

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Idolatry & Its Forms

An Excerpt from:

The Divine Texts

*Answering ibn `Abdul Wahhab's
Movement*

Imam Mustafa ibn Ahmad ash-Shatti

*translated and annotated by
Abu Ja'far Al-Hanbali*

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-2-

Idolatry, Innovation and their Forms

When discussing shirk,¹ it should be known that there are two forms - the greater and the lesser. The greater form is the worship of idolatrous symbols² and/or idols themselves,³ while the lesser form is looking at causes, depending upon them or showing dependence on them while being heedless of Allah.⁴ Indeed Allah, He is the One who brought these things into existence. Showing off⁵ is also a form of shirk, being referred to as minor shirk. The evidence for the dividing of shirk into categories has been mentioned by Allah in the Qur'an, reported in the Sunnah and agreed upon by the Consensus. Our evidence comes from the words of the Exalted One in the Qur'an:

And most of them do not believe in Allah except that they associate partners.⁶

Allah the Exalted, with this statement, has stated that most of His Slaves possess shirk while they are in a state of faith. Had the intent been major shirk, which negates faith, this would have caused a contradiction in His Word, but this is not possible as He is the One who destroys falsehood and contradiction. If we examine the context, we will know from this that there is another form of shirk, which is the lesser.

We have examples of this in the Sunnah, as explicitly stated in the following hadith from the companion, Abu Musa al-Ash`ari, Allah be pleased with him. He said, “The Messenger of Allah was giving us a speech one day, when he stated:

‘People! Beware of this shirk, for it is more inconspicuous than the tapping of an ant’s legs on a rock’.”⁷

In another narration, the Prophet, peace and blessings be upon him, stated:

“Shirk in my Ummah is more inconspicuous than the tapping of an ant’s legs on the rock.”⁸

The commentator on this hadith, Imam al-Munawi,⁹ said, “This is because they are looking at causes, such as rain, heedless of the uncaused cause. Whoever makes himself content with causes, has taken protectors besides Allah. A believer does not leave his faith except by denying the uncaused cause and the witness over all, the Lord of Lords, and he indicated this by saying that it is more concealed... Up to that it was waning, coming to nothing among them. He was pleased with them for the virtue of their certainty, especially while Abu Bakr and `Umar were among them. Thus, even if it was a danger for them, the dangers were hidden and there were no traces of it in their souls, just as there is no trace of the tapping of an ant’s legs on the side of a rock.”¹⁰

This is the clear and complete understanding of the hadith. Allah willed Abu Bakr as-Siddiq, one of the companions, to ask, “Messenger of Allah, how do we negate it if it is more inconspicuous than the tapping of an ant’s legs?” He said:

“You should say, Allah! Indeed we seek refuge in you that we should associate anything with you while we know and we seek your forgiveness for that which we do not know.”¹¹

There was also a hadith collected by Imam Ahmad, narrated by Mahmud ibn Labid, who said that the Messenger of Allah, peace and blessings be upon him, said:

“Indeed, I fear for you the minor shirk.”

The companions said, “And what is the minor shirk?” He said:

“Showing off.”¹²

There are many similar hadiths on this topic, but we will not mention every relevant hadith on this subject in this small research.¹³ This would go beyond the scope of this small work, which is to explain and clarify the truth while enjoining the right and forbidding the wrong, giving advice to the Muslims in the faith. It became necessary to write this book when some of the people of knowledge began agreeing with the people of false desires and whims.¹⁴ To this we can only say there is no might or power except in Allah!

There is also consensus on the topic in question. It is a clearly established point of creed that no common Muslim¹⁵ ceases being a believer due to a major sin.¹⁶ Once this agreed upon point is known,¹⁷ how can one then hold common Muslims to be unbelievers when they do things such as attributing things to cause, making intercession,¹⁸ seeking a deed to be done in this life or the Hereafter from a prophet, saint or pious person, living or dead? How could they label them unbelievers when the common Muslims believe that the uncaused cause in the above points being granted is Allah, who is the Creator of the cause and the effect?

