



‘CLARIFICATION OF DOUBTS’

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Know, may Allaah have mercy upon you, that Tawheed (i.e. Islamic monotheism) is to single out Allaah, free is He from all imperfections, with all forms of Ibadah (i.e. worship) and this is the religion of the Messengers sent by Allaah to His servants.

The first of them was Nuh *alayhi-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 Messengers was Muhammad *sallallahu alayhi wasalam* 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.

However, they made some of the creatures into intermediaries between themselves and Allaah. They would say:

“We seek nearness (taqarrub) to Allaah from them”

&

“We seek their intercession from them with Allaah”.

Such (creatures) included the Angels, Isa, Maryam and others from among the righteous people.

So Allaah sent Muhammad *sallallahu alayhi wasalam* so that he would revive for them the religion of Ibraheem *alayhi -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.

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 alayhi wasalam* 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)?”

(The Noble Qur'an, Surah 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?”

(The Noble Qur’an, Surah 23:84-89).

And other such verses.

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 *sallallahu alayhi wasalam* called them to, you will come to know that the Tawheed which they rejected was the Tawheed of Ibadah, that which the Mushriks of our time have called belief (I’tiqaad).

[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-Laah or to a Prophet such as Isa....

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”

(The Noble Qur’an, Surah 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...”

(The Noble Qur’an, Surah 13:14).

And when you have established that the Messenger of Allaah *sallallahu alayhi wasalam* fought them so that all of invocation (du’aa) 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.

And when you have come to know that their [mere] affirmation of Tawheed ur-Raboobiyyah did not enter them into Islam, 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.

[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).

So the Prophet *sallallahu alayhi wasalam* 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 know that the intent of the Prophet *sallallahu alayhi wasalam* 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!”

(The Noble Qur’an, Surah 38:5).

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 Islam 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 Islam) 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”

“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...”

(The Noble Qur’an, Surah 4:48).

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 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.”

(The Noble Qur'an, Surah 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 ignorance¹, 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 Musa, alongside their rectitude and their knowledge, that they came to him saying,

“Make for us an ilâhan (a god) as they have âliha (gods)”

(The Noble Qur'an, Surah 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.

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)”

(The Noble Qur'an, Surah 6:112).

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”

(The Noble Qur'an, Surah 40:83)

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 Imam (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).”

(The Noble Qur'an, Surah 7:16-17).

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 Shaytaan (Satan).”

(The Noble Qur'an, Surah 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.”

(The Noble Qur'an, Surah 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.

But indeed it is feared for the Muwahhid who traverses the path without any weapon. Yet Allaah the Most High has favored 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).”

(The Noble Qur'an, Surah 16:89)

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.”

(The Noble Qur'an, Surah 25:33).

Some of the Mufasssiroon (Exegetes) have said, “This verse is generally applicable until the Day of Judgment to every argument that the people of falsehood bring.”

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].

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)...”

(The Noble Qur'an, Surah 3:7).

And it is authentically related from the Messenger *sallallahu alayhi wasalam* 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.”***

And an example of this is when some of the Mushriks say,

“No doubt! Verily, the Auliya' of Allâh, no fear shall come upon them nor shall they grieve.”

(The Noble Qur'an, Surah 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 *sallallahu alayhi wasalam* 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 mentioned¹¹. So reply to him with the following:

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 Raboobiyyah, 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,

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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'an or the words of the Prophet *sallallahu alayhi wasalam*, 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 *sallallahu alayhi wasalam* do not oppose the words of Allaah, the Mighty and Majestic.

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..”

(The Noble Qur'an, Surah 41:35)

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 Imam (leader) and spokesman said to your Lord – the Mighty and Majestic:

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"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.."

(The Noble Qur'an, Surah 41:35)

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 *sallallahu alayhi wasalam*

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 through them.”

So you should reply to him with what has preceded in that those whom the Messenger of Allaah *sallallahu alayhi wasalam*) 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.

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?”

Reply to him with what has preceded. And then if he affirms that the Kuffar used to testify that ar-Raboobiyyah (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.”

(The Noble Qur’an, Surah 17:57)

And they call upon Isaa Ibn Maryam and his mother. And Allaah the Most High has said,

“The Messiah Isa (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 Ayat (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 All Hearer, All Knower.”

(The Noble Qur’an, Surah 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.”

(The Noble Qur’an, Surah 34:40-41)

And also His, the Most High’s saying,

“And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isa (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 inner self though I do not know what is in Yours, truly, You, only You, are the All Knower of all that is hidden and unseen."

