

هذا هو الإسلام

This is Islam

Excusively through the teachings of the Prophet the real Islam can be rediscovered in a time of extreme ignorance

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This is Islām

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا. من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله صلى الله عليه وسلم.

Verily all praise is due to Allāh. We praise Him, we seek His Help, we ask Him for guidance and we ask Him for forgiveness. We seek refuge with Allāh from the evil within ourselves and from our bad deeds. Whomever Allāh guides then none can send him astray, and who ever Allāh sends astray then noone can guide him. I bear witness that there is none worthy of worship except Allāh alone who has no partner, and I bear witness that Muhammad is his slave and messenger, may Allāh's peace and blessings be upon him.

قال تعالى:

The Exhalted said:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

"O mankind, fear your Lord, who created you from one soul and created from it its partner and created from both of them many men and women. And fear Allāh, through whom you ask one another, and (do not cut the relations of) the wombs. Indeed Allāh is ever, over you, an Observer." (An-Nisā 4:1)

وبعد

And thereafter:

فعندما ينظر المرء حوله ويرى كل هذه الجماعات الكثيرة، كلهم يدعون الإنتساب إلى الإسلام، وكلهم يزعمون العمل من أجل علو رايته ونشره. وهنالك لا يستطيع أن يفرق بين الحق والباطل والنور والظلام إلا من استضاء قلبه بنور الله واتسع له وانشرح فسلك الطريق المستقيم.

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When a person looks around him he will see all these communities whom all ascribe themselves to Islām, and all of them claim to work for the sake of raising its flag and spreading it. At this point none is able to separate the truth from the falsehood and the light from the darkness, except the one who obtained the light of Allāh in his heart, and has opened up towards it and is pleased with it, so he (as a result of this) walks upon the straight path.

﴿بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٠﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥١﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٥٢﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾﴾

”But those who do wrong follow their desires without knowledge. Then who can guide one whom Allāh has sent astray? And for them there are no helpers. So direct your face toward the religion, *hanīf* (free from *shirk*). (This is) the *fitrah* of Allāh upon which He has created all people. There is no change in the creation of Allāh. That is the correct religion, but most of the people do not know. (Adhere to it), turning in repentance to Him, and fear Him and establish prayer and do not be of those who commits *shirk* with Allāh. From those who have divided their religion and become sects, every faction rejoicing in what it has.” (Ar-Rūm 30:29-32)

ونحن إذ نختلف مع هذه الجماعات لا نشكك في إخلاصهم لما يعتقدونه وحسن نواياهم ولكننا نشكك في إسلامهم وصحة عقيدتهم وندعوهم إلى كلمة سواء لينظروا فيما جاء به الرسول ليتبعوه ولا يتبعوا آراء شيوخهم وكبرائهم .

And when we disagree with these communities we do not suggest doubt to their sincerity towards what they believe in nor their good intention, but we suggest doubt to their Islām and the correctness of their *‘aqīdah* (belief). We call them towards an equal word, so they may look into what the Messenger came with, and they may follow him and not follow the opinions of their *shuyūkh* and their elderly.

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﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ﴾

”A group He guided, and a group deserved to be in misguidance. Indeed, they had taken the devils as allies instead of Allāh while they thought that they were guided.”
(Al-A’rāf 7:30)

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

”Say (O Muhammad): ‘Shall we inform you of the greatest losers as to their deeds? Those whose effort is lost in the worldly life, while they think that they are doing well in work.’” (Al-Kahf 18:103-104)

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾

”That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge.” (An-Nahl 16:25)

إن ما يدون في بطاقات الهوية وشهادات الميلاد في خاتمة الديانة لا يعبر بأى حال من الأحوال عن دين الإنسان، بل يعبر عنه ما يعتقده ويعبر عنه هو بلسانه إذا كان بالغا عاقلا أو ما يعتقده أبواه إذا كان طفلا لم يبلغ الحلم بعد فالطفل على دين والديه.

وتتعدد الآراء وتختلف الإتجاهات ويبقى السؤال ما هى حقيقة دعوة النبي وكيف يكون الإنسان مسلما حقا ؟

Verily, whatever is written in the identity card and the birth certificates in the register of religion, does not in any given situation declare the religion of a human being. Rather what he believes in declares about him and he himself declare about himself with his tongue, if he is a ‘āqil (rational) bāligh (adult), or what his parents believe in if he is a child who has not reached the age of puberty, because the child is on the religion of his parents.

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The opinions are many and the ways are different, and the following question remains: What is the reality of the call of the Prophet? And how does the human being really become a Muslim?

قال تعالى:

The Exalted said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

"And they were not commanded except to worship Allāh, being sincere to Him in religion *hunafā* (free from *shirk*), and to establish prayer and to give *zakāh*. And that is the correct religion." (Al-Bayyinah 98:5)

وقال:

And He said:

﴿ أَرَأَيْتَ مَتَفَرِّقُونَ خَيْرَ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٥٦﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

"Are separate lords better or Allāh, the One, the Subduer? You worship not besides Him except mere names which you have named, you and your fathers, for which Allāh has sent down no authority. Legislation is for none but Allāh. He has commanded that you worship none except Him. That is the correct religion, but most of the people do not know." (Yūsuf 12:39-40)

والأمر من قبل ومن بعد الله.....

And the commandment before and after belongs to Allāh....

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﴿ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

"But Allāh will perfect His light, although the disbelievers hates it." (As-Saff 61:8)

وحتى تتعرف على حقيقة الإسلام وحقيقة دعوة النبي عليه الصلاة والسلام سأحاول في أسلوب بسيط وبلغة سهلة أن أبين لك ما هو الإسلام وأسأل الله أن يهدينا وإياك إلى صراطه المستقيم.

In order for you to get to know the reality of Islām, and the reality of the call of the Prophet – may Allāh's peace and blessings be upon him – I will try in a simple way and with an easy language to clarify for you what Islām is, and I ask Allāh to guide us and you to His straight path.

1 . نشأة الجاهلية المعاصرة

1. The rise of the modern *jāhiliyyah* (state of ignorance).

كثيرا ما يسمع الناس عن كلمة الجاهلية، وقد لا يعرفون معناها، والحقيقة أن الجاهلية هي الكلمة المضادة للإسلام وحكم الإسلام. إذ انها تعبر عن فترة ما قبل بعثة النبي (ص) أيام كان الناس يعيشون في تيه العبودية لغير الله وضلال الجاهلية وظلماتها ففى الصحيحين أن النبي (ص) قال:

The people hear a lot about the word *jāhiliyyah* (state of ignorance), and maybe they do not know its meaning. The reality is that the word *jāhiliyyah* is the opposite word of Islām and the rule of Islām. It is an expression of the time before the sending of the Prophet ﷺ; a time where the people were living in the error of enslavement to other than Allāh, and the misguidance of ignorance and its darkness. It is reported in the two *Sahīh* that the Prophet ﷺ said:

ليس منا من ضرب الخدود وشق الجيوب ودعا بدعوى الجاهلية.

"He who slaps his cheeks, tears his clothes, and calls by the call of jāhiliyyah is not from us."

وفى النسائي عن الحارث الأشعري أن رسول الله (ص) قال:

And in An-Nisāi from Hārith Al-Ash'arī that Allāh's Messenger ﷺ said:

من دعا بدعوى الجاهلية فإنه من جثى جهنم. قال رجل: يا رسول الله وإن صام وصلى؟ قال: نعم وإن صام وصلى فادعوا بدعوة الله التي سماكم بها المسلمين المؤمنین عباد الله.

"Whoever calls by the call of jāhiliyyah, then verily he is from the ashes of Jahannam. A man said: 'Oh Allāh's Messenger, even if he fasted and prayed?' He said: 'Yes even if he fasted and prayed. So call by the call of Allāh with which he named you; Muslims, believers and slaves of Allāh.'"

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وكلمة الجاهلية هي مرادف الكفر إذ أنها تعبر عن غلبة الجهل وكثرته الذي يخرج به المرء عن حقيقة ما خلقه الله وارتضاه له.

The word of *jāhiliyyah* is the synonym of *kufr* because it an expression of the dominance of ignorance and its abundance, with which the person exits from the reality of what Allāh has created him for and is pleased with for him.

فلقد خلق الله عباده حنفاء مسلمين فجاءتهم الشياطين فاجتالتهن عن دينهم فبدلوا ما خلق الله بجهلهم وحرموا وحلوا وشرعوا من عند أنفسهم،

وتحولوا من الإسلام إلى الجاهلية بظنهم غير الحق واعتقادهم الباطل.

Verily did Allāh create his slaves *hunafā* (free from shirk) and Muslims, where after the devils came to them and misled them from their religion. So they changed what Allāh's created out of their ignorance, and they forbade and permitted and legislated from their own minds.

And they went from Islām to *jāhiliyyah* by their untrue assumptions and their false beliefs.

وهكذا تبدأ كل جاهلية،

And this is how every *jāhiliyyah* begins.

﴿ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

"And they worship besides Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh." (Yūnus 10:18)

﴿ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ﴾

"They think of Allāh other than the truth - the thought of *jāhiliyyah* (state of ignorance)." (Āli 'Imrān 3:154)

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﴿ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

"And those who worship and invoke others besides Allāh, in fact they follow not (Allāh's so-called) partners, they follow only assumptions and they only invent lies."
(Yūnus 10:66)

وعن ابن عباس قال

And from Ibn 'Abbās who said:

صارت الأوثان التي كانت في قوم نوح في العرب وهي أسماء رجال صالحين من قوم نوح عليه السلام فلما هلكوا أوحى الشيطان إلى قومهم أن انصبوا إلى مجالسهم التي كانوا يجلسون فيها أنصابا وسموها بأسمائهم ففعلوا، فلم تعبد حتى إذا هلك أولئك ونسخ العلم عبدت. رواه البخارى في صحيحه.

"The statues which where with the people of Nūh ended up with the Arabs... And they are names of righteous men from the people of Nūh (may peace be upon him). When they died Shaytān inspired their people to raise statues in the place where they used to sit, and give them their names. So they did this, but they were not worshipped until that people died and the knowledge disappeared. Then they were worshipped." Reported by Al-Bukhārī in his *Sahīh*.

وهكذا تبدأ كل جاهلية تبتدع وتشرع بغير علم حتى تضل عن الصراط المستقيم ويقودهم إلى هذه المهالك الكبراء والأمراء والشيوخ والعلماء.

And this is how every *jāhiliyyah* begins. It is innovated and legislated without knowledge until it misleads from the straight path. The elderly, the leaders, the *shuyūkh* and scholars all lead the people to this destruction.

﴿ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴾

"And they will say: 'Our Lord, indeed we obeyed our masters and our elderly, so they led us astray from the right way.'" (Al-Ahzāb 33:67)

وفي الصحيحين قال رسول الله (ص):

In the two *Sahīh* it is reported that the Messenger of Allāh ﷺ said:

إن الله لا يقبض العلم انتزاعا ولكن يقبضه بقبض العلماء فإذا قبضوا اتخذ الناس رؤسا جهالا فأفتوا بغير علم فضلوا وأضلوا.

“Verily, Allāh does not take away knowledge by snatching it from people but He takes it away by taking away the scholars. So when they are taken away the people will take ignorant people as leaders; then they give religious rulings without knowledge, thus they go astray and lead others astray.”

وتكتمل حلقات الجاهلية حلقة بعد أخرى، فبعد الظن والاعتقاد الباطل يقودهم الظن الباطل إلى التشريع والحكم بالباطل تحت دعاوى وأوهام كثيرة...

Thus the sequences of *jāhiliyyah* are completed one after the other, because after the false assumptions and beliefs, the false assumptions lead them to the legislation and ruling by falsehood under many claims and illusions.

﴿ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَىٰ اللَّهِ نَفْتُرُونَ ﴾ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتُرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

“Say: ‘Have you seen what Allāh has sent down to you of provision of which you have made some lawful and some unlawful?’ Say: ‘Has Allāh permitted you to do so, or do you invent a lie about Allāh?’ And what do those who invent a lie about Allāh think on the day of Resurrection? Indeed, Allāh is full of bounty to the people, but most of them are not grateful.” (Yūnus 10:59-60)

وقال تعالى:

And the Exalted said:

﴿ أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

"Is it the judgment of *jāhiliyyah* (state of ignorance) they desire? But who is better than Allāh in judgment for a people who are certain in faith." (Al-Māidah 5:50)

وإذا سرك أن تعلم جهل العرب فاقراً... في سورة الأنعام:

And if you are pleased to learn about the ignorance of the Arabs, then read in the chapter of Al-An'ām:

﴿ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴾

"Those will have lost who killed their children in foolishness without knowledge and prohibited what Allāh had provided for them, inventing untruth about Allāh. They have gone astray and were not rightly guided." (Al-An'ām 6:140)

ثم يقودهم الظن الباطل والجهل إلى أن تحركهم أهواؤهم وشهواتهم فأهدافهم وغاياتهم باطلة وشعاراتهم كلها باطلة
قال تعالى

And thereafter the false assumptions and the ignorance lead them to being moved by their lusts and desires, so their goals and purposes are false, and their feelings are all false. The Exalted said:

﴿ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ ﴾

"When those who disbelieve had put zeal in their hearts, the zeal of *jāhiliyyah*." (Al-Fath 48:26)

فهم يتصارعون من أجل منصب زائل أو شعار أجوف باطل أو دنيا فانية. ويقودهم الظن الباطل إلى أن يكون
ملبسهم وعاداتهم وتقاليدهم كلها جاهلية وانظر إلى نساءهم وهن يفعلن ما نهى الله عنه :

This is Islām

So they struggle for the sake of an impermanent position, a deceitful false feeling or a *dunyā* (worldly life) which is bound to disappear. And the false assumptions lead them to that their clothing, their habits and their blind following all are *jāhiliyyah*. And look at their women; they do what Allāh has forbidden:

﴿ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾

"And do not display yourselves as was the display of the former times of *jāhiliyyah*."

(Al-Ahzāb 33:33)

وهم بعد ذلك يغريهم الجهل ويعميهم الضلال فيظنون أنهم مهتدون ويظنون أنهم مسلمون. قال تعالى:

And after this they are fooled by the ignorance and the misguidance blinds them so they believe that they are guided, and they believe that they are Muslims. The Exalted said:

﴿ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ

وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

"A group He guided, and a group deserved to be in misguidance. Indeed, they had taken the devils as allies instead of Allāh while they thought that they were guided."

(Al-A'rāf 7:30)

وقال:

And He said:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ

أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

"Say (O Muhammad): 'Shall we inform you of the greatest losers as to their deeds? Those whose effort is lost in the worldly life, while they think that they are doing well in work.'" (Al-Kahf 18:103-104)

This is Islām

ولكن كيف أطلت الجاهلية وظهرت من جديد بعدما أتم الله نوره وأظهره ببعثة خاتم الأنبياء محمد (ص).؟؟ لقد كان لابد للجاهلية أن تعود وأن تظهر من جديد كما أخبر الرسول (ص) بذلك حيث قال :

But how did the *jāhiliyyah* approach and emerge once again after Allāh has completed His Light and made it manifest by the sending of the seal of the prophets, Muhammad ﷺ?

It was truly a must that the *jāhiliyyah* returned and emerged once again, like the Messenger ﷺ informed about it when he said:

لا يذهب الليل والنهار حتى تعبد اللات والعزى. رواه مسلم

"The night and day will not end until al-Lat and al-`Uzzā are worshipped again."
Narrated by Muslim.

ومع وجود الجاهلية وظهورها لن يخلو الزمان من طائفة أهل الحق التي تتميز و تظهر وإن كانت غريبة، وإن كانوا غرباء في أزمان تعبد فيها الأوثان والأصنام تحت مسميات عديدة وجديدة.

إن الناس اليوم قد اتخذوا آلهة عدة أعطوها صفة الربوبية والألوهية من دون الله .. فلقد أعطى الناس صفة الربوبية للحكام الطواغيت المبدلين لشرع الله ولا ينبغي أن يكون الحكم والتشريع لغير الله،

And with the presence of the *jāhiliyyah* and its emerging, the time will not be free from a group of the people of the truth which distinguishes and becomes manifest, even if it is strange. And they will truly be strangers in a time where idols and statues are worshipped under many new names.

Verily the people have taken many *ālihah* (gods) and given them the characteristics of *rubūbiyyah* (lordship) and *ulūhiyyah* (divinity) besides Allāh. Because verily have the people given the characteristic of *rubūbiyyah* to the *tawāghīt* leaders who changes the law of Allāh, and it is not fitting that the judgment and legislation is for others than Allāh.

﴿ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾

"His is the judgment, and to Him you all shall be returned." (Al-Qasas 28:88)

This is Islām

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

"Or have they partners (false gods) with Allāh, who have legislated for them in the religion what Allāh has not allowed." (Ash-Shūrā 42:21)

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

"Verily His is the Creation and Commandment." (Al-A'rāf 7:54)

كما أعطى الناس صفة الربوبية للعلماء والشيوخ الذين يدعون إلى طاعة الطواغيت ويحللون تبعاً لأهوائهم ويحرمون.

وأعطوها لنوابهم في مجالسهم النيابية (كمجلس الشعب والشورى) الذين يشرعون بما لم يأذن به الله.

وأعطوها للقضاة في محاكمهم الوضعية الذين يحكمون بغير ما أنزل الله وإن وافقت أحكامهم بعض ما أنزل الله.