At no point is it permissible for us to hold the belief that the one who does any one of these actions mentioned is heading towards kufr,¹⁹ or that we judge that he is in kufr without asking him the reality of his creed. What is more, we are not to go into subterfuge and spying on matters where things are attributed to cause, as there are explicitly worded texts on the subject.²⁰ Thus, the one who would make the judgement of kufr on someone committing these actions is in fact an unbeliever²¹ who has exited from the faith due to his following his base desires.

“Whoever calls a believer an unbeliever then one of them is that.”²²

This is the exact wording of the hadith that has also been mentioned by Imam `Abdul Wahhab ash-Sha`rani to be of reliable narration and narrators in his book, *The Great and Weighty Matters for Consideration*.²³

The Messenger of Allah, peace and blessings be upon him, said moreover:

“Refrain from those who believe ‘there is no god but Allah’ and do not call one of them an unbeliever due to a sin, for whoever accused those who believe, ‘there is no god but Allah’ of kufr, then he is the one who is closest to kufr.”²⁴

In another narration he, peace and blessings be upon him, states:

“He is the one who is the most disbelieving.”²⁵

Once this is understood, for someone to then state that the shirk in question here is of one degree and that it will nullify and render one’s faith as void, contradicts explicitly worded texts, and breaks the consensus.

This is just one of the five issues mentioned in this set of statements. It is these issues that the cursed Najdi group are contradicting by their explicitly held belief that whoever should make intercession²⁶ with the Messenger, peace and blessings be upon him, or other than him, when in need or seek something from him, call on him in his stated need or intention, even if with the vocative particle, ‘O, Messenger of Allah’,²⁷ or believing in any prophet or saint that is dead and making him an intermediary between him and Allah the Exalted, when in need, then he is an idol worshipper whose blood and wealth have become subject to spilling and seizure.²⁸ There is, however, a small contingent among them who do not utter such charges at Muslims so as to call them unbelievers.²⁹ Whoever believes this of the Muslims, may Allah give him what he deserves.

Their leader and head, Muhammad ibn Abdul Wahhab, the ‘Najdi shaykh’,³⁰ explicitly held these deviant conclusions and stray positions. He is the very one responsible for the corruption of the common folk of Arabia. It was due to him that his followers dispatched a long message to my venerated grandfather, the pious scholar and source of authority for the Hanbalis in his age while he was alive, the late Shaikh Hasan ash-Shatti. This was sent to him believing that he might look at it and praise it. At this time, he was very ill and it was not easy for him to refute all the statements therein in detail, so he wrote at the end of the last page of the message some illuminating comments that can be summarised as follows:

I have read this general message with regard to the matter of Revealed Law as it relates to some doubts that were raised by some ignorant people, who do not necessitate kufr in principle, while some of it may be beneficial in consideration. Ibn `Abdul Wahhab has declared them to be kafir due to this action as stated in this letter, in addition to his declaring their blood and wealth licit for spilling and seizure. This belief was reached due to what appeared to their people by the outward import of the explicitly worded texts of Revealed Law built upon their founder’s ignorance, hatred and bad thoughts about the believers. May Allah curse whoever has this creed, for indeed, whoever declared a believer to be a kafir has already committed kufr.³¹

Most certainly, at the time of his writing this, his death, may Allah have mercy upon him, was near and it was not easy for him to refute all the statements in the letter in detail, but Allah is our Reckoner and the best one to be trusted. As further evidence, consider the following incident when my grandfather went to the Umayyah Family Central Masjid³² in Sham. Once inside, he overheard an elderly woman saying, “Sayyidi Yahya! Let my daughter be pardoned for my sake!” The Shaikh found the outward import of this speech to be a serious problem and not befitting etiquette in the presence of Allah. He advised her to show righteousness and etiquette in supplication.

He said to her, “My dear daughter! You should say, ‘By the rank or position of Sayyidi Yahya! Let my daughter be pardoned for my sake!’” She said, “Let it be known, Sir, that this is what I mean by the words I say. I say these words because he is nearer to Allah than I.” The Shaikh said, “I understood from that statement that her creed was fine, being that she held that Allah Alone is the doer of all things. The one thing that needed clarification from her was this statement, which was going to Allah the Exalted, for

intercession by her seeking her means from him.” My grandfather then said, “I then decided to leave her, as to my knowledge her creed was correct.”

