



ILM COURSES:

كشف الشبهات

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Lesson 5



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Doubt 8:

There is no difference between the scholars that the one who believes the Prophet ﷺ in one thing but disbelieves in something else from the Prophet ﷺ then he is a disbeliever.

For example the one who affirms Tawhid but denies the obligation of Salah.

When certain people denied the obligation of Hajj in the time of the Prophet ﷺ, Allah revealed the verse:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنْ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. [3:97]

By consensus the one who believes in everything but denies the resurrection then he is a disbeliever and his blood and wealth become permissible.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا. - أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

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] Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment. [4:151]

If you now affirm that the one who believes in the Prophet ﷺ in everything but denies the obligation of Salah is a disbeliever by consensus and know there is no difference of opinion on this...

Then what about Tawhid which is the greatest obligation the Prophet ﷺ came with, greater than Salah and Zakah.

The companions fought Banu Hanifah.

Banu Hanifa was a tribe in the area of Najd, after the Prophet ﷺ they left Islam and believed Musaylamah to be a prophet.

So the polytheist would say: This is not the same as us because they believed another man to be the Prophet ﷺ.

So we respond: If someone raises a man to the level of the Prophet ﷺ and this is disbelief and his Shahadah does not benefit him then what about the one who raises someone else to the level of Allah.

There were a group of people sitting in the Masjid waiting for Ali (r). When he came they said: Is he the one? Ali (r)

said: Who am I? They said: You are the creator of the heavens and the earth. He burnt them until they died.

Ibn Abbas (r) disagreed with them being killed by burning because it is for Allah.

In the time of Muhammad bin Abdil-Wahhab the polytheists believed Yusuf and Shamsān had control in the heavens and the earth.

Another person they believed had control in the heavens and the earth was Tāj.

So what is the difference between these polytheists beliefs and the belief of those who Ali (r) burnt.

The عُيَيْدِيُون (‘Ubaidiyyūn) are the فَاطِمِيُون (Fāṭimiyūn) an extreme group of Shia, they went to the Kabah and destroyed parts of it and stole the black stone for 20 years. They were disbelievers. They would burn muslims alive and cut their skin up.

All of them would say the Shahadah and pray Jumuah. When they went against the Shariah in certain things then the scholars agreed upon the fact they were non-muslims and that their cities were cities of war, meaning they were at war with them. So the Muslims went to war with them and saved the Muslims in their lands.

If polytheists today claim the only reason people before were disbelievers was because they denied resurrection etc then what is the purpose of scholars mentioning in their books of Fiqh the rulings of a مُرْتَد (Murtad) apostate.

Actions and beliefs which make a person a disbeliever are mentioned.

Each of them make a person a disbeliever and some things people can easily fall into like a word on the tongue without belief in the heart.

Allah says about the hypocrites:

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولُو بِمَا لَمْ يَتَّأَلُوا
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper. [9:74]

They became disbelievers because of a word. So can you not see this? Despite them being in the time of the Prophet ﷺ, praying with him and doing Jihād with him and doing Hajj with him and worshipping Allah alone, they became disbelievers because of a word.

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ فُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" [9:65]

Allah mentions they are disbelievers after they had Imān.

Allah tells us about Banu Isrāīl:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly. [7:138]

When Banu Isrāīl crossed the sea, they saw a group of people worshipping idols so they asked Musa (a) for idols to worship. Musa (a) said they are a people of ignorance.

Also at the conquest of Makkah there were 2000 new Muslims, when they were walking to a battle with the Prophet ﷺ, they walked past a tree called دَاتُ أَنْوَاطٍ (Dhātu-Anwāt) on which the Quraysh would hang their swords believing it would give them victory. So some of the new companions asked for a tree like this. The Prophet ﷺ said: Allahu Akbar, I swear by the one in whose hand is my soul, you have said like the Banu Isrāīl said: Give us a god like they have a god.

The polytheists today respond to this and say that Banu Isrāil and these companions did not become disbelievers. The response to this is that they both asked first and did not do the actions and if they had done it then they would have become disbelievers.

This shows that even a Muslim and a person of knowledge can fall into Shirk if he does not study and learn Tawhid properly.

So now you understand the speech of the ignorant people who say they know Tawhid.

This is the biggest type of ignorance and one of the biggest traps of Shaytān.

A sincere Muslim if he speaks a word of disbelief and does not know that it is disbelief, he is informed and he repents to Allah and does not become a disbeliever like Banu Isrāil and the new companions.

Another benefit is that even if they did not become disbelievers we should be stern in our wordings against them.

Doubt 9:



Another doubt the polytheists bring is the Hadith of Osamah bin Zaid.

Osamah bin Zaid was in a battle, a man fell on the ground, Osamah was about to kill him when the man said لا إله إلا الله but Osamah killed him because he thought he just said it to save himself.

When the Prophet ﷺ came to know about this, he said: Did you kill him after he said لا إله إلا الله? Osamah said: He just said it to save himself. The Prophet ﷺ said: Did you open up his heart? Osamah said: The Prophet ﷺ said such severe words that I wished I had not become Muslim till that day.

The polytheists use this Hadith to say a person can do anything as long as they say لا إله إلا الله.

The response: The Prophet ﷺ fought the Jews and took them as captives while they said لا إله إلا الله and the companions fought Banu Hanifah while they said it.

If someone denies Salah and Zakah, the Shahadah does not benefit them so how can the one who denies Tawhid benefit from just saying the Shahadah.

The Hadith of Osamah shows that a person who claims to be Muslim then we must hold back from his blood and wealth until we see him going against that.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted. [4:94]

This verse came down on a man who was Muslim, the companions were walking to Jihād, they saw a man who said to them: السَّلَامُ عَلَيْكُمْ (Assalāmu ‘Alaykum). They said he is only saying that because he is scared of them. So they killed him and Allah rebuked them and revealed this verse.

The verse shows it is obligatory to hold back from harming any Muslim until you verify against them. If you then verify then you fight against them.

The evidence for this is that the Prophet ﷺ who said: I have been commanded to fight the people till they say the Shahadah, is the same Prophet ﷺ who said regarding the Khawārij that they should be killed wherever they are found, the killing of ‘Aād. This is while the Khawārij are

people with a lot of worship. The Prophet ﷺ said we would belittle our worship compared to theirs.

The Shahadah benefits a person until we see from them something that goes against it.

The reasons a persons blood becomes Halal for the muslim leader is:

1. Apostasy
2. Killing someone
3. Fornication
4. The one who goes against the جَمَاعَة (Jamā'ah)