Likewise the people have given the characteristic of *rubūbiyyah* to the scholars and *shuyūkh*; those who call towards the obedience of the *tawāghīt* (pl. *tāghūt*), and they make *halāl* (legal) and *harām* (illegal) according to their lusts.

And they have given it to their congress members in their parliaments (such as the parliament of the people and *shūrā*); those who legislate what Allāh has not permitted.

And they have given it to the judges in their courtrooms; those who judge by other than what Allāh has revealed, even if their judgments are in accordance with some of what Allāh has revealed.

وأعطوها للأمم من أصحاب الأضرحة والقبور الذين يدعونهم من دون الله ويدجون لهم وينذرون كالحسين والبدوى وغيرهم من الأمم.

وأعطوها للمنظمات الدولية كالأمم المتحدة ومنظماتها المختلفة التي تحكم وتقضى بغير ما أنزل الله.

وأعطوها لدراساتهم وأنظمتهم الأرضية ومبادئهم الكفرية كالديمقراطية والأشترابية والعلمانية والليبرالية وغيرها.

This is Islām

And they have given it to the dead people in the shrines and graves; those whom they invoke besides Allāh, they slaughter to them and they make vows (in their name), such as Al-Husein, Al-Badawī and others than them from the dead.

And they have given it to the international organisations such as United Nations and its different organisations that rule and judge with other than what Allāh has revealed.

And they have given it to their worldly constitutions and systems, and their principles of *kufṛ* such as democracy, socialism, secularism, liberalism and other than this.

بل وبعضهم يفخر بأنه كان جنديا من جنود الطاغوت في الجيش أو الشرطة الذين يقومون بحراسة عروش الطواغيت وحمائيتها وتأمينها. إن الإله هو ما تأله القلوب طاعة ومحبة وخضوعا وذلا، والذين يطيعون الله في الصلاة والصيام والحج ثم هم يدعون غيره أو يندرون أو يذبحون لغيره كفار مشركون، والذين يشرعون ويحكمون ويتحاكمون لغير شرعه كفار مشركون، والذين يوالون ويحبون أعداء الله وينصرونهم ويعملون في جيوشهم كفار مشركون، والذين يتولون اليهود وأهل الصليب ويقىمون قواعد عسكرية لهم في دولهم كفار مشركون.

And some of them are even proud to have been a soldier from the soldiers of *tāghūt* in the army or police who guards the thrones of the *taṭwāghūt* and protects them and keeps them safe. Verily the *ilāh* is the one whom the hearts worships through obedience, love, humbleness and submissiveness. Those who obeys Allāh in his *salāh*, *siyām* and *hajj* and thereafter they invoke someone else, makes vows or slaughters for someone else than Him they are *kuffār* and *mushrikūn*. Those who legislates, judges by and seeks judgment from other than His law are *kuffār* and *mushrikūn*. Those who ally with and love the enemies of Allāh, and help them and work in their armies are *kuffār* and *mushrikūn*. And those who ally with the Jews and the people of the cross and establish military bases for them in their countries are *kuffār* and *mushrikūn*.

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

"And whoever amongst you takes them as allies, then surely he is one of them." (Al-Mā'idah 5:51)

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

"And of mankind are some who take others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else)." (Al-Baqarah 2:165)

إن البشرية اليوم بجملتها تراول الجاهلية في كل شؤونها حتى جماعات الإسلام السياسي (كالسلفية وغيرها...) الذين يحسبون أن الإسلام مجرد حدود أو قوانين يوم أن تطبق يتحول الناس جميعا من الجاهلية إلى الإسلام،

Verily the human race today in its entirety is practicing *jāhiliyyah* in all of its affairs, even the "Islamic" political communities (such as *As-Salafiyyah* and others than this...); those who think that Islām only is the punishments and laws, and that the day they are implemented then all of the people will change from being upon *jāhiliyyah* to being upon Islām.

إن أكثر هذه الجماعات لاتعترف بجاهلية مجتمعاتهم التي يعيشون فيها ويحسبون أن الناس مسلمون وأنهم أنفسهم مهتدون، ومنشأ هذا الاعتقاد عندهم هو الجهل بدين الرسول وعقيدة المسلمين، ولذلك لا تعجب إذا رأيتهم يتبنون الديمقراطية كمبدأ من أجل الوصول إلى المجالس التشريعية الكفرية التي تسوغ لنواها حق التشريع من دون الله ولا يستحون أن يبرروا ما يفعلون ما داموا يريدون تطبيق القوانين الإسلامية والغاية تبرر الوسيلة،

Verily most of these communities do not acknowledge the *jāhiliyyah* in their society which they live in, and they think that the people are Muslims and that they themselves are rightly guided. The origin of this belief of theirs is ignorance regarding the Messenger's religion and the *'aqīdah* of the Muslims. And because of this then do not be surprised if you see them adopting the democracy as a starting-point in order to reach the legislating congress of disbelief who allow the right of legislation besides Allāh to its members, and they are not ashamed to justify what they are doing as long as they want to implement the Islāmic laws, and the goal justify the way of getting there (they say!!).

وكأن الإسلام مجرد حدود أو قوانين، نسوا أن رسول الله (ص) أخذ يدعو الناس إلى توحيد ربهم ثلاثة عشر عاما لم ينزل عليه فيها أي قانون قط .

This is Islām

It is as if Islām is only punishments or laws. They forgot that Allāh's Messenger ﷺ called the people to their Lords *tawhīd* for thirteen years, where there was no law revealed to him at all.

بل والأدهى من ذلك أن تجد دعاةهم يدعون أتباعهم إلى ما أسموه بغزوة الصناديق - صناديق الإنتخابات - من أجل الإبقاء على مبدأ دستوري كافر وهو ما يسمونه أن الشريعة الإسلامية هي المبدأ الرئيسي للتشريع،

What is even worse than this is that you will find their preachers calling their followers to the 'battle' of the boxes - the voting boxes - for the sake of staying on a basis of a constitution of disbelief, and about this (constitution) they say "that the Islamic *sharī'ah* is the main source of the legislation".

والله تعالى أغنى الشركاء عن الشرك ولا يرضى أن يشرك في حكمه أحدا ولكن هؤلاء رضوا أن يشركوا في حكم الله ما دام حكم الله سيكون المبدأ الرئيسي وهذا يعنى ضمن ما يعنى أن ثمة مصدر آخر للتشريع يمكن أن يكون بجوار شرع الله، والله لا يرضى إلا أن يكون شرعه هو المصدر الوحيد للتشريع في الأرض كما يأبى الله إلا أن يكون دينه هو الدين الوحيد في الأرض فلا التقاء بين الأديان

Allāh the Exalted is in no need of having a partner, and He is not pleased with that anyone is made a partner with Him in His legislation. But these people are pleased with setting up a partner in the legislation of Allāh, as long as the legislation of Allāh in the future will be the main source. This means including (something else along with the legislation of Allāh), which means that there is another source to the legislation for which it is possible to be next to the law of Allāh. Allāh is not pleased with anything but that His law is the only source for the legislation on earth, just like Allāh rejects that any other religion than His religion should be the only religion on earth, so there is no joining of the religions.

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even if the *mushrikūn* hates it." (At-Tawbah 9:33)

This is Islām

إن الزمان قد استدار كهيئته يوم بعث الله محمدا (ص) وعاد الدين غريبا كما بدأ غريبا. ففي الصحيح عن أبي هريرة أن رسول الله (ص) قال:

The times have turned into the environment of the day that Allāh sent Muhammad ﷺ, and the religion has returned to being strange as it began as something strange. It is reported in the *Sahīh* from Abū Hureirah that the Messenger of Allāh ﷺ said:

بدأ الإسلام غريبا وسيعود غريبا كما بدأ فطوبى للغرباء.

"Islām began as something strange and it will return to being something strange, just like it began. So good news to the strangers."

ولقد بدأت سحب الجاهلية وظلماتها تظهر في سماء أمة الإسلام بعد أن انقضت قرون الخير الأولى وذلك يوم أن دخلت الفلسفات الكافرة إلى عقول المسلمين وأفكارهم وتم ذلك بمباركة من أولى الأمر الذين انصرفوا إلى الدنيا وشهواتها وتناحروا على المناصب والسلطان فعظمت الفتنة واشتد الخطر،

The pulling of *jāhiliyyah* and its darkness's verily began to emerge in the top of the Islāmic *ummah* after the first good generations passed by, and this was the day when the philosophies of disbelief entered into the minds and thoughts of the Muslims. This was carried out by the blessing of those in authority whom dedicated themselves to *dunyā* and its desires and battled for positions of power, so the *fitnah* (trial, test, tribulations etc.) became huge and the danger became great.

وكان رأس البلاء في هذا ما فعله الخليفة العباسي المأمون (ت218هـ) الذي ولى أمر بيت الحكمة لنسطورى كافر من أهل الكتاب وكان يعطيه زنة ما يترجم من الكتب ذهباً فترجم ذلك الكافر كتب أفلاطون وأرسطو وما فيها من العقائد المنحرفة وفلسفة الكفر،

And the head of problems in this was what the Abbasi caliph, Mamūn (218AH), did. He appointed a Nestorian disbeliever from the people of the book (Jews and Christians) as responsible for the House of Wisdom. He used to give him the weight of the books he translated in gold (in reward) so this disbeliever translated the books of Plato and Aristotle including what was in them of distorted beliefs and philosophies of disbelief.

This is Islām

فلا عجب أن تطل الجاهلية برأسها من جديد وتبتلى الأمة في عقيدتها وتنتشر المذاهب الباطلة الكافرة حتى فرض الخلفاء العباسيون - المأمون، والمعتصم، والواثق - مذهب المعتزلة على العلماء والعوام وابتلوا علماء الأمة به وسجنوهم وعذبوهم فكان ما كان من رضوخ بعضهم لقول الحكام الباطل تحت دعوى الإكراه بينما ثبت البعض الآخر كالإمام أحمد بن حنبل الذي أودى كثيرا وعذب كثيرا حتى يوافقهم القول لكنه أبى الموافقة على الباطل رحمه الله.

So it is no wonder that the *jāhiliyyah* appeared all over again, and the *ummah* was put to a test regarding its *'āqīdah*, and that the false ways of disbelief spread until the Abbasi caliphs - Mamūn, Mu'tasim and Al-Wāthiq - obligated the way of the *mu'tazilah* upon the scholars and the normal people and they tested the scholars of the *ummah* with this, imprisoned them and tortured them. Then the submission of some to the false word of the rulers occurred under the claim of *ikrāh* (compulsion) while others stayed firm, such as Imam Ahmah ibn Hanbal who was hurt and tortured a lot in order for him to agree with their words, but he rejected to agree with them in their falsehood, may Allāh show him His mercy.

ومع عظم الفتنة وخطر المحنة كان الخلفاء لا يثقون في إخوانهم من العرب المسلمين خوفا على المناصب الزائلة، فاستعانوا بالعبيد وغيرهم من الفرس والترك وولوهم المناصب الكبرى في الجيش والدولة حتى يأمنوا جانب إخوانهم من الانقلاب عليهم كما فعل المعتصم مع الأتراك الذين كانت لهم اليد العليا في شؤون دولته وحتى من بعده حتى أصبحنا نرى كيف كان العبيد من الترك يولون الخلفاء ويعزلونهم ما دامت مصلحتهم تقتضى ذلك .

During the great *fitnah* and dangerous calamity the leaders didn't trust their Muslim brothers from the Arabs out of fear of losing their temporary positions of leadership. So they sought the help of the slaves and others than them from among the Persians and Turks, and they appointed them high positions of leadership in the army and country until they were safe from their brothers overthrowing them, like Mu'tasim did with the Turks who had the upper hand in the affairs of his country. This continued even after him to the extent that we see how the slaves from the Turks appointed the caliphs and removed them as long as their benefit required this.

This is Islām

فكان أن انقسمت الدولة الإسلامية إلى ثلاث دول واحدة في بغداد وواحدة في قرطبة وأخرى في القاهرة — دولة العبيديين الفاطميين الذين حكموا مصر مائتي عام أجمع العلماء على أنهم كانوا كفاراعلى الرغم من صلاتهم وصومهم وحجهم.

So the Islāmic country was divided into three countries; one in Baghdād, one in Qurtubah and the last in Cairo, (which was) a country of Fatimid slaves who ruled Egypt for 200 years, regarding whom the scholars have agreed upon that they were disbelievers despite of them praying, fasting and performing *hajj*.

ومع انقسام الدولة ظهرت العقائد الباطلة والكافرة وسقطت أجزاء كثيرة في أيدي الصليبيين خلال حملتهم الأولى (478-543 هـ) إذ تمكنوا من احتلال أجزاء واسعة من فلسطين والشام والجزيرة الفراتية.

And with the division of the country the false beliefs of disbelief emerged and many parts fell into the hands of the people of the cross during their first attack (from 478 to 543 AH) when it was possible for them to occupy wide parts of Palestine, *Shām* and Upper Mesopotamia.

وأخذت دولة الاسلام تضعف أكثر وأكثر وفي نفس الوقت تقوى الجاهلية وتظهر إلى أن تم القضاء على الخلافة الإسلامية في بغداد على أيدي التتار (656 هـ) وأصبحت الجاهلية هي التي تحكم فكان الياسق هو الدستور الذى يحكم به التتار وهو مجموعة من الشرائع والقوانين المستمدة من القرآن والإنجيل والتوراة وغير ذلك، قال ابن كثير عن الياسق:

And the Islāmic country began to weaken more and more and at the same time the *jāhiliyyah* became stronger and more apparent, until the extermination of the Islāmic *Khilafah* was accomplished at the hands of the Tatār people in 656 AH. Then it was the *jāhiliyyah* who ruled, and the Tatār people ruled with Al-Yāsiq which is a compilation of rules and laws taken from the Qurān, Injīl (the Bible) and the Tawrāh (the Torah) and other than these. Ibn Kathīr said about Al-Yāsiq:

This is Islām

هو عبارة عن كتاب مجموع من أحكام قد اقتبسها جنكيز خان من شرائع شتى من اليهودية والنصرانية والملة الإسلامية وغيرها وفيها كثير من الأحكام أخذها من مجرد نظره وهواه فصارت في بنيه شرعا متبعا يقدمونه على الحكم بكتاب الله وسنة رسوله (ص).

"Its an expression for a book which is a gathering of laws quoted by Genghis Khān, from different laws from Judaism, Christianity and the religion of Islām and others. In it are many laws which he has taken from his own opinion and lust, and then it became a followed law amongst his children which they preferred over the rule with Allāh's Book and the Sunnah of His Messenger ﷺ."

ولا يعنى هذا بأى حال أن دولة الإسلام لم تقم لها قائمة بعد ذلك، ولكن إن كانت هناك بعض فترات تولى فيها الحكم أناس على ملة الإسلام الحقيقي الذى جاء به رسول الله محمد (ص) فإن معظم الفترات تولى فيها الحكم أناس على دين الجاهلية الياسق وهم يحسبون أنهم مسلمون، والناس على دين ملوكهم إلا من رحم ربي وعصم .

This does not under any circumstance mean that the Islāmic state did not rise again after this. But if there back then were some periods of time where people – who were upon the true religion of Islām which the Messenger of Allāh Muhammad ﷺ came with – ruled, then in most of the times it was people who were upon the religion of the *jāhiliyyah* of Al-Yāsiq who ruled while they thought that they were Muslims. And the people are upon the religion of their kings except those whom my Lord has showed mercy and saved.

وهكذا انتشرت الجاهلية من جديد وأصبح الإسلام غريبا كما بدأ غريبا ولكن طائفة أهل الحق ما زالت على مر الزمان متمسكة بدينها ظاهرة بالحق تقاثل في سبيله وإن كانت قليلة في وسط هذا الخضم الهائل من أهل الكفر والجاهلية وصدق الرسول الكريم (ص) إذ قال:

And so did the *jāhiliyyah* spread all over again, and Islām became something strange just like it began as something strange. But throughout the ages there have always been a group of people who is upon the truth, who holds on to its religion, manifest in truth and who fights in its cause, even if it is small in the midst of this extraordinary crowd of the people of *kufr* and *jāhiliyyah*. The honoured Messenger ﷺ spoke the truth when he said:

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لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم ولا من خذلهم حتى يأتي أمر الله وهم كذلك.

“There will continue to be a group from my ummah who will be manifest upon the truth. Those who oppose them do not hurt them, or the ones who forsake them until the command of Allāh comes and they are in this state.”

2 كيف تصبح مسلما ؟

2. How do you become a Muslim?

حقيقة دعوة النبي محمد(ص) إلى الإسلام..

The reality of Prophet Muhammad's ﷺ *da'wah* (call) towards Islām.

قبل أن نتحدث عن عقيدة المسلمين وحقيقتها لا بد لنا من مدخل بسيط نستطيع من خلاله أن نفهم عقيدة المسلمين ونتصور حقيقة ما كان يدعو إليه النبي الأمين (ص)، ولنرجع إلى الوراء قليلا نسترجع موقف مكة والجزيرة العربية حولها من الإسلام في عهد انبياء الله إبراهيم وإسماعيل عليهما السلام.

