explicitly clear in His Book that whoever believes in a part of it and disbelieves in a part of it, then he is the Kaafir in truth, then this doubt comes to an end. And this is (the doubt) that one of the people of al-Ahsaa mentioned in his book that he sent to us.

The Second Reply to This Doubt

It can also be said that if you affirm that the one who believes the Messenger in everything, and then rejected the obligation of prayer, then he is a Kaafir

whose blood and wealth become lawful, by consensus, and likewise, if he affirms everything except the Resurrection, and likewise, if he rejects the obligation of fasting, but believes in everything else. And the various schools of thought do not differ on this, since the Qur'aan itself has spoken of this. Thus, it is known that Tawheed is the greatest obligation that the Messenger (sallallaahu alaihi wasallam) came with, and it is greater than prayer, zakaah, fasting and Hajj. So how can it be that when a man rejects any of these matters he disbelieves, even if he acted upon everything that the Messenger (sallallaahu alaihi wasallam) came with, and yet if he rejects the Tawheed that is the deen of all of the Messengers, he does not disbelieve? Subhaanallaah! How amazing is this ignorance.

The Third Reply to This Doubt

It can also be said that those Companions of Allaah's Messenger (sallallaahu alaihi wasallam) fought Banu Haneefah, and yet they had accepted Islaam with the Prophet (sallallaahu alaihi wasallam), and they

testified that none has the right to be worshipped alone, and that Muhammad is the Messenger of Allaah, and they prayed and would pronounce the aadhaan. So if he (i..e the Mushrik) says, "But they say that Musaylamah is a Prophet", then we say in reply, "This is what is desired".

For if a person who raises a man to the level of the Prophet (sallallaahu alaihi wasallam) disbelieves, and his blood and wealth rendered lawful, and for whom the Shahaadatayn (two testimonies of faith) are of no benefit, and nor the prayer, then how is it for the one who raises "Shamsaan" and "Yoosuf" or a Companion, or a Prophet to the level of the Jabbaar of the Heavens and the Earth?! Subhaanallaah! How great is His affair,

"Thus does Allaah seal the hearts of those who do not know" (ar-Room 30:59).

[The Fourth Reply to This Doubt](#)

It is also said that those whom Alee bin Abee Taalib (radiallaahu anhu) burned with the Fire, all of them

claimed Islaam, and they were from the associates of Alee (radiallaahu anhu), and they acquired knowledge from the Companions. However, they believed concerning Alee a belief similar to what is held concerning "Yoosuf" and "Shamsaan" and whoever is like them. How then did the Companions agree upon their disbelief and killing of them? Do you think that the Companions declare Muslims to be disbelievers? Do you think that holding this belief concerning "Taaj" and his likes does not harm. And yet holding this belief concerning Alee bin Abee Taalib is disbelief?

The Fifth Reply to This Doubt

And it is also said that Banu Ubayd al-Qaddaah, those who took over Morocco and Egypt during the time of Banul-Abbaas, all of them testified that there is none that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, and they claimed Islaam, prayed the Jumu'ah and the Jamaa'ah. However, when they manifested some opposition to the Sharee'ah, different to that which are upon, the Scholars were united concerning their

disbelief, and fighting against them, and that their land is a land of war (dar ul-harb). And so the Muslims made expeditions against them, until they delivered the lands of the Muslims from their hands.

The Sixth Reply to This Doubt

And it can also be said that when the very first ones did not disbelieve except due to their combining between Shirk and disbelieving the Messenger (sallallahu alaihi wasallam) and the Qur'aan, and the Resurrection and other such affairs, then what exactly is the meaning of the chapter that the Scholars of every school of thought have mentioned, "**Chapter: The Ruling Upon the Apostate**"? And this (the apostate) is the one who disbelieves after his Islaam. Then they mentioned many types (of beliefs, statements and actions), every one of which necessitates disbelief, and makes lawful a man's blood and wealth. Until they even mentioned some matters that would be considered very light to the one who committed them, such as a statement he makes with

his tongue as opposed to his heart, or a word that he says out of jest, and playing around.

The Seventh Reply to This Doubt

And it is also said that those about whom Allaah said, **“They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm” (at-Tawbah 9:74)**, have you not heard (for yourself) that Allaah declared them Kuffaar by a mere word they uttered, alongside their being from the time of the Messenger of Allaah (sallallaahu alaihi wasallam), and their having fought alongside him (in Jihaad), prayed with him, given zakaah, made hajj and singled out Allaah in Tawheed?

