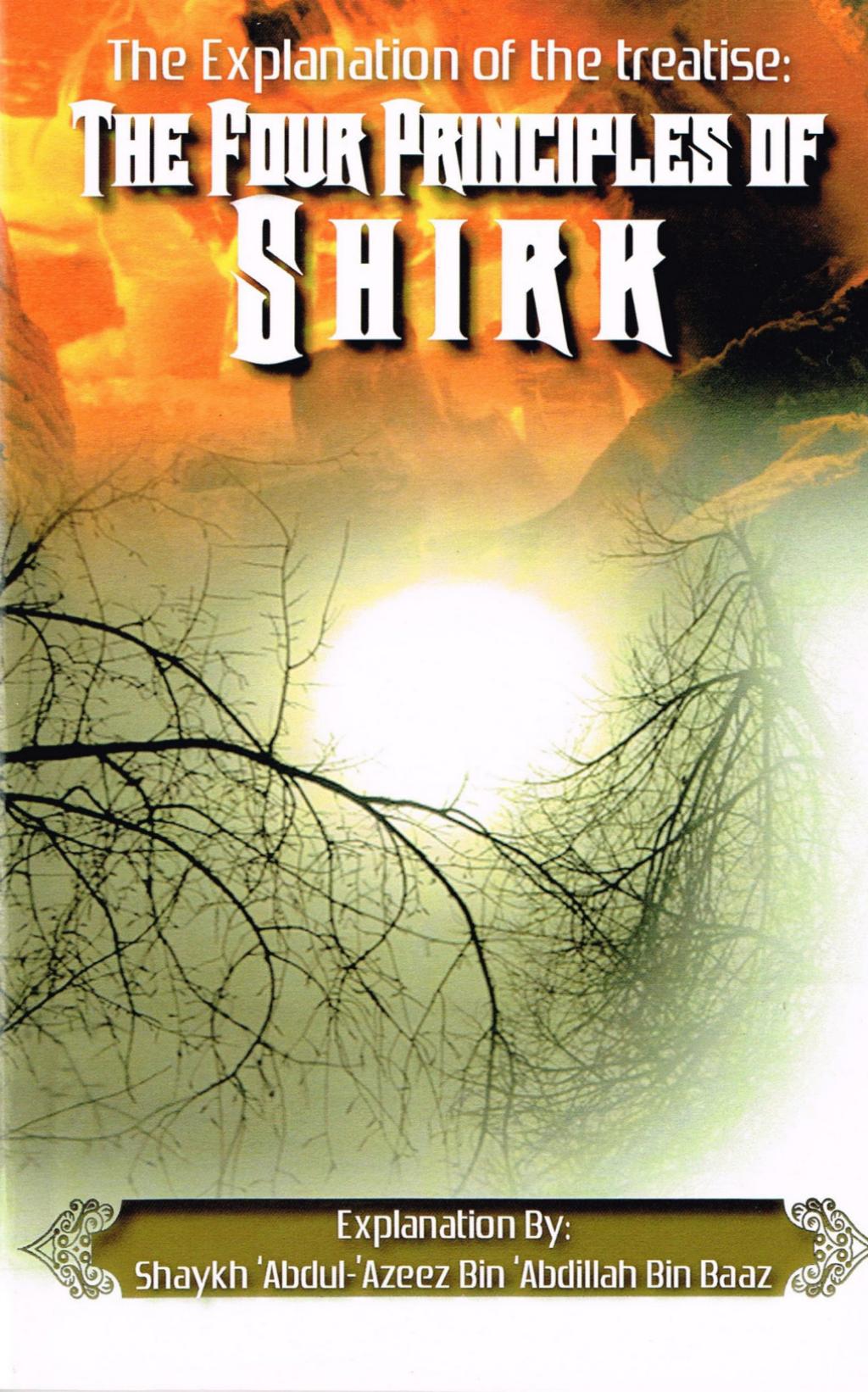


The Explanation of the treatise:
**THE FOUR PRINCIPLES OF
SHIRR**

The background of the book cover features a dramatic scene of a sunset or sunrise over a range of mountains. The sky is filled with warm orange and yellow hues, transitioning into cooler blues and purples at the top. In the foreground, dark silhouettes of bare tree branches frame the view. A bright, glowing sun sits low on the horizon, casting a warm light across the scene.

Explanation By:

Shaykh 'Abdul-'Azeez Bin 'Abdillah Bin Baaz

شرح

القواعد الأربع

Explanation of the treatise
“Qawaaid-ul-Ar’ba”
(The Four Principles of Shirk)

(Treatise authored by: Shaykh Muhammad Bin 'Abdil-Wahhab-May Allah have mercy on him)

Explained By:
Shaykh 'Abdul-'Azeez Bin 'Abdillah Bin Baaz


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INTRODUCTION

For indeed these four principles that the author, Shaykh Muhammad bin 'Abdul-Wahhab may Allah have mercy upon him, in it had cautioned about are extremely important principles. So whoever understands and comprehends them well; then he has understood the religion of the *Mushrikeen* (Polytheists) and has understood the religion of the Muslims.

Majority of the creation do not understand these principles [of shirk]; because of that these principles obscure are for them. Consequently they end up worshipping graves, those whom inhabit those graves, the '*Awliyaah* of Allah, worshipping trees and stones beside Allah, while they think that they are upon something due on their level of ignorance of the true meaning of *Tawheed* and the reality of *Shirk* (Polytheism).

The author of these principles is Shaykh- ul-Imam Muhammad bin Abdil-Wahhab, may Allah have mercy upon him; He was the reviver of what was obliterated and wiped out from the Muslim world in this Arabian Peninsula in the second half of the twelve century. He passed away in the year 1206 after hijrah.



