



**ILM COURSES:**

# كشف الشبهات

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**Lesson 6**



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## Doubt 10:

The polytheists bring a doubt that you are allowed to do *إِسْتِغَاثَةٌ* (Istighāthah) because we will do this with the prophets on the day of Judgement when we are in a time of hardship and need.

The response to this is that they are two different worlds. As for *إِسْتِغَاثَةٌ* (Istighāthah) from the creation in that which they are able to and while they are alive, then this is allowed and we do not deny that like Allah says in the story of Musa:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ

*And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy." [28:15]*

Musa (a) was there, alive and able to help so the man called him to help him. This is allowed.

What we say is not allowed is *إِسْتِغَاثَةٌ* (Istighāthah) which is an act of worship which polytheists do at the graves of

people, or ask the creation for that which they do not have the ability over. This can only be sought from Allah.

So if you understand this then you understand this doubt that we are allowed to do **إِسْتِغَاثَةٌ** (Istighāthah) with the prophets on the day of Judgement because it is to ask them to make Dua to Allah for the accounting to begin so the people of Jannah can have rest.

It is permissible in this life and in the hereafter to go to someone and ask them to make Dua to Allah for you.

The companions would ask the Prophet ﷺ to make Dua for them when he was alive. As for after his death then they never did this nor did they ask at his grave. Rather they forbade this.

Hussain bin Ali saw a man who would go to the grave of the Prophet ﷺ to make Dua to Allah not to the Prophet ﷺ and despite that Hussain told him this is not allowed.

Another doubt that is brought is from the story of Ibrahim (a).

Ibrahim (a) destroyed the peoples idols so to punish him they built a large fire. It was so big that they could not even go near it so they catapulted him into it.

In the fire, Jibrāil came to Ibrahim (a) and asked if he needed anything and Ibrahim (a) said: As for you then I do not need anything from you, I only need help from Allah.

So they say if **إِسْتِغَاثَةٌ** (Istighāthah) with Jibrāil was Shirk then it would not have been presented to Ibrahim (a).

The response is the same as the previous one that Jibrāil came to him with something that he was able to do with Allahs permission. If Allah allowed him he could have taken the fire and thrown it from the east to the west and if he commanded him to move Ibrahim (a) from the fire then he would have.

This is like the example of a rich man who sees a poor man so he offers him some money as a loan or gifts it to him. The poor man refuses the rich man and remains patient until Allah gives him provision. This is better because no one has upper hand over you and part of the completion of Tawhid is that no one has an upper hand over you. Only Allah is the one who is above.

So where is the resemblance between the **إِسْتِغَاثَةٌ** (Istighāthah) they do at graves with the dead and these examples that they bring.

So **إِسْتِغَاثَةٌ** (Istighāthah) is allowed when the one you are seeking help from is alive, present and able to help.

# Conclusion



The author concludes the book with one main point.

There is no difference of opinion that Tawhīd must come from the heart, from the tongue and from actions.

If any of these parts do Shirk then the person is not a Muslim.

If he knows Tawhīd and he does not act upon it then he is an arrogant disbeliever like Pharaoh and Iblis.

This is a mistake in a lot of people because many people understand Tawhīd but the only thing that stops them is peer pressure or their position in society or their fear of people.

Most of the leaders of disbelief know the truth.

As for the one who acts upon Tawhīd without understanding it and does not believe in it then this is a hypocrite and he is worse than a disbeliever.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

*Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - [4:145]*

You see the one who knows the truth and does not act upon it because of fear of losing something in this life or his position or because of مُدَارَاة (Mudārāh).

مُدَارَاة (Mudārāh) is when a person does a sin to bring someone closer to Islām. For example a person who drinks alcohol with his friend at the club and says its to bring him closer to Islām. This is what Ikhwānī's today do.

And you see people who act upon Tawhid but he does not understand or believe in it.

Upon you is to understand two verses from the book of Allah:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

*Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals. [9:66]*

If you understand that some of the companions who went to war against the Byzantines with the Prophet ﷺ became disbelievers because of a word they said jokingly then it becomes clear to you that the one who says these words to protect his wealth or position then this is greater and even worse.

