



Readings in Kashf ush-Shubuhaat (Removal of the Doubts) : The Eighth 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 Eighth Study...

The Eighth Study: On Shafaa'ah : Intercession

The Shaikh of Islaam, Muhammad bin Abdul-Wahhaab continued:

[8.1] The Claim and Doubt of Rejecting Intercession

If he then says: Do you reject the Intercession of Allaah's Messenger (sallallaahu alaihi wasallam) and free yourself from (having any need of) it?¹ Then say: I do not reject it, and nor am I free of having any need of it. Rather he is the one who will intercede and the one whose intercession will be granted. I hope in his intercession².

[8.2] Understanding the Reality of Intercession in the Qur'aan

However, all intercession belongs to Allaah alone, as He the Most High said, **'Say: To Allaah belongs all intercession'**. (Zumar 39:44).

And then it does not take place except after the permission of Allaah, just as He – the Mighty and Majestic – said, **"Who can intercede with Him except after His permission?"** (Baqarah 2:255).

And no one can actually intercede for anybody else except after Allaah has granted him permission regarding it, just as He – the Mighty and Majestic – said, **"And they do not intercede except for the one with whom Allaah is pleased"**. (Anbiyaa 21:28).

And He, free is He from imperfections, is not pleased except with Tawheed, just as He, the Most High, said, **"And whoever follows a religion other than Islaam (i.e. Tawheed), then never will it be accepted from him."** (Aali Imraan 3:85).

[8.3] How Intercession Should be Asked For

Hence, when it is the case that all intercession belongs to Allaah alone, and that it cannot take place except after His permission, and that the Prophet (sallallaahu alaihi wasallam) or anybody else cannot intercede for anyone unless Allaah's grants permission for this person, and Allaah – the Most High – does not grant permission except for the people of Tawheed, then it will have become clear to you that all intercession belongs to Allaah alone and I seek

¹ **Shaikh Ibn Uthaimeen:** "He says this so that he can force you to accept the permissibility of supplicating to the Prophet (sallallahu alaihi wasallam), with the hope that he might intercede for you, if you were to call upon him..."

Shaikh Ibn Ibraaheem: "And this is the way of the people of falsehood. When their calling upon other than Allaah is rejected they say this is a rejection of Intercession... they begin to revile the people of Tawheed, and they say that you reject the Intercession, and you reduce the worth of the Awliyaa, the Righteous..."

² **Shaikh Salih al-Fawzaan:** "The Intercession of the Prophet (sallallaahu alaihi wasallam) is not rejected except by the people of falsehood, and the astray sects such as the Khawaarij and the Mu'tazilah. As for Ahl us-Sunnah wal-Jamaa'ah then it is from the foundations of their aqeedah to affirm the Intercession of the Prophet (sallallaahu alaihi wasallam), and the intercession of the Pious Friends of Allaah, and the Righteous. However, it is not to be sought from them, while they are dead. It is actually sought from Allaah, since there is none who can intercede except after Allaah's permission..."

it from Him alone. So I say, “O Allaah do not prevent me from being interceded for”, and “O Allaah accept his intercession for me” and what is similar to these words.³

[8.4] The Claim and Doubt of Asking From What Has Been Given To the Prophet

If he then says, “The Prophet (ﷺ) has been given the right of intercession and I merely ask him from that which he has been given”. Then the answer is that Allaah has indeed given him the right of intercession but He has forbidden you from this (i.e. asking the Prophet (ﷺ) for it). So He, the Most High, said, “**And do not call upon anyone besides Allaah**”. (Jinn 72:18).

So if you were to call upon Allaah [asking Him] that He should make him (i.e. the Prophet) intercede for you, then you have obeyed Him in His saying, “**And do not call upon anyone besides Allaah**”. (Jinn 72:18).

[8.5] Reverting to the Worship of the Righteous and Demonstrating The Clearly False Saying

Also, intercession has been given to other than the Prophet (ﷺ). It is authentic that the Angels will intercede, likewise the Pious Friends of Allaah, and also others (who died before the age of puberty, *afraat*).

Will you then say (and argue) that Allaah has given them the right to intercede, and hence I ask for this intercession from them? If you were to say this, then you have reverted back to the worship of the righteous which Allaah has mentioned in His Book.

And if you were to say “No”, then your claim that “Allaah has given him (i.e. the Prophet) the right to intercede, and I merely ask him from that which he has been given” is actually falsified.”⁴ End of the Shaikh’s words.

³ **Shaikh Ibn Uthaimeen:** “The author – rahimahullaah – intended here that since Intercession belongs to Allaah alone, and it does not take place except after His permission, and that it is only for those whom He is pleased with – and He is not pleased with anything but Tawheed, then all of this necessitates that intercession should not be sought and asked for except from Allaah, the Most High, and not from the Prophet (ﷺ)...”

