



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The First 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 First Study...

## **The First Study: The Meaning of Tawheed and the Error of the Mushriks in Understanding It**

Stated the Shaikh of Islaam, Muhammad bin Abdul-Wahhaab, beginning his treatise:

### **1.1 [Definition of Tawheed]**

“In the name of Allaah, the Most-Merciful, Every-Merciful (to His Believing Servants). Know – may Allaah have mercy upon you – that Tawheed (monotheism) is to single out Allaah, free is He from all imperfections, with [all forms of] worship (baadah) and this is the religion of the Messengers sent by Allaah to His servants.

### **1.2 [The Messengers and Their Peoples]**

The first of them was Nuh (alaihis-salaam), Allaah sent him to his people when they exaggerated the status of the righteous people [such as] Wadd, Suwaa, Yaghuth, Ya'uq and Nasr<sup>1</sup>. And the last of the Messengers was Muhammad (sallallaahu alaihi wasallam) and he smashed the statues of these righteous people. Allaah sent him to a people who were given to devotion and worship, would make the pilgrimage, give charity and remember Allaah often.

### **1.3 [That For Which the Mushriks Were Fought Against]**

However, they made some of the creatures into intermediaries between themselves and Allaah, and they would say “we seek nearness (taqarrub) to Allaah from them” and “we seek their intercession from them with Allaah”. Such (creatures) included the Angels, Eesaa, Maryam and others from among the righteous people.

### **1.4 [That For Which The Messengers Were Sent]**

So Allaah sent Muhammad (sallallaahu alaihi wasallam) so that he would revive for them the religion of Ibraheem (alaihis-salaam) and so that he would inform them that this nearness (taqarrub) and this belief (i'tiqaad) [that they held and directed through the creatures] is the sole right of Allaah, and that it does not befit anyone besides Allah, neither a near Angel (to Allaah) and nor a Messenger that was sent – aside from the Creator alone, with whom there is no partner.

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#### **<sup>1</sup> DOUBT ALERT NO. 1 : BETWEEN STONES AND IDOLS AND THE STATUS OF THE RIGHTEOUS**

This is a refutation of the grave-worshippers who say:

The Mushriks used to worship stones, trees and idols and we call upon the Prophets and Righteous and seek assistance through them. Stones and trees do not have any standing or nobility in the sight of Allaah, whereas the Prophets and Righteous have a lofty position in the sight of Allaah and Allaah does not reject their intercession for us. Hence, it is not right to make analogies between a Muwahhid who seeks aid through the Prophets and between a Mushrik who worships idols.

Meaning, that the cause leading to Shirk was the exaggeration and veneration of the status of the Righteous people. Hence, this argument and doubt coming from the Mushriks is false. This doubt will actually be refuted in the course of this treatise “Kashf ush-Shubuhaat” by the author, the Shaikh of Islaam.

### 1.5 [What the Mushriks Already Affirmed]

Also that none sustains and provides but He, that none gives life but He, that none causes to die but He, that none controls the affair(s) but He and that all of the seven Heavens and whatever is within them, the seven Earths and whatever is within them are all subservient to Allaah and under His command and His (compelling) power.

And if you seek the evidence to show that the Mushriks whom the Messenger of Allaah (sallallaahu alaihi wasallam) fought against used to witness (and affirm) all of this, then recite His – the Most High’s – saying, **“Say (O Muhammad): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not then be afraid of Allâh’s Punishment (for setting up rivals in worship with Allâh)?” (Yunus 10:31)**

And his saying, **“Say: “Whose is the earth and whosoever is therein? If you know!” They will say: “It is Allâh’s!” Say: “Will you not then remember?” Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?” They will say: “Allâh.” Say: “Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).” Say “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know.” They will say: “(All that belongs) to Allâh.” Say: “How then are you deceived and turn away from the truth?” (Al-Mu’minun 23:84-89).**

And other such verses<sup>2</sup>.

### 1.6 [What Did the Mushriks Reject?]

When you have established that they used to affirm all of this and that this was not sufficient to enter them into the Tawheed which the Messenger (sallallaahu alaihi wasallam) called them to, you will come to know that the Tawheed which they rejected was the Tawheed of Ibaadah, that which the Mushriks of our time have called belief (I’tiqaad).

### 1.7 [Part Worship to Allaah and Part Worship to Creatures]

[And] just as they (the Mushriks) used to also call upon Him – free is He from imperfections – day and night, then amongst them were those who would call upon the Angels for intercession on account of their righteousness and nearness to Allaah (thinking this would

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<sup>2</sup> **DOUBT ALERT NO. 2 : THEY MAKE SHIRK IN RUBOOBIYYAH, WE DON’T!!**

This is a refutation of the grave-worshippers who say:

The Mushriks used to associate their gods with Allaah in His Ruboobiyyah (Lordship), in His Creatorship and Ownership in opposition to us, for we do not believe that the Awliyaa’ have any control or power or aspects of Ruboobiyyah.

And this is futile, the words of Allaah have rendered it to be pure falsehood and a wicked lie. Rather, the Mushriks were free of making Shirk with Allaah in His Ruboobiyyah, as has preceded.

be of benefit to them). They also called upon the righteous people, such as al-Laah or to a Prophet such as Isaa....”

End of the first part.

## Points To Note

1A. The true nature of the Tawheed called to by the Messengers is Tawheed ul-Ibaadah, or Tawheed al-Uloohiyyah. This compromises all of Tawheed in action<sup>3</sup>, and relates to the right of Allaah upon His servants. This is the basis of the call to Tawheed in all times and ages.

1B. The greatest and most widespread form of Shirk is that which is related to intercession and intermediation between the creation and Allaah and this was what the first and last of the Messengers, Nuh (alaihi salaam) and Muhammad (sallallahu alaihi wasallam) came to abolish. They began their calls to rectify this deviation from the Tawheed of Allaah.

1C. The Mushriks to whom Muhammad (sallallahu alaihi wasallam) was sent exaggerated the status of the righteous people and were thus led to worship them by calling upon them to seek their intercession and nearness to Allaah through them.

1D. The Mushriks affirmed the Ruboobiyyah of Allaah, that is His complete Lordship, Ownership and Control of the creation. That is evidenced in Yunus 10:31, Muminoon

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### <sup>3</sup> BENEFIT : AN IMPORTANT NOTE ABOUT TAWHEED

There are two types of Tawheed. That which is related to **knowledge** and that which is related to **action**. This is what Ibn al-Qayyim calls “Tawheed ul-Ilm wal-Ma’rifah” and “Tawheed ul-Qasd wal-Iraadah” respectively. All of Tawheed and its various types, shades, meanings etc. come under these two. Others from the Salaf split the Tawheed related to knowledge into two categories, Tawheed ur-Ruboobiyyah and Tawheed ul-Asmaa was-Sifaat. **All of Tawheed does not exit from what has been mentioned above of the terms and structures used to describe and qualify it.**

Some of the scholars make mention of Tawheed ul-Mutaaba’ah, the Tawheed of Ittiba’, following the Messenger (sallallahu alaihi wasallam) as a level of Tawheed. This actually comes under Ruboobiyyah from the point of view of Allaah being the one who revealed the Religion and the Scripture and the Sunnah and it comes under Uloohiyyah from the point of view of the servants’ obligation to follow what He has revealed in the Scripture and the Sunnah, as opposed to blind-following of madhhabs, ancestors, traditions and customs and what opposes the Sunnah.

The difference between those who mention this level of Tawheed (of Mutaaba’ah) and those who speak with Tawheed al-Haakimiyyah, is that those who speak with Ittiba’ intend to refute the Innovators, the blind-followers and the followers of customs and traditions and ways alien to Islaam, all of whom oppose the Sunnah and revel in their own opinions. They call for the adoption for the Sunnah in all affairs of worship and dealings. As for the callers to al-Haakimiyyah, then their call is to the narrow and restricted Haakimiyyah which relates only to the Rulers and Political affairs. They have a political goal and agenda. At the same time they accommodate the groups of Innovation, the various groups and parties that have emerged (such as Ikhwan, Tabligh and Hizb ut-Tahrir) and they allow co-operation with them in their innovated form of Political Activism. They also aggrandise and praise the Innovators such as Sayyid Qutb and Hassan al-Banna, which indicates that they do not have any sincerity of purpose towards what they promote of al-Haakimiyyah, since to the Political Activists, al-Haakimiyyah only applies to the Rulers, not the Straying Heretical Innovators and the sects and groups of innovation such as Ikhwaan and Tabligh. The sick condition of Abdur-Rahmaan Abdul-Khaaliq in this regard is clear for all to see. They also encourage contending with the authorities and making rebellion against them – all of which leads to the killing of the innocent and further repression. Hence, this brand of al-Haakimiyyah is a tool for the Activists, as stated by Imaam al-Albaani and others. It is for this reason that the Ulamaa of Ahl us-Sunnah have spoken harshly against this slogan which is in actual fact the slogan of the Khawaarij.

This slogan leads to the kinds of calamities that were witnessed in Algeria and is oft-repeated by the “Revolutionary Takfiris” of all generations and times.

23:84-89 as quoted by the author. Other verses in this regard include Luqman 31:25, Zumar 39:38, Ankabut 29:61 and 29:63, Zukhruf 43:9 and 43:87.

1E. Amongst the things that the Mushriks affirmed, as indicated in the abovementioned Qur'anic references are: Allaah is the Creator of the Heavens and the Earth, He subjected the sun and the moon (for His creatures), that He is their Creator, that He sends down the water from the sky and gives life to the earth with it, that He is al-Azeez (the Mighty), al-Aleem (All-Knowing), so they affirmed some of the Names of Allaah, that He created the earth and whatever is in it, that He is the Lord of the seven heavens and the Lord of the Mighty Throne (so they affirmed the 'Arsh), that the dominion of all things are in His Hands, that He is the one in whom refuge is sought and none other, that He is the one who provides with sustenance from the sky and earth, that He controls the (granting of the) faculties of seeing and hearing, that He brings out the living from the dead and the dead from the living and that He controls every single affair (of the universe).

Yet all of this did not enter them into the Tawheed that the Messenger (sallallaahu alaihi wasallam) called to.

1F. From what has preceded above, it is clear that the Mushriks did not reject the Ruboobiyyah of Allaah, but they rejected the Uloohiyyah of Allaah, that is the sole right of Allaah of being worshipped with all the various types of worship.

## **Action Plan of the Muwahhid**

1. Memorise the passage above either in wording or in meaning if the former is not possible.
2. Memorise the eight verses and their references which prove that the Mushriks to whom the Messenger (sallallahu alaihi wasallam) was sent affirmed the Ruboobiyyah of Allaah. If you cannot memorise the verses, then note their references.
3. Memorise the six points above which explain the passage and extract the various important points from it.
4. Think, ponder and reflect over all of this. Then when you are satisfied with your understanding and acquisition, then proceed to Part 2, 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 Sunnah till the affair is established.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Second Study**

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To proceed: The Second Study...



## The Second Study: The True Nature of the Tawheed That the Messengers Called To

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

### 2.1 [What the Messenger Fought For]

“...And when you have come to know that the Messenger of Allaah fought them on account of this Shirk [that they fell into] and he invited them to make their worship purely and sincerely for Allaah alone, just as He, the Most High, said, **“So do not call upon anyone alongside Allaah”** (Surah Jinn 72:18). And He also said, **“For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they invoke, answer them with nothing..”** (Ra’d 13:14). And when you have established that the Messenger of Allaah (sallallaahu alaihi wasallam) fought them so that all of invocation (*du’a*) would be for Allaah [alone], likewise making oaths for Allaah alone, [ritual] sacrificing (*dhabh*) for Allaah alone, seeking aid [in times of hardship] from Allaah alone, and all the various forms of worship for Allaah alone.

### 2.2 [What Constitutes Shirk]

And when you have come to know that their [mere] affirmation of Tawheed ur-Ruboobiyah did not enter them into Islaam, and that their seeking the Angels, or the Prophets, or the Righteous, seeking their intercession and seeking nearness to Allaah through all of that was the reason that made their blood and wealth lawful.

### 2.3 [The True Nature of the Tawheed of the Messenger(s)]

[When you have come to know all of these affairs], then you will have come to know [the true nature] of the Tawheed which the Messengers invited to and which the Mushriks refused to affirm and accept. And this Tawheed is the meaning of “Laa ilaaha illallaah” (There is none which has the right to be worshipped except Allaah alone). For a deity (*ilaah*) – in the view of the Mushriks – is the one who is sought for the sake of these affairs (that is intercession and nearness to Allaah), whether it be an Angel, a Prophet, a tree, a grave or a jinn. They did not intend or mean that a deity (*ilaah*) is the Creator, Sustainer or Regulator (Mudabbir), for they knew that this is only for Allaah alone – as has preceded – but what they meant by *ilaah* what the Mushriks of our time intend by the word “sayyid” (master, lord).

### 2.4 [The Meaning, Not the Utterance]

So the Prophet (sallallaahu alaihi wasallam) came to them to invite them to the word of Tawheed, “Laa ilaaha illallaah”. And what is required from this word is its actual meaning, not merely its utterance [upon the tongue].

### 2.5 [The Ignorant Unbelievers Understood the Reality of Tawheed]

The ignorant Unbelievers know that the intent of the Prophet (sallallaahu alaihi wasallam) by this word was the singling out of Allaah, the Most High, in attachment to Him (at-ta’lluq) [with all forms of worship] and disbelieving in whatever is worshipped besides him, and freeing oneself from that. For when he said to them, “Say Laa ilaaha illallaah”, they

replied, “**Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!**” (Sad 38:5).

### **2.6 [The Muslims Stopped in Ignorance of the Reality of Tawheed]**

So when you have come to know that the ignorant amongst the Unbelievers knew all of this, then it is amazingly strange that one who claims Islaam for himself yet he does not even know the explanation of this word (the Kalimah) which even the ignorant amongst the Unbelievers knew. Rather, he even thinks that it merely involves the utterance of its letters without the heart believing in any of its meanings. Even the intelligent and shrewd amongst them (the ones who claim Islaam) think that its meaning is that none creates or sustains and nourishes but Allaah, and none controls the affairs except Allaah. So there can be no goodness in a person when the ignorant ones amongst the Unbelievers are more knowledgeable than him of the meaning of “Laa ilaaha illallaah”.

End of Shaikh ul-Islaam’s words.

## Points to Note

2A. The two verses quoted at the opening of the passage (Jinn 72:18, Ra'd 13:14) both indicate that supplication or invocation (d'ua) is for Allaah alone and that calling others **alongside** Allaah constitutes Shirk. There are many other verses with this meaning. Refer to Mu'minoon 23:117, Furqaan 25:68, Shu'araa 26:213, Qasas 28:88.

2B. The Mushriks called upon those besides Allaah with *du'aa* (invocation) in order to solicit their intercession and to seek nearness to Allaah through them. Bearing in mind that they affirmed the Ruboobiyyah of Allaah, denied it for their own objects of worship, actually worshipped Allaah and called upon Him alone at times<sup>1</sup>, then it is clear that the nature of their Shirk was setting up intermediaries between themselves and Allaah and calling upon them and soliciting them. So their worship was not exclusive worship of Allaah alone, rather alongside that they worshipped others by calling upon them.

2C. All of this indicates the true nature of the Tawheed of the Messengers, which is making all the various types of worship, internal and external, those of the heart, tongue and limbs, for Allaah alone. And it is this meaning which characterises the phrase "Laa ilaaha illallaah".

2D. The Mushriks understanding of the word *ilaaah* (deity, object of worship) was that it means one who is sought for the sake of intercession and for nearness to Allaah. This is what the Qur'aan indicates, that the Mushriks, when it is the case that they do not commit Shirk in Ruboobiyyah, that they deny Ruboobiyyah for other than Allaah, worship Allaah, remember him, and call upon Him alone at times, and that their argument for calling upon

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<sup>1</sup> **DOUBT ALERT NO. 3: THE MUSHRIKS ONLY PRAYED TO IDOLS AND BELIEVED THE IDOLS COULD SAVE THEM AND BENEFIT THEM!!**

And the Qur'aan has falsified this by describing the state and condition of the Mushriks when their lives are at risk:

**He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their Faith pure for Him Alone, saying: "If You (Allāh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)**

**And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Al-'Ankabut 29:65)**

**And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful. (Luqman 31:32)**

**And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. (Al-Isra 17:67)**

And all of this indicates that the Mushriks did not commit Shirk in Ruboobiyyah since they knew that Allaah alone can save them, and so in situations like these they made their supplication and worship for Allaah alone. Knowing that those whom they call upon at other times cannot help them or benefit them.

others was that they bring them closer to Allaah and offer them intercession, then all of this indicates that their understanding of *ilaah* was anyone who will bring them closer to Allaah by way of intercession, whether it is an Angel, Prophet or Righteous person, Jinn, and even stones, idols and trees<sup>2</sup>. Hence, we understand the meaning of the word *ilaah* as used in the Qur'aan, that it refers to whatever is called upon, revered and adored.

**<sup>2</sup> DOUBT ALERT NO. 4: THE MUSHRIKS ONLY CALLED UPON THE IDOLS BUT DID NOT INVOKE THE RIGHTEOUS PEOPLE!!**

And this is falsehood since the Qur'aan affirms that the Mushriks called upon human beings:

**And who is more astray than one who calls (invokes) besides Allāh, those who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (Al-Ahqaf 46:5).**

In the above verse the relative pronoun “man” (whoever) is used in the phrase “man laa yastajeebu lahu”, and this pronoun is not used for non-rational or inanimate beings. In other places in the Qur'aan Allaah uses the relative pronoun “maa” (whatever) which relates to non-rational and inanimate beings.

In fact, in the verse prior to the above verse Allaah says:

**Say (O Muhammad to these pagans): “Think! All that you invoke besides Allāh show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” (Al-Ahqaf 46:4)**

Here the relative pronoun “maa” is used in the phrase “ara'aytum maa tad'oona min doonillaah”. So Allaah, in these two verses, used both “maa” and “man” to indicate both rational and non-rational beings were called upon.