Before we talk about the *'aqīdah* of the Muslim and its reality, it's a must for us to go through a simple introduction through which we will be able to understand the *'aqīdah* of the Muslims and picture the reality of what the trustworthy Prophet ﷺ called towards. So we may return a little to the past and restore the situation of Makkah and the Arabian Peninsula around it with regards to Islām in the time of the prophets of Allāh, Ibrāhīm and Ismā'īl – may peace be upon both of them.

في ذلك الوقت نجد أن مكة وما كان حولها قد دانوا بالإسلام عقيدة وشرعة ومنهاجا وأصبح أهلها على الإسلام على الحنيفية دين إبراهيم بعد استجابتهم لدعوة أنبياء الله لهم، واستمر الحال هكذا حتى أدخل عليهم عمرو بن لحي لعنه الله الشرك والكفر وعبادة الأصنام، فكان ما كان منهم من الشرك بالله في الشعائر والنسك وفي التشريع والحكم والتحليل والتحريم اتباعا لسادتهم وكبرائهم وذلك مع ما كانوا يأتون به من الإسلام وبعض التوحيد لله رب العالمين،

In this time we find that in Makkah and what was around it the people practiced Islām in *'aqīdah*, legislation and practiced way. The people (of Makkah) became Muslims upon the religion of *hanafiyyah* – the religion of Ibrāhīm – after they answered the call from the prophets of Allāh to them. They continued under these circumstances until 'Amr ibn Luhay – may Allāhs curse be upon him – introduced them to *shirk*, *kufr* and worship of the idols. So the *shirk* to Allāh occurred from them in rights and rituals, legislation, judgment and making lawful and forbidding due to the following of their leaders and

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elderly. This was together with what they used to practice from Islām and some of the *tawhīd* of Allāh the Lord of the worlds.

فانقلب حالهم وتغيرت فطرهم وأصبحوا مشركين كافرين بعد أن كانوا حنفاء مسلمين - على الرغم مما احتفظوا به من المعتقدات والشعائر الصحيحة التي ورثوها عن آبائهم من دين ابراهيم - وكانوا يحسبون أنهم بذلك على دين ابراهيم مهتدون ومصلحون.

So their situation turned and their *fitrah*¹ changed and they became *mushrikūn* and *kafirūn* after they had been Muslims free from *shirk*. This was despite of what they held on to from the correct beliefs and rituals from the religion of Ibrāhīm which they inherited from their fathers. They used to believe that they with this was upon the religion of Ibrāhīm and that they were rightly guided and good-doers.

فمما كانوا عليه من دين ابراهيم أنهم كانوا يعلمون أن الله هو الخالق المدبر لهذا الكون المحي المميت الرزاق رب السماوات والأرض - ألا ترى أن هذا هو ما يعتقده الكافرون اليوم من معنى لا إله إلا الله؟! لقد كان أهل مكة يعلمون هذا قال تعالى:

From that which they were upon from the religion of Ibrāhīm, was that they knew that Allāh is The Creator and Arranger of this universe, the Giver and Taker of life, the Provider and the Lord of the heavens and earth. Do you not see that this is what the disbelievers of today believe is the meaning of *Lā ilāha illā Allāh*? Verily did the people of Makkah know this? The Exalted said:

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

"And if you asked them who created them, they would surely say: 'Allāh'."

(Az-Zukhruf 43:87)

وقال تعالى:

And The Exalted said:

¹ The natural constitution with which a child is created in his mother's womb.

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ ﴾

"And if you asked them: 'Who created the heavens and earth?' They would surely say: 'Allāh'." (Luqmān 31:25)

وقال:

And He said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ ﴾

"Say: 'Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?' They will say: 'Allāh'. So say: 'Then will you not fear Him?'" (Yūnus 10:31)

وقال تعالى:

And The Exalted said:

﴿ قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ ﴿ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴾ ﴿ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴾ ﴿ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴾ ﴿ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ ﴿ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴾

"Say (O Muhammad): 'To whom belongs the earth and whoever is in it, if you should know?' They will say: 'To Allāh.' Say: 'Then will you not remember?' Say: 'Who is Lord of the seven heavens and Lord of the Great Throne?' They will say: '(They belong) to Allāh'. Say: 'Then will you not fear Him?' Say: 'In whose hand is the dominion of all things - and He protects while none can protect against Him - if you should know?' They will say: '(All belongs) to Allāh'. Say: 'Then how are you deluded?'" (Al-Muminūn 23:84-89)

ولقد كان أهل الجاهلية يحجون ويعتمرون وعندهم السقاية والوفادة وكانت تلبيتهم لبيك لا شريك لك إلا شريكا هو لك تملكه وما ملك. غفرانك غفرانك. وعندهم أشرف مسجد وبيت وضع في الأرض بيت الله الحرام وكانوا يصلون حوله

Verily did the people of *jāhiliyyah* perform *hajj* and *'umrah*, and they had the job of providing pilgrims with food and entertaining them. And their *talbiyah*² was “*We answer You, You have no partner. Except a partner which is yours. You own him and what he owns. Your forgiveness, Your forgiveness.*” On top of this they had the most honorable *masjid* and house which was placed on earth; the sacred house of Allāh, which they used to pray around.

﴿ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴾

“And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.” (Al-Anfāl 8:35)

وكان قس بن ساعدة يصلى وكان أبو ذر يصلى قبل أن يسلم بثلاثة سنين، وكانت قريش تصوم عاشوراء في الجاهلية وكانت عندهم الزكاة وكان المعمول منها عندهم قرى الضيف وإطعام المساكين والإعانة في نوائب الحق،

Qus ibn Sā'idah used to pray and Abū Dharr used to pray for three years before he became a Muslim. And Quraysh used to fast on *'Āshūrā* in *jāhiliyyah* and they had *zakāh* with which they used to accommodate the guests, feed the poor and helping those who represented truth.

وكان حاتم الطائي أبو الكرم فيهم وكان ابن جدعان يفعل كذا وكذا من الخير الكثير، وما زال الغسل من الجنابة سنة معمولة عندهم والختان وتحريم الزواج من الأمهات والبنات والأخوات، وكانت لهم مزاجر في مظالمهم ولم يزل حكم القسامة المعروف في دين النبي محمد (ص) من أحكامهم، وكان عندهم حلف الفضول هذا الحلف الذى قال فيه الرسول (ص):

Hātim At-Tāī Abū Al-Karīm was among them, and Ibn Jid'ān used to do much good deeds of this and that, and the *ghusl* (rinsing) from ritual impurity remained a *sunnah*

² A Muslim prayer invoked by the pilgrims when they intend to perform the *hajj*.

which was acted upon with them, and likewise circumcision and the prohibition against marrying ones mother, daughter and sister. They also used to prevent their unjust ones (from their injustice) and the *hukm* of *qasāmah*³ continued to be known even in the religion of the Prophet Muhammad ﷺ from their laws. And they had *Hilf al-Fudūl*⁴ that was the agreement about which the Messenger ﷺ said:

لو دعيت به في الإسلام لأجبت

"If I was called to it in Islām, then I would have answered."

وذلك بأن يردوا الحق للضعيف ويدفعوا عن كل مظلوم الظلم الذي وقع به في الحرم. ولكنهم على الرغم من ذلك كله ما قدروا الله حق قدره وما عرفوه حق المعرفة ولم يخلصوا لله وحده في أمرهم كله وإن كانوا يظنون كظن أهل كل جاهلية أنهم مسلمون وأنهم يتقربون بذلك إلى الله زلفى. قال تعالى:

This was because they returned the rights to the weak and they lifted every injustice from the wronged person which occurred to him in *Al-Haram*⁵. But despite of all this they did not estimate Allāh His true estimate and they did not know Him with the correct knowledge nor did they devote themselves exclusively to Allāh alone in all of their affairs, even though they thought like every people of *jāhiliyyah* thinks, that they were Muslims and that they with this were seeking to come closer to Allāh. The Exalted said:

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾

"And those who take protectors besides Him (say): 'We only worship them that they may bring us nearer to Allāh in position.' Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and a disbeliever." (Az-Zumar 39:3)

³ An oath given by the clan or people of a man who has been accused of killing a person whose murder is unknown, that the man is innocent.

⁴ An agreement created by various people from Makkah to make sure no one was treated unjustly in Makkah.

⁵ The sacred precincts of Makkah.

وقال:

And He said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَبْتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"And they worship other than Allāh that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allāh'. Say: 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him." (Yūnus 10:18)

وقال:

And He said:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

"And most of them believe not in Allāh except that they are *mushrikūn* (associate partners with Him)." (Yūsuf 12:106)

روى الترمذى عن عمران بن الحصين عن أبيه أن النبي (ص) لقي رجلا في جاهلية فقال له: ما تعبد؟ قال الرجل: أعبد الله عز وجل. قال النبي: ومن؟ قال الرجل: وكذا وكذا من الآلهة، فقال له النبي (ص): فأيهم إذا كانت لك حاجة فدعوته أعطاكها؟ قال الرجل: الله عز وجل. فقال النبي: فأيهم إذا أصابك ضر فدعوته كشفه عنك؟ قال الرجل: الله عز وجل. فقال له النبي: أخشيت ان تغلب عليه؟ فقال الرجل لا ولكن أردت شكره بعبادة هؤلاء معه. فقال النبي لأصحابه: تعلمون ولا يعلمون.

At-Timirdhī narrated from 'Imrān ibn Al-Husayn from his father that the Prophet ﷺ met a man in the time of *jāhiliyyah* and then said to him: "What do you worship?" The man said: "I worship Allāh the Mighty and Majestic." The Prophet said: "And who else?" The man said: "And this and this from the gods." So the Prophet ﷺ said to him: "Then which one of them if you have a need, will you invoke and then he gives it to

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you?" The man said: "Allāh the Mighty and Majestic." So the Prophet said: "And which one of them if a harm befalls you, will you invoke and he will remove it from you?" The man said: "Allāh the Mighty and Majestic." The Prophet said: "Do you fear that He will be overpowered?" So the man said: "No but I wanted to show Him gratitude by worshipping these with him." So the Prophet said to his companions: "You know while they do not know."

وهكذا تفعل الجاهلية بأهلها، ولقد عرفوا شرائع الله وطبقوا بعضها ولكنهم لم ينفذوا شرعه وحده بل شرعوا من عند أنفسهم قال تعالى:

This is what the *jāhiliyyah* does to its people. Verily did they know Allāh's laws and they implemented some of them, but they did not implement His law alone instead they themselves legislated. The Exalted said:

﴿ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنَ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴾

"Say: 'Have you seen what Allāh has sent down to you of provision of which you have made some lawful and some unlawful?' Say: 'Has Allāh permitted you to do so, or do you invent a lie about Allāh?'" (Yūnus 10:59)

قال ابن عباس إذا سرك أن تعلم جهل العرب فاقراً فوق الثلاثين ومائة من سورة الأنعام :

Ibn 'Abbās said: "If it pleases you to know the ignorance of the Arabs, then read what is above verse 130 from suratu Al-An'ām":

﴿ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴾

"Those will have lost who killed their children in foolishness without knowledge and prohibited what Allāh had provided for them, inventing untruth about Allāh. They have gone astray and were not rightly guided." (Al-An'ām 6:140)

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وهكذا كان حالهم فلقد عرفوا الله ببعض صفاته وعبدوه لكن ما عرفوه حق المعرفة فأشركوا معه غيره وطبقوا بعض شرائعه ولكن لم يطبقوها كلها وبهذه وتلك كانوا كفارا جاهليين وإن كانوا يحسبون أنهم مهتدون. قال تعالى

This was their situation. They knew Allāh in some of His attributes and they worshipped Him, but they didn't know Him with the correct knowledge so they associated others as partners with Him. And they implemented some of His laws but they didn't implement them all, and due to this and that they were ignorant disbelievers even though they thought they were rightly guided. The Exalted said:

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ﴾

"A group He guided, and a group deserved to be in misguidance. Indeed, they had taken the devils as allies instead of Allāh while they thought that they were guided."

(Al-A'rāf 7:30)

ومع غلبة الجاهلية لم يمنع هذا من أن يوجد بينهم من هو على الحق موحدًا لله رب العالمين ومنهم زيد بن عمرو بن نفيل الذي يبعث أمة يوم القيامة وحده والذي مات قبل بعثة النبي (ص) والذي كان يعيب ما عليه قومه ويتبرأ منهم قائلاً لهم: والله لا أجد أحداً منكم على ملة إبراهيم سوى.

But the dominance of *jāhiliyyah* did not prevent there was someone amongst them who was upon the truth; a *muwahhid* (monotheist) to Allāh the Lord of the worlds. From them is Zaid ibn 'Amr bin Nufayl who will be resurrected as a *ummah* of his own on the Day of Resurrection, who died before the sending of Muhammad ﷺ and the one who used to criticize what his people was upon and free himself from them while he said: "By Allāh, I do not find anyone from among you to be upon the religion of Ibrāhīm."

ثم بعث الله محمداً (ص) ليخبرهم بكفرهم وأنهم ليسوا على شيء حتى يعبدوا الله وحده ويكفروا بكل ما يعبد من دونه من الآلهة المزعومة والمدعاة ويتبرأوا ممن عبد هذه الآلهة ويكفروهم. ولم يك ينفعهم وجود أشرف بيت ومسجد لله في الأرض عندهم، ولم يك ينفعهم أنهم أحفاد نبي الله إسماعيل وأحفاد المسلمين، ولم يك ينفعهم ما

يأتون به من الشعائر والنسك ولا ما كانوا يعتقدونه من العقائد الصحيحة كما لم يكن جهلهم عذرا لهم فالحق واضح

Thereafter Allāh sent Muhammad ﷺ in order for him to inform them about their *kufr* and that they were not upon anything until they worship Allāh alone and reject everything which is worshipped besides Him from the claimed and alleged *ālihah*, and (until) they disassociate themselves from those who worshipped these *ālihah* and declare *takfīr* upon them. The presence of the most honorable house and *masjid* of Allāh on earth did not benefit them, and the fact that they were descendants of Ismā'īl the prophet of Allāh and that they were descendants of Muslims also did not benefit them. Likewise did the rights and rituals which they performed and the correct beliefs that they believed in not benefit them, just like their ignorance not was an excuse for them because the truth is clear.

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

"Indeed, he who associates others (commits *shirk*) with Allāh then Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." (Al-Māidah 5:72)

فلقد جاء رجل يسأل النبي (ص): أين أبي؟ فقال له النبي (ص): في النار. فلما أراد الرجل أن ينصرف دعاه النبي (ص) وقال له: إن أبي وأباك في النار. وقال النبي (ص): استأذنت ربي أن أستغفر لأمي فلم يأذن لي واستأذنته أن أزور قبرها فأذن لي.

Verily did a man come to the Prophet ﷺ and asked him: "Where is my father?" So the Prophet ﷺ said to him: "*In the fire*". So when the man wanted to walk away the Prophet ﷺ called him and said to him: "*Verily my father and your father are in the fire*". And the Prophet ﷺ said: "*I asked my Lord for permission to ask for forgiveness for my mother but He did not allow that for me, and I asked Him for permission to visit her grave and he granted me permission (to do so)*".

فحتى أبويه لن يكونا من أهل الجنة لأنهما كانا على الشرك بالله كبقية قومهم ،وسئل النبي (ص) عن غيرهم ممن كانوا مشهورين بالخير وفعل الخيرات من أهل الجاهلية ممن كانوا يفعلون الشرك فقال: هم في النار.

This is Islām

So even his parents will not be from the people of paradise because they were upon shirk to Allāh just like the rest of their people. The Prophet ﷺ was asked about others than them from among the people of *jāhilyyah* who were known for being good and doing good deeds who used to commit *shirk*, so he said: **“They are in the fire”**.

وهكذا الناس اليوم يحسبون أنهم أحفاد المسلمين ويظنون أنهم يستحقون مسمى الإسلام وأنهم مسلمون لما يأتون به من بعض المعتقدات الصحيحة وبعض الشعائر والعبادات متناسين ما قد تلبسوا به وما يفعلون من شركيات وما يعتقدونه من عقائد باطلة.

And this is how the people are today. They believe that they are descendants of Muslims and they think that they deserve the name of Islām and that they are Muslims due to some of the correct beliefs that they have and some of the rituals and acts of worship that they perform, while they forget what they have fallen in and what they are committing of acts of *shirk* and what false beliefs that they believe in.

ألم يروا كيف خاطب رسول الله (ص) أهل مكة - وقد كانوا على مثل ما عليه الناس اليوم أو هو أخير.

Do they not see how the Messenger of Allāh ﷺ addressed the people of Makkah? Verily were they upon the same as the people are upon today or that which is better.

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٥﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٦﴾﴾

“O you disbelievers. I do not worship that which you worship.” (Al-Kāfirūn 109:1-2)

ولا يحسب المرء الأصنام هي مجرد الأحجار والتمائيل فكل ما عبد من دون الله بالخضوع له والطاعة وإعطائه من صفات الربوبية والألوهية التي لا تنبغي لغير الله سواء في الشعائر والنسك أو التشريع والحكم أو الولاية والحب وثن وصنم.

A person should not believe that the idols only are rocks and statues. Everything which is worshipped besides Allāh - by submission, obedience and by giving it the characteristics of *rubūbiyyah* and *ulūhiyyah* which are not suitable for others than Allāh whether it is in rights and rituals, legislation and judgment or in alliance and love – is a statue and an idol.

