

Notes on Kashf Ash-Shubuhah

Introduction

- Allah sent Nuh, the first Messenger, (Peace be upon him) when they fell into Ghuluww (Extremism) regarding the Righteous: Wadd, Suwa', Yaghut, Ya'uq and Nasr
- Allah sent Muhammad, the Final Messenger, (Peace be upon him) that used to worship Allah, make Hajj, and frequently mention Allah
 - However, they made intermediaries with Allah
 - They would say "We only seek nearness and Shafa'ah with Allah by them."
 - To revive the religion for them, the religion of their father Ibrahim
 - These people affirmed Rububiyyah
- The author began with the Basmalah
 - Following Sunnah of the Prophet in his writings to the leaders
- Tawheed has two meanings in the Legislation
 - General: To single Allah out in His rights, which are of two types
 - Haqq fi'l-Ma'rifah w'al-Ithbat (Rights of Knowing and Affirmation)
 - Tawheed Ar-Rububiyyah, Tawheed Al-Asma w'as-Sifat
 - Haqq fi'l-Iradah w'at-Talab (Rights of Intent/Desire and Request)
 - Tawheed Al-Uluhiyyah
 - Specific: To single Allah out in 'Ibadah
 - This is the meaning which is discussed in the Khitab Ash-Shar' (Speech of the legislation, i.e., Qur'an and Sunnah)
 - Due to this, the author sufficed with this definition, following the meaning which is mentioned in the legislation
 - "It is the Religion of the Messengers"
 - The Messengers were not sent to call their people to Tawheed Ar-Rububiyyah, because it is something innate within the souls, and planted in the innate disposition of man, and those that deny it are little in number
- Ghuluww (Exaggeration): Exceeding of a Ma'dhun (permitted, legally allowed) Hadd (barrier) in the manner of Ifrat (exaggeration, as opposed to Tafrit, which is negligence) – Ghuluww revolved around 2 matters
 - The occurrence of exceeding that which the legislation set as a limit, as the legislative rulings required from a slave end at the limits which have been clarified by the legislation
 - That exceeding is attached to Ifrat, and Ifrat is Ziyadah (Adding on, exaggeration)
- The Righteous Men of the People of Nuh
 - When they passed away, some of the people wanted images/statues to remember them by
 - The people would increase in their love and desire to worship Allah through the remembrance of the righteous men
 - They fashioned statues for them, making them a cause for the love of the Ibadah of Allah

- Then time went on and knowledge was forgotten, and people began to worship these idols
- The first person to introduce idols to the Arabs
 - 'Amr bin Luhayy Sayyiud Khuza'ah
 - He was from a people from Hijaz
 - He travelled to Sham, and saw its people worshipping Idols
 - Shaytan beautified the idea of taking this concept back to the land of the Arabs for him
 - So 'Amr bin Luhayy established idols in Makkah, and this was the first of idol worship in the Arabs from Hijaz, for they were upon the religion of Ibrahim (Peace be upon him) prior to this
 - This was mentioned by Ibn Ishaq and Ibn Hisham and other than them
 - The idols which 'Amr beautified for the Arabs were those 5 mentioned from the People of Nuh
 - When the People of Nuh were wiped out, their idols became buried, and Shaytan led 'Amr to uncovering them and dividing them amongst the tribes of the Arabs
- When Shirk became rampant amongst them, Allah sent Muhammad (Peace be upon him), and he is the one who broke these idols
 - He was sent to a people who did righteous actions, they would fast, do Hajj, and remember Allah frequently
- And the Mushrikin of the Arabs **“used to Affirm that Allah is the Creator...”**
 - They affirmed Tawheed Ar-Rububiyah
- The Prophet (Peace be upon him) called them to worshipping Allah alone, and rebuked them severely, and strived against them with the tongue and the spear, and he would make Tawwaf and hit the idols, so that they fall on their heads and smash
- Allah sent the Prophet as a powerful, clear proof against Shirk and its people
- Author mentions proof that the Mushrikin affirmed Rububiyah
 - The way of proof is that when they were asked about things related to Rububiyah they would attribute the actions to Allah, i.e., Creation, Rizq, Sovereignty, Tadbeer (Disposal of the affairs of the universe), thus they would affirm Rububiyah
- The Tawheed they (earlier Mushriks) rejected was Tawheed Al-Ibadah (Uluhiyyah), and the Mushriks of the time of the author call this 'I'tiqad'