ARABIC TEXT OF THE FOUR PRINCIPLES OF SHIRK

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنْ يَجْعَلَكَ مُبَارَّاً كَمَا كُنْتَ،

وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أَعْطَيَ شَكْرًا، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذْنَبَ اسْتَغْفَرَ. فَإِنَّ هُؤُلَاءِ السَّلَاتُ عُنْوانُ السَّعَادَةِ. إِعْلَمْ أَرْشَدَكَ اللَّهُ لِطَاعَتِهِ: أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا

قالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ ﴾ [٥٦]

[الذاريات: ٥٦]

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشَّرْكَ فِي الْعِبَادَةِ فَسَدَّتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ، فَإِذَا عَرَفْتَ أَنَّ الشَّرْكَ إِذَا

خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ، مِنَ
الْخَالِدِينَ فِي النَّارِ عَرَفْتَ أَنَّ أَهْمَّ مَا عَلَيْكَ مَعْرِفَةً ذَلِكَ
لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ،

وَهِيَ الشَّرْكُ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ
أَنْ يُشْرِكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنِ يَشَاءُ﴾ [النساء: ١١٦]
[وَذَلِكَ بِمَعْرِفَةٍ أَرَبِعَ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ

الْقَاعِدَةُ الْأُولَى : أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلُوكُمْ رَسُولُ
الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - مُقْرُونٌ بِأَنَّ اللَّهَ - تَعَالَى - هُوُ
الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الإِسْلَامِ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَنْ يَرْبُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ
الْمَيْتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا ثَنَقُونَ﴾ [يونس: ٣١]

الْقَاعِدَةُ الثَّانِيَةُ : أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَا هُمْ
وَتَوَجَّهُنَا إِلَيْهِمْ إِلَّا لِطَلَبِ الْقُرْبَةِ وَالشَّفَاعةِ،

فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اخْتَذَلُوا مِنْ دُونِهِ
أُولَئِكَ أَمَّا مَا نَعْبُدُهُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ زُلْفَيْ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِيبٌ
كَفَّارٌ﴾ [الزمر: ۳]

وَدَلِيلُ الشَّفَاعةِ، قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ
اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَوْنَا
عِنْدَ اللَّهِ﴾ [يوسوس: ۱۸]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ
مُثْبَتَةٍ. فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ
اللهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللهُ؟

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَتَأْبِيَهَا الَّذِينَ ءَامَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ لَآءٌ بَيْعٌ فِيهِ وَلَا خُلَةٌ وَلَا شَفَاعَةٌ﴾
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ [البقرة: ٢٥٤]

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ ، وَالشَّافِعُ
مُكَرَّمٌ بِالشَّفَاعَةِ، وَالْمَسْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ
بَعْدَ الْإِذْنِ ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ﴾ [البقرة: ٢٥٥]

الْقَاعِدَةُ التَّالِثَةُ : أَنَّ النَّبِيًّا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ظَهَرَ عَلَى
أَنَّاسٍ مُتَرَقِّينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ
يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ،
وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلُهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - وَلَمْ يُفْرِّقْ بَيْنَهُمْ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةً ۚ وَيَكُونَ الَّذِينَ كَفَرُوا بِهِ ۚ ۚ﴾ [الأنفال: ٣٩]

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ أَلَّا يُنْهَا رُءُوفَةُ اللَّهِ ۖ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا سَبَّاجُودُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ ۖ وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ ۖ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ ۖ ۚ﴾ [فصلت: ٣٧]

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَلَا يَأْمُرُكُمْ أَنْ تَنْخُذُوا الْمَلَائِكَةَ ۖ وَالْمَلَائِكَةُ أَرْبَابٌ ۚ ۚ﴾ [آل عمران: ٨٠]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ اللَّهُ يَسُوعَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ أَنَّهُمْ دُونِيٍّ ۖ وَأَنِّي إِلَهٌ مِّنْ دُونِ اللَّهِ ۖ قَالَ ۖ سُبْحَانَكَ مَا يَكُونُ لِيٌّ أَنْ أَقُولَ مَا لَيْسَ لِيٌّ بِحَقٍّ ۖ إِنْ كُنْتُ قُلْتُمْ فَقَدْ

عِلْمَتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّمَ

الْغُيُوبِ ﴿١١٦﴾ [المائدة: ١١٦]

وَدَلِيلُ الصَّالِحِينَ، قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ

يَبْشُرُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيْمَنُهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ، وَيَخَافُونَ

عَذَابَهُ ﴿٥٧﴾ [الإِسْرَاءٍ: ٥٧]

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ، قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّهَ وَالْعَزَّى

وَمَنْزَةً الْثَالِثَةَ الْأُخْرَى ﴿٢٠﴾ [النَّجْمٌ: ١٩ - ٢٠]

وَحَدِيثُ أَبِي وَاقِدِ الْلَّيْثِي - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ

الْبَيْيِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى حُنَيْنٍ وَنَحْنُ حُدَّاثُاءُ عَهْدٍ بِكُفْرٍ،

وَلِلْمُسْرِكِينَ سِدْرَةً، يَعْكُفُونَ عِنْدَهَا وَيَنْوُطُونَ بِهَا

أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا

رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا هُمْ ذَاتُ أَنْوَاطٍ. الْحَدِيثَ

الْقَاعِدَةُ الرَّابِعَةُ : أَنَّ مُشْرِكَي زَمَانَنَا أَغْلَظُ شِرْكًا مِنَ الْأَوَّلِينَ،
لَا إِنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو
زَمَانَنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ؟

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ
مُخَلِّصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّنَهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [٦٥]
[العنکبوت: ٦٥]

تَمَّتْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.



EXPLANATION OF INTRODUCTION

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالآخِرَةِ.

وَأَنْ يَجْعَلَكَ مُبَارَّكًا أَيْمَانًا كُنْتَ، وَأَنْ يَجْعَلَكَ مِنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا
ابْتَلَى صَبَرَ، وَإِذَا أَذَنَبَ اسْتَغْفَرَ. فَإِنَّ هُؤُلَاءِ التَّلَاثُ عُنْوانُ السَّعَادَةِ.

The author ~~وَالْمُؤْمِنُ~~ *said,*

"I ask Allāh al-Kareem (i.e., The Generous), the Lord of the Tremendous throne that he guards you (the reader/listener) in the Dunya' as well as in the Hereafter; and may He make you blessed where ever you are. May He make you from those who when he is given (blessings) he shows gratitude, when he is tried and tested he displays patience and when he sins he seeks forgiveness. Verily, these three matters are the epitome of happiness." [1]

Explanation

[1] The author amasses beneficial statements and a supplication for the person seeking knowledge. This is from sincerity that the author would supplicate for

the one seeking knowledge that he is granted success and benefit.

No doubt that the one seeking knowledge, if Allâh accepts this supplication pertaining to him then he will become happy. The author said,

وَأَنْ يَجْعَلَكَ مُبَارَّكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا
ابْتَلَنِي صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ

“May He make you from those who when he is given (blessings) he shows gratitude, when he is tried and tested he displays patience and when he sins he seeks forgiveness.”