Let one then consider the ignorant, harsh and unforgiving people, and how they are with the Ummah of the Chosen One,³³ peace and blessings be upon him. Take a careful look at how they release charges of kufr on the Muslims, declaring their blood and wealth licit for spilling and seizure, without the necessary legal prerequisites being present³⁴ while it seems clear to any of the ignorant people amongst their ranks.³⁵ It is Ibn `Abdul Wahhab who is responsible for this issue and the other issues mentioned, who has brought about this hastily thrown together set of principles. There is nothing in these principles except manifest darkness, immense warring and tribulation. It is the creed of the people of Harura³⁶ being propounded as well as the devises of Satan being used, and may Allah preserve us and the Muslims from that calamity. Amin.



¹ Ar. *Shirk* (SHEERK). The word shirk has two connotations.

Minor Shirk: this has to do with doing deeds so that others might notice one and think favourably. This has been mentioned where the Messenger of Allah asked, “**Shall I tell you what I fear for you more than the False Messiah?**” The companions said, “Yes, Messenger of Allah.” He said, “**It is the hidden shirk. This is where a man stands up to pray then beautifies his prayer when he notices someone watching him.**” Collected by Imam Ahmad in his Musnad, ahadith 23119-27743, and classed as authentic.

Major Shirk: this is idolatry, where someone worships someone besides/with Allah as their Creator, Sustainer, Saviour, the One who punishes sin or the One who gives admission into the Paradise. Allah has said of this, **Those who say, ‘Allah is the Messiah, son of Maryam’, have rejected faith. But the Messiah said, ‘Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever associates partners with Allah, Allah has forbidden the Paradise for such a person and made their home the Great Fire. The oppressors have no help’.** Those who say, ‘Allah is of Three’, have rejected faith. There is no god but One Unique God. If they do not abstain from what they say, those who disbelieve among them will be touched by a terrible punishment.

Will they turn to Allah and seek forgiveness for their sin? Allah is indeed Forgiving, the Compassionate. The Messiah, son of Maryam, was only a messenger. Messengers before him passed away. His mother was a righteous woman. They both ate food, so look at how we have made clear to them the signs, and then consider how they go away from the truth. Tell them, ‘How are you worshipping something besides Allah, when they bring you neither help nor harm while Allah is the All-Hearing, the All-Knowing?’ Surat ul-Ma’idah (5), ayat 72-76

Those who die committing idolatry and disbelieving, Allah says of them, **Allah does not forgive that partners should be associated with Him. He forgives whatever He wills other than that. Whoever should associate partners with Allah, then they have gone far astray indeed.** Surat un-Nisa’ (4), ayah 116

² Ar. pl. *Awthan*, sing. *Wathan*. Imams al-Hasan al-Basri and Ibn al-Jawzi both defined it as: ‘An idol with no soul or form, such as a stone or block of wood’. *Zad ul-Masir fi `Ilm it-Tafsir*, pp.326-327. Allah has mentioned this when he said, **You are only worshipping idolatrous symbols (awthan) besides Allah.** Surat ul-Ankabut (29), ayah 14

The companion, `Adi ibn Hatim, may Allah be pleased with him, had been Christian and was wearing a necklace with a cross on his neck when he came to visit the Prophet Muhammad, peace and blessings be upon him. Upon seeing this, the Messenger of Allah, peace and blessings be upon him, said, “**Remove this**

idolatrous symbol (wathan) from your neck.” Collected by Imam Ahmad in his *Musnad*, and classed by him as authentic.

³ Ar. pl. *Asnam*, sing. *Sanam*. Imams al-Hasan al-Basri and Ibn al-Jawzi both defined it as: ‘An idol possessing an image or form’. *Zad ul-Masir fi `Ilm it-Tafsir*, pp.448-449. Allah mentions this expression when he proclaims: **And when Ibrahim said to his father, Azar, “Have you taken idols (asnam) as gods? I see that you are in manifest error”**. Surat ul-An`am (6), ayah 74

Imam Ibn al-Jawzi and others, may Allah have mercy upon them, show us that there is a key difference between the sanam and the wathan, although both are idols. The sanam is the image or statue of something, whereas the wathan is usually represented by a symbol (such as a flag, cross, square and compass, and so forth) that is either venerated or worshipped in tandem with the false god. Every sanam is a wathan, but not every wathan is a sanam. The same above has been mentioned by the grammarian and master, Imam Ibn Mandhur, *Lisan ul-Arab*, vol.12, pp.405-406; vol.13, pp.547-548.