7 Introductory Points

- The author mentioned 7 introductory points from which he derived an important result
 1. **“When you realise they used to affirm this”**
 - i.e., Rububiyah
 2. **“That it did not enter them into the Tawheed which the Messengers called to, and which the Messenger called them to...”**
 - Their affirmation of Tawheed Ar-Rububiyah did not enter them into the Tawheed our Messenger called them to, and it is Tawheed Al-'Ibadah which includes singling Allah out in worship
 3. **“And you know that the Tawheed which they rejected is Tawheed Al-'Ibadah which the Mushrikin of our time call 'I'tiqad”**

- The later Mushrikin would say Fulan Mu'taqad fihi (Fulan is believed in), and what they intended was the connection of their hearts to him, expecting benefits or harms from him
 - They would slaughter for them, make vows for them, invoke them, seek istigatha by them, resembling the earlier Mushrikin
 - Earlier Mushrikin would invoke Allah in the day and the night, but they did Shirk with him, making deities hoping to seek nearness to Allah and to seek intercession with them
 - Later Mushrikin venerated the Sahabah and other than them, making tombs for them
 - They would say that they do not benefit nor harm, but they have a high status with Allah and we want to seek nearness to Allah by them
 - Making them Shufa'ah and Wasa'it – Intercessors and Intermediaries
 - The Mushrikin which the Prophet was sent to differed in their 'Ibadah with which they deified, i.e., some would call onto the Prophets, and some onto the angels, some with the righteous
 - The Shirk of the later Mushrikin of this Ummah is the same ones of the Arabs of Quraysh
4. "That you know that the Messenger fought them due to this Shirk and called them to making worship sincerely for Allah alone..."
- The Prophet did not accept their worship for Allah (which they did along with their Shirk)
 - This worship did not benefit them
 - Rather he made Takfir of them and fought them
 - "And verily the Masajid are for Allah so do not invoke besides Allah anyone." – Proof for singling Allah out in 'Ibadah in two ways
 - "And verily the Masajid are for Allah" – returns to 'Ibadah, so all 'Ibadah is for Allah
 - "So do not invoke besides Allah anyone" What is intended by invoke here is 'Ibadah, as a way of venerating the status of Du'a.
 - "Ahadan (Anyone)", Nakirah (indefinite) in the context of Nahy (Prohibition) is a sign of 'Aam (Generality), i.e., do not invoke *anyone*, be it a Prophet, Angel, etc
 - "For Him is Da'watul Haqq"
 - i.e., Du'a with Ikhlas, i.e., Worship for Him alone
 - Asl in speech is "Da'watul Haqq is for Him" , preceding with Jaar Majroor shows it is restricted to Allah
 - "And those that they invoke besides Him..."
 - The lack of gaining benefit from those that they invoke nullifies and invalidates their worship of them
5. "You realise that the Messenger fought them so that all of the Deen would be for Allah..."
- So that they would single out and be sincere to Allah in the religion
 - So that nothing from their worship would be for other than Allah

- Dua, Slaughter, Oaths, etc
- 6. “And you know that their affirming of Tawheed Ar-Rububiyah did not enter them into Islam”
 - Difference between this point and the 2nd
 - What was mentioned in the 2nd point is more general, referring to the religion of all the Prophets
 - What is being referred to here is the specific religion, which was sent with the Prophet
 - The Khas (specific) is from the individuals of ‘Aam (general), but it was highlighted here to call attention to it
 - What they were upon is false in the religion of all the Prophets
 - It is greater falsehood and more severe slander in the religion of Muhammad (Peace be upon him), due to him being the one that established the proof against them, and clarified Tawheed to them
- 7. “And that their seeking of the angels, prophets, saints, seeking intercession and taqarrub is that which made their blood and money Halal”
 - That which stopped them from entering into Islam and made their blood and wealth Halal was their worship for other than Allah
- 8. The outcome and fruit of these introductory points: “That you know thereupon that the Tawheed the Messengers called to, and that which the Mushrikun rejected”
 - i.e., You know The Tawheed which was sent with the Prophets, and it is to single Allah out in worship

Meaning of Ilah according to the Juhul Kuffar of Quraysh and the Muta’akhirin Mushrikin from this Ummah