Therefore, these three matters indeed is the epitome of happiness; whenever the believer strives for these statements, then his happiness will be achieved.

So he should show gratitude to Allâh for what Allâh has given him by fulfilling Allâh's commands and abandoning His prohibitions, and whenever he sins he should seek forgiveness and repent to Allâh; this is the circumstance of the believer. For this reason the prophet (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلُّهُ خَيْرٌ
وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ
أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ

*"How astonishing is the affair of the believer!! Verily, his affair in totality is good for him; and that is not the circumstance for any other individual except for the believer. If good times comes his way he shows gratitude, then that is good for him; and if bad times befall him shows patience, then it is good for him."*¹

This obligation has been placed upon the believer to show gratitude in times of ease and blessings; just like in times of good health, vitality, the blessing of Islam, having children, wealth and so forth.

So he should be grateful to Allah for those things by being obeying Allâh's commands as well as by turning away from Allah's prohibitions. Allâh (ﷻ) says,

﴿أَعْمَلُوا مَا لَدُونَ شُكْرًا﴾

*"Work you, O family of Dawud (David), with thanks!"*²

Meaning: that he should obey Allâh's commands, refrain from Allâh's prohibitions and give from the blessings in obedience to *Al-Maw'la* (The All-Mighty Protector); just like this he should be patient and anticipate a reward from Allâh in times trials, likewise in times of sickness or the death of a child or close of kin and similar to that.

So he should not be unhappy, tear the front of his garments (i.e., A sign of mourning), nor slap the side

¹ Muslim, Book on al-Zuhd #2999

² Saba' [34:13]

of his face or make supplications from the pre-Islamic era let alone speak obscenities; rather he should endure and be patient. So in times of committing sins, he should be quick to make repentance and seek Allâh's forgiveness.



اعْلَمْ أَرْشَدَكَ اللَّهُ لِطَاعَتِهِ: أَنَّ الْحَنِيفَيَةَ مِلَةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: 56]. فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسْمَى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسْمَى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشَّرْكُ فِي الْعِبَادَةِ فَسَدَّتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ، فَإِذَا عَرَفْتَ أَنَّ الشَّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ. عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشَّرْكُ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ [النساء: 116]. وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدِ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ

"Be aware, may Allâh guide you to His obedience, that the religion of Ibrâhim, al-Hanefiyah, is to worship Allâh sincerely to His religion just like what Allâh (ﷻ) says, "And I (Allâh) created not the jinns and humans except they should worship me (Alone).³ So when you become aware that Allâh had created you for that purpose of worship, then know! That worship can not be called worship except when accompanied by Tawheed (i.e., to single out Allâh with all worship).

³ Ad-Dhariyaat [51:56]

Similar to the prayer it is impossible to call it so unless when accompanied by purification. So when Shirk (i.e., Polytheism) enters upon worship it becomes corrupted just when al-hadathu (i.e., An occurrence that nullifies the Wudoo) enters upon purification... So when you have learned that shirk when it is mixed with worship it becomes corrupted and nullifies the deeds. The person who does his action becomes from those who are in the hellfire for all eternity. You should know that the most important (of obligations) placed upon you is to be aware of shirk; So that Allah may guarantee you freedom and liberation from this web of shirk which is to associate partners with or alongside Allāh.... He (ﷻ) says regarding shirk, "Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to which He pleases..."⁴ That is by acquiring knowledge of the four principles of Shirk, which Allāh (ﷻ) has mentioned within His Book .[2]

Explanation

[2] So when the believer becomes aware that when Shirk is mixed with *Tawheed*, it becomes corrupted just like when *al-hadath* corrupts purification; then he should become aware that it is necessary to learn the reality of *Tawheed* and *Shirk* so he would not fall into *Shirk*.

⁴ An-Nisaa [4:48& 116]

Because *Tawheed* by definition is the religion of Allah, it is *Islam*, it is the guidance. So when the person does any act of *Shirk* this nullifies his *Islam*, this nullifies His religion.

For example, he supplicates to the deceased seeking the aid of them. He curses/insults the religion or Allāh or His messenger, making a mockery of Allāh or His messenger or the religion; believing making permissible what Allāh had made impermissible from what is known from the religion out of necessity, like committing fornication and the likes.

Thus, when he carries out any one of the nullifiers of *Islam* then he has nullified his religion.

Just like whoever carries out one of the things that nullify purification pertaining to passing wind, urination, defecation then his purification is null and void.

In this manner his *Tawheed* and *Islam* if he does anything from which violates it, then this voids his *Tawheed* and his religion. So whoever renounces the obligation of the prayer then he has disbelieved.

Whoever renounces the prohibition of fornication then he has disbelieved. Whoever seeks the aid of the dead, making a vow to them has disbelieved.

In this manner and pertaining to what the author has been made clear of the reality of the religion is that you should acquire religious knowledge of these principles which have been mentioned in the book of Allāh.

Therefore, when studying these principles and analyzing them, it becomes clear/manifest to you the matter (of Shirk) is greater.



EXPLANATION OF THE FIRST PRINCIPLE

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلُوكُمْ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -
 مُقْرِئُونَ بِأَنَّ اللهَ - تَعَالَى - هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يُدْنِحْلُهُمْ فِي
 الْإِسْلَامِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
 أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيٍّ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ
 الْمَيْتَ وَمَنْ يُبَدِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَقَوَّنَ ﴾ [يُونُس: 31].

That you should know the disbelievers, whom the prophet fought against, had acknowledged that Allâh is al-Khaaliq (the creator), ar-Razzaq (the Sustainer), and al-Mudabbir (the One who controls all matters) although that did not enter them into the religion of Islam. The evidence [of this principle] is the statement of Allâh (صلوات الله عليه):

“Say (O Muhammad): “Who provides for you from the sky and the earth? Or who owns hearing and sight?

And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Then say (to them): “Will you not then be afraid of Allâh’s Punishment (for setting up rivals in worship with Allâh)?”⁵ [3]

⁵ Yunus [10:31]

Explanation

[3] The first principle is that you should know that the *mushrikun* (polytheists), whom the prophet and companions fought against, had acknowledged *Tawheed-ur-Rubboobiyah* (singling out Allâh by his actions, which are unique to Him). They acknowledged that Allâh is their creator, provider/sustainer and governor of their affairs; and they do not have any doubt about this.

