

Aḥmad Bin ‘Ali al-Maqrīzī al-Shafī‘ī (d. 845H) on Tawḥīd, Shirk, Rubūbiyyah, Ulūhiyyah, Shafā‘ah

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He is Aḥmad bin ‘Ali al-Maqrīzī al-Miṣrī al-Shāfi‘ī (d. 845H), he was first upon the madhhab of Abu Ḥanīfah (رَحْمَةُ اللَّهِ), following his maternal grandfather in that, then he became a Shafi‘ite at the age of twenty, when his father died. He heard and took knowledge from al-Sirāj al-Balqīnī, al-Haythami, Zayn al-Dīn al-‘Irāqī, al-Tanūkhī and others who were from the scholars of Shām and Makkah.

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تقي الدين أحمد بن علي المقرئ

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تعلیق وتحقیق

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The intent in this article is to indicate the futility and falsehood of the allegations of Ahmad Daḥlān who claimed that distinguishing between Allāh’s Rubūbiyyah and Ulūhiyyah, and rejecting the solicitation of

intercession from the righteous dead through calling upon them and what is like that is a “Wahhabite innovation”. Al-Maqrīzī preceded Shaykh Muḥammad Ibn ‘Abd al-Wahhāb by 250 years, indicating that Ibn ‘Abd al-Wahhāb brought nothing new from himself. Al-Maqrīzī wrote a book called *Tajrīd al-Tawḥīd al-Mufīd*, “Laying Bare the Beneficial Tawhid” (Dar ‘Umar bin al-Khaṭṭāb, Cairo, 1428H).

While the book as a whole is an excellent brief treatise, we only have time to extract the relevant parts from the opening passages. This is enough to expose the authors of these false allegations for the intellectual and academic fraudsters they surely were when they used **intellectual terrorism** against the masses to warn them from the reform movement of Shaykh Muḥammad Ibn ‘Abd al-Wahhāb and his followers by lying about what he was calling to.

AL-MAQRĪZĪ ON DISTINGUISHING BETWEEN RUBIYYAH AND ULUHIYYAH

Al-Maqrīzī wrote the following in explanation of the reality of the Tawhid of the Prophets and Messengers—titles in square brackets are ours to highlight the points being made by al-Maqrīzī:

اعلم أن الله سبحانه رب كل شيء ومالكة وإلهه: فالرب مصدر ربَّ يربُّ ربًّا فهو رابٌّ: فمعنى قوله تعالى {رَبُّ الْعَالَمِينَ} رابُّ العالمين، فإن الرب سبحانه وتعالى هو الخالق الموجد لعباده، القائم بتربيتهم وإصلاحهم من خلقٍ ورزقٍ وعافية وإصلاح دين ودنيا. والإلهية كون العباد يتخذونه سبحانه محبوباً مألوهاً ويفردونه بالحب والخوف والرجاء والإخبار والتوبة والنذر والطاعة والطلب والتوكل، ونحو هذه الأشياء

“ Know that Allāh, the Sublime is the Rabb (Lord) of everything, its Mālik (Owner, Master) and Deity (Ilāh). [Regarding the meaning of al-Rabb]. Al-Rabb is the verbal noun of rabba (to nurture), yarabbu rabban (he nurtured a nurturing) hence he is rābb (the one who nurtures). So the meaning of His, the Exalted’s saying, **“The Lord (Rabb) of all the Worlds”** is that he is the Rabb of all the worlds, for the Lord, the Sublime and Exalted is the Creator, Originator of His servants, the one who nurtures them and rectifies them through creation, provision, good health, and rectifying their religious and worldly (lives). [Regarding the meaning of Ilāhiyyah]. And Ilāhiyyah is when the servants take Him, the Sublime, as the beloved, worshipped, and they single Him out with love, fear, hope, humility, repentance, making oath, obedience, making request (through supplication), reliance and the likes of these things.

A little later he says:

ولباب التوحيد أن يرى الأمور كلها لله تعالى ، ثم يقطع الالتفاف إلى الوسائط وأن يعبده سبحانه عبادة يفرد بها ولا يعبد غيره

“ And the essential core of Tawhīd (Monotheism) is that (a person) considers all things to be within Allāh the Exalted’s control and thereafter to cut off turning to intermediaries, and to worship Him, the Sublime, with worship that He is singled out with, and that he does not worship others...

And shortly after al-Maqrīzī writes:

ولا ريب أن توحيد الربوبية لم ينكره المشركون ، بل أقروا بأنه سبحانه وحده خالقهم وخالق السماوات والأرض ، والقائم بمصالح العالم كله ، وإنما أنكروا توحيد الإلهية والمحبة كما قد حكى الله تعالى عنهم في قوله {ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله والذين آمنوا أشد حبا لله} . فلما سوا غيره به في هذا التوحيد كانوا مشركين كما قال الله تعالى {الحمد لله الذي خلق السماوات والأرض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون}.

