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I do not worship what you
worship!*

Written by the one who hopes for the pardon of his Lord

Sālim ibn Sa'd aṭ-Ṭawīl

May Allāh forgive him and his parents and the Muslims

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May Allāh reward with good
Everyone who helped or shared in the spreading of this
treatise

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All praise is due to Allāh, the One Who sent His Messenger with the Guidance and the Religion of Truth so that it may become victorious over all other religions even though the *mushrikūn* (polytheists) may hate it. And may *ṣalāh* and *salām* be upon our Prophet Muḥammad and on his Family and all of his Companions. To proceed:

Verily, Allāh - the Most High, created the jinn and mankind for His worship Alone without partners as He - the Most High said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

which means, "And I did not create the jinn and mankind except that they worship Me."¹

And with sincerity in the Religion He commanded them, not to other than Him as He - the Most High said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا

الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥٧﴾

¹ Sūratudh-Dhāriyāt: 56

which means, "And they were not commanded except to worship Allāh being sincere to Him in the Religion, being true believers, and to establish *salāh* and give *zakāh*. Verily, that is the Upright Religion."²

And He - the Most High said:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

which means, "And verily, to Allāh belongs the Sincere Religion."³

The understanding of the *Āyah* is that whatever is not done sincerely, then it isn't for Allāh and Allāh, the Most High, is Free from that. He doesn't accept from His slaves except that which is sincere. In the Ḥadīth Qudsī Allāh, the Blessed and Most High, said:

أنا أغنى الشركاء عن الشرك، من عمل أشرك فيه معي غيري، تركته
وشركه

*"I am the Most Affluent of those taken as partners to have a partner. Whoever does an action taking a partner in it with Me other than Me, I leave him and his partner."*⁴

It is obligatory on the Muslim that he be sincere to Allāh - the Most High, and that he believes that those who worship Allāh - the Most High, and worship along with Him other than Him, they are not Muslims. Rather, it is obligatory that we affirm that they are *kuffār* (disbelievers) because of their shirk in the worship of Allāh - the Most High.

² Sūratul-Bayyinah: 5

³ Sūratuz-Zumar: 3

⁴ Narrated by Muslim 2985.

The disbeliever is not only the one who worships *Shaytān* or worships idols; but also those who worship Allāh - the Most High, and worship along with Him other than Him, they are *kuffār* as well.

This issue is very important. The Religion of the Muslim is not established until he believes that all of the Religion is for Allāh Alone. And that everyone who worships other than Allāh - the Most High, then he is a *kāfir* who did not purify his religion for Allāh and worship Allāh Alone.

My Brother, the reader - may Allāh make me and you successful in what pleases Him, know - may Allāh guide you to the truth - that the first *mushrikūn* (polytheists) worshipped Allāh, the Most High, and that did not benefit them anything because they worshipped along with Allāh, the Most High, other than Him from the *awliyā* (saints) and the idols.

And they used to say in their *talbiyah* for ḥajj:

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إلا شريكا هو لك، تملكه وما

ملك

"*Labayk Allāhumma labayk. Labayk lā sharīka laka labayk, illa Sharīkan huwa laka tamlīkuhu wa ma mulk,*" which means, "Here I am at Your service O Allāh, here I am at Your service. Here I am at Your service, You have no partner, here I am at Your service, except for one partner. You have mastery over him and he has no mastery." So this is the clearest from what clarifies that they used to worship Allāh but they didn't purify the Religion for Allāh. Therefore, they are *kuffār* (disbelievers), *mushrikīn* (polytheists). Their worship of Allāh doesn't benefit them nor their confirmation of Allāh's *Rubūbiyah* (Lordship) until they purify for Allāh and worship Him Alone and do not associate any partners with Him.

Therefore, Allāh, the Most High, commanded His Prophet ﷺ to declare freedom from the action which the *mushrikīn* (polytheists) did. So He said:

قُلْ يَتَّيِبُهَا لَكُمُ الْكُفْرُ وَبِهَا كُفِرُوا وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ فَلَا يُغْنِيكُمْ عَنْهَا كُفْرُكُمْ وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ فَلَا يُغْنِيكُمْ عَنْهَا كُفْرُكُمْ وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ فَلَا يُغْنِيكُمْ عَنْهَا كُفْرُكُمْ وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ فَلَا يُغْنِيكُمْ عَنْهَا كُفْرُكُمْ

which means, "O you who disbelieve! I do not worship what you worship. And you are not worshippers of what I worship. And I am not a worshipper of what you worship. And you are not worshippers of what I worship. To you be your religion and to me be mine."⁵