However, the ignorant Muslims in our present times think this type of *Tawheed* is suffice; and this comes from ignorance since the *mushrikun* (the polytheists) of the past were more knowledgeable, concerning *Tawheed*, than the present day *Mushrikun*.

So when one of the *mushrikun* would acknowledge Allâh's *Rubboobiyah* he would say,

"Verily Allâh is my lord, my nurturer, my creator and sole provider and sustainer."

Surely that is not sufficient, so the *Mushrikun* had acknowledged that; Allâh (ﷻ) says,

﴿وَلَيْسَ سَائِنَهُم مَّنْ خَلَقَهُمْ لِيَقُولُنَّ اللَّهُمَّ﴾

"And if you ask them who created them, they will surely say: "Allâh."⁶

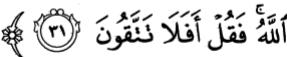
⁶ Az-Zakharuf [43:87]

And Allâh says,

﴿ وَلَئِنْ سَأَلُوكُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ ﴾


If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." ⁷

Therefore, the mushrikun had acknowledged that. Allâh (ﷻ) says, "Say!!" **That is:** O Muhammad (ﷺ),

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمَعَ وَالْأَبْصَرَ وَمَنْ يُنْجِحُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَسَيَقُولُونَ ﴾


"Say (O Muhammad): "Who provides for you from the sky and the earth? Or who owns hearing and sight?

And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid?" ⁸

Meaning, by that you (the mushrikun) know this, then why do not you fear associating/ascribing partners with Allâh—you need to return to the Tawheed and to the *al-Haqq* (the Truth).

⁷Al-'Ankabut [29:61]

⁸Yunus [10:31]

So they are aware of these affairs and had acknowledged it belongs to Allâh, and in spite of this that did not benefit them; rather, the prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought against them on the account that they did not single out Allâh, alone, with all worship; rather they ascribed *al-Laatu, al-'Uzza, Manaâ'* alongside Allâh; and their idols were abundant.

Therefore, *Tawheed* by definition is the diverting of all worship to Allâh alone; and believing that He, Allâh, is deserving of it, no one else except for Him. And from what has made this clear for you is what the *mushrikun* say,

"We do not supplicate nor turn to them—like what is in the second principle—for any reason except to seek nearness and intersession with Allâh."



EXPLANATION OF THE SECOND PRINCIPLE

أُتُّهُمْ يَقُولُونَ: مَا دَعَوْنَا هُمْ وَتَوَجَّهُنَا إِلَيْهِمْ إِلَّا لِتَطَبِّبُ الْقُرْبَةَ وَالشَّفَاعَةَ،
فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أُولَئِاءِ مَا نَعِدُهُمْ إِلَّا
لِيَقْرِبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا
يَهِيدِي مَنْ هُوَ كَادِبٌ كَفَّارٌ﴾ [الزمر: 3]. وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يُضْرِبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُؤُلَاءِ
شَفَاعَاؤُنَا عِنْدَ اللَّهِ﴾ [يوسف: 18]. وَالشَّفَاعَةُ شَفَاعَاتُنَا: شَفَاعَةُ مَنْفِيَّةٍ،
وَشَفَاعَةُ مُشْبِتَةٍ. فَالشَّفَاعَةُ المَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيهَا لَا يَقْدِرُ
عَلَيْهِ إِلَّا اللَّهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاكُمْ
مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْيَغُ فِيهِ وَلَا حُلَّةً وَلَا شَفَاعَةً وَالْكَافِرُونَ هُمْ
الظَّالِمُونَ﴾ [البقرة: 254]. وَالشَّفَاعَةُ المُشْبِتَةُ: هِيَ الَّتِي تُطْلَبُ مِنْ اللَّهِ،
وَالشَّافِعُ مُكَرَّمٌ بِالشَّفَاعَةِ، وَالْمُسْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ
الإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة:
]

[255]

That the mushrikun say,

"We do not supplicate to them nor turn to them for any reason except to seek nearness and intercession with Allāh."

The proof is in Allāh's (ﷻ) statement:

"And those who take Auliya (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ.

Truly, Allāh guides, not him who is a liar, and a disbeliever." ⁹

The proof (of intercession) is in Allāh's (ﷻ) statement,

"And they worship besides Allāh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allāh." ¹⁰

As-Shaf ā'a (i.e. Intercession) is of two types: rejected and acknowledged [i.e. Accepted] intercession.

As for the intercession, which is rejected then it is what is sought from other than Allāh in matters which to no one is capable of accomplishing except Allāh.

The proof of this is in Allāh's (ﷻ) statement,

"O you who believe Spend of that with which we have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And

⁹ Az-Zumar [39:3]

¹⁰ Yunus [10:18]

it is the disbelievers who are the Zālimūn (wrongdoers, etc.)." 11

The intersession, which is accepted it is what, is sought from Allāh; the one seeking intersession has been honored with being able to mediate; the one who is mediating (before Allāh).

In addition, the individual, who is being interceded on his behalf, is one whom Allāh is pleased with his statements and deeds (based on Tawheed) which after that, Allāh's permission is granted, just like what Allāh (ﷻ) says,

"Who is he that can intercede with Him except with His Permission?" 12 [4]

Explanation

[4] Meaning: We did not mean that they (those things being worshipped) can create, sustain (anything from the creation), govern the affairs of the universe, and bring life to the deceased; For Indeed all of that belongs solely to Allāh, yet we intended to seek intersession for us, and that they bring us closer to Allāh.

On the basis, of them being better than us, they have religion; they have acts of obedience and righteous deeds; and because of this, we worship them, we

¹¹ Al-Baqarah [2:254]

¹² Al-Baqarah [2: 255]

supplicate to them and seek the aid of them so that they will bring us closer to Allâh and would intercede on our behalf.