⁴ This is making reference to the seeing of omens in events. An example would be where the Messenger of Allah, peace and blessings be upon him, revealed: **“Do you know what your Lord said?”** The companions said, “Allah and His Messenger know best.” The Prophet Muhammad, peace and blessings be upon him, said, **“Some of my slaves wake up in the morning believers and at other times unbelievers. The one who said, ‘We were given rain due to the Bounty of Allah and His Mercy’, then that is a believer in Me and an unbeliever in the stars. The one who said, ‘We were given rain due to such and such an omen of the star’, that one is an unbeliever in Me and a believer in the star.”** Collected by Imam Muslim in his *Jami` us-Sahih, Book of Faith*, under the chapter of *The kufr of the one who said, “We received rain due to the omen”*. This narration is classed by him as authentic. Imam Yahya an-Nawawi (d. 676 AH/1277 AD), may Allah have mercy upon him, mentioned: “When considering the meaning of the hadith, the scholars have differed with regard to its application. They say that there are two applications of the statement regarding omens. One is that by their believing in omens they have rejected faith in Allah, Glorified and Exalted be He. This is the negation of faith and ejects one from the faith. The scholars mention that this would be the case for someone who believed that the star in question was the prime mover or designer of the affair, and was the sole cause of rain coming. This is the same as the Days of Ignorance, in which they used to claim the same thing. Whoever should believe this, there is no doubt in the kufr of such a person.”

Imam Yahya an-Nawawi, may Allah have mercy on him, goes on to say: “The second position for understanding the meaning of the hadith is that the kufr in question is showing ungratefulness to the Favour of Allah, the Exalted. This is because the person attributes the incident to the star whilst not believing that the star is the prime cause or designer of the thing.” *Sahih Muslim bi-Sharh in-Nawawi*, vol.2, pp.60-62. When we read this, we see that in the second case, a person may believe in an omen without rejecting faith, but nonetheless it is a type of unbelief, a type of rejection in which someone is using an object to vie with Allah in a matter. This is still wrong, their being heedless of Allah and depending on the omen. We can see this today in the case of the weathermen and meteorologists, who might make weather predictions and we believe them. This too is a form of shirk that may not eject from the faith, but is nonetheless a sin that should be stopped and resisted.

⁵ Ar. *Riya`* (REE-YAAH). This word denotes someone showing off with their deeds to impress others or to make themselves appear better than others. The Prophet, peace and blessings be upon him, said of this, **“I do indeed fear for you minor shirk.”** The companions said, “What is minor shirk, Messenger of Allah?” He replied, **“Ar-Riya. On the Day of Resurrection, Allah, Mighty and Majestic, will say the people who sought reward from others by their deeds, ‘Go to those whom you were showing off for in the worldly life. Go and see if you will find any reward with them’.”** Collected by Imam Ahmad in his *Musnad*, hadith #27742, and classed as authentic.

⁶ Surah Yusuf (12), ayah 106

⁷ Collected by Imams Ahmad in his *Musnad*, vol.4, pp.591-592; at-Tabarani in his *Mu`jam al-Kabir*, and classed by them as authentic.

⁸ Collected by Imam as-Suyuti in *Sahih al-Jami` us-Saghir wa Ziyadah*, hadith #3730.

⁹ d. 1031AH/AD 1622. Scholar of hadith and commentator, he wrote more than 30 books in various sciences. He is more well known for his text, *Faid ul-Qadir*, a commentary on Imam as-Suyuti’s *Jami` us-Saghir*.

¹⁰ *Faid ul-Qadir*, vol.7, pp.172-173, ahadith #s 4932-4935

¹¹ Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol. 4, pp.591-592.

¹² Collected by Imam Ahmad ibn Hanbal in the *Musnad*, hadith #23119.