“ [Tawhīd al-Rububiyah Must Be Accompanied by Tawhid al-Uluhiyyah]. And there is no doubt that the Mushriks did not reject Tawhīd al-Rubūbiyyah. Rather they affirmed that He alone, the Sublime, is their

creator, and the creator of the heavens and earth, and the one who looks after the affairs of all of the universe. But they rejected Tawhīd al-Ilāhiyyah wal-Maḥabbah, just as Allāh, the Exalted, stated about them, **“And amongst mankind are those who take rivals (in worship) besides Allāh, loving them with the love only due to Allāh. But those who believe are most severe in their love of Allāh”** (2:165). So when they equated others besides Him in this Tawhīd, they became Mushriks, just as Allāh, the Exalted said, **“All praise is due to Allāh who created the heavens and earth and made the darkneses and the light. But then those who disbelieve, turn away from their Lord (to other deities).”** (6:1)

And later he says:

فلا وليَّ ولا حَكَمَ ولا ربَّ إلا الله الذي من عدَلْ به غيره فقد أشرك في ألوهيته، ولو وحد ربوبيته، فتوحيد الربوبية هو الذي اجتمعت فيه الخلائق، مؤمنها وكافرها، وتوحيد الألوهية مفرق الطرق بين المؤمنين والمشركين

“ Thus there is no protector, judge, or lord except Allāh, the one whom if a person turned to another besides Him would have associated a partner with Him in His Ulūhiyyah (right to be worshipped alone), even if he singled Him out in Rubūbiyyah. For Tawhīd al-

Rubūbiyyah is that which the entire creation, the believers and disbelievers amongst them, are agreed upon. It is Tawhīd al-Ulūhiyyah which separates the path between the believers and the mushriks...

And after this he says:

وبهذا الاعتبار الذي قررنا به الإله ، وأنه المحبوب لاجتماع صفات الكمال فيه كان
الله هو الاسم الجامع لجميع معاني الأسماء الحسنى والصفات العليا ، وهو الذي
ينكره المشركون ويحتج الرب سبحانه وتعالى عليهم بتوحيدهم ربوبيته على توحيد
ألوهيته

“ And upon this consideration which we have corroborated (the real meaning of) al-ilāh and that He is the adored, beloved one due to all the qualities of perfection having united in Him, then “Allāh” is the name that brings together all of the meanings of the beautiful names and the lofty attributes, and this is what was rejected by the Mushriks and the Lord, the Sublime and Exalted, argued by their [affirmation of] Tawhīd in His Rubūbiyyah for the Tawhīd in His Ulūhiyyah...

Then he cites Surah al-An‘ām (6:59-60) as an example of the evidences in the Qur‘ān through which Allāh argues for His Ulūhiyyah through illustrating His Rubūbiyyah, and then he says:

وبالجملة فهو تعالى يحتاج على منكري الإلهية بإثباتهم الربوبية

“ And in short, He, the Exalted, argues against the deniers of His Ulūhiyyah by [mentioning] their affirmation of His Rubūbiyyah...

Then al-Maqrīzī makes an amazing point regarding Surah al-Nās, the last surah in the Qur’ān in that Allāh mentions three beautiful names, **al-Rabb** (Lord), **al-Malik** (Master) and **al-Ilāh** (Deity) in that order, and that there is a gradation involved in that al-Rabb comprises an affirmation that He is their creator and originator. However, this on its own is not sufficient. Thereafter He mentioned Himself as the Malik al-Nas (Master, Owner of mankind), and the master is one who command and prohibits. This is indicative that the command (al-amr) belongs to Him. So far with these two names we have **al-khalq and al-amr**, and this is what occurs in Surah al-A’rāf, “**Verily to Him belongs al-khalq (creating) and al-amr (commanding)**” (7:54). And then He referred to Himself as Ilāh al-Nas (Deity of mankind). And this indicates He is the one loved, adored, venerated and worshipped by them. And thus, this completes the meaning of Tawhīd in this surah.

After this he mentions that none one affirmed another creator besides Allāh aside from the Magian pagans (dualists), and indicates the falsehood of their view.

Then he proceeds to mention the Shirk that occurred in the various nations and so he says:

وشرك الأمم كله نوعان : شرك في الإلهية ، وشرك في الربوبية. فالشرك في الإلهية والعبادة هو الغالب على أهل الإشراف ، وهو شرك عباد الأصنام وعباد الملائكة وعباد الجن وعباد المشايخ الصالحين الأحياء والأموات الذين قالوا {مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى} ويشفعوا لنا عنده ، وينالنا بسبب قربهم من الله وكرامته لهم قرب وكرامة ، كما هو المعهود في الدنيا من حصول الكرامة والزلفى لمن يخدم أعوان الملك وأقاربه وخاصته . والكتب الإلهية كلها من أولها إلى آخرها تبطل هذا المذهب وترده وتقبح أهله وتنص على أنهم أعداء الله تعالى ، وجميع الرسل صلوات الله عليهم متفقون على ذلك من أولهم إلى آخرهم ، وما أهلك الله تعالى من الأمم إلا بسبب هذا الشرك ومن أجله

“ The polytheism of the various nations is of two types: Shirk in Ilāhiyyah and Shirk in Rubūbiyyah.