Just as Allâh (عَزَّوجلَّ) says concerning them in the Surah:

﴿أَلَا لِلَّهِ الْدِينُ الْحَالِصُ وَالَّذِينَ أَخْذَوْا مِنْ دُونِهِ أَفْلَيْكُمْ مَا نَعْبُدُهُمْ
إِلَّا لِيُعَرِّبُوْنَا إِلَى اللَّهِ رُلْفَةً﴾

"And those who take Auliyâ (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." ¹³

Meaning: that they did not worship the prophets or the righteous for any reason except that they (the prophets and the righteous) would bring them near to Allâh; Allâh (عَزَّوجلَّ) says,

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ﴾

"...Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides, not him who is a liar, and a disbeliever." ¹⁴

Indeed Allâh, in this verse, attributed to them to have the qualities of rejection and disbelief; so this

¹³ Az-Zumar [39:3]

¹⁴ Az-Zumar [39:3]

indicates that their worship of those things is to seek nearness to Allāh. This is disbelief and is futile; verily, they did not say,

"Those things can create and sustain (the creation); for indeed they were worshipped, sought the aid of them, made oaths to them, and made sacrifices to them; all of that with the intention of obtaining nearness to Allāh and those things will intercede for them."

Therefore, This is the disbelief, which the first *mushrikun* had done, for this reason Allāh has called them liars and disbelievers; and for this reason He, Allāh, had called them untruthful and disbelievers because they had denied the truth with their statement,

"They, the prophets, etc., will draw us close to Allāh."

And that they have disbelieved with their actions, Allāh ﷺ says,

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضْرِهُمْ وَلَا يَنْفَعُهُمْ ﴿١٥﴾

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاتُنَا عِنْدَ اللَّهِ ﴿١٦﴾

*"And they worship besides Allāh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allāh."*¹⁵

So they acknowledged that their false deities cannot bring them benefit nor cause them harm; and that

¹⁵ Yunus [10:18]

the things that they are worshiping are interceding for them; Allâh (ﷻ) says,

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّفِيعِينَ﴾


*"So no intercession of intercessors will be of any use to them."*¹⁶

And Allâh says,

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيرٍ وَلَا شَيْقَعٌ يُطَاعُ﴾


*"There will be neither friend nor an intercessor for the Zâlimûn (polytheists and wrongdoers, etc.), who could be given heed to."*¹⁷

This *Shirk* (polytheism) nullified them receiving intercession, and it, the *Shirk*, did not avail them; rather it harmed them, and the only thing that will avail them is *at-Taubah* (repentance) to Allâh, *al-Istiqaamah* (i.e., Being upright and straight upon the religion) upon *Tawheed*, worshipping Allâh alone and staying far from *Shirk* just like in the meaning of *Laa Ilâh Illa Allâh* (none has the right to be worshipped in truth except Allâh); that is they single out Allâh alone with worship, supplication, fear, hope, slaughtering, and by making vows not ascribing alongside Allâh anyone; No prophet that was sent no angel near to Allah, no jinn etc. Thus, this is the religion of Allâh.

¹⁶ Al-Mudaaththir [74:48]

¹⁷ Al-Ghafir [40:18]

Therefore, *Tawheed* and *Islam* is to direct one's worship to Allâh alone, and the lack of directing that worship to other than Allâh; even if he claims that other thing or person cannot create, sustain; so whoever directs any form of worship to other than Allâh then indeed he has disbelieved even if he firmly believed that the false deity cannot create, sustain (anything).

For indeed the *Mushrikun* (in the era of Prophet ﷺ) had believed in this, they knew that those false deities could not create nor sustain (anything); and those false deities are poor and under someone else control (Allâh). So Allâh did not excuse them for that; rather He called them disbelievers because of their seeking intercession from other than Allâh and directing their worship to other than Allâh.

So in summary, their supplication to other than Allâh, their seeking the aid of other than Allâh, and their directing some of the modes of worship to other than Allâh, making the servant of Allâh a partner with Allâh even if he acknowledged that Allâh is the All-Creator, All-Provider and the Governor (of the matters of the universe).

So even if he acknowledged that their false deities cannot bring about any benefit nor cause any harm; however, he wants their intercession, or he wants them bring him near to Allâh. This will not free him from *Shirk*.

So he, who worships al-Badwi, Shaykh 'Abdul-Qadir al-Jilaani, the messenger (ﷺ), an idol, or a jinn; and he states,

"Verily he believes that it will bring him near to Allâh, and he does not believe that it cannot create or provide anything."

For indeed it has been made clear to him that this is major *Shirk*, and this is the *Deen* [religion] of the Polytheists in which they are upon. Allâh (ﷻ) says,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ زُلْفَ﴾

*"We worship them only that they may bring us near to Allâh."*¹⁸

So the obligation has been placed upon him to be cautious of this religion—meaning the religion of polytheists—by making sincere repentance, departing from this *Shirk*, and by educating whoever does not understand among his Brethren, his close relatives and those within his home.

In addition, he should have zeal in this *Da'wah* (i.e., Propagating the religion), and he should aspire, likewise, in instructing them that their statement, *Âliha* (false deities) which they worship, while they did not intend to worship them so that they will bring benefit or causing them harm—merely they intended on worshipping so that they will seek intercession on their behalf, and they will bring them near to Allah.

So indeed this is major *Shirk*, because of their wanting nearness and intercession with Allâh. So

¹⁸ Az-Zumar [39:3]

they had directed their worship to those false deities.
This is major *Shirk*.



TEXT OF THE THIRD PRINCIPLE

أَنَّ النَّبِيًّا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ظَاهِرًا عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلُهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يُعْرِفْ بَيْنَهُمْ؛ وَدَلِيلُ قَوْلِهُ تَعَالَى: ﴿وَقَاتَلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال: 39]. وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ﴾ [فصلت: 37]. وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَخَذُوا الْمَلَائِكَةَ وَالنِّبِيِّنَ أَرْبَابًا...﴾ الآية [آل عمران: 80]. وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرِيمَ أَنَّكَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتُهُ تَعْلُمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ﴾ الآية [المائدة: 116]. وَدَلِيلُ الصَّالِحِينَ؛

قَوْلُهُ تَعَالَى : ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَتَّغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ...﴾ الآية [الإسراء: 57]. وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ، قَوْلُهُ تَعَالَى ﴿أَفَرَأَيْتُمُ الْلَّاتَ وَالْعَزَّى * وَمَنَاهَا الْثَالِثَةُ الْأُخْرَى﴾ [النجم: 91، 20]. وَحَدِيثُ أَبِي وَاقِدِ الْلَّيْثِي - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى حُنَيْنٍ وَنَحْنُ حُدَيْثَاءُ عَهْدِ بِكُفْرٍ، وَلِلْمُسْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيُنَوْطُونَ إِلَيْهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا كُنْ ذَاتُ أَنْوَاطٍ. الحِدِيثُ.