Shaikh Ibn Ibraaheem: “...For verily the Prophet (ﷺ) does not have independent control over intercession, rather, he will not intercede except for specific people, those who are actually deserving of receiving this intercession... The verse (i.e. Zumar 39:44) has explained that intercession is under the ownership of Allaah alone, and it being bestowed upon the Prophet (ﷺ) – while not being given to him independently though, outside of [the permission and control of] Allaah – is an honouring of him (the Prophet) by it, and it is for a specific group of people, within a defined and specific scope. Hence, it is a defined and limited thing, for something that is also defined and limited (i.e. those who will receive it)...”

Shaikh Ibn Ibraaheem: “Hence, when intercession belongs to Allaah alone, as occurs in the first verse (quoted above) and it does not take place except after his permission, as occurs in the second verse, and the Prophet (ﷺ) cannot intercede for anyone unless Allaah has permitted them to do so, as occurs in the third verse, and Allaah does not grant permission for intercession to be made except for the people of People, as occurs in the fourth verse, then it will become clear to you that all of intercession belongs to Allaah, it is his dominion, alone, and that it is only sought from Allaah...”

⁴ **Shaikh Ibn Uthaimeen:** “Hence, the reply to this is from three angles:

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- a) that Allaah has given him (the Prophet) the Intercession, but He has forbidden you from associating partners with Him in supplication (du'aa), "**And do not call upon anyone besides Allaah**". (Jinn 72:18)
 - b) that Allaah – free is He from imperfection, the Most High – has given him (the Prophet) intercession, yet he does not intercede except after Allaah's permission, and he does not intercede except for the one with whom Allaah is pleased. Whoever is a Mushrik, then Allaah is not pleased with him, and hence he will not permit that he should be interceded for, as He said, "And they will not intercede except for the one with whom He is pleased". (Anbiyaa 21:28)
 - c) that Allaah has given Intercession to other than the Prophet (sallallaahu alaihi wasallam). The Angels will intercede, the Awliyaa will intercede (on the Day of Judgement) and others (those who died before puberty) likewise. So say to him, will you ask intercession from these as well (i.e. supplicate to them and ask for it)? If he says "No" then, then his saying is rendered futile, and if he says "Yes", then he has reverted to his saying of worshipping the righteous. Then a further matter, this person does not actually desire the intercession of the Prophet (sallallaahu alaihi wasallam), and if he had truly desired it, he would have said, "O Allaah, grant me the Intercession of your Prophet Muhammad, the Messenger of Allaah (sallallaahu alaihi wasallam)", however he supplicates to the Messenger (sallallaahu alaihi wasallam), and calling upon others besides Allaah is the major shirk which expels from the religion. So how can this man who calls upon others alongside Allaah except that anyone should intercede for him with Allaah, free is He from imperfection, the Most High."

Shaikh Ibn Ibraaheem: "...And it will become clear to you that just because a person has been granted the right to intercede (for others), this itself does not prove that he will be able to give it (i.e. intercede) to whomever asks for it. Otherwise, it would necessitate that anyone who merely asked for intercession would be granted it automatically, and in this case the Sharee'ah [acts] would have been invalidated (i.e. they would no longer be necessary since everyone would be interceded for). Hence, this shows that the Prophet (sallallaahu alaihi wasallam) being given the right of intercession is actually limited and defined, and it does not indicate that it should actually be sought from him. And if it had been sought from him, then the Companions would have been the first to have requested this intercession from him..."

Points to Note

8A. Shafaa'ah (Intercession) in its linguistic and Sharee'ah meaning represents "du'aa" (supplication) and "talb" (requesting, seeking something) – and involves three parties.

- 1) the one requesting the intercession, or the one for whom intercession is being made
- 2) the one who will actually make the intercession
- 3) the one who will grant or reject the intercession

8B. After having been refuted and exposed in his ploy to differentiate between his action and that of the Mushriks, and also in his ignorance of the reality of worship (ibaadah), the Mushrik now attempts to accuse the Muwahhid of denying the Intercession of the Prophet (sallallaahu alaihi wasallam).

8C. The affirmed intercession of our Prophet Muhammad (sallallaahu alaihi wasallam) is of various types:

- 1) The great intercession, which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet (*sallallaahu alaihi wasallam*) and this is for the coming of Allaah so that Judgment may begin.
- 2) His (*sallallaahu alaihi wasallam*) intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.
- 3) His (*sallallaahu alaihi wasallam*) intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.
- 4) His (*sallallaahu alaihi wasallam*) intercession for the raising of the ranks of those have entered Paradise, that their rank be raised to one greater than what their reward for their actions would have given them.
- 5) His (*sallallaahu alaihi wasallam*) intercession for a people to be entered into Paradise without reckoning.
- 6) His (*sallallaahu alaihi wasallam*) intercession for the lightening of the punishment for those who deserve it, such as his intercession for his uncle Abu Taalib for his punishment to be lightened.
- 7) His (intercession) for the permission to be granted for all the Believers to enter Paradise.
- 8) His (*sallallaahu alaihi wasallam*) intercession for the people who committed major sins, amongst those who entered the Fire, that they be brought out of it.