And likewise those about whom Allaah said, **“Say: “Was it at Allâh, and His Ayât and His Messenger that you were mocking?” Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:65-66).**

So those who were with the Messenger of Allaah (sallallaahu alaihi wasallam) in the expedition of Taabuk, and about whom Allaah made it clear that they disbelieved after having faith, they uttered a word and then they mentioned that they only said it in jest (i.e. mockery).

The Most Beneficial of That Which Is In This Book

So reflect upon this doubt, which is their saying, "You declare to be disbelievers those from the Muslims who testify that "None has the right to be worshipped except Allaah" and who pray and fast. And then reflect upon its answer, for it is amongst the most beneficial of what is in these papers.

The Eighth Response

And of the proofs for what we have mentioned is contained in the description that Allāh تعالیٰ gave to the Children of Israel, even though they were Muslims, and had knowledge and piety. For they asked Moses,

“Make for us a god” [Surah Al-A'raf;138]. Also some of the companions said, “Make for us, O Messenger of Allāh تعالى , a Dhat Anwat,” so the Prophet (صلى الله عليه وسلم) swore that their statement was similar to that of the Children of Israel, “Make for us a god.”

But the Mushrikīn have an argument that they use to try to refute the proper understanding of this story, and that is that they say: the Children of Israel did not become disbelievers by this action of theirs, and neither did the Companions when they asked the Prophet (صلى الله عليه وسلم) to make for them a Dhat Anwat.

So we respond by stating: the Children of Israel did not actually do the act, and likewise nor did the Companions. And there is no difference of opinion that if the Children of Israel went ahead with the act they would have become disbelievers. Likewise, there is no difference of opinion that, had the Companions disobeyed Prophet (صلى الله عليه وسلم) when he prohibited them, and instead taken a Dhat Anwat after his prohibition, they would have become disbelievers. And this is the point.

Four Benefits from these Incidents

- But this story has a number of benefits that we can derive from it, the first of these is that a Muslim - even a scholar - might fall into certain types of shirk while he is unaware of it.
- A second benefit is to teach and warn us, so that we realize that an ignorant person's statement, "We understand tawhīd ," is of the greatest types of ignorance! Rather, it is a plot of Shaytan.
- A third benefit is that if a Muslim strives to understand the truth, and utters a statement of disbelief, without realizing that it is disbelief (kufr), then when this is pointed out to him, and he repents immediately, such a person has not committed disbelief. And this is what occurred with the Children of Israel, and the Companions when they asked the Prophet (صلى الله عليه وسلم).
- A final benefit is that even if such a person does not enter into disbelief, then he should be rebuked and reprimanded severely, as the Prophet (صلى الله عليه وسلم) did.

The Eleventh Argument

People who commit shirk in our times employ another argument similar to the one that has gone before, which they use to try to refute their opponents. They say: The Prophet (صلى الله عليه وسلم) reprimanded Usamah ibn Zayd رضي الله عنه when he killed the person who said La ilah illa Allāh تعالى , and he told him, “Did you (dare) to kill him after he said La ilah illa Allāh تعالى?” And they also use the hadith, “I have been commanded to fight mankind until they testify La ilaha illa Allāh تعالى...” and similar A’hādith, that prohibit harming the one who testifies La ilah illa Allāh تعالى . The point that these ignoramus try to prove with all of these A’hādith is that whoever says it will not become a disbeliever, and neither should he be killed, no matter what he does.

So it should be said to these ignorant people who commit shirk: It is well known that the Prophet (صلى الله عليه وسلم) fought the Jews, and took them as captives, even though they testified La ilah illa Allāh تعالى . And also the Companions fought the tribe of Banu Hanifah, even though they testified La ilah illa

Allāh تعالى Muhammad Rasul Allāh تعالى , and they used to pray, and profess to be Muslims. Likewise, the people whom 'Ali ibn Abi Talib رضي الله عنه burnt used to testify to the same matter.

And these ignorant people agree that a person who denies the Day of Judgement becomes a disbeliever and should be killed, even if he testifies La ilah illa Allāh تعالى , as does the one who denies one of the pillars of Islam - he too becomes a disbeliever and should be killed, even if he testifies. So how is it possible that this testimony is of no benefit to him if he denies something of the subsidiary issues, but is of benefit when he denies tawhīd , which is the essence and religion of all the prophets.