¹³ Other ahadith on the topic of minor shirk include:

The Messenger of Allah, peace and blessings be upon him, said, **“I do not fear that you will commit idolatry after me, but I fear for you this worldly life, that you will compete with one another for it, then kill, then be destroyed, as those before you were.”** Collected by Imam Ahmad in his *Musnad*, hadith #16893.

The Prophet Muhammad, peace and blessings be upon him, warned: **“I fear for my Ummah shirk and hidden passions.”** Someone said, “Messenger of Allah! Will your Ummah commit idolatry after you?” **“Yes, but they will not worship the sun, the moon, or a stone or symbol. They will show off with deeds, and their secret passion will become so strong that if they are fasting they will leave their fast for their passions.”** Collected by Imam Ahmad in his *Musnad*, hadith #16671.

The Prophet, peace and blessings be upon him, told us that Allah proclaimed: **I am the most independent of shirk. Whoever does a deed for the sake of someone besides Me, I have abandoned him and his partner.** Collected by Imam Ahmad in his *Musnad*, hadith #7939.

¹⁴ In the time of the author, there were some scholars who actually sat with Salafi members as part of a unity call in what was supposed to bring Muslims closer together from ‘all walks of life’. What actually happened is that the dissemination of Salafi ideas was made easier, as now they were given open acceptance by some theologians who thought the times necessitated it. Some of the events contemporary to the Imam are: al-Azhar University in Egypt accepting and allowing Salafi members to hold teaching posts; Imam Ahmad Shakir (d. 1357/AD 1938) taking knowledge from, agreeing with and aligning some of his rulings with those of the Salafi movement; Dar un-Nadwah, in Lucknow, India, disseminating Salafi information in Urdu and other languages, and receiving support from their Salafi brethren in Arabia. Some Orthodox scholars could not resist taking some earthly benefit from these institutions.

¹⁵ Ar. *Ahl ul-Qiblah*. Lit. *People who face the Qiblah*.

¹⁶ This can be seen by looking at the ahadith in the notes of chapter 2.

¹⁷ It has always been the relied upon understanding of the first three generations (and those who came after) that this is the case. Let us examine the understanding of the ancients. Imam Ahmad ibn Hanbal (d. 241 AH/AD 855), may Allah have mercy upon him, proclaimed: “No believer becomes an unbeliever due to a given sin, major or minor, unless he abandons the prayer.” *Al-Itiqad*, pp.121-122; Imam Abu Hanifah (d. 150 AH/AD 767) made careful mention: “And we do not call the Muslim an unbeliever due to a given sin, even if it is a major sin, so long as he does not declare the sin permissible. We do not cease proclaiming him a believer in the true sense. It is possible to be a believer and a sinner, but not to become an unbeliever.” *Sharh Kitab al-Fiqh ul-Akbar*, pp.324-325; Imam Abu Ja`far at-Tahawi (d. 321 AH/ AD 933), may Allah have mercy upon him, stated: “We believe it to be true in praying behind everyone from the common Muslims, whether they be sinful or righteous. We pray on whoever dies from amongst them. We do not testify that any of them have the Paradise or the Fire in the absolute. We do not testify against them with kufr, shirk or nifaq, as long as they do not commit any of that. We leave their secrets to Allah, Exalted be He.” *Bayan us-Sunnah*, pp.30-31; Imam Abu Mansur al-Maturidi (d. 333 AH/ AD 945), may Allah have mercy upon him, explained the same in his own research. *Kitab ut-Tawhid*, pp.300-330; Imam Abul Hasan al-Ash`ari (d. 330 AH/ AD 942), may Allah have mercy upon him, noted: ‘And we hold funeral prayers for whoever has died from the common Muslims, whether they be righteous or sinful’. *Al-Ibanah `an Usul id-Diyanah*, pp.22-23; those who came after and succeeded them had the same position, as they agreed with consensus. We will give a few examples. Imam Ibn Abi Zaid al-Qayrawani (d. 387 AH/ AD 997), may Allah have mercy upon him, gives us food for thought: “No one from the common Muslims becomes an unbeliever due to a given sin.” *Muqaddimat ur-Risalah*, pp.38-39; Imam Abu Hafs an-Nasafi (d. 537 AH/AD 1148), may Allah have mercy upon him, stated: “A major sin does not expel a believer from the faith or cause him to fall into kufr.” *Aqa`id an-Nasafi*, pp.23-24; Imam Burhan ud-Din al-Laqqani (d. 1041 AH/AD 1632), may Allah have mercy upon him, mentioned: “We do not call a believer an unbeliever due to a given sin. Whoever should die and not repent from his given sin, his affair is consigned to Allah.” *Jawharat ut-Tawhid*, pp.11-12. We can then see that the consensus to which the author is referring is established here by the scholars of the four legal schools, from the three methods of derivation, Hanbali, Maturidi and Ash`ari. It should be kept in mind that this would mean nothing to the Salafi movement as those scholars mentioned are either deviant or purified by quoting more evidence (with their understanding). For the Orthodox believer who is either wavering in this regard or seeking clarification, the matter should hopefully start to become more transparent.