This is Islām

فالأصنام قد تكون منهجا أو شرعا غير شرع الله أو دستورا غير دستور الله أو مبدأ يعادى شرع الله أو سلطانا يحكم بغير ما أنزل الله. قال تعالى:

Because an idol can be a practiced way, a law other than the laws of Allāh, a constitution other than the constitution of Allāh, a belief that goes against the law of Allāh or an authority that judges by other than what Allāh has revealed. The Exalted said:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ﴾

"Have you made the providing of water for the pilgrim and the maintenance of Al-Masjid Al-Harām equal to the one who believes in Allāh and the Last Day and strives in the cause of Allāh ? They are not equal in the sight of Allāh." (At-Tawbah 9:19)

وقال تعالى:

And the Exalted said:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

"Say (O Muhammad): 'Shall we inform you of the greatest losers as to their deeds? Those whose effort is lost in worldly life, while they think that they are doing well in work.'" (Al-Kahf 18:103-104)

إذن فليتساءل المرء فما حقيقة دعوة النبي محمد (ص)؟ هل طلب من الناس كلمة يقولونها بألسنتهم ثم يظنون عاكفين على آهنتهم وعاداتهم وتقاليدهم الفاسدة الباطلة؟! أم ماذا طلب منهم وبماذا دعاهم وأمرهم؟

So let a person ask: What is the reality of the Prophet Muhammad's ﷺ call? Did he request the people to say a word with their tongues and thereafter they remain devote to their corrupted and false *ālihah*, habits and blind following? Or what did he request them to do, and what did he call them to and order them to do?

This is Islām

قال رسول الله (ص): لم آتكم إلا بخير أن تعبدوا الله وحده ولا تشركوا به شيئاً وأن تدعوا - تتركوا - اللات والعزى.

The Messenger of Allāh ﷺ said: *"I have only come to you with good; that you worship Allāh alone and not commit shirk to Him in anything and that you leave (ie. abandon) Al-Lat and Al-'Uzzā."*

ولا يحسبن المرء أن عدم وجود اللات والعزى اليوم يجعل الناس في حل من أن يتمسكوا بأى من الآلهة المزعومة والمدعاة اليوم فكلها آلهة مثل اللات والعزى ولا فرق.

A person should not believe that because Al-Lat and Al-'Uzzā not are present today makes the people free from holding on to any of the claimed and alleged *ālihah* of today, because they are all *ālihah* just like Al-Lat and Al-'Uzzā. There is no difference.

هذا هو ما طلبه منهم النبي (ص)، فما معنى هذا وماذا فهموا من هذا الطلب؟ قال تعالى مخبراً عنهم:

This is what the Prophet ﷺ requested them to do. So what does this mean and what did they understand from this request? The Exalted said informing about them:

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾ ... مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ
﴿ إِنَّ هَذَا إِلَّا اخْتِلَاقٌ ﴾

"Has he made the gods into one God? Indeed, this is a strange thing. (...) We have not heard of this in the latest religion. This is not but a fabrication." (Sād 38:5 and 7)

قالوا هذا مع علمهم بأن آلهتهم هذه إنما يعبدونها لتقربهم إلى الله زلفى، وأن الله تعالى هو الذى يكشف الضر عنهم قال تعالى:

They said this while knowing that they only worshipped their *ālihah* in order to come closer to Allāh, and that Allāh the Exalted He is the one who removes the harm from them. The Exalted said:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٤﴾ إِذَا كَسَفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴾

"And whatever you have of favor - it is from Allāh. Then when harm touches you, to Him you cry for help. Then when He removes the harm from you, at once a party of you associates others (commits *shirk*) with their Lord." (An-Nahl 16:53-54)

إنهم ينكرون ما جاء به النبي (ص) ويعتبرونه كذبا واختلاقا يخالف ملة إبراهيم التي يحسبون أنهم عليها - وذلك كما افتروا على إبراهيم وإسماعيل وصوروهما وهما يستقسمان بالازلام في داخل الكعبة - ولذلك قالوا ما سمعنا بهذا في الملة الآخرة، وقالوا كما أخبر عبد الله بن عمرو بن العاص: قالوا: ما رأينا مثل ما صبرنا عليه من أمر هذا الرجل قط. سفه أحلامنا - عقولنا - وشتم آباءنا - كفر آباءنا - وعاب ديننا وفرق جماعتنا وسب آلهتنا.

They verily deny what the Prophet ﷺ came with, and they consider it to be a lie and an invention that opposes the religion of Ibrāhīm which they believe that they are upon. This is like how they invented a lie against Ibrāhīm and Ismā'īl when they depicted them inside Al-Ka'bah where they were throwing *al-azlām* (so-called divine arrows). Due to this they said that they never heard of this in the last religion, and they said like 'Abdullah ibn 'Amr ibn Al-'Ās informed: "They said: We have never seen such as what we have been patient with from the matter of this man. He belittled our dreams (our intellects), he cursed our fathers (declared our fathers as disbelievers), and he discredited our religion, divided our community and slandered our ālihah."

وقالوا إنك أتيت قومك بأمر عظيم فرقت به جماعتهم وسفهت به أحلامهم وعبت به آلهتهم ودينهم وكفرت به من مضى من آبائهم. ويحكي عمرو بن العاص عما سمعه من رسول الله (ص) قبل أن يسلم قال سمعت رسول الله وأنا في الجاهلية يقول: ألا إن آل أبي فلان وفلان ليسوا لي بأولياء إنما ولي الله وصالح المؤمنين.

And they said: "Verily have you come to your people with a huge matter. You have divided their community with it, belittled their dreams with it, discredited their ālihah and religion with it and with it you declared takfir upon those from their forefather who passed away". And 'Amr ibn Al-'Ās speaks about what he heard from the Messenger of Allāh ﷺ before he became a Muslim, he said: "I heard the Messenger of Allāh ﷺ say, while I was in

jāhilyyah: 'Verily the family of Abū fulan and fulan are not my allies. In deed my ally is Allāh, and the righteous believers.'"

كان هذا بعض ما فهموه من دعوته (ص) فهل بعد ذلك يستطيع أى مدع أن يدعى أنه ما طلب منهم إلا كلمة ينطقونها بألسنتهم لا حقيقة لها؟!!!!

This is some of what they understood from his ﷺ call. So is it possible for anyone to claim that what he requested them to do was only a word that they should pronounce with their tongues, which had no reality to it?!

إن دعوة النبي (ص) لتظهر من خلال الأحاديث الصحيحة التي بلغها عنه أصحابه العدول لامن خلال حديث واحد يتناقله المجرمون الكافرون ويجعلونه عمدتهم وكأن الرسول (ص) لم يقل إلا هذا ولم ينطق إلا بهذا. يقولون إن رسول الله (ص) قال:

The call of the Prophet ﷺ verily becomes clear through the correct *ahādīth* which his righteous companions have transmitted from him, and not through one *hadīth* which the criminal disbelievers transmit and make into their support, as if the Messenger ﷺ did not said anything else but this, and he did not utter anything else than this. They say that verily did the Messenger of Allāh ﷺ say:

من قال لا إله إلا الله دخل الجنة.

"Whoever say Lā ilāha illā Allāh will enter Paradise."

وعلى ذلك كل من قالها عندهم يعتبر مسلما ومن أهل الجنة، وهكذا بنوا معتقداتهم الباطلة على حديث واحد دون أى اعتبار لتفسير قائله (ص) للمراد من هذا القول ومعناه، فالتوحيد عندهم مجرد كلمة باللسان يقولها المرء يصبح بعدها مسلما وإن اعتقد ما اعتقد، وإن لم ينخلع مما عليه قومه من شرك وباطل، ونقول لهم ما رأيكم أن تأخذوا بالحديث: إن لله تسعة وتسعين إسما من أحصاها دخل الجنة، فيكون كل من يحصى الاسماء الحسنی مسلما وإن لم يقل لا إله إلا الله وإن لم يأت بشيء من الإسلام!!!

This is Islām

Based upon this then everyone who says this is considered a Muslim with them and from among the people of paradise. Like this they build up their false beliefs upon one *hadīth* without looking into the interpretation of the one ﷺ who said it, for the meaning and actions to be applied. The *tawhīd* with them is the mere word with the tongue that the person says and after this becomes Muslim, no matter what he believes and even if he does not disconnect himself from the *shirk* and falsehood which his people are upon. We say to them: What do you think about adopting the *hadīth*: “**Verily Allāh has ninety nine names. Whoever knows them by heart will enter paradise.**” Then everyone who knows the beautiful names by heart is a Muslim, even if he hasn’t said *Lā ilāha illā Allāh* and does not perform anything from Islām!!!

أو أن نأخذ بالحديث: من علم أن الله ربه وأن الجنة حق وأن النار حق وأن الله يبعث من في القبور دخل الجنة. فيكون كل من يعرف ذلك مسلماً وإن لم يأت بالشهادة على وجهها وإن أشرك مع الله غيره، وعليه يكون الكثير ممن قاتلهم النبي (ص) وحكم بكفرهم مسلمين حسب ما يعتقد هؤلاء!! ويكون أبوطالب عم النبي مسلماً ومن أهل الجنة!!!

Or that we adopt the *hadīth*: “**Whoever knows that Allāh is his Lord, that the paradise is truth, that the fire is truth and that Allāh resurrects those who are in the graves he will enter paradise.**” Then whoever knows this he is a Muslim even if does not come with the *shahādah* in its true aspect, and even if he associates others as partners with Allāh. Based upon this many of those whom the Prophet ﷺ fought and judged to be disbelievers were Muslims according to what these people believe! And (according to this) Abū Tālib the uncle of the Prophet is a Muslim and from the people of paradise!

ونحن نعلم بيقين أنه من أهل النار على الرغم مما كان يفعله من نصره للنبي (ص) وأصحابه وما كان يقوله: والله يا ابن أخي إنك على الحق .

We know with full certainty that he is from the people of the fire despite of how he used to aid and support the prophet ﷺ and his companions, and despite of what he used to say: “*By Allāh - O the son of my brother - you are upon truth.*”

﴿ بَلْ زَيْنَ لِّلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِّ اللّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾
لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللّهِ مِن وَّاقٍ ﴿٣٤﴾

”Rather, their own plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allāh sends astray then there is no one to guide him. For them will be punishment in the life of this world, and the punishment of the Hereafter is more severe. And they will not have any protector from Allāh.” (Ar-Ra’d 13:33-34)

وإذا كان مجرد قول لا إله إلا الله يكفى فلقد كان اليهود والنصارى يقولونها في زمن النبي محمد(ص) ولم يكونوا بذلك مسلمين لأنهم مع قولهم هذا كانوا يعتقدون أن الله ولدا وندا، ولقد كان الفاطميون الذين حكموا مصر مائتي عام وكانت مصر خلال حكمهم دار كفر ونفاق وأجمع العلماء على كفرهم كانوا يقولون لا إله إلا الله ويصلون الجمع والجماعات ويصومون ويزكون ويحجون !!!

If there mere utterance of *Lā ilāha illā Allāh* was enough, then verily the Jews and Christians used to say this in the time of the prophet Muhammad ﷺ but this did not make them Muslims because with this utterance of theirs they used to believe that Allāh had a son and a rival. And verily the Fatimids who ruled Egypt for 200 years – and Egypt through their reign was a land of *kufr* and *nifāq*, and the scholar agreed upon that they were disbelievers – used to say *Lā ilāha illā Allāh* and pray friday prayers and in *jamā’ah*, and they fasted, paid *zakāh* and performed *hajj*!

فاسمع ما سأذكره لك من الأحاديث الصحيحة التي بين فيها رسول الله (ص) ما دعا إليه لتعلم حقيقة دعوته وعقيدته حتى تتبعها عسى الله أن يجعلك من المهتدين الناجين .

So listen to what I will mention for you from among the correct *ahādith* in which the Messenger of Allāh ﷺ clarified what he called to, in order for you to learn the reality of his call and his *‘aqīdah* so you may follow it. It may be that Allāh will let you be from the rightly guided saved ones.

قال رسول الله (ص): بني الإسلام على خمس أن يوحد الله ويكفر بما دونه.. إلى آخر الحديث.

This is Islām

The Messenger of Allāh ﷺ said: *"Islām is built upon five. To worship Allāh alone and reject everything besides Him..."* until the end of the hadith.

وقال (ص): بنى الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله.. إلى آخر الحديث.

And he ﷺ said: *"Islām is built upon five. To testify that there is no one worthy of worship except Allāh and that Muhammad is the messenger of Allāh..."* until the end of the hadith.

وقال: أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فإن قالوها فقد عصموا مني دماءهم وأموالهم إلا بحقها..

And he said: *"I have been ordered to fight the people until they say 'There is no one worthy of worship except Allāh' and if they say it then they have protected their blood and money from me, except by its rights."*

وقال: أمرت أن أقاتل الناس حتى يؤمنوا بي وبما جئت به.

And he said: *"I have been ordered to fight the people until they believe in me and what I have come with."*

وقال: من قال لا إله إلا الله وكفر بما يعبد من دون الله حرم ماله ودمه..

And he said: *"Whoever says 'There is no one worthy of worship except Allāh' and rejects what is worshipped besides Allāh, then his wealth and blood is prohibited..."*

وقال: من مات وهو يعلم أن لا إله إلا الله دخل الجنة.

And he said: *"Whoever dies while knowing that 'There is no one worthy of worship except Allāh' will enter paradise."*

وقال: من قال لا إله إلا الله خالصا من قلبه دخل الجنة.

And he said: *"Whoever says 'There is no one worthy of worship except Allāh' sincerely from his heart will enter paradise."*

وقال لمعاذ حين بعثه لليمن: إنك ستأتى قوما أهل كتاب فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله وأنى رسول الله فإن هم عرفوا الله فأخبرهم أن الله قد فرض عليهم خمس صلوات في اليوم والليلة.. إلى آخر الحديث.

And he said to Mu'ādh when he sent him to Yemen: *"In deed you will come to the people of the book. So let the first you call them to be to bear witness that 'There is no one worthy of worship except Allāh and that I am the messenger of Allāh'. So if they believe in Allāh (accept and act upon tawhīd), then inform them that Allāh verily made five prayers in the day and night obligatory upon them..."* until the end of the hadith.

ونقف وقفة مع حديث معاذ نتأمل بعض ما فيه فلقد أرسله النبي (ص) إلى أهل الكتاب الذين كانوا على شريعة موسى وعيسى ولكنهم بدلوا وغيروا كثير منهم وعلى الرغم من أنهم كانوا يقولون لا إله إلا الله فقد بين النبي (ص) أنهم لم يعرفوا الله وإن كانوا يعرفونه ببعض صفاته، إذ أن معرفة الله حق المعرفة هي توحيده والإخلاص له أو كما قال (ص) هي معنى لا إله إلا الله.

Let us stop at the *hadīth* of Mu'ādh and carefully consider some of what is in this hadīth. Verily did the Prophet ﷺ send him to the people of the book who were upon the *sharī'ah* of Mūsā and 'Īsā, but many of them altered and changed in spite of that they used to say *Lā ilāha illā Allāh*. Verily did the Prophet ﷺ clarify that they didn't know Allāh even though they knew Him in some of His attributes, because knowing Allāh with the correct knowledge is His *tawhīd* and sincerity towards Him, or as he ﷺ said; it is the meaning of *Lā ilāha illā Allāh*.

وهكذا كل من جعل لله ندا أو شريكا أو صاحبة أو ولدا أو استعان أو ذبح أو نذر أو تحاكم لغير الله لا يعرف الله وإن كان يعرف بعض صفاته وإن كان يقول لا إله إلا الله بلسانه كما كان يقولها أهل الكتاب، فمعبودهم الذى عبدوه ليس هو الله سبحانه لأنهم خلعوا على غيره ممن خضعوا لهم بعض صفاته التى لا تنبغى إلا له سبحانه.

So anyone who set up a rival, partner, wife or son with Allāh, or seeks help from, slaughter for, makes a vow or seeks the judgment of other than Allāh does not know Allāh even if he knows some of His attributes, and even if he says *Lā ilāha illā Allāh* with his tongue just like the people of the book used to say this. Their *ma'būd* (worshipped one) which they have worshipped is not Allāh The Glorified because they have given

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some of His attributes to others than him – whom they submitted themselves to – that are only befitting for Him the Glorified.

وطالما لم يحققوا معنى لا إله إلا الله فهم لا يعرفون الله، ولا فائدة من قولهم لا إله إلا الله بألسنتهم لأن المطلوب هو معرفتها وتحقيق معناها ومقتضياتها. ولقد ورث رسول الله (ص) كلمة لا إله إلا الله بكل ما تعنيه من أبي الأنبياء إبراهيم عليه السلام وورث منه القدوة الحسنة:

As long as they do not fulfill the meaning of *Lā ilāha illā Allāh* then they do not know Allāh, and there is no benefit in their utterance of *Lā ilāha illā Allāh* with their tongues because the requested is the knowledge of it and the fulfillment of its meaning and necessities. Verily did the Messenger of Allāh ﷺ inherit the Word of *Lā ilāha illā Allāh* with everything that it means from the father of the prophets Ibrāhīm – may peace be upon him – and he inherited the good example from him.

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۖ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴾

"And when Ibrāhīm said to his father and his people: 'Indeed, I am free from that which you worship. Except for He who created me; and indeed, He will guide me.' And he made it a word remaining among his descendants that they might return (to it)."