- The meaning of Ilah according to the earlier Mushrikin is the one who is sought for these matters whether it is an angel, or a Prophet, or a wali, or a tree or a grave
 - They did not mean Al-Khaliq, or Al-Mudabbir, etc.
 - They knew it meant to single Allah out in ‘Ibadah
 - And to disbelieve in what they worshipped besides him, and to free themselves from it
 - The Mushriks of our time are more ignorant of the meaning
- The meaning of La ilaaha illAllah is: There is nothing worshipped in truth except Allah, and it comprises of Nafy (Negation) and Ithbat (Affirmation)
 - Nafy: La ilaaha
 - Includes the nullification of everything which is Ma’bud (worshipped) other than Allah
 - Ithbat: illAllah
 - Includes making ‘Ibadah for Allah alone
 - Thus the outcome of these two combined is that there is no ma’bud in truth except for Allah, and everything that is worshipped besides Allah is falsehood, and this was the point of contention with the Messengers and their people.

- Al-Ilah according to them was the one sought for Qadha Al-Hawa'ij (relief of needs), and they refused to negate this from their objects of veneration
 - So they meant by Al-Ilah: The one turned to, to attain Naf'i (benefits) and to repel Durr (harm)
 - This is what the later Mushriks refer to as Sayyid, they do not mean 'Leader'
- The objective of the Da'wah was not the mere Talaffudh (vocalisation) of la ilaaha illAllah, rather the intention was for them to accept the meaning with a firm belief
- The author split the Muta'akhirin (Later) mushriks into two groups
 - "Rather he thinks that that is Talaffudh by its letters without the belief of the heart of anything from its meanings."
 - Those that think that saying laa ilaaha illAllah alone will benefit them, and establishes Islam correctly for him whilst he acts in opposition to it
 - The one who is attributed to knowledge and understanding from amongst the Mushrikun, claiming "That its meaning: There is no one that Creates, grants Rizq, has Tadbeer of the affairs of the universe except Allah."
 - This concept spread until it circulated amongst those that are attributed to knowledge, when the Ulum of the Salaf became little, and they left the Kitab and Sunnah for 'ilm al-mantiq
 - What is surprising to the one with intellect is that the understanding of the pagans of Quraysh is better than these two groups that claim to be from Islam, and the matter is as the author said: "There is no good in a man whom the Juhhal Kuffar are more knowledgeable than regarding the meaning of La ilaaha illAllah."
- When a slave attests with his heart to that Allah blessed him from freedom from these two groups, he will comprehend the great blessing that Allah allowed him to understand the meaning of laa ilaaha illAllah.
 - Sufyan bin Uyaynah said, "Allah has not blessed the people with any blessing greater than La ilaaha illAllah."
 - i.e., When they know its meaning and believe in it, and obey Allah due to, and Allah removed from their hearts turning to other than Him in ibadah, such that nothing remains in their hearts except the desire for Allah.

4 More Introductory Points

- 1. "When you know firmly in the heart what I have said to you"
 - And it is that the Prophet was sent to a people who affirmed Rububiyyah for Allah
- 2. "And that you know Shirk"
 - i.e., that you know their Shirk, and their greatest evil was Shirk in Ibadah
 - Shirk has 2 meanings in the legislation
 - General: Making something from the rights of Allah to other than Allah
 - Specific: Making something from Ibadah of Allah to other than Allah
 - This is the type of Shirk in question in the speech of the legislation
 - The objective of knowing Shirk: actualising the knowledge of Tawheed, someone cannot actualise Tawheed except by knowing Shirk
 - Hudaifa would ask the Prophet about evil, fearing to fall into it
 - Knowledge of Shirk does not mean all its individual details, rather it means its principles such that someone can distinguish between Tawheed and Shirk

- 3. “And that you know the religion that Allah sent with the Messengers, and Allah does not accept any religion other than it”
 - i.e., To submit to Allah with Tawheed
- 4. “And you know that what the majority of the people are upon is due to their ignorance”
 - i.e., Ignorance of Tawheed and Shirk
- 2 Benefits
 - Rejoice in the mercy of Allah
 - Extreme fear of falling into Shirk
 - Ibrahim At-Taymi, “Who is safe from the trial after Ibrahim?” – narrated by Tabari and other than him
- “And the ignorant person is not excused”
 - No excuse in the foundations of the religion
 - Excuse in hidden matters
 - The person on whom the Hujjah hasn’t been established is considered Ahlul Fatrah
- There is no greater fortress than your knowledge of Tawheed and Shirk
 - Ibn Mas’ud, “Shirk has 70 something doors” – Sh Usaymi authenticated it