¹⁸ Ar. *Istishfa`*. This term will be defined later under the chapter on intercession.

¹⁹ Eng. *Unbelief*. This Arabic word has been defined by the scholar as having two forms; a minor form and a major form. Someone who commits minor kufr has done a major sin, but he is still a Muslim (unless he declares what he did as lawful). As far as major kufr, it does negate faith and has four forms:

1) Kufr of ignorance and denial: This one does not believe with his heart or tongue, and does not admit what has been mentioned to him of tawhid. Allah mentions these unbelievers, **Those who are unbelievers, it is the same whether you warn them or not. They will not believe.** Surat ul-Baqarah (2), ayah 6

2) Kufr or rejection: This one admits to Allah in his heart, but will not affirm with the tongue. This is like the kufr of Iblis or Umayyah ibn Khalaf. Allah says of these, **When there comes to them what they know of the truth, they disbelieve it.** Surat ul-Baqarah (2), ayah 89

3) Kufr of stubbornness: He knows and admits Allah by his heart and tongue, but refuses to act by it out of stubbornness and conceit. This one also tries to stop other people from responding. Examples include Abu Jahl and others. Allah has said, **I will put in the Fire every stubborn kafir, hindering from the good and increasing in evil and doubt, who made with Allah another god.** Surah Qaf (50), ayat 24-26

4) Kufr of nifaq: This is someone who affirms the faith with their tongue, but rejects it with their heart. Their heart does not believe. Allah has said: **From humanity are those who say, "We believe in Allah and the Last Day", but they do not believe. They seek to deceive Allah and those who believe, but they only deceive themselves, while they do not perceive it.** Surat ul-Baqarah (2), ayat 8-9

Whoever should commit any of the above forms is indeed a *kafir*, an unbeliever. Although there are four categories above, there are three types of kafir.

- 1) The ignorant kafir, from point 1.
- 2) The arrogant kafir, points 2 and 4.
- 3) The stubborn kafir is point 3.

Please see *Lisan ul-`Arab*, vol.5, pp.169-171.

²⁰ The reason for this is the understanding of the first three generations. Consider the words of the companion, `Umar ibn al-Khattab, who said, "People were taken to task by revelation in the time of the Messenger of Allah, peace and blessings be upon him. But revelation has ceased. We can only judge now by what is manifest from your deeds. So whoever should manifest good to us, we trust him and come near him. And none of what is in him is brought to light to us. Allah will reckon according to what is in him. But whoever should manifest to us evil, we do not trust him, nor do we attest to him, even if it should be said, 'His inward affair is good.' " Collected by Imam al-Bukhari in his *Jami us-Sahih, Book of Witnesses*, under the chapter of *Upright Witnesses* and classified by him as authentic.

When one reflects on this, they can understand how corrosive and evil the interrogations of the Khawarij to the general fabric of Muslims can be in practice. This organisation teaches its' followers to badger, cross-examine, brow beat and interrogate people-*who by all external accounts are common believers*-with queries such as: Where is Allah? What do you say of bid'ah? What is your manhaj? How long have you been Muslim? What is Tawhid? These and a medley of other terminology and language games with the Muslims leave common believers frustrated and confused. Part of the reason for this is that these 'questions' are not questions at all, but insinuations or accusations. The Salafi member has already been taught the answers to these questions, but is searching, prodding, spying on the heart of a common believer, looking for contradictions. If they receive the answers they have been programmed to approve, all is well, as the interrogator is found to be 'upon Tawhid.' But more often than not, the victim is seen as 'deviant' and further cross examined to ascertain if they are in fact Muslim. This is another significant departure between Muslim Orthodoxy and Salafiyyah. While the former assumes Orthodoxy first unless definite proof is brought otherwise, the latter assumes deviance until the person can 'prove' himself 'Muslim enough'.