The author حَفَظَ اللَّهُ تَعَالَى عَنْهُ سَلَامٌ said,

That the Prophet (صَلَّى اللَّهُ تَعَالَى عَنْهُ سَلَامٌ) overwhelmed and vanquished the people who differed in their worship (i.e., Their Shirk): From them are those who worship angels; and from them are those who worship prophets and the righteous, from them are those who worship trees and stones, and those who worship the sun and the moon; and the messenger of Allâh (صَلَّى اللَّهُ تَعَالَى عَنْهُ سَلَامٌ) fought them all. He did not make a distinction between them.

And the proof is Allâh's statement,

*"And fight them until there is no more Fitnah and the religion (worship) will all be for Allāh Alone [in the whole of the world]."*¹⁹

And the proof of worshipping the sun and the moon is Shirk is Allāh's statement,

*"And from among His Signs are the night and the day, and the sun and the moon. Prostrate neither to the sun nor to the moon, but prostrate to Allāh who created them, if you (really) worship Him".*²⁰

And the proof of worshipping angels is Shirk is Allāh's statement,

*"Nor would he order you to take angels and Prophets for lords (gods), would he order you to disbelieve after you have submitted to Allāh's Will?"*²¹

And the proof of worshipping the prophets is Shirk is Allāh's statement,

"And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' "He will say: "Glory is to you! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You,

¹⁹ An-An'fal [8:39]

²⁰ Fussilat [41:37]

²¹ Ali 'Imraan [3:80]

are the All Knower of all that is hidden and unseen."

²²

And the proof of worshipping the righteous is Shirk is Allâh's statement,

"Those whom they call upon [like 'Isa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Isa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!" ²³

And the proof of worshipping trees and stones is Shirk is Allâh's statement,

"Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs) And Manât (another idol of the pagan Arabs), the other third?" ²⁴

And the hadith of Abu Waqid al-Laythi said,

"We went out alongside the prophet (ﷺ) on the expedition of Hunayn—we were new Muslims, and the Polytheists had a Sidr [i.e. Lotus tree] that they use to seclude themselves in worship and to devotion to it and they would hang their weapons on it.

And it was said regarding it, "Dhat-ul-Anwat" then we had passed by a lotus tree... "And we said: O

²² Al-Mâ'idah [5:116]

²³ Al-Israa [17:57]

²⁴ An-Najm [53:19-20]

Messenger of Allāh make for us Dhat-ul-Anwat just like what they have."

TEXT OF THE FOURTH PRINCIPLE

أَنَّ مُشْرِكِي زَمَانَنَا أَغْلَطُ شِرْكًا مِنَ الْأَوَّلِينَ، لَأَنَّ الْأَوَّلِينَ يُسْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشُّدَّةِ، وَمُشْرِكُو زَمَانَنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشُّدَّةِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُسْرِكُونَ﴾ [العنكبوت: 65]. تَمَّتْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

The author ~~will~~ said,

"That the polytheists of our time are more engrossed in Shirk than those in the era of the prophet (ﷺ)."

Because they, the Mushrikun in the time of the Prophet (ﷺ), had committed acts of polytheism in times of ease, and were sincere in their worship in times of hardship."

As for the polytheists of our time, their polytheism is ongoing; in times of ease and hardship. And the proof is the statement of Allāh,

*"And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others."*²⁵

May Allāh send prayers and salutations upon our prophet Muhammad, his family as well as his companions. [5]



²⁵ Al-Ankabut [29:65]

EXPLANATION OF THE THIRD & FOURTH PRINCIPLE

[5] Is that prophet (ﷺ) had conquered and overwhelmed the people who differed in their worship; this is the third principle, and the author mentioned after it the fourth principle among the four principles of Shirk, which whoever has understood and comprehended them well has understood the religion of the *Mushrikeen* (polytheists) as well as the religion of the messengers; and he has become acquainted with the distinction between them both.

It is the clear, important principles, which the author has illustrated within it the true meaning of *Shirk* (Polytheism) and what they, the *Mushrikeen* (polytheists), are upon.

The author ﷺ clarifies in these four principles what the prophet (ﷺ) called to, guided, and what Allâh has sent him with.

So whoever understands these four principles, just like it is a must for him to have insight and be knowledgeable about the religion of the messengers; Indeed the first principle had mentioned clarifying that they, the *Mushrikeen*, had acknowledged *Tawheed-ur-Rubboobiyah* and that they did not deny that Allah is the All-Creator, the All-Sustainer, the All-Governor of the universe, the All-Giver of life and death, the All-Provider of the servants, they knew this, and for this reason, they had acknowledged it when they were asked,

﴿وَلِنَ سَأْلُهُم مَنْ خَلَقُهُمْ لِيَقُولُنَّ اللَّهُ﴾

"And if you ask them who created them, they will surely say: "Allâh".²⁶

As previously noted, the author then clarified in the second principle that the *Mushrikun* will say,

"We do not call upon nor turn to them [the false deities] for any reason except to seek nearness to Allâh and intercession."

Meaning: that they did not turn to them, believing in them that they can create and sustain; for they knew that the All-Creator, the All-Sustainer is Allâh the most exalted and sublime; however, they worshiped those false deities for the purpose of seeking intercession and to bring them near to Allâh. Allâh said what was upon their tongue,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ زُلْفَ﴾

*"We worship them only that they may bring us near to Allâh."*²⁷

﴿وَيَقُولُونَ هُؤُلَاءِ شُفَعَتُنَا عِنْدَ اللَّهِ﴾

*"And they say: "These are our intercessors with Allâh."*²⁸

²⁶ Az-Zakharuf [43:87]

²⁷ Az-Zumar [39:3]

This is their *Shirk*; they will say,

"We only supplicated to them, and turned our faces to them so that they may bring us near to Allâh and grant us intercession with Allâh—and Allâh is All-Sustaining, the All-powerful Creator (عز)."

As for the polytheism of *Mushrikun* of the later generations, then their *Shirk* is ongoing, in times of ease and hardship.

So they associate the prophets and other than them alongside Allâh. Some of them commit *Shirk* regarding the *Rubboobiyyah* of Allâh, and believe that some of the *Mashaykh* (Scholars) and the righteous can alter things that occur within the creation and in mankind, and this is from the feeble-mindedness of their intellect as well as its misguidance.