The Enemies of Tawheed have Knowledge and Evidences

- Author mentioned 2 important points
 - Allah did not send a Prophet except that he made for him enemies from the Mushrikin
 - The callers to falsehood have knowledge and evidences which they argue with
 - i.e., it seems like knowledge, but it is not knowledge in reality, knowledge is that which benefits a person with knowing the truth

Obligation of Arming Oneself With Knowledge

- “The path to Allah will definitely have enemies lying in wait on it, people of eloquence and knowledge and evidence, so it is Wajib...”
 - To take a weapon to defend one’s religion, just as one would take a weapon to defend his life
 - Evil cannot be repelled except by knowledge
- “The common person from the Muwahiddin can defeat 1000 scholars of the Mushrikin”
 - The origin of this victory is from the Fitrah
 - Even if the person is deficient with Shari’i evidences, a clean Fitrah will protect him from falling into Shirk and refuting them by cutting them at their roots – refuting their doubts
- “Feared for the Muwahhid who takes this path without a weapon”
 - i.e., he does not have the weapon of knowledge to defend himself and his religion
- Previous statements do not contradict each other, for the Tawheed of the layman suffices for the misguidance of the Mushriks, but it is feared that that individual may fall into Shirk
 - Looked at from two aspects
 - Qadri: Allah in his wisdom and decree will establish a layman against them to startle their scholars with what refutes their Da’wah

- Shari'i: A person is commanded legislatively to learn from his Religion that which will be a weapon for him to safeguard his self from the army of the Mushrikin, and whoever does not have a weapon of knowledge is feared for
- Every call to falsehood has something regarding it in the Qur'an which refutes it

Responding to Ahlul Batil

- Responding to Ahlul Batil is from two ways
 - Mujmal (General)
 - Mufassal (Detailed)
- Hadith: Beware of those that follow the Mutashabihat
- "Mujmal"
 - What is intended is a universal principle which detailed similar issues return back to
- "Mufassal"
 - A response to each individual doubt
- The Mujmal Response
 - The Qur'an comprises of Muhkam (clear) and Mutashabihah (unclear) verses
- Muhkam and Mutashabihah have 2 uses in the Qur'an
 - If describing the Qur'an as a whole
 - Muhkam: Its perfection and Tajwid, i.e., all of it is good
 - Mutashabihah: Some of its parts resemble other parts
 - If describing parts of the Qur'an
 - From the aspect of Khabr (information)
 - Muhkam: We know the meaning and its reality together
 - Mutashabihah: We know the meaning but not the reality
 - From the aspect of Talab (Commands)
 - Muhkam: The meaning is clear and its intent is known
 - Mutashabihah: The meaning is not known, and its intent is unknown
 - Author explains: If the unclear is not understood, then hold onto the clear
- Hadith: "...So beware of them."
 - i.e., Beware of
 - The people
 - So do not accompany or befriend them
 - Their beliefs
 - So do not accept them nor busy yourself with it
- Example: "The Shafa'ah is true, the Prophets have a prestige with Allah..."
 - The clear response is the Qur'an and the ayat on the Shafa'ah
- "I do not know its meaning"
 - I do not know the meaning that you are mentioning and calling to
 - I do not know the meaning that Ahlul-'Ilm mention
 - "The Speech of Allah does not contradict, nor does the speech of the Messenger oppose the Speech of Allah."
 - So hold onto the clear in establishing worship for Allah alone

First Doubt: We affirm Rububiyyah, but we seek from Allah with the Righteous due to their prestige with Allah

- Response is from 3 angles
 - This is the position of the Mushrikin that the Messenger of Allah fought
 - Their prestige does not necessitate asking them for help and doing istigatha by them, rather we have been commanded to seek it from Allah
 - The slave is commanded to seek forgiveness from Allah, not to ask the righteous

Second Doubt: These Ayat were revealed about idol worshippers, how can you compare the righteous and prophets to idols?