²¹ Ar. *Kafir (KAA-FIR)*. This is someone who commits kufr. Please see the previous note.

²² Collected by Imam Muhammad al-Bukhari in his *Jami` us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said* and the hadith, classed as authentic.

²³ Ar. *al-Mawazin adh-Dhurriyah*

²⁴ Collected by Imam at-Tabarani in his *Mu`jam al-Kabir*, and classed by him as authentic. There is another hadith with similar wording, where the Prophet, peace and blessings be upon him, also said: **Three things are from the foundation of the faith. 1) Refraining from harming the one who said, 'There is no god but Allah.' We do not call him an unbeliever due to his sin, and we do not expel him from Islam due**

to an action. 2) Jihad is extant since Allah, Mighty and Majestic, sent me and will remain so until the last of my Ummah fight the false messiah. Jihad cannot be nullified by the oppression or justness of a ruler or time. 3) Belief in destiny.” Collected by Imam Abu Dawud in his *Sunan, Book of Jihad*, chapter of *Undertaking Offensive Campaigns with Oppressive Leaders*. It is classed by him as authentic.

²⁵ There are also other narrations, for example, the companions, Ibn Umar and Abu Hurairah, may Allah be pleased with them, narrated that the Prophet Muhammad, peace and blessings be upon him, said: “**When the man says to his brother, kafir! One of them is that.**” Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34; Muhammad al-Bukhari in his *Jami` us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said*; Muslim ibn al-Hajjaj in his *Jami` us-Sahih, Book of Faith*, chapter of *Explanation of the state of faith of the one who said to his brother, ‘Unbeliever!’*. It is also narrated by the companion, `Imran ibn Husain, may Allah be pleased with him, who quoted the Prophet, peace and blessings be upon him, stating: “**When the man said to his brother, kafir! It is like he killed him. Cursing the believer is like killing him.**” Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34 and as-Suyuti in his *Jami` us-Saghir*, hadith #710, and classed by them as authentic.

²⁶ Ar. *Istighathah*. This term will be defined and discussed in Chapter 4 in the main body of the text.

²⁷ Ar. *Ya` rasul ullah*. Salafi members would say that this statement is idolatry, as you are calling upon someone who is not present or alive, so it is tantamount to committing the ‘shirk in worship’. More will be discussed on this in the chapter on intercession.

²⁸ This is almost a direct quote from Muhammad ibn `Abdul Wahhab, who stated in *Kashf ash-Shubuhah*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH/AD 1988: ‘So once you carefully study, you will know that those who affirmed the Lordship of Allah did not enter into Islam when the Messenger of Allah, peace and blessings be upon him, was calling them to it. You will then realise that the Tawhid they denied was the Tawhid of worship, which the idol worshippers in our time have called creed. Those people before used to call on Allah, Glorified be He, night and day, then some of them would call on angels due to their righteousness, so they could have them intercede for the one requesting. They would also call on a pious man, like Lat, or they would call on a prophet, like `Isa.’ He continues further in another paragraph: ‘So when you consider carefully, you will come to know that the Messenger of Allah, peace and blessings be upon him, fought those people in his time, so that all supplication, vows, sacrifices, intercession and other forms of worship would be for Allah Alone. You will then come to know that their affirmation of the Tawhid of Lordship did not bring them into Islam. You will also come to know that their intending and seeking the angels, prophets and saintly people for intercession and drawing near to Allah in that way made their blood and wealth licit for spilling and seizure.’ *Kashf ash-Shubuhah*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH/AD 1988.

NOTE I have not quoted all the verses that Salafiyyah use in their books. I have only quoted their conclusions. The reason is twofold. Firstly, I wanted to quote their conclusions so one could examine them dispassionately. Secondly, discussion on their use of specific texts will be coming in the discussion on intercession and the prophets being alive in the graves.

