

Shaykh al-Islām Muḥammad bin ‘Abd al- Wahhāb and Shirk – 04

This series of articles addresses the claim of the Qubūriyyūn and Yasir Qadhi that Ibn ‘Abd al-Wahhāb created a false conception of shirk from the Qur’ān and was not preceded by anyone in judging certain actions and forms of invocation to be shirk.

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IBN TAYMIYYAH ON THE ARGUMENT OF THE POLYTHEISTS TO JUSTIFY THEIR SHIRK



Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:¹

فليس كل من أقر أن الله رب كل شيء، وخالقه يكون هابدا له دون ما سواه،
داعيا له دون ما سواه، راجيا له خائفا منه دون ما سواه، يوالى فيه، ويعادى
فيه، ويطيع رسوله، ويأمر بما أمر به، وينهى عما نهى عنه. وقد قال تعالى:

Not everyone who affirms that Allāh is the Lord of everything

¹ Dar’ al-Ta’āruḍ (1/228).

and its creator is a worshipper of Him (alone) exclusive to what is besides Him, a caller upon Him (alone) exclusive to what is besides Him, hoping and fearing Him (alone) exclusive to what is besides Him, showing loyalty for Him and disloyalty for Him, obeying His Messengers, commanding with what He commanded and prohibiting from what He prohibited.

Then, further on the same page, after Ibn Taymiyyah cited numerous verses on intercessors and intercession, stating:

وعامة المشركين أقرّوا بأن الله خالق كل شيء وأثبتوا الشفعاء الذين يشركونهم به

وجعلوا له أندادا

“And the generality of the mushriks affirmed that Allāh is the Creator of everything and they affirmed intercessors whom they associated with Him and they made rivals to Him”

He then said, and this is **the shāhid**, the point of evidence:

ولهذا كان من أتباع هؤلاء من يسجد للشمس والقمر والكواكب، ويدعوها

كما يدعو الله تعالى ، ويصوم لها ، وينسك لها ، ويتقرب إليها ، ثم يقول : إن^(٢)

هذا ليس بشرك ، وإنما الشرك إذا اعتقدت أنها هي المدبرة لي ، فإذا جعلتها سببا

وواسطة لم أكن مشركا .

For this reason, there was among the followers of these ones who prostrates to the sun, moon and stars **and invokes them as Allāh the Exalted is invoked**, and who fasts for them, does rituals [of homage, devotion] for them and seeks nearness to them, and then says: **“This is not shirk. Shirk is if I believe that they have regulatory control for me [in my affairs]. But when I simply make them a means and an intermediary, then I am not a mushrik.”**

Then he continues:

ومن المعلوم بالاضطرار من دين الإسلام أن هذا شرك ، فهذا ونحوه من التوحيد الذى بعث الله به رسله ، وهم لا يدخلونه فى معنى التوحيد الذى اصطلمحوا عليه ، وأدخلوا فى ذلك تفى صفاته ، فإنهم إذا قالوا : لا قسم^(١) له ، ولا جزء له ،

And it is known by necessity from the religion of Islām that this is shirk.

So this and its likes is from the Tawḥīd with which Allāh sent His Messengers, but they [the people of kalām] do not enter it— [the meaning he just explained]—into the concept of Tawḥīd which they have devised. They entered the negation of His attributes into [their conception of Tawḥīd]...

NOTES AND COMMENTARY

1. This speech from Ibn Taymiyyah (رحمته الله) is a very clear, explicit, decisive refutation of Yasir Qadhi’s attempt to undermine the Tawḥīd of the Messengers, to shield the Qubūriyyīn, to undermine, if not denigrate people with the phrase “Najdi Theology” and to enter what in a way resembles the irjā’ of Jahm bin Ṣafwān into the arena, wherein actions judged as shirk in the revealed texts are no longer shirk until and unless, explicitly stated beliefs of shirk accompany them, and wherein the actions of the heart—the arena of battle between Ahl al-Sunnah and the Murji’āh—are expelled from Tawḥīd.