(Az-Zukhruf 43:26-28)

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ﴾

"There has already been for you an excellent example in Ibrāhīm and those with him, when they said to their people: 'Verily we are free from you and from what you worship besides Allāh. We have rejected you, and there have started enmity and hatred between us forever until you believe in Allāh alone.'" (Al-Mumtahanah 60:4)

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ولقد أعلنها رسول الله (ص) مدوية جهارا غير سر فسمعها من سمعها وكان منهم عمرو بن العاص قال سمعت رسول الله يقول: ألا إن آل أبي فلان وفلان ليسوا لي بأولياء إنما ولي الله وصالح المؤمنين.

The Prophet verily declared it loud and clear publicly and not secretly. So some people heard it and from among them were 'Amr ibn Al-'As who said: *"I heard the Messenger of Allāh say: 'Verily the family of Abū fulan and fulan are not my allies. In deed my ally is Allāh, and the righteous believers.'"*

وتوقف عند معنى البراءة التي أعلنها إبراهيم عليه السلام وورثها منه وأعلنها رسول الله محمد (ص) فإنها تتضمن معنى الكفر بالطاغوت الذي أمرنا الله به:

We stop at the meaning of *barāah* (disassociation, being innocent from, freeing ones self from, boycotting) which Ibrāhīm declared publicly and the Messenger of Allāh Muhammad ﷺ inherited from him and declared publicly. Because this verily includes the meaning of *Al-Kufri Bit-Tāghūt* which Allāh has ordered us to act upon:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

"Whoever disbelieves in *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." (Al-Baqarah 2:256)

ففى البراءة وإعلانها هذا المعنى:

The meaning of *barāah* and declaring it is:

1 - قالوا (إنا برآء منكم) فأنتم كفار لستم منا ولسنا منكم وما أنتم لنا بأولياء. ولا يمنع هذا من أن نعاملكم بالبر والإحسان إذا لم تقاتلونا وتخرجونا من أرضنا وديارنا كما لا يمنع من أن نصاحب الوالدين بالمعروف.

1. They said (**Verily we are free from you**). You are disbelievers, you are not from us and we are not from you, and you are not our allies. This does not forbid us to treat you

kind and with goodness if you do not fight us and expel us from our lands and houses, just like it doesn't forbid us to accompany the parents in goodness.

2 - (ومما تعبدون من دون الله) ونتبرأ من كل ما تعبدون من دون الله من الآلهة المزعومة والمدعاة من أوثان وأصنام وحكام وأمراء وشيوخ وديساتير وأحكام وملل وأنظمة ومبادئ.

2. (And from what you worship besides Allāh). We free ourselves from everything that you worship besides Allāh from the claimed and alleged *ālihah* whether it is a statue, an idol, rulers, leaders, scholars, constitutions, laws, religions, systems or beliefs.

ولقد بدأوا بالتبرؤ من العابدين الكافرين قبل التبرؤ مما يعبدون من دون الله لأن تمام البراءة لا يتحقق إلا بالبراءة من الكفار الذين يعبدونهم من دون الله لأنه لولا عبادة الكفار لهم لما كانوا آلهة، وذلك كما جاء في الآية الأخرى:

They verily began by freeing themselves from the disbelieving worshippers before they freed themselves from what they worship besides Allāh. Because the complete *barāah* cannot be fulfilled except by the *barāah* from those disbelievers who worship them, because if it wasn't for the worship of the kuffar to them then they would not have been *ālihah*. This is just as it also came in another *āyah*:

﴿وَأَعْتَزْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

"And I shall turn away from you and from those whom you invoke besides Allāh."
(Maryam 19:48)

ولهذا قال لهم النبي (ص): يا أيها الكافرون لا أعبد ما تعبدون ولا أنتم عابدون ما أعبد. فلقد بدأ النبي (ص) بالبراءة منهم ثم من آلهتهم ثم نفى عنهم عبادتهم لله ربه ومعرفتهم له على الرغم من أنهم له ينجون ويعتمرون ويصلون لأنهم إنما يفعلون هذه العبادات والشعائر لإله له شركاء والله الذي يعبد النبي ونعبده ليس له ند أو شريك.

This is why the Prophet ﷺ said to them: **"Oh you disbelievers. I do not worship what you worship. Nor do you worship what I worship."** The Prophet ﷺ verily began with the *barāah* from them and thereafter from their *ālihah*. Thereafter he negated for them their worship of Allāh his Lord and their knowledge of Him, despite of the fact they

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performed *hajj* and *'umrah* and prayed to Him. This is because the worship and rituals that they performed was to a god who had partners while Allāh - whom the Prophet ﷺ worship and we worship - He has no rival nor a partner.

3 - (كفرنا بكم) أى كفرناكم ووجدنا وأنكرنا ما أنتم عليه من شرك وباطل وأظهرنا الحق الذى هو خلاف ما أنتم عليه.

3. **(We have rejected you)**. This means we have declared you as disbelievers and we have rejected and denied that which you are upon of *shirk* and falsehood. And we have declared the truth which is opposing what you are upon.

4 - (وبدا بيننا وبينكم العداوة والبغضاء أبدا حتى تؤمنوا بالله وحده) وفيها إعلان العداوة والمفاصلة ومع القدرة والإستطاعة الحرب والمقاتلة حتى يعبدوا الله وحده، فلا يهدأ للمسلم بال حتى يكون الناس جميعا مسلمين. ففى الحديث قال النبى(ص): أمرت أن أقاتل الناس حتى يعبدوا الله وحده ولا يشركوا به شيئا.

4. **(And there have started enmity and hatred between us forever until you believe in Allāh alone)**. In this is a proclamation of enmity and separation, and with the ability and possibility fighting them until they worship Allāh alone. So the Muslim mind is not calm until all of the people have become Muslims. In the *hadīth* the Prophet ﷺ said: **"I was ordered to fight the people until they worship Allāh alone and not associate partners with him in anything."**

بقى علينا أن نبين أن مصلحة الدعوة وما تتر به من ظروف هى التى تحكم إعلان العداوة والحرب فلقد أخذ رسول الله يدعو سرا ثلاثة سنين لم يظهر فيها العداوة للمشركين وإن كان يبغض ما هم عليه من كفر وباطل.

All we are missing now is to clarify that the benefit of the call and the conditions that comes with it, which itself is what decides the proclamation of enmity and war. Verily the Messenger of Allāh called in secrecy for three years in which he did not show enmity towards the *mushrikūn* even though he hated what they were upon of *kufir* and falsehood.

ولا يعنى هذا بأى حال من الأحوال مناصرة الباطل وأهله أو المشاركة فى كفرهم وشركهم. لقد كانت هذه هى دعوة النبى محمد (ص) وليس كما يدعى الكافرون الجاهلون كلمة يقولونها بألسنتهم وهم

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مقيمون على ما هم عليه من كفر وباطل من عبادة لأصحاب القبور وتحكيم لغير شرعه سبحانه وخضوع للحكام الطواغيت الكافرين وشيوخهم المضلين واتباع لناهجهم الشيطانية ومبادئهم الباطلة وحب وولاء ومناصرة لأهل الكفر من كل الملل.

This under all circumstances does not mean to support the falsehood and its people or participating in their *kufir* and *shirk*.

Verily this was the call of the Prophet Muhammad ﷺ and not what the ignorant disbelievers claim; that it was a word that they said with their tongue while they remained upon what they were upon from *kufir* and falsehood such as worshipping the people in the graves, arbitration to other than His – the Glorified – law, the submission to the disbelieving leaders of *tawāghīt* and their misguiding scholars and the following of their satanic way and false beliefs, and the love, loyalty and support to the people of *kufir* from all of the religions.

ولا يغرنك وجود آلاف المآذن أو الاحتفاء بشهر رمضان أو الحج فإله يقول:

And do not be deceived by the presence of thousands of minarets or by the celebration in the month of *Ramadān* or the *hajj*, because Allāh says:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ﴾

"Have you made the providing of water for the pilgrim and the maintenance of Al-Masjid al-Harām equal to the one who believes in Allāh and the Last Day and strives in the cause of Allāh? They are not equal in the sight of Allāh." (At-Tawbah 9:19)

فلقد كان أهل مكة من المشركين يتفاخرون على المسلمين بأنهم أهل المسجد الحرام وأهل الحج والعمرة وأصحاب السقاية والوفادة فرد الله عليهم بهذا وأخبر بأنهم مشركون. قال تعالى:

The polytheist people of Makkah used to brag to the Muslims about that they were the people of Al-Masjid Al-Harām, the people of *hajj* and *'umrah* and the people of *siqāyah*⁶

⁶ Providing pilgrims with water.

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and hospitality, so Allāh answered them on this and informed that they were *mushrikūn*.
The Exalted said:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكَفْرِ ﴾

“It is not for the *mushrikīn* to maintain the mosques of Allāh while witnessing against themselves with disbelief.” (At-Tawbah 9:17)

فحالمهم يشهد أنهم كفار ولا يغني عنهم أنهم في خير أرض الله أو أنهم أصحاب عمارة خير مساجد الله كما لا يغني عن الناس اليوم صلاتهم أو صومهم أو حجهم ما داموا بالله مشركين وبغير شرعه يحكمون ولمناهج وديساتير غير منهجه وشرعه يخضعون.

So their situation witness over them that they are disbelievers and the fact that they are on Allāh's best place or that they are the people who maintain Allāh's houses does not help them at all. Just like the peoples prayer, fast and pilgrimage doesn't help them as long as they are committing *shirk* to Allāh and ruling with other than His law and submitting themselves to other ways and constitutions than His way and law.

فصل: والذي يدخل الناس الإسلام ويجعلهم مسلمين.

Chapter: That with which the people enter into Islām, and which makes them Muslims.

1 - أن يشهدوا أن لا إله إلا الله وأن محمدا رسول الله.. أى أن يعلموا ويقرروا بأن لا إله إلا الله ذلك العلم الذى ينفى الجهل بمعناها فلا عذر لمن يجهل توحيد الله ، والإقرار اليقيني بها الذى ينفى الشك والريب قال تعالى:

1. That they bare witness that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh. That means that they know and acknowledge that no one has the right to be worshipped except Allāh, with knowledge that negates ignorance in its meaning. So there is no excuse for the one who is ignorant about the *tawhīd* of Allāh. And with the certain acknowledgement in it (*Lā ilāha illā Allāh*) which negates doubt and uncertainty. The Exalted said:

﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴾

”And if they have not responded to you - then know that it (the Qurān) was revealed with the knowledge of Allāh and that there is none worthy of worship except Him. Then, would you not be Muslims?” (Hūd 11:14)

2 - أن يخلعوا من كل ما عليه قومهم من كفر وباطل ويكفروهم ويكفروا كل من رضى بكفرهم أو ساعد على علو كفرهم وشرعهم أو قاتل أو دافع عنهم من العاملين في شرطتهم وجيوشهم وكذلك من لم يكفروهم.. فمعنى لا إله إلا الله محمد رسول الله هو نفى الشرك والبراءة منه ومن فعله وعبادة الله تعالى وحده لا شريك له والإيمان بالرسول وطاعته فيما جاء به وما لم يأت العبد بهذا فليس بمسلم وإن لم يكن كافرا معاندا فهو كافر جاهل .

2. That they disconnect themselves from everything which their people are upon of *kufr* and falsehood, and that they declare *takfīr* upon them. They must also declare *takfīr* upon everyone who is pleased with their *kufr*, assists in the elevation of their *kufr* and laws, fights for them or protects them being their workers in their police forces and armies, and likewise whoever does not declare *takfīr* upon them...

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So the meaning of *Lā ilāha illā Allāh Muhammadu Rasūlullāh* is to negate *shirk* and freeing oneself from it and from the one who commits this, and worshipping Allāh the Exalted alone who has no partners, and the belief in the Messenger and obeying him in what he came with. As long as the slave does not perform this then he is not a Muslim, and if he is not a stubborn *kāfir* then he is an ignorant *kāfir*.

فلا إله إلا الله نفى وإثبات نفى للند والشريك وإثبات التوحيد لله تعالى وحده. إثبات للربوبية بأنه هو الخالق البارئ المحيي المميت الرزاق العليم القدير المبدئ المعيد الحكيم. وإثبات للألوهية والعبودية بأن يعبد الله وحده بما شرع وحدد وبين فلا يدعو غير الله ولا يسأل غير الله ولا يستعين ويطلب المدد إلا من الله ولا يذبح ولا ينذر إلا الله ولا يتحاكم إلى غير شرعه ولا يعترف بدستور أو منهج أو نظام أو مبدأ غير شرعه مخلصا الدين لله وحده ولو كره الكافرون .

So *Lā ilāha illā Allāh* is negation and affirmation; negation of a rival and a partner, and affirmation of *tawhīd* to Allāh the Exalted alone. It is the affirmation of *ar-rubūbiyyah*; that He is the Creator, the Maker, the Giver of life, the Taker of life, the Provider, the All-Knowing, the Omnipotent, the Originator, the Restorer of life and the Wise. Also the affirmation of *al-ulūhiyyah al-'ubūdiyyah*; that Allāh is worshipped alone through what He has legislated, determined and clarified. So a person only invokes Allāh, only asks Allāh, only seeks help from and requests aid from Allāh, only slaughters and make vows for Allāh, and does not seek judgment from other than His law, and does not accept another constitution, way, system or belief than His law, all while he sincerely devotes to the religion exclusively for Allāh even if the disbelievers hate it.

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

"And they were not commanded except to worship Allāh, being sincere to Him in religion *hunafā* (free from shirk), and to establish prayer and to give *zakāh*. And that is the correct religion." (Al-Bayyinah 98:5)

وإثبات لأسماء الله وصفاته من غير تشبيه بخلقه ولا تعطيل ولا إلحاد ولا تحريف .

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Also the affirmation of Allāh's beautiful names and attributes without comparing them with His creation and without annulment, denial and distortion.

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

"Whoever disbelieves in *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower."
(Al-Baqarah 2:256)

إن الذين يقولون لا إله إلا الله في حال كفرهم وهي من اعتقادهم ويظنون أنهم بذلك مسلمون ليسوا بمسلمين حتى يأتوا بما يدخلهم الإسلام ويصحح ما هم عليه من كفر وباطل، فإذا دخلوا في الإسلام ألزموا بأن يأتوا بالفرائض ولا يكفرون إلا إذا حادوها وأنكروها أو أتوا شيئاً أجمعت الأمة أنه لا يصدر إلا من كافر وكذلك يكفر التارك للصلاة سواء تركها جحوداً أو تكاسلاً وتهاوناً.

Verily those who say *Lā ilāha illā Allāh* while they are in *kufr* and it is from their belief, and they think that they with this are Muslims, they in deed are not Muslims until they perform that which enters them into Islām and they correct what they are upon of *kufr* and falsehood. But if they enter into Islām then they must make it obligatory to perform the obligatory acts of Islām, and they will not commit *kufr* except if they renounce or reject them, or they perform an act which the *ummah* has agreed upon that none but a disbeliever does this. Likewise the one who leaves the *salāh* becomes a *kāfir*, no matter if he leaves out of rejection, laziness or negligence.

ولا يكفر أحد ممن دخل الإسلام بيقين وأصبح من أهله بأى ذنب من الذنوب كالزنا وشرب الخمر ما دام يعتقد أن ما فعله حرام فإذا اعتقد أنه حلال بعد علمه بجرمته أو كان في مقدوره العلم بجرمته فإنه يكفر بذلك .

Takfir is not declared upon anyone of those who with certainty entered into Islām and have become of its people due to some sin that they commit such as fornication and drinking intoxicants as long as the person believes that what he is doing is forbidden. But if he believes that it is allowed after his knowledge of it being forbidden, or he has been able to acquire the knowledge of it being forbidden, then *takfir* is declared upon him due to this.

Islām of the common people:

والعامى الذى لا يقرأ ولا يكتب يكفيه الاعتقاد الصحيح بأن الله ربه وأن يعبد وحده في كل شعائره ونسكه وأن لا يتحاكم إلى غير شرعه وأن يكفر بكل ما يعبد من دون الله من الآلهة المزعومة الموجودة من حوله ويكفر من عبدهم، وأن لا يصف الله تعالى إلا بما هو أهل له من صفات الكمال وأن ينزه الله تعالى عن كل عيب ونقص.

It is enough for the common person who do not read nor write to have the right belief; that Allāh is His Lord and that he worships Him alone in all his rites and rituals, that he does not seek judgment from other than His law and that he rejects everything which is worshipped besides Allāh from the claimed and alleged *ālihah* around him and declares *takfīr* upon those who worship them. Furthermore he does not describe Allāh the Exalted except with what He has of complete attributes and that refrains from describing Allāh with any defect or deficiency.

ولا يحكم لأحد بالإسلام إلا إذا علم أنه مسلم مثله، وما دام قد سمع برسول الله محمد (ص) فعليه أن يؤمن به وبما جاء به وأن يعتقد أنه لا شرع إلا الشرع الذى جاء به وأنه يجب تطبيقه والحكم به .

A person must not judge anyone as a Muslim except if he knows that he is a Muslim like himself. As soon as a person have heard about the Messenger of Allāh Muhammad ﷺ then is compulsory upon him to believe in him and what he has come with, and to believe that there is no (acceptable) law except the law that he came with and that it is obligatory to implement this law and rule by it.