Then even when the Mushriks called upon the idols, then these idols were actually representations of dead righteous people, and hence they were not actually invoking the idols in and of themselves but those that they represented. Reflect upon the following:

And recite to them the story of Ibrāhim (Abraham). When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you (**yasma'oonakum**), when you call (on them)? “Or do they benefit you (**yanfa'oonakum**) or do they harm (you) (**yadurroon**)?” (Ash-Shu'ara 26:69-73).

Note the use of the male plural form of the verb in reference to the idols. If the actual idols were meant in and of themselves then the female singular form would have been used (tasma'ukum, tanfa'ukum, tadurr).

And what all of this indicates is that Allaah often uses the word “man” and “maa” and refers to whatever is worshipped besides Allaah with the male plural forms of verbs, in order to cover all the various manifestations of the Shirk that is being committed. This is because when the Mushriks worship those besides Allaah they actually worship a number of things. Firstly, the pious person that is at the root of this worship (i.e. seeking of intercession, nearness etc.), then whatever surrounds and is central to all that such as a tomb, or a gravestone, or a statue that represents the dead person.

And amongst the clearest of proofs for all of what has preceded is the saying of Allaah:

If you invoke (or call upon) them (tad'oo**hum**), they hear not (laa **yasma'oo**) your call, and if (in case) they were to hear (wa law **sami'oo**), they could not grant it (your request) to you (**ma-stajaaboo** lakum). And on the Day of Resurrection, they will disown (**yakfuroona**) your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything). (Fatir 35:14).

Notice first of all the male plural pronoun at the beginning (hum), then the use of four verbs in the male plural form to refer to those that are called upon with du'a!! This is not in reference to mere idols, O intelligent one!!

2E. The meaning of the Kalimah was understood by the ignorant ones amongst the Unbelievers, they knew and understood well the reality of the Tawheed that they were being called to. This is why they replied, in their amazement, **“Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!”** (Sad 38:5), and they meant by this that “...should Allaah be the only one that should be called upon alone?”, not that “is Allaah alone the Creator, Owner and Provider?”, as has already preceded.

2F. The affairs have reached such proportions that many amongst the Muslims have become stooped in ignorance about the reality of the Tawheed of the Messengers, and they are less-knowledgeable of the actual meaning and requirement of what they profess with their tongues (the Kalimah) than the most ignorant of the Unbelievers, who knew what they were being called to and rejected it with this perfect knowledge of what they were being called to.

2G. Even worse is that even the most shrewd and intelligent ones amongst those who profess Islaam have become confused between the Ruboobiyyah of Allaah and His Uloohiyyah, and so they have thought that what is meant by the Kalimah is that Allaah is the Creator, Owner and Provider. And this has become the situation of many of the groups and parties today, that they do not differentiate between the meaning of Rabb and the meaning of Ilaah.

2H. The Prophet (sallallaahu alaihi wasallam) did not distinguish between any of the various types of Mushriks and fought them all. That is regardless of whether they directed this invocation and supplication (du'a) to an Angel, Prophet, Righteous Person, Jinn, stone, tree or idol, he fought them all since the nature of their Shirk was the same, that is taking intermediaries between themselves and Allaah and soliciting their intercession and claiming to attain nearness to Allaah through them.

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And there are many other proofs of this nature in the Qur'an, may Allaah grant us and you success in understanding the realities of Tawheed.

## Action Plan of the Muwahhid

1. Memorise the verses Jinn 72:18, Ra'd 13:14 which related to Allaah's sole right to be invoked and the other similar verses if you are capable.
2. Understand well the meaning of the word *ilaah* and note that it is not the same as *rabb* and understand that an *ilaah* is anything that is invoked besides Allaah, be it an Angel, Prophet, Righteous person, Jinn, stone, idol, tree or anything else from the creation. Be able to explain the difference between a *rabb* and an *ilaah* by quoting verses you have learned in this and the previous lesson.
3. Memorise the verses which mention that the Mushriks would call upon Allaah alone in times of distress and would abandon those they would invoke besides Allaah.
4. Understand well that the attachment of the Mushriks to those besides Allaah was for the purpose of seeking intercession and seeking nearness to Allaah through them.
5. Memorise the verses in which the male plural pronouns are used for those who are called upon, and which prove that it was not the idols, in and of themselves that were being invoked, but those that they represented from the righteous and dead people.
6. Memorise to the best of your ability the eight points above which explain the passage and extract the various important points from it.
7. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 3, 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.



## **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 ignorance<sup>1</sup>, and sometimes he may say it

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<sup>1</sup> **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 (1<sup>st</sup> 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.

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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?””*<sup>2</sup>. 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

<sup>2</sup> 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-Awdah<sup>3</sup>, 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

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<sup>3</sup> 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 2<sup>nd</sup> 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Fourth 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 Fourth Study...

## The Fourth Study: The Obligation of Learning That Which Repels the Doubts of the Mushriks

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

### 4.1 [The Straight Path, the Erudition of the Enemies, Satan, and the Believers Weapon]

So when you have come to know all of that (i.e. what has preceded), and when you have come to know that the path to Allaah will inevitably have enemies lying in wait upon it, people who have eloquence, knowledge and arguments, then it is obligatory upon you that you learn that from the deen of Allaah what will in turn become a weapon for you, by which you will fight against those devils (Shayaateen), those whose Imaam (leader) and spokesman said to your Lord – the Mighty and Majestic: **“Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”** (Al-A'raf 7:16-17).

### 4.2 [The Decisive Proofs Are Obtained From Allaah And the Strength of the Common Person Amongst the Muwvahids Over the Erudite Scholars Amongst the Mushriks]

However, when you turn to Allaah and pay close attention to His [decisive] arguments and his clarifications, then do not fear and nor despair, **“Ever feeble indeed is the plot of Shaitân (Satan).”** (An-Nisa 4:76). And the common person from amongst the Muwahhideen will overcome a thousand from the Ulamaa (scholars) amongst the those Mushriks, just as the Most High has said, **“And that Our soldiers, they verily would be the victors.”** (As-Saffat 37:173) . So the Soldiers of Allaah, they are the victorious by way of evidence and the tongue, just as they are victorious by the sword and the spear.

### 4.3 [The Defenceless Muwahhid!!]

But indeed it is feared for the Muwahhid who traverses the path without any weapon. Yet Allaah the Most High has favoured us with His Book, which He has made, **“as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).”** (An-Nahl 16:89)

### 4.4 [All Arguments Are Eternally Rendered Futile By the Qur'an]

So no person of falsehood comes with any argument except there is in the Qur'an that which will nullify it and expose its falsehood, as the Most High said, **“And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.”** (Al-Furqan 25:33). Some of the Mufasssiroon (Exegetes) have said, “This verse is generally applicable until the Day of Judgement to every argument that the people of falsehood bring.”

End of the Shaikh's words.

## Points to Note

4A. Know that the Enemies of Tawheed who sit on the path that leads to Paradise – and how great and diverse they are – have their fare share of knowledge and argument with which they rejoice and on account of which they display pride and exultation.

4B. When that is the case, then it is not wise that you expose yourself to them, to their doubts, and to their arguments and whisperings, for you will inevitably come across them and hence you must acquire the weapon with which you will assault the Soldiers of Satan the Accursed. But while you are upon this path, do not pay attention to those who speak of the simplicity of Tawheed, and assert that it can be taught and learnt in 10 minutes or less, the while they themselves have turned their attention to other than in which the Prophets dedicated their lives, and have sought the Innovators and Strayers as their leaders and guides. And the enemies of Tawheed have but multiplied and diversified and their [arsenal of] arguments, their sophisticated “weaponry”, and their doubts and desires are such that Tawheed can neither be learnt or taught in ten 10 minutes (or less). For the required Tawheed is not merely an intellectual understanding of its basic concepts, rather it extends to a knowledge-based implementation of the requisites of Tawheed in every sphere of the heart’s emotions and feelings, the statements of the tongue and the actions of the limbs. The Prophets dedicated their whole lives in explaining and clarifying the great affair of Tawheed. It took Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab a fair share of his life to explain Tawheed to the people. It took him more than 10 minutes to compose this book and ponder over its content, prior to writing it, and explaining it, and teaching it!!

You should know and understand O Sunni, that volumes upon volumes have been written on the subject of Tawheed, and the Salaf spent a fare share of their lives in explaining, and clarifying this Tawheed. It is not possible for a Sunni to understand and appreciate Tawheed – **in the desired manner** – except that he must enter into a detailed study of its finer details – increasing his weaponry, and his arsenal and his decisive argument, such that the Soldiers of Satan flee in every direction. This is the way of the Muwahhid and this is his struggle and Thus Taught the Prophets. The Prophets did not teach that the Muwahhid ought to become an activist revolutionary and that he should show great patience in rebelling against the authorities, and in amassing a great following and mobilising it for public demonstrations, and demanding human rights, and that this is the required and desired struggle. Nor did the Prophets teach that the Muwahhid should seize the reins of power by ousting the tyrants and demolishing their thrones of power. Thus Taught the Prophets Not.

So beware O Weaponless Muwahhid!! Tawheed and the call to Tawheed is not a simple matter!! For what benefit will it be to you if Tawheed is explained to you in 10 minutes and so you understand it – and indeed the Mushriks too understood it – but then you do not act upon its requirements and learn in detail what nullifies it, or impairs it – from amongst the affairs of major shirk, minor shirk and hidden shirk – such that you are saved and delivered?! 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-Taymee 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?”<sup>1</sup>. 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?! And what benefit is it if one understands or is able to explain the simplicity of Tawheed in 10 minutes or less?!

4C. That amongst the Soldiers of Satan are those who have their proofs and arguments for their rejection of Tawheed al-Uloohiyyah, and those who have their proofs and arguments for their rejection of Tawheed ul-Asmaa was-Sifaat. All of them have their books, their reference points, their leaders and guides, their theorists and thinkers, and their arsenal of arguments of proofs.

4D. Therefore, one must seek his weapon by turning to Allaah and to His Book, to understanding the arguments of the Soldiers of Satan, how they have all been anticipated and answered in the Book. And when he is granted success in that then he will overcome a thousand from amongst the Soldiers of Satan. **“And the common person from amongst the Muwahhideen is the one who affirms Tawheed with its three types: al-Uloohiyyah, ar-Ruboobiyyah and al-Asmaa was-Sifaat, and he is the one who will overcome a thousand of the scholars amongst the Mushriks. Since, the scholars of those Mushriks do not affirm from the Tawheed of Allaah except His Ruboobiyyah. And this is a deficient Tawheed, and is not true Tawheed in reality...”** (Shaikh Ibn Uthaimeen, Kashf ush-Shubuhaat p.67). “And what is not mean is the common-person who is ignorant, Allaah No! Unless he is one to whom Allaah has granted success in attaining rational proofs...” (Sharh Kashf ush-Shubuhaat of Shaikh Ibn Ibraaheem p.48). And this is the Soldier of Allaah.

4E. When it is the case that the rectification of the affairs of the world and hereafter are built around this Tawheed, then what great fear there is upon the Weaponless Muwahhid, who all but exposes himself!! “How, then can a person be at ease, and not fear for himself?” **“...hence it is necessary that a person should have knowledge by which he can repel the doubts and by which he can silence and dumbfound his opponent...”** (Shaikh Ibn Uthaimeen, Kashf ush-Shubuhaat p.70).

4F. And when you have been granted success in all of that, then ever weak and feeble will be the plot of Satan when it faces you – if Allaah wills.

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<sup>1</sup> Tafseer Ibn Jareer (7/460)

## Action Plan of the Muwahhid

1. Beware that the Soldiers of Satan are lying in wait for you. Either to assault and attack you from the aspect of the affairs relating to al-Uloohiyyah (which is the subject of this treatise) or the affairs of al-Asmaa was-Sifaat (which is covered elsewhere). Hence, know and anticipate this. And if the Soldiers of Satan do not attack you directly, then Satan himself will take advantage of your ignorance in these two fields in order to make you fall into that which Allaah does not forgive.
2. Prepare yourself to acquire your understanding from Allaah and His Book (and which will be detailed in what is yet to come), then you will be able to overcome the equivalent of a thousand or more from the Learned Soldiers of Satan amongst the Mushriks.
3. If you do not prepare yourself, then know that either you will become prone to the Soldiers of Satan, and their plotting and planning, and their doubts and arguments, or you will become prone to falling into that which Allaah does not forgive. So you have an even greater need of preparing yourself.
4. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 5, 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.



## Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Fifth 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-Islaam, 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<sup>1</sup>. 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 Fifth Study...

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<sup>1</sup> **IMPORTANT NOTE:** We had not previously been in possession of the explanations of the Mashaayikh of Kashf ush-Shubuhaat. Alhamdulillah, we have now managed to acquire the explanations of Shaikh Ibn Uthaimen, Shaikh Salih al-Fawzaan, and Shaikh Ibn Ibraaheem. The methodology to be followed in extracting points from these books will be to add the sayings of the Shaikhs in footnotes to the main body of the text. The books are:

- 1) Sharh Kashf ush-Shubuhaat Min Taqreerat as-Shaikh Muhammad bin Ibraaheem. Compiled by Muhammad bin Abdur-Rahmaan bin Qaasim.
- 2) Sharh Kashf ush-Shubuhaat, of Shaikh Ibn Uthaimen (Daar uth-Thuryaa)
- 3) Sharh Kitaab Kashf ush-Shubuhaat, of Shaikh Salih al-Fawzaan (Daar an-Najaah)

Inshaa’allaah, the first four lessons of this series will be modified to include excerpts from these books as well.

## The Fifth Study: The General Reply to the People of Falsehood

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

### [5.1] The Two Approaches

And I will mention to you matters that Allaah has mentioned in his Book in reply to the words used in argument against us by the Mushriks in our time<sup>2</sup>. So we say: The reply to the People of Falsehood is from two angles: A General [Answer] and Specific [Detailed Answer to each argument]<sup>3</sup>:

### [5.2] The General Answer : Between The Decisively Clear and the Ambiguous

As for the General Answer, then this is indeed a mighty affair, and contains great benefit for the one who understands (this answer), and this is in His, the Most High's saying, **"It is He Who has sent down to you the Book (this Qur'ân). In it are Verses that are entirely clear (muhkamaat)<sup>4</sup>, they are the foundations (umm)<sup>5</sup> of the Book and others not entirely clear (mutashaabihaat)<sup>6</sup>. So as for those in whose hearts there is a deviation (from the truth)**

<sup>2</sup> **Shaikh Ibn Ibraaheem:** This is the actual subject of the book and the purpose for which it has been written, that is reply to the doubts of the Mushriks concerning the Tawheed of Ibaadah. When the Shaikh embarked upon his da'wah and explained what the people were upon of Shirk, they accused him of making takfeer of the Muslims. However, the Shaikh does not make takfir except for what one commits kufr, and then has the proof established upon him. So the Shaikh intends to reply to these doubts that have confused the ignorant ones, for they are flimsier than the house of a spider.

**Shaikh Ibn Uthameen:** There is a matter that needs to be understood well and that is that a person should not enter into an argument with anyone except after he is well-versed in his own proofs and arguments, and is prepared and capable of defending them and replying to doubts about them, since if he enters into something without knowledge the resultant end (of evil) will come back upon him.... Just like a person does not enter into the battlefield without a sword and with courage... then the Shaikh mentions that he will reply to these doubts, which in reality are not arguments, but merely deceptions.

<sup>3</sup> **Shaikh al-Fawzaan:** The Mujmal (General Answer) is a general principle in reply to the People of Falsehood in all their varying groups and types, and in whatever place and time they may be in. As for the Mufassal (Detailed Answer) then that is a reply to every individual doubt. So when you know both the general and the detailed answers in replying to the doubts, then this will become a weapon for you by which you can contend with the Mushriks, the Falsifiers.

**Shaikh Ibn Uthameen:** And this is how it is necessary for the People of Knowledge, when debating, that they should bring a general answer such that it covers (all of) what the deceivers bring, and that they bring a specific answer for each and every issue itself. Allaah the Most High said, "(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things)." (Hud 11:1).

<sup>4</sup> **Shaikh Ibn Ibraaheem:** This is the ruling upon the mukham (clear and decisive): a) to have Imaan that it is from Allaah b) to know its meanings and c) to act upon it. **Shaikh al-Fawzaan:** The mukham (clear and decisive) is that which does not need anything besides it to explain its meaning.

<sup>5</sup> **Shaikh Ibn Ibraaheem:** The "umm" of something is its root or foundation, to which reference is made when confusion or difficulty arises.

<sup>6</sup> **Shaikh Ibn Ibraaheem:** And others which are ambiguous in indication (i.e. what they give evidence to), what they indicate is not clear, unlike the muhkamaat, and the ruling upon (this category) is: a) to have Imaan that they are from Allaah, that He revealed them upon His servants so that they may believe in them and b) that

they follow that which is not entirely clear thereof, seeking Al-Fitnah<sup>7</sup> (polytheism and trials, etc.), and seeking for its hidden meanings (ta'weel)...<sup>8</sup> (Aali Imran 3:7). And it is authentically related from the Messenger (sallallaahu alaihi wasallam) that he said, "When you see those who follow what is unclear (in the Book), then they are the very ones that Allaah has named (in this verse), so beware of them."<sup>9</sup>

### [5.3] Examples of Argument By Way of Ambiguity

they should not be explained in a manner that opposes the muhkam, rather they should be referred back the "umm" and that is what is muhkam (clear and decisive), and explained by it.

**Shaikh al-Fawzaan:** The mutashaabih (ambiguous) is that which requires something else to explain its meaning, and from the mutashaabih is what carries many meanings, and requires something else to explain the actual desired meaning.

<sup>7</sup> **Shaikh Ibn Ibraaheem:** They seek the ambiguous verses and leave the decisive verses, and they withhold from clarity since it destroys what they are upon of falsehood... And this gives us the benefit that the people of guidance and uprightness follow the decisive verses (clear in meaning) and they refer the ambiguous back to the clear and decisive... and they are different to the people of deviation.

