



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.”¹

[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 intercession². And

¹ **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).”

² **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.³

[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.⁴

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...”

³ 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 Ayāt) wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the Mufsidūn (disbelievers, disobedient to Allāh, evil-doers, liars).” (An-Naml 27:14)

⁴ **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)⁵ 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.⁶

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.

⁵ 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.

⁶ **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.

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 Uthaimeen: “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.