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٥٦﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٥٧﴾ ﴾

"Say (O Muhammad): 'Verily, my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the all the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'" (Al-An'am 6:162-163)

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..أعود وأكرر أن المرء لا يدخل الإسلام ويصبح مسلماً إلا إذا شهد أن لا إله إلا الله وأن محمداً رسول الله (ص) بكل ما تعنيه كلمة الشهادة من العلم اليقيني بما الذي ينفي الجهل والشك فلا عذر لمن يجهل توحيد الله،

I return to and repeat that a person does not enter into Islām and become a muslim except if he testifies that there is none worthy of worship except Allāh and that Muhammad ﷺ is the messenger of Allāh along with everything that the words of the testimony contain of certain knowledge of it, which negates ignorance and doubt, so there is no excuse for the one who is ignorant regarding Allāh's *tawhīd*.

والإقرار العملي الكامل بأن لا معبود بحق إلا الله وحده لا شريك له بكل ما تعنيه كلمة العبادة من الخضوع المطلق والإستسلام الكامل والطاعة لله وحده في الشريعة والمنهاج، في الشعائر والنسك والعبادات، في الأخلاق والأهداف والغايات .

And the applied complete acknowledgment of the fact that there is none who in truth is worshipped except Allāh alone who has no partners, in everything what the word worship contains of complete submission, complete surrender and the obedience to Allāh alone in Islāmic legislation and practices ways, both in rites and rituals, habits, behavior, goals and purposes.

والبراءة الكاملة التامة والكفر بكل ما يعبد من دون الله وتكفير كل من خضع ودان وذل لغير الله في أى أمر من أمور العبادة التي لا تجوز إلا لله وحده - لا فرق في ذلك بين الشعائر والنسك أو التشريع والحكم أو غير ذلك - ، وأن محمداً عبده ورسوله نؤمن به وبما جاء به ونتبع طريقه ومنهجه لا نبتدع ولا نحيد لا نبتغى بذلك إلا الله وحده مخلصين له الدين ولو كره الكافرون.

Furthermore the full complete *barāah* and rejection of everything which is worshipped besides Allāh and declaring *takfir* upon anyone who submits, worships or yields to other than Allāh in any given type of worship that are not allowed for others than Allāh. There is no difference in this between rites and rituals, legislation and judgment or other than this.

And that Muhammad is His slave and messenger. We believe in him and in what he has come with and we follow his path and his practices way while we do not innovate or

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deviate. With this we only seek the pleasure of Allāh alone sincerely, dedicating the religion for Him alone even if the disbelievers hate it.

ولا حقيقة ولا اعتبار بعد ذلك لأى مدع أو متسمي بالإسلام أو من يأتى ببعض شعائره ويحسب أنه من المسلمين . فما لم يأت الإنسان بما أسلفت لا يعتبر مسلما ، وكل من اعتبره مسلما كان كافرا كاذبا على الله مفتريا عليه أدخل في دينه من ليس منه، ما عرف الله حق معرفته وما عرف الإسلام حق معرفته، فالذى يؤمن به هو شىء آخر غير الله، والدين الذى هو عليه هو دين آخر غير الذى جاء به محمد (ص).

After this there is not a reality nor an opinion of any claimer – one who calls himself a Muslim or one who perform some of Islām's rituals and believes that he is from the Muslims – (which should be taken into consideration). As long as a person does not perform what I have previously mentioned then he is not considered a Muslim. Anyone who considers this person a Muslim then he is a disbeliever who lies to Allāh and invents a lie against Him because he enters a person into His religion who are not from it. He has not known Allāh with the correct knowledge of Him and he has not known Islām with the correct knowledge of it. So that which he believes in is something else than Allāh and the religion he is upon is another religion than the one Muhammad ﷺ came with.

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

"Say (O Muhammad): 'This is my way; I invite to Allāh upon sure knowledge, I and those who follow me. And Glorified is Allāh. And I am not of the *mushrikīn* (those who associate others with Him).'" (Yūsuf 12:108)

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Say (O Muhammad): 'Verily, my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the all the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'" (Al-An'ām 6:162-163)

3 الإسلام: كلمة وسيف... عقيدة وجهاد

3. Islām: Word and sword. 'Aqīdah and Jihād.

بعد أن انتشرت الجاهلية في كافة الأرجاء وعم البلاد الكفر والفساد كان لابد أن يحل التصور الجاهلي لمعنى الجهاد محل التصور الإسلامى الصحيح، وحتى يوطد حكام الجاهلية الطواغيت الكفار عروشهم أخذوا يرمون كل من يحاول القضاء عليهم من طائفة أهل الحق بكل التهم والشُرور حتى ينفروا الناس منهم،

After the *jāhiliyyah* spread in all places and after the countries of *kufir* and sin prevailed, it became a must that the ignorant concept of the meaning of *jihād* took over the place of the correct Islāmīc concept. So in order for the ignorant disbelieving *tawāghīt* leaders to consolidate their thrones they began to accuse everyone who tries to overthrow them – from the groups of people of truth – with every accusation and all bad things in order for the people flee from them.

واستكتبوا طائفة من الجهال وعينوهم في مراكز العلم والفتوى وأسبغوا عليهم من الألقاب والمناصب مثل شيخ الإسلام وإمام الفتوى وغير ذلك حتى يهيئوا العوام من الناس لكل كفر وباطل. بمزيد من التسليم والإستسلام والإنقياد لهم، وأخذوا يقلصون معنى الإسلام وعقيدته إلى اشياء ومسميات ما أنزل الله بها من سلطان،

And they made a group of the ignorant ones their clerks and they appointed them in the schools of knowledge and *fatwā*, and they gave them titles and positions such as *Sheikh al-Islām* and *Imām al-Fatwā* and other than this in order to prepare the commoners of the people for every *kufir* and falsehood by increasing the submission, surrender and obedience to them. With this they reduced the meaning of Islām and its '*aqīdah* to things and names for which Allāh did not sent down any authority.

فأصبح الإسلام مجرد كلمة باللسان لا معنى لها تكتب في نوع الديانة في بطاقات الميلاد أو بطاقات الهوية ولا يتغير الوصف بها إلا إذا أعلن صاحبها التخلي عن هذه الديانة إلى ديانة أخرى ولا يمنع من ذلك شىء عندهم فالوطنية هى التى تجمعهم.

So Islām became a mere word uttered with the tongue with no meaning to it. A word which is written as the type of religion in birth certificates and identity cards, and the

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description of Islām does not change except if the owner declares that he has apostatized from this religion to another religion. But this does not prevent anything with them because it is nationalism that gathers them anyway.

كما أبطلوا الجهاد وأفرغوه من وظيفته ومعناه وأصبح الجهاد عندهم مجرد الدفاع عن قطعة من أرض الوطن - هذا إن دافعوا - أو لعبة من الألعاب أو وظيفة من الوظائف وتعدد الشهداء لديهم ما بين شهيد الكرامة والعيش والديمقراطية والواجب وشهيد الكرة والملاعب، أما الدفاع عن العقيدة ونشر الدين فلا إكراه في الدين والدين لله والوطن للجميع، وأخذ شيوخ الإسلام عندهم يروجون لهذه الجاهلية والمعاني الباطلة على أنها هي الدين والإسلام

Likewise, they nullified *jihād* and emptied it its function and meaning, so *jihād* with them became only to defend the place of native land – that is if they defend – or a game from the games, a job from the jobs and the number of martyrs with them have become large from among the martyrs of honor, life, democracy, duty and the martyr of ball and games. But regarding the defense of the *‘aqīdah* and spreading the religion then ‘there is no compulsion in religion’ and ‘the religion is for Allāh and the homeland is for all people’. Their scholars of Islām began to put this *jāhiliyyah* and false meaning into circulation, as if this is the religion and Islām.

﴿ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴾

“So woe to those who write the scripture with their own hands, then say: ‘This is from Allāh,’ in order for them to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.” (Al-Baqarah 2:79)

ولا مانع لديهم بعد ذلك من أن يكونوا خدما وأتباعا ومناصرين لدول الصليب وأهل الصليب ولا مانع لديهم من أن يقاتلوا تحت راية الديمقراطية أو الإشتراكية أو أن يكونوا جنودا تحت راية الصليب أو أن يكونوا جواسيس لأهل الصليب أو أن يسخروا أموالهم واقتصادهم لخدمة أهل الصليب واقتصاديات أهل الصليب، ويتعجب الإنسان وهو يرى هؤلاء وهم يزعمون الإسلام ويسمع حديث النبي (ص) يقول فيه :

After this there is nothing with them that prevents them from being servants, followers and helpers of the lands of the cross and the people of the cross, and there is nothing

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that prevents them from fighting under the flag of democracy and socialism or that they are soldiers under the flag of the cross or that they are spies for the people of the cross, or that they put their wealth and economy at the service of the people of the cross and their economies. A human being is astonished when he sees these people and they claim Islām, and he hears the *hadīth* of the Prophet ﷺ in which he says:

جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم

“Strive against the mushrikūn with your wealth, yourselves and your tongues.”

وكان الرسول (ص) قال لهم: جاهدوا ودافعوا عن المشركين بأموالكم وأنفسكم وألسنتكم!!!!!!

It is as if the Messenger ﷺ told them: “Strive for and defend the *mushrikūn* with your wealth, yourselves and your tongues”...!!

فهل بعد ذلك من كفر وهل بعد ذلك من جاهلية؟! إن الإسلام هو شيء آخر غير ما يفهمه هؤلاء المشركون الجاهلون وإن الجهاد في الإسلام غير ما يفهمه هؤلاء المشركون الجاهلون إن الإسلام كلمة وسيف. إنه عقيدة وجهاد.

So is there any *kufir* beyond this and is there any *jāhiliyyah* beyond this?! Verily Islām is something else than what these ignorant *mushrikūn* understand, and the *jihād* in Islām is something else than what these ignorant *mushrikūn* understand. Verily Islām is in word and sword. Verily it is in *‘aqīdah* and *jihād*.

وقبل أن أبين العلاقة بين العقيدة والجهاد أحاول أن أبين الفرق بين الجهاد والقتال حتى نستطيع أن نفهم حقائق الألفاظ ومعانيها، فلفظ الجهاد أعم وأشمل من لفظ القتال ،

And before I clarify the relationship between the *‘aqīdah* and *jihād*, I will try to clarify the difference between *al-jihād* (striving) and *al-qitāl* (fighting) in order for us to be able to understand the reality of the words and their meanings. The word of *jihād* is more general and more including than the word of *qitāl*.

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فالقِتال يكون بالنفس واختيرت اليد أو جهاد اليد للتعبير عنه لأن اليد هي التي تحمل السلاح وتقاتل به في الحرب ، أما الجهاد فقد يكون باليد - وهو المقصود بالقتال - وقد يكون باللسان وقد يكون بالمال وقد يكون بالقلب، فكل قتال جهاد وليس كل جهاد قتال ، ومع تنوع الأسلحة تعددت الحروب واختلفت الأساليب .

Qitāl is with the self and the hand or '*jihād* with the hand' has been chosen as an expression for this because it is the hand that upholds the weapon and fights with it in war. Regarding *jihād* then this can be with the hand - and this is what is meant by *qitāl* - and it can be with the tongue, with money or with the heart. So every *qitāl* is *jihād* and not every *jihād* is *qitāl*. And with the variety of weapons the wars have become greater in number and the methods have become more different.

ويرتبط الجهاد في الإسلام إرتباطا وثيقا بعقيدة المسلمين فهو أصل من أصولها وسيفها الذي يحميها وينشرها لتعلو كلمة الله في كل مكان حتى لا يعبد إلا الله وحده لا شريك له في الأرض كلها . وعندما تتخلى أمة الإسلام إن وجدت عن الجهاد فإنها تتخلى عن عقيدتها ولوازم وجودها ، (فما ترك قوم الجهاد في سبيل الله إلا ضربهم الله بذل من عنده). قال رسول الله(ص):

Jihād in Islām is linked to the '*aqīdah*' of the Muslims with a firm connection. It is a principle of its principles, and its sword which protects it and spreads it in order to make the Word of Allāh the highest everywhere, and that no one is worshipped except Allāh alone Who has no partners at all on earth. So when the *ummah* of Islām abandons *jihād* when it occurs, then it abandons it's '*aqīdah*' and the necessities of its existence. Because no people left the *jihād* for the sake of Allāh except that Allāh brings upon them a humiliation from Him.

The Prophet ﷺ said:

إذا تبايعتم بالعينة - نوع من الربا - وأخذتم أذنان البقر ورضيتم بالزرع وتركتم الجهاد سلط الله عليكم ذلا لا ينزعه حتى ترجعوا إلى دينكم.

"If you deal with *al-Īnah* (a type of interest), follow the tails of cattle, become pleased with farming, and abandon *Jihād* in Allāh's Path, Allāh will send humiliation upon you which will not dissappear until you return to your religion."

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ولكن كيف ارتبط جهاد الكفار بالعقيدة إذا كان جمهور الفقهاء يقولون أن الجهاد فرض كفاية على المسلمين إذا قام به بعضهم. بما يفى من الغرض منه سقط عن الباقيين!؟

But how is *jihād* against the disbelievers linked with '*aqīdah*' when most of the scholars of *fiqh* say that *jihād* is *fard kifāyah* upon the muslims (which means) if some of them perform what is required then the obligations fall from the rest?!

وللإجابة على هذا أقول: إذا كان الجهاد بالسيف فرض كفاية إذا وجد من يدافع عن الدين والعقيدة فإن جهاد القلب لا يسقط عن أحد وليس بعده من الإيمان حبة خردل كما أخبر بهذا النبي (ص) في الحديث الذي رواه مسلم في صحيحه قال:

As an answer to this I say: If the *jihād* with the sword is *fard kifāyah* - if there already are those who will defend the religion and '*aqīdah*' - then the *jihād* of the heart does not become non-obligatory, and after it there is not a mustard seed of *īmān* just like the Prophet ﷺ have informed about this in the *hadīth* which Muslim have narrated in his *Sahīh*:

ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون. فمن جاهدكم بيده فهو مؤمن ومن جاهدكم بلسانه فهو مؤمن ومن جاهدكم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل.

"There was not a single prophet among those who were sent by Allāh before me who did not have disciples and companions who followed his Sunnah and obeyed his commands. But afterwards other generations came who said what they did not do, and who did what they did not themselves order. Whoever struggles against them with his hand is a believer. Whoever struggles against them with his tongue is a believer. And whoever struggles against them with his heart is a believer. But when none of these things are done, then not even a single mustardseed of faith remains."

وهذا هو نفس المعنى الذي جاء في الحديث الآخر:

And it is the same meaning which has come in another *hadīth*:

من رأى منكم منكرا فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان .

“Whoever of you had seen an evil thing let him change it by his hand, and if he cannot do that let him do that by his tongue, and if he cannot do that let him deny it by his heart. That is the weakest (degree of) faith.”

فجهد القلب متعين وواجب على كل مسلم لا يسقط أبدا تحت أى ظرف من الظروف فقلوب المسلمين دائما حية لا ترضى أبدا بالباطل وتسعى دائما للتخلص منه متى وجدت إلى ذلك سبيلا ، وهذا هو معنى الثورة في حياة المسلمين ،

Therefore the *jihād* of the heart is specific and obligatory upon every Muslim and it never becomes non-obligatory under any circumstances. So the heart of the Muslims are always alive and are not pleased with falsehood and they always work in order to get rid of it whenever they find the opportunity for this. And this is the meaning of the revolution in the life of the Muslims.

فالثورة عندهم ليست لحظة أو لحظات أو يوم أو أيام ولكنها حالة تتملكهم دائما وتتملك قلوبهم تأخذ المظهر الفردي القلبي حيننا وهذا أضعف الإيمان وتأخذ الشكل الجماعى أو الفردي حيننا آخر عند امتلاك القدرة والوسيلة باليد واللسان ، وحين يفقد جهاد القلب يفقد معه الإيمان أو خصلة الإيمان التي لم ينكرها هذا القلب .

The revolution for them is not for a moment or several moments nor for a day or several days, but instead it is a condition which always overtakes them and their hearts. At one point of time it seizes the individual feeling of the heart – and this is the weakest *īmān* – and it seizes the conformation of the community or individual at another point of time where the power and means of hand and tounge has been acquired. When the *jihād* of the heart is lost then the *īmān* or the characteristic of *īmān* which that heart has not rejected is lost with it.

قال ابن حجر في فتح البارى (38/6): (والتحقيق أن جنس جهاد الكفار متعين على كل مسلم إما بيده وإما بلسانه وإما بماله وإما بقلبه) ا.هـ—

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Ibn Hajr said in Fath Al-Bāri (6/38): “The fulfilment is that the category of *jihād* against the *kuffār* is specifically obligatory upon every muslim. Either with his hand, his tounge, his wealth or with his heart.” (end quote)

ولبيان هذا المعنى أقول لو أن رجلا مسلما رأى كافرا يدعو غير الله من أوثان القبور أو غيرها من الأصنام فما موقفه عند ذلك ؟

And in order to clarify the meaning of this, I say that if a Muslim man sees a disbeliever invoke others than Allāh from among the idols of the graves or other than this from the statues, then what is his stance towards this?