**Shaikh al-Fawzaan:** They take verses which are not clear or which carry many meanings and they extract evidence from them to be in line with what they are upon, whereas they carry many plausible meanings, and are not actually a textual proof for what they claim. However, they wish to deceive the people and say to them that we use the Qur'aan for evidence, and so they take the verses whose meanings are not clearly sufficient, or they take verses that carry many meanings, and so they use them in the manner that they wish... "seeking fitnah (tribulation)..." seeking to cause doubts and to lead astray.

<sup>8</sup> **Shaikh al-Fawzaan:** And ta'weel has two meanings, as has been said by Shaikh ul-Islam Ibn Taymiyyah. The first is that "tafseer" (explanation, exegesis) is meant by it, and this is known to the very first Mufasssireen, and for this reason you find at-Tabari in his tafseer says, "the saying concerning the explanation (ta'weel) of the saying of the Most High..". As for the second, then that is the eventual reality and outcome of something, and this is like the fruits in Paradise, or the reality of the Names and Attributes of Allaah and things whose reality none knows but Allaah, free is He from imperfections the Most High.

<sup>9</sup> Bukhaaree, in Kitaab ut-Tafseer and also Muslim.

**Shaikh al-Fawzaan:** Meaning, beware of the people who adopt this way, so that they do not confuse you in the affairs of your religion, and this contains a warning against the Scholars of Misguidance, from amongst the Innovators...

**Shaikh Ibn Uthameen:** Then the Prophet (sallallaahu alaihi wasallam) ordered to take caution against them, so he said, "Beware of them" from that they should lead you astray from the path of Allaah by following these ambiguities, and take caution from their way (method) as well. So this warning here comprises a warning against their way, and against them as well...

**Shaikh Ibn Ibraaheem:** He warned against them and from listening to their words, which are a fatal disease and which contain a disease for the hearts, and that a man should not merely rely upon what he has with him of the truth, rather he should distance himself from them, even though he has the truth. And this was the say of the Salaf, and they would instead seek evidence from the hadeeths. And this is the ruling upon the people of falsehood that one should distance himself from them, so that the doubt does not enter into the heart, the doubt which is difficult to get rid of, for the people of falsehood strive to make you just like them in their deviation of their hearts, and they are more harmful to the people than those who commit the sins involving lust and desire.

And an example of this is when some of the Mushriks say, “**No doubt! Verily, the Auliya’ of Allāh, no fear shall come upon them nor shall they grieve.**” (Yunus 10:62)<sup>10</sup> [or] that Intercession (Shafaa’ah) is true and real [or] that the Prophets have position and status with Allaah [or] he will mention some words of the Prophet (sallallaahu alaihi wasallam) which he will use to extract evidence for some of his falsehood (that he is upon), and you may not understand the words he has mentioned<sup>11</sup>. So reply to him with the following:

#### [5.4] The Reply To This Form of Argument

Allaah has mentioned in His Book that those in whose hearts is a disease leave the clear and decisive verses and follow what is ambiguous<sup>12</sup>. And what I have already mentioned to you that Allaah – the Exalted – has mentioned that the Mushriks used to affirm Ruboobiyyah, and that their kufr (disbelief) was due their attachment to the Angels, the Prophets, and the Pious Friends of Allaah (Awliya), while they would say, “**These are our intercessors with Allāh**” (Yunus 10:18), then this is a clear and decisive matter, and no one is able to alter this meaning (that has come in the Book).<sup>13</sup>

<sup>10</sup> Shaikh al-Fawzaan explains here that what is meant by the Awliyaa? Are they some specific unique type of people who are distinguished by the dothes they wear? Or are they those upon whose graves tombs and shrines are built? This is not so. Rather they are the ones whose quality is explained after this very verse, (in His saying, “**Those who belief and have taqwaa (piety)**”). Hence, every pious believer is a waliy (pious friend) of Allaah, and this wilaayah (friendship) is not for any specific group of people who are distinguished by specific clothing or by tombs upon their graves and other adornments. Rather every believer is a friend of Allaah on account of this verse, and friendship with Allaah differs in accordance with the difference in Imaan and Taqwaa... This is from one angle.

As for the other angle, then if it was established that so and so was a waliy of Allaah then this one is not given anything from the Ruboobiyyah of Allaah, and nor anything which is the right of Allaah, since he is a servant of Allaah, and is dependent himself upon Allaah the Mighty and Majestic. He is not able to control any of the affairs, he does not create nor sustain and provide. Hence, the meaning here is not that just because a person is a waliy that we become attached to him and refer our needs to him and seek aid from him in times of difficulty and that we ask from him for Allaah has said, “**Verily, Allāh 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)

<sup>11</sup> **Shaikh Ibn Ibraaheem:** He thinks that this verse gives evidence to what he claims, meaning that he should therefore seek from them and that they are people of nearness, status, and honour and that whoever is like that should be adored and worshipped. Or he brings the doubt of Shafaa’ah which has been mentioned in the texts and which is the truth and so he claims that when it is true and real then it should be sought from the dead and their likes, and so he mentions him by name and says, “O Fulaan, intercede for me”. Or that the Prophets have status and position with Allaah, and hence they should be asked and called upon so that they may ask on behalf of those who do not have any position or status with Allaah, or he may mention (from the texts) something whose intent you do not understand, yet you know it to be false.

<sup>12</sup> **Shaikh Ibn Uthaimen:** (He says): Don’t the Awliyaa have honour and status with Allaah? Is not Intercession established and affirmed in the Qur’aan and the Sunnah? And other such matters. So it is said, yes, all of these affairs are true. However, there is no proof in this for you to make Shirk with those Awliyaa or those Messengers or those who will intercede with Allaah, the Mighty and Majestic, and this claim of yours that this verse means and gives evidence to all of this is a false claim, and no one argues by it except a falsifier, and you are not except from those about whom Allaah said, “**So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...**”, and if only you had referred this ambiguous verse to the clear and decisive verses, you would have known that there is no evidence for you in that.

<sup>13</sup> Shaikh Ibn Uthaimen: The author mentions – rahimahullaah – how we refer the ambiguous to the decisive and clear, and this is that the Mushriks use to affirm Tawheed ur-Ruboobiyyah, and would believe in that with

And what you have mentioned to me O Mushrik from the Qur'aan or the words of the Prophet (sallallaahu alaihi wasallam), then I do not know its meaning. However, I am absolutely certain that the Speech of Allaah is not contradictory, and that the words of the Prophet (sallallaahu alaihi wasallam) do not oppose the words of Allaah, the Mighty and Majestic.<sup>14</sup>

### [5.5] A Strong Reply For the One Who Understands It

And this answer is very good, direct and strong, however none understand it except those whom to Allaah the Most High has granted success<sup>15</sup>. So do not belittle this answer, for it is as Allaah the Most High has said, **“But none is granted it (the above quality) except those**

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doubtless faith. However, they would worship the Angels, and others and would claim that they are their intercessors with Allaah. And yet alongside this the Prophet (sallallaahu alaihi wasallam) made their blood and property lawful (to be taken). And this is a clear and decisive (meaning in the) text, in which there is no doubt and confusion, and it shows that there is no partner to Allaah in his Uloohiyyah and in His Ibaadah, just like there is no partner to Him in His Ruboobiyyah and in his ownership (mulk), and that whoever associates partners with Him in His Uloohiyyah, then he is a Mushrik, even if he affirms Allaah's Tawheed in Ruboobiyyah.

**Shaikh Ibn Ibraaheem:** And the Mushriks were not Kuffaar except because of their attachment to them (the Awliyaa, Angels, Messengers) and due to their hoping for their intercession, and their bringing them closer to Allaah. These are two clear matters: a) their seeking the ambiguous as proof and b) that the Mushriks used to affirm Ruboobiyyah and Allaah declared them disbelievers due to their attachment to the Angels, and their likes – and all of this merely because they only requested Shafaa'ah and sought nearness to Allaah by this. These two matters are not from the ambiguous matters...

<sup>14</sup> **Shaikh Ibn Uthameen:** Meaning, that I do not know the meaning that you are claiming (from this text), but I reject it and I do not affirm it, because I know that the words of Allaah are not contradictory and that the words of the Prophet (sallallaahu alaihi wasallam) do not oppose the words of Allaah, **“Do they not then consider the Qur'aan carefully? Had it been from other than Allāh, they would surely have found therein much contradictions.”** (An-Nisa 4:82)... And We have also sent down unto you the reminder and the advice (the Qur'aan), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl 16:44)... And the words of the Messenger (sallallaahu alaihi wasallam) do not oppose the words of Allaah and likewise the words of Allaah are not self-contradictory...

**Shaikh al-Fawzaan:** Hence, it is obligatory to refer the texts back to each other and to explain them in light of each other, so that the desired intent can be known and made clear. And this is as the Shaikh has said, is a very straight, strong and powerful answer, and it is obligatory to be concerned with it (i.e. in understanding it and developing it), since it is based upon the Book of Allaah, so whoever is granted success in it by Allaah, then he has indeed acquired a great portion (of good).

<sup>15</sup> **Shaikh Ibn Uthameen:** Meaning that the words of Allaah do contradict each other and that the words of the Prophet (sallallaahu alaihi wasallam) do not oppose the words of Allaah and that is obligatory to refer the ambiguous back to the decisive and clear (texts).

**Shaikh Ibn Ibraaheem:** And so the reply to this doubt is a composite reply, from three angles: a) an explanation that those in whose hearts there is a disease leave what is decisive and clear and follow the ambiguous b) that the very first (Mushriks) used to affirm the Ruboobiyyah (of Allaah) and did not dispute or contend it, and they did not claim except what the likes of this one claims of seeking Intercession from them and nearness to Allaah through them, and that Allaah declared them disbelievers on account of this c) that the texts do not contradict, and that the words of the Prophet (sallallaahu alaihi wasallam) do not oppose the words of Allaah the Mighty and Majestic, and that the falsifier argues by something which in itself is true but which does prove the falsehood (intended by it) at all.

**who are patient, and none is granted it except the owner of the great portion..”** (Fussilat 41:35)

End of the Shaikh’s words.



## Points to Note

5A. In most cases the Soldiers of Satan will bring texts and sayings of the scholars whose meaning you know to be false, but you cannot answer it and refute it, for you do not know of its authenticity firstly, and then you do not know what is its actual and desired meaning or it may have many meanings but you cannot verify how it is being used and so on. Hence, in this case, you must understand well and be able to reply with the general answer – which covers all the doubts, in their entirety.

5B. After you have established that the Mushriks upon whom the Qur'aan was revealed, disbelieved despite their affirmation of Allaah's Ruboobiyyah and because they hoped in the intercession of those they called upon and sought nearness to Allaah from them – and you have done that with the clear texts of the Book of Allaah [refer to: 1.4, 1.5, 1.6, 1.7, 2.1, 2.2, 2.3, 2.4, 2.5], then you know that whatever argument is brought (based on a text), then it opposes all of that and is from the mutashaabihaat – and the text in reality does not oppose any of what has been already established from the Book of Allaah, and it does not in fact prove what the Soldier of Satan intends by it.

5C. The most common types of arguments are those relating to the worth and status of the Righteous and the Messengers. Or those relating to the affirmation of those aspects of worship (such as intercession, supplication, sacrifice and the likes) which are in turn directed towards other than Allaah. All the texts will be pertaining to either of these two affairs, and will contain false deductions, incorrect inferences and futile analogies. Hence, the reply, the general answer, applies to all situations and all arguments and all texts used.

5D. And this form of argumentation is unique to all the opposers, the Mushriks, the Strayers, the Innovators, the People of Desires – that is arguing with ambiguities. And hence, unless one is well equipped – either with a firm understanding of the general reply or a detailed knowledge of the specific answers, then he should not indulge in debate and discussion with the likes of these – fearing the harmful consequences upon himself.

## Action Plan of the Muwahhid

1. Memorise the verse in Surah Aali Imraan (3:7) and the hadeeth in Saheeh al-Bukhaaree.
2. Know that the texts used to argue against the Muwahhideen and the ambiguities used are very great and vast indeed, and you will not know them all. However, the least you can do is to understand the general reply well.
3. Go back and revise the first and second studies in this series to understand the reality of the Shirk of the Mushriks upon whom the Qur'aan was revealed. Recall the verses and also the various points made in those lessons. Understand those lessons well and pay attention to the detail in them – so that you can then explain and present the general answer covered in this lesson, in an efficient and more elaborate manner.
4. Know that if you can perfect this affair, then you will have acquired a great deal of good, and a great deal of baseerah (insight) and you will have begun the first stage of developing that firm, steady and sharp sword by which you will swing at the Soldiers of Satan and make them flee in every direction.
5. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 6, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Sixth 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 Sixth Study...

## The Sixth Study: Introducing The Detailed Reply

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

### [6.1] Argument By Way of Affirmation of Ruboobiyyah

And as for the detailed reply, then verily the enemies of Allaah have many objections against the religion of the Messengers, by which they hinder the people from it. Amongst these objections is their saying: “We do not associate any partners with Allaah, rather we testify that none creates, nor provides, nor benefits, nor harms except Allaah alone, who has no partners. And that Muhammad (sallallaahu alaihi wasallam) cannot bring about any benefit for himself and nor bring about any harm, let alone the likes of Abdul-Qadir and those like him. But I am a sinner and the Righteous have position and status with Allaah, hence I ask Allaah through them.”<sup>1</sup>

### [6.2] The Reply To This Argument

So you should reply to him with what has preceded in that those whom the Messenger of Allaah (sallallaahu alaihi wasallam) fought against affirmed everything you have mentioned (concerning Allaah) and they affirmed that their idols do not control or regulate anything. But they (the Mushriks) merely desired [the use of] their status and their intercession<sup>2</sup>. And

<sup>1</sup> **Shaikh Ibn Ibraaheem:** “... amongst them is their saying, alongside their committing Shirk with Allaah, “We do not associate anything with Allaah...”, yet they have indeed fell into it, but deny it from themselves out of ignorance and misguidance.... Yet I am a sinner, hence I am not deserving of asking Allaah from a position of highness (superiority), but the righteous have position and status with Allaah, hence I ask them, and they in turn ask and request on my behalf, and they bring me closer to Allaah. But I do not ask from them directly (i.e. I do not seek them).”

<sup>2</sup> **Shaikh Salih al-Fawzaan:** “The reply is easy, from the Book of Allaah, and so you should say that the Mushriks did not used to believe that their idols could create or provide sustenance or benefit or harm. Rather they took them as intermediaries between themselves and Allaah, and this is clear in His saying, “**And they worship besides Allāh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!**” (Yunus 10:18). So [Allaah] purified himself from their action and labelled it is Shirk, despite their saying that these are their intercessors with Allaah and their belief that they do not benefit nor harm. It was merely on account of their attachment to them because of their status. For these verses show that the Mushriks did not used to believe that anyone creates, sustains or regulates the affairs except Allaah, free is He from imperfections, the Most High, and that their idols and objects of worship do not create, nor provide and nor control or regulate alongside Allaah, but rather they took them as intermediaries.

And there is no difference between you and them (the Mushriks), for if you were a sinner, then why do you not seek forgiveness from Allaah and seek from Him alone. And Allaah, the Mighty and Exalted, has ordered you to seek forgiveness and has promised to turn to you and to accept this from you, and to forgive your sins. And He did not say to you that “When you sin then go to the grave of so and so wali or so and so righteous servant and seek tawassul through him and make him an intermediary between yourself and Me.”

And you can also say that if they (the righteous) have position and status with Allaah, then their position and status is for them, and their rectitude is for them, and you do not have anything except your own actions. The righteousness of the Righteous and their honour and position with Allaah is actually for them. What is your connection with the actions of so and so righteous person. Everyone has his own actions, “**That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.**” (Al-Baqarah 2:134)”, “...Nor will you be requited anything except

recite to him what Allaah has mentioned in His Book [which has preceded] and explain it to him.<sup>3</sup>

### [6.3] Argument By Way of Specifying The Worship of Idols Only As Shirk

If he then says, “These verses were revealed concerning those who worshipped idols. How then can you treat the righteous people as idols? Or how can you treat the Prophets as idols?”

### [6.4] The Reply to This Argument

Reply to him with what has preceded. And then if he affirms that the Kuffar used to testify that ar-Ruboobiyyah (Lordship) is all for Allaah alone, and that they did not seek anything from those whom they sought, except intercession. However, he wishes to make a distinction between the actions (of the Mushriks) and his own action by what he has mentioned.<sup>4</sup>

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**that which you used to do.**” (Ya-Sin 36:54). Hence, their position and their actions are for them, and they will not benefit you if you are a sinner, until even your own father, the closest of people to you, and your son, he is not able to benefit you, even if he was the most righteous of people, **“(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh.”** (Al-Infitar 82:19), **“Every person is a pledge for what he has earned.”** (Al-Muddaththir 74:38), **“...and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.”** (Luqman 31:33), **“That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.”** (Abasa 80:34-36).”

**Shaikh Ibn Ibraaheem:** “...for they attached themselves to them due to their position and status with Allaah. And the Mushrik, about which the Qur’aan was revealed, is exactly this: the one who supplicates to others that they may be intercessors for them with Allaah. Not because these things create or sustain...”

<sup>3</sup> Shaikh Ibn Uthaimen: “He intends by this that you recite to him what Allaah has mentioned in His Book about Tawheed ul-Uloohiyyah, for He, the Mighty and Exalted, began [the Book] with it, and then repeated it, again and again, so that it may become established in the hearts of the people, and in order to establish the proof against them. So Allaah, the Most High said, **“And We did not send any Messenger before you but We inspired him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”** (Al-Anbiya 21:25). And the Most High said, **“And I (Allāh) created not the jinns and humans except they should worship Me (Alone).”** (Adh-Dhariyat 51:56) And the Most High said, **“Allāh bears witness that Lā ilāha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lā ilāh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.”** (Aali Imran 3:18) And the Most High said, **“And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.”** (Al-Baqarah 2:163) And the Most High said, **“Therefore worship Me (Alone).”** (Al-Ankabut 29:56), and other such numerous verses which indicate the obligation of singling out Allaah – the Mighty and Majestic – in worship, and that no one ought to be worshipped except Him. So if he is pleased and satisfied with all of this, then this is what is desired, and if he is not pleased with all of this, then he is an arrogant rejecter, the saying of Allaah the Most High holds true of him, “And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the Mufsidūn (disbelievers, disobedient to Allāh, evil-doers, liars).” (An-Naml 27:14)

<sup>4</sup> **Shaikh Ibn Uthaimen:** “The one who says this knows that the Mushriks affirmed the Ruboobiyyah of Allaah, and that Allaah, free from all imperfections, the Most High, He is the Lord of everything, its Creator and Master. However, they worshipped these idols so that they may bring them closer to Allaah, and intercede for them, so if he affirms all of this, then he has actually affirmed that his intent and purpose (in his action of calling upon the righteous and the pious) is exactly the same as their intent and purpose, yet alongside that, this belief of the Mushriks did not benefit them or avail them as has preceded.”