But the enemies of Allāh تعالى did not understand the proper meaning of those A'hādīth, as for the hadith of Usamah رضي الله عنه , then it must be understood that the reason he killed the man who professed Islam is that he presumed that he only pretended to accept Islam, in order to protect his life and wealth. However, when a person apparently accepts Islam, it becomes obligatory to hold back from fighting him, unless some

matter appears that contradicts his profession. And so Allāh تعالی revealed because of this, **“O you who believe! When you travel in the way of Allāh تعالی then verify...” [Surah Al-Isa'; 94]**, meaning make sure that the person you are fighting is not a Muslim. This verse shows that it is obligatory to refrain from fighting a person who declares himself a Muslim, and that verification is needed. So, if after this declaration something becomes apparent from him that contradicts his Islam, he is to be killed. Proof for this is the condition, ‘...verify,’ for if he were not killed after he professes Islam no matter what he did, then there would be no point in verifying his claim.

And likewise, all of these other A'hādith that were mentioned must be understood in this same light. Whoever professes Islam, and claim to be following tawhīd , then it becomes obligatory to stop harming him, except if some matter becomes apparent which contradicts his claim. And another proof for this is that the Prophet (صلى الله عليه وسلم) - the same person who said, “Did you kill him after he said La ilaha illa Allāh تعالی?” and, “ I have been ordered to fight mankind until they testify La ilah illa Allāh تعالی , ” - also said

concerning the Khawārij, “wherever you find them, kill them,” and he said, “If I were to meet them, I would kill them the way Ad was killed.” This verdict was given even though they were of those who worshipped Allāh تعالی fervently, and used to praise Allāh تعالی frequently. In fact, the Companions would feel humbled in front of them due to their extreme worship, even though the Khawārij learnt from the Companions. Their profession of La ilah illa Allāh تعالی did not benefit them, and neither did their worship, or their claim to be Muslims, because they openly showed through other matters their rejection of Islamic law.

And another proof is the fact that was just mentioned concerning the fighting against the Jews, and that the Companions fought against Banu Hanifah. Furthermore, the Prophet (صلى الله عليه وسلم) intended to attack the Banu al-Mustaliq when a person informed him that they refused to pay zakat, until Allāh تعالی revealed, **“O you who believe! If an evil person comes to you with some news, then verify it...”** [Surah al-Hujarat; 6], so it was discovered that the person had lied against them. So all of these

evidences show what the Prophet (صلى الله عليه وسلم) intended with these A'hādith is the explanation that has been given.

The Twelfth Argument

And those who justify shirk have yet another evidence, which is the fact that the Prophet (صلى الله عليه وسلم) mentioned that on the Day of Judgement people will seek help from Adam, and then from Nuh, then from Ibrahim, then from Musa, and then from 'Isā عليه السلام and all of them will give some type of excuse, until finally they reach the Prophet (صلى الله عليه وسلم). They say that this is clear evidence that seeking help from other than Allāh تعالی is not considered shirk.

The response to this is to say, "How exalted is the One Who has sealed the hearts of His enemies! For we ourselves don't deny the legality of seeking help from a created object in matters that it is capable of. Allāh تعالی says, **'So [the one who was being victimized] sought help from (Moses), His tribes man,**

against his enemy ” [Surah al-Qasas; 15]. And the person in battle, or any other situation, seeks help from another in matters that he can do and are not supernatural or beyond the normal capabilities of man. But we do object to the supernatural help that is sought - the religious seeking of help that is done at the graves of the righteous, or in their absence, concerning matters that none except Allāh تعالی has power to do.”

Once this is understood, then realize that the help that is sought from the prophets on the Day of Judgement is that they want them (the prophets) to pray to Allāh تعالی to hasten the Reckoning so that the people of paradise can be relieved from the agonies of that Day. This type of asking is allowed in this world and in the Hereafter; that you go to a righteous person that is in front of you, and listen to you, and then you ask him to pray for you. And this is just as the Companions used to do with the Prophet (صلى الله عليه وسلم) while he was alive. After his death, however, then by no means did they ask anything from him, or even ask at his graveside. Rather, scholars of the early generations would rebuke those who used to pray to Allāh تعالی at

his grave, so what would be their response to someone who actually prayed to him?

The Thirteenth Argument

And those that justify shirk have yet another evidence, and that is the story of Ibrahim. When he was thrown in the fire that Nimrud built for that purpose, the angel Jibril came flying to him, and asked him, "Do you have any need?" So Ibrahim responded, "From you, no!" They opine from this story that had the seeking help from Jibrīl been considered shirk, then he would not have have offered Ibrāhīm any help.