⁵ Sūratul-Kāfirūn: 1-6

The Aḥādīth Mentioning the Virtues of Sūratul-Kāfirūn

1 - On the authority of Anas ibn Mālik who said, the Messenger of Allāh ﷺ said:

ومن قرأ (قُلْ يَتَّئِبُهَا الْكٰفِرُونَ) عدلت له بربع القرآن

"Whoever recites: '**Say: O you who disbelieve!**' it is equal for him one-fourth of the Qur'ān."⁶

2 - On the authority of 'Alī who said, "A scorpion bit the Prophet ﷺ and he was praying. So when he finished he said:

لعن الله العقرب، لا تدع مصليا ولا غيره، ثم دعا بماء وملح وجعل
يمسح عليها، ويقرأ (قُلْ يَتَّئِبُهَا الْكٰفِرُونَ) و (قُلْ اَعُوذُ

بِرَبِّ النَّاسِ)

'May Allāh curse the scorpion! It doesn't leave the praying person or anyone else.' Then he called for water and salt and rubbed it on it (i.e., the bite) and he recited: '**Say: O you disbelieve!**' and '**Say: I seek refuge in the Lord of mankind.**'^{7,8}

⁶ Narrated by at-Tirmidhī 2893, Ṣaḥīḥ al-Jām'i 6466.

⁷ Sūratun-Nās

⁸ Narrated by aṭ-Ṭabarānī in al-Mu'jam aṣ-Ṣaḥīḥ and al-Albānī authenticated it in Silsilah aṣ-Ṣaḥīḥah 547.

3 - On the authority of Abū Hurayrah that the Messenger of Allāh ﷺ "would recite in the two rak'ah before al-Fajr: '**Say: O you who disbelieve!**' and '**Say: He is Allāh, One.**'^{9,10}

4 - On the authority of 'Abdullāh ibn Mas'ūd that he said, "I can't count how many times I heard the Messenger of Allāh ﷺ reciting in the two rak'ah after *al-Maghrib* and the two rak'ah before *Ṣalātul-Fajr* with: '**Say: O you who disbelieve!**' and '**Say: He is Allāh, One**'^{11,12}.

5 - On the authority of Jābir ibn 'Abdillāh in the description of the ḥajj of the Prophet ﷺ. In it he said, "then he proceeded to station of Ibrāhīm and he recited:

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

which means, '**And take the Station of Ibrāhīm as a place of ṣalāh.**'¹³ So he made the station between him and the House (i.e., the Ka'bah). Ubayy would say, 'I don't know that he mentioned it except from the Prophet: He would recite in the two rak'ah: '**Say: He is Allāh, One,**'¹⁴ and '**Say: O you who disbelieve!**'"¹⁵

6 - On the authority of 'Abdul-'Azīz ibn Jurayj who said, "We asked 'Ā'ishah رضي الله عنها what would the Messenger of Allāh ﷺ make *witr* with? She said, 'He would recite in the first rak'ah

⁹ Sūratul-Ikhlāṣ

¹⁰ Narrated by Muslim 2041.

¹¹ Sūratul-Ikhlāṣ

¹² Narrated by at-Tirmidhī 431 and al-Albānī said: Ḥasan Ṣaḥīḥ.

¹³ Sūratul-Baqarah: 125

¹⁴ Sūratul-Ikhlāṣ

¹⁵ Ṣaḥīḥ Muslim 1218.

with: '**Glorify the Name of your Lord, the Most High,**'¹⁶ and in the second with: '**Say: O you who disbelieve!**' and in the third with: '**Say: He is Allāh, One,**'¹⁷ and *al-Mu'awidhatayn*.^{18,19}

7 - On the authority of Farwah ibn Nawfal that he came to the Prophet ﷺ and said, "O Messenger of Allāh! Teach me something to say when I intend to sleep." He said:

اقْرَأْ (قُلْ يَتَّيْمُنَا الْكٰفِرُوْنَ) فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ

"Recite: '**Say: O you who disbelieve!**' for verily it is (a declaration of) freedom from ash-shirk."²⁰

8 - On the authority of 'Ā'ishah who said, "The Messenger of Allāh ﷺ used to say:

نَعِمْتُ السُّورَتَانِ يَقْرَأُ بِهِمَا فِي رَكْعَتَيْنِ قَبْلَ الْفَجْرِ (قُلْ هُوَ اللهُ أَحَدٌ) وَ

(قُلْ يَتَّيْمُنَا الْكٰفِرُوْنَ)

'I was blessed with two Sūrahs to recite them in the two rak'ah before al-Fajr: '**Say: He is Allāh, One**'²¹ and '**Say: O you who disbelieve!**'"²²

¹⁶ Sūratul-'Alaa

¹⁷ Sūratul-Ikhlāṣ

¹⁸ Sūratul-Falaq and Sūratn-Nās

¹⁹ Narrated by at-Tirmidhī 463 and Ibn Mājah 1173 and al-Albānī authenticated in Ṣaḥīḥ al-Jāmi' 971.