The Shirk in Ilāhiyyah and Ibādah (worship) is the predominant one amongst the people of polytheism. This is the Shirk of the worshippers of the idols, and worshippers of the Angels, and worshippers of the Jinn, and the worshippers of the Shaykhs and the righteous, both the living and the dead. These are the ones who said, “**We do not worship them except that they may bring us closer to Allāh**” (39:3), and that

they may intercede for us with Allāh, and that due to their nearness to Allāh and His honouring of them, we may receive nearness and honour, just as it takes place in the [life of the] world, when nearness and nobility is attained by the one who serves the helpers of the king, and his relatives and his special associates.

All of the Divine Books, from their very first to their last, came to invalidate this madhhab (doctrine), to refute it, and to revile it's people and to textually state that they are the enemies of Allāh, the Exalted. And all of the Messengers—(may Allāh make lofty mentions of them and grant them peace and safety)—are united upon that, the first of them to the last of them. And Allāh, the Exalted, never destroyed any of the nations except due to this Shirk, and because of it.

Now that's one hardcore 'Wahhābi' for you from the ninth century hijrah, two and half centuries before Shaykh Muḥammad bin 'Abd al-Wahhāb. This establishes Ahmad Daḥlān and his likes to be dishonest followers of desires. Then al-Maqrīzī explains the error of these people in that they give such love and devotion (worship) to others besides Allāh that is due only to Allāh, so they set up rivals and equals to Him. After this reiterates:

ومعلوم قطعاً أن هذه التسوية لم تكن بينهم وبين الله في كونه ربهم وخالقهم ، فإنهم كانوا كما أخبر الله عنهم مقرين بأن الله تعالى وحده هو ربهم وخالقهم وأن الأرض ومن فيها لله وحده وأنه رب السماوات السبع ورب العرش العظيم ، وأنه سبحانه وتعالى هو الذي بيده ملكوت كل شيء وهو يجير ولا يجار عليه

“ And it is known with absolute certainty that this equivocation of theirs was not between them (the other deities) and Allāh in the issue of His being their Lord and Creator, for they, as Allāh has informed about them, used to affirm that Allāh alone, the Exalted, is their Lord and Creator and that the earth and whatever is within it belongs to Allāh alone and that He is the Lord of the seven heavens and the Lord of the Mighty Throne, and that He, the Sublime and Exalted, is the one in whose hand is the dominion of everything, and that He is the one who grants protection, but not can grant protection from Him...

After this he states that the proof for the invalidation of this Shirk is greater than can be enumerated in the revealed texts. Then he mentions the other Shirk, the Shirk in Rubūbiyyah, and he mentions that those who fell into it were the Magian pagans (dualists) and likewise the Philosophers. We can now make some notes on what has preceded:

Summary Notes

Al-Maqrīzī who died in 845H, more than two and a half centuries before Shaykh Muḥammad bin ‘Abd al-Wahhāb was born, preceded the Shaykh in clarifying the Tawḥīd of the Messengers in the precise manner outlined.

He explained that Allāh is the Rabb, Malik and Ilāh, and that Rubūbiyyah is the Tawḥīd of Allāh’s actions (of creating, owning, providing etc.), and that Ulūhiyyah is the Tawḥīd of the servants actions (in worship of their Lord). He explained that the Mushriks never rejected the Rubūbiyyah of Allāh. Rather, they showed rejection towards the Tawḥīd of Ulūhiyyah and Maḥabbah. He said that it was this Tawḥīd that distinguished between the believer (in Tawḥīd) and the pagans.

He explained that the crux of the matter is that Allāh is the ilāh (deity in truth) because His name, Allāh, combines and represents all the beautiful names and perfect attributes, which necessitate only He is worshipped alone. However, it is as if the Pagans reject and deny this Ilāhiyyah of Allāh, and thus Allāh argues against them through their acknowledgement of His Rubūbiyyah. Hence, the one who calls upon others besides Allāh, such as the saints and righteous dead and prophets, and solicits their intercession from them, this person is in essence rejecting that Allāh is al-Shafīʿ (owner of all intercession), and the one who responds to

the supplicant when he supplicates, and other such names and attributes which are applicable. Because if he truly believed in them, he would have turned only to Allāh.

He explains that the Shirk of all nations is of two types, Shirk in Ulūhiyyah and Shirk in Rubūbiyyah. He explains that those who worship the Angels, Prophets, the Shaykhs and the Righteous all fall into the Shirk of Uluhiyyah, and he explained their justification, which is that they claimed that they are simply seeking nearness to Allāh and to win their intercession. These are the very same matters explained by Fakhr al-Din al-Razi (d. 606H), more than two and a half centuries before al-Maqrīzī, and almost six centuries before Ibn ‘Abd al-Wahhāb ([see this article](#)).

Then he emphasized that when they made these other deities equal to Allāh it was certainly not in respect to Rubūbiyyah, because they affirmed all of that without any question, but in Ulūhiyyah.

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