



Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Third Study

INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed: this is the treatise of the Shaikh ul-Islam, Establisher of Tawheed, and Reviver of the Religion, Muhammad bin Abdul-Wahhaab entitled “the Removal of the Doubts” and it is one of the most essential and fundamental writings on the subject of Tawheed and what is connected to it. The translation of the text has been taken from the work of Muhammad bin Abdur-Rahmaan al-Khumayyis who has added some brief explanatory notes and some additional footnotes pointing out some other doubts that the enemies of Tawheed use and spread amongst the people. The whole book is serialised in sections and explanatory titles have been given to each portion of the text to aid understanding, study and revision.

We pray that Allaah revives the light of Tawheed and the Sunnah and that He removes what remains of the darkneses of Shirk and Bid’ah, and that He corrects the affairs of the Ummah, by granting them success in correcting their own souls, following in all of that the Methodology of the Inheritors the Prophets in every generation, that of Imaam Maalik, that of the Prophets and Messengers themselves.

To proceed: The Third Study...

The Third Study: The Obligation of Warning Against Kufr and Its People

The Shaikh of Islaam, Muhammad bin Abdul-Wahhaab continued:

3.1 [What Has Preceded In Explanation of the Reality of Shirk Is The Very One That Allaah Forgives Not]

“When you have come to know what I have mentioned to you with a firm understanding of the heart and you have come to know [the reality of the nature] of Shirk with Allaah, about which Allaah said, **“Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases..”** (An-Nisa 4:48).

3.2 [The Vast Majority of People Have Fallen Into Ignorance In This Regard]

And when you have come to know [the true nature of] the religion with Allaah sent the Messengers, from the first to the last of them, and besides which Allaah accepts none other from anyone. And when you have come to know the great ignorance that the majority of people have fallen into in this regard, you will have acquired two benefits:

3.3 [The Two Benefits For the Muwahhid]

The first: rejoicing in the bounty of Allaah and His mercy, just as He – the Most High – said, **“Say: “In the Bounty of Allâh, and in His Mercy; therein let them rejoice.” That is better than (the wealth) they amass.”** (Yunus 10:58).

[The second]: and you will have benefited from having great fear [of falling into this disbelief]. For if you have come to know that a person can disbelieve (and exit the religion) by a mere word that utters with his tongue, and sometimes he may say it while he is ignorant of what he is saying yet he is not excused due to ignorance¹, and sometimes he may say it

¹ **IMPORTANT NOTE:** Dr. Muhammad bin Abdur-Rahman al-Khumayyis commented upon this sentence, “Note: What is correct is that ignorance is an excuse for not making the ruling of takfir upon an ignorant Muslim. And there is in what is yet to come from the author’s words what actually indicates this.”

Shaikh Ibn Uthaimen stated, “And these preventive barriers are many, amongst them dhann (speculation) which is ignorance and amongst them ghalabah (which means being overcome by something).

So the man who said to his family, “When I die burn me and scatter my ashes in the sea because if Allaah grasps me He will punish me with a punishment that He has never inflicted upon anyone in the world”. The apparent belief of this man is kufr and doubt in the power of Allaah. However, when Allaah brought him together [to his original form] and addressed Him, his reply was, “O my Lord, I feared You!” Or a wording similar to it. So he forgave him, and therefore, this act arose from this person unintentionally.

Similar to him is the person who was overcome by joy and took hold of his camel [which he had lost] and said, “O Allaah, You are my servant and I am your Lord”, a statement of kufr. However, this person did not become a disbeliever on account of it, because he was overwhelmed and was overcome (by something he could not repel). On account of the severity of his joy he erred. He actually intended to say, “O Allaah, You are my Lord and I am Your servant”, but he said, “O Allaah, You are my servant and I am your Lord”.

The one who is compelled is compelled to kufr, so he says a statement of kufr or does an act of kufr, but he does not become a disbeliever from any textual [evidence] from the Qur’aan because he did not intend this act and did not choose it.” Fitnah of Takfir (1st Edition, p. 96-97).

thinking that it brings him closer to Allaah the Most High, as the Mushriks used to believe – and especially if Allaah has inspired you [to understand] what He has narrated about the people of Moosaa, alongside their rectitude and their knowledge, that they came to him saying, **“Make for us an ilâhan (a god) as they have âliha (gods)”** (Al-A'raf 7:138) – then after all of this your eagerness for and your great fear of what will deliver you from all of this and what is similar to it will greatly increase.

3.4 [The Setting Up of Enemies For the Prophets and their Followers]

Know that it is from Allaah’s wisdom, free is He from all imperfections, that never did He send a prophet with this Tawheed except that He set up enemies for him, as He, the Most High said, **“And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception)”** (Al-An'am 6:112).

3.5 [The Enemies Have Many a Knowledge and Science At Their Disposal]

And the enemies of Tawheed can sometimes have a variety of types of knowledge, books and arguments [which they use to extinguish the light of Tawheed], just as He, the Most High, said, **“Then when their Messengers came to them with clear proofs, they exulted (in pride) with that which they had of the knowledge”** (Ghafir 40:83)...