²⁰ Narrated by at-Tirmidhī 3403 and Abū Dāwūd 5055 and al-Albānī authenticated it in Ṣaḥīḥ al-Jāmi' 1161

²¹ Sūratul-Ikhlāṣ

What Virtues and Issues are Imbedded in Sūratul-Kāfirūn

1 - Declaration of the disbelief of the *kuffār* and the naming with the label '*Al-Kāfirūn* (Disbelievers)' which Allāh named them with. It is not permissible to name them other than that or to withhold from casting disbelief upon them.

2 - He has disbelieved whoever doesn't declare the disbelief of the *kuffār* because this is belying Allāh, the Most High, when He declared them to be *kuffār* and named the '*Al-Kāfirūn* (Disbelievers)'.

3 - The falsehood of the statement of the one who says, "To cast the label '*Kāfir* (Disbeliever)' on the non-Muslims gives birth to religiously blameworthy intimidation." This is false and rejected. Rather, it is obligatory to purify the Qur'ān from that.

4 - That everyone who doesn't worship Allāh Alone and isn't satisfied with al-Islām as a Religion then he is a *kāfir* even if he is a Jew or a Christian.

5 - That the *kuffār* worship Allāh, the Most High, but when they associate with Allāh other than Him their worship becomes nullified and it is like it never existed. Therefore, Allāh, the Most High, said to His Prophet ﷺ that he say to the *kuffār*, "**I do not worship what you worship**" meaning: the idols and the deities and the *awliyā* (saints). Then he said, "**And I am not a worshipper of what you worship**" meaning: I

²² Referenced by Ibn Khuzaymah in his *Saḥīḥ* and Ibn Hibbān and al-Albānī authenticated it in *aṣ-Ṣaḥīḥah* 636

am not a worshipper like your polytheistic worship and I don't accept it and I am not pleased with it.

6 - That the worship of the *kuffār* of Allāh, the Most High, does not benefit them because it is wiped out due to *shirk*.

7 - It is legislated to call the *kāfir* with the label '**O you who disbelieve!**' to be free from him and from his worship.

8 - The falsehood of the call to 'Unification of Religions' which some of the callers have adopted here and there and between now and the hereafter. The Most High said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

which means, "**Verily, the Religion with Allāh is al-Islām.**"²³

And He, the Most High said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

which means, "**And whoever seeks other than al-Islām as a religion, it will never be accepted from him and in the Hereafter he will be from the losers.**"²⁴

²³ Sūratu Āli 'Imrān: 19

²⁴ Sūratu Āli 'Imrān: 85

9 - It is benefitted from the repetition of *Sūratul-Kāfirūn* the affirmation of *at-Tawhīd* in the self of the Believer and his heart and affirmation of freedom from *ash-shirk* and its people.

10 – Adulation, flattery of the *kuffār* and naming them other than what Allāh, the Most High, named them is not permissible.

11 - That *Sūrah*: "**Say: O you who disbelieve!**" is equal to one-fourth of the Qur'ān because it includes in it purity of the Religion for Allāh, the Most High, and freedom from false gods and worship of them and freedom from their worshippers.

12 - In *Sūrah*: "**Say: O you who disbelieve!**" is the meaning of *Lā ilāha illa Llāh* (There is nothing worthy of worship except Allāh).

13 - The Muslim takes the Prophet ﷺ as an example in that he worshipped Allāh Alone without partners and he was not pleased with the worship of the *mushrikūn* (polytheists) and was free from them and their gods.

14 - It is legislated the recitation of *Sūrah*: "**Say: O you who disbelieve!**" when bitten by a scorpion.

15 - That in the recitation of *Sūrah*: "**Say: O you who disbelieve!**" before sleep when the Muslim turns to his bed is a (declaration of) freedom from *ash-shirk*.

Abridged Tafsīr of Sūratul-Kāfirūn

His Statement: "**Say: O you who disbelieve!**" is a command from Allāh, the Most High, to His Prophet ﷺ and to everyone it applies to - that he announce to every *kāfir*, no matter which type from the *kuffār*, freedom from him and from his worship.