So they became more foolish than the first *Mushrikun* in the time of the prophet, and became less in intellect and greater in *Shirk*.

The details of Intercession have been mentioned and that Intercession is of two types, Intercession that is accepted, and it is that Allâh gives permission for it and is pleased with it, like the intercession of the prophet (صلی اللہ علیہ وسالہ وآلہ وسالہ) for those who are standing waiting to be reckoned on the Day of Resurrection so that Allâh will hasten judgment between them by Allâh's permission; and the prophet's interceding for the people upon *Tawheed* so they will enter paradise by Allâh's(عز) permission and pleasure.

²⁸ Yunus [10:18]

The false intercession is that the *Mushrikun* seek it from other than Allâh; like the prophets, the righteous, the Angels, the Jinn, or from trees, and this is a false intercession. Allâh (ﷻ) says regarding this,

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّاغِفِينَ﴾

"So no intercession of intercessors will be of any use to them."

And Allâh (ﷻ) says,

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيرٍ وَلَا شَفِيعٌ يُطَاعٌ﴾

*"There will be neither friend, nor an intercessor for the Zâlimûn (polytheists and wrongdoers, etc.), who could be given heed to."*²⁹

This is a null intercession on the basis of them having sought intercession from other than Allâh and had sought a means to achieve it by way of committing *Shirk*, so it has become invalidated.

Afterwards, the author mentions in the third principle that the prophet (ﷺ) had conquered and overwhelmed a people whose *Shirk* is of various types. Among them are those who worship prophets, some who worship angels, some who worship the righteous; some who worship Jinn, trees, stones, the sun and the moon.

²⁹ Al-Ghafir [40:18]

So He (خَلَقَ اللَّهُ عَزِيزُ الْحَمْدُ لِلَّهِ) and the companions fought against them all, and he did not make any distinction among them; and he, the author, mentioned the verses indicating to that. An example of that is Allâh's (ﷻ) statement,

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَنَجُّذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيْمَرُكُمْ بِإِلَكُفْرٍ بَعْدَ إِذْ أَنْتُمْ



"Nor would he order you to take angels and Prophets for lords (gods), would he order you to disbelieve after you have submitted to Allâh's Will?"³⁰

He, Allâh, made the worshipping of angels and prophets a major act of disbelief. He mentions this concerning the story of 'Isaa and the Christians,

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَنِي بِهِ أَنْ أَعْبُدُو أَللَّهَ رَبِّي وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الْرَّقِيبُ عَلَيْهِمْ وَأَنَّتَ عَلَىٰ كُلِّ



"Never did I say to them aught except what you (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when you took me up, you

³⁰ Ali 'Imraan [3:80]

*were the Watcher over them, and you are a Witness to all things."*³¹ ³¹

In addition, Allâh mentions this in relation to worshipping the trees, stones and the righteous,

﴿لَقَدْ رَأَى مِنْ مَا يَتَبَّعُ رَبِّهِ الْكُبْرَى﴾ ^{١٩} ﴿أَفَرَءَيْتُمُ اللَّهَ وَالْعَزَّى﴾ ^{٢٠}

*"Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs) and Manât (another idol of the pagan Arabs), the other third?"*³² ³²

Al-Lata was a righteous man; *al-Manât* was the name of a stone and *al-Uzza* was a tree. For this reason, the messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and companions fought against them, not making any distinction among them.

Therefore, all *Shirk* (i.e. Polytheism) is the same, even if the false deities vary. Just like the person who worships the sun, the moon, angels, prophets, the righteous, or stars, and so forth; all of those who do this are *Mushrikun*; Allâh says,

﴿وَمَا أَمْرَوْا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الْأَيْنَ﴾

*"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)."*³³ ³³

³¹ Al-Mâ'idah [5:117]

³² An-Najm [53:18-19]

﴿ وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him." [Al-Israa 17:23]

﴿ فَاعْبُدُوا اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴾

"Surely, the religion (i.e., The worship and the obedience) is for Allâh only." ³⁴

﴿ إِلَّا هُوَ إِلَهٌ وَحْدَهُ ﴾

"And your Ilâh (God) is One Ilâh (God Allâh)." ³⁵

So whoever contradicts these verses as well as what is mentioned regarding its meanings, for indeed he has committed *Shirk* (polytheism).

It does not matter if he does that with prophets, the righteous, angels, jinn, stars, the sun, the moon etc. For this reason Allâh has revealed regarding them,

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةً ﴾

"And fight them until there is no more Fitnah." ³⁶

³³ Al-Bayyinah [98:5]

³⁴ Az-Zumar [39:2]

³⁵ Al-Hajj [22:34]

Meaning: *Shirk.*

﴿ وَيَكُونُ الَّذِينَ كُلُّهُمْ لِلَّهِ ﴾

*“And the religion (worship) will all be for Allāh Alone [in the whole of the world].”*³⁷

Therefore, *Shirk* is called *Fitnah*, just like what is in the statement of Allāh (ﷻ),

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةً ﴾

*“And fight them until there is no more Fitnah.”*³⁸

Meaning: until *Shirk* is non-existent and all religion is for Allah. So *al-Ikhtilaaf* (i.e. Differing) is called *Fitnah*, disobedience is called *Fitnah*, yet what is intended in this verse is that *Fitnah* means ascribing partners with Allāh.