(The Noble Qur'an, Surah 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 *sallallahu alayhi wasalam* fought against them.

If it is then said, "The Kuffar 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 one who 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).

And the reply to him is that this is the saying of the Kuffar exactly. Then recite to him, His, the Most High's saying,

"And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only (maana'buduhum) that they may bring us near to Allâh."

(The Noble Qur'an, Surah 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"."

(The Noble Qur'an, Surah 10:18).

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."

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".

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Then say to him, "[Do] you affirm that Allaah has obligated upon you to make your worship (Ibadah) 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.

So explain it to him by His saying,

"Invoke your Lord with humility and in secret."

(The Noble Qur'an, Surah 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".

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)"

(The Noble Qur'an, Surah 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".

And also say to him, "The Mushriks about whom the Qur'an 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."

If he then says: Do you reject the Intercession of Allaah's Messenger *sallallahu alayhi wasalam* 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. However, all intercession belongs to Allaah alone, as He the Most High said,

"Say: To Allaah belongs all intercession".

(The Noble Qur'an, Surah 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?”

(The Noble Qur'an, Surah 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”.

(The Noble Qur'an, Surah 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 Islam (i.e. Tawheed), then never will it be accepted from him.”

(The Noble Qur'an, Surah 3:85).

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 *sallallahu alayhi wasalam* 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.

If he then says, “The Prophet *sallallahu alayhi wasalam* 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 *sallallahu alayhi wasalam* for it). So He, the Most High, said,

“And do not call upon anyone besides Allaah”.

(The Noble Qur'an, Surah 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”.

(The Noble Qur'an, Surah 72:18)

Also, intercession has been given to other than the Prophet *sallallahu alayhi wasalam*. 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.”

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...?”

So if he says, “Shirk is worshipping idols, and we do not worship idols”³. 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...”

(The Noble Qur’an, Surah 10:31), to the end of the verse.

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 idols⁴ 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).

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 Isa *alayhi-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 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!"

(The Noble Qur'an, Surah 38:5)

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 first: That the first [Mushriks] did not associate partners, or call upon Angels, or the Awliya, 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."

(The Noble Qur'an, Surah 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)!"

(The Noble Qur'an, Surah 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 favor 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!”.”

(The Noble Qur’an, Surah 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.”

(The Noble Qur’an, Surah 31:32)

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. 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.

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 Awliya, 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. When it has been established that those whom the Messenger *sallallahu alayhi wasalam* 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 *sallallahu alayhi wasalam* 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 (Kuffar)?

That there is no difference amongst all the Scholars that if a man believes the Messenger of Allaah *sallallahu alayhi wasalam* in something and disbelieves him in something, that he is a Kaffir, who has not entered into Islam. 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 *sallallahu alayhi wasalam* 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).”

(The Noble Qur’an, Surah 3:97)

And the one who affirmed all of this (i.e. the Five Pillars), but then rejected the Resurrection, he is a Kaffir 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.”

(The Noble Qur’an, Surah 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 Kaffir 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.

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 Kaffir 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 *sallallahu alayhi wasalam* 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 *sallallahu alayhi wasalam* came with, and yet if he rejects the Tawheed that is the deen of all of the Messengers, he does not disbelieve?

Subhana'Allah! How amazing is this ignorance!

It can also be said that those Companions of Allaah's Messenger *sallallahu alayhi wasalam* fought Banu Haneefah, and yet they had accepted Islaam with the Prophet *sallallahu alayhi wasalam*, 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 *sallallahu alayhi wasalam* 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"

(The Noble Qur'an, Surah 30:59).

It is also said that those whom Alee bin Abee Taalib *radiallahu anhu* burned with the Fire, all of them claimed Islam, and they were from the associates of Alee *radiallahu 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? 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 Islam, prayed the Jumu'ah and the Jamaa'ah.

However, when they manifested some opposition to the Shariah, 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.

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 alayhi wasalam* 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 Islam. 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.

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 Islam”

(The Noble Qur’an, Surah 9:74)

Have you not heard (for yourself) that Allaah declared them Kuffar by a mere word they uttered, although their being from the time of the Messenger of Allaah *sallallahu alayhi wasalam*, and their having fought alongside him (in Jihad), 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 Ayat and His Messenger that you were mocking?” Make no excuse; you have disbelieved after you had believed.

(The Noble Qur’an, Surah 9:65-66)

So those who were with the Messenger of Allaah *sallallahu alayhi wasalam* 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). 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.

Allaah knows best and may Allaah's peace and blessings be upon

Muhammad sallallahu alayhi wasalam and his family and companions.