His Statement: "**I do not worship what you worship,**" means - I do not worship those whom you worship from the idols, the deities, the *awliyā* (saints), the righteous and other than them.

His Statement: "**And you are not worshippers of what I worship,**" means - and you are not worshippers of Who I worship and He is Allāh, Blessed is He and Most High.

His Statement: "**And I am not a worshipper of what you worship and you are not worshippers of what I worship,**" means - I do not accept and I am not pleased with other than my worship. And I do not accept your worship and it is *ash-shirk* (polytheism); and you likewise do not accept and you are not pleased with my worship and it is *al-ikhlas* (sincerity).

His Statement: "**To you be your religion and to me be mine**" means - for you is your religion which you are upon and you worship with, and to me be my Religion which I worship Allāh with. I am free from your religion and you are free from my Religion.

My Brother, the noble reader, this is what Allāh made easy for me to collect from what is connected to this great *Sūrah*. And by Allāh, I ask that He provide me and you with sincerity in statement and action. And all praise is due to Allāh the Lord of all creation and may *ṣalāh* of Allāh and *salām* and Blessings be upon our Prophet Muḥammad and on his Family and all of his Companions.

O Allāh! Show Us the Truth as Truth and Grant Us the Ability to Follow It

All praise is due to Allāh Alone, and *ṣalāh* and the *salām* be upon the one who there is no Prophet after him. To proceed:

Verily, I read a beautiful statement belonging to Imām Ibn al-Qayyim رحمته clarifying in it what it contains of the perfection of mankind. So he said, "The perfection of mankind revolves around two principles: 'Awareness of the truth from falsehood' and 'Preference for the truth over falsehood.' The levels of creation do not differ with Allāh in the wordly life or the Hereafter except with the amount of their levels in these two principles."²⁵

How beautiful is this speech! And how wise is this great Scholar! Verily, Allāh, the Most High, made speech malleable for him just like He made iron malleable for Dāwūd.

His statement, "The perfection of mankind" means that the people are on different levels and not equal.

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

بِإِذْنِ اللَّهِ

which means, "So from them are those who wrong themselves and from them are those who follow a middle path and from them are those who are foremost in good deeds with the permission of Allāh."²⁶

²⁵ From the book, al-Jawāb al-Kāfī, page 99.

²⁶ Sūratu Fātir:32

This is the belief of Ahlus-Sunnah wal-Jamā'ah. *Al-Īmān* (Faith), *al-Islām*, *ad-Dīn* (the Religion), *at-taqwā* (God-consciousness), *al-birr* (righteousness), *al-Khayr* (good), *al-ḥsān* (excellence), *al-hudā* (guidance), *an-nūr* (light), *al-istiqāmah* (uprightness) and other than that from the names and the labels vary a great deal in the hearts of the people. They increase and they decrease, and to clarify the reason for this variation he said, "It revolves around two principles" meaning that the variation and closeness to perfection and distance from it return to two principles. These are the reason for the disparities:

The first of them is "Awareness of the truth from falsehood." The intention of 'awareness' is any knowledge which results in guidance and distinction between the truth and falsehood. So by knowledge, it is possible for the slave to be aware of *at-Tawḥīd* (monotheism) and *ash-shirk* (polytheism); of *as-Sunnah* and *al-bid'ah* (innovation); of *faḍīlah* (virtue) and *radhīlah* (vice); of *ma'rūf* (commendable) and *munkar* (reprehensible); of *ḥasanah* (good) and *sayyi'ah* (evil); and other than that. In the ḥadīth,

من يرد الله خيرا يفقهه بالدين

"Whoever Allāh wants good for him, He gives him understanding of the Religion."²⁷

So whenever the slave is illuminated with guidance he will acquire success from destruction. This knowledge is a gift from Allāh, the Most High. Allāh, the Most High, provides it to whom He Wills from His worshippers. Therefore, Allāh legislated for His Prophet ﷺ that he ask for an increase in knowledge from Him. He said, the Magnificent and Most High,

²⁷ Referenced by al-Bukhārī 71 and Muslim 1038.

وَقُلْ رَبِّ زِدْنِي عِلْمًا

which means, "And say: My Lord! Increase me in knowledge."²⁸

And Allāh did not command His Prophet to ask for an increase in anything other than knowledge because of what is in it from achievement of perfection, and what is in it from happiness in the worldly life and the Hereafter. Similar to this is His Statement, the Most High, in Sūratul-Fātiḥah,

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

which means, "Guide us to the Straight Path."