فهو إما أنه يمتلك القدرة على إزالة هذا الكفر والباطل بيده دون أن يسبب ضررا للمسلمين ودعوتهم فعليه أن يزيل هذا الكفر ويدعو الكافر إلى عبادة الله وحده ومعاملة هذا الكافر بما يستحقه، فإن لم يفعل ما كان يقدر عليه فهو آثم ،

Then he either if he has the ability to remove this *kufir* and falsehood with his hand without he causes a harm to the Muslims and their *da'wah*, then it is obligatory upon him to remove this *kufir* and to call this disbeliever to the worship of Allāh alone and treat him in a way that he deserves. And if he does not do what he is capable of then he is a sinner.

أما إن كان لم يمتلك القدرة على إزالة هذا الكفر بيده فعليه أن ينكره بلسانه وهذا كما حدث مع رسول الله في بداية دعوته فلقد كان يصلى عند الكعبة وفيها وحولها أكثر من ثلاثمائة وستين صنما تدعى من دون الله لم يستطع أن يزيلها إلا بعد واحد وعشرين سنة من دعوته في فتح مكة ،

But if he does not possess the ability to remove this *kufir* with his hand then it is obligatory upon him to reject it with his tounge, and this is like what occurred with the Messenger of Allāh in the beginning of his *da'wah*. Because verily did he used to pray at the *Ka'bah*, while in it and around it there was more than 360 statues which was called upon besides Allāh, which he was not able to remove except after 21 years of his *da'wah* at the opening of Makkah.

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وحتى الإنكار باللسان ما كان يفعله رسول الله (ص) في الثلاث سنوات الأولى من دعوته عندما كان يدعو سرا، لكن إنكار القلب لا يسقط ومن لا ينكر قلبه الكفر فليس بمسلم وهذا معنى قوله (ص): وليس وراء ذلك من الإيمان حبة خردل.

The Prophet didn't even reject them with his tounge during the first three years of his *da'wah*, when he was calling in secrecy. But the rejection with the heart never becomes non-obligatory and whoever does not reject *kufr* with his heart then he is not muslim, and this is the meaning of his ﷺ words: **"But when none of these things are done, then not even a single mustardseed of faith remains."**

وإذا كان الإيمان بضع وستون أو بضع وسبعون شعبة كما قال النبي (ص) فإن الإيمان ينتفى ويلتغى من القلب بالكلية إذا لم ينكر القلب ما ينافى ويناقض أعلى شعبه (التوحيد وقول لا إله إلا الله) ولكنه لا ينتفى من القلب بالكلية إذا لم ينكر القلب ما سوى ذلك مما يتنافى مع بقية شعب الإيمان الأخرى كإلقاء الأذى في الطريق مادام يعتقد أن هذا مما يحرم عليه وهذا من فعل القلب أيضا. ولهذا تجد أن النبي (ص) قال :

When *īmān* is some sixty or seventy branches just like the Prophet ﷺ said, then verily the *īmān* disappears and is cancelled completely from the heart when the heart does not reject what negates and annuls the highest brand of *īmān*; *tawhīd* and the Word *Lā ilāhā illā Allāh*. But it will not completely disappear from the heart if the heart does not reject what is besides this, from that which conflicts with the other remaining branches of *īmān*, such as throwing harm on the road as long as he considers this as being forbidden for him. This is also from the actions of the heart. Regarding this you find that the Prophet ﷺ said:

من مات ولم يغز ولم يحدث نفسه بالغزو مات على شعبة من النفاق.

"Whoever dies without having fought and did not have the hopes of fighting, he dies upon af branch of hypocracy."

فكيف بمن مات وهو يقدر على الجهاد والغزو ولم يجاهد؟! وكيف بمن مات وهو يصد الناس عن الجهاد في سبيل الله والدعوة إليه.!!؟

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Then how about the one who dies while he is capable of performing *jihād* and fighting and he never performed *jihād*?! And how about the one who dies while he prevents the people from *jihād* in Allāh's cause and calling towards it?!!

وهكذا يكون حال المسلم دائما إنه لا يرضى بالباطل أبدا أن يظهر أو أن يعلو بل ينتهز الفرصة تلو الأخرى للتخلص من الباطل وأهله، واضعا نصب عينيه مصلحة الإسلام والمسلمين.

This is always the condition of the Muslim. Verily is he never pleased with falsehood emerging or becoming superior, instead he always seizes one opportunity after another to get rid of the falsehood and its people, while he puts the benefit for Islām and the Muslims before his eyes.

وهكذا يرتبط الجهاد بعقيدة المسلمين ولا يسقط عنهم أبدا جهاد القلب الذى يتعين على كل مسلم ومسلمة. وفي الصحيح عن أنس قال رسول الله (ص):

This is how *jihād* is connected to the '*aqīdah* of the Muslims and the *jihād* of the heart - which is a specific obligation upon every Muslim male and female - never becomes non-obligatory upon them. It's reported in *As-Sahīh* from Anas that the Messenger of Allāh ﷺ said:

جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم.

"Strive against the mushrikūn with your wealth, yourselves and your tongues."

فلم يأمر رسول الله (ص) بالإستسلام للكفر والكافرين والإنقياد لهم والركون إليهم بل أمر بقتالهم وعدم الكف عنهم حتى يؤمنوا به وبما جاء به، وطالما وجد على أى شبر من أرض الله من لا يوحد ولا يؤمن بالذى جاء به محمد (ص) فالجهاد ماض إلى يوم القيامة وهذا هو ما جاء به الرسول (ص) حيث قال في الحديث الصحيح :

The Messenger of Allāh didn't order the submission to *kufir* and the disbelievers and surrendering to them nor the reliance upon them. Rather he ordered to fight them and not leaving them alone until they believed in him and what he came with. As long as there is to be found - on any span of the earth of Allāh - whoever does not worship Allāh alone and doesn't believe in what Muhammad ﷺ has come with, then the *jihād* is

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continuing until the Day of Judgment and this is what the Messenger ﷺ has come with when he said in the *sahīh hadīth*:

بعثت بالسيف بين يدي الساعة حتى يعبد الله وحده لا شريك له وجعل رزقي تحت ظل رمحي وجعل الذلة والصغار على من خالف أمري.

"I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear, and humiliation and lowliness were decided for those who oppose my command."

إن الجهاد هو وظيفة المسلمين الأساسية وما دون ذلك هي أمور تساعد على الجهاد من أجل نشر الدين وعلو رايته وكل بحسب قدرته.

Verily *jihād* is the fundamental assignment of the Muslims and what is besides this are matters that supports *jihād* for the sake of spreading the religion and raising its flag; everyone according to his ability.

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ﴾

"And fight them until there is no more *fitnah* (disbelief and worshipping of others along with Allāh) and the religion (all kinds of worship) is for Allāh alone." (Al-Baqarah 2:193)

ولذلك وصف النبي (ص) طائفة أهل الحق الظاهرة بالدين في زمن الغربة والوحشة والكفر بأنما طائفة مقاتلة تقاتل في سبيل الله أهل الكفر والباطل ولم يصفها بأى صفة أخرى غير القتال مع ظهورهم بالحق ،

This is why the Prophet ﷺ described the group of people upon truth who are manifest in religion in times of estrangement, alienation and *kufr* as a fighting group that fights for the sake of Allāh against the people of *kufr* and falsehood. He did not describe them with any other description than fighting and them being manifest in truth.

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وكذلك لما سئل عن الإعتصام في زمن الفتنة أجاب (ص) في حديث بالكتاب والسنة وفي حديث آخر بالسيف. وعندما يراجع الإنسان سيرة النبي (ص) يرى فيها خلاف ما يروج له المبطلون الجاهلون ففي فترة الإستضعاف ورسول الله يؤذى ويهان من المشركين تجده (ص) يواجه قريشا بكل قوة وهو في مكة يقول لهم:

Likewise when he was asked regarding holding on (to the truth) during the times of *fitnah* he ﷺ answered in one *hadīth* "by the Book and Sunnah" and in another *hadīth* "by the sword". And when a person reviews the *sīrah* of the Prophet ﷺ then in it he will find the opposite of what these ignorant falsoers put into circulation. Because in the time of weakness where the messenger of Allāh was harmed and humiliated by the *mushrikūn* you will find him ﷺ turning towards Quraysh in all strength while he was in Makkah, and say to them:

أتسمعون يا معشر قريش، أما والذي نفسي بيده لقد جئتكم بالذبح.

"Are you listening, O gathering of Quraysh? By the One in whose Hand my soul is, I have verily come to you with slaughter (death)."

فهو رسول الرحمة ورسول الملحمة.

He is the Messenger of mercy and the Messenger of fierce fighting.

وفي فترة القوة بعد أن أصبح للمسلمين دولة في المدينة يقول :

And in the time of power after the Muslims had a country in Madīnah he said:

أمرت أن أقاتل الناس حتى يؤمنوا بي وبما جئت به.

"I have been ordered to fight the people until they believe in me and what I have come with."

والله عز وجل لم يستثن من القتال أهل الكتاب. قال تعالى:

And Allāh the Mighty and Majestic did not exclude the people of the book from being fought. The Exalted said:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the religion of truth (i.e. Islām) among the people of the book (Jews and Christians), until they pay the *jizyah* with willing submission, and feel themselves subdued.” (At-Tawbah 9:29)

أما عن أحاديث طائفة أهل الحق التي لن يخلو منها زمان فقد رواها البخارى ومسلم ومنها :

With regards to the *ahādīth* about the group of people upon the truth which no time will be free from, then both Al-Bukhārī and Muslim have narrated these. From them are:

1 - عن المغيرة بن شعبة أن النبي (ص) قال: لا يزال طائفة من أمتي ظاهرين على الحق حتى يأتيهم أمر الله وهم ظاهرون.

1. From Al-Mughīrah bin Shu’bah that the Prophet ﷺ said:

“There will always be a group from my ummah manifest in truth, until the command of Allāh comes while they are manifest.”

2 - وعن ثوبان قال رسول الله (ص): لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خذلهم حتى يأتي أمر الله وهم كذلك.

2. From Thawbān that the Messenger of Allāh ﷺ said:

“There will always be a group from my ummah who are manifest in truth. Those who abandon them do not harm them, until the command of Allāh comes and they are in this condition.”

3 - وعن جابر بن سمرة قال رسول الله (ص): لن يبرح هذا الدين قائما يقاتل عليه عصابة من المسلمين حتى تقوم الساعة.

3. From Jābir bin Samrah that the Messenger of Allāh ﷺ said:

“This religion will remain standing and a group of people from the Muslims will fight in its cause until the hour is established.”

4 - وعن جابر بن عبد الله قال رسول الله (ص): لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة.

4. From Jābir bin Abdillah that the Messenger of Allāh ﷺ said:

“A group of people from my ummah will continue fighting for the truth. They will be manifest until the Day of Judgment.”

5 - وعن عقبه بن عامر قال رسول الله (ص): لا تزال عصابة من أمتي يقاتلون على أمر الله قاهرين لعدوهم لا يضرهم من خالفهم حتى تأتيهم الساعة وهم على ذلك.

5. From ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said:

“There will always be a group of people from my ummah who fights according to the command of Allāh who are victorious over their enemy. Those who oppose them do not harm them, until the hour comes to them and they are upon this.”

وبعد هذه الأحاديث يحاول البعض أن يثبط همم المدافعين عن دينهم وعن عقيدتهم ويقول ليس في الإسلام إلا جهاد الدفع عن بلاد المسلمين إذا دهمها عدو أو جهاد الطلب لمقاتلة أعداء الله إذا كان للمسلمين دولة وقدرة. واليوم لا توجد للمسلمين دولة ولا قدرة وعلى المسلمين أن يصبروا حتى يأتي أمر الله، وكأن دولة الإسلام ستقوم دون بذل أو عناء وكأن الكافرين سيتدبرون المسلمين يقيمون دولتهم دونما أى اعتراض .

After these *ahādīth* some people try to discourage the concerns of those who defend their religion and *‘aqīdah*. They say that in Islām there is only the *jihād* of defending the Muslim lands if the enemy attacks it or the offensive *jihād* of fighting the enemies of Allāh if the Muslims would have power and a country. And today the Muslims have neither a country nor power so the Muslims must have patience until the command of Allāh comes. It is as if the Islāmic country will rise without effort and exhaustion, and as if the disbelievers will let the Muslims establish their country without any objection.

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وأقول لهؤلاء إن حرب المستضعفين في الأرض من المسلمين هي من الحروب المشروعة في الإسلام لتحقيق بعض أهداف المستضعفين المرحلية ولا يجوز لأحد أن يعترض عليهم وهم يحاولون استخلاص بعض حقوقهم المسلوبة مما يخلصهم من ذل الإستضعاف ويحفظ عليهم دينهم ولهم في أبي بصير عتبة بن أسيد قائد أول حرب للمستضعفين في الإسلام القدوة والذي قال عنه النبي (ص):

I say to these that verily the war of those Muslims on earth who are in a weak state are from the legislated wars in Islām in order to accomplish some temporary goals of those who are in a weak state. It is not allowed for anyone to object to them while they are trying to extract some of their stolen rights which will free them from the lowliness of being weak and protect their religion. They have a good example in Abū Basīr ‘Utbah bin Usayd who was the leader of the first war in Islām of those in a weak stage, about whom the Prophet ﷺ said:

ويل أمه مسعر حرب لو كان معه رجال. راجع قصته في سيرة ابن هشام.

“Woe to his mother! What excellent war kindler he would be, if only he had men with him.” Review his story in the *sīrah* of Ibn Hishām.

إن الحفاظ على الدعوة ونشر الدين لا يعني بأى حال الإستسلام للمشركين وتركهم ينقضون على الدعوة وعلى المسلمين دون دفاع أو مقاومة فلم يكن أصحاب محمد (ص) يستطيعون الصلاة عند بيت الله الحرام حتى أسلم عمر بن الخطاب وما أدراك ما كان يمثله عمر من قوة تقف في وجه كفار قريش ولهذا قال ابن مسعود: مازلنا أعزة منذ أسلم عمر.

Verily preserving the *da’wah* and spreading the religion does not under any circumstances mean the submission to the *mushrikūn* and leaving them to destroy the *da’wah* and the Muslims without any defence or resistance. The companions of Muhammad ﷺ were not able to pray next to the sacred House of Allāh until ‘Umar ibn Al-Khattāb became a Muslim, and what will make you know what strength ‘Umar displayed when he stood in the face of the *kuffār* of Quraysh. Ibn Mas’ūd said regarding this: *“We have been the noblest of men even since ‘Umar became a Muslim.”*

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إن الحق لا ينتشر إلا إذا كانت له قوة تحميه ويوم يدرك أهل الكفر والباطل أن للمسلمين قوة تردعهم وتستطيع أن تنال منهم يومها سيعملون لهم ألف حساب.

Verily the truth will not spread except if it has strength which protects it and one day the people of *kufur* and falsehood will become aware of that the Muslims have strength which will repel them and which is capable of attaining from them its day where the Muslim will make thousands of reckonings with them.

إنني هنا أبين أن للمستضعفين الحق في استخلاص حقوقهم بكل قوة وليس هذا مدعاة للتهور ولا للحماس الزائف الذي يقضى على الأنفس دون هدف بل الروية الروية والحكمة الحكمة والأخذ بكل أسباب القوة حتى يأذن الله.

Here I clarify that those in a weak state have the right to extract their rights with every source of strength, but this is not a reason for false hastiness or eagerness which will be the end of the lives without a goal. Instead deep careful consideration then wisdom and more wisdom and using all the sources of strength until Allāh allow.

بقيت آية يدندن حولها المشركون والجاهلون وهي قوله تعالى:

The verse which the ignorant *mushrikūn* are buzzing about remains and that is His the Exalted Words:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

“There is no compulsion in religion.” (Al-Baqarah 2:256)

قال ابن كثير في تفسير الآية:

Ibn Kathīr said in the *tafsīr* (interpretation) of the verse:

قد ذهب طائفة كثيرة من العلماء أن هذه محمولة على أهل الكتاب ومن دخل في دينهم قبل النسخ والتبديل إذا بذلوا الجزية . وقال آخرون: بل هي منسوخة بآية القتال وأنه يجب أن يدعى جميع الأمم إلى الدخول في الدين الحنيف دين الإسلام فإن أبي أحد منهم الدخول فيه ولم ينقل له أو يبذل الجزية قوتل حتى يقتل وهذا معنى الإكراه.

أهـ

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“Verily did a group including many of the scholars say that this is conveyed regarding the people of the scripture and those who entered into their religion before the cancellation and changing (of their religion), if they paid the *jizyah*. Others said that it is cancelled by the verse of *qitāl* (fighting) and that it is obligatory to call all of the communities to enter into the pure religion – the religion of Islām. So if anyone of them declines to enter into it while he hasn’t examined it closely nor is he paying the *jizyah*, then he is fought against until he is killed and that is the meaning of *ikrāh*.”

وهكذا كان الإسلام عقيدة وجهادا، كلمة وسيفا، ومهما قال المضللون والمبطلون تبقى الحقيقة واضحة لكل ذى عينين، وهى أنه يوم أن تخلت أمة الإسلام عن عقيدتها وتميزها والجهاد تخلت عن مبررات وجودها ولوازمه،

Like this Islām was in ‘*aqīdah* and *jihād*, in word and sword, and no matter what the misguided and the false doers say then a clear reality remains for everyone who has two eyes. This (reality) is that the day the Islāmic *ummah* abandoned its ‘*aqīdah*, its distinction (from other religions) and the *jihād* it abandoned the justification of its existence and necessities.