End of the Shaikh’s words.

The Committee was also asked: “What is the ruling for one who abuses the Deen if he is ignorant - Does he have the excuse of ignorance or not in this case?” The reply was : “Abusing Allaah or His words or anything from Him is Kufr - and likewise abusing the Messenger or his Sunnah or anything from it, or abusing the Deen of a person if his Deen is Islaam - **so if he is ignorant of that then the ruling must be explained to him - and if he does not give up his abusing then he is a Kaafir and Apostate, outside Islaam - he either repents or is executed** as Allaah ta’aalaa says **“Say : “Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?” Make no excuses: you have disbelieved after you had believed. [at-Tawbah : Aayah 65-66]”** Fatwaa no.5213, dated 15/1/1403H.

For a detailed insight into this topic, refer to MSC060006 (The Creed of Imaam al-Albaani on Takfir and Apostasy).

Points to Note

3A. Having realised what has preceded in the first and second study of the explanation of the true nature of the Shirk that the Mushriks were guilty of and the particular Tawheed that they rejected, you will come to realise that this is the Shirk which Allaah has stated that He does not forgive, and that He accepts no other religion save that of Tawheed, the very one that the Messengers called to.

3B. The vast majority of Muslims have fallen into ignorance in this regard, until even the most intelligent ones against them. And this is evidenced in the great ignorance and aspects of Shirk that exists in some of today's well known groups and movements such as many of the Sufi tariqahs, umbrella organisations such as the Jamaa'at ut-Tabligh, the Ikhwaan and others all of whom have deviated in this regard. Many of the figureheads of Ikhwaan, for example, are guilty of this ignorance. Amongst them, Hassan al-Banna, Mustafaa as-Sibaa'ee, Sa'eed Hawaa, at-Tilmisaani and others, and their writings amply illustrate this.

3C. True happiness joy is when one has understood all of this and has been delivered from it. However alongside this there should be great fear of falling into what Allaah does not forgive. Allaah the Most High, stated, **“And (remember) when Ibrâhim (Abraham) said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.”** (Ibrahim 14:35-36). Al-Mugheerah bin Qaasim said, *“Ibraahim at-Tayme used to narrate and his narrations he would say, “Who will be secure from tribulation after the Khaleel of Allaah, Ibraaheem, when he has said, “O Lord, and keep me and my sons away from worshipping idols?””*². So when it is the case that Ibraaheem, the Hanif, the firm and upright, the Monotheist, who was not of the Mushriks, feared from falling into the worship of idols, then what of those lesser than him?!

3D. This fear should naturally increase when alongside what has preceded in point 3 above, one realises that sometimes a person can actually fall into belief by the mere utterance of a word. And this topic is in fact a vast topic in itself, requiring detail and important clarifications and cannot be covered here. However, it is important to note that even when a word of kufr emanates from a person, then the required conditions for making takfir have to be present before a person can be judged an apostate, and they are *qasd* (intent) and *ilm* (knowledge), and the saying of Shaikh Muhammad bin Abdul-Wahhaab above, that a person can become a disbeliever even when he is ignorant of what he is saying, is not to be taken absolutely and without restriction or further clarification.

3E. This fear should also increase when one realises that even a Muslim may utter a statement of kufr thinking it to be nearness to Allaah. Abu Waaqid al-Laythee reports, “We went out with Allaah's Messenger (sallallaahu alaihi wasallam) on the campaign to Hunayn and we had recently left disbelief for Islaam. The Mushriks had a lote-tree (Sidrah) that they would stay around and hang their armaments on, and they called it Dhat Anwaat. When we passed the lote-tree we asked, “O Messenger of Allaah, won't you make for us another Dhat

² Tafseer Ibn Jareer (7/460)

Anwaat just like their Dhat Anwaat?” Allaah’s Messenger (sallallaahu alaihi wasallam) said, “Allaah is Most Great! By the One in whose Hand is my soul. Verily these are the ways of the earlier nations and you have said exactly like the Banu Isra’eel said, **“Make for us an ilâhan (a god) as they have âliha (gods). Verily you are a people who know not.”** (Al-A’raf 7:138). Certainly, you will follow the ways of those who went before you.” (Reported by at-Tirmidhi who declared it Saheeh). As well as illustrating that it is possible for a Muslim, in his ignorance to state something thinking it to be nearness to Allaah whereas it is in reality a statement of kufr, this hadeeth also illustrates that stating something that is disbelief while in ignorance, does not expel from Islaam and the excuse of ignorance can be a barrier to takfir.

3F. When you have understood all of the above and resolved to become a Muwaahid, a Haneef, and have resolved to acquire a firm and sound understanding of Tawheed with its proofs and requirements, you will necessarily face opposition from those enemies that Allaah has placed in the path of the true Monotheists (Muwahhideen) in order to put them to trial and to test them. They will all inspire each other with lies and deception and devise stratagems against you. Rather, they will have their fair share of knowledge and argument. They will have many books and works in this regard and amongst them are the writings of al-Kawtharee, al-Bootee, al-Alawi al-Maalikee, Ibn Mazrooq, al-Kabbaani and many others. These are the works with which the enemies of Tawheed rejoice and exult in with pride, and these are the works in which intermediation between Allaah and His creation and seeking intercession by way of the pious people is justified and argued for. It is for this reason that it is obligatory upon you to learn that which will repel the doubts of the Mushriks, and this is your next task and will be introduced to you in the fourth study, if Allaah wills.

