



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 know¹ that that which the Mushriks of our time have called “I’tiqaad”² in our times³, then it is actually the Shirk about which the Qur’aan was revealed, and for which the Messenger of Allaah fought the people [so when you have come to

¹ **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...”

² [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, and then they call this “Tawassul” whereas it is in reality, the Shirk, that Allaah has spoken of in the Qur’aan.

³ **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...”

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 matters⁴:

[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 alone⁵, just as He, the Most High,

⁴ **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...”.

⁵ **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 Heaven”. So he asked him, “In which of them do you place your aspiration and your awe?” He said, “The one over the Heaven”.”

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)⁶

⁶ 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 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

[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 difference⁷ between the Shirk of the people of our times and the Shirk of the very first people.⁸

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."

⁷ **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 (sallallahu alaihi wasallam)..."

⁸ **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 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."

[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.⁹

[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 Him¹⁰.

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 upon them, are the very ones who narrate about their sinfulness,

⁹ **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”.

¹⁰ **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)...”

such as committing zinaa, or stealing, or abandoning the prayer and other such matters.¹¹

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.¹²

¹¹ **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...”

¹² **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 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.