



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’)¹ 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 know² 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 worship³.” Then say to him, “If you affirmed that it is

¹ **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 who 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...”

² **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...”

³ 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”.⁴

[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 indeed⁵.”

End of the Shaikh’s words.

⁴ **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.”

⁵ **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.