The response to this is that this is the exact same as the previous story, because Jibril offered to help him in a matter that he was capable of, for Allāh تعالی describes him as being, **"... of great strength"** [Surah al-Najm; 5]. So if Allāh تعالی had given him permission to take the fire of Ibrahim, and even all that was surrounding it of the earth and mountains, and to throw it all into the far corners of the east and west, he could have done so. And if Allāh تعالی had

commanded him to transport Ibrahim to a far away place, he could have done so. And if He had commanded him to raise him up to the skies, he could have done so. The example of this story is like the example of a rich, wealthy person who sees a poor person in need and offers to help him, either by giving him a loan, or a gift with which he can fulfill his needs. Instead of accepting any help, the poor person refuses his help, and is content at being patient until Allāh تعالی provides him with a means of sustenance in which he will not owe anyone a favor. Such is Ibrahim's example when he relied on his Lord instead of any other being. So where is this example for seeking religious help or committing shirk, if they only understood?

Conclusion: Acting upon this Knowledge

Let us conclude this book by mentioning an important matter that will clarify what has previously been said. We will discuss it separately because of its importance, and because many people fail to understand it correctly. So we say: there is no difference of opinion

that tawhīd must exist and be manifested with the heart, and tongue and outer deeds. If one of these matters is missing, a person will not be a Muslim. So if a person knows tawhīd , but does not act upon it, the he is an arrogant disbeliever, as was the case with the likes of Pharoah, and Iblīs, and others like them.

And this is a matter that many people misunderstand. They say, "This matter of what you have explained is true, and we fully understand it, and testify to its veracity. However, we are not able to do it and put into practice, and it is not allowed by our countrymen to act upon these matters unless it agrees with them and their beliefs and customs". And they give other excuses so that they do not act upon correct beliefs.

However such a wretched person does not realize that most of the leaders of falsehood know the truth, and they only leave acting upon it due to some excuse, as Allāh تعالیٰ mentions, **"They purchased with the sighs of Allāh تعالیٰ a miserable price" [Surah al-Tawbah; 9]**. Other verses also explain this point, such as:

“They recognize him (the Prophet (صلى الله عليه وسلم) as well as they recognize their own sons” [Surah Al-Baqarah; 146].

Now if he acts upon tawhīd with his outward actions while he does not understand nor believe in his heart, then he is a hypocrite who is more evil than a pure disbeliever, as Allāh تعالى says, “ **Verily the hypocrites are in the lowest depths of the Hell-fire.**” [Surah Al-Nisa'; 145].

And this is a prolonged matter to discuss; however, if you ponder over it, two categories of people will become clear to you in your discussions with them. You will see one who knows the truth, but leaves acting upon it, for fear of some loss in this world, such as his prestige , or property.. And you will also see one who outwardly acts upon the truth but not inwardly; if you were to ask him what he truly believes with his heart, he would not know!

But upon you is to understand two verses from the Book of Allāh تعالى . The first of them has already been mentioned, and is the verse,

“Do not give excuses, you have disbelieved after your faith “[Surah al-Tawbah; 66]. So if it is confirmed that some of the Companions who actually fought with the Prophet (صلى الله عليه وسلم) against the Romans disbelieved because of a statement they made jokingly, then it will become clear to you that a person who makes a statement of disbelief, or acts upon it, because of a fear or loss of money, prestige, or to please one greater than he, is greater in sin than one who says such a statement in jest.

The second verse is: **“Whoever disbelieves after having faith - except he who is coerced while his heart is firm with belief’; but (the punishment) is upon him whose heart opened up to disbelief (willingly)” [Surah Al-Nahl; 106].** So Allāh تعالى does not excuse such people except if they were forced into doing something while their hearts were still firm and content with belief. So anyone besides such a person has disbelieved after having faith, regardless of whether he does it out of fear, or greed, or wanting to please someone, or out of a love for his country, family, relatives or money, or even if he does it jokingly, or for any other excuse. The only

acceptable excuse is the one who was unwillingly forced.

So the verse proves this in two ways:

Firstly, the phrase, **'...except he who was coerced,'** so only such a person is excused. And it is well-known that person can only be forced to do an act or to say something verbally. He cannot be forced to believe with his heart, for no one can coerce another's heart.

Secondly, the phrase, **'... that was because they preferred the life of this world over the life of the Hereafter' [Surah al-Nahl; 107]**. So it is clearly mentioned that the reason for their kufr and punishment was not due to any heartfelt belief, or because of ignorance, or a hatred of religion, or a love of disbelief. Rather, the reason for their eternal punishment of the Hereafter was due to the fact that he achieved some benefit in this world, preferring this benefit over religion.

And Allāh knows best.