So mention to him that amongst the Kuffar were those who worshipped idols, and amongst them were those who called upon the Pious Friends of Allaah, and about whom Allaah said, **“Those whom they call upon desire (for themselves) (yabtaghoona)<sup>5</sup> means of access to their Lord (Allâh), as to which of them should be the nearest.”** (Al-Isra 17:57)

And they call upon Isaa Ibn Maryam and his mother. And Allaah the Most High has said, **“The Messiah [‘Eesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth). Say: "How do you worship besides Allâh something which has no power either to harm or to benefit you? But it is Allâh Who is the All-Hearer, All-Knower.”** (Al-Ma'idah 5:75-76)

And remind mention His, the Most High’s saying, **“And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?" They (angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the Jinns; most of them were believers in them.”** (Saba' 34:40-41)

And also His, the Most High’s saying, **“And (remember) when Allâh will say (on the Day of Resurrection): "O ‘Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.”** (Al-Ma'idah 5:116)

Then say to him, “You have come to know that Allaah declared those who desired the idols (for the direction of their supplications) to be Kuffar and he also declared those who desired the righteous (for the direction of their supplications) to be Kuffar, and Allaah’s Messenger (sallallaahu alaihi wasallam) fought against them.<sup>6</sup>

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**Shaikh Ibn Ibraaheem:** “So you will have come to know that from these verses ... that they are not restricted to those who worship idols only. There is no difference between the various objects of worship (ma'boodaat), rather in all of them there is equating between the Creator and the created, and in all of them there is turning away from Allaah in worship, and all of it is Shirk, and all of them (who fall into this) are Mushriks.

<sup>5</sup> Pay attention to the use of the male plural form of the verb here. This proves that it is in reference to humans, and not mere idols, others the female singular would have been used. Refer to Lesson 2 for a more detailed treatment of this point.

<sup>6</sup> **Shaikh Salih al-Fawzaan:** “And this is all very clear, that Allaah mentioned that the amongst the Mushriks were those who worshipped idols, and amongst them were those who worshipped the Pious Friends of Allaah (the Awliyaa) and the Righteous people, and Allaah equated all of this in the judgement upon it. He did not distinguish between any of them (between those who called upon the idols and those who called upon the righteous and the pious). Yet you have distinguished between them in your claim that worshipping idols is not allowed, but worshipping the righteous is permissible when you seek them to be intermediaries for you.... And when it is the case that tawassul (seeking nearness to Allaah) by way of the Angels and the Prophets is falsified (in the Qur'aan, as has preceded from those verses), then seeking nearness by other than them from the

### [6.5] Argument By Way of Not Seeking Anything From the Righteous But Intercession Alone

If it is then said, “The Kuffaar actually desired (sought their needs) from them (i.e. the Angels, Prophets, Jinns, the Righteous), whereas I testify that none has the right to be worshipped except Allaah. He is the one who truly benefits (an-Naafi’) and He is the one who truly brings about harm (ad-Daarr), and who regulates and controls (the affairs). I do not seek or desire anything except from Him. And the Righteous people do not have any control over anything. However, I desire (seek from) them (i.e. call upon them) hoping from Allaah that they intercede for me (make Shafaa’ah for me).”

### [6.6] The Reply to This Argument

And the reply to him is that this is the saying of the Kuffaar exactly. Then recite to him, His, the Most High’s saying, “And those who take Auliya’ (protectors and helpers) besides Him (say): **“We worship them only (maa na’buduhum) that they may bring us near to Allâh.”** (Az-Zumar 39:3). And also His, the Most High’s saying, **“[And they worship (ya’budoona) besides Allâh things that hurt them not, nor profit them, and they say:] “These are our intercessors with Allâh”.**” (Yunus 10:18).

### [6.7] These Are the Greatest Of the Doubts of the Infantry of the Accursed One

Know that these three doubts are the greatest of what they have with them (of argumentation). And when you have come to know that Allaah has explained them in His Book, and you have understood them well, then whatever comes after them (of replies to the doubts) is actually easier than them.”

End of the Shaikh’s words.

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righteous people is also falsified, by default...Hence, whoever sacrificed to other than Allaah and called upon other than Allaah is a Mushrik, outside the fold of the religion.”

**Shaikh Ibn Ibraaheem:** “If he moves on to this doubt, which is restricting the worship of other than Allaah to idols alone, then he means that whatever is besides this is not worship, and that it is not like worshipping the idols, and that if he calls upon the righteous he is not a Mushrik. It is the way of the people of falsehood and their likes that they ascribe to those who give the righteous their true (and real) position that they belittle and defame them. Yet in reality they are the ones who belittle the Messengers. Yet the people of truth, give them (the righteous) their true and real position, that which befits them, and that which they bring (of righteousness), and they do not add to this or fall short in this, they in fact give them their true and real position, and they free them and negate from them that which does not befit them or which is inappropriate for them”

**Shaikh Ibn Uthaimen:** “And so the answer to his deception will become clear by this (i.e. the verses mentioned) from two angles: a) That his deceptive argument is not correct because amongst those Mushriks were those who used to worship the Righteous and the PiousWalis and b) Even if we accepted that those Mushriks did not used to worship anything but idols, then there is still no difference between him and them, since they both worship that which cannot deliver them from Allaah in the least.”

## Points to Note

6A. The doubts of the Battalion of Satan are fundamentally three:

- 1) That we affirm the Ruboobiyyah of Allaah, it belongs only to Him and none else, hence we do not commit Shirk with Allaah, but we only ask from Allaah through the Righteous.
- 2) That the Mushriks were Kuffaar because they worshipped idols, and we do not worship idols
- 3) That the Kuffaar Mushriks sought these things (idols, the righteous, the angels, the jinn, the Prophets and the likes) for attaining benefit and repelling harm, but we only seek their intercession and do not seek them for these matters.

6B. The strategy of the weak and puny soldier amongst the Mushriks – in the whole of the reply to his doubts – is that he will try his utmost to portray his own action (of Shirk) to be fundamentally different to that of the Mushriks upon whom the Qur'an was revealed. The strategy of the powerful and stern soldier amongst the Muwahhids – who is stronger than a thousand of the scholars of the Mushriks – is to force him into the corner, by proving that his action is in fact no different to what has been mentioned in the Qur'an of the Shirk of the Kuffaar, rather it is like for like, in both intent and method. So he is forced in to the corner, a place of no escape and refuge. And this strategy of the Mushrik has been alluded to in the words of Shaikh ul-Islaam, "However, he wishes to make a distinction between the actions (of the Mushriks) and his own action by what he has mentioned", as has preceded in [6.4], and it is important that you bear this in mind, the while you construct and sharpen your sword with the decisive proofs and clear evidences.

6C. What is meant by "worship" (ibaadah) in the context of the verses that have been quoted in this lesson and others is actually "supplication" (du'aa) for the seeking of intercession. Since, it has already been established that the Mushriks did not used to believe their idols (or the Prophets, the Angels, the Jinn and the likes) had any share in the Ruboobiyyah of Allaah.

Hence, their calling (du'a) was not for the seeking of help from them, and nor for the seeking of goodness from them and nor for the repulsion of harm, but it was for the seeking of their intercession and seeking nearness to Allaah. Hence, the words, "ya'badoona" and "yad'oona" ("they worship", and "they call upon") are used interchangeably in the Qur'aan often. Reflect, upon the words of Allaah the Most High, concerning the saying of Ibraaheem to his people:

**"And I shall turn away from you and from those whom you invoke (ad'oona) besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord." So when he had turned away from them and from those whom they worshipped (ya'budoona) besides Allâh, We gave him Ishâque (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet."** (Maryam 19:48-49)



6D. The Soldier of Satan therefore, calls upon those whom he calls upon, just like the Mushriks mentioned in the Qur'aan, seeking their intercession, and this invocation, is the invocation of Shirk and is the direction of worship (ibaadah) to other than Allaah. And this affair will be explained in more detail in Lesson 7, by Allaah's permission.

## Action Plan of the Muwahhid

1. Memorise the three doubts which are the greatest of the weapons of the Satanic Corps.
2. Learn how to respond to them with the statements of Allaah Most High in the Qur'aan, while remembering that they aim to make themselves distinct from the Mushriks mentioned in the Qur'aan.
3. Memorise the verses that mention that the Kuffar used to call upon the Angels, the Righteous, the Jinn, the Pious and Righteous people, as well as the idols, for these verses constitute a very fundamental part of the sword that you are constructing and with which you will strike.
4. Know for certain that the crux of the matter always comes down to the saying of the Mushriks as occurs in Yunus (10):18 and Zumar (39): 3, which is the issue of seeking intercession and seeking nearness to Allaah, by invoking others besides Allaah. And it is inevitable that the Soldier of Satan will always fall back upon this, feeble indeed is the plot of Satan.
5. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 7, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Seventh 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 Seventh Study...

## The Seventh Study: Introducing The Detailed Reply

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

### [7.1] The Argument of Denying That Supplication [To the Righteous] is Worship

If he then says, “I do not worship anything but Allaah, and this recourse (iltijaa’)<sup>1</sup> to the righteous, and calling upon them is not worship”.

### [7.2] The Reply to This Argument

Then say to him, “[Do] you affirm that Allaah has obligated upon you to make your worship (ibaadah) sincerely and purely for Him alone, and that this is His right upon you?” If he says, “Yes”, then say to him, “Then explain to me what exactly is [the reality of] this thing that Allaah made obligatory upon you – which is making worship sincerely and purely for Allaah alone – and which is His right upon you?”

For verily, he does not know<sup>2</sup> what is the reality of worship and nor its various types.

### [7.3] Supplication (Du’a) is Worship

So explain it to him by His saying, **“Invoke your Lord with humility and in secret.”** (Al-A’raf 7:55). And when you have informed him of this then say to him, “Do you know that this (supplication, du’a) is worship of Allaah?”. Then there is no doubt that he will say, “Yes, supplication (du’a) is the essence of worship<sup>3</sup>.” Then say to him, “If you affirmed that it is

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<sup>1</sup> **Shaikh Salih al-Fawzaan:** “For you say to him: This recourse (iltijaa’) to Allaah is worship and making recourse to others, for that in which no one has any power or capability except Allaah alone, is Shirk. Since, anyone who recurses to others in times of hardship, has committed Shirk with Allaah, in those things in which no one has any power or ability except Allaah, free is He from imperfections, the Most High, since He is the one how responds to the distressed one in need, when he calls upon Him and He is the one who removes the harm from him. He is the refuge, free is He from imperfections and for this reason the Prophet (ﷺ) sought protection from him when he said, “There is no safety, refuge, and no deliverance from You except by You” (Bukhaaree, 7/174), [and Allaah says], **“Say: “None can protect me from Allāh’s punishment (if I were to disobey Him), nor should I find refuge except in Him”.**” (Al-Jinn 72:22), and also His, the Most High’s saying, **“And He protects (all), while against Whom there is no protector against Him, (i.e. if Allāh saves anyone none can punish or harm him, and if Allāh punishes or harms anyone none can save him), if you know.”** (Al-Mu’minun 23:88).

Meaning here, that you ask him about the ruling concerning worship. What is it? And what is the difference between it and between making recourse (iltijaa’)...”

...for making recourse (iltijaa’) is the seeking of protection from a matter that causes fear and alarm (to a person), and which none can repel except Allaah alone. Hence, it is worship...”

<sup>2</sup> **Shaikh Ibn Ibraaheem:** “...for if he knew what was worship and its various types, then he would not have negated from himself, the direction of this worship to others besides Allaah, and nor would he have embarked upon worshipping others besides Allaah. However, he is the most ignorant of the ignorant and the most astray of the strayers. And ignorance is of various types, the greatest of them being ignorance of Allaah, the Most High, and of His Names and of His Attributes. And this in fact greater than ignorance of His religion and His Legislation...”

<sup>3</sup> As for the hadeeth with this wording “Ad-Du’aa huwa mukh ul-Ibaadah (Du’aa is the essence of worship)” is Da’eef and is reported by Tirmidhi and others. However, what is reported by Ahmad and the compilers of the Sunans, “Inna ad-Du’a huwal-Ibaadah (Du’a is worship)”, then that is Saheeh.

worship of Allaah, and then you called upon Allaah day and night, out of both fear and hope, then in one instance, in a time of need, you called upon a Prophet or other than him (from the righteous or pious friends of Allaah), then have you associated others in the worship of Allaah (that is committed Shirk)?”.

He has no option but to say “Yes”.

#### **[7.4] Sacrifice (Dhabh) is Worship**

Then say to him, “When you know about Allaah, the Most High’s saying, “**Therefore turn in prayer to your Lord and sacrifice (to Him only)**”. (Al-Kawthar 108:2), and then you obeyed Allaah, and sacrificed (an offering) for him alone, is this worship (or not)?” He will have no option but to say “Yes”. Then say to him, “So if you then sacrificed (an offering) for someone from the creation, a Prophet, or a Jinn, or others, have you associated others in this worship of Allaah or not?” He will have no option but to affirm this and say “Yes”.<sup>4</sup>

#### **[7.5] Revisiting the Reality of the Shirk of the Mushriks : The General Reply**

And also say to him, “The Mushriks about whom the Qur’aan was revealed, did they used to worship the Angels, the Righteous, al-Laat and others?” He will have not option but to say “Yes”.

Then say to him, “And was their worship of them with anything except supplication (du’a) and sacrifice (dhabh) and making recourse to them (iltijaa’) and other such things? And if not, then they {the Mushriks} affirmed that they (the Angels, Prophets, Idols, Jinn, the Righteous) were all slaves and subservient to Allaah, under His control, and that Allaah in reality is the one who controls all affairs. But they (the Mushriks) actually called upon them and made recourse to them merely on account of their status and position with Allaah and for seeking their intercession (Shafaa’ah).

And this is very clear indeed<sup>5</sup>.”

End of the Shaikh’s words.

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<sup>4</sup> **Shaikh Ibn Ibraaheem:** “...and by this his ignorance and misguidance will be revealed, and his doubt will be uncovered, and his saying, “I do not worship anyone but Allaah” becomes pure ignorance on his behalf, and it becomes clear that all of this is worship of other than Allaah, and it becomes clear that he is a worshipper of other than Allaah, and that what he does with them (the Righteous etc.) is worship of them, and that he is a worshipper of Allaah and a worshipper of other than Allaah.”

<sup>5</sup> **Shaikh Salih al-Fawzaan:** “Meaning that the Shirk of the Mushriks of the first times was in nothing but these matters, and the Qur’an was revealed about them, in rejection of them and ordering them to be fought against, and making their blood and wealth lawful. And they did not used to believe that their idols could create or sustain and provide, or give or take life. And they did not used to call upon them except for the purpose of seeking their intercession . Similarly the worshippers of the graves today, they call upon those in the tombs, the pious awliyaa and the righteous people, and they do not believe that they create or provide or that they created the heavens and the earth. But they take them as (a means) of fulfilling their needs and seeking nearness to Allaah through them, and so that they may intercede with Allaah on their behalf and bring them closer to Him, and they also make recourse to them in repelling harms and difficulties from themselves.”

## Points to Note

7A. The Mushrik, or Ignoramus will attempt to deny his action is worship. And this denial is based upon pure ignorance, or the pretence of ignorance, of the reality of worship.

7B. Two examples are given, supplication and sacrifice, to illustrate that worship has types and is not a single entity. Rather it is a comprehensive term that refers to everything that Allaah loves and is pleased with from the inward and outward actions. So these examples are given, along with the texts from the Book and the Sunnah, to show that these are acts of worship and that they should be directed to Allaah alone.

7C. The follower of Satan, therefore, will have no option but to affirm that these affairs are worship, and if he denies this then he is an arrogant rejecter, and his matter is clear. So if he affirms all of this, then his ignorance is uncovered and his Shirk made manifestly clear.

7D. Or it can be said, in conformity with the general reply that has already preceded, that the actions of the Mushriks upon whom the Qur'aan was revealed was parallel to his, in that they called upon their objects of worship (and also sacrificed to them), while believing that they had no ability to create or to provide and sustain or to benefit or harm and the likes, seeking nothing but nearness to Allaah through them, and hoping in their intercession with Allaah for them. And he will have no option but to affirm that this is the Shirk that has been described in the Qur'aan.

## Action Plan of the Muwahhid

1. Learn the verses in the Qur'aan which prove that du'a is worship and that it should be directed to Allaah alone. Here are some examples: Mu'minoon 23:117, Furqaan 25:68, Shu'araa 26:213, Jinn 78:18, Sajdah 32:16, Yunus 10:106, Qasas 28:88, Ra'd 13:14.
2. Learn also the texts that indicate the other aspects of worship, such as sacrifice, love, fear, hope, reliance and the likes are for Allaah. This is important.
3. This is because you are dealing either with an ignorant or puny Soldier of Satan or a hardened lieutenant from the Satanic Corps. Either way, you must strike with what is weighty and knowledge-based, and you must construct your sword with the sharp edge of Qur'anic textual proof. Hence, you need to know the types of worship, along with their textual proofs, and then illustrate that all of this is worship and all of it is due to Allaah alone, without any partners. This way, you will either teach the ignorant, or establish the proof against the arrogant, rejecting, disbelieving pagan and refuge is from Allaah.
4. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 7, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Eighth 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 Eighth Study...



