



ILM COURSES:

كشف الشبهات

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Lesson 2



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The 7 main introductory points:

1. The polytheists had the foundation of الربوبية (Lordship).
2. This did not enter them into Islam.
3. They did not accept توحيد الألوهية (Tawhid of Worship) singling out Allah in worship.
4. The polytheists worshipped Allah but this did not stop the Prophet (s) fighting them because they did not worship Allah alone.
5. The only thing for them to enter Islam was for them to worship Allah alone.
6. Their acceptance of الربوبية (Lordship) did not enter them into the Islam the Prophet (s) came with.

The difference between point 2 and 6 is that point 2 means it did not enter them into the religion of all the prophets and point 6 means it did not enter them into the Islam of the Prophet (s) specifically.

7. The thing that prevented them from entering Islam was the fact they worshipped other than Allah whether it was angels, prophets or righteous people.

This shows you the meaning of لا إله إلا الله because the polytheists of Quraysh understood that a إله is the one to whom worship is directed.

It is not intended that the إله is the one who creates and provides and controls because the polytheists already knew that Allah is alone in these.

What is intended by *إله* is what the polytheists of today understand with the word *سَيِّد* (Sayyid) meaning the one who deserves to be worshipped.

The intention behind the word *لا إله إلا الله* is not the wording alone but the meaning as well.

The non-muslims of Quraysh knew that the Prophet (s) intended to single out Allah in terms of who you are connected to with worship. They knew it meant leaving off anything worshipped besides Allah.

The evidence for this is:

أَجْعَلُ الْأِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

Has he made the gods [only] one God? Indeed, this is a curious thing." [38:5]

Why is the author mentioning this? Because people in his time and our time misunderstood and misinterpreted *لا إله إلا الله* to mean there is no creator besides Allah.

Some of the *أشاعرة* (Ashā'irah) say that *إله* means something which is need of something so they say the Shahadah means nothing is in need of nothing besides Allah.

Did the polytheists of Quraysh believe this? Yes.

So then this would make them believers and still be able to worship others besides Allah.

There are those who say the Shahadah means there is no one worthy of ruling besides Allah.

This statement is correct but it is not the meaning of the Shahadah.

This is where groups like ISIS and Ikhwani's go wrong and interpret the Shahadah like this.

They added a fourth category of Tawhid which is توحيد الحاكمية (Tawhīd of rulership). This is a statement of the خوارج (Khawarij).

The contemporary scholars mention this like Shaykh Salih Al-Fawzan and Shaykh Ibn Uthaymin because it is a new matter presented in a new way, though the concept was present before.

Praying for Allah alone is part of Tawhid but if he shows off during it does this make him a polytheist? No, similarly is the matter with ruling by other than Allahs laws. It is an act of worship

So a person ruling by other than Allah is minor Shirk and it is only major Shirk when he believes it is better than Allahs legislation.

The polytheists of Quraysh knew what the Shahadah meant but today a person who is Muslim does not know its meaning, some even believe that it is just a statement to be said which is the Aqidah of the مرجئة (Murjiah)

A smart one from them believes that the Shahadah means there is no creator or provider or controller besides Allah.

If you understand the severity of Shirk and know the true religion Allah sent the messengers with from the first of them to the last of them and you realise the majority of people are upon ignorance then you should benefit two things:

1. To be happy with the virtue of Allah upon you.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate." [10:58]

2. A person can become a disbeliever because of a word that he said from his tongue and not his heart ignorantly and yet he is not excused for his ignorance. This should give you fear from falling into Shirk.

The reason he is not excused for his ignorance is because he was able to learn it and the truth came to him and he did not.

There is difference of opinion regarding the excuse of ignorance. Some say it is an excuse and some say it is not for Shirk.

The closest opinion is that a person is excused for being ignorant as long as he was not able to learn.

A person could speak a word and he thinks he's getting closer to Allah like the one who says at the grave: Oh Messenger of Allah help me. He has left Islam while he thinks he is getting closer to Allah.

The people of Musa (a) were righteous and they saw people worshipping other than Allah and asked Musa (a) for a God.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly. [7:138]

They saw the miracle of Allah and they saw that Allah saved them all yet they fell into Shirk. This shows how easy it is to fall into it.

When you realise that Allah never forgives a person who dies upon Shirk and how easy it is to fall into it then it should make you fear Shirk.

To have fear means to constantly ask Allah to keep us safe from it and have hope and fear from falling into Shirk, not Waswās.

Anyone who calls to Tawhid will have enemies:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. [6:112]

Do not think the people of Shirk will not have any evidences or proofs. They base it on something like the Jews who have knowledge.

The people of Shirk and innovation have eloquent tongues and even have proofs and evidences that may confuse you so it is obligatory upon you to learn the Deen of Allah which will be a weapon for you against these Shayatīn, the ones whose head (Iblīs) said to Allah:

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. [7:16]

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]." [7:17]

But if you turn to Allah and listen to Allah's proofs and evidences then do not fear and do not be sad because Shaytan's plots are weak.

A laymen from the people of Tawhid will overcome and be victorious over 1000 scholars of Shirk.

وَإِنَّ جُنُدَنَا لَهُمُ الْغَالِبُونَ

And [that] indeed, Our soldiers will be those who overcome.
[37:173]

They will overcome with their speech and intellectually and also with their swords.

The only fear is upon the person of Tawhid who does not have his weapon meaning knowledge.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And they do not come to you with an argument except that We bring you the truth and the best explanation. [25:33]

This verse is a general verse meaning for every proof a person can bring for their falsehood until the day of Judgement.

What this means is that the Quran brings the principles needed to refute every single falsehood.

Some people have deep understanding of the Quran so they are able to do this but many people do not.

Then the author mentions the reason he wrote this book which is to refute the polytheists of his time and their arguments.

There are two ways to respond to polytheists:

1. General - a principle to use against all doubts
2. Specific - to refute every single doubt individually.

The General Answer:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding. [3:7]

There are clear verses like:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "He is Allah, [who is] One, [112:1]"

And unclear verses like:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. [15:9]

Those who do not have knowledge will not understand that the we is used in a way of grandiose and not the plural.

A doubt the people of desire will bring to the one who has no knowledge is that Allah said “we” so it means he is three. This shows they have evidence they are basing it on but it is with misinterpretation and misunderstanding because Allah also said he is one.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِذَا رَأَيْتُمُ الَّذِينَ يَنْبِغُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فَأَحْذَرُوهُمْ " .

The Messenger of Allah (ﷺ) then said: When you see those people who follow that which is allegorical in the Quran, those are the people whom Allah has named (in the Quran). So avoid them.

An example of a doubt from the polytheists. If they say:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ . الَّذِينَ آمَنُوا وَكَانُوا يَنْتَقُونَ . لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve [10:62] Those who believed and were fearing Allah [10:63] For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah . That is what is the great attainment. [10:64]

Sufis use this verse till today. They use this verse to say we should worship these people because they are the Awliyā of Allah.

Or they say: Will the Prophet (s) not intercede for us? So worship him.

The verses they use are true. Allah does have Awliyā and intercession is true.

Or they use Hadith but you do not understand them. So what do you respond with?

You say that: Allah mentioned to us that the ones who have disease in their heart follow the verses which suit them and not the clear cut. You are bringing these doubts but I mentioned clearly that the polytheists believed in الربوبية yet they were still disbelievers. So now I cannot do the same thing as them and do Shirk. I have given you clear verses against Shirk so how can you say that the Prophet (s) will give intercession therefore we should worship him.

Then you say: What you have mentioned to me Oh Mushrik from the Quran or Hadith is something I do not know but I know that the speech of Allah does not contradict and that the speech of the Prophet (s) does not go against the speech of Allah. So I know that Allah alone deserves worship and I follow the clear verses.