THE FOUR FUNDAMENTAL PRINCIPLES
Muḥammad bin ‘Abdul-Wahhāb
By Sheikh al-Islām, al-Mujaddid,
Dr. Šāliḥ bin Fawzān bin ‘Abdullāh al-Fawzān
With Explanation by the Noble Shaykh,
Member of the Council of Senior Scholars
Saudi Arabia
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With Commentary by the Noble Shaykh, Dr. Ṣāliḥ bin Fawzān bin ‘Abdullāh al-Fawzān
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All praise and thanks be to Allāh, the Lord of the Worlds, and blessings and peace be upon our Prophet Muḥammad and upon his family and companions. To proceed:

This is the treatise “The Four Principles” by the Imām, al-Mujaddid (reformer), Sheikh Muḥammad Ibn Abdul Wahhāb ا. Before we get into the subject, we will talk about the author and introduce him in order for the student of knowledge to be familiar with him and the methodology he adopted in his call (to Tawheed) because this is one of the important affairs: to know about the imāms and preachers who call to (the worship of) Allāh, their upbringing and mission. This is in order for the students of knowledge to follow and learn from their biographies and examples.

(1) Year 1115H of the Hijra, 626AD, the date of the death of the Prophet (pbuh), and the completion of this book is 675/3, and it is printed in the name of the author, Muhammad Ibn Abdul Wahhāb.
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He is the Sheikh, the Imām, al-mujaddid (reformer), Sheikh al-Islām, Muḥammad Ibn ʻAbdul Wahhāb Ibn Sulaimān Ibn Ali Ibn Musharraf al-Tamīmī al-Najdī; he was born in the town of ʻUyaynah which is a village in the north of Riyadh, and the home to his family.

He grew up in a house of knowledge; his father was the judge in the country and his grandfather Sheikh Sulaimān was the Mufti and the reference for the scholars, and all his uncles were scholars.

He grew up in a house of knowledge where he studied at the hands of his father ʻAbdul Wahhāb and his paternal uncles from a young age. He memorized the entire Noble Qurʾān before the age of ten and occupied himself with seeking knowledge and memorizing the Qurʾān with the help of his father. He read books of tafsīr (interpretation) and ḥadīth until he became proficient in knowledge while still young. His father and the scholars around him were impressed by his intelligence and distinction. He would discuss scientific matters to the point that they benefited from these conversations and acknowledged his merit. He was not satisfied with this amount of knowledge though it contains much good; even so one cannot be satisfied with knowledge (i.e. he yearns for more).

فرحل لطلب العلم وترك أمله ووطنه وسافر إلى الحج وبعد الحج ذهب إلى المدينة والتقى بعلمائها في المسجد النبوي خصوصًا الشيخ عبد الله بن إبراهيم بن سيف وكان إمامًا في الفقه
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Thereafter, he traveled to seek knowledge and left his family and homeland. He performed Hajj and then moved onto al-Madinah and met its scholars in the Prophet's Mosque, in particular: Sheikh ‘Abdullah Ibn Ibrahim Ibn Saif, one of the people of Najd from the people of al-Majma‘ah in Sudair, who was an Imam in fiqh and its principles, his son Ibrahim Ibn ‘Abdullah, the author of “al-'Adhb al-Fā’id Sharḥ Alfiyyat al-Farā’id”, as well as the scholar of hadith, Sheikh Muhammad Hayat al-Sindi, from whom he attained an ijazah in his reports from the books of hadith.

Then he returned to his country and as he was not satisfied with [what he attained in respect to knowledge], he traveled to the city of Ahsa‘, to the east of Najd, wherein resided scholars from the Hanbalis, Shafi‘is, Malikis and Hanafis schools; he studied under them, especially the Hanbalis, including Muhammad Ibn Fairuz and ‘Abdul Wahhab Ibn Fair‘z from whom he studied fiqh and he also learnt from ‘Abdullah Ibn ‘Abdul Latif al-Ahsa‘i.

Not only this, he also went to Iraq, Basra in particular, which at the time was populated with scholars of hadith and fiqh. He learnt from
the scholars therein, especially Sheikh Muḥammad al-Ṃajmūṯī and others. Throughout his travels, if he came across the books of Sheikh al-Ḥalīm Ibn Taymiyyah and his student Ibn al-Qayyim, he would transcribe them by hand along with many other books from al-Ḥadīṯ and Bāṣīr, and as such, he managed to gather a significant amount of books.

فِي مَنْها يَنْهُمُ بالسِّفر إِلَى بَلَاد الشَّام مَا فِيهَا مِن أُهِل الْعَلَم خَصُوصًا مِن الْهُنَاة وَأُهْل الْحَدِيْث وَلَكِنَّهُ بَعْدًا سَأَر إِلَيْهَا شَقٌّ عَلَى الْطَرِيق وَحُصْل عَلَيْهِ جُوعٍ وَعُطْشٍ وَكَادَ أن يُهَلِكِ فِي الْطَرِيق وَأَنَّم تَعْلَمُونَ الإِمْكَانَاتِ فِي ذلِك الْوَقْت وَبَعْد الْمُسْتَفْلِحَة.

He then was about to travel to the country of Shām because of the people of knowledge therein, especially from the Ḥanāfī [madhhab] and the people of Ḥadīth, but on the way there he found it hard [to continue] due to hunger and thirst and he almost died; and you are well aware of the possibilities at that time and far distances.

فِرَجَ إِلَى الْبَصْرَة وَعَدِل عَنِ السَّفَر إِلَى الشَّام ثُمَّ رَجَع إِلَى نَجِد بَعْد مَا تَسَلَّح بِالْعَلَم وَبَعْدًا حُصِل عَلَى جُمْعَة كِبْرٍ مِن الكِتَّاب إِضافة إِلَى الكِتَّاب الَّتِي كاَنَتِ عَنْد أَهْل وَعَنْد أُهْل بَلَدِه.

Then he returned to Baṣrā and left off traveling to Sham and then returned to Najd after being equipped with knowledge and attaining a large collection of books in addition to the books which belonged to his family and the people of his country.

ثُمَّ اتَّجَهَ إِلَى الدِّعَاوَةِ وَالإِسْتِخْلاَصِ وَنُشَرِّ العَلَم التَّفَاعِل وَلَم يُرْضِي بِنَسْكَت وَيَرْكِن النَّاس عَلَى مَا هُم عَلِيْهِ بِلآرَادَ أن يَنْتَشِر عَلَمَه وَأَن يَدْعُو إِلَى اللَّه فَنَظَر فِي جَمِيعِه فَفَجَد فِيهِ مِن النَّشَرِ وَالشَّرَك الأَمْوَى الكِبْرِيَة فَأَخْذَة عَلَى طِرَاهُ الْعَلَيْنِ وَالرَّحْمَة لِلْمُسْلِمِين وَرَأَى أَنْ يُسَفَع السَّكَوَة عَلَى هَذَا الْوَضْع.

Then he began missionary activities, reformation and dissemination of beneficial knowledge. He was not satisfied with being silent and leaving the people on what they were upon, but wanted to spread his knowledge and call to Allāh. He looked at his community and found the existence of many affairs related to evil and polytheism and he
had concern for the religion of Allāh and compassion for the Muslims; he found he could not afford to remain silent in this situation.

The scholars of Najd had concern in jurisprudence, and in relation to creed they followed the doctrine of the theologians from the Ash'aris and others; they had no interest in the creed of the salaf (righteous ancestors) as in the Shām, Egypt and other regions. The widespread creed was that of the Ash'aris together with failing to establish the Tawhīd of Ul-hiyyah.

As for the creed of the salaf (righteous ancestors), then few gave attention to it whereas many were overshadowed by fairy tales, innovations, polytheism in worship manifested in worshiping graves; this is with respect to knowledge.

In terms of politics, the people were scattered, without a state to bring them together, rather each village had its independent amīr (chief); al-ʿUyaynah, ad-Darʿiyyah, Riyadh and every small village had its own amīr; wars and looting took place among themselves and between the villages and the Bedouins.
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Politically, the country was in a state of anxiety, disunity, enmity and loss, to the point that the people of the same city would fight one another!

In the city of Najd, we would have found the worship of graves and people calling for help from the dead; the people access to the graves of the Companions, such as that of Zaid Ibn al-Khaṭṭāb who was martyred with a group of companions in the war against Musaylimah al-Kadhāb (the liar); they would turn to Zaid for help and on his tomb was a dome. They would travel long distances to visit it and it was well known among them.

They had trees and palm trees and believed in them and sought blessings from them; moreover, they took to false creeds such as that of the Sufis and Wahdah al-Wujūd in Riyadh and al-Kharj;

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1 Musailimah bin Ḥabīb: was one of a series of men who claimed to be a prophet around the same time as the Messenger of Allāh, Muhammad (ﷺ). He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet "the Liar" (Arabic: التَّكَابِل).  
2 A doctrine or belief which identifies God with the universe, or regards the universe as a manifestation of God.
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Hekdha kanta halatthem adnina da alumma wu akon عن this wuuy bel en buk alumma yishjuwa ullah uth wu akon.

Such was their religious condition and the scholars were silent about it, rather some of them encouraged these myths and supported them!

فلم رأى - رحمه الله - حال المسلمين تمرک للدعوة إلى الله عز وجل وقام يدعو إلى الله ويدرس التوحيد ويتعرف هذه الشركاء والخرافات ويقرر منهج السلف الصالح فتكون عندك تلامين من الدركية والعينة من أراد الله له الخير.

When [the Sheikh] saw the condition of the Muslims, he began to call to Allāh ﷺ, teaching Tawhīd (monotheism), disapproving these shirkiyyāt (any form of polytheism) and myths and he affirmed the methodology of the pious salaf; thus some students from ad-Dar‘iyyah and al-‘Uaynah, whom Allāh wanted good for, were developed by him.

ثم إنه اتصل بأمير العينية وعرض عليه الدعوة فقبل منه الأمير ووعده بالمناصرة في أول الأمر وهدم قبة زيد بن الخطاب حيث طلب من الأمير هدمها لأنه لا يمكن أن ينهدمها إلا من له سلطة أما الفرد فلا يستطيع وذلك فاستجاب له الأمير.

Afterwards, he contacted the amīr of al-‘Uaynah and presented to him the [foundations] of his mission and the amīr accepted them and promised at the beginning to support him, and based on the Sheikh’s request to the amīr, the latter demolished the dome of Zayd Ibn al-Khaṭṭāb3 as no individual could do that except someone with power.

3 Zayd Ibn al-Khattab was a Companion of Muhammad ﷺ and the brother of the second Caliph ʿUmar Ibn al-Khattab. In the battle against Musaylimah, Zayd called out to the forces: “Men, bite with your jaw teeth, strike the enemy and press on. By God, I shall not speak to you after this until either Musaylamah is defeated or I meet God!” He then charged against the enemy and continued fighting until he was killed. His grave was purportedly located just north of modern-day Riyadh until the 18th century.
When the amīr of al-Aḥsā’ heard about the demolition of the dome and the stoning of the women, he sent a message to the amīr of al-‘Umayrah and said to him: “Either you expel this Muta‘awwa’ or otherwise I cut off the assistance I send to you!”

The amīr sent for the Sheikh and brought to him the matter and said: “I cannot resist these [people].” The Sheikh calmed him down and promised him good and advised him to trust in Allāh, that livelihood is in Allāh’s Hand and that whosoever establishes this creed of Tawḥīd, then Allāh will indeed help and support him.

But the amīr insisted on the Sheikh leaving his land. The Sheikh then left al-‘Umayrah during time siesta time and went to ad-Dar‘iyyah where one of his best students resided, by the name of Ibn Suwaylim.

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4 Sahih Muslim.
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فذهب الشيخ إلى الديرية ليس معه إلا المروحة البندويةيهوى بما على وجهه وهو

بمسه ويفقول: ﴿وَمَن يَتَّقِى اللَّهَ مَتَّىًٰ وَبَرَرَهُ فَنَحْصُوهُ ﴾

The Sheikh went from al-Uaynah to al-Dar‘iyyah, and he had nothing with him except a hand-fan that he would use to fan himself while he walking while reciting: “And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine.” [At-Ta‘alāq (65): 2-3]

يردد هذه الآية وهو يمشي فلما وصل إلى تلبيذه في الديرية أصاب التلميذ خوف وقلق من

جحيم الشيخ لأنه يخشى على نفسه وعلى الشيخ من أهل البلد لأعلٍ متصادرون من هذا

الشيخ فهذا الشيخ وقال: لا يخطر في بالك شيء أبداً تولك على الله جل وعلا فهو نصير من

نصره.

He repeated this verse while walking; when he arrived before his disciple in ad-Dar‘iyyah, fear and worry hit the pupil of the arrival of the Sheikh because he feared for himself and the Sheikh from the harm of the people of that land because they warned against him. The Sheikh calmed him down and said: “Do not let anything ever bother you; put your trust in Allāh, for He supports whoever helps (the cause of) Allāh.

وفيما هم كذلك علمت زوجة أمير الديرية وكانت امرأة صاحبة فعرضت على زوجها الأمير

محمد بن سعود أن يناصر هذا الشيخ الذي جاء وأنه نعمة من الله ساقها إليه فالبدر باغتنامه

فأخذت عليه الطمأنينة وحب الدعوة وحب هذا العلم

During this time, the wife of the amir of Dar‘iyyah, who was a pious woman, came to know [about the Shaikh] so she suggested to her husband, amir Muḥammad Ibn Sa‘ūd, to support the Sheikh and that he is a blessing from Allāh sent to him so he has to take the initiative and embrace this opportunity. She thereby put assurance [in his heart] and the love of knowledge and the call [to Allāh].

5 As stated in Surah Muhammad, verse 7.
The Amir said: "Let him come to me." So his wife said: "Rather, you go to him; if you send someone to him asking for him to come to you, people might say that you send for him in order to oppress him, but if you go to him that will be a honour to you both."

So the Amir went to him in the student’s house and saluted him and asked him about [the reason] for his coming. The Sheikh explained and clarified to him that he had nothing but the call of the Messengers (may the blessing and peace of Allah be upon them all), and that is the call to Tawhid, which is Lā ilāha illa-Llāh (there is no god worthy of worship but Allah alone); he explained to him its meaning and clarified to him that it is the creed of the Messengers.

So the Amir said: "Be rejoiced with support and advocacy." The Sheikh said to him: "Be delighted with honour and empowerment because this word – La ilaha ill-Llāh – whosoever establishes it, then Allah will indeed empower him.

The Amir said to him: "But I have a condition for you." [The Shaikh] said: "What is it?" He said: "To leave me to with respect to what I am taking from the people." The Sheikh said: "Perhaps Allah make
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you not in need of this and He will open the door of provision from
Him.”

They left one another on this [agreement] so the Sheikh took care of
the da’wah [the call to Allâh] and the amîr, with the support.

Then students arrived successively to ad-Dar‘iyyah and the Sheikh
achieved a standing therein, whereby he became the imâm in prayer
and the mufti and judge. From that time, the Emirate of Tawhîd was
established in the lands of ad-Dar‘iyyah. The Sheikh sent letters to
the people of the cities and villages inviting them to Allâh, accepting
the creed of Tawhîd and to abandon innovations and myths. Some of
them responded and joined the call without fight while others refused
and opposed so they were fought by the soldiers of Tawhîd under the
leadership of the amîr Muḥammad Ibn Sa‘ūd and the Sheikh Muḥammad Ibn ‘Abdul Wahhâb.

And the call extended in the lands of Najd and the whole of the
country was handed over to him, even the amîr of al-‘Uyaynah, who
had an aversion to the Sheikh, entered under the state of Muḥammad
Ibn Sa‘ūd.
Riyadh also entered after heavy fighting and (the state) spread to al-Kharj and beyond and to the north and south till it reached the borders of Sham in the north to the borders of Yemen in the south and from the Red Sea to the Arabian Gulf in the east - all under the jurisdiction ad-Dar‘iyyah, both the deserts and cities.

And Allah bestowed on the people in ad-Dar‘iyyah much good, provisions, riches and wealth, commercial markets were established and the state was enlightened with knowledge and power with the blessing of this salafi call, which is the call of the Prophets, peace be upon them.

The state strongly received this creed and began to call to it and make Jihad in its cause until its lands were enlightened through it, and all praise and thanks be to Allâh alone; [the call of Tawhîd] spread to neighbouring countries in Egypt, Syria, Iraq and even in Persia among the Sunnis, India, Morocco and many other countries. Whosoever Allâh wants good for, then he is influenced with this blessed call and he comes to know that it is a call of truth, so he responds to it and supports it; the evidence has been established against the stubborn, and all praise and grace to Allâh alone, while
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all characteristics of polytheism and idolatry and ignorance have been removed.
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[THE INTRODUCTION]

In the Name of Allah, the Most Gracious, the Most Merciful

I pray to Allāh, the Most Generous, the Lord of the Great Throne, to take care of you in the life of this world and the hereafter, to make you blessed wherever you are; to make you of those whom, when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness.

Explanation

This is al-Qawā'id al-Arba'ah (The Four Principles) that Sheik al-Islām Muḥammad ibn ʿAbd al-Wahhāb authored.

It is an independent treatise, but is usually printed along with al-Uṣ-ṣath-Thalāthah (The Three Principles) because there is a need for it to
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be accessible for students of knowledge. The word qawā'îd is the plural of qā'idah (principle). And the qā'idah is the origin from which many matters branch out.

ومضمون هذه القواعد الأربع التي ذكرها الشيخ رحمه الله: معرفة التوحيد ومعرفة الشرك.

These four principles that the Sheikh mentioned take account of one’s knowledge and awareness about both Tawhîd (monotheism) and Shîrk (polytheism).

وأما هي القاعدة في التوحيد وما هي القاعدة في الشرك؟ لأن كثيرًا من الناس يختبئون في هذين الأمرين، يختبئون في معيّة التوحيد ما هو ويختبئون في معيّة الشرك، كلّ يفسّرها على حسب هواه.

It explains what is the qā'idah (principle) in relation to both Tawhîd (monotheism) and Shîrk (polytheism). This is because many people tend to mix up these two issues. They get confused in the meaning of Tawhîd and what it stands for; they also get puzzled in the meaning of Shîrk; each person giving them a different interpretation according to their own desire.

ولكن الواجب: أن نرجع في تقعيدنا إلى الكتاب والسنّة، ليكون هذا التقعيد تقعيدًا صحيحًا سليمًا مأخوذًا من كتاب الله وسنة رسوله ﷺ، لاسيما في هذين الأمرين العظيمين. التوحيد والشرك..

In fact, when we want to settle a ruling, we should do so by returning to the Qur’ân and Sunnah. This way the ruling will be sound and safe, derived from the Book of Allâh and the Sunnah of the Messenger of Allâh ﷺ, especially in these two significant matters, Tawhîd (monotheism) and Shîrk (polytheism).

والشیخ رحمه الله لم يذكّر هذه القواعد من عنده أو من فكره كما يفعل ذلك كثيرٌ من المتخصِّصين، وإنما أخذ هذه القواعد من كتاب الله ﷺ ومن سنة رسول الله ﷺ وسيرة ﷺ.

Moreover, the Sheikh did not invent these principles by himself as many confused people do, but rather he took them from the Book of
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Allāh and the Sunnah of the Messenger of Allāh ﷺ along with his (biography).

As such, once you know and understand these principles it will then become easier for you to know and learn the Tawhīd (monotheism) that Allāh sent His Messengers with and revealed in His Books. You will also get to know the Shīrkh which Allāh has warned about and clarified its danger and harm in the life of this world and the hereafter.

Understanding and adhering to this is more obligatory on Muslims than learning the rulings of Šalāh (prayer), Zakāt (poor’s due), worship and other religious issues, because this is the primary and fundamental matter. To make it clearer, the Šalāh, Zakāt, Ḥajj (pilgrimage) and other acts of worship are not valid and accepted if they are not based on the foundation of the correct ‘aqīdah (creed) which is the pure and absolute Tawhīd to Allāh ﷻ.

The Sheikh ﷺ preceded these four principles with a momentous introduction that includes a supplication for the student of knowledge and drawing his attention to what he was going to say.
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He said: “I pray to Allāh, the Most Generous, the Lord of the Great Throne, to take care of you in the life of this world and the hereafter, to make you blessed wherever you are; to make you of those whom, when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness.”

This is a very significant introduction that embodies an invocation from the Sheikh to every student of knowledge who is learning creed in order to seek out the truth, avoid going astray and falling into Shirk. It is very important for each student to have Allāh to take care of him in this world and hereafter.

Moreover, if Allāh takes care of the one seeking the truth in the life of this world and the hereafter, then there is no access for misfortunes to affect him in his religion or in the life of this world. Allāh the Most High said: “Allāh is the Waliyy (Protector or Guardian) of those who believe; He brings them out from darkness into light. But as for those who disbelieve, their ‘awliyā’ (supporters and helpers) are Tāgh-t.” [Al-Baqarah 2:257]

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6 The word Tāgh-t covers a wide range of meanings: It means anything worshipped other than Allāh, i.e. all false deities; it may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. ‘Īsā (Jesus) and other Messengers of Allāh who were
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Hence, if Allâh is your Waliyy He will take you out from the darkness of Shirk, Kufr (disbelief), doubts and Ilhâd (atheism) – to the light of Eemân (belief), beneficial knowledge and righteous action; “That is because Allâh is the Mawla (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no mawla.” [Muhammad 47: 11]

Consequently, if Allâh takes care of you by means of His guardianship, success and guidance in the life of the world and in the hereafter, in terms of care and protection, success and guidance, you will indeed become very happy to the extent that you will never become miserable and unhappy. In the life of this world, Allâh will be your Waliyy, in regards to guidance and success and to be upon the correct manhaj (methodology). As for the hereafter, He will be your Waliyy in a manner that He will make you enter His paradise forever, where there is no fear, sickness, unhappiness, aging and no misfortune. This is the wilâyah of Allâh for His believing servant both in the life of this world and the hereafter.

falsely worshipped and taken as Tâgh-ıs. Likewise, saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed.
The Sheikh said: ...to make you blessed wherever you are." If Allah makes you blessed wherever you are then this is the utmost one can ask and look for; Allah then, will allow you to have blessing in your lifespan, sustenance, knowledge, actions, and in your progeny. Moreover, the blessing will accompany you wherever you are and wherever you go and this is a great bounty and a grace from Allah.

The Sheikh said: "to make you of those whom, when they are granted something they are grateful." - In contrast with the one whom, when he is given something, he is ungrateful for that favour. Indeed many people, when they are given a favour, they deny it and show no gratitude for it and will use it instead on anything other than the obedience of Allah, and so the favour will become a medium to their unhappiness and suffering, whereas Allah will increase and give more to those who are thankful amongst His servants: "And (remember) when your Lord proclaimed: 'If you give thanks, I will give more (of My Blessing).’" [Ibrahim 14:7]

For Allah gives more to the ones who are grateful for His grace and bounty. Therefore, if you want more favours, then be grateful to Allah and if you want them to be taken away from you then be unthankful.
The Sheikh said: "if they are afflicted with something they are patient..." - Allâh tests the servants with calamity, misfortune, and with enemies amongst the disbelievers and the hypocrites. Hence, they need to have patience, not be discouraged and not to lose hope in the mercy of Allâh. They will be firm upon their religion and they do not budge nor surrender when tribulations take place. Rather, they will be firm upon their religion and have patience with what they suffer for its cause in terms of hardship. This is the opposite to one who, when tested with something, he becomes sad, worried, discontented and gives up hope in receiving the mercy of Allâh. Such a person will have more afflictions and misfortunes.

The Prophet ﷺ said: "Verily if Allâh loves some people, He will test them. Thus whoever is going to be content Allâh will be pleased him, and whosoever is dispelled, Allâh will be displeased with him too as a result." And: "The ones who are more tested are the Prophets, then the like and the like". The Prophets, the Ṣiddîq- n, the martyrs,
the believers who worship Allāh, have all been tested, but they have been patient. As for the hypocrite, Allāh said in his regards: “There are among men some who serve Allāh, as it were, on the verge” – i.e. on edge - “if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.” [al-Hajj 22: 11]

فالدنيا ليست دائمًا نعيمًا وترًا وتلمدات وشُورًا ونصرًا، ليست دائمًا هكذا، الله يداولا بين العباد. الصحبة أفضل الأمور ماذا جرى عليهم من الابتلاع والامتحان؟ قال تعالى: ﴿وَلَكِ ﻟِلَّذِينَ يَتَّقُونَ﴾.

Thus, the life of this world does not always have comfort, luxury, enjoyments, happiness and victory. Definitely the life of this world is not like that as Allāh usually alternates it amongst the servants. What happened to the companions who are the best amongst this nation in terms of trials and tests? Allah the Most High states: “And so are the days (good and not so good), We give to men by turns...” [Āl ‘Imrān 3:140]

فَلَيْتَّجِنِ الْعَبِيدُ نَفْسَهُ إِنَّمَا أَذَنَّ لا لِصُدْرِهِ، فَهَذَا سِبْقٌ لَّا يُعْلَى سِبْقُهُ، فيطَّنِ نَفْسِه. يُصِير وينتظر الفرط من الله تعالى، والعاقبة للمتقتين.

So, let the servant prepare himself mentally, so that when he is tested, (then he knows) that test is not meant to be for him only; the ‘Awliyā’ of Allāh experienced this before him. He should therefore get used to that, to be patient and wait for relief from Allāh the Most High as the final outcome is in favour of the pious.

قال: (وإذا أذنُ استغفر) أما الذي إذا أذن لا يستغفر ويسترده من الذنوب فهذا شقي. والعبران بالله، إن العبد المؤمن كنما صدر منه ذنب بادر بالنوبة.

The Sheikh said: “and if they commit a sin they ask for forgiveness.”
- As for the one who, when he sins, he does not ask forgiveness, but instead commits more sins, then he is a villain, and we seek refuge
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with Allâh! But the believing servant, whenever he commits a sin, he will hasten and rush to repentance.

"And those who, when they have committed Fâhishah (illegal sexual intercourse) or wrong themselves with evil, remember Allâh and ask forgiveness for their sins - and none can forgive sins but Allâh - and they do not persist in what (wrong) they have done, while they know." [Al 'Imrân 3: 135]

"Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards." [An-Nisâ' 4:17]

And the jahâlah (ignorance – as mentioned in the above verse) does not mean unawareness, because Islamically, the ignorant one is usually not blamed. Rather the jahâlah here is the opposite of hilm (forbearance, discernment). Hence, whosoever disobeys Allâh, he is an ignorant person in the sense that he is lacking hilm, common sense and humanity. Moreover, one can be a scholar but he is ignorant from other aspects such as not having hilm or firmness in matters.
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إذا لم يتب ولم يستغفر فهذه علامة الشقاء. وقد يقطن من رحمة الله وياطيه الشيطان ويقول له:
ليس لك توبة.

"And repent soon afterwards" Means whenever they sin they ask forgiveness, as no one is sinless, and all praise be to Allâh Alone who has opened the gate of repentance! Therefore, when the servant commits a sin he must rush to repent. On the other hand, if he does not repent nor asks for forgiveness then this is a sign of distress and unhappiness; he may lose hope in receiving the Mercy of Allâh and shaytân may come to him and say: “There is no repentance for you!”

هذه الأمور الثلاثة: (إذا أعطى شكر وإذا أتى صبر وإذا أذنب استغفر هي عووان السعادة) تن وُقِّع لها نال السعادة، ومن نجى منها. أو من بعضها. فإنه شقي.

These three matters, namely ‘when they are granted something they are grateful, if they are afflicted with something they are patient and if they commit a sin they ask for forgiveness. These three things mentioned are types of happiness,’ whosoever is granted success in doing them, he will be happy, and if he is prevented from them or from some of them then he will be miserable and unhappy.
Know, may Allâh grant you right guidance so that you obey Him, that Hanîfiyyah is indeed the religion of Ibrâhîm; (it means) to worship Allâh Alone with sincerity in the religion as the Most High said: “And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).” (Adh-Dhâriyât 51: 56)

**Explanation**

(أعلم أرشدك الله لطاعته) هذا دعاء من الشيخ رحمه الله، وهكذا ينبغي للمعلم أن يدعو للمتعلم. وطاعة الله معناها: امتثال أوامر وأجتناب نواهيه.

“Know, may Allâh grant you right guidance so that you obey Him.”
- This a supplication from the Sheikh and this is how the teacher should invoke Allâh for the student. The meaning of obedience to Allâh, is to abide by His orders and to avoid His prohibitions;

(إن الحنيفية ملة إبراهيم) الله جلّ وعلا أمرني بنبأبا ملة إبراهيم، قال تعالى: ﴿إليك أن أتبع ملة إبراهيم حنيفًا وَمَا كان من المشركين﴾

“That hanîfiyyah is indeed the religion of Ibrâhîm.” - Allâh commanded our Prophet (saw) to follow the religion of Ibrâhîm (saw). Allahu, the Most High said: “Then, We have sent the revelation to you (O Muhammad (saw) saying): ‘Follow the religion of Ibrahim: Hanîf (Islamic Monotheism - to worship none but Allahu) and he was not of the Mushrikun (polytheists, idolaters and disbelievers).’” [An-Nahl 16: 123]

الحنيفية: ملة الحنيف وهو إبراهيم عليه الصلاة والسلام والحنفي هو: المقبول على الله المعرض عنما سواء، هذا هو الحنيف: المقبول على الله بقبله وأعماله وتيانه ومقايده كلهها لله، المعرض
Al-Hanafiyyah is the religion of the Hanif, Ibrāhīm, and the Hanif is one who gets turns to Allah and turns away from other than Him. This is the true Hanif, who devotes himself to Allāh with his heart, actions, intentions and objectives, all of which are for Allāh and he turns away from anything other than Him. Moreover, Allāh orders us to follow the Millah of Ibrāhīm: “And has not laid upon you in religion any hardship: it is the religion (Millah) of your father.” [Al-Ḥajj 22: 78]

And the Millah of Ibrāhīm is: “to worship Allāh (Alone) sincerely in the religion” - this is the meaning of Al-Ḥanafiyyah. The (author) did not say: “to worship Allāh” only, rather he said: “sincerely in the religion,” i.e. to avoid Ash-Shirk, because if worship is mixed with Ash-Shirk it becomes null. Therefore, Al-Ibādah is only considered worship when it is free and safe from both the major and minor Shirk, as Allāh said: “And they were not commanded except to worship Allah, [being] sincere to Him in religion, Ḥunafā’,” [Al-Bayyinah 98:5] Ḥunafā’ is the plural of Ḥanif: one who worships Allāh with complete sincerity. And this is the worship that Allah commanded with to all the creation as He, the Most High said: “And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).” [Adh-Dhāariyāt 51: 56]
And the meaning of “worship Me” is: single Me out with worship. Thus the wisdom behind creating the creation is that they worship Allāh with sincerity in religion, some have obeyed while others have not. Nevertheless, the wisdom of their creation is this; the one who worship other than Allāh is contradicting the wisdom for which he was created, and opposes the order as well as Islamic Law.

Furthermore, Ibrāhīm is the father of the Prophets who came after him; all of them are from his dhuriyyah (progeny). Therefore, Allah said: “We ordained among his offspring Prophethood and the Book [i.e. the Torah, the Gospel and the Qur'an].” [Al-‘Ankaboot 29:27] Hence, they are all from the children of Isrā’īl, the grandson of Ibrāhīm, except Muḥammad who is from the progeny of Ismā’īl. All the Prophets are from the children of Ibrāhīm out of honour for him, and Allāh furthermore made him an Imām for mankind, namely a Qudwah (example): “Verily, I am going to make you an Imam (a leader) for mankind (to follow you).” [al-Baqarah 2:124] That is to say: An example, “Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation.” [An-Nahl 16:120] Meaning, an Imām (a leader having all the good righteous qualities, or a nation) that people should take as an example to follow, as that is what Allāh commanded all the
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creation, as He, the Most High said: “And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).” [Adh-Dhaariyat 51: 56]

فإِبَراهِيمُ دعَاءَ النَّاسِ إِلَى عِبَادَةِ اللَّهِ عِزٌ وَجَلّ كَعَمَّهُ مِنَ النَّبِيّينَ، كَلُّ الأَنَبِياءِ دَعَاءُ النَّاسِ إِلَى عِبَادَةِ اللَّهِ وَتَرَكَ عِبَادَةً مَا سَواهُ، كَمَا قَالَ تَعَالَى: ۚ وَلَقَدْ بَعَثَنَا فِي سُلَيْمَانَ أَمْرًا رَسُوْلًا أَنِ اجْتَبَاَوْا أَنْتَ ۚ وَاجْتَبَتُوا الْطُغُونَ

Thus, Ibrāhīm summoned mankind to mankind to worship Allāh alone as other Prophets did. All of them called mankind to worship Allāh Alone and to abandon the worship of anything other than Him, as He, the Most High said: “And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities).’” [An-Nahl 16: 36]

وَأَماِّ الْشَّرَائِعَ الَّتِي مِنَ الْأُوْلاِمِ وَالنَّواحيَ وَالْحَلَالَ وَالْحَرَامَ فَهَذَهُ مُخْتَلِفُ بَيْنَ الْأَمْمِ حِسْبَ الْحَاجَاتِ، يُشْرِعُ اللَّهُ شَرِيعَةً فَيُسْخِرْهَا بِشَرِيعَةٍ أَخَرَى إِلَى أَنْ جَاءَتْ شَرِيعَةُ الإسلام فَفَسَخَتْ جَمِيعُ الْشَّرَائِعِ وَبَقَىَ الَّذِي إِلَيْهِ أَنْ تَقْبَلَ سَلَةَةٌ، أَمَّا أَصْلُ دِينِ الأَنَبِياءِ - وَهُوَ التَّوْحِيْدٌ - فَهُوَ لَمْ يُسْخِرْهَا وَلَنْ يُسْخِرْهَا، دِينُهُمْ وَاحِدٌ وَهُوَ دِينُ الإِسْلَامِ بِمَعْنَى: الإِخْلاَصُ لِلَّهِ بِالْتَّوْحِيْدِ. أَمَّا الْشَّرَائِعُ فَقَدْ مَخْتَلِفَ، يُسْخِرْهَا، لَكِنْ التَّوْحِيْدُ وَالْعَقِيْدَةُ مِنْ أَدْمَ إِلَى أَخَرَ الأَنَبِياءِ، كُلُّهُمْ يُدْعُونَ إِلَى التَّوْحِيْدِ وَإِلَى عِبَادَةِ اللَّهِ، وَعِبَادَةُ اللَّهِ: طَاعَتُهُ إِلَيْنَا وَقَتَسَ بِمَا أَرَءَهُمْ بِمِنَ الْشَّرَائِعِ، فَإِذَا نَسَخَت صَارَ المَعْلُوْلُ بِالنَّاسِ هوَ الْعِبَادَةُ، وَالعِبَادَةُ بِالْمَنْسُوبِ لَيْسَ عِبَادَةٌ للَّهِ.

As for the Sharā‘i - which are the orders and prohibitions and the lawful and the unlawful, then the (Prophets) are not the same (in respect to them) and their diversity is in accordance to the different nations and their needs. Allāh would legislate a Sharā‘ah then abrogate it and replace it with another. This continued to happen until the Sharā‘ah of Muḥammad was established and it abrogated all other Sharā‘i, and it will remain till the Day of Judgment. As for the origin of the Prophets’ religion, which is Al-Tawḥīd, it has not been abrogated and never will be. Their religion is one which is Al-
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Islām, in the sense of sincerity to Allāh with *At-Tawḥīd*. The *Sharāʾi* may be different and can be abrogated. On the other hand, *At-Tawḥīd* and the creed since Ādam ﷺ up to the last Prophet ﷺ was the mission of all the Prophets, namely: to call to *At-Tawḥīd* and to worship Allāh (alone). The worship of Allāh is to obey Him all the time with that which He has ordered in terms of *Ash-Sharāʾi*. Then, if (a *Shariʿah*) is abrogated, acting upon the abrogator will be considered worship and acting upon the abrogated is far from being the worship of Allāh.
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If you know that Allāh has created you to worship Him, then you should know that ‘Ībādah (worship) cannot be called so except with tawḥīd (monotheism). Similarly, the salāh (prayer) cannot be called so except with ṭahārah (purity). Thus, if shirk (polytheism) enters into ‘Ībādah (worship) it will ruin it, just like ḥadath (impurity) if it enters into ṭaharah (purity).

Explanation

If Shirk enters worship, it spoils it just as hadath does when it enters purity. The Sheikh said: “Hence, if you know that Allāh has created you to worship Him, then you should know...” - If you realise from this verse: “And I (Allāh) created the Jinn and mankind except they worship Me (Alone),” that you are among mankind and you learn that Allāh did not create you without purpose, nor did He create you only to eat and drink, to live in this world and to proceed freely and have fun; He (Allāh) absolutely did not create you for that, instead He created you to worship Him alone, and He has subjected to you
these things that exist to make use of them so that you may worship Him alone, as you cannot live and reach that level of worshipping Allâh alone except by having these things; Allâh has subjected them to you to worship Him alone and not for you to be happy with that, or to proceed without restraint, or to rejoice, or to lead a dissolute life, or to act immorally, and just eat and drink - such a condition is indeed the condition of the animals - but because Allâh has created mankind for a great purpose and significant wisdom, which is to single Him out with the worship...

He, the Most High said: “And I (Allâh) created the Jinn and mankind except they worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or My creatures).” [Adh-Dhaariyat 51: 56-57] Allah created you to not acquire for him, to practice as a profession and collect money for Him, as the sons of Adam do for each other, by making workers collect their revenues. No! Allah is not in need of all that and is in no need of all those who exist in the creation, therefore He said: “I seek not any provision from them (i.e. provision for themselves or My creatures).”

Allah feeds and none feeds Him and He is in no need for food, and gets along without [the help of anyone]. He is not in need of your
worship, and if you disbelieve that decreases nothing from His reign and domain. On the other hand, you need Him and need to worship Him. Hence, from His mercy: He orders you to worship Him for your own good, because if you worship Him, He honours you with the good reward. Therefore, worship is a medium for Allah to honour you in this world and the hereafter. So who benefits from worship? The beneficiary of worship is the worshipper himself, whereas Allah is in no need of His creation.

(The author) said: "...then you should know that 'Ibādah (worship) cannot be called so except with tawhīd (monotheism). Similarly, the ṣalāh (prayer) cannot be called so except with ṣaḥārah (purity)." If you know that Allāh has indeed created you to worship Him alone, then worship is not correct and accepted by Allāh unless two conditions are fulfilled, and if one of these conditions is not met then the worship is void:

1. The intention should be purely for the sake of Allāh without any Shirk, as combining it with Shirk nullifies it, just like purity, when it mixes with something ḥadath (impure) it is nullified. Likewise, if you worship Allāh and commit Shirk
then you become a polytheist and your worship will be ineffective.

2. To follow the Messenger ﷺ. Thus any worship that was not brought by the Messenger ﷺ is definitely void and rejected as it is *Bid‘ah* (innovation) and superstition. Therefore, the Prophet ﷺ said: "Whosoever does an action (of worship) which is not in accordance with this matter of ours will have it rejected" and in another narration: "Whomsoever introduces in this matter of ours that which is not from it will have it rejected." For that reason, worship must correspond with that which the Messenger ﷺ came with, and not with that which the people approve and consider good, or agreeing with their intentions and objectives. As long as there is nothing to prove it from the *Shari‘ah*, it will be considered a *Bid‘ah* and furthermore, it will not benefit anyone concerned. It will be considered as a sin, even if its doer claims that he wanted to get closer to Allāh with his deed.

 فلا بد في العبادة من هذين الشرطين: الإخلاص، والمتابعة للرسول حتى تكون عبادة صحيحة نافعة لصاحبها، فإن دخلها شرك بطلت، وإذا صارت مبتذلة ليس عليها دليل فهي باطلة أيضا، بدون هذين الشرطين لا فائدة من العبادة، لأنهما على غير ما شرع الله سبحانه وتعالى ولله لا يقبل إلا ما شرع في كتابه أو على لسان رسوله ﷺ.

Hence, it is necessary for worship to comply with these two conditions for it to be correct and beneficial, namely: *Ikhlāṣ* (sincerity) and following the Messenger ﷺ. Hence, if worship is combined with *Shirk*, it becomes void, and if it is *Bid‘ah* that has no evidence, then it is also invalidated. Without these two conditions there is no benefit from worship, because it is contradicting what Allāh has made as a *Shari‘ah*, and Allāh does not accept anything except that which He has legislated in His Book or by means of His Messenger ﷺ.
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Hence, if you know that Shirk ruins 'Ibādah if it is mixed with it, and it nullifies the deeds, leading the one who commits it to be in Hellfire forever, you are aware that the most important thing upon is understanding this so that perhaps Allah will keep you free of this trap, which is Shirk with Allāh, about which He says: “Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases...” [An-Nisaa’ 4:116]

This is achieved by knowing four principles which Allāh has mentioned in His Book.

Explanation

That is to say, as long as you are aware of At-Tawhīd, which is to single Allāh with the worship, then it is obligatory upon you to know what is Shirk, as one who is not aware of something that is evil and dangerous can easily fall into it. That is why you should know all types of Shirk so that you can avoid them, because Allāh has warned against it by saying: “Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases...” [An-Nisaa’ 4:116]
This is *Shirk* and its danger, namely, one is prohibited from the Paradise: “Whoever joins other gods with Allah, Allah will forbid him the Garden.” [Al-Maa’idah 5:72] Moreover, such a person will be also prohibited forgiveness: “Allāh forgives not that partners should be set up with Him...” [An-Nisā’ 4:48]

This a very significant risk that you should be aware of prior to knowing any other dangers, as people who would consider themselves to be rational and learnt went astray in relation to *Shirk*. So let us learn what is *Shirk* from the Book and the Sunnah as Allāh did not warn about something except that He made it very clear, and He did not order us to do anything without clarifying it to mankind. Furthermore, Allāh did not forbid *Shirk* and leave it in a general manner, rather He clarified and explained it well in the Glorious Qur’ān. The Messenger ﷺ himself clarified what *Shirk* is in the Sunnah in such a manner that one seeking the truth will be very satisfied and free from all doubts and suspicions. Therefore if we want to fully comprehend *Shirk*, we have to return to the Book and the Sunnah until we learn it and avoid relying on whosoever’s opinion and desires. And this will be addressed shortly.
THE FIRST PRINCIPLE

Is to know that the Kuffār whom the Messenger of Allāh ﷺ fought admit and confirm that Allāh the Most High is Al-Khāliq (the Creator), Al-Mudabbir (the Planner), and that this is not enough for them to become Muslims. The evidence is the saying of Allāh the Most High: “Say: ‘Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?’ They will soon say, ‘Allāh.’ Say, ‘Will ye not then show piety (to Him)?’” [Yūnus 10:31]

Explanation

It is to know that Al-Kuffār whom the Messenger of Allāh ﷺ fought, were people who admitted and confirmed Tawḥīd Ar-Rububiyyah, but that did not make them enter the fold of Islam nor did it sanctify their blood and wealth.
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Hence, this proves that At-Tawhīd is not only to confirm Ar-Rububiyyah. Very few amongst the creation commit Shirk Ar-Rububiyyah, moreover all nations confirm Tawḥīd Ar-Rububiyyah.

So far, none has claimed that besides Allāh there is someone who can create, provide with the means of subsistence, give life, or make someone die. Rather, Al-Mushrikūn (polytheists) confirm that Allāh is indeed Al-Khāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīṭ, Al-Mudabbir. In short, Tawḥīd Ar-Rububiyyah is to single Allāh with His actions.

Read the last verses of Surah Al-Mu’minn and you will find that the polytheists used to confirm Tawḥīd Ar-Rububiyyah as well as in S-rah Y-nus: “Say: ‘Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the
living from the dead and the dead from the living? And who disposes all affairs?” They will say, ‘Allāh.”’ [Yūnus 10:31] Hence, they did, as one can see clearly, confirm Tawḥīd Ar-Rububiyyah.

Therefore, At-Tawḥīd is not only to confirm Tawḥīd Ar-Rububiyyah as the scholars of theology and theory claim in their creeds. They admit that At-Tawḥīd is to confirm that Allāh is undeniably Al-Khāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīt...etc. They said: “Allāh is One within Himself and not divided into two; One in His qualities that there is none co-equal or comparable unto Him and One in His actions with no partner” - and this is Tawḥīd Ar-Rububiyyah.

If you refer to any of the scholars of theology’s books you will find that they do not deny Tawḥīd Ar-Rububiyyah. Nevertheless, this is not At-Tawḥīd which Allāh has sent the Messengers with, and to confirm that alone does not benefit anyone. This is because the polytheists and the haughty amongst the disbelievers admitted that type of Tawḥīd, but this still did not get them out of Al-Kufr, nor did they become Muslims. This is a very critical mistake as those who fall in it are not different from Abū Jahl and Abū Lahab in creed. Similarly these days, some educated people are upon the same belief,
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*Tawḥīd* Ar-Rububiyyah only, and will dismiss *Tawḥīd* Al-Ulūhiyyah which is a big error in what concerns *At-Tawḥīd*.

وَأَمَّا الْشِّرْكَ فِي فَوْلاَنِّ (فَهُوَ أَنْ تَعْتَنِقُ أَنْ أَحَدًا يُخْلِقُ مَعَ اللَّهِ أَوْ يَخْرُجُ مَعَ اللَّهِ)، تَقُلُّ: هَذَا مَا قَالَ أَبُو جَهَلَ وَأَبُو لَحْبٍ، ما قَالُوا: إِنَّ أَحَدًا يُخْلِقُ مَعَ اللَّهِ، وَيَخْرُجُ مَعَ اللَّهِ، بَلْ هُمْ مَيْتُونَ، يَعْبُدُونَ يَٰأَنَّ اللَّهَ هُوَ الْخَالِقُ الْغَيْرُ مَثْلِهِ الْمُخْلِصُ، وَالْحَيُّ.

As for *Ash-Shirk*, they say: “It is to believe that there is someone besides Allāh who can also create and provide”. We respond by saying: neither Abū Jahl nor Abū Lahab said that; they confirmed that Allāh is *Al-Khāliq, Ar-Rāziq* etc.
**THE SECOND PRINCIPLE**

(Al-faqāhah al-kabīrah: Āl-i-hām yuqūlūn: mā dā'ūnahūm wa-tunjāhānā ilāhūm ʾl-a'īlāb al-furūth wa-al-iṣmā'ār, fa-shallāl al-furūth Qul-hum wa-lā ṣawwādū bi-hum ilāhūm Qul-hum bi-yuqūlūn ilā Allāh ʿl-adil min la-hum fi-ma huwm fi-hum muṣāfiqūn. ʾIn Allāh lā yihdī min hawū khudā.)

The second principle: They say: We did not call them or turn to them but to seek closeness and intercession. The evidence for closeness is the saying of Allāh: “And those who take Awliyā’ (protectors and helpers) besides Him (Allāh) say: ‘We worship them only in order that they may bring us nearer to Allāh.’ Truly Allāh will judge between them in that wherein they differ. Verily, Allāh guides not him who is a liar.” [Az-Zumar 39:3] …

**Explanation**

(Al-faqāhah al-kabīrah: Āl-i-mushrikīn al-dīnīn šallāhūm bi-mashīkīn wa-muḥakkat bi-thālithūm bi-al-ḥiddūr bi-thālithūm bi-al-ṣūkūr, līmmu naswūrūn fī al-ṣūkūr fadīma ṣawwānūn fī al-ṣūkūr, ʾqūlūn lā yuqūlūn ilāhūm thabātūn wa-ṭāʾrūqūn min Allāh, ʾawāhūm taimūqūn ʾawā yashūrūn ʾawā yahārūn min Allāh, ʾawāhūm at-thabātūn bi-thawālīn, ʾkamā Allāh ṭuḥallā ilāhūm: ʾwa-yuṣūrūn min dīrū Allāh ʾla-yuṣūrūn wa-yuṣūrūn wa-yuṣūrūn wa-yuṣūrūn min Allāh.)

The second principle: The polytheists, whom Allāh has named Mushrikīn and made His judgment that they should be in the Hellfire forever, did not commit Shirk in Ar-Rububiyyah but rather in Al-Ulūhiyyah. Therefore, they do not say that their gods create and provide, benefit and harm and dispose along with Allāh, but rather
they took them as intercessors, as Allāh said in their regards: “They worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’”

"Things that hurt them not, nor profit them..." They, Al-Mushrikin, acknowledge that the things neither hurt nor benefit them, but they took them as intercessors. That is to say, they put mediators between themselves and Allāh to achieve their needs. If the polytheists sacrifice or make a vow to their intercessors, it is not because they believe that their intercessors can create or provide etc. but rather based on the notion that they can be mediators and intercessors with Allāh; this is the creed of the polytheists.

When you are have a discussion with a grave worshiper, he will say the same thing: “I know that this waliyy or this pious man can neither hurt nor profit, but I want him to be my intercessor with Allāh.”

On the other hand, there are two types of intercession, which is correct and that which is incorrect. The one that is right and correct
has two conditions: (1) It must be with the permission of Allāh; (2) the one intercession is made for should be from the people of *At-Tawḥīd*, namely the sinners amongst them.

Therefore, if the intercession is lacking in one of the two conditions then it is void. Allāh said: “Who is he that can intercede with Him except with His Permission.”9 And He said: “And they cannot intercede except for him with home He (Allāh) is pleased.”10 And they are the sinners amongst *Al-Muwahhidin* (monotheists), as the disbelievers and polytheists cannot benefit from anybody’s intercession: “There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers, etc.), who could be given heed to.”11

Such are those who have heard about *Ash-Shafā‘ah* (intercession) but did not know its proper meaning and asked the wrong people for it without the Permission of Allāh, and even worse, sought *Ash-Shafā‘ah* from one who is himself a polytheist and cannot even profit from others intercessions. Thus these *Mushrikūn* cannot differentiate between the right and wrong *Ash-Shafā‘ah*.

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9 Al-Baqarah 2: 255.
11 Ghāfir 40: 18.
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(وَدِلِيلَ الشَّفَاعَةِ قُولَهُ تَعَالَى: وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ صَالِحَينَ مَا لَا يَضْرِبُهُمْ وَلَا يَنفِعُهُمْ وَيَقُولُونَ هُنَّ لَآ إِلَّا شَفَاعَتُنا عَنْدَ لاَهِ يَكُونُ شَفَاعَتُنَا عَنْدَهُمْ)ۚ فِ الشَّفَاعَةِ شَفَاعَتٌ شَفَاعَتٌ وَشَفَاعَةٌ شَفَاعَتٌ.

The evidence of ash-Shafā‘ah (intercession) is the saying of the Most High: “And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yunus 10: 18] There are two types of ash-Shafā‘ah: ash-Shafā‘ah that Allāh has rejected and that which He accepts; as for the rejected type, it is that which is sought from other than Allāh and that only He can do. The evidence is the saying of Allāh: “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 it is the disbelievers who are the Zālimūn (wrongdoers).” [Al-Baqarah 2:254] And the established intercession is: that which is sought from Allah alone. And the intercessor is honoured with the intercession, and the one whom the intercession is made for is he whom Allah is pleased with his speech and action after the permission [is granted]; as He, the Most High said: “Who is he that can intercede with Him except with His Permission?” [Al-Baqarah 2: 255]

**Explanation**

الشَّفَاعَةُ لَهَا شَروطٌ وَلِنَا شُرْوَاتٌ، لَيْسَتْ مَطلَّقةُ. فَالشَّفَاعَةُ شَفَاعَتٌ شَفَاعَتٌ شَفَاعَتٌ شَفَاعَتٌ. وَهَذَا الشَّفَاعَةُ يَقْبَرُ إِذْهَابِهِ سَبِيعَةَ وَقَالَ، فَأَلْيَضْعِفْ أَحَدَهُ عَنْدَ اللَّهِ إِلَّا بِإِذْهَابِهِ.

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Ash-Shafā‘ah (intercession) is general and has conditions and restrictions. Hence, there are two types of Ash-Shafā‘ah. Ash-Shafā‘ah that Allāh has rejected, which is the one without His permission, for none can intercede with Him but with it. Even the best of the creation and the Seal of the Prophets Muhammad when he wants to intercede for the people awaiting judgment on the Day of Resurrection, he will prostrate himself before His Lord and supplicate to Him and praise Him alone. He will continue to prostrate until it is said to him: “Raise your head and speak, you will be heard; intercede, you will be permitted intercession.” Hence, the Prophet will not intercede before the permission is granted.

The accepted intercession is that which is sought from Allāh, the intercessor is honoured with the intercession, and the one whom the intercession is made for is he whom Allāh is pleased with his sayings and actions, after the permission is granted; as Allāh said: “Who is he that can intercede with Him except with His Permission.” [Al-Baqarah 2: 255]

Ash-Shafā‘ah that Allāh accepts is that of the people of At-Tawhīd. Thus, the polytheists, as well as one who sacrifices and makes a vow

12 Part of a long Ḥadīth in Al-Bukhārī No. 751.
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to graves will not benefit from intercession. In brief, the rejected *Ash-Shafā‘ah* is the one sought without Allāh’s permission or that which is made for a *Mushrik*, whilst the accepted *Shafā‘ah* is one that takes place after Allāh’s Permission and is only for the people of *At-Tawḥīd*. 
THE THIRD PRINCIPLE

The third principle: When the Prophet ﷺ appeared, people were divided in regards to their worship. There were some people who worshiped angels; others worshiped Prophets and pious people, whilst others worshiped trees, stones, and the sun and moon. The Messenger of Allah ﷺ fought them without making any distinction between them.

Explaination

Verily, the Prophet ﷺ was sent to people amongst the polytheists, some of whom used to worship angels, others worshipped the sun and the moon, another group worshipped idols, stones and trees as their gods, whilst some worshipped Al-Awliyā' and the pious. This is one of the disadvantages of *Ash-Shirk* - that its people cannot gather and agree upon one thing unlike the monotheists whose object of worship is one (Allah): "(I ask you): are many lords differing among themselves better, or Allah, the One Supreme and Irresistible? If not Him, ye worship nothing but names which ye have named." [Yusuf 12:39-40]
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Thus, one of the negative and futile aspects of Ash-Shirk is that the ones involved therein are divided in their worship with no measure or principle to unite them. This is because they do not act upon facts revealed but rather upon their desires and claims of those who mislead others, which causes them to be more divided and separated. 

“Allah puts forth a parable - a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? - Praise be to Allah! But most of them have no knowledge.” [Az-Zumar 39: 29]

Hence, one who worships Allâh Alone is like a slave. The one he worships is one whom he knows what he wants and feels comfortable with. On the other hand, the polytheist is like him who has so many owners and he does not know whom to please amongst them. This is due to the fact that each one of these owners has his own inclination, own order, own wish, and all of them may want him to come to them at the same time. Therefore, Allâh said: “Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another...” - that is to say, that many persons own him and he knows
not whom to please amongst them—"...and a (slave) man belonging entirely to one master (like those who worship Allāh alone)." His owner is one person whom he feels comfortable with. This is a parable that Allāh has put forth about the polytheist and monotheist.

Hence, the polythiests were divided in their worship and the Prophet ﷺ fought them and did not distinguish between them; he ﷺ fought idolaters, Jews, Christians, Magians, the polytheists, those who worshipped Angels and those who worshiped Al-Awliyā’ and the pious without making any distinction between them. This is a rebuttal against those who claim that one who worships idols is unlike the one who worships a pious man, or one of the angels because one of them worships stones, trees and inanimate beings, whereas the other worships a pious man or one of the saints of Allah, (according to them) this is unlike the one who worships idols.

What they want to achieve by that is that the one who worships the graves these days has a different ruling from the one who worships idols: he does not become a Kāfir, his deed cannot be considered Ash-Shirk and none should fight him. We say in response: the Messenger ﷺ did not differentiate between them and considered
them all to be one; he regarded their blood and wealth as lawful, and did not differentiate between them and he fought those who worshipped Al-Masih though he was a Messenger of Allāh, and he also fought the Jews who used to worship ‘Uzayr who was either one of their Prophets or one of their pious people.

قَالَ الْمُجَّرِّكَ لَا تَفَرَّقِيِّ فِيهِ بَيْنَ مَنْ يَعْبُدُ رَجُلًا صَالِحًا أَوْ يَعْبُدُ صَائِمًا أَوْ حَرَّمًا أَوْ شَجَرًا، لَوْ أنَّ الْمُجَّرِّكَ هُوَ عِبَادَةُ غَيْرِ اللَّهِ كَانَ مَنْ كَانَ، وَلِهُذَا يَشُوَّلُ: "وَأَعْبُدُوهُنَا وَلَا تَشَرَّكُوا بِهِ" شَيْءًا وَكِيلَةً (شَيْءًا) فِي سِبْطَانِ الْمَهْيَّةِ يُقْتَمِلُ شَيْءٌ شَيِّئٌ، يُقْتَمِلُ كَلَّمُ مِنْ أَشْرَكٍ مَعَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَمْلاَكِكَ وَالرُّكْبِ وَالصَّلَاحِيَّينَ والْأَوْلِيَاءَ، وَالأَخْجَارِ والأَشْجَارِ.

So, when it comes to Ash-Shirk there is no difference between the one who worships a pious man and the one who worships idols, stones or trees because Ash-Shirk is to worship other than Allāh no matter what it is. For this reason Allāh said: "Worship Allāh, and join nothing with Him in worship." [An-Nisā 4:36] The word Shay’ (thing) in the context of prohibition embodies everything, namely all that been taken as partners along with Allāh whether they are angels, Messengers, the pious, Al-Awliyā’, stones or trees.
The evidence is the saying of Allāh: “And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone).” [Al-Baqarah 2: 193]

**Explanation**

That is to say: The evidence for fighting the polytheists without having to distinguish between them according to their deities, is Allāh’s saying: “Fight them”. This is general for all the polytheists with no exception. Then Allāh said: “until there is no more Fitnah”. And the Fitnah is Ash-Shirk. In other words, for Ash-Shirk to exist not, and this is general for all types of Ash-Shirk whether it is related to Al-Awliyā’, the pious, or the stones, or the trees...etc.

“And (all and every kind of) worship is for Allāh (Alone)” i.e. for all the worship to be for Allāh alone, that includes no partnership for anybody no matter what it or who he is. Thus there is no difference in joining partners with Allāh whether they are Al-Awliyā’, the pious, the stones, the trees, the Devils or others.
The evidence for the sun and the moon is the saying of Allāh: "And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves neither to the sun nor to the moon..." [Fuṣṣilat 41: 37]

**Explanation**

This proves that there are people who prostrate to the sun and to the moon, that is why the Messenger ﷺ prohibited us from praying when the sun is rising or at sunset – in order to block the means. This is because some people prostrate to the sun when rising and when setting, therefore we were prohibited not to pray in these two times though the prayer is for Allāh, because praying in such a time makes one resemble the polytheists in what they are doing and as result, one could end up committing Ash-Shirk. Hence, the Messenger ﷺ came to forbid Ash-Shirk and close all mediums that lead to it.  

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13 See *Fath Al-Majid* 2/835.
The evidence for the angels is the saying of Allah: “Nor would he order you to take angels and Prophets for lords (gods).” [Al ‘Imran 3: 80]

**Explanation**

His saying: “The evidence for the angels...etc.”, is an indication that there are people who worshipped the angels and the Prophets and that is indeed Ash-Shirk. Moreover, grave-worshippers today claim that the who worships the angels, the Prophets and the pious is not a Kāfīr.
The evidence for the Prophets is the saying of Allâh: "And (remember) when Allâh will say (on the Day of Resurrection): ‘O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’ He will say: ‘Glory be 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, are the All-Knower of all that is hidden (and unseen).’" [Al-Mâ`îdah 5:116]

Explanation

As for the author’s saying: “The evidence for the Prophets...etc.” This is an evidence that worshiping the Prophets is Ash-Shirk exactly like worshipping idols. Hence, this is an answer to those among the grave-worshippers who do not make any distinction in this regard, by claiming that Ash-Shirk only includes worshipping idols, without there being any resemblance between worshipping idols and a Waliyy or pious man. They reject treating them as equals and adhere to the notion that Ash-Shirk is limited only to worshipping idols. This
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is considered to be a clear fallacy from two angles: (1) Certainly, Allāh in the Qur'ān has denied and disproved all kinds of *Ash-Shirk* and furthermore commanded to fight all *Mushriks*. (2) For sure, the Prophet ﷺ considered them all to be one, those who worshiped idols and the ones who worshiped an angel or a pious man.
The evidence for the pious people is the saying of Allāh: “Those whom they call upon (like ‘Īsā (Jesus) son of Maryam (Mary), ‘Uzayr (Ezra), angel, etc.) desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they (‘Īsā (Jesus), ‘Uzayr (Ezra), angels, etc.) hope for His mercy and fear His torment.” [Al-Isrā’ 17: 57]
"...desire (for themselves) means of access to their Lord (Allāh)" means: to be close to Allāh by obeying and worshiping Him; thus it is indicated that others do not deserve to be worshiped as they are only human who are poor and in need, they call Allāh, wishing for His mercy and fearing His punishment. Therefore, whosoever has these qualities surely cannot be qualified to be worshipped along with Allāh.

The second interpretation for the previous verse is: that it was revealed in relation to some people who used to worship a group amongst the jinn. Those polytheists did not know that the jinn had become Muslims and started to get closer to Allāh by acts of obedience, supplication, wishing for His mercy and fearing His punishment, and so, they are needy servants who cannot be qualified to be worshipped.

No matter what is the interpretation of the noble verse, it indicates that it is forbidden to worship the pious, whether they are amongst the Prophets and Aṣ-Ṣiddiqīn, or Al-Awliyā' and Aṣ-Ṣāliḥūn; to worship them is not permissible as all people are servants of Allāh, in need to Him, so how can they be worshiped along with Allāh?
The meaning of *Al-Wasīlah* is obedience and getting close, and linguistically it refers to the thing that can get one to reach the aim. Hence, what makes one get to that stage of deserving Allāh’s pleasure along with His paradise is *Al-Wasīlah* to Allāh, which is Islamically allowed, for He said: “And seek the means of approach to Him (Allāh).” [Al-Mā’idah 5: 35]

As for those who misinterpret the texts and are known to be superstitious, they say that *Al-Wasīlah* is to take *Al-Awliyā* and the pious and dead people as intermediaries between you and Allāh to get you closer to Him: “We only serve them in order that they may bring us nearer to Allah.” [Az-Zumar 39: 3]

Thus, according to these superstitious people, *Al-Wasīlah* is to have an intermediary between you and Allāh so that the intermediary will let Him know about you; this implies that Allah does not know, or that He is stingy and does not give unless intermediaries insist! Far is He above that which they ascribe Him with! For this reason they make people dubious by saying to them: Allāh said: “Those whom
they call upon do desire (for themselves) means of access to their Lord.” [Al-Isrā’ 17: 57] Thus it is an indication (according to them) that taking intermediaries amongst the creation is something allowed as Allāh has praised those who do it.

And in the other verse: “O you who believe! Do your duty to Allāh, seek the means of approach unto Him, and strive with might and main in His cause.” [Al-Maa’idah 5: 35] They said: verily, Allāh has ordered us to seek Al-Wasīlah unto Him, and the meaning of Al-Wasīlah is intermediary. This is how they displace the words from their right places! However, Al-Wasīlah which is permissible in the Qur’ān and As-Sunnah is that which involves obedience that gets you close to Allāh, and Al-Wasīlah to Him is by asking Him by His Beautiful Names and Qualities. On the other hand, to make Tawassul (petition) to Allāh with His creation is not a permissible means and leads to Ash-Shirk, for it is the same excuse that the polytheists have used before: “And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus 10: 18] “And those who take Al-Awliyā’ (protectors, helpers, lords, gods etc.) besides Him (say): ‘We worship them only that they may bring us near to Allāh.”’ [Az-Zumar 39: 3]
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This is the Shirk of (their) forefathers and those who follow them, it is one and the same - even if they call it Al-Wasīlah, it is still considered Ash-Shirk. Further, it is not the Wasīlah that Allāh has permitted as He indeed never made Ash-Shirk as a Wasīlah to Him, but rather Ash-Shirk only distances one from Allāh: “Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrongdoers) there are no helpers.” [Al-Mā’idah 5:72] How then can Ash-Shirk be made as a Wasīlah to Allāh? Allāh is far above what they say!

In this verse is an evidence that there are amongst the polytheists those who worship the pious, as Allāh indeed has demonstrated this; He has also clarified that those who are worshipped are merely needy servants, “Those whom they call upon desire (for themselves) means of access to their Lord (Allāh)” - meaning: they get closer to Him with acts of obedience. “As to which of them should be the nearest” i.e. they are foremost to Allāh with worship because they are in need of Him, and what they want is “hope for His mercy and (they) fear His torment”. And whosoever’s condition is like this, he does not
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deserve to be a deity who can be called and worshipped besides Allah.
The evidence for the trees and the stones is the saying of Allâh: Have you then considered Allât, and Al’Uzza (two idols of the pagan Arabs), And Manât (another idol of the pagan Arabs), the other third.” [An-Najm 53: 19-20]

**Explanation**

Regarding the author’s saying: “The evidence for the trees and the stones...etc”: in this verse there is an evidence that amongst the polytheists there are some who worship stones and trees. Hence, Allâh’s saying: “Have you then considered” means: “Inform me...” It is an interrogative denial as well as a scolding to them. “Al-Lât” with a soft tâ (ت) is the name of an idol in ʿĀt-Ṭaʿīf. It was in the form of a sculptured rock with a house built above it, which had curtains, so as to compete with the Ka’bah, around it was a public square, along with some custodians who used to worship it besides Allâh. It used to belong to the people of ʿThaqif’ along with sponsoring tribes and they all were proud of it.
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The previous verse was also recited this way: “Have you then considered Al-Lāṭṭa” with a double مَعْنَى, which is an active participle, derived from المَعْنَى. [Al-Lāṭṭa] was a pious man who used to mix fine flour with water for the pilgrims, then when he died they built a house on the top of his grave, and loosened the curtains over it and started worshipping it besides Allāh; this is who Al-Lāṭ was.

As for “Al-‘Uzza”, it was a collection of acacia trees in a place called Wādī Nakhlah between Makkah and At-Tā’f, around them was a building and curtains along with some custodians. Some devils by it used to talk to people, and the ignorant people used to think that the trees or house did the talking. Nevertheless, the devils were the ones who used to talk to them to lead them astray from the path of Allāh. This idol belonged to Quraysh and the people of Makkah and those around them.

On the other hand, “Manāt” was a big rock in a place near to Qudayd mountain, between Makkah and Al-Madinah, and belonged to Khuzā‘ah, Al-Aws and Al-Khazraj. They use to make ʿĪrām therefrom to go for pilgrimage and also worshiped it besides Allāh. Hence, Al-Lāṭ , Al-‘Uzza and Manāt, were the three biggest idols the Arabs had.

14 To be in a state of ritual consecration (of a Mecca pilgrim).
Alláh said: "Have you then considered Allât, and Al-'Uzza; and Manât..." Did they grant you victory? Were they able to create, provide, give life and make others die? What did you find in them? This is a form of disapproval and draws the intellects attention to return back to their consciousness, thus what they worship is nothing more than created rocks and trees that neither benefit nor harm them.

When Islám came and the Messenger of Allâh ﷺ conquered the honourable city of Makkah, he sent Al-Mughîrah ibn Shu`bah and Abû Sufyân ibn Ḥarb ﷺ to Al-Lât in At-Tâ’îf and ordered them to destroy it; he sent Khâlid ibn Al-Walîd ﷺ to Al-'Uzza which the latter then destroyed, cut its trees, killed the female jinnî and wiped it off completely; all praise belongs to Allâh; the Messenger of Allâh ﷺ also sent Allâb ibn Abî Ṭalîb to Manât to destroy it and wipe it off. At the time Manât did not save itself so how could it save its people and those who used to worship it?
**THE FOUR FUNDAMENTAL PRINCIPLES**

"Have you then considered Al-Lāt, and Al-ʿUzza, and Manāt, the other third?" Where did they go? Did they benefit you? Did they save themselves from the troops of Allāh, the army of monotheists? This contains an evidence that there are people who worship trees and stones. However, these three idols were the biggest the polytheists had, yet Allāh has wiped them off from existence. These three idols could neither defend themselves nor profit those who used to worship them when the Messenger of Allāh fought them and their idols benefited them not. This is what the Sheikh deduced: that there are people who worship stones and trees.

So, glory to Allāh! How can rational people worship inanimate trees and stones that cannot move nor live? Where are people’s intellects? Be Allāh raised far above of what they say.
And the Hadith of Abi Waqid al-Laythī who said: “We went out with Prophet صلّی الله عليه وسلم to Hunayn while we had just left disbelief. The polytheists had a tree, which they used to frequent and hang their swords upon. It was called ‘Dhāat Anwāt’ (possessor of the medals of honour). We passed by a tree and said: ‘O Messenger of Allah! Make for us a Dḥāt Anwāt as the one they have’...etc.” [Recorded by Al-Tirmidhi who declared it Sahih]

Explanation

The hadith is narrated by Ab- Waqid Al-Laythī and what is widely known is that he embraced Islām in the year of Al-Fath, year 8 A.H. “It used to be called ‘Dḥāty Anwāt’: Al-Anwāt is the plural of Nawt which is something that is hung; i.e. it was something things were hung upon. It was one the practice of the polytheists to hang their arms onto Dḥāt Anwāt for blessings, then some companions سَلَّم أَيْسَأْلَهُمَّ: ‘Why do you hang your swords?’ They said: ‘It is Dhāt Anwāt of the polytheists. We are wine drinkers, and we desired to be the worshipers of the polytheists’.”
who just recently embraced Islām and did not understand the Tawḥīd fully, said: “Make for us Dhāt Anwāf like they (Al-Mushrīk-n) have a Dhāt Anwaṭ.” This is the evil of imitation and copying others, which is one of the worst things a person can fall into. At the time, the Prophet ἄص� got surprised and said: “Allāhu Akbar, Allāhu Akbar, Allāhu Akbar!” Whenever the Prophet ἄص� liked or condemned something he would make Takbīr, or he would say instead “Subḥāna llāh”, and say it more than once. “Verily, these are the Sunan” i.e. ways which people follow take others as examples; you are behaving in a manner by following the Sunan of your forefathers and imitating the polytheists.

“You have said, by the one in whose Hand is my soul, the same thing Banū Isrā’il said to Mūsā ﷺ: “Make for us an ilāha (a god) as they have ālīha (gods)!” He said: “Verily, you are a people who know not!” [Al-ʾAʿrāf 7: 138] When M-ṣāʿ crossed the sea with Banū Isrā’il, after Allāh drowned their enemy whilst they were looking, they passed by some polytheists who were devoting themselves to some idols of theirs. After seeing that, they said to M-ṣāʿ ﷺ: “Make for us an ilāhan (a god) as they have ālīha (gods).” He said: “Verily, you are a people who know not”. Mūsā refused to have anything to do with that and said: “Verily, these people will be destroyed for that which they are engaged in (idols-worship). He said: ‘Shall I seek for you a god other than the (true) God, when it is Allāh who has endowed you with gifts above the nations?’” [Al-ʾAʿrāf 7: 139-140]
Mūsā Restore his companions what his companions requested just as our Prophet Muhammad Restore his companions; yet neither they nor Banū Isra'īl become polytheists, because they did not carry their request out. If the companions did a tree to seek blessings, they would have become polytheists as a result but Allāh protected them. That happened when the Prophet Restore prohibited them. They said these words out of ignorance and not with purpose; so when they came to it is Ash-Shirk, then stopped and did not carry anything out; if they did carry it out, they would have associated partners with Allāh.

The evidence from the verse is that there are people who worship trees, because the polytheists used Dhātu Anwāt as a medium of worship, and the group of companions Restore who were new to Islām and with little knowledge tried to imitate them, if had it not been for Allāh who protected them by means of his Messenger Restore.

The point is that there are people who seek blessings from trees and they stay in the place for some time to get closer to it. In what been mentioned there are some significant matters:
The first matter: The danger of ignoring *At-Tawḥīd* because disregard of it may cause one to fall into *Ash-Shirk* without realising it. As such, one should learn *At-Tawḥīd* along with that which is its opposite, namely *Ash-Shirk*. That way a person will have sure knowledge and will not commit *Ash-Shirk* as result of his ignorance, especially if he sees people practicing it and end up considering it to be right. Therefore, in this matter one can understand the danger of Shirk especially in issues of creed.

The second matter: In this Hadith one learns the danger of imitating the polytheists as doing so can lead to *Ash-Shirk*. The ⁶ said: “Whosoever imitates a group of people he is one of them”. Therefore it is not allowed to imitate the polytheists.

The third matter: Asking for the blessing of stones, trees, buildings, graves and tombs is *Shirk* even if people call it otherwise, because it involves seeking blessing from other than Allāh.
THE FOURTH PRINCIPLE

The fourth principle: The polytheists in our time are worse in committing *Ash-Shirk* than their earlier counterparts, who used to associate partners (with Allâh) in times of ease and worship Him sincerely in times of hardship; but the polytheists of our time, their *Ash-Shirk* is constant, during ease and hardship; And the evidence is the statement of Allâh the Most High: “And when they embark on a ship, they invoke Allâh, 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.” [Al-Ankabût 29:65]

*Explanation*

The foundation of the polytheists: That Mushrikûn of times in which Allâh was not worshiped is composed of the following:

- So when Allâh sent穆罕默德 ﷺ
- And the polytheists: Their [times of ease and hardship] and their [as they would be] in later times,
- And they add to their [Allâh] and to their [as they would be] in later times,
- And the [polytheists] their [times of ease and hardship] and their [as they would be] in later times,
- And the [polytheists] their [times of ease and hardship] and their [as they would be] in later times,
- And the [polytheists] their [times of ease and hardship] and their [as they would be] in later times,
- And the [polytheists] their [times of ease and hardship] and their [as they would be] in later times.

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"The fourth principle", and it is the last one, is that the polytheists of today are worse in terms of Ash-Shirk than the forefathers whom the Messenger of Allah ﷺ was sent to. The reason is clear, namely Allah has informed that the early polytheists, whenever they faced hardship, would worship Allah faithfully and sincerely. In such a situation they would not ask anyone but Allah ﷺ for they knew that none could save them in difficulties except Him, as He said: "And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful." [Al-Isrā’ 17: 67] And in the other verse: "When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion" – i.e. sincere in making supplication to Him (Allah); “but when He has delivered them safely to land, there are among them those that halt between (right and wrong).” [Luqman 31: 32] And in the other verse: “But when He has delivered them safely to (dry) land, behold, they give a share of their worship to others!” [Al-‘Ankabūt 29: 65] Hence, at times of comfort, the forefathers give a share of their worship to others by calling on idols, stones, and trees.

As for times of distress and when they are about to perish, they would not supplicate to an idol, a tree, a stone, or anything created. They would only supplicate to Allah alone ﷺ. Therefore, if Allah is the only one who can save others at times of distress, so can one call on other than Him at time of ease?

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As for the polytheists of today, amongst the Muhammedan nation, who fell into committing *Ash-Shirk*, their *Ash-Shirk* is permanent, both in times of comfort and distress. They do not call Allâh, offering Him sincere devotion at times of distress, instead their *Ash-Shirk* increases and they start to call Al-Hasan, Al-Ḥusayn, ‘Abd Al-Qâdir, Ar-Rifâ‘î and others. This is something known besides what is reported about them in terms of strange even when they are out in the sea; when facing difficulties, they start calling out names of *Al-Awliyâ‘*.

This is due to the callers of falsehood and misguidance. They would, for example, say to the people: “We will save you once you are out in the sea. If you are afflicted with anything then call out our names and we will save you!” This is similar to what is reported about the Sheikhs of Sufi groups. If you wish, for more information, read the book *Tabqât Ash-Sha‘rānî*; you will find therein that which is bloodcurdling whilst he names it ‘Miracles of *Al-Awliyâ‘*’, claiming that these *Awliyâ‘* saved those in the seas to the point that one *Al-Waliyy* will stretch out his hand to the sea, pick up the whole ship and takes it out to the land without his sleeve getting wet. This is only one of their many superstitions and trifles that one can find in the abovementioned book. In brief, their *Ash-Shirk* is lasting in comfort and distress, so it is much heavier than that of the polytheists who existed at the time of the Prophet ﷺ.
THE FOUR FUNDAMENTAL PRINCIPLES

This is similar to what the Sheikh said in “Khashf Ash-Shubahūt” from another aspect: “The forefathers used to worship pious beings amongst the angels, the Prophets and Al-Awliyā’, but as for their contemporaries, they worship people of the most dissolute status one can find. They themselves acknowledge this, thus those whom they call Aqṭāb and Ağıwāth, they do not pray, do not fast and do not disdain from adultery and sodomy. This is due to the fact that they regard themselves to have reached a point where they are not required to do anything, namely there is no lawful or unlawful for them, and that is only for the common people. They confess that their masters are as bad as it been mentioned but they still worship them. Even worse than that, they worship people who are considered to be from the worst of criminals, such as Al-Ḥallāj, Ibn ‘Arabī, Ar-Rifā‘ī, Al-Badawi and others.”

The Sheikh cited the evidence that the poythiests of today are worse in terms of Ash-Shirk than the ancestors, because the latter used to worship Allāh faithfully and sincerely in times of hardship and

15 See, ‘Khashf Ash-Shubuhāt’ pp. 169-170 within ‘Mu’allafāt Al-Imām Al-Mujaddid, the chapter that deals with the creed.
worship others besides Allāh in times of east. The evidence for that is the saying of the Most High: “And when they embark on a ship, they invoke Allah, making their faith pure for Him only.” [Al-‘ Ankabut 29:65]

و صلى الله وسلم على نبينا محمد، و آله وصحبه أجمعين.

*May the blessing and peace be upon our Prophet Muḥammad,*  
*his family and all his companions.*