## The Eighth Study: On Shafaa'ah : Intercession

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

### [8.1] The Claim and Doubt of Rejecting Intercession

If he then says: Do you reject the Intercession of Allaah's Messenger (sallallaahu alaihi wasallam) and free yourself from (having any need of) it?<sup>1</sup> Then say: I do not reject it, and nor am I free of having any need of it. Rather he is the one who will intercede and the one whose intercession will be granted. I hope in his intercession<sup>2</sup>.

### [8.2] Understanding the Reality of Intercession in the Qur'aan

However, all intercession belongs to Allaah alone, as He the Most High said, **Say: To Allaah belongs all intercession**". (Zumar 39:44).

And then it does not take place except after the permission of Allaah, just as He – the Mighty and Majestic – said, **"Who can intercede with Him except after His permission?"** (Baqarah 2:255).

And no one can actually intercede for anybody else except after Allaah has granted him permission regarding it, just as He – the Mighty and Majestic – said, **"And they do not intercede except for the one with whom Allaah is pleased"**. (Anbiyaa 21:28).

And He, free is He from imperfections, is not pleased except with Tawheed, just as He, the Most High, said, **"And whoever follows a religion other than Islaam (i.e. Tawheed), then never will it be accepted from him."** (Aali Imraan 3:85).

### [8.3] How Intercession Should be Asked For

Hence, when it is the case that all intercession belongs to Allaah alone, and that it cannot take place except after His permission, and that the Prophet (sallallaahu alaihi wasallam) or anybody else cannot intercede for anyone unless Allaah's grants permission for this person, and Allaah – the Most High – does not grant permission except for the people of Tawheed, then it will have become clear to you that all intercession belongs to Allaah alone and I seek

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<sup>1</sup> **Shaikh Ibn Uthaimeen:** "He says this so that he can force you to accept the permissibility of supplicating to the Prophet (sallallahu alaihi wasallam), with the hope that he might intercede for you, if you were to call upon him..."

**Shaikh Ibn Ibraaheem:** "And this is the way of the people of falsehood. When their calling upon other than Allaah is rejected they say this is a rejection of Intercession... they begin to revile the people of Tawheed, and they say that you reject the Intercession, and you reduce the worth of the Awliyaa, the Righteous..."

<sup>2</sup> **Shaikh Salih al-Fawzaan:** "The Intercession of the Prophet (sallallaahu alaihi wasallam) is not rejected except by the people of falsehood, and the astray sects such as the Khawaarij and the Mu'tazilah. As for Ahl us-Sunnah wal-Jamaa'ah then it is from the foundations of their aqeedah to affirm the Intercession of the Prophet (sallallaahu alaihi wasallam), and the intercession of the Pious Friends of Allaah, and the Righteous. However, it is not to be sought from them, while they are dead. It is actually sought from Allaah, since there is none who can intercede except after Allaah's permission..."

it from Him alone. So I say, “O Allaah do not prevent me from being interceded for”, and “O Allaah accept his intercession for me” and what is similar to these words.<sup>3</sup>

#### **[8.4] The Claim and Doubt of Asking From What Has Been Given To the Prophet**

If he then says, “The Prophet (ﷺ) has been given the right of intercession and I merely ask him from that which he has been given”. Then the answer is that Allaah has indeed given him the right of intercession but He has forbidden you from this (i.e. asking the Prophet (ﷺ) for it). So He, the Most High, said, “**And do not call upon anyone besides Allaah**”. (Jinn 72:18).

So if you were to call upon Allaah [asking Him] that He should make him (i.e. the Prophet) intercede for you, then you have obeyed Him in His saying, “**And do not call upon anyone besides Allaah**”. (Jinn 72:18).

#### **[8.5] Reverting to the Worship of the Righteous and Demonstrating The Clearly False Saying**

Also, intercession has been given to other than the Prophet (ﷺ). It is authentic that the Angels will intercede, likewise the Pious Friends of Allaah, and also others (who died before the age of puberty, *afraat*).

Will you then say (and argue) that Allaah has given them the right to intercede, and hence I ask for this intercession from them? If you were to say this, then you have reverted back to the worship of the righteous which Allaah has mentioned in His Book.

And if you were to say “No”, then your claim that “Allaah has given him (i.e. the Prophet) the right to intercede, and I merely ask him from that which he has been given” is actually falsified.”<sup>4</sup> End of the Shaikh’s words.

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<sup>3</sup> **Shaikh Ibn Uthaimeen:** “The author – rahimahullaah – intended here that since Intercession belongs to Allaah alone, and it does not take place except after His permission, and that it is only for those whom He is pleased with – and He is not pleased with anything but Tawheed, then all of this necessitates that intercession should not be sought and asked for except from Allaah, the Most High, and not from the Prophet (ﷺ)...”

**Shaikh Ibn Ibraaheem:** “...For verily the Prophet (ﷺ) does not have independent control over intercession, rather, he will not intercede except for specific people, those who are actually deserving of receiving this intercession... The verse (i.e. Zumar 39:44) has explained that intercession is under the ownership of Allaah alone, and it being bestowed upon the Prophet (ﷺ) – while not being given to him independently though, outside of [the permission and control of] Allaah – is an honouring of him (the Prophet) by it, and it is for a specific group of people, within a defined and specific scope. Hence, it is a defined and limited thing, for something that is also defined and limited (i.e. those who will receive it)...”

**Shaikh Ibn Ibraaheem:** “Hence, when intercession belongs to Allaah alone, as occurs in the first verse (quoted above) and it does not take place except after his permission, as occurs in the second verse, and the Prophet (ﷺ) cannot intercede for anyone unless Allaah has permitted them to do so, as occurs in the third verse, and Allaah does not grant permission for intercession to be made except for the people of People, as occurs in the fourth verse, then it will become clear to you that all of intercession belongs to Allaah, it is his dominion, alone, and that it is only sought from Allaah...”

<sup>4</sup> **Shaikh Ibn Uthaimeen:** “Hence, the reply to this is from three angles:

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- a) that Allaah has given him (the Prophet) the Intercession, but He has forbidden you from associating partners with Him in supplication (du'aa), "**And do not call upon anyone besides Allaah**". (Jinn 72:18)
  - b) that Allaah – free is He from imperfection, the Most High – has given him (the Prophet) intercession, yet he does not intercede except after Allaah's permission, and he does not intercede except for the one with whom Allaah is pleased. Whoever is a Mushrik, then Allaah is not pleased with him, and hence he will not permit that he should be interceded for, as He said, "And they will not intercede except for the one with whom He is pleased". (Anbiyaa 21:28)
  - c) that Allaah has given Intercession to other than the Prophet (sallallaahu alaihi wasallam). The Angels will intercede, the Awliyaa will intercede (on the Day of Judgement) and others (those who died before puberty) likewise. So say to him, will you ask intercession from these as well (i.e. supplicate to them and ask for it)? If he says "No" then, then his saying is rendered futile, and if he says "Yes", then he has reverted to his saying of worshipping the righteous. Then a further matter, this person does not actually desire the intercession of the Prophet (sallallaahu alaihi wasallam), and if he had truly desired it, he would have said, "O Allaah, grant me the Intercession of your Prophet Muhammad, the Messenger of Allaah (sallallaahu alaihi wasallam)", however he supplicates to the Messenger (sallallaahu alaihi wasallam), and calling upon others besides Allaah is the major shirk which expels from the religion. So how can this man who calls upon others alongside Allaah except that anyone should intercede for him with Allaah, free is He from imperfection, the Most High."

**Shaikh Ibn Ibraaheem:** "...And it will become clear to you that just because a person has been granted the right to intercede (for others), this itself does not prove that he will be able to give it (i.e. intercede) to whomever asks for it. Otherwise, it would necessitate that anyone who merely asked for intercession would be granted it automatically, and in this case the Sharee'ah [acts] would have been invalidated (i.e. they would no longer be necessary since everyone would be interceded for). Hence, this shows that the Prophet (sallallaahu alaihi wasallam) being given the right of intercession is actually limited and defined, and it does not indicate that it should actually be sought from him. And if it had been sought from him, then the Companions would have been the first to have requested this intercession from him..."

## Points to Note

8A. Shafaa'ah (Intercession) in its linguistic and Sharee'ah meaning represents "du'aa" (supplication) and "talb" (requesting, seeking something) – and involves three parties.

- 1) the one requesting the intercession, or the one for whom intercession is being made
- 2) the one who will actually make the intercession
- 3) the one who will grant or reject the intercession

8B. After having been refuted and exposed in his ploy to differentiate between his action and that of the Mushriks, and also in his ignorance of the reality of worship (ibaadah), the Mushrik now attempts to accuse the Muwahhid of denying the Intercession of the Prophet (sallallaahu alaihi wasallam).

8C. The affirmed intercession of our Prophet Muhammad (sallallaahu alaihi wasallam) is of various types:

- 1) The great intercession, which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet (*sallallaahu alaihi wasallam*) and this is for the coming of Allaah so that Judgment may begin.
- 2) His (*sallallaahu alaihi wasallam*) intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.
- 3) His (*sallallaahu alaihi wasallam*) intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.
- 4) His (*sallallaahu alaihi wasallam*) intercession for the raising of the ranks of those have entered Paradise, that their rank be raised to one greater than what their reward for their actions would have given them.
- 5) His (*sallallaahu alaihi wasallam*) intercession for a people to be entered into Paradise without reckoning.
- 6) His (*sallallaahu alaihi wasallam*) intercession for the lightening of the punishment for those who deserve it, such as his intercession for his uncle Abu Taalib for his punishment to be lightened.
- 7) His (intercession) for the permission to be granted for all the Believers to enter Paradise.
- 8) His (*sallallaahu alaihi wasallam*) intercession for the people who committed major sins, amongst those who entered the Fire, that they be brought out of it.

See Sharh ut-Tahaawiyah of Ibn Abi al-Izz (d.792H).

8D. The people of Tawheed affirm the Intercession of the Prophet (sallallaahu alaihi wasallam) in the Hereafter, as outlined above, and in keeping with the fact that intercession belongs solely to Allaah, and He alone grants the ability and permission to whomever He wills to intercede, it should be sought only from Him – and this is from the requirements of Tawheed.

8E. It is affirmed that the Angels and the Righteous will also intercede, besides the Prophet (sallallahu alaihi wasallam). This is confirmed in numerous ahaadeeth. And here is an example of one such hadeeth:

“...They, the believers, will say about their brothers in the Hellfire: “O our Lord! They used to fast, pray and make Hajj with us!” It will be said to them, “Take out those from them those that you recognise”, and so they will be made forbidden to the Fire, and a great number will be removed... then they will say, “O our Lord! No one remains in the Fire from those whom you ordered us (to take out)!” So Allaah - the Mighty and Majestic - will say, “Return. And in whoever's heart you find the weight of a deenaar of goodness, take them out”. So they will again take out a large portion. Then they will say, “O our Lord! No one remains from those whom you ordered us (to take out)”. So he will say, “Return and in whoever's heart you find the weight of half a deenaar of goodness, then take them out”. So they will take out a large portion, and will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. He will then say, “Return, and in whoever's heart you find an atom's weight of goodness, take them out”. So they will remove a large portion. And they will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. And Abu Sa'eed al-Khudree used to say, “If you do not believe me about this hadeeth, then recite if you like (the saying of Allaah), **“Indeed Allaah does not wrong even the weight of an atom, and if there is a good deed, he will multiply it and give for it a great reward...”**. So then Allaah - the Mighty and Majestic will say, **“The Angels have interceded, the Prophets have interceded, the Believers have interceded”** and none remains but the most merciful of those who show mercy (Arham ur-Raahimeen)”. So Hellfire will be taken and a people who had never ever done any good will be taken out of it - and they will be like burnt coals (ashes) and so they will be placed into a river at the openings of Paradise, the River of Life, and they will be taken out like seeds, then they will be taken out like pearls... They are the Utaqaa of Allaah (the freed ones of Allaah) from the Fire and who He will enter into Paradise, without any action that they did and without any goodness that they brought forward.” Bukhaaree and Muslim

8E. It is necessitated therefore, from the disputants viewpoint, that he also invoke the Angels and the Righteous in order to solicit their intercession – since they too have been granted the right to intercede. If he approves of this, then he has reverted to the worship of the righteous and he has thus, resembled the Mushriks upon whom the Qur’aan was revealed. If however, he does not accept that the Righteous and the Angels should be called upon for intercession, then this refutes his argument in favour of calling upon the Prophet (sallallahu alaihi wasallam) in order to solicit his intercession.

8F. Shafaa’ah takes place in the life of this world in the form of supplicating for others, or requesting others to supplicate for you, or the Janaazah prayer (which is a form of intercession by the Muslims on behalf of the deceased) and the likes, or in the Hereafter in the precise way and manner that has been outlined in the authentic narrations.

As for the intercession that the Mushriks seek, then they seek it from the Prophets and the Righteous while they are dead and buried in the graves, in the Barzakh. There is no proof from the Book and the Sunnah to indicate that intercession is sought from those who have

passed away while they are in the Barzakh, and that they are called upon and asked for their intercession. Rather this is the very Shirk of the Mushriks upon whom the Qur'an was revealed.

## Action Plan of the Muwahhid

1. Memorise the four verses: Zumar 39:44, Baqarah 2:255, Anbiyaa 21:28, Aali Imraan 3:85. These verses explain the reality of Intercession, that it all belongs to Allaah, that it can only take place after His permission, that it only takes place for those with whom He is pleased and that He is only pleased with Tawheed.
2. Know of all the types of intercession that are affirmed for our Prophet (sallallaahu alaihi wasallam) specifically, and for the Angels and Believers in general.
3. Know that supplicating to those besides Allaah for the sake of seeking and soliciting their intercession is the Major Shirk and is also the Shirk of Du'aa, since intercession, like forgiveness and sustenance and the repelling of harm and the bringing about of good and so on, is sought only from Allaah, as it His sole dominion and right.
4. Know that there is no difference between seeking intercession by way of supplication from the Prophet or the Prophets and between those besides them from the Angels and Righteous – just like there is no difference between prostrating to the Prophet (sallallaahu alaihi wasallam) and between prostrating to anyone other than him and so on with all the other acts of worship which if directed to other than Allaah, necessitate Major Shirk.
5. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 9, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Ninth 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 Ninth Study...



## The Ninth Study: On The Meaning of Shirk And Ibaadah

### [9.1 Negating Shirk from oneself requires knowledge and understanding of what is being negated]

If he then says, “ I do not associate any partners with Allaah, never, how could I! However, making recourse to the Righteous (dead) is not Shirk”.

Then say to him, “If you have affirmed that Allaah has forbidden Shirk greater than He has forbidden zinaa (fornication) and you affirm that Allaah does not forgive Shirk, then what exactly is the nature of this thing that Allaah has forbidden, and which He has mentioned that He does not forgive?”<sup>1</sup> For verily, he does not know<sup>2</sup>.

So say to him, “How can you free and absolve yourself from Shirk while you don’t even know what it is (and its details)?” Or how can Allaah make his forbidden to you, and also mention that He does not forgive it, and then you do not even ask about it and nor do you come to know about it?! Do you think that Allaah would forbid it and not even explain what it is to us...?”

### [9.2 The argument of Shirk being embodied in worshipping idols only]

So if he says, “Shirk is worshipping idols, and we do not worship idols”<sup>3</sup>. Then say to him, What is the meaning of worshipping idols? Do you think that the Pagans (of Makkah) used to believe that those wooden idols and stones had the ability to create, and provide and to regulate the lives of those who called upon them? For this is rejected by the Qur’aan, as occurs in His saying – the Most High, “**Say: Who provides for you from the Heavens and the Earth...**” (Yunus 10:31), to the end of the verse.

### [9.3 The argument of Shirk being embodied in directing worship to idols and the reply to it]

If he then says, “Well it is when a person who actually intends and seeks (qasada) the wooden idols, or stones or tombs or other things, supplicating to them and sacrificing for them (i.e. a ritual sacrifice of an animal) and then say, “they bring us closer to Allaah, and bring about his blessing (barakah) upon us, or they actually give us His blessing directly”.

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<sup>1</sup> **Shaikh Muhammd bin Ibraaheem:** “...meaning, “Explain to me the reality of Shirk”, meaning, “What is the meaning of Ibaadah”, for (verily he does not know) about Shirk and nor about Tawheed. When you ask him to explain this or that, he stops and pauses. So where is this from Tawheed? For the ruling upon something, either in terms of negation or affirmation, then it is necessary for it to be upon knowledge and proper conception of it. Hence, you will not know Shirk until you negate it (upon knowledge) and you will not know Tawheed until you have affirmed it (upon knowledge).”

<sup>2</sup> **Shaikh Muhammd bin Ibraaheem:** “Your absence of knowledge of it and your lack of being concerned about it shows that you do not know your religion, and that you do not have anything of devotion, being heedless, and away from the religion and from knowing about it. Therefore, what is upon you is to remain silent...”

<sup>3</sup> **Shaikh Muhammd bin Ibraaheem:** “He thinks that Shirk is worshipping idols (only) and that he, in his claim, does not worship idols, rather (he worships) a wali (pious saint)...”

Then say to him, “You have spoken the truth. And this is your very action that you do near the stone idols<sup>4</sup> and the tombs that are upon the graves and other than them.”

So this person has actually affirmed that this action of theirs (i.e. the Pagans) is actually Shirk, and this is what is desired from him (i.e. to come with this answer).

#### **[9.4 The all-inclusive meaning of ‘worshipping idols’ and the generality of its scope and application as occurs in the Qur’aan]**

It is then also said, “This saying of yours, “Shirk is worshipping idols”, is you intent behind this that Shirk is limited to this only, and that depending and relying upon the dead righteous people and supplicating to them does not enter into this?”

[If this is so], then this actually goes against what Allaah has mentioned in His Book about the disbelief of the one who is attached to the Angels, or Eesaa (alaihis-salaam), or the Righteous. Hence, it is necessary for him to agree with you and affirm to you that the one who associates anyone from the righteous people with in Allaah’s worship, that this is the very Shirk that is mentioned in the Qur’aan.<sup>5</sup>

This is what is desired (from him).

