



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 Nasr¹. 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.

¹ 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 verses².

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

² **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 action³, 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 (sallallaahu alaihi wasallam) came to abolish. They began their calls to rectify this deviation from the Tawheed of Allaah.

1C. The Mushriks to whom Muhammad (sallallaahu 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

³ 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 (sallallaahu 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.