Action Plan of the Muwahhid

1. Memorise the verse in Nisaa 4:48 and which also occurs in Nisaa 4:116. Related verses that a Muwahhid ought to have memorised are Maa'idah 5:72, Anaam 6:88, Zumar 39:65, and Anaam 6:82 which is explained by Luqman 31:13.

2. Rejoice with the bounty of Allaah and His mercy.

3. Become fearful of falling into that which Allaah does not forgive, for Ibrahim (alaihis-salaam) made supplication to Allaah to be delivered from it. And similarly, Allaah cautioned the Prophets that if they were to fall into He would make vain their deeds and efforts. Refer to Anaam 6:88 and Zumar 39:65.

4. Be aware that one can make statements of disbelief in ignorance, and hence to avoid falling into this, one must learn that which is obligatory upon him of Tawheed, its nature and **minute** details.

5. Pay no attention to those who claim the knowledge of Tawheed can be learnt and taught in less than ten and five minutes such as Hamza Yusuf and Salman al-Awdah³, the while the latter promotes and defends the Innovators, (those from whom statements of kufr and apostasy emanated, mockery of the Prophets and accusing the notables amongst the companions with hypocrisy, deceit and treachery, all alongside the revival of the great and wicked innovations of the Jahmiyyah, Mu'tazilah and Ash'ariyyah), and the while he

³ Salman al-Awdah says, **"And from this easiness, is the easiness found in aqidah in that you are able to explain the aqidah of Tawhid to any person in ten minutes or less!!..."** (Haakadhaa 'Allamal-'Anbiyaa p.44). And this book is actually a synopsis and a more subtle version of the book of his mentor and teacher, Muhammad Suroor, entitled "The Methodology of the Prophets in Calling to Allaah" which in reality should be entitled, "[A Manual On] The Methodology Of The Qa'di Kharijites In Causing Bolshevite Revolutions In The Lands Of The Muslims While Safely Residing In The Lands Of The Mushriks Courtesy Of "Her Majesty" The Queen And Her Kind Welfare System Without Fearing Any Harm To One's Life, Family And Property Whatsoever". It should also come as no surprise that the hardcore Suroorist Qutubite, Salman al-Awdah commended and partook in the efforts of Muhammad al-Mas'ari at-Takfiri at-Tahriri and his CDLR in causing dissension and tribulation, and al-Mas'ari is the one who called Shaikh Muhammad bin Abdul-Wahhaab a "simpleton" and his followers as "simpletons" and also accused Shaikh Ibn Baaz of "coming close to kufr" (!!) and many other great calamities. This is the lot of Ahl ul-Ahwaa and this is a display of their connections and associates, and a display of their principles of loyalty and disownment, their referent points and aides and assistants, wal-Iyaadhu billaah (!!).

Shaikh Abdul-Malik ar-Ramaadaanee said, commenting on the above words of al-Awdah, "I say: And this is the way of every politician from amongst those callers who chase after the positions of rulership. They do not have any time that they can waste on the issues of aqidah! Despite the fact that they can spend very long hours, in fact lengthy periods of time that are devoured by involvement with politics! And yet the Prophets seem to have wasted great parts of their lives – as is indicated by these words (of Salman al-Awdah)!!" End of Shaikh 'Abdul-Malik's words (Madarik un-Nadhr 2nd edition, pp.299-301).

Then look at the state and condition of Hamza Yusuf, whose affair is not too dissimilar from that of Salman al-Awdah in the arena of current affairs and being seduced by political discussion. He said in one of his videos, **"This concern with aqidah is a sickness in the minds of the Muslims..."**, and also, **"I can go to the desert in Mauritania and learn Tawhid in five minutes..."**, and all of this in the context of calling upon the audience to understand what is going on around them and to give importance to current affairs!!

promotes Bolshevite revolutions in the lands of the Muslims while scorning and belittling the da'wah to Tawheed, the da'wah of the Prophets, the very methodology of the Prophets in calling to Allaah, as all the Revolutionaries amply illustrated in their war against the book that gave them sleepless nights and irritable, distressing, vexatious thorns in their throats and cold, chilling shivers down their backs, "the Methodology of the Prophets in Calling to Allaah" of Shaikh Rabee' bin Haadee, may Allaah tighten the noose around the neck of the Qutubi Body Politic through his efforts.

6. Strengthen one's firmness and resolve against the enemies of Tawheed and that is by seeking Allaah's aid and assistance and seeking the knowledge and understanding that will repel the doubts of the Mushriks.

7. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 4, seeking Allaah's aid and assistance in all of that.

And may the prayers and peace be upon Allaah's Messenger, his family, his companions and those who follow him upon Tawheed and the Sunnah till the affair is established.