#### **[9.5 The essence of the matter: request clarification of what is meant by ‘Shirk’ and ‘Ibaadah’]**

The secret of the matter<sup>6</sup> is that when he says, “I do not associate partners with Allaah”. Then say to him, “What is this Shirk with Allaah? Explain it to me?” If he says, “It is worshipping idols”, then say to him, “And what is ‘worshipping idols’? Explain it to me”.

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<sup>4</sup> I.e. that represent the dead.

<sup>5</sup> **Shaikh Muhammad bin Ibraaheem:** “And this is the second reply to him... for the Mighty Qur’an has explained the kufr of the one who is attached (i.e. worships and supplicates) to those (i.e. idols) and the kufr of the one who is attached to those (i.e. prophets, angels, jinn, the righteous), as has preceded, and that the worship of idols is only one type of the many types of Shirk.... Hence it will become clear that the one who worships an idol or an effigy or other than that then he is a Mushrik, and by this will the doubt be uncovered and his proof refuted.”

<sup>6</sup> **Shaikh Muhammd bin Ibraaheem:** “Meaning, the end result of this answer to the three doubts, is that you examine and scrutinise him, for he will have three conditions a) he will either withhold (from giving an answer, i.e. from explaining what is Shirk), in that case say to him, “You do not know the truth from the falsehood”, for when he withholds and is evasive and does not know, then this is sufficient for the refutation of his falsehood, and then we will have sufficed in answering him. And this is actually the state of most of those who worship idols, they do not know what is Shirk, and who are the people of Shirk and nor does he know about the meaning of worshipping idols, and nor has he managed to distinguish between worshipping idols and worshipping other than idols b) if he explains (Shirk) in the manner that the Qur’aan has explained it, then this too suffices us in refuting him and destroying his foundation which he has built it upon c) and if he explains it with falsehood, which is in opposition to the tafseer of the Qur’aan, then the various clear verses regarding the meaning of Shirk with Allaah and worshipping of idols are explained to him....”

**Shaikh Ibn Uthaimen:** “Meaning, when this Mushrik claims that he does not worship except Allaah alone, and then you ask him what is the meaning of worshipping Allaah alone, then he will not except in one of three conditions: a) that he explains it in accordance with what the Qur’aan has indicated. This is what is actually desired and acceptable. And it is from this that it becomes clear that he has not actualised the worship of Allaah alone, in that he has associated partners with him (by virtue of his own clarification of the meaning of

If he then says, "I do not worship anyone but Allaah alone", then say to him, "What is the meaning of 'Worshipping Allaah alone'? Explain it to me".

So if he explains it in the manner that the Qur'aan has explained it, then this is what is desired. And if he does not know what it is, then how can he claim (knowledge of) something while does not even know what it is?

And if he explains it in a manner other than how the Qur'aan has explained it, then the clear verses concerning the meaning of Shirk with Allaah and worship of idols are explained to him, and that this is exactly what the people in our times are doing, and that worshipping Allaah alone, without any partners, this is what they reject from us, and they cry and shout out, just like their brothers (of old) cry and shout out, "What, has he made all of the gods into a single god? Verily this is a strange matter indeed!" (Saad 38:5).<sup>7</sup>

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worshipping Allaah alone) b) that he does not know its meaning so it is said to him, "How can you claim something, and yet you do not know it? Or how can you pass judgement upon yourself (concerning a matter) yet, passing judgement upon something actually follows on from conceiving of it [in one's mind] (and understanding it), c) that he explains the worship of Allaah alone with other than its correct meaning, so in this case his error is explained to him by explaining the Sharee'ah meaning of Shirk and worship of idols, and that this is exactly what they do, and yet claim at the same time that they are Muwahhidoon and nor Mushrikoon."

<sup>7</sup> **Shaikh Muhammd bin Ibraaheem:** "And from this you will realise that many of those who ascribe themselves to Islaam from this Ummah are not actually upon the religion as such, for they only have the name and they do not know what is the Shirk of the very first Pagans, for if they knew the Shirk of the very first Pagans, and the Shirk of those of our times, they would have realised that it is the same thing. Rather, the Mushriks of our time are greater (in their deviation and Shirk) than those of the first times by a great deal."

**Shaikh Salih al-Fawzaan:** "And the intent behind that is that Allaah has mentioned that the very first Pagans (of Makkah), that amongst them were those who worshipped idols, and some who worshipped trees, and stones, and also amongst them were those who worshipped the Prophets and the Righteous and so He made them all the one and same (i.e. equated between them all) in the judgement upon them. He judged them with disbelief and Shirk. And then you, O confused one, attempt to differentiate between the one who worships idols and the one who worships the righteous people. Hence, you actually differentiate between that which Allaah has actually brought together and treated as the same thing. And this is actually contending with Allaah, free from imperfections, the Most High. This is the perspective from which the doubt is refuted in that it is explained that there is do difference between the Shirk of the first Pagans, and the Shirk of these ones who claim Islam yet they worship the graves, and the pious dead people and the righteous – because they do not know the meaning of Ibaadah, or the meaning of Shirk, and hence they are confused and are evasive about that which they do not know. And this is the end result of being ignorant about the correct aqeedah of Tawheed, and also of being ignorant of what opposes it from the affairs of Shirk... And it is from here that the necessity of being concerned with learning and studying the correct aqeedah and what opposes it becomes clear."

## Points to Note

9A. After attempting to hide his own Shirk, by way of accusing the people of Tawheed of rejecting the Prophet's Intercession (a matter which he has not comprehended) – he now attempts to affirm Tawheed for himself in the guise of claiming that he worships none but Allaah, and that he does not commit Shirk, and that Shirk is merely to worship idols.

9B. Hence, when he attempts to affirm Tawheed for himself, or to negate Shirk from himself, then he is to be questioned and scrutinised by asking him the precise meaning of that which he is either affirming or negating from himself.

9C. He will only have one of three conditions in reply to this questioning:

1. Either he will not know, in which case it is said to him how can you negate or affirm something, of which you have no knowledge and understanding. Hence, you do not know your religion and you do not know what is worship or Shirk.
2. Or he will give it a meaning other than what it really is in which case it is explained to him from the Book of Allaah – as has preceded in previous lessons.
3. Or he will give the correct meaning, in which case it is demonstrated to him that that is exactly what is done in our times.

9D. Following this, he may also attempt to differentiate between worshipping idols on the one hand, and worshipping Prophets, or the Righteous on the other. And of course the answer to this is easy and simply and has preceded in previous lessons. This is done by quoting from the Book of Allaah that which shows that amongst the Pagans were those who worshipped idols, and others who worshipped Prophets, and others who worshipped the Righteous dead people, and yet others who worshipped the Angels and the Jinn. Hence, it is not what is worshipped that defines what is Shirk, but the mere fact that something that has been declared worship by Allaah and the Messenger, is actually directed to other than Allaah. Such as supplication, or sacrifice, or seeking of intercession and so on.

## **Action Plan of the Muwahhid**

1. Simply realise that most of those who worship other than Allaah, alongside Allaah, do not actually know the meaning of either Shirk or Tawheed (i.e. worshipping Allaah alone). Hence, you have to attempt to make them understand what exactly are the meanings of these terms as explained in the Qur'aan and that what they do is actually the same thing that is condemned by Allaah in His Book.
2. Know that there are three steps or levels in questioning and scrutinising one who worships other than Allaah, and responding to his claims.
3. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 10, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Tenth 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-Islaam, 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 Tenth Study...

## The Tenth Study: The Difference Between the Shirk Committed by the First Pagans and That Committed by the Late Comers (the Contemporaries)

### [10.1 What has preceded shows that the Shirk of the Contemporaries is more serious than those who have passed]

So when you have come to know<sup>1</sup> that that which the Mushriks of our time have called “I’tiqaad”<sup>2</sup> in our times<sup>3</sup>, then it is actually the Shirk about which the Qur’aan was revealed, and for which the

<sup>1</sup> **Shaikh Ibn Uthaimen:** “Meaning, when you know the meaning of Ibaadah and that that which the those Mushriks were upon during his time (i.e. of the Shaikhs), that it is what the Mushriks were upon during time of the Prophet (sallallahu alaihi wasallam), then you will come to know that the Shirk of these ones is greater than the Shirk of those whom the Prophet (sallallahu alaihi wasallam) fought from two angles...”

<sup>2</sup> [Translators Note]: This is during the time of the Shaikh (rahimahullaah) two centuries ago, as for today, then the people call it “Tawassul”, or “Waasitah”. And they attempt to liken it to the forms of Tawassul which are actually permitted and lawful such as a) seeking nearness to Him by way of His Names and Attributes, calling upon Him by them b) by ones righteous actions, and asking Allaah on account of a righteous action that one has performed himself (as opposed to others) c) and asking a righteous (living!) person to supplicate for him. So this is the actual tawassul in the Book and the Sunnah. And as for the contemporaries who have deviated from Tawheed, then they direct supplication to other than Allaah firstly, and if they call upon Allaah, then they do so on account of the “actions” and the “status” and “sake” of the righteous (i.e. people other than themselves), and then they call this “Tawassul” whereas it is in reality, the Shirk, that Allaah has spoken of in the Qur’aan.

<sup>3</sup> **Shaikh Muhammad bin Ibraaheem:** “And they also call it “tawassul”, and it is the major Shirk that the Quraysh and those like them were upon, (*about which the Qur’aan was revealed, and for which the Messenger of Allaah fought the people*), and when you have established that which has preceded of uncovering the aforementioned doubts (*then know [also] that the Shirk of the very first ones was less serious than the Shirk of the people of our times on account of two matters*). For the Shirk of the people of our times, is greater and mightier. And that the Shirk of the people of our time is greater and more serious from these two angles is not an evidence to show that it is only severe from these two angles...”

Messenger of Allaah fought the people [so when you have come to know this], then know [also] that the Shirk of the very first ones was less serious than the Shirk of the people of our times, on account of two matters<sup>4</sup>:

**[10.2 The earlier ones only committed Shirk in times of ease, not in times of hardship and severity]**

**The first:** That the first [Mushriks] did not associate partners, or call upon Angels, or the Awliyaa, or idols alongside Allaah except in the times of ease.

But as for times of hardship, then they would make their supplication purely and sincerely for Allaah alone<sup>5</sup>, just as He, the Most High,

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<sup>4</sup> **Shaikh Salih al-Fawzaan:** “The Shaikh (rahimahullaah) says that when you have come to know what has preceded that there is no difference between the Shirk of the people of Jaahiliyyah, upon which the Qur’aan was revealed, and for which the Messenger of Allaah (sallallaahu alaihi wasallam) fought its people, and that the Shirk of these ones who ascribe themselves to Islaam, from amongst the worshippers of the graves, and the people of the deviant Sufi Orders, and what is similar to them, that there is no difference between their Shirk and the Shirk of the other ones, except in name only. Since, they (the contemporaries) call it “I’tiqaad” only. So know that Shirk of the contemporaries who ascribe themselves to Islaam, is more severe and serious than the Shirk of the previous people from the time of Jaahiliyyah, and this is from two angles...”.

<sup>5</sup> **Shaikh Muhammad bin Ibraaheem:** “Rather, he (the author) intends that it is severe from these two angles, (*The first: That the first [Mushriks] did not associate partners, or call upon Angels, or the Awliyaa, or idols alongside Allaah except in the times of ease. But as for times of hardship, then they would make their supplication purely and sincerely for Allaah alone*) and this is the state of the Mushriks of the first times, because they are sounder in intellect and more understanding of these affairs, due to their knowledge that no one saves and delivers in difficulties and straitened circumstances except Allaah alone, so they make the religion purely and sincerely for Him alone. And for this reason, when the Prophet (sallallaahu alaihi wasallam) asked Hussain, “How many gods do you worship?” He said, “Seven, six of them on the earth and one of them over the



said, **“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allâh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.”** (Al-Isra 17:67).

And also His saying, **“Say (O Muhammad): “Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!” Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!”** (Al-An'am 6:40-41).

And He, the Most High, said, **“And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: “Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!”.”** (Az-Zumar 39:8)

And also His saying, **“And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.”** (Luqman 31:32)<sup>6</sup>

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Heaven”. So he asked him, “In which of them do you place your aspiration and your awe?” He said, “The one over the Heaven”.

<sup>6</sup> **Shaikh Muhammad bin Ibraaheem:** “These verses and whatever is similar to them indicate that in the times of ease they would commit Shirk and in the times of hardship, they would make sincere (worship), they would not supplicate except to Allaah alone, without any partners. But as for our time then their Shirk is in both times, together, rather when they are in hardship and severity they forget Allaah completely, and they resort to their deities that

### **[10.3 The above illustrates the difference between the two manifestations of Shirk]**

So whoever understands this matter that Allaah has made clear in His Book, which is that the Mushriks that Allaah's Messenger fought, used to call upon Allaah – the Most High – and they called upon other than Him, in times of ease. But as for times of hardship and severity [when in harm or danger], then they would not call upon anyone but Allaah alone, without any partners, and they would forget their masters, [so whoever understands this] then it will become clear to him the difference<sup>7</sup> between the Shirk of the people of our times and the Shirk of the very first people.<sup>8</sup>

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are besides Allaah, and refuge is from Allaah. Hence, the people of our time when they embark [upon a ship] on the sea and then the waves tower over them, they find recourse to those whom they call upon besides Allaah, whether they be the ones who are dead or other than them. So one of them says, “O Matboolee”, and another, “O Eedroos”, and another, “O Badawi” and another “O Abdul-Qaadir”, and another “O Alee”, “O Hussain”, “O so and so”. So where is the Shirk of those people (i.e. the earlier Mushriks) compared to the Shirk of these ones? There is a great difference between the two groups of Mushriks. Rather the Mushriks of our times have added to their Shirk by matters and manifestations that they have added and revived.”

<sup>7</sup> **Shaikh Ibn Uthaimen:** “His saying, “then it will become clear to him...” till the end, then this is a reply to his saying earlier, “So whoever understands this matter...” till the end, meaning that the difference will become clear to him, between the Mushriks of his time – may Allah have mercy upon him – and the Mushriks in the time of Allaah's Messenger (sallallaahu alaihi wasallam)...”

<sup>8</sup> **Shaikh Salih al-Fawzaan:** “The First: that the Shirk of the first people only occurred in the times of ease, but as for times of severity, then they would abandon Shirk and would make supplication purely and sincerely for Allaah alone, due to their knowledge that no one actually saves from times of hardship and severity, except Allaah, the Sublime, just as Allaah has actually mentioned about them in the verses that the author has quoted, and also in other verses. And as for those Mushriks who ascribe themselves to Islaam, then their Shirk is continuous both in times of ease and in times of hardship. Rather, their Shirk, in times of hardship and severity, is actually additional (i.e. worse) than their

**[10.4 Very few people actually understand and appreciate the above]**

However where is the one whose heart actually understands this matter with a deep-rooted understanding? And Allaah is the One from whom aid is sought.<sup>9</sup>

**[10.5 The earlier Mushriks called upon those who did not disobey Allaah and were pious, righteous, whereas the contemporaries call upon the wicked and shameless]**

**As for the second matter:** That the very first [Mushriks] used to call upon others alongside Allaah who were people near to Allaah, either Prophets, or Awliyaa, or Angels, or they would call upon trees, or stones, which are in obedience to Allaah, and not disobedient to Him<sup>10</sup>.

As for the people of our time, then they call upon others alongside, people who are the most sinful of people. And the ones who call

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Shirk in times of ease, since when they fall into danger and hardship, they raise their voices in their Shirk and their making supplication to other than Allaah.”

<sup>9</sup> **Shaikh Salih al-Fawzaan:** “He (rahimahullaah) says that that person will not realise the difference between the Shirk of the first people (from the people of Jaahiliyyah) and the Shirk of the late-comers (i.e the contemporaries), that the Shirk of the contemporaries is more severe and serious, except the one who actually understands the Qur’anic verses that have made this clear. And that whoever does not understand the difference, then this returns back to his own poor understanding.”

**Shaikh Ibn Uthaimen:** “Most of the people are heedless of this matter, and most of people are deceived by falsehood over the truth, and so they think it to be truth, just as they think truth to be falsehood”.

<sup>10</sup> **Shaikh Muhammad bin Ibraaheem:** “...And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons (Ra'd 13:15), “...and there is not a thing but glorifies his praise...” (Al-Isra 17:44)...”

upon them, are the very ones who narrate about their sinfulness, such as committing zinaa, or stealing, or abandoning the prayer and other such matters.<sup>11</sup>

And the one who believes in the righteous which does not disobey, such as wood, or stone, is much lighter than the one who believes in the one whose sin and corruption he actually observes, and to which he testifies.<sup>12</sup>

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<sup>11</sup> **Shaikh Salih al-Fawzaan:** “And the second angle, from the angles of difference, is that the first Mushriks used to call upon people who had rectitude and nearness to Allaah, such as the Angels, the Prophets, the Righteous, or who call upon stones, or trees that do not actually disobey Allaah. And as for the Mushriks of the later times, then they call upon the most sinful of the creation, and those who are most severe in their kufr and fisq, from amongst those who believe that they have miracles, and that they are not obliged to adhere to the Sharee’ah commands and prohibitions, from amongst the Sufi Heretics who make lawful the prohibited matters, and they leave the obligatory matters, like al-Badawi, and al-Hallaaj, and Ibn ‘Arabi and those like them from the leaders of the heretics. So they worship them, and at the same time they observe them committing shameful acts, and leaving the obligatory duties, and they think that this is from their miraculous nature, and their excellence, in that the Sharee’ah obligations have been abrogated for them.

**Shaikh Muhammad bin Ibraaheem:** “...Rather, amongst them are those who call upon people who are the most disbelieving of all people, more disbelieving than the Jews and the Christians, such as the ones who call upon the Imaam of the people of Wahdat ul-Wujood, Ibn ‘Arabi, for in the present times, he has a mausoleum in Shaam... for it is known that whoever called upon something alongside Allaah, whatever it might be, then he is a kaafir, and he gives the right of Allaah to other than Him. And that the one to whom this sole right of Allaah is directed is a Prophet, or other than Him, will not save him from Shirk...”