²⁹ They are few indeed, but this does not mean that they are averse to or do not believe these principles. Rather, they are the friendly, public face of Salafiyyah in places where the cult holds no influence and cannot affect change as of yet. Those who are familiar with Salafiyyah will know that when they speak English in the United States, Canada and the United Kingdom in their lectures, this differs markedly with what they say and do in Arabic in the Muslim world, and especially the places that are under their domination. These platitudes of peace are overtures made for the time being, but as momentum builds and their influence increases, their mask is removed. This is already being played out in countries where Salafis are now confident in asserting their identity and no longer shrink from openly proclaiming their objectives and dark plans for the future.

³⁰ Those who opposed Muhammad ibn `Abdul Wahhab and were his contemporaries addressed him as thus, as do even his followers and devotees to this day. However, the Orthodox understood a different connotation when using this word. In the *Sirah of Ibn Hisham*, vol. 2, pp.88-90, Ibn `Abbas, may Allah be pleased with him, was quoted as saying: “When the idol worshippers of Makkah gathered together, they entered into the Dar an-Nadwah so they could hold counsel about the Messenger of Allah, peace and blessings be upon him, and decide what action to take. This took place in the daytime as it was their custom, and the day on which they gathered was known as the Day of Mercy. Iblis came to them in the form of a noble looking old man wearing thick clothes. He waited by the door of the building and when

they saw him waiting, they asked, 'Who is waiting at the door? Who is the shaykh?' He replied, 'It is a shaykh from the people of Najd'." This figure was later identified as having been Shaitan or Iblis himself, who came into the parliament an-Nadwah and directed their affairs, assisting others in their attempt to destroy Islam.

It should also be remembered that this same figure also appeared during the time when the Prophet, peace and blessings be upon him, was putting stone back into the base of the Ka'bah after arbitrating a matter. This Najdi shaykh figure interfered and objected, as he believed the Quraish and their arbitration to be better. Please see *Sirah of Ibn Hisham*, vol.2, pp.88-90 for the details of both events in the main body of the text, and also the historical footnote at the bottom.

The Orthodox when using this title for Muhammad ibn `Abdul Wahhab, only do so when associating him with Shaitan, due to his creed and deeds. They see that both Shaitan and this figure bear the same title, and the damage they have done to Muslims and the evil they have wrought would tend to show that they are working together, or with Muhammad ibn `Abdul Wahhab as the servant and Shaitan as the master.

³¹ This is taken from the personal library of the author and was used in his notes for preparing the text you are reading.

³² Ar. *Jami` Bani Ummayah*. This is a premier university in the city of Damascus in Sham. It has been attended by figures no less than Imams Shams ud-Din ibn Qudamah, Yahya an-Nawawi, Muhammad ibn al-Khabbaz, Hasan ash-Shatti and others.

³³ Ar. *al-Mukhtar*

³⁴ Thus, when Salafi theologians declare someone out of the faith, there are, at times, trials or execution decrees in absentia, the dispatch of assassins. There are no judges who interview them or ascertain the situation, as in the legal courts of Muslim Orthodoxy. Rather, they are spoken to once and 'presented with the evidence'. If they do not agree, they are apostates. This is precisely what happened to major scholars such as Sulaiman ibn `Abdul Wahhab, `Abdullah ibn Dawud, Zayni Dahlan and others, may Allah have mercy on all of them. The normal points of law, interview, discussion and deliberation do not exist. To Salafi scholars, 'things are clear-cut', even if the person being discussed does not know it.

³⁵ This is the terrible blunder of proof-texting. Rather than understanding as the first three generations, the cultist searches for a text - *having already decided on his position* - and upon finding a text that appears to support him, uses it. This is while at the same time ignoring the context of what the speaker of the text intended.

³⁶ Ar. *Haruriyyah (HAROO-REEYAH)*. These were a group of Khawarij in Iraq. In the time of the fourth khalifah, `Ali ibn Abi Talib, may Allah have mercy on him, they had made this place their residence, after which they started an insurgency, beheading men, killing pregnant women and slicing their bellies open, and not allowing people to pass until allegiance had been pledged to them.