Did the companions commit disbelief?

Some scholars say those companions were companions and then they became disbelievers.

The majority of scholars say they were already hypocrites but after their statement Allah called them disbelievers and exposed them.

The second verse is:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ  
صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

*Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment; [16:106]*

The only excuse to do an act of disbelief is when you are forced while your heart hates to do it.

As for any other reason then the person has disbelieved after his Imān whether he did it out of fear or مُدَارَاة (Mudārāh) or patriotism/tribalism or for his family or wealth or as a joke or any other reason.

The only exception is the one who is forced.

The verses shows this from two angles, it says the one who is forced and this is the only exception Allah made. And we know we can only be forced to do something or say something, as for the belief in the heart then no one can force you to believe something.

The second angle is from the verse after it:

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

*That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people. [16:107]*

The verse makes it clear that their disbelief was because of the worldly life while they knew and believed.

The author is mentioning this because it was taking place in his time by the leaders.

تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ

## مَوَانِعُ التَّكْفِيرِ

These are the things which prevent a person who has committed an act of disbelief from being labelled a disbeliever.

There are 4 preventers:

If either one of these 4 are present in a person who commits an act of disbelief then it prevents him from being labelled a disbeliever.

### 1. الجَهْلُ (Al-Jahl)

The person did not know and they did not have the ability to learn.

The person who was able to learn but refused is not included.

It is someone who does not know like a new Muslim who out of ignorance says there is no angel called Jibrāil. He is not a disbeliever straight away. He is taught and excused for his ignorance.

This book is not learnt for you to excommunicate believers but to know it in order to protect yourself by learning about the doubts people bring in order to stay safe from it.

The evidence for this is the Hadith of دَاثُ أَنْوَاطٍ (Dhātu-Anwāt).

عَنْ أَبِي وَقْدِ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ إِلَى خَيْبَرَ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا دَاثُ أَنْوَاطٍ يُعَلِّفُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا دَاثَ أَنْوَاطٍ كَمَا لَهُمْ دَاثُ أَنْوَاطٍ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى : (اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ) وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ . "

*Abu Waqid Al-Laithi narrated that when the Messenger of Allah (s.a.w) went out to Hunain he passed a tree that the idolaters called Dhat Anwat upon which they hung their weapons. They(the Companions) said: "O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.' The Prophet (s.a.w) said: "Subhan Allah! This is like what Musa's people said: Make for us a god like their gods. By the One in Whose is my soul! You shall follow the way of those who were before you."* (At-Tirmidhi)

## 2. الْخَطَا (Al-Khata)

This is something that you do not mean to do, for example if a person accidentally steps on the Qurān.

The evidence for this is the Hadith:

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، - وَهُوَ عَمُّهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ فَانْقَلَبَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيَسَ مِنْهَا فَآتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيَسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةٌ عِنْدَهُ فَاخَذَ بِخَطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ . أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ " .

Anas b. Malik reported that Allah's Messenger (ﷺ) said: Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose-string and then out of boundless joy says: O Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight. (Muslim)

### 3. الإكْرَاه (Al-Ikrāh)

An example is ‘Ammār bin Yasir who was being forced to say words of disbelief so he went to the Prophet ﷺ and informed him.

The Prophet ﷺ said: Do you find Imān in your heart? He said: Yes. So the Prophet ﷺ said: Then do it and if they force you again then do it.

The meaning of force is that the one who is threatening you is able to carry it out and it is a harm which is extremely harmful against you like torture.

### 4. التَّأْوِيل (At-Ta'weel)

This is someone who has committed an act of disbelief but they misunderstood something and believed it was allowed.

An example is the Ashā'irah who have a false interpretation and believe that Allah's hand means power.

If a person does an act of disbelief and all of these preventers are not present then this person has become a disbeliever and is declared a disbeliever by the scholars.

These preventers also apply on labelling a person an innovator.