- The Prophet did not specify his rejection to the worshippers of idols, rather it was against everyone that worshipped other than Allah
 - Including those that called on the Prophets like Isa, and the righteous like Laa, and the angels like Jibreel

Third Doubt: We affirm Rububiyyah but seek Shafa'ah

- Response from 2 angles
 - This is the claim of the Mushrikin of Quraysh
 - Shafa'ah is specific to Allah and cannot be sought from other than him

Fourth Doubt: We do not worship except Allah, and seeking refuge and invoking the righteous is not worship

- This is invalidated by four points clarified by the author
 - Making the person accept and affirm that Allah commanded us with 'Ibadah and it is obligatory upon us
 - Clarifying the reality of 'Ibadah
 - Clarifying whoever diverts these acts of Ibadah to other than Allah has committed Shirk
 - Realising that the acts of worship of the Mushrikin that the Qur'an was revealed on was Du'a, Slaughter, oaths, Iltija, etc.
 - Outcome of these four points is that these acts are Shirk

Fifth Doubt: Those that call to Tawheed reject the Shafa'ah of the Prophet

- Ahlus Sunnah affirm the Shafa'ah for the Prophet
 - However, Shafa'ah does not belong to the Prophets, or other than them
- Allah is asked for Shafa'ah in 2 manners
 - By fulfilling the commands which allow us the intercession of the Prophet, i.e., the Dhikr after the Adhan and other than them
 - By asking directly, i.e., Oh Allah I ask you for the Shafa'ah of your Nabi.
 - Some of the Salaf disliked this Du'a, what is correct is that it is not disliked
- If the Mushrik tries to argue that the Prophet has been given Shafa'ah so we can seek it from him, then the answer is from 2 aspects:
 - 1. Allah gave them the Shafa'ah but also negated asking anyone other than Him.
 - 2. It is authentic that the Shafa'ah has been given to other than the Prophet, from the Angels, and the Ifrat (i.e., the children that die before their parents)

- If he affirms that it is acceptable to seek intercession from them, then he has affirmed for himself Shirk that the earlier Mushrikin fell into with regards to seeking Shafa'ah from the Righteous
- And if he rejects seeking Shafa'ah from them, then his claim is nullified, since it is all one matter

Sixth Doubt: Doing Iltija (seeking refuge) with the Salihin is not Shirk

- Response, what is Shirk?
 - Shirk is more prohibited than Zina, so how can someone claim to be free from Shirk if they cannot define it
 - Do you think Allah prohibited it then did not explain it?
 - If they claim it is idol worship, then ask them to define Idol worship
 - If they claim the Mushrikin believed their idols could create, and give rizq, then they have belied the Qur'an
 - If they claim they sought nearness to Allah through them, then that is exactly what they are doing with the Salihin
 - Ask if Shirk is restricted to Idol worship
 - If yes, then the Qur'an nullifies this
 - If no, then the conclusion is that Iltija with the Righteous is Shirk

Summary of Aforementioned Doubts:

- The one that uses these doubts has 3 states:
 - He cannot respond to the answers, so he does not know truth from falsehood, and this is sufficient as an answer
 - He answers the questions as Allah explained in the Qur'an, then the Ayat are sufficient to refute him
 - He answers with falsehood, then it is clarified to him using the Ayat

Seventh Doubt: The Mushrikin of the Arabs did not disbelieve by their Du'a, rather they claim that they believed the Angels are the daughters of Allah

- Response is in 4 ways
 - 1. Whoever claims Allah has a son is a disbeliever due to the rejection of clear Ayat
 - 2. Allah differentiated between these types of Kufr and made them independent types of Kufr – Surah Al-An'am Ayah 100
 - 3. They disbelieved by their invoking of Al-Lat, and they did not consider him a son of Allah
 - Some of the Arabs claimed the Jinns are the sons of Allah, and some did not
 - 4. All four madhahib differentiated between the Kufr of Shirk and the Kufr of claiming Allah has a son.

Mushrikin of our times are worse than the earlier Mushriks

- From two aspects
 - The earlier Mushriks would commit Shirk in times of ease, but single Allah out in times of hardship
 - The later Mushriks are continuous in their Shirk

- The Earlier Mushriks called upon the Angels, Prophets, the Righteous, or trees/stones
 - The Mushriks of today call upon Fussaqa (sinners) and Fujaar (criminals)

Two Types of Doubts in this book

- Doubts regarding Tawheed of 'Ibadah return to 2 principles in this book
 - Doubts intending that what the Mushriks are upon is not actually Shirk
 - Doubts repelling Takfir from the one that does any of that

Eighth Doubt: Do you Takfir the Muslims?