ففقدت توازنها وضاعت هيبتها وأضحت لعبة بين الأمم والشعوب، وفوق كل هذا تحولت من النور إلى الظلام ومن الحق إلى الباطل من الإسلام إلى الجاهلية والكفر . قال تعالى:

So its stability was lost and its dignity disappeared and the game between the nations and populations began. On top of this it went from the light into the darkness, from truth to falsehood and from Islām to *jāhiliyyah* and *kufr*. The Exalted said:

﴿ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴾

”And if you turn away (from Islām and the obedience of Allāh), He will exchange you for some other people, and they will not be your likes.” (Muhammad 47:38)

وقال تعالى:

And The Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

"O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is AllSufficient for His creatures' needs, AllKnowing." (Al-Mā'idah 5:54)

إن الزمان قد استدار كهيئته يوم بعث الله رسوله محمدا (ص) وما عليه أكثر الناس من جاهلية وكفر وباطل مع انتسابهم للإسلام ونطقهم بلا إله إلا الله مما لا يخفى على أحد، وما عليه المسلمون من القلة والضعف أيضا مما لا يخفى على أحد، وعلى المسلمين أن يأخذوا بكل الأسباب التي تحفظ عليهم دينهم وتؤمن لهم طريق دعوتهم وعليهم أن لا ييخلوا بأى شيء من أجل ذلك والله متم نوره ولو كره الكافرون.

Verily the times have revolved into the same environment as the day that Allāhs Messenger Muhammad ﷺ was sent, and what the people are upon of *jāhiliyyah*, *kufr* and falsehood along with them ascribing themselves to Islām and their utterance of *Lā ilāha illā Allāh* is not hidden from anyone. Also that the Muslims are very few and weak is not hidden from anyone. It is up to the Muslims to use every source which will protect their religion for them and make the path of their *da'wah* safe for them, and it is up to them not to be miserly in anything regarding this. Allāh will surely fulfill His Light even if the disbelievers hate it.

The forbiddance of killing a disbeliever after he has openly shown his answering to the call of Islām

يرتبط بقتال الكفار حكم تحريم قتلهم إذا أعلنوا الإستجابة للإسلام الذي يقاتلون عليه والذي دعوا إليه لا الذي يعتقدونه هم، وكما نعلم أن المرتدين بعد وفاة النبي (ص) منهم من اعتقد أن النبي قد أشرك مسيلمة الكذاب في النبوة معه ومنهم من جحد الزكاة واعتقدوا مع ذلك أنهم مسلمون على دين النبي (ص).

Connected to fighting the *kuffār* is the *hukm* of the forbiddance of fighting them if they openly show their answer to the call of Islām – the Islām which is the reason they are fought and what they are called to – not that which they themselves think (is Islām). And as we know the apostates after the death of the Prophet ﷺ, some of them believed that the Prophet had made Musaylamah Al-Kadhāb a partner in the prophethood with him, and some of them denied the *zakāh* and despite of this they still thought that they were Muslims and upon the religion of the Prophet ﷺ.

فقاتلهم المسلمون على كفرهم هذا ولم يرفعوا أيديهم عنهم حتى أعلنوا الدخول في الإسلام من جديد وشهدوا أن من قتل منهم في حربهم مع المسلمين كان كافرا ولم يكن مسلما على دين الرسول كما كانوا يظنون ويحسبون – راجع في هذا مختصر السيرة لابن عبد الوهاب وكشف الشبهات.

So the Muslims fought them because of their *kufr* and they did not lift their hands from them until they openly showed their entrance into Islām all over again and bore witness that whoever was killed from them in their war against the Muslims was a disbeliever and was not a Muslim upon the religion of the Messenger like they thought and assumed. Review regarding this the shortened *sīrah* of Ibn Abdul-Wahhāb and *Kashf Ash-Shubuhāt*.

واليوم إذا قاتل المسلمون أهل الجاهلية الكفار ممن يقولون لا إله إلا الله ويصلون لا يكف عنهم حتى يعلنوا الرجوع عما هم عليه من جاهلية وكفر ويؤمنوا بالله وحده في عبادتهم وشعائهم وفي تحاكمهم وتشريعهم وفي ولائهم ومناصرتهم .

Today if the Muslims fight the disbelieving people of *jāhiliyyah* who says *Lā ilāha illā Allāh* and prays, they will not hold their hands back from them until they openly show that they retreat from that which they are upon of *jāhiliyyah* and *kufr*, and thereafter believe in Allāh alone in their worship, rituals, arbitration, legislation, alliance and support.

روى مسلم في صحيحه عن المقداد بن الأسود قال: يا رسول الله أرأيت إن لقيت رجلا من الكفار فقاتلني فضرب إحدى يدي بالسيف فقطعها ثم لاذ مني بشجرة فقال أسلمت لله. أفأقتله يا رسول الله بعد أن قالها؟ قال رسول الله (ص): لا تقتله .

Muslims narrates in his *Sahīh* from Al-Miqdād ibn Al-Aswad who said: *"Oh Allāhs Messenger. What if I found a man from the kuffār who fought against me and strikes one of my hands with the sword and cuts it off? Thereafter he flees from me up in a tree and says 'I have submitted to Allāh'. Oh Messenger of Allāh should I kill him after he said this? The Messenger of Allāh (s) said: 'Do not kill him'."*

وروى البزار عن ابن عباس قال: بعث رسول الله (ص) سرية فيها المقداد بن الأسود فلما أتوا القوم وجدوهم قد تفرقوا وبقي رجل له مال كثير لم يبرح فقال: أشهد أن لا إله إلا الله. وأهوى إليه المقداد فقتله. فقال له رجل من أصحابه: أقتلت رجلا شهد أن لا إله إلا الله؟ والله لأذكرن ذلك للنبي (ص). فلما قدموا على رسول الله قال: ادعوا لي المقداد. يا مقداد أقتلت رجلا يقول لا إله إلا الله فكيف لك بلا إله إلا الله غدا؟ قال: فأنزل الله: (يا أيها الذين آمنوا إذا ضربتم في سبيل الله فتيبنوا..). الآية فقال رسول الله (ص) للمقداد: كان رجل مؤمن يخفى إيمانه مع قوم كفار فأظهر إيمانه فقتلته وكذلك كنت تخفى إيمانك بمكة قبل.

Al-Bazzār narrated that Ibn `Abbās said: *"The Messenger of Allāh ﷺ sent a military expedition in which were Al-Miqdād bin Al-Aswad and when they reached the people, they found that they had dispersed. However, a man with a lot of wealth stayed and said, 'I bear witness that there is none worthy of worship except Allāh.' Yet, Al-Miqdād reached out for him and killed him. So a man from his companions said to him, 'Did you kill a man after he bore witness that there is none worthy of worship except Allāh. By Allāh I will mention this to the Prophet ﷺ.' When they went back to the Messenger of Allāh, he said: 'Summon Al-Miqdād before me. O Miqdād! Did you kill a man when he said 'There is no none worthy of worship except Allāh', what will you do when you*

face 'There is none worthy of worship except Allāh' tomorrow?' He said: Allāh then revealed:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا ﴾

"O you who believe! When you go (to fight) in the cause of Allāh, then verify..." (An-Nisā 4:94) Until the end of the verse.

The Messenger of Allāh ﷺ said to Al-Miqdad: 'He was a believing man who hid his faith among disbelieving people, then he announced his faith but you killed him, and likewise you used to hide your faith before in Makkah.'"

وفي الحديث فوائد :

And in this *hadīth* there are several beneficial lessons:

1 - أن الرجل كان مسلماً يخفي إسلامه وهو مقيم بين قوم كافرين كما كان المسلمون بمكة يفعلون وهم قليلون مستضعفون وفيه بيان جواز ذلك إذا كان المسلم لا يقدر على الهجرة أو إظهار الدين .

1. That the man was a Muslim who hid his Islām while he was living among a disbelieving people, just like the Muslims in Makkah used to do when they were few and in a weak state. In this there is a clarification of the permissibility of this if the Muslim is not capable of emigrating or declaring his religion openly.

2 - إذا أظهر من يخفي إسلامه الإسلام أو أعلن الكافر قبول الإسلام عند قتاله فيجب التوقف عن قتاله حتى يتم التبين مما يقول ويدعى.

2. If the one who hides his Islām openly shows his Islām or a disbeliever openly declares his acceptance of Islām at the time of him being fought, then stopping from fighting him is obligatory until what he has said and claimed has been completely made clear.

3 - أنه قد يوجد بين الكافرين في بلاد الكفر من لا يعرف حاله ممن يخفي إسلامه ولا يعرفه المسلمون ويعامل كبقية الكفار حتى يظهر إسلامه كما حدث مع المقداد ولهذا قال تعالى:

3. That among the disbelievers in the countries of kufr there are those whose situation is not known from among those who hides their Islām while the Muslims does not know them and treat them as the rest of the *kuffār*, until he shows his Islām just as what happened with Al-Miqdād. The Exalted said regarding this:

﴿وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُنَّ أَنْ تَطَّوَّهُنَّ فَتُصِيبِكُم مِّنْهُنَّ مَعْرَةٌ بَٰعِثٌ
عِلْمٍ﴾

“Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge.” (Al-Fath 48:25)

4 - إن إظهار الإسلام يختلف الدليل عليه من شخص إلى آخر ومن زمن إلى آخر ومن مكان إلى مكان آخر ففى زمن النبى (ص) كان يقبل من مشركى العرب وعبدة الأوثان التعبير عن الإجابة إلى الإسلام بقول لا إله إلا الله بينما كان لا يقبلها من أهل الكتاب لأنهم كانوا يقولونها أثناء كفرهم، وكذلك لم يقبل الصحابة من المرتدين قول لا إله إلا الله ولا فعل الصلاة لأنهم كانوا يفعلون ذلك أثناء كفرهم.

4. Verily the evidence for displaying Islām differs from one person to another and from one time to another and from one place to another. In the time of the Prophet ﷺ the mere expression of having answered to the call of Islām by uttering *Lā ilāha illā Allāh* was accepted from the Arab *mushrikūn* and the worshippers of the idols while this was not accepted from the people of the book because they used to say it while committing their *kufr*. Likewise the *sahābah* did not accept the utterance of *Lā ilāha illā Allāh* from the apostates nor them performing *salāh* because they used to do this while committing their *kufr*.

ولذلك لا نقبل في زماننا قول لا إله إلا الله ولا الصلاة ولا الصيام ولا الحج للحكم بإسلام الناس لأنهم يفعلون كل هذا مع شركهم وكفرهم، وإنما نقبل أن يصف الإنسان الإسلام بأن يكفر بكل ما يعبد من دون الله من حوله ويكفر من عبدهم ويعبد الله وحده لا شريك له، ويؤمن بالرسول (ص) وبما جاء به.

That is why we in our time do not accept the utterance of *Lā ilāha illā Allāh*, *salāh*, *siyām* or *hajj* as a reason for judging the people with Islām because they do all this while

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committing their *shirk* and *kufr*. Verily we accept to judge a person as a Muslim if he rejects everything which is worshipped besides Allāh around him, and declare *takfir* upon those who worship them and then he worships Allāh alone Who has no partner, and believes in the Messenger ﷺ and what he has come with.

5 - لما كانت بلاد الإسلام ودياره بالمدينة المنورة وكانت بلاد الكفر ودياره فيما عداها من الأرض كان المسلمون يعتبرون كل من يلقونه في غير مدينتهم ولا يعرفونه كانوا يعتبرونه كافرا حتى يظهر الدليل على إسلامه.

5. When the Islāmic land and its areas were in Al-Madinah Al-Munawwirah and the land of *kufr* and its areas was everything on earth apart from it, the Muslims used to consider everyone whom they met anywhere else than their city while they didn't know him as a *kāfir* until he would show the proof for his Islām.

وبهذا يتبين لك أنه عند قتال الكفار ومحاربتهم إذا ادعى أحد منهم أنه من المسلمين الذين يقاتلونه وأنه على نفس عقيدتهم، أنه يجب أن يتوقف عن قتله حتى يتبين أمره وحقيقته فإن كان مسلما فهو أخ لهم وإن كان غير ذلك قتل كغيره من الكافرين.

By this it becomes clear to you that when fighting the disbelievers and waging war against them, then if anyone of them claims that he is from the Muslims - whom are fighting against him - and that he is upon the same '*aqīdah*' as them, then it is obligatory not to kill him until his matter and reality has become clear. Then if he is a Muslim then he is a brother to them, and if he is not (a Muslim) then he is killed just like others than him from the disbelievers.

خاتمة - بين الماضي والحاضر

Conclusion - Between the past and presence

لما غابت العقيدة الصحيحة عن النفوس وحل محلها توارث المسمى بالإسلام المدعى والوطن، وكذلك لما أخذت روح الدفاع عن العقيدة الإسلامية والعمل على نشرها عند الأمراء والحكام وحل محلها نوازع الدفاع عن الأرض والجنس والوطن والمصالح الشخصية والحكم، وتصارع الأمراء فيما بينهم واتباع الأهواء والشهوات.

When the correct 'aqīdah disappeared from the souls and the succession of the so-called Islām and homeland took over its place. Likewise when the spirit of defending the Islāmic 'aqīdah and working to spread it died with the leaders and rulers, and the desires of defending land, nationality, homeland, personal benefits and authority took over its place and when the leaders battle about what is between them and follow the lust and desires,

ذلك كله أدى إلى السقوط السريع من فوق القمة السامقة التي وصل إليها الإسلام ودولته، وغاب المفهوم الحقيقي للإسلام وأضحى الناس يعيشون في أحلام الأمس ومسميات الأمس التي كانت واقعا حيا في الماضي أيام عز الإسلام وعلو رايته.

then all this quickly caused the fall from the very high point which Islām and its country had reached. The real understanding of Islām disappeared and the people came to be living in a dream of yesterday and the names of yesterday which actually existed and was alive in the past in the days of Islāms honour and when its flag was lifted.

لقد كانت فترة تربع العقيدة الإسلامية الصحيحة في نفوس الناس يوم أن كان الجميع ينقاد إلى حكم الله ودينه وشرعه في كل أمور حياتهم، كان ذلك في قرون الخير الأولى التي قال عنها رسول الله (ص):

Verily it was a time when the correct Islāmic 'aqīdah remained in the people's souls where all people submitted to the rule of Allāh, His religion and law in all aspects of their lives. This was in the first good generations, about which the Prophet ﷺ said:

خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم.

“The best of generations is my generation, then those who come after them, then those who come after them.”

ولا يعنى هذا بأى حال من الأحوال أن العقيدة الصحيحة قد غابت كلية واختفت من الوجود بعد قرون الخير الأولى، فكما قال النبي(ص): لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة .

This does not under any circumstances mean that the correct *'aqīdah* has completely disappeared and has stopped existing after the first good generations. Like the Prophet ﷺ said: *“A group of people from my ummah will continue fighting for the truth. They will be manifest until the Day of Judgment.”*

فلم تزل العقيدة الصحيحة موجودة على مر الأزمان وقد برزت من خلال وجود طائفة أهل الحق المستضعفة أو المقاتلة، أو في وجود بعض إمارات الحق في بعض الأحيان .

Throughtout the times the correct *'aqīdah* has never seized to be present, and verily has it appeared through the presence a group of people upon the truth who either are in a weak state or are fighting, or by the presence of some leaderships of truth at some occasions.

ومع وجود طائفة أهل الحق المستضعفة من أصحاب العقيدة الصحيحة في كل وقت على مر الأزمان و وجود بعض إمارات الحق في بعض الأحيان، كان الصراع بين الحق والباطل يشتد حيناً ويخف حيناً آخر مع ما صاحب ذلك من تحول للمجتمعات والديار المسلمة إلى مجتمعات وديار كافرة ثم العودة ببعضها مرة أخرى إلى ديار الإسلام .

With the presence – throughout all times - of a group of people upon the truth who are in a weak state from among the people with the correct *'aqīdah* and the presence of some leaderships of truth at some occasions, the struggle between truth and falsehood sometimes is severe and at other times more calm. Along with this struggle comes that Muslim societies and countries turn into societies and countries of disbelief and thereafter some of them once again return to being countries of Islām.

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وإن كان بعض الكافرين المخدوعين بتوارث المسمى يعتقد أن ذلك الميراث لا ينفك ولا يتحول أبداً بأي حال من الأحوال مهما كانت عقيدة هذه المجتمعات وهذه الديار.

Even though some of the disbelievers – who are deceived by the inheritance of names – believe that this inheritance is never unravelled nor does it change under any circumstances no matter what the *'aqīdah* of these societies and countries are.

ومع وجود العدو المتربص من كافة أصحاب المعتقدات الباطلة الذين يريدون النيل من الإسلام والمسلمين كان الحق ينمو ببطء حيناً وبسرعة حيناً آخر إلى أن وصل الحال إلى ما نحن فيه الآن ولا حول ولا قوة إلا بالله .

Despite of the existence of the enemy from people of all different false beliefs lying in wait – those who want to defeat Islām and the muslims – the truth develops sometimes slow and other times fast until the situations has come to what we are in right now. There is neither might nor power except in Allāh.

وآخر دعوانا أن الحمد لله رب العالمين..

And our final prayer is that all praise is due to Allāh the Lord of the worlds.