Thus, a man can call upon al-Badawī, or travel hundreds of miles to his tomb, ask for his assistance or relief, with certain actions of the heart operative therein such as raghbah, rajā’,

khushū’ and the likes, but this is not and cannot be shirk, until and unless this man explicitly states that al-Badawī is a mini-god with regulatory control over Allāh’s creation. That this act, in and of itself, is not shirk, until and unless it is accompanied with an expressed belief of shirk and it does not matter if there are such actions in his heart of raghbah and rahbah and maḥabbah that enter into the realm of worship and such actions of invocation that are themselves worship as clearly indicated in the texts.

No, that only becomes shirk when a person explicitly states his belief that: “Al-Badawī is a mini-god who has regulatory control over parts of Allāh’s creation.”

So the speech of Ibn Taymiyyah here is refutation of all of this rhetoric.

2. Ibn Taymiyyah first explains that not everyone who affirms Rubūbiyyah for Allāh, which is Allāh’s control and regulation of everything, and who affirms Him being the Creator of everything is necessarily a worshipper of Him alone and one whose attachment of the heart is to Allāh alone, and whose walā’ and barā’ is for Allāh. This is certainly not the invention of Shaykh Muḥammad bin ‘Abd al-Wahhāb (رحمة الله) centuries later.

3. He then mentions the argument of the **idolators, the grave worshippers** and **Yasir Qadhī**, that shirk is only when you give regulatory control to the thing that you are worshipping, be that the sun, moon, stars, or idols—[or dead saints in the grave for that matter, since they are all besides Allāh].

The argument is that my deeds of invoking them and paying homage to them is only shirk if I ascribe regulatory control to them—and this is **the mini-god construction** of Yasir Qadhī—but since I do not affirm any regulatory control for them, and they are

only a means, an intermediary for me, then I cannot be a mushrik, because I have not fallen into shirk.

So there some points we should be aware of here:

— **a)** Note the distinction between affirmation of rubūbiyyah for them and considering them intermediaries (for intercession and so on). **The latter is not dependent on the former and they are two separate things.**

— **b)** In other words, you do not need to affirm aspects of rubūbiyyah for them, in order for them to become deities worshipped besides Allāh, such that only then taking them as intermediaries becomes shirk.

Rather, taking them as intermediaries who are invoked, sought for intercession, among the various things done by grave worshippers and idolaters, that in itself is worship and comprises shirk, independent of ascribing regulatory control to them.

This is a stream, a route, an aspect of shirk in itself, the issue of intermediation and intercession.

And this is very clear and apparent in many statements from Shaykh al-Islām Ibn Taymiyyah (رحمة الله).

4. Ibn Taymiyyah said of these people who bring this doubt, that one of them “invokes them [those besides Allāh] as he invokes Allāh” which means that just as Allāh is invoked for aid, assistance, rescue, intercession and so on, these entities are invoked for the same, rendering them deities by way of this, and this in itself is shirk, independent of any belief that they have regulatory control, rather, despite express denial of any belief that they have regulatory control.

As for the doubt of Yasir Qadhi, then Ibn Taymiyyah cited it for us through the tongue of the idolater:

“This is not shirk. Shirk is if I believe that they have regulatory control for me [in my affairs]. But when I simply make them a means and an intermediary, then I am not a mushrik.”

So the idolater argues—as does the grave worshipper who turns graves and tombs into idols effectively, and turns the inhabitants of the graves into deities—and as Yasir Qadhi argues, that shirk is only when you affirm regulatory control over the affairs of the servant, such as control over benefit and harm, for the one being sought and invoked.



So all praise is due to Allāh who—[when Yasir Qadhi tried to slander, denigrate and humiliate many generations of scholars of Tawḥīd through his dismissive, derogatory phrase of “Najdi Theology”]—threw it back it upon his face, and made his argument to be none other than the argument of the idolaters of centuries bygone. Speech which scholars, centuries before Ibn ‘Abd al-Wahhāb was even born, refuted, such that we have in our possession today, that by which Allāh’s word and decree is made true against such misguided innovators who have been misguided by Allāh upon knowledge perhaps because of some obscure, lurking perversion somewhere in the heart that He knows, and refuge and protection is with Allāh.