<sup>12</sup> **Shaikh Salih al-Fawzaan:** “And this the conclusion from the comparison between the Shirk of the first ones and the Shirk of the later ones, those who ascribe themselves to Islaam. And this is that the Shirk by worshipping the righteous people, and the created things that do not disobey Allaah is less serious, and lighter, than the Shirk of the worshippers of the sinners and

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heretics and the disobedient, because this shows that they make tazkiyah (purify, commend) them, and agree with them in their kufr, and their sin, and they consider it to be a miracle. So which opposition to Allah is more severe than this opposition? We ask Allaah for pardon.”

**Shaikh Muhammad bin Ibraaheem:** “...And so by this what the Shaykh has opined is found to be correct, that Shirk of the Mushriks of our time is greater and mightier than the Shirk of the first Mushriks. However the earlier ones have a doubt, that of the people of Jaahiliyyah, which is that they are venerating and respecting them (i.e. those that they worship). And as for the one who calls upon a sinner or a kaafir, he seeks something from one who is hated and rebuked by the legislation, hence he is one who stubbornly opposes the legislation. Thus, both of them share with each other in the issue of Shirk, but they both separate from each other concerning the one who is being venerated. The second (i.e. later Mushriks) venerated the one who cannot be venerated at all, and hence he becomes greater in his Shirk, for if the first Mushriks were to venerate them without committing Shirk, it would have been permissible. And as for the sinner, if he was to be venerated, without worship of him, then the one who venerated him would still be a sinner...”

## Points to Note

10A. That the Mushriks call what they practise of Shirk with terms and labels intended to justify it and make it appealing, such as “I’tiqaad”, or “Tawassul” and the likes, but the name does not change the reality behind it.

10B. That the earlier Mushriks were more superior in intellect and in understanding than the contemporary ones, and that the earlier ones, their Shirk was of a less serious nature than that of the contemporary ones.

10C. That the earlier Mushriks only committed Shirk in times of ease and plenty, and worshipped Allaah alone in times of hardship and severity and thus their Shirk was in some situations as opposed to others. As for the contemporaries, then they commit Shirk in all circumstances. And then they go further and in their commission of Shirk in the times of hardship, they actually call upon those who are the most sinful and disbelieving of people, thus exceeding the affair of the earlier Mushriks from two aspects.

10D. That very few people amongst the Muslims actually understand this matter from the Qur’aan, which has been explained clearly and sufficiently.

## **Action Plan of the Muwahhid**

1. Know that after all of the doubts that have been refuted so far in justification of the Shirk that the Mushriks fall into, that what the Mushriks of our times actually fall into is more severe – and that this is made clear in the Qur'aan for the one who understands it. So you must understand it and learn it.
2. Memorise the verses quoted above and they are Al-Isra 7:67, Al-An'am 6:40-41, Az-Zumar 39:8, Luqman 31:32. You can also other verses that explain that the inanimate things (who do not disobey Allaah) glorify His praises (17:44, 19:93, 13:15, 3:83)
3. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 11, 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.



## **Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Eleventh 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-Islaam, 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 Eleventh Study...



## **The Eleventh Study: On the Disbelief of the One Who Falls Into the Nullifiers of Islaam – Even If He Professes and Practises Islaam**

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

### **[11.1] A Doubt Used to Reject Everything That Has Preceded In This Discourse**

When it has been established that those whom the Messenger (sallallaahu alaihi wasallam) fought, were of sounder intellect, and less severe in their Shirk than these (contemporary) ones, then you should know that the contemporaries have a doubt which they present in reply to what we have mentioned, and this is from the greatest of their doubts. So pay careful attention to the answer to it.

So this (doubt) is:

That they say, “Verily, those upon whom the Qur’aan was revealed did not testify that “None has the right to be worshipped in truth except Allaah”, and they rejected the Messenger (sallallaahu alaihi wasallam) and they rejected the Resurrection, and they rejected the Qur’aan, and they declared it to be magic... Whereas we testify that none has the right to be worshipped in truth except Allaah, and that Muhammad is His Messenger, and we believe in the Qur’aan, we have faith in the Resurrection, we pray, and we fast, so how can you make us to be like those (Kuffaar)?<sup>1</sup>

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<sup>1</sup> **Shaykh Ibn Uthaymeen:** “In this sentence he (rahimahullaah) explains a great doubt from amongst their doubts and he also replies to it, so he says: When you have established that the Mushriks in his time (alayhis salaatu was salaam) were of sounder intellect and less severe in Shirk than these (contemporary) ones, then know that they bring a doubt in that they say the Mushriks in the time of the Messenger (sallallaahu alayhi wasallam), they did not witness that none has the right to be worshipped except Allaah alone, and that Muhammad is the Messenger of Allaah, and nor did they believe in the Resurrection, and nor the Reckoning, and they rejected the Qur’aan, and as for us (meaning the Mushriks of our times), then we testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, and we believe in the Qur’aan and in the Resurrection. Further, we establish the prayer, give the zakaah, and fast in Ramadaan, so how can you make us to be like them. So this is a great and mighty doubt.”

So the answer is:

### **[11.2] The First Reply to This Doubt**

That there is no difference amongst all the Scholars that if a man believes the Messenger of Allaah (sallallaau alaihi wasallam) in something and disbelieves him in something, that he is a Kaafir, who has not entered into Islaam. And likewise (it is so), when he believed in part of the Qur'aan and then rejected part of it. Such as the one who affirmed Tawheed, and then rejected the obligation of prayer. Or affirmed Tawheed and the prayers, and then rejected the obligation of zakaah. Or affirmed all of this, but rejected the obligation of fasting, or affirmed all of this, but rejected the obligation of Hajj. When the people in the time of the Prophet (sallallaahu alaihi wasallam) did not comply (inwardly) with the obligation of Hajj, then Allaah revealed (this verse) concerning them, **“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allâh,**

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**Shaykh Ibn Ibraaheem:** “[The Mushriks say]: So how have you made us to be like them? How can you make us the same as those who affirm all of these great matters (i.e. the kalimah, the prayer, fasting, zakaah, hajj, the resurrection) as those who feign ignorance of them? He means, that you have made equal those who are separate from each other and have united between those that differ with each other – rather, you did not fall short, but even made us to be more ignorant and astray than those.

So you will come to know that they (the Mushriks) actually oppose and contend with what the author has affirmed and established, and then they say “We are not from amongst them, yet you have made us to be even worse than them, and how can you make the one who has such qualities that he has (i.e. belief in the obligations) to be just like the one who has none of these qualities?”

So the reply will come to you from the author, that these differences between them (and the first Mushriks) do not affect (the judgement in) the Book and the Sunnah and Ijmaa’. Rather, these differences only make their disbelief more severe, since an original disbeliever who has not affirmed any of these matters (i.e. the obligations etc.) is less severe in his disbelief than the one who affirmed the truth and rejected it. For this reason the apostate is greater in his disbelief than the original kaafir, with respect to the rulings pertaining to him.”

**then Allâh stands not in need of any of the ‘Alamîn (mankind and jinns).’** (Aali Imran 3:97)

And the one who affirmed all of this (i.e. the Five Pillars), but then rejected the Resurrection, he is a Kaafir by concensus, and his blood and wealth become lawful (to be taken), just as He, the Lofty and Majestic, said, **“Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.”** (An-Nisa 4:150-151).

Hence, when Allaah has made it explicitly clear in His Book that whoever believes in a part of it and disbelieves in a part of it, then he is the Kaafir in truth, then this doubt comes to an end. And this is (the doubt) that one of the people of al-Ahsaa mentioned in his book that he sent to us.<sup>2</sup>

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<sup>2</sup> **Shaykh Ibn Ibraaheem:** “So the answer to what they have objected against with respect to these differences (between them and the Mushriks) and that they are valid, then the likes of these differences are of two types. Those that affect (the judgement) and those that do not.

And it is the Ijmaa’ that the likes of these differences (that the Mushriks) have pointed out do not affect (the judgement), since there is no difference between the scholars that if a man was to believe the Messenger (sallallaahu alaihi wasallam) in something and then reject him in something else, he is a disbeliever, who has not entered into Islaam, and this is by Ijmaa’. Meaning, that he is not a Muslim and he does not even possess a hair’s amount of Islaam. For when he rejects him in a single thing, and then believes him in thousands of others, including the prayer, charity and others, then that single rejection is actually a judgement upon all the other thousands (that he has affirmed). So when it is the case that the one who believes in him in something but rejects him in something else is a disbeliever, then how will it be for Tawheed which is the greatest obligation that the Prophet (sallallaahu alaihi wasallam) came with, and then set up a partner in worship for the Originator of the Heavens and the Earth, so he directed supplication to it, supplication which is the essence of worship. So he either calls upon other than Him all the time, or he makes this thing a partner to Him (and so calls upon Allaah and this partner in worship he set up).

So when it is the case that the likes of these differences (i.e. that they utter the kalimah, pray, fast, give charity, make hajj, etc.) do not have an affect (upon the ruling) then how will it be in the case of Tawheed. However, and with Allaah is refuge, Shirk has made their hearts blind.

...Such as the one who affirms Tawheed, in both wording and meaning, and then he rejects one of the subsidiary matters of the Sharee'ah, about which it is known that the Messenger came with, (such as) the obligation of prayer. The one who rejects the obligation of the five prayers is a disbeliever by Ijmaa', even if he was to perform it, and brought Tawheed, or if he affirmed Tawheed, and prayer and then rejected the obligation of zakaah, even if he gave zakaah, then he is a disbeliever by Ijmaa' of the Ummah, or if he affirmed all of this, and then rejected fasting, even if he performed it, then he is a disbeliever by Ijmaa' of the Ummah, due to his disbelief (takdheeb) of Allaah and the Messenger. Or if he affirmed all of this, and then rejected the obligation of Hajj to the House, even if he performs Hajj, then he is a disbeliever due to his rejection (takdheeb) of Allaah and His Messenger and his rejection of the Ijmaa' of the Ummah... And as for the one who abandoned prayer out of neglect, then the choice of Ahmad, and he quotes Ishaq bin Raahawaih, is that he disbelieves, by concensus. And the one who affirms all of this, and then rejects the Resurrection, meaning the resurrection of these bodies, after their being tried (in the grave) and returning their souls to them on the Day of Judgement, then he has disbelieved by Ijmaa', due to the Ijmaa' of the people of knowledge, and his blood and wealth are lawful – and whatever he affirmed besides this, will not benefit him. Just as Allaah, the Most High said, **“Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.”** (An-Nisa 4:150-151).

So in this verse Allaah the Most High made it clear that such a one is a disbeliever in truth, and so it shows that it is not a condition that it is only disbelief when he disbelieves in all of that, since this is the kufr of type (or form). And kufr is of two types: a) kufr naw'iyy (i.e. partial disbelief) b) kufr kullee (total disbelief), and so whoever disbelieved in some, then it is like the one who disbelieves in all, and there is no doubt.

...And on account of this, it will become clear and apparent that there are to be found differences (between the contemporary Mushriks and the earlier ones) but that they are of no avail. Since, apostasy is of two types: [firstly], absolute apostasy, which is to recant from what the Messenger (sallallaahu alaihi wasallam) came with in its entirety, and secondly, that he disbelieves in some of what he came with. For it is a consensus amongst the people of knowledge that the one who apostatises from only some of the religion is a disbeliever. Rather, they consider that even a single belief, or a single word can expel a person from the entire religion.

### [11.3] The Second Reply to This Doubt

It can also be said that if you affirm that the one who believes the Messenger in everything, and then rejected the obligation of prayer, then he is a Kaafir whose blood and wealth become lawful, by consensus, and likewise, if he affirms everything except the Resurrection, and likewise, if he rejects the obligation of fasting, but believes in everything else. And the various schools of thought do not differ on this, since the Qur'aan itself has spoken of this.

Thus, it is known that Tawheed is the greatest obligation that the Messenger (sallallaahu alaihi wasallam) came with, and it is greater than prayer, zakaah, fasting and Hajj. So how can it be that when a man rejects any of these matters he disbelieves, even if he acted upon everything that the Messenger (sallallaahu alaihi wasallam) came with, and yet if he rejects the Tawheed that is the deen of all of the Messengers, he does not disbelieve? Subhaanallaah! How amazing is this ignorance.<sup>3</sup>

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And by this, the doubt will be uncovered and removed, and it will be known that differentiating on account of the differences that have been mentioned (by the contemporary Mushriks), are from those differences that are of no avail or effect.”

<sup>3</sup> **Shaykh Ibn Uthaymeen:** “This is the second reply, and its essence is that when you have come to know and have affirmed that the one who rejects the prayer, or zakaah, or fasting or hajj, or the Resurrection, is a disbeliever in Allaah the Mighty, even if he affirmed everything that the Messenger (sallallaahu alayhi wasallam) came with besides that (which he rejected), then how can you reject that the one who rejects Tawheed and associates partners with Allaah the Most High is a disbeliever (also)? This is a very strange thing indeed, that you make the one who rejects Tawheed a Muslim and the one who rejects the obligation of these affairs (of worship) to be a disbeliever, alongside the fact that Tawheed is the greatest thing that the Messengers (alayhim us salaatu was salaam) came with. Just as the Exalted said, **“And we have not sent a Messenger before you, except that we inspired to him that there is none that has the right to be worshipped except Me, so worship Me alone”** (Anbiyaa 21:25). And this (i.e. Tawheed) is the foundation for all of these acts of worship – those which if a person was to reject their obligation he would become a disbeliever, since they cannot be correct and sound, except by this Tawheed. Just as Allaah the Most High said, **“And it has been revealed to you and to those before you that if you were to associate partners (with Allaah), then your deeds would be vain and nullified and you would be amongst the Losers. Rather, worship Allaah alone, and be amongst the grateful ones”** (Zumar 39:65). Hence, when it is the case that the one who rejects the

### [11.4] The Third Reply to This Doubt

It can also be said that those Companions of Allaah's Messenger (sallallaahu alaihi wasallam) fought Banu Haneefah, and yet they had accepted Islaam with the Prophet (sallallaahu alaihi wasallam), and they testified that none has the right to be worshipped alone, and that

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obligation of prayer, or fasting or zakaah, or the Resurrection, is a disbeliever, then the one who rejects Tawheed is more severe in disbelief, and his disbelief is more clear and apparent."

**Shaykh Ibn Ibraaheem:** "...So when this is the case regarding the one who rejected (the obligation) of a single pillar of Islaam, how then is it for the one who rejects Tawheed which is the basis of the religion? For it is greater. Hence, his belief in everything that the Messenger (sallallaahu alaihi wasallam) came with will not benefit him, since he rejected the foundation (of all of that). Since, if rejecting a branch from the branches of the religion is disbelief, then how about rejection of the foundation that is Tawheed?

This disputant does not reject that isolated matters (i.e. rejection of some of the pillars or rejection of the resurrection etc.) can expel from the religion, then they make the one who demolishes the foundation of the religion, morning and evening, to be a Muslim, merely because he claims Islaam, and yet the one who rejects the obligation of zakaah, even if he was to give it, is a disbeliever by consensus! For the ignorant of these people is the most amazing of ignorance. That one of them affirms that the rejecting prayer is disbelief by consensus, or rejecting other than it from the pillars of Islaam is disbelief, yet rejection of Tawheed is not disbelief?!

So the conclusion is that if it was the case that Tawheed is merely equivalent to some of the things that have been mentioned (i.e. the prayer, zakaah, fasting etc.), then rejecting it would still be disbelief. So how then when it is the very foundation of all of that? Rather, Tawheed by itself can sometimes be sufficient for the Islaam of a servant and his entry into Paradise. For when he speaks with the word of Tawheed, then he dies before anything from the subsidiary matters is obligatory upon him, then Tawheed by itself is sufficient. And Tawheed is not in need of these matters (i.e. the obligations), rather these obligations are in need of it (i.e. Tawheed) for them to be considered correct and valid.

So there is nothing more amazing, or more repugnant than the ignorance of this one. For when he affirms that the one who rejects anything from these branches that he is a disbeliever. And yet one does not reject it, but when he rejects Tawheed, which is actually the root and foundation, and whatever comes after it is actually a branch, that he does not disbelieve – [so when he affirms the likes of this] then there is nothing more strange than the ignorance of the one who was ignorant of this."

Muhammad is the Messenger of Allaah, and they prayed and would pronounce the aadhaan. So if he (i.e the Mushrik) says, “But they say that Musaylamah is a Prophet”, then we say in reply, “This is what is desired”.

For if a person who raises a man to the level of the Prophet (sallallaahu alaihi wasallam) disbelieves, and his blood and wealth rendered lawful, and for whom the Shahaadatayn (two testimonies of faith) are of no benefit, and nor the prayer, then how is it for the one who raises “Shamsaan” and “Yoosuf” or a Companion, or a Prophet to the level of the Jabbaar of the Heavens and the Earth?! Subhaanallaah! How great is His affair, **“Thus does Allaah seal the hearts of those who do not know”** (ar-Room 30:59).<sup>4</sup>

### [11.5] The Fourth Reply to This Doubt

It is also said that those whom Alee bin Abee Taalib (radiiallaahu anhu) burned with the Fire, all of them claimed Islaam, and they

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<sup>4</sup> **Shaykh Ibn Ibraaheem:** “...This is what we actually mean, for nothing arose from those except that they said that he is a prophet, and so they committed a crime pertaining to the affair of Messengership (risaalah), and thus it nullified their Tawheed and their religion – For if a person who raises a man to the level of the Prophet (sallallaahu alaihi wasallam) disbelieves, and his blood and wealth rendered lawful, and for whom the Shahaadatayn (two testimonies of faith) are of no benefit, and nor the prayer, and nor fasting, and nor the adhaan, and you (O disputant) affirm all of this, and this is no doubt a crime, to raise someone from the creation to the level of someone else from the creation (a Prophet), then what is the case of the one who commits a crime pertaining to Uloohiyyah (Allaah’s unique, sole right to be worshipped), and so he raised one from the creation to the level and status of the Creator. The scholars declared a disbeliever the one who transgressed concerning the Messengership, so how about the one who transgressed concerning Uloohiyyah? For the one who worships others alongside Allaah, has transgressed – rather there is nothing greater than his crime.

