



ILM COURSES:

كشف الشبهات

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Lesson 4



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Doubt 7:

The next doubt people bring is that the polytheists of Quraysh were not disbelievers because they called upon angels and prophets. It was when they said the angels are the daughters of Allah.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنْنَا آسِهْدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ

And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

[43:19]

The response to this is that attributing offspring to Allah is disbelief in and of itself like Allah said:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "He is Allah, [who is] One, [112:1]

اللَّهُ الصَّمَدُ

Allah, the Eternal Refuge. [112:2]

If a person denies that Allah is الصَّمَدُ the one who you to go in times of need then this is also disbelief.

To say Allah has a child is another type of disbelief.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born, [112:3]

Disbelief is many different types like mocking the Prophet ﷺ, making Dua to other than Allah etc.

So for the people to say Quraysh were disbelievers not because they called others besides Allah but because they called the angels the daughters of Allah then this is incorrect because both are independent types of disbelief that they had.

So falling into even one type of disbelief is still disbelief.

All of the 4 scholars of the 4 Madhāhib mention in their books in the chapter of the ruling of the apostate that if a Muslim claims Allah has a child then he is an apostate and if a Muslim commits Shirk with Allah he is an apostate so they separated between the two types.

The polytheists say we do not respect the Awliya of Allah by not worshipping them and calling upon them and they bring the verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve [10:62]

We say this verse is true but it does not say we should call upon the Awliyā.

We do not deny except the **worship** of the Awliyā of Allah. Otherwise, Muslims love the Awliyā and affirm their كَرَامَات (Karāmāt) miracles from Allah. Only the people of innovation deny this. The religion of Allah is in the middle of two extremes. Allah says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَحِيمٌ

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful. [2:143]

Guidance is between two extremes. Shaytan does not care which extreme he misguides people to.

The Shaykh then mentions why the Shirk of the people today is worse than the Shirk of the early generations. This is from two angles.

The early polytheists would only do Shirk when their life was in times of ease. When they were in difficult times they would only make Dua sincerely to Allah. Allah inform us this in the verse:

فَإِذَا رَكبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him [29:65]

‘Ikrimah bin Abi Jahl ran away to Jeddah and got on a ship when the Prophet ﷺ had conquered Makkah. The ship was going to drown so they thought they were going to die. So the people said: No one will save you except if you call Allah, so call upon Allah sincerely! So ‘Ikrimah realised his idols could not help him in the sea so they would not be able to help him on land so he promised if Allah saved him he would go to Muhammad ﷺ and accept Islām.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَنَّاسٍ كَفُورٍ

And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful. [31:32]

As for the polytheists of today they make Dua in times of ease and in times of hardship. This shows that they have no reliance or trust upon Allah and are so deep in their Shirk such that they do not turn to Allah even in the hardest of times.

This shows you the difference between the Shirk of the people then and the people today. The Shirk today is worse.

The second reason the polytheists are worse today is because in the past it was those who were close to Allah who were called upon.

They worshipped prophets and angels because they are close to Allah or stones and trees which do not commit sins.

Today the polytheists call upon the most evil people who are magicians and commit fornication and commit many filthy sins. They are liars, they steal people's money, they touch women and do not pray and many other things.

Why do they do these things? They believe they are allowed and they use the verse:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes to you the certainty (death). [15:99]

The يَقِينُ certainty means death but according to these Sufi scholars it means when you reach a certain level of certainty, you no longer have to worship Allah.

This occurs today! The Sufi's say our leader does not have to pray and everything is permissible for him to do like fornication and stealing etc. This occurs among the Tijāniyyah, the Qādirīyyah, the Barelwiyyah and other Sufi groups around the world.

The one who worships someone righteous or objects is a polytheist and no doubt it is Shirk but the Shirk of those who worship people who are evil is even worse.

If you understand that the polytheists of the past are more intellectual than the polytheists of today and then

they bring one doubt which is one of their greatest doubts which is:

They say the polytheists who the Quran was revealed about were those who did not say لا إله إلا الله and did not believe in the Prophet ﷺ and denied the Quran and said it was a magic and denied resurrection while we say لا إله إلا الله and believe the Prophet ﷺ and the Quran and affirm the resurrection so how do you place us as the same as them and call us disbelievers?

Unfortunately today not only polytheists bring this doubt but Ikhwani's set aside major Shirk because of their love for false unity and because they want to unite with the Sufi's and Shia's.

This type of unity is not possible like Allah says:

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَاتٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason. [59:14]

Some of them today even claim you can only become a disbeliever when the person believes that which they worship can do what Allah can do.

There is no difference of opinion among the scholars that if a person believes in something the Prophet ﷺ said and

then disbelieves in another thing the Prophet ﷺ said then he has disbelieved.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ قَرِيبًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَى تَفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أشدَّ الْعَذَابِ وَمَا لِلَّهِ بِعَافٍ عَمَّا تَعْمَلُونَ

Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is unaware of what you do. [2:85]

The same way someone who disbelieves any part of the Quran is a disbeliever.

Whoever believes in the 5 pillars but disbelieves in the day of Judgement he is a disbeliever by consensus and will abide in hellfire forever.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between - [4:150]

By understanding this, their doubt goes away because they may believe in some but have committed disbelief in another way.

Labelling a person a disbeliever تَكْفِير (Takfir) is for the scholars and not for anyone to do.

Tawhid is the biggest obligation the Prophet ﷺ came with and an even bigger obligation than Salah, fasting, Hajj etc.

So what do you think of the one who does not have Tawhid even if he acts by everything else in the religion. This makes him a disbeliever because it is more known and more of an obligation to have Tawhid.

How strange is the ignorance of the one who thinks denying Tawhid is not disbelief.

If the disbelievers of Quraysh only disbelieved because they denied the Prophet ﷺ and denied resurrection then why did all the scholars of Fiqh mention the ruling of the apostate which is a Muslim which disbelieves after Islam?

The Ahnāf are the strictest in terms of that which takes a person out of Islām. For example they mention the one who prays without Wudhu intentionally has left Islām because he is mocking the religion.

So there are many things which make a person a disbeliever and it is not just one thing. All the types of disbelief make the apostates blood and wealth permissible.

A person can become a disbeliever by a joke he made. This shows that the actions of disbelief are many so a person cannot say I can say لا إله إلا الله and it is enough.

Someone who says something without believing it in his heart like a person who mocks the Prophet ﷺ or mocks the Qurān as a joke without meaning it then they become a disbeliever.

This is very common on social media. The mere joke without believing in it is disbelief.