- This is responded to from a number of ways
 - Whoever affirms some of the religion and rejects some of it is a Kafir in all of it, like the one who affirms the Salah but rejects Siyam, etc
 - There is no differing in this issue
 - The agreement of the 'Ulema, including the Sahabah, on the Takfir and fighting of those that did acts of Kufr, and the author mentioned 3 events:
 - 1. The Sahabah fought Bani Hanifa due to taking Musaylimah as a Nabi
 - If this is the case of someone that turns a slave into a Prophet, then what of the one that deifies the slave?
 - 2. 'Ali burning the Ghulat (Exaggerators)
 - The Sahabah agreed on their Takfir and killing, but differed on the issue of burning them
 - 3. The scholars agreeing on the Takfir of the Fatimiyyah ('Ubaydiyyin)
 - The scholars of all madhabs wrote chapters pertaining to apostasy
 - Clarifying that a Muslim can disbelieve by action, belief, speech and doubt, removing him from Islam, otherwise there would be no benefit in authoring these chapters
 - Allah declared people to disbelieve (Surah Tawbah Ayah 74) by their speech, despite them being with the Prophet, praying, fasting, and doing Jihad
 - Those that made mockery during the expedition of Tabuk also fell into Kufr
 - The Qur'an came down on people that affirmed there is no deity except Allah, but they rejected the Messenger, like the Jews
 - Whoever rejects Hajj is a disbeliever (Aal Imran Ayah 97), even if he says the Shahadah and fulfils the obligations
 - If this is the case with someone that rejects less than Tawheed, then what about one that rejects that which is directly connected to Tawheed?
 - Hadith of Dhat Anwat
 - The speech of the author here is clear that they fell into Shirk Akbar, but it contradicts what he said in 'Kitab At-Tawheed'
 - It is possible that they individually differed
 - Those that intended Tabarruk believing the Tree was a means only fell into Shirk Akbar
 - Those that believed the tree itself would have an effect fell into Shirk Akbar
 - Three benefits from the story of Dhat Anwat

- Fear from Shirk
- If someone falls into Kufr and it is pointed out to him and he repents there and then, then he does not disbelieve
- Being stern even with those that are ignorant due to the severity of the matter

Ninth Doubt: I have been commanded to fight the people until they say La ilaaha illAllah – so whoever says it is safe

- The Hadith established 'Ismat Al-Haal (Immediate Protection)
- 'Ismat (Protection) is of two types
 - Al-Haal
 - Saying La ilaaha illAllah suffices it, when a kafir says it, then he is held back from due to this protection until his matter is made clear
 - Al-Maal (Future Protection)
 - What is intended is that continuation and remaining of protection, and it is obligatory to fulfil that which La ilaaha illAllah necessitates
 - Example
 - If a kafir is in a battle and a Muslim raises a sword on him, then he says La ilaaha illAllah, he is protected due to 'Ismat Al-Haal
 - The Kafir is then taken to the army of the Muslims, and if he settles among them, prays with them, fasts with them, but then claims Hajj is not obligatory, then he is no longer protected due to the uplifting of 'Ismat Al-Maal
- 4 evidences to understand the Hadiths correctly
 - The Prophet is the one that commanded with the killing of the Khawarij despite them saying La ilaaha illAllah
 - Ibn Taymiyyah transmitted consensus of the Sahabah that they are considered Fussaqa and not Kuffar
 - If this is the case of a Fasiq, then what about a Kafir?
 - The Killing of the Jews whilst they said La ilaaha illAllah
 - Bani Hanifah
 - Bani Mustafa, who rejected the Zakah
 - Chains of narration for this story are weak

Tenth Doubt: Hadith of seeking help from the Prophets on the Day of Judgement

- Those that are being asked are alive, present and able
 - Thus this cannot be applied to those that are dead and gha'ib (absent)

Eleventh Doubt: The Story of Ibrahim being thrown into the fire, and Jibreel asking him if he is in need

- Response from 2 ways
 - Riwayah: This narration is not authentic, what is authentic is Ibrahim (peace be upon him) said, "HasbunAllah wa ni'mal Wakeel"
 - Dirayah: Jibreel is present, able and alive

Conclusion

- Tawheed is connected to 3 parts: Heart, Tongue and Actions
 - Someone that combines all three is a Muwahhid
 - Someone that outwardly affirms Tawheed but inwardly does not is a Munafiq
 - Someone that inwardly affirms Tawheed but not outwardly is a Kafir
- Compulsion: To compel a slave to do that which he does not desire or intend
 - Your heart is content with Iman – there is nothing upon this person
 - Your heart is content with Kufr – removes one from Islam