



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 people¹. 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...

¹ **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 Taqreeraat 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 time². So we say: The reply to the People of Falsehood is from two angles: A General [Answer] and Specific [Detailed Answer to each argument]³:

[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)⁴, they are the foundations (umm)⁵ of the Book and others not entirely clear (mutashaabihaat)⁶. So as for those in whose hearts there is a deviation (from the truth)**

² **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 Uthaimeen: 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.

³ **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 Uthaimeen: 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).

⁴ **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 muhkam (clear and decisive) is that which does not need anything besides it to explain its meaning

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

⁶ **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-Fitnah⁷ (polytheism and trials, etc.), and seeking for its hidden meanings (ta'weel)...⁸ (Aali Imran 3:7). And it is authentically related from the Messenger (sallallahu 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."⁹

[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 to 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.

⁷ **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.

⁸ **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.

⁹ 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 Uthaimen: Then the Prophet (sallallahu 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)¹⁰ [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 mentioned¹¹. 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 ambiguous¹². 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).¹³

¹⁰ Shaikh alFawzaan explains here that what is meant by the Awliyaa? Are they some specific unique type of people who are distinguished by the clothes 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)

¹¹ **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.

¹² **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.

¹³ 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.¹⁴

[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 success¹⁵. 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**

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...

¹⁴ **Shaikh Ibn Uthaimen:** 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).

¹⁵ **Shaikh Ibn Uthaimen:** Meaning that the words of Allaah do not 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 not 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.