Similarly, Allāh (ﷻ) says,

﴿ يَسْأَلُونَكَ عَنِ الْشَّهْرِ الْحَرَامِ قَاتِلٍ فِيهِ قُلْ قَاتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾

³⁶ Al-An'fal [8:39]

³⁷ Al-An'fal [8:39]

³⁸ Al-An'fal [8:39]

*"They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid-al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing."*³⁹

That is: Shirk. Thus, that indicates the obligation that has been placed upon the *wilayatul-umur* (leaders of a Muslim country) to fight against those who worship other than Allāh whomever it may be, and when they are called to Allāh's religion and are guided to the correct guidance, and if they do not accept that, then it is an obligation (upon those calling) to fight against them depending according to their ability,

﴿فَلَا فُرْqَانٌ لِّمَنْ يَعْمَلُونَ﴾

*"So keep your duty to Allāh and fear Him as much as you can."*⁴⁰

And Allāh says,

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ كُفَّارٌ بِلِلَّهِ﴾

"And fight them until there is no more Fitnah (disbelief and polytheism): i.e. Worshipping others besides Allāh,

³⁹ Al-Baqarah [2:217]

⁴⁰ At-Taghaabun [64:16]

and the religion (worship) will all be for Allâh Alone [in the whole of the world]."⁴¹

Allâh says,

﴿أَنفِرُوا خَفَافًا وَقَالًا وَجَهِدُوا بِأَمْوَالِكُمْ وَأَنْفَسُكُمْ فِي سَيِّلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُثُرْ تَعْلَمُونَ﴾

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew." ⁴²

Allâh says,

رَسُولُهُ وَجِئُونَ فِي سَيْلٍ أَلَّا يَأْمُلُكُمْ وَأَنْفِسَكُمْ ذَلِكُو خَيْرٌ لَكُمْ إِنْ كُنْتُمْ نَعْمَلُنَا

*"O You who believe! Shall I guide you to a commerce
that will save you from a painful torment? That you
believe in Allâh and His Messenger
(Muhammad ﷺ) and that you strive hard and*

⁴¹ Al-An'fal [8:39]

⁴² At-Taubah [9:41]

fight in the Cause of Allāh with your wealth and your lives that will be better for you, if you but know!"⁴³

Therefore, from what is related to the worshipping of stones and trees is the hadith of Abu Waqid Al-Laythi when they went to Hunayn, in a time when they were new Muslims before the conquest of Mecca—they had passed by a group of *Mushrikun* worshipping *sidrah* [i.e. A tree], glorifying it and hanging their weapons upon it saying,

"Verily when the weapons are hung upon sidrah the weapon will become sharper and stronger."

So the Muslims said,

*"Make for us this Dha-tal-Anwat just like they have."
44*

So the Prophet (ﷺ),

"Allahu Akbar!!! Verily this is a customary practice which you have said, and (I swear) by the one whom my soul is in his hand, this just like what the Banu (i.e., Children) of Israel said to Musa",

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا مُنْ مَاءِ الْهُنْد﴾

"Make for us an ilāha (a god) as they have āliha (gods)."⁴⁵

⁴³As-Saff [61:10-11]

⁴⁴ Hadith noted in Tirmidhi/and he authenticated it

So he made requesting to make a tree to be worshipped an act of *Shirk*, similarly the statement of the children of Israel when they asked to make a god just like the people they saw had.

Thus, when one would say:

"We want a tree so that we may worship it, or a stone in order to worship it, or a grave to worship it, or to hang upon it our weapons, or call upon it, supplicating, or seeking the aid of it, or to make oaths to it."

This is similar to the statement of the children of Israel:

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ﴾

"Make for us an ilâha (a god) as they have âliha (gods)." 46

This is a tremendous principle along with the two previous stated principles.

Then the author made clear in the fourth principle that the *Shirk* of the earlier generations is lesser than the later generations, because the *Shirk* of the later generations is greater and more disgusting and vile.

The earlier generations committed *Shirk* in times of ease—not in times of hardship, as for those

⁴⁵ Al-'Araaf [7:138]

⁴⁶ Al-'Araaf [7:138]

Mushrikun in most of the lands, their *Shirk* (polytheism) was continuous—in times of ease and hardship.

Similarly to those who worship people like: Al-Badwi, Husain, Shaykh 'Abdul-Qadeer Al-Jilaani and others!!!

So it is obligatory to warn against the *Shirk* of the *Mushrikeen* in times of hardship as well as ease, the little and the major of it.

And from what the author has indicated that *Shirk* of the *Mushrikeen* during times of ease is Allâh's (ﷻ) statement,

﴿فَإِذَا رَكَبُوا فِي الْفُلُكِ﴾

"And when they embark on a ship," ⁴⁷

That is to say: vessels or the ship.

﴿دَعُوْا اللّٰهَ مُحْلِصِينَ لَهُ الْلٰئِنَ﴾

"They invoke Allâh, making their Faith pure for Him only." ⁴⁸

That is to say: when they were riding upon the sea fearing that they would drown, they would supplicate to Allâh devotedly in worship; and when Allâh had

⁴⁷ Al-'Ankatabut [29:65]

⁴⁸ Al-'Ankabut [29:65]

delivered them to land they returned back to their *Shirk*.

Allâh says in another verse,

﴿وَإِذَا مَسَّكُمُ الْضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَيْهِ فَلَمَّا يَجْعَلْنَكُمْ إِلَى الْأَرْضِ
أَغْرِضُهُمْ﴾

"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allâh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful." ⁴⁹

Likewise in another verse,

﴿وَإِذَا غَشِّيْهِمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الْأَيْنَ﴾

"And when a wave covers them like shades (i.e. Like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only." ⁵⁰

In this manner is the state and circumstance of the *Mushrikeen* in times of calamity, they are sincerely devoted to Allâh in worship, and they know that Allâh will deliver them, and they know that there is no one worthy who of worship other than Him.

⁴⁹ Al-Israa [17:67]

⁵⁰ Luqmaan [31:32]

When ease comes they fall back into *Shirk* along with their false deities and idols. As for those *Mushrikun* in this present time, their polytheism is ongoing, because they have no insight.

Therefore, they worship other than Allâh in times of ease as well as in times of calamity. They make no distinction between them due to their feeble intellect and being overwhelmed by ignorance.

We ask Allâh for safety and well-being, may He grant all of us with that—and may Allâh send prayers and salutations upon our prophet Muhammad, his family and companions.



NOTES

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NOTES

THE FOUR PRINCIPLES OF SHIRK

About the book:

So when the believer becomes aware that when Shirk is mixed with Tawheed, it becomes corrupted just like when al-hadath corrupts purification: then he should become aware that it is necessary to learn Tawheed and Shirk as it really is so he would not fall into Shirk.

Because Tawheed by definition is the religion of Allah, it is Islam, it is the guidance. So when the person does any type of Shirk this nullifies his Islam, this nullifies His religion.

For example, he supplicates to the deceased seeking the aid of them. He curses/insults the religion or Allah or His messenger, making mockery of Allah or His messenger or the religion; believing making permissible what Allah had made impermissible from what is known from the religion out of necessity, like committing fornication and the likes. Thus when he carries out any one of the nullifiers of Islam then he has nullified his religion.



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