And this is more worthy of being misguidance and disbelief, since he directed to someone from the creation, forms of worship that only the Creator deserves.

In such a manner is the seal upon the heart of this ignoramus, how can he imagine that the one who raises a person to the level of another man is a disbeliever, and when he raises a man to the level of the Compeller of the Heavens and the Earth, he does not disbelieve?!”

were from the associates of Alee (radiallaahu anhu), and they acquired knowledge from the Companions. However, they believed concerning Alee a belief similar to what is held concerning “Yoosuf” and “Shamsaan” and whoever is like them. How then did the Companions agree upon their disbelief and killing of them? Do you think that the Companions declare Muslims to be disbelievers? Do you think that holding this belief concerning “Taaj” and his likes does not harm. And yet holding this belief concerning Alee bin Abee Taalib is disbelief?<sup>5</sup>

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<sup>5</sup> **Shaykh Ibn Ibraaheem:** “And they are of the Extremist Shi’ah from the associates of Alee, they exaggerated in their love for him and exceeded the limit. And this [matter entered] due to the plot of some people who were hypocrites, then schemed this plot so as to corrupt the deen of the people, the followers of Abdullaah bin Saba’, who claimed Islaam and desired to destroy the people of Islaam and enter Shirk into them. So they exceeded the limit in the love of Alee and veneration of him, and they even claimed Ilaahiyyah for him. They all claimed Islaam, and they would perform the acts of Islaam, but then this statement of apostasy emanated from them when they held their belief in Alee, a false belief, they believed Uloohiyyah for him – just like the belief that is held in Yoosuf, Shamsaan and their likes, and also such as Abdul-Qaadir, and Eedrous, and this is similar to the belief held the people of our time.

So when Alee (radiallaahu anhu) saw that from them, he dug a pit for them and kindled a fire within it for them, and threw them into it, on account of their statement regarding him. And this matter from Alee (radiallaahu anhu) was agreed upon by the rest of the Companions, and they saw that these people are indeed apostates, and fighting them is the truth. And Ibn ‘Abbaas and others also held this, except that he said, “If only he had killed them with the sword, since no one punishes with the Fire, except the Lord of the Fire.” And the action of Alee (radiallaahu anhu) was brought about due to ijtihaad on his behalf, he saw that burning them befitted the severity of their kufr, just as Abu Bakr burned some of the apostates.

How then did the Companions agree upon their disbelief and killing of them? Do you think that the Companions declare Muslims to be disbelievers? Do you think that holding this belief concerning “Taaj” and his likes does not harm. And yet holding this belief concerning Alee bin Abee Taalib is disbelief? So therefore, when you have established and also come to know that this action occurred from Alee, during the time of the Companions, then one of three matters are binding upon those people who adhere to this doubt:

ONE: Either they say that the Companions erred, made a mistake and that they declared Muslims to be disbelievers, and they killed those who did not deserve [the label of] kufr and to be killed, and thus they, are upon misguidance. And they will not say this, due to this matter being very clear in the books of siyar (biographies) and



### [11.6] The Fifth Reply to This Doubt

And it is also said that Banu Ubayd al-Qaddaah<sup>6</sup>, those who took over Morocco and Egypt during the time of Banul-Abbaas, all of them testified that there is none that has the right to be worshipped except

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history. And if they were to say it regarding the Companions, then this in itself is sufficient as a refutation against them, since they will have become like the Khawaarij who make takfeer of the Companions and revile them.

TWO: Or that they say that holding belief in the likes of Taaj, and making tawassul by way of the righteous and asking them for the fulfilment of needs, and removal of hardships, and the removal of grief and sorrow, that all of this does not harm, and [on the other hand] to hold a similar belief concerning Alee bin Abee Taalib actually entails disbelief. And again they do not say this either, for if they were to say it that a person does not disbelieve (by way of this), then it is sufficient that it is kufr and shirk. And hence, the greatness of their ignorance becomes manifest due to the superiority of Alee over the likes of these (i.e. Taaj, Shamsaan and others) by a long way. And if there had been a permissibility for calling upon other than Allaah, or if had been easier, then it would have been calling upon Alee (not the likes of those).

THREE: Hence, [when they do not say the above two saying] the third matter is binding upon them, which is that they submit and accept that whoever becomes attached to other than Allaah by way of any of the types of worship, then he is a disbeliever, outside the religion, an apostate, and he is more severe in his kufr than the one who does not have any of these actions with him – and that his affirmation of the two testimonies (of faith), and performance of the prayer, and zakaah and whatever is like that is a difference (between him and the earlier Mushriks) does not have any effect and is of no benefit.

So by this it becomes clear that they are astray in their doubts that they spread, for the extremists, those who exaggerated concerning Alee (radiallaahu anhu), they only believed concerning him what (the contemporaries) hold with respect to Taaj and his likes, from amongst these idols. And if they say, this is not exaggeration (ghuluww), then in the first part of (this book), there is what explains that it is exaggeration, by worshipping the creation alongside Allaah.”

<sup>6</sup> **Shaykh Salih al-Fawzaan:** “In the time of the Abbaasids the sect of the Ubaydiyyoon appeared, and they are a faction of the Ismaa’eeli Shee’ah, as they associate themselves with Ismaa’eel bin Muhammad bin Ja’far, and this is why they are named Ismaa’eeliyyah and Faatimiyyah because they claim they are from the progeny of Faatimah, and this is why it is said to them “Faatimiyyoon”. In reality, they are actually from the Jews, they manifested Islaam but acts of disbelief appeared from them, and at the end, their rulers actually claimed uloohiyyah (divinity), such al-Haakim al-Ubaydi.”

Allaah and that Muhammad is the Messenger of Allaah, and they claimed Islaam, prayed the Jumu'ah and the Jamaa'ah. However, when they manifested some opposition to the Sharee'ah, different to that which are upon, the Scholars were united concerning their disbelief, and fighting against them, and that their land is a land of war (dar ul-harb). And so the Muslims made expeditions against them, until they delivered the lands of the Muslims from their hands.<sup>7</sup>

<sup>7</sup> **Shaykh Ibn Ibraaheem:** "This is the fifth reply to the doubt, the Banu Ubayd al-Qaddaah, those who claimed that they are the "Faatimiyyoon", and whoever assisted them. And in reality they are just claimants, they are not in fact "Faatimiyyoon", their father, and the story of his marriage to a woman, and also their history and is known. [The trusted scholars of the Ummah have never ceased to revile them in their deen and their genealogy, and they mention that they are from the offspring of the Magians or the Jews. Refer to Majmoo al-Fataawaa of Shaykh ul-Islaam, 35/128-135]. Their kings were called "al-Haakimiyyoon", so they would say "al-Haakim so and so" and "al-Haakim so and so". All of them would testify that none has the right to be worshipped except Allaah alone and that Muhammad is the Messenger of Allaah, and they claimed Islaam, and prayed the Jumu'ah and the Jamaa'ah. But when they manifested some opposition to the Sharee'ah in certain affairs, such as their declaring some of the prohibited things to be lawful (istihlaal), such as their permitting the marrying of two sisters at the same time, then the scholars of that time were united and agreed upon their disbelief and fighting them.

And they did not make the fact that they uttered the two testimonies of faith or performed the prayer, zakaah, jumu'ah and the jamaa'ah to be a difference (between them and the earlier Mushriks) to be a difference that is counted or effective. This is because they found from these people that which expels from the religion (mukaffir), and thus whatever they were upon (of the other aspects of the deen) did not benefit them. And they (the scholars) also agreed in their time, that their land was a land of war (dar ul-harb), and that making Jihaad against them is the virtuous Jihaad. And so the Muslims made expeditions against them, until they delivered the lands of the Muslims from their hands. And Ibn al-Jawzee authored a book called "An-Nasr alaa Misr" (The Aid over Egypt). So how will it be with our situation in which the deen of Islaam is made apparent and manifest alongside the nullification of the very basis of the religion by worshipping others besides Allaah?

And there is not difference between the one whose kufr is due to 'inaad (stubborn resistance) or the one whose kufr is due to jahl (ignorance). Since, from kufr is that which is 'inaad and that which is jahl. And it is not a condition of the establishment of the proof upon a disbeliever, that he understands it (i.e. the proof). Rather the one upon whom the proof has been established in a manner in which someone equivalent to him is able to understand, then he is a disbeliever, regardless of whether he understood it or he did not understand it [\*]. And if understanding the proof was a condition then kufr would only have been a single type, which is the kufr of "juhood"

### [11.7] The Sixth Reply to This Doubt

And it can also be said that when the very first ones did not disbelieve except due to their combining between Shirk and disbelieving the Messenger (sallallaahu alaihi wasallam) and the Qur'aan, and the Resurrection and other such affairs, then what exactly is the meaning of the chapter that the Scholars of every school of thought have mentioned, "Chapter: The Ruling Upon the Apostate"? And this (the apostate) is the one who disbelieves after his Islaam. Then they mentioned many types (of beliefs, statements and actions), every one of which necessitates disbelief, and makes lawful a man's blood and wealth. Until they even mentioned some matters that would be considered very light to the one who committed them, such as a statement he makes with his tongue as opposed to his heart, or a word that he says out of jest, and playing around.<sup>8</sup>

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(i.e. rejection). Rather, kufr is of types, amongst them is the kufr of jahl (ignorance) and also other than it. And the intent here is that the scholars agreed upon fighting them and their disbelief, and the Ummah does not unite upon misguidance. And by this you will have come to know of the uncovering of this doubt, which is that uttering the two testimonies (of faith) is not sufficient alongside what is added to it of the various acts of obedience, when any one of those things that expel from the religion (al-mukaffiraat) are found."

[\*] Refer to Article MNJ090005: Shaykh ul-Islaam Ibn Abdul-Wahhaab on Those Whom Takfir is Made Of And Principles Concerning Takfir of the Ignorant

<sup>8</sup> **Shaykh Ibn Ibraaheem:** "So what has been mentioned in the chapter (in these books pertaining to apostasy), then it is a matter of consensus (ijmaa') amongst them, that even if a person uttered the two testimonies of faith, then a single belief (that he held) can expel him from the religion, or a single action, or a single statement, just this is sufficient, by the unanimous agreement of the Muslims, and they do not differ concerning this...So they said "Whoever said such and such or believed such and such, then he is disbeliever, and that all of what he acted upon will not benefit him. And some of them people of the madhaahib (schools of jurisprudence) even declare the one who belittles the name "mosque" or "mus.haf" (the Qur'aan) to be a disbeliever.

So in summary, whatever they have mentioned is that there are found certain things on account of which a person becomes an apostate, even if he utters the two testimonies (of faith) and prays. Rather, even if he added to that the abandonment of the prohibited matters, but then came with one of those things that expel from Islaam, it would destroy everything that he has of Islaam. For the presence of those

**[11.8] The Seventh Reply to This Doubt**

And it is also said that those about whom Allaah said, “They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm” (at-Tawbah 9:74), have you not heard (for yourself) that Allaah declared them Kuffaar by a mere word they uttered, alongside their being from the time of the Messenger of Allaah (sallallaahu alaihi wasallam), and their having fought alongside him (in Jihaad), prayed with him, given zakaah, made hajj and singled out Allaah in Tawheed?

And likewise those about whom Allaah said, “Say: “Was it at Allâh, and His Ayât and His Messenger that you were mocking?” Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:65-66).

So those who were with the Messenger of Allaah (sallallaahu alaihi wasallam) in the expedition of Taabuk, and about whom Allaah made it clear that they disbelieved after having faith, they uttered a

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things that expel from the religion, on account of which a person becomes an apostate are very many, which cannot be enumerated here.

And one of the causes of apostasy is that person gives to anyone, one of the rights of the Lord of the Worlds, and this is sufficient for his disbelief. And that he takes an ilaah (object of worship), even if that was not from every angle, rather just merely making something to be appropriate for one of the rights of the Lord of all the worlds is sufficient.

And by this the doubt is uncovered, that even if he utters the two testimonies, prays and fasts, then he becomes an apostate (on account of one of his Shirk), and he becomes more evil than the who does not have the foundation of Islaam to begin with, in the view of the scholars.

And what is correct from the two sayings of the scholars is that the Kuffar of our times (i.e. those who associate with Islaam but are upon Shirk) are apostates - that they utter “None has the right to be worshipped except Allaah” in the morning and evening, and then they nullify it morning and evening. For declaring “None has the right to be worshipped except Allaah” enters a person into Islaam. And the second saying is that they are original Kuffaar, for they have not singled out Allaah in worship for even a day, such that they should be judged as having Islaam.”

word and then they mentioned that they only said it in jest (i.e. mockery).<sup>9</sup>

### **[11.9] The Most Beneficial of That Which Is In This Book**

So reflect upon this doubt, which is their saying, “You declare to be disbelievers those from the Muslims who testify that “None has the right to be worshipped except Allaah” and who pray and fast. And then reflect upon its answer, for it is amongst the most beneficial of what is in these papers.<sup>10</sup>

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<sup>9</sup> **Shaykh Ibn Ibraaheem:** “And they used to utter the two testimonies, and would practise the religion of the Muslims outwardly. So how would it be for the one who makes rivals, equals (andaad) to be his refuge, and his recourse in his needs and aspirations, as occurs amongst the grave-worshippers, and refuge is with Allaah. His tongue says “None has the right to be worshipped but Allaah” and his action says, “None has the right to be worshipped but so and so”.

So these people (who uttered this speech), they disbelieved by a single phrase, and they at the same time were performing the Sharee’ah actions and would perform the actions of the Muslims, but then they became disbelievers after their faith, when only a single thing occurred from them, they became disbelievers, apostates.

So by this, the doubt of the one who causes doubts by it, is uncovered.”

<sup>10</sup> **Shaykh Ibn Ibraaheem:** “So reflect upon this doubt, which is their saying, “You declare to be disbelievers those from the Muslims who testify that “None has the right to be worshipped except Allaah” and who pray and fast. And then reflect upon its answer, for it is amongst the most beneficial of what is in these papers. For it is the most beneficial of what the author has mentioned in this work, and this is because it is a doubt that is sometimes used upon the one who does not know and does not understand, so he thinks that what has been mentioned by the doubter (concerning the so called differences between the earlier Mushriks and contemporary ones) are differences which are counted and real. And on account of what the author has mentioned (rahimahullaah), it will become clear to you and they are differences that have no effect, for the people of knowledge are agreed that these differences have no effect.”

## Points to Note

11A. When the Mushrik has no reply to what has preceded in the discourse – and which is far reaching and decisive – then he resorts to that which is actually the greatest of all of their doubts. To argue based upon the differences he sees between himself and the Mushriks of old. Namely, that he, unlike the ancestors, testifies that none has the right to be worshipped but Allaah, testifies to the Messengership of Muhammad (sallallaahu alaihi wasallam), performs the pillars, believes in the Resurrection and many others affairs. So how then can he be placed alongside the Mushriks, when they do not affirm or conform to the likes of these affairs?

11B. And there are numerous lies to this doubt and this false differentiation, and they can be summarised as follows:

1. Believing in part of Islaam and rejecting another part is disbelief, such as the one who accepts the two testimonies but rejects the prayer, or who affirms all of this but rejects the fasting. Or the one who affirms all the pillars but denies the Resurrection and so on. This is a matter of consensus.
2. That when it is the case that believing in a part and rejecting a part entails disbelief and that a person becomes a disbeliever by rejecting those affairs which are the branches, such as prayer, fasting, hajj, zakaah and so on, then Tawheed itself is the foundation, the root and basis of Islaam. So how can it not be so that if he rejects this in his action, that he remains a believer, yet when he rejects the fasting or the prayer he is a disbeliever?
3. That Banu Haneefah considered Musaylamah to be a Prophet, alongside their speaking with Islaam and acting upon its requirements. So they gave one of the creation the same rank and level as another one from the creation, the Prophet Muhammad (sallallaahu alaihi wasallam), and so they were declared disbelievers and fought. So how then for the one who raises one from the creation to the level of the Creator Himself! His disbelief is more severe.
4. That Alee (radiallaahu anhu) killed those who raised him and ascribed divinity to him, and the Companions agreed upon that

and were united upon their apostasy and upon fighting them. Yet, they were the associates of Alee, and learned from the companions, and spoke with Islaam and performed it outwardly with the rest of the Muslims.

5. The Banu Ubayd al-Qaddaah, who were Shi'ah, they too outwardly manifested Islaam and practised its pillars, but their oppositions to the Sharee'ah led the Scholars of time to pronounce disbelief upon them, and made their land a land of war, and so they were fought and removed.
6. That the Fuquhaa (jurists) in their books have devoted a whole separate chapter on the ruling pertaining to the apostate, and they included within this chapter many affairs, amongst the beliefs, statements and actions, which expel a person from Islaam, after his entry to Islaam. So what exactly is the meaning of this? And they mentioned in these chapters some very light things, such as making fun of aspects of the religion in one's speech and what is like that.
7. That there were those who were with the Messenger (sallallaahu alaihi wasallam) in the expedition of Tabuk, and who entered faith, but then they uttered words of mockery and jest, and so Allaah revealed their disbelief. And these were people who uttered the two testimonies and performed the pillars and even went out on Jihaad alongside the Messenger and the Companions. So none of that availed them when they brought something that expels from Islaam.

11C. That the answer given by Shaykh ul-Islaam is in response to the greatest of their doubts, and hence it is also the greatest and most beneficial of what is in this book. Hence, concern should be given to it.

## **Action Plan of the Muwahhid**

1. Understand that after all that has preceded the Mushrik will come with his best shot yet – thinking that he has finally managed to differentiate himself from his Mushrik Ancestry of old.
2. Understand that this argument is based upon his outward profession of Islaam and also his acting upon its dictates, its pillars and requirements – none of which is found with the Mushriks.
3. Memorise the seven examples given by Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab and realise that all of them revolve around the fact that it is possible for a person to utter the two testimonies, bring all the pillars of Islaam, do all the acts of obedience and refrain from the acts of disobedience, and then to have all of that nullified by a single belief he holds, or a single action he performs or a single statement he utters – which expels him from Islaam and renders him an apostate.
4. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 12, 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.