See Sharh ut-Tahaawiyah of Ibn Abi al-Izz (d.792H).

8D. The people of Tawheed affirm the Intercession of the Prophet (sallallaahu alaihi wasallam) in the Hereafter, as outlined above, and in keeping with the fact that intercession belongs solely to Allaah, and He alone grants the ability and permission to whomever He wills to intercede, it should be sought only from Him – and this is from the requirements of Tawheed.

8E. It is affirmed that the Angels and the Righteous will also intercede, besides the Prophet (sallallahu alaihi wasallam). This is confirmed in numerous ahaadeeth. And here is an example of one such hadeeth:

“...They, the believers, will say about their brothers in the Hellfire: “O our Lord! They used to fast, pray and make Hajj with us!” It will be said to them, “Take out those from them those that you recognise”, and so they will be made forbidden to the Fire, and a great number will be removed... then they will say, “O our Lord! No one remains in the Fire from those whom you ordered us (to take out)!” So Allaah - the Mighty and Majestic - will say, “Return. And in whoever's heart you find the weight of a deenaar of goodness, take them out”. So they will again take out a large portion. Then they will say, “O our Lord! No one remains from those whom you ordered us (to take out)”. So he will say, “Return and in whoever's heart you find the weight of half a deenaar of goodness, then take them out”. So they will take out a large portion, and will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. He will then say, “Return, and in whoever's heart you find an atom's weight of goodness, take them out”. So they will remove a large portion. And they will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. And Abu Sa'eed al-Khudree used to say, “If you do not believe me about this hadeeth, then recite if you like (the saying of Allaah), **“Indeed Allaah does not wrong even the weight of an atom, and if there is a good deed, he will multiply it and give for it a great reward...”**. So then Allaah - the Mighty and Majestic will say, **“The Angels have interceded, the Prophets have interceded, the Believers have interceded** and none remains but the most merciful of those who show mercy (Arham ur-Raahimeen)”. So Hellfire will be taken and a people who had never ever done any good will be taken out of it - and they will be like burnt coals (ashes) and so they will be placed into a river at the openings of Paradise, the River of Life, and they will be taken out like seeds, then they will be taken out like pearls... They are the Utaqaa of Allaah (the freed ones of Allaah) from the Fire and who He will enter into Paradise, without any action that they did and without any goodness that they brought forward.” Bukhaaree and Muslim

8E. It is necessitated therefore, from the disputants viewpoint, that he also invoke the Angels and the Righteous in order to solicit their intercession – since they too have been granted the right to intercede. If he approves of this, then he has reverted to the worship of the righteous and he has thus, resembled the Mushriks upon whom the Qur’aan was revealed. If however, he does not accept that the Righteous and the Angels should be called upon for intercession, then this refutes his argument in favour of calling upon the Prophet (sallallahu alaihi wasallam) in order to solicit his intercession.

8F. Shafaa’ah takes place in the life of this world in the form of supplicating for others, or requesting others to supplicate for you, or the Janaazah prayer (which is a form of intercession by the Muslims on behalf of the deceased) and the likes, or in the Hereafter in the precise way and manner that has been outlined in the authentic narrations.

As for the intercession that the Mushriks seek, then they seek it from the Prophets and the Righteous while they are dead and buried in the graves, in the Barzakh. There is no proof from the Book and the Sunnah to indicate that intercession is sought from those who have

passed away while they are in the Barzakh, and that they are called upon and asked for their intercession. Rather this is the very Shirk of the Mushriks upon whom the Qur'an was revealed.

Action Plan of the Muwahhid

1. Memorise the four verses: Zumar 39:44, Baqarah 2:255, Anbiyaa 21:28, Aali Imraan 3:85. These verses explain the reality of Intercession, that it all belongs to Allaah, that it can only take place after His permission, that it only takes place for those with whom He is pleased and that He is only pleased with Tawheed.
2. Know of all the types of intercession that are affirmed for our Prophet (sallallaahu alaihi wasallam) specifically, and for the Angels and Believers in general.
3. Know that supplicating to those besides Allaah for the sake of seeking and soliciting their intercession is the Major Shirk and is also the Shirk of Du'aa, since intercession, like forgiveness and sustenance and the repelling of harm and the bringing about of good and so on, is sought only from Allaah, as it His sole dominion and right.
4. Know that there is no difference between seeking intercession by way of supplication from the Prophet or the Prophets and between those besides them from the Angels and Righteous – just like there is no difference between prostrating to the Prophet (sallallaahu alaihi wasallam) and between prostrating to anyone other than him and so on with all the other acts of worship which if directed to other than Allaah, necessitate Major Shirk.
5. Think, ponder and reflect over all of this. Then, when you are satisfied with your understanding and acquisition, then proceed to Part 9, 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.