And the Messenger of Allāh ﷺ legislated for us, with the permission of Allāh, the Most High, recitation of Sūratul-Fātiḥah in every *rak'ah* of the *fard* (obligatory) and the *nāfilah* (superogatory). In it is this *du'ā*, "Guide us to the Straight Path" meaning direct us and cause us to reach Your Straight Path which has no crookedness in it. So what greater need does the Muslim have than for legislated knowledge so that he can know the truth from falsehood and distinguish the *khabiṭh* (filth) from the *ṭayyib* (good)!

Then know my Brother, the noble reader, that knowledge is by learning. So it is obligatory upon every individual Muslim that he learn what he establishes his religion with, corrects his *tawḥīd* with and what he worships Allāh, the Most High, with. He uses it to deem permissible what is *ḥalāl* and to deem as impermissible what is *ḥarām*, and he becomes characterized by it with praiseworthy

²⁸ Sūratu Ṭaha: 114

character, and mannered by it with righteous manners. But this knowledge and this first principle: "Awareness of the truth from falsehood" doesn't benefit its companion unless he combines with it the second principle which is: "Preference of the truth over falsehood," meaning: acting with the knowledge. Regarding that it is said, "Knowledge calls action, so either it (action) answers or it (knowledge) leaves."

Verily, Allāh the Most High joins action with *al-Īmān* in numerous places in His Honorable Book. So He says,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

which means, "**Verily, those who have *īmān* and do righteous deeds.**"²⁹ And He says,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

which means, "**Except those who have *īmān* and do righteous actions.**"³⁰ And other *Āyāt* than those; because action is the fruit of knowledge. So whoever knows the truth and opposes it - that is a proof against him not for him. In the ḥadīth,

القرآن حجة لك أو عليك

"*Al-Qur'ān is a proof for you or against you.*"³¹ A proof for you when you act according to it and a proof against you when you place it behind your back and abandon it. So you don't have *īmān* in what it guides you to from beliefs; and you do

²⁹ Sūratu Maryam:9

³⁰ Sūratul-'Asr: 3

³¹ Referenced by Muslim 223.

not take what is in it from the legislated worship. You do not take as permissible what it makes permissible, nor as impermissible what it makes impermissible, and you do not judge according to it in the affairs of your life.

Know my Brother, the reader - may Allāh make you successful in beneficial knowledge and righteous actions - that whoever does not secure for himself "awareness of the truth from falsehood" then he is *ḍall* (misguided). And whoever does not have with him "preference for the truth over falsehood" then he is someone Allāh is angry with (*maghḍūbi 'alayhi*).

Then Ibn al-Qayyim رحمته said, "And there is no difference in the levels of creation with Allāh in the worldly life or the Hereafter except with the amount of difference in their level with these two principles." This is true without any doubt until even the Messengers are of different levels. The Most High says,

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۗ
 وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

which means, "**Those are the Messengers, We prefer some of them over others. From them are those Allāh Spoke to and He raised some of them in levels.**"³² Likewise with other than the Messengers.

The reason for this difference is in the realization of these two principles: "Awareness of the truth from falsehood" and "Preference for the truth over Falsehood." So whoever increases his knowledge and his awareness and clings to the

³² Sūratul-Baqarah: 253

truth and prefers it over falsehood his level and his virtue increases. And whoever decreases in these two principles decreases his level to the amount he decreases in knowledge and action. So for that, there came the famously narrated du'ā,

اللهم أرنا الحق حقا، وارزقنا اتباعه، وأرنا الباطل باطلا، وارزقنا
اجتنابه

"O Allāh! Show us the truth as truth and grant us the ability follow it; and show us the falsehood as falsehood and grant us the ability to avoid it," because many of the people do not know the truth from falsehood. Rather, perhaps they cover the truth with falsehood. So it is befitting that we ask Allāh, the Most High, that He gives us insight in our Religion so that we know the truth from falsehood. But it is not sufficient that mankind know the truth from falsehood; rather, no doubt, upon him is to follow the truth and prefer it over the falsehood, and to avoid the falsehood in every fashion and form. And it is befitting that we ask Allāh, the Most High, that He grants us the ability to follow the truth and to avoid the falsehood.

My Brother, the noble reader, when you are aware of that, you will see today plenty of destroyed people due to their carelessness in these two principles; either the lack of knowing the truth from falsehood or the lack of preferring the truth over falsehood.

O Allāh! Show us the truth as truth and grant us the ability to follow it and show us the falsehood as falsehood and grant us the ability to avoid it. And all praise is for Allāh in the beginning and the end, in what is apparent and what is hidden. And may *ṣalāh* of Allāh be upon our Prophet Muḥammad and in his Family and all of his Companions.