THE FOUR FUNDAMENTAL PRINCIPLES
Muḥammad bin ‘Abdul-Wahhāb
By Sheikh al-Islām, al-Mujaddid,
Dr. Şāliḥ 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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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, ai-Mujaddid (reformer), Sheikh Muḥammad Ibn Abdul Wahhāb. 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.

فهو الشيخ الإمام المجتهد شيخ الإسلام محمد بن عبد الوهاب بن سليمان بن علي بن مشرف التمعي التجزر وله رحمه الله في بلدة العينية(1) وهي قرية في شمال الرياض، وكانت معلم المؤمنين لمسير كمئات

(1) عام 1115هـ الموافق 1206هـ، انظر الأعلام الوركاني 6/275، ومعجم المؤلفين لمسير كمئات. 472/3 برقم (14463).
He is the Sheikh, the Imam, *al-mujaddid* (reformer), *Sheikh al-Islām*, Muḥammad Ibn ʿAbdul Wahhāb Ibn Sulaimān Ibn Abl ʿAbdul Musharraf al-Tamīmī al-ʿNajībī; he was born in the town of ʿUyaynah 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 ʿAbdul 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 hadith 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).
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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 Ibrāhim Ibn Saif, one of the people of Najd from the people of al-Majma’ah in Sudair, who was an Imām in fiqh and its principles, his son Ibrāhim Ibn ‘Abdullah, the author of “al-‘Adhb al-Fā’id Sharh Alfiyyat al-Farā’id”, as well as the scholar of ḥadīth, Sheikh Muḥammad Ḥayat al-Sindī, from whom he attained an ijazah in his reports from the books of ḥadīth.

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 Aḥsā’, to the east of Najd, wherein resided scholars from the Ḥanbalī, Shafi’ī, Mālikī and Ḥanafi schools; he studied under them, especially the Ḥanbalis, including Muḥammad Ibn Fairūz and ‘Abdul Wahhāb Ibn Fairūz from whom he studied fiqh and he also learnt from ‘Abdullah Ibn ‘Abdul Latīf al-Aḥsā’ī.

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

He then was about to travel to the country of Shām because of the people of knowledge therein, especially from the Ḥanbali [madhhab] and the people of Ḥadith, 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.

Then he returned to Baṣṣārah and left off traveling to Shām 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.

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 Allah 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 Tawḥīd 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-‘Uaynah, ad-Dar‘iyyah, 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-Kadhābī (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-Wujudī in Riyadh and al-Kharj;

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1 Musaylimah 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 (ṣallallāhu ʿalayhi wa sallam). He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet “the Liar” (Arabic: الكاذِب).
22 A doctrine or belief which identifies God with the universe, or regards the universe as a manifestation of God.
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Such was their religious condition and the scholars were silent about it, rather some of them encouraged these myths and supported them!

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

Afterwards, he contacted the amīr of al-‘Umaynah 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-Khaṭṭāb was a Companion of Muhammad ﷺ and the brother of the second Caliph ʿUmar Ibn al-Khaṭṭāb. 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 Musaylimah 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.
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A woman came to the Sheikh and admitted adultery and asked him to establish the punishment on her. He asked her to go back, but when she insisted as Ghāmidtīyyah did at the time of the Prophet ﷺ, he established the punishment and stoned her.

When the amīr of al-Aḥsāʾ heard about the demolition of the dome and the stoning of the women, he sent a message to the amīr of al-ʿUyaynah and said to him: “Either you expel this Mutawwwaʾ 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-ʿUyaynah during time siesta time and went to ad-Darʾīyyah where one of his best students resided, by the name of Ibn Suwaylim.

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⁴ Sahih Muslim.
The Sheikh went from al-'Uwaynah 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-‘Talāq (65): 2-3]

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.

During this time, the wife of the amīr of Dar‘iyyah, who was a pious woman, came to know [about the Shaikh] so she suggested to her husband, amīr Muhammad 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].

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5 As stated in Surah Muhammad, verse 7.
The amīr 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 amīr 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 Allāh be upon them all), and that is the call to Tawḥīd, which is Lā ilāha illa-LLāḥ (there is no god worthy of worship but Allāh alone); he explained to him its meaning and clarified to him that it is the creed of the Messengers.

So the amīr said: “Be rejoiced with support and advocacy.” The Sheikh said to him: “Be delighted with honour and empowerment because this word—La ilāha illa-LLāḥ—whosoever establishes it, then Allāh will indeed empower him.

The amīr 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 Allāh 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 Allāh] and the amīr, with the support.

Then students arrived successively to ad-Dar‘iyyah and the Sheikh achieved a standing therein, whereby he became the *imām* in prayer and the mufti and judge. From that time, the Emirate of Tawḥīd was established in the lands of ad-Dar‘iyyah. The Sheikh sent letters to the people of the cities and villages inviting them to Allāh, accepting the creed of *Tawḥīd* 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 *Tawḥīd* under the leadership of the amīr Muḥammad Ibn Sa‘ūd and the Sheikh Muḥammad Ibn ‘Abdul Wahhāb.

And the call extended in the lands of Najd and the whole of the country was handed over to him, even the amīr of al-‘Uyaynah, who had an aversion to the Sheikh, entered under the state of Muḥammad Ibn Sa‘ūd.
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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 Allāh alone; [the call of Tawḥīd] spread to neighbouring countries in Egypt, Syria, Iraq and even in Persia among the Sunnis, India, Morocco and many other countries. Whosoever Allāh 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 Allāh alone, while

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.

وأفاء الله على الناس في الدعوة الخير والرزق والغني والثروة و قامت هنا أسواق تجارية واستنارت بالعلم والقوة بكركة هذه الدعوة السلفية التي هي دعوة الرسل عليهم السلام.

فتبلى هذه العقيدية بفقرة وقامت بالدعوة إليها واجهاد في سبيلها حتى استنارت بما هذه البلاد بل وله الحمد، وامتددت إلى البلاد المجاورة في مصر والشام والعراق وحتى في بلاد فارس عند أهل السنة وامتددت إلى الهند وإلى المغرب وإلى كثير من البلاد وله الحمد. فمن أراد الله له الخير فإنه تأثر بهذه الدعوة المباركة وعرف أنها دعوة حق فاستجابها وأتتها وقامت الحجة على المعاندين وله الحمد والمنة وزالت عن البلدان معاشر الشرك والوثنية وعوارض الجاهلية.
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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 Allah, 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-Qawâ'id al-Arba'ah* (The Four Principles) that *Sheikh al-Islâm* Muḥammad ibn ʿAbd al-Wahhab authored.

It is an independent treatise, but is usually printed along with *al-Us-l ath-Thalâthah* (The Three Principles) because there is a need for it to
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be accessible for students of knowledge. The word qawā'id 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 Tawḥīd (monotheism) and Shirk (polytheism).

نما هي القاعدة في التوحيد وما هي القاعدة في الشرك؟ لأن كثيرًا من الناس يتخطّبون في هذين الأمرين، يتخطّبون في معيّن التوحيد ما هو؟ ويتخطّبون في معيّن الشرك، كلّه يفسّرها على حسب هواه.

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

ولكن الواجب: أننا نرجع في تفعيدنا إلى الكتاب والسنة، ليكون هذا التفعيد تقعيدًا صحيحًا سليمًا مأخوذًا من كتاب الله وسنة رسوله ﷺ، لاسيّما في هذين الأمرين العظيمين. التوحيد والشرك.

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

والشيخ رحمه الله لم يذكر هذه القواعد من عنده أو من فكره كما يفعل ذلك كثير من المتخطّبين، وإنما أخذ هذه القواعد من كتاب الله وسنه رسول الله ﷺ وسيرةه.

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 Tawḥīd (monotheism) that Allāh sent His Messengers with and revealed in His Books. You will also get to know the Shirk 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 Ṣalāh (prayer), Zakāt (poor’s due), worship and other religious issues, because this is the primary and fundamental matter. To make it clearer, the Ṣalāh, Zakāt, Ḥajj (pilgrimage) and other acts of worship are not valid and accepted if they are not based on the foundation of the correct ‘aqidah (creed) which is the pure and absolute Tawḥīd to Allāh ﷺ.

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 ‘aqīdah (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-ī.” [Al-Baqarah 2:257]

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6 The word Tāgh-ī 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 Allah is your Waliyy He will take you out from the darkness of Shirk, Kufr (disbelief), doubts and Ilhād (atheism) – to the light of Eemān (belief), beneficial knowledge and righteous action; “That is because Allah is the Mawla (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no mawla.” [Muhammad 47: 11]

Consequently, if Allah 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, Allah 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 wilayah of Allah for His believing servant both in the life of this world and the hereafter.

فإنما آراءك من الظلمات ظلالات الشرك والكفر والظلالات: وإلى نور الإيمان والعلم النافع والعمل الصالح.

فإنما آراءك من الظلمات ظلالات الشرك والكفر والظلالات: وإلى نور الإيمان والعلم النافع والعمل الصالح.

فإن تولالك الله براعته وتوفيقه وهدائه في الدنيا في الآخرة، فإنك تسعد سعاده لا شفاء بعدها أبدا، في الدنيا يتولالك بالهدية والتوفيق والسير على المعهيد السليم، وفلا الآخرة يتولالك بإن يدخلك جناته خالدا مخلذا فيها لا خوف ولا مرض ولا شفاء ولا كبر ولا مكارم، هذه ولاية الله لجدها المؤمن في الدنيا والآخرة.

قال: (وإن جملك مباركا أينما كنت) إذا جملك الله مباركا أينما كنت فهذا هو غاية المطالب، يجعل الله الارك في عملك، يجعل الارك في رفقك، يجعل الارك في علمك، يجعل
The Sheikh said: "...to make you blessed wherever you are." If Allaah makes you blessed wherever you are then this is the utmost one can ask and look for; Allaah 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 Allaah جل وعلا.

The Sheikh ﷺ 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 ﷻ, and so the favour will become a medium to their unhappiness and suffering, whereas Allaah 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).'" [Ibrāhīm 14:7]

وأرددت زوال النعم، وآرددت زوال النعم فاكثرها.

For Allaah gives more to the ones who are grateful for His grace and bounty. Therefore, if you want more favours, then be grateful to Allaah جل وعلا 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...” - Allāh 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 Allāh. 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 Allāh. Such a person will have more afflictions and misfortunes.

The Prophet ﷺ said: “Verily if Allāh loves some people, He will test them. Thus whoever is going to be content Allāh will be pleased him, and whosoever is displeased, Allāh 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 Ṣiddīq-n, the martyrs,

7 The followers of the Prophet ﷺ who were first and foremost to believe in him, like Abu Bakr as-Ṣadiq ﷺ.
the believers who worship Allâh, have all been tested, but they have been patient. As for the hypocrite, Allâh said in his regards: “There are among men some who serve Allah, 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]

فَلاَ تَطُولُوا اللَّيْلَةُ إِنَّ لَنَا هُدًى صَالِحًا لِأَوْلِيَاءِ اللَّهِ وَهُدًى لِلْمُتَّقِينَ

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 Allâh 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...” [Al-Imrân 3:140]

فَلَاتَطُولُوا اللَّيْلَةُ إِنَّ لَنَا هُدًى صَالِحًا لِأَوْلِيَاءِ اللَّهِ وَهُدًى لِلْمُتَّقِينَ

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 ‘Awliya’ of Allâh experienced this before him. He should therefore get used to that, to be patient and wait for relief from Allâh the Most High as the final outcome is in favour of the pious.

قال: (وَإِذَا أَذَّنَ اسْتَغْفِرُ أَمَا الَّذِي إِذَا أَذَّنَ لَا لِسَتْغِفُرُ وَيَسْتَنْتَدُّ مِنَ الْذَنْبِ فَهَذَا شَقِيّ

والعياذ بالله، لكن العبد المؤمن كلما صدر منه ذنب بادر بالتوية.

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 Allāh! But the believing servant, whenever he commits a sin, he will hasten and rush to repentance.

وَإِذْ قَالُوا قَبِحَةٌ أوْ ظَلَمُوا أُنفِسْهُمْ ذَكَرَهَا اللَّهُ فَأْنْفَسُهُمْ وَمَنْ يَعْفَرُ

And those who, when they have committed Fāhishah (illegal sexual intercourse) or wrong themselves with evil, remember Allāh and ask forgiveness for their sins — and none can forgive sins but Allāh — and they do not persist in what (wrong) they have done, while they know.” [Āl ‘Imrān 3: 135]

إِنَّمَا آتَيْنَاهُ عَلَى اللَّهِ لَدْيِنَسْتَعْفِرَ لَدْنِوبِهِمْ وَمَنْ يَعْفَرُ

“Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards.” [An-Nisā’ 4: 17]

واَجَهْلَةُ لَيْسَ مِنَ الْعَلْمِ ؛ لَوْ كَانَ الْجَاهِلُ لَيَؤْهَلَ فَلَمْ يَأْهَلْهُ الْعَلْمُ ْفَكَّرْ

And the jahālah (ignorance – as mentioned in the above verse) does not mean unawareness, because Islamically, the ignorant one is usually not blamed. Rather the jahālah here is the opposite of hilm (forbearance, discernment). Hence, whosoever disobeys Allāh, 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 يتوب ولم يستغفر فهذه علامه الشقاء. وقد يقنع من رحمة الله ويبتله 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 shayṭān may come to him and say: “There is no repentance for you!”

هذه الأمور الثلاثة: (إذا أعطي شكر وإذا ابتُلَى صبر وإذا أذنب استغفر هي عنوان السعادة) من ظفر لها نال السعادة، ومن تجرح منها أو من بعضها، فإنه شقيّ.

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 Allāh grant you right guidance so that you obey Him, that Ḥanīfīyyah is indeed the religion of Ibrāhīm; (it means) to worship Allāh Alone with sincerity in the religion as the Most High said: “And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).” (Adh-Dhāriyāt 51: 56)

**Explanation**

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

"Know, may Allāh grant you right guidance so that you obey Him."

- This a supplication from the Sheikh and this is how the teacher should invoke Allāh for the student. The meaning of obedience to Allāh, is to abide by His orders and to avoid His prohibitions;

(أن الحديثة ملة إبراهيم) الله جلّ وعلا أمر نبينا باتباع ملة إبراهيم، فعلى تعالى: ۛ وَمَا أُوْحِيَ إِلَيْكُمَّ أَنْ أَتَّبِعَا مَلَأَتْ إِبْرَاهِيمَ حَنِيفًا ۛ وَمَا كَانَ مِنْ النُّمَّارِكِينَ

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

الحديثة: ملة الخنيف وهو إبراهيم عليه الصلاة والسلام والخنيف هو: المقيم على الله المستضيء عنا سواء، هذا هو الخنيف: المقيم على الله يقيله وأعماله ويتلبسه ومقيسه كلها الله، المعرض
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Al-Hanafiyyah is the religion of the Ḥanīf, Ibrāhīm ʿa.s., and the Ḥanīf is one who gets turns to Allah and turns away from other than Him. This is the true Ḥanīf, 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 ʿa.s.: “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-Hanafiyyah. 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, Ḥunafāʾ,” [Al-Bayyinah 98:5] Ḥunafāʾ is the plural of Ḥanif: one who worships Allāh with complete sincerity. And this is the worship that Allāh 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-Dhaariyāt 51: 56]
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And the meaning of “worship Me” is: single Me out with worship. Thus the wisdom behind creating the creation is that they worship Allah 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 Allah 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'il, the grandson of Ibrāhīm, except Muḥammad who is from the progeny of Ismā'il. All the Prophets are from the children of Ibrāhīm out of honour for him, and Allah 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 Allah commanded 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-Dhaariyayt 51: 56]

فإِبَرَاهِيمَ دَعَ اِلَّهُ وَرَّزَقَ عَبَادَهُم مَا سَوَاءً كَمَا قَالَ تَعَالَى: "وَلَقَدْ بَعُثْنا فِي صُدُورِ أُمَّةٍ نُزُولًا أُمَّةٍ أُعْيِدُوا اِلَّهَ وَأَحْتَبِبْوا الْطَفْلَوَاتِ"

Thus, Ibrāhīm ﷺ called 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]

وَأَمَّا الشَّرَائِعُ الَّتِي هِيُّ الأُوْاْرُ وَالنَّواَهِيِّ وَالْحَلَالَةِ وَالْحَرَّامَ فَهِيُّ تَخْتَلِفُ بِخَتْلِ الأُمُّ الْإِسْلَامِ فَنَسَخَتْ جَمِيعُ الشَّرَائِعُ وَبِيَّتُ هِيُّ إِنَّهَا تَقُومُ السَّاعَةُ أَمَّا أَصْلُ دِينِ الأَنْبِياءِ وَهُوَ الْتَوْحِيْدُ فَهُوَ لَمْ يُسْخَ وَلَنْ يُسْخَ دِينَهُ وَلَا دِينُ الْإِسْلَامِ تَعَلِّمَ الْإِخْلَاَصِ الْإِسْلاَمِ الْتَوْحِيْدُ أَمَا الشَّرَائِعُ فَقَدْ تَخْتَلِفَ فَبَيْنِهَا وَلَا يُسْخَ وَلَا يُسْخَ دِينُهَا وَلَا دِينُ الْإِسْلاَمِ إِلَّا أَمَّا الْإِخْلَاصُ فَإِنَّهُ مَنْ تَحْبُّهُمْ وَلَا يُسْخَ وَلَا يُسْخَ دِينُهَا وَلَا دِينُ الْإِسْلاَمِ إِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّا الْإِخْلَاصُ فَإِنَّهُ مَنْ تَحْبُّهُمْ وَلَا يُسْخَ وَلَا يُسْخَ دِينُهَا وَلَا دِينُ الْإِسْلاَمِ إِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْh وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْدُ وَإِلَّا أَمَّامُ الْإِخْلَاصِ الْإِسْلاَمِ الْتَوْحِيْd.

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 Sharī’ah then abrogate it and replace it with another. This continued to happen until the Sharī’ah of Muḥammad ﷺ 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 At-Tawḥīd, it has not been abrogated and never will be. Their religion is one which is Al-
Islam, in the sense of sincerity to Allah with At-Tawhid. The Shar'ia may be different and can be abrogated. On the other hand, At-Tawhid and the creed since Adam up to the last Prophet was the mission of all the Prophets, namely: to call to At-Tawhid and to worship Allah (alone). The worship of Allah is to obey Him all the time with that which He has ordered in terms of Ash-Shar'ia. Then, if (a Shar'ah) is abrogated, acting upon the abrogator will be considered worship and acting upon the abrogated is far from being the worship of Allah.
If Shirk enters worship, it spoils it just as hadath does when it enters purity. The Sheikh said: “Hence, if you know that Allâh has created you to worship Him, then you should know…” - If you realise from this verse: “And I (Allâh) created the Jinn and mankind except they worship Me (Alone),” that you are among mankind and you learn that Allâh 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 (Allâh) 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 worshiping Allāh alone except by having these things; Allāh 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 Allāh 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 (Allāh) 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.

قال: (فاعلماً: أن العبادة لا تستوى عبادة إلا مع التوحيد فيما أن الصلاة لا تستوى صلاة إلا مع الطهارة). إذا عرفت أن الله خلقك لعبادته فإن العبادة لا تكون صحيحة يرضاه الله سبحانه تعالى إلا إذا توفر فيها شرطان، فإذا اختل شرط من الشرطين بطلت. الشرط الأول: أن تكون خالصة لوجه الله، ليس فيها شريك. فإن خالصها شريك بطلت، مثل الطهارة إذا خالصها حدث بطلت، كذلك إذا عبدت الله ثم أشركت به بطلت عبادتك. هذا الشرط الأول. الشرط الثاني: المتابعة للرسول صلى الله عليه وسلم، فأيما عبادة لم يأت بها الرسول فإنهما بطلتان ومفروداً، لأنهما بدعات وفروق، وهذا يقول صلى الله عليه وسلم: "من عبى عملاً ليس عليه أمرنا فهو رد". وفي رواية: "من أحدث في أمرنا هذا ما ليس منه فهمنا فهو رد". فلا بد أن تكون العبادة موافقة لما جاء به الرسول صلى الله عليه وسلم، لا باستحاسات الناس ونواتهم ومقاومتهم ما دام أبداً لم يدل Tenn على دليل من الشرع فهي بدعه ولا تنفع صاحبها بل تضره لما معهه وإن زعم أنه تقرب بها إلى الله عز وجل.

(The author) said: "...then you should know that ‘Ibādah (worship) cannot be called so except with tawḥīd (monotheism). Similarly, the ṣalāḥ (prayer) cannot be called so except with ṣalāḥ (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 Sharī‘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، والتابعة للرسول حتى تكون عبادة صحيحة نافعة لصاحبها، فإن دخلها شرك بطل، وإذا صارت مبتذلة ليس عليها دليل فهي بائلة أيضًا، بدون هذين الشرطين لا فائدة من العبادة، لأنها على غير ما شرع الله سبحانه وتعالى 

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 Sharī‘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 Allah, 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-Tawhid**, 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-Nisaa’ 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 whoever’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-Rubūbiyyah, but that did not make them enter the fold of Islam nor did it sanctify their blood and wealth.
Hence, this proves that *Al-Tawḥīd* is not only to confirm *Ar-Rububiyyah*. Very few amongst the creation commit *Shirk* *Ar-Rububiyyah*, moreover all nations confirm *Tawḥīd* *Ar-Rububiyyah*.

*Tawḥīd* *Ar-Rububiyyah* is to admit that Allāh is indeed Al-Ḵhāliq, Al-Rāziq, Al-Muḥyī, Al-Mumīt, Al-Mudabbir. In short, *Tawḥīd* *Ar-Rububiyyah* is to single Allāh with His actions.

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-Ḵhāliq, Ar-Rāziq, Al-Muḥyī, Al-Mumīt, Al-Mudabbir.

Read the last verses of Surah Al-Muʾminn 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-Muhīy, Al-Mumit...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,
The Four Fundamental Principles

*Tawḥīd Ar-Rububiyyah* only, and will dismiss *Tawḥīd Al-Ulūhiyyah* which is a big error in what concerns *At-Tawḥīd.*

وَأَما السِّبْرُ فَقَالُوا: *(هَوْنَ أَنْ تَعْقِدَ أَنْ أَحَدًا يَحْلُقُ مَعَ اللَّهِ أَوْ يَبَرِّزُ مَعَ اللَّهِ،) فَقَالُوا: هَذَا مَا قَالَ أبَو جَاهِلٍ وَأَبُو لَهْبٍ، مَا قَالُوا: إِنْ أَحَدًا يَحْلُقُ مَعَ اللَّهِ وَيَبَرِّزُ مَعَ اللَّهِ، يَلْهُمْ مَقْبُولٍ بِأَنَّ اللَّهَ هُوَ الْخَالِقُ الرَّزِيقُ المُحْيِي والمُمْتَحِبُ.

As for *Ash-Shirk,* they say: “It is to believe that there is someone besides Allah who can also create and provide”. We respond by saying: neither Abū Jahl nor Abū Lahab said that; they confirmed that Allah is *Al-Khāliq, Ar-Rāziq* etc.
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 Awwliyā’ (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] ...
they took them as intercessors, as Allah said in their regards: “They worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’”

“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 Allah 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 Allah; 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 Allah.”

On the other hand, there are two types of intercession, that which is correct and that which is incorrect. The one that is right and correct

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Ynus 10: 18.
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-Tawhīd, 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 ﷻ, 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.
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 Allāh 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**

*سُقُطَتْ لَهَا شُرُوطُ وَلَهَا قُوَّةُ، لَبِسَت مُطَلْقًا، فَالشُّفَاعَةُ شُفَاعَاتُنَّ، شُفَاعَةُ نَفَاعًا لِلَّهَ جَلَّ وَفَعَّالَ وَهَذِهِ الشُّفَاعَةُ يَقُلُّ إِذْهِي مُسَبِّحَةً وَتَعَالَى، فَلا يَشَفَعُ أَحَدٌ عَن يَدَيْهِ إِلَّا يَوْمَ الْيَقِينِ.*
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 Muḥammad 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-Tawḥīd. Thus, the polytheists, as well as one who sacrifices and makes a vow

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12 Part of a long Ḥadīth in Al-Bukhārī No. 751.
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: 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.

Explanation

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 (Allāh): “(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]
THE FOUR FUNDAMENTAL PRINCIPLES

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 Allah 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, Allah said: “Allah 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 Allâh alone)." His owner is one person whom he feels comfortable with. This is a parable that Allâh has put forth about the polytheist and monotheist.

Hence, the polytheists 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 worshipped Al-Awliyâ’ 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 Kâfîr, 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
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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 الْمَلِكُ: لا تَفَرَّقِ فِيهِ بَيْنَ مَنْ يَعْبُدُ رَجُلًا صَالِحًا أَوْ يَعْبُدُ صَانِعًا أَوْ حُجَرًا أَوْ شَجَرًا، لَمَّا

الشَّيْكُ هُوَ: عِبَادَةُ غَلُومٍ اللَّهُ كَانَ مِنْ كَانٍ، وَلِهِذَا يَقُولُ: ﴿وَأَعْبَدُوا اللَّهَ وَلَا تَعْبَرُوا بِهِ شَيْئًا﴾ ﴿وَكِيلُهُ﴾ ﴿شَيْئًا﴾ ﴿فِي سَبِيلِ النَّهَى نَعْمَ كُلٌّ شَيْءٍ، نَعْمَ كُلٌّ مِنْ أَشْرَكٍ مَعَ اللَّهِ عَزَّ وَجَلَّ﴾ ﻣِنَ السَّلَاتِيَةِ وَالْمُسَلِّمِ، وَالصَّالِحِينَ وَالْأَوَّلِيَاءِ، وَالْأَشْجَارِ وَالْأَشْجَارِ.

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.
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وَذِلِكُ اللَّهُ الْعَلِيمُ الْحَكِيمُ ﴿١﴾ ﻧَزَّلَ ﺔَنَّازِلَهُ ﻋَنَّكُمْ ﻟَا ﺗُسْتَنِدُوا ﺔلَّلَّهَ وَلَا ﺔلْقَمْرِ

The evidence for the sun and the moon is the saying of Allah: “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...”
[Fussilat 41: 37]

Explanation

ذُلِّكَ عَلَى أَنَّ هَلَّانَا مِن يَسْتَنْدُ لِلْشَّمْسِ وَلَلْقَمْرِ، وَهَلَذَا نَهَى الرَّسُولُ ﷺ عَن الصَّلَاةِ عِنْدَ طِلْوَعِ الْشَّمْسِ وَعِنْدَ غُرُوبِهَا سَعِداً إِلَى الْبَيْتِ، لَوْلَا هَلَّانَا مِن يَسْتَنْدُ لِلْشَّمْسِ عِنْدَ طِلْوَعِهَا وَيَسْتَنْدُ لَهَا عِنْدَ غُرُوبِهَا، فَهُمُّا أَن يُصَلُّوْا فِي هذِينَ الْوُقُوقَيْنِ وَإِنَّ كَاتِبَ الصَّلَاةِ ﷺ، لَكِنَّا لَا كَانَ فِي الصَّلَاةِ فِي هذِهِ الْوُقُوقَيْنَ مِنَ الْمُسَلِّمِينَ يُصَلُّوْنَ عِنْدَ ذِلَّةِ سَعِيدًا إِلَى الْبَيْتِ. وَالْرَّسُولُ ﷺ جَاءَ بِالْنَّهَى عِنْ الْقَمْرِ وَسَدَّ ذِرَاعَةَ وَالْمُضْطَبِحَةِ إِلَىِّهِ.

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 Allah, 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 Allāh: “Nor would he order you to take angels and Prophets for lords (gods).” [Āl ‘Imrān 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 Allāh: “And (remember) when Allāh will say (on the Day of Resurrection): ‘O ‘Īsā (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allāh?’ 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-Mā‘idah 5:116]

**Explanation**

As for the author’s saying: “The evidence for the Prophets...etc.” This is an evidence that worshipping 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 *Walīyy* 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 Allah: "Those whom they call upon (like 'Isa (Jesus) son of Maryam (Mary), 'Uzayr (Ezra), angel, etc.) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest; and they ('Isa (Jesus), 'Uzayr (Ezra), angels, etc.) hope for His mercy and fear His torment." [Al-Isra' 17: 57]

"The evidence for the pious people" i.e. the evidence that some people worship the pious amongst mankind is Allah's saying: "Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest." It is said this verse was revealed in regards to those who worship 'Isa, his mother and 'Uzayr, thus Allah informed us that those three mentioned are all slaves of Allah, seeking closeness to Him, wishing for His mercy and fearing His punishment. So, all of them are servants who are in need of Allah, poor before Him, calling upon Him and seeking a means of access to their Lord (Allah) by acts of obedience.
"...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 worshipped 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 As-Siddiqīn, or Al-Awliya’ and As-Sāliḥūn; 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-Zumār 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-İsrâ’ 17: 57] Thus it is an indication (according to them) that taking intermediaries amongst the creation is something allowed as Allâh has praised those who do it.

وَكَيْفِ النَّاسُ الَّآخَرُونَ ؟ بَلَّ أَقْرَأُوا آلهَةٍ وَأَطْعَمُوا إِلَّهَ الوَسَّائلَ وَخُرجُوا فِي سَبِيلِهَا. قُلُوهُ: إِنَّ اللَّهَ أَمَرَّنَا أَنْ نَصْبِدَ الوَسَّائلَ إِلَى اللهِ، وَالوَسَّائلَ عَمَّانَا: الوَاسِطَةُ، هَكَذَا يَخْرُجُونَ النَّظَرُ عَنْ مَوْضَعِهُ، فَالوَسَّائلُ المَشْروَعَةُ فِي النَّارٍ فِي السُّنُودِ الْأُمِّيَّةِ: الطَّاعَةُ الْأَلِيمُ تُحَرَّبَ إِلَى اللَّهِ، وَالوَسَّائلُ إِلَى أَشْجُهٍ وَصَفَايِهِ شَيْخَانُهُ وَتَحَكُّمُ. هَذَا هَيَّ النَّظَرُ المَشْروَعَةُ، أَنْما الوَسَّائلُ بِالمَلْكِ يَنْتَصِرُونَ إِلَى اللَّهِ عَلَى وَسَائلَ مَشْرَعَةٍ، وَوَسَائلَ دِينِهِ، وَهُمْ أَلِيمُانِ أَخْذُوا الْمُشْروَعَةِ مِنْ قَبْلِ: وَيَنْتَصِرُونَ فِي دُونِ اللَّهِ مَا لَا يَتَحَكُّمُ، وَلَا يَفْعَلُونَ. وَيَفْعَلُونَ. حَتَّى يَفْعَلُونَ عِبَادَ اللَّهِ أَلِيمُانِ: وَأَلِيمُانِ أَخْذُوا بِدُونِهِ أُوْلَٰيَاءٍ مَا

And in the other verse: “O you who believe! Do your duty to Allâh, seek the means of approach unto Him, and strive with might and main in His cause.” [Al-Maa’îdah 5: 35] They said: verily, Allâh has ordered us to seek Al-Wasîlah unto Him, and the meaning of Al-Wasîlah is intermediary. This is how they displace the words from their right places! However, Al-Wasîlah which is permissible in the Qur‘ân and As-Sunnah is that which involves obedience that gets you close to Allâh, and Al-Wasîlah to Him is by asking Him by His Beautiful Names and Qualities. On the other hand, to make Tawassul (petition) to Allâh 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 Allâh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allâh.’” [Yûnus 10: 18] “And those who take Al-Awliyâ’ (protectors, helpers, lords, gods etc.) besides Him (say): ‘We worship them only that they may bring us near to Allâh.’” [Az-Zumar 39: 3]
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 Zālimn (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 Allāh.
THE FOUR FUNDAMENTAL PRINCIPLES

The evidence for the trees and the stones is the saying of Allâh: 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.” [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 At-Tâ’if. 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 Thaqîf 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 tā’, which is an active participle, derived from (لا لَتَّ). [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-Ṭā’īf, 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-Madīnah, and belonged to Khuzā‘ah, Al-Aws and Al-Khazraj. They use to make Ḩāram 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.

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14 To be in a state of ritual consecration (of a Mecca pilgrim).
Allāh said: “Have you then considered Allāt, and Al-‘Uzza; and Manāt...” 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 Islām came and the Messenger of Allāh ﷺ conquered the honourable city of Makkah, he sent Al-Mughārah ibn Shu‘bāh and Abū Sufyān ibn Ḥarb to Al-Lāt in At-Tā‘if and ordered them to destroy it; he sent Khalid ibn Al-Walīd to Al-‘Uzzā which the latter then destroyed, cut its trees, killed the female jinni and wiped it off completely; all praise belongs to Allāh; the Messenger of Allāh ﷺ also sent Ali ibn Abī Ṭālib to Manāt to destroy it and wipe it off. At the time Manāt 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-Lat, and Al-‘Uzza, 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 ﷺ 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  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 ‘Dhaat Anwaat (possessor of the medals of honour)’. We passed by a tree and said: ‘O Messenger of Allah! Make for us a Dhaat Anwaat as the one they have’...etc.” [Recorded by Al-Tirmidhi who declared it Sahih]
who just recently embraced Islam and did not understand the Tawḥīd fully, said: “Make for us Dhāt Anwāf like they (Al-Mushrik-n) have a Dhāt Anwāt.” 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 ﷺ got surprised and said: “Allāhu Akbar, Allāhu Akbar, Allāhu Akbar!” Whenever the Prophet ﷺ liked or condemned something he would make Takbīr, or he would say instead “Subhāna 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 ilāhan (a god) as they have āliha (gods)” He said: “Verily, you are a people who know not!” [Al-A’rāf 7: 138] When M- sā  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- sā ﷺ: “Make for us an ilāhan (a god) as they have āliha (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-A’rāf 7: 139-140]
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Mūsā censured what his companions requested just as our Prophet Muḥammad censured his companions; yet neither they nor Banū Isrā’īl became 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 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 Dhaṭū Anwāt as a medium of worship, and the group of companions 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.

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:
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The first matter: The danger of ignoring At-Tawhīd because disregard of it may cause one to fall into Ash-Shirk without realising it. As such, one should learn At-Tawhīd 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 ﷺ 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 Allāh) 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 Allāh the Most High: “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.” [Al-Ankabūt 29:65]

Explanation

The fourth principle: The polytheists in our time are worse in committing Ash-Shirk than their earlier counterparts, who used to associate partners (with Allāh) 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 Allāh the Most High: “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.” [Al-Ankabūt 29:65]
"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 Allâh ﷺ was sent to. The reason is clear, namely Allâh has informed that the early polytheists, whenever they faced hardship, would worship Allâh faithfully and sincerely. In such a situation they would not ask anyone but Allâh 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 (Allâh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.” [Al-İsrâ’ 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