5. Ibn Taymiyyah said: **“And it is known by necessity from the religion of Islām that this is shirk.”**

So this is shirk, irrespective of whether it is the sun, moon and stars, or the prophets and the righteous.

And it is a matter that is **“known by necessity from the religion of Islām”**. Pay attention to that.

Whoever directs that which constitutes worship, such as invocation in its various forms—inclusive of istighāthah, isti‘ānah, isti‘ādah—to other than Allāh, or soliciting intercession from those who have no say, power or dominion therein, or seeking to be close to them in order to win favour, paying homage to them, in anticipation of receiving their intercession, over which they have no power or dominion, then all of this is shirk.

It is the dīn of the mushrikīn as stated by Ibn Taymiyyah.

This conception of shirk is not the fabrication or invention of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb (رحمة الله) as falsely claimed by the grave worshippers and Yasir Qadhi. And this shirk has been present in the Muslim nation for many long centuries, well before Ibn ‘Abd al-Wahhāb, and he did not concoct any false “construction of Paganism” from the Qur’ān as claimed by this misguided innovator.

6. It is the people of kalām who did not enter what has preceded—of making invocation for Allāh alone—into the meaning of Tawḥīd and they erred in that matter, wrongly defining an ilāh to be that which has “the ability to create”, thereby excluding the meaning of “that which is adored, worshipped”, that to which the hearts turn and give reverence.

And there is no doubt that Yasir Qadhi has gone to the books of the Ash‘arīs and Ṣūfīs and all he is doing is regurgitating their doubts, thinking that no one since the time of Ibn ‘Aqīl and al-Rāzī at least, let alone Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb, was smart enough to realise what he has just realised:

Namely, that you can invoke others, seek rescue from them, or give them types of devotion, with the aspiration, longing, humility and hope of the heart, to win their intercession, or receive aid and rescue, and so long as you say: Allāḥ alone is the Creator, the Lord

and I do not believe that any of those I turn to have any regulatory control whatsoever, then you would not be committing shirk at all. Rather, by making such a disclaimer, you’ve successfully downgraded your action to **munkar**, **bid’ah** and **ḥarām**.

Qadhi must be so intellectually gifted and must have so much intellectual prowess for him to have realised this. Whereas hundreds of great scholars, including the likes of Shaykh Ibn Bāz, Shaykh al-Albānī, Shaykh Ibn ‘Uthaymīn and others were not smart enough to realise this most simple affair about shirk and its reality, its true construction, such that they erred tremendously when they judged certain actions to be shirk, when they are only supposed to be ḥarām and munkar.

In short, just another deluded wannabe, lost in the maze of his own mind, bringing us the doubts of the Ṣūfīs, grave worshippers, Ash’arīs, and what resembles the doubts of the Jahmites in the matter of īmān and kufr and doing so in a deceptive manner, thinking that his intellect and eloquence can make something so obviously futile to the common Muwaḥḥid, let alone the student or scholar, appear as truth and justice.



7. Once again, the reader should know and keep in mind the history of Yasir Qadhi, along the following:

—He was upon the way of the Surūriyyah during the 1990s, with Safar and Salmān and Jamāl Zarabozo.

—In the next decade, the 2000s he started making pacts and pledges with Ṣūfīs, and opening arms to third-wave Jahmites.

—In the next decade, the 2010s, he opened arms to the Rāfiḍah and called for an Ecumenical “Salafiyyah” and crystallised his revival of the manhaj of Ḥasan al-Bannā.

—And here, in the 2020s, we now see him entering into the realm of Tawḥīd and Shirk to do the same thing!

—And Allāh knows best what we may see in the 2030s.

The Salafis have been refuting the errors and orientations of Qadhi in each of these four decades, because they saw back then, what many of the ḥizbīs, haters and opposers, may Allāh guide them, are seeing now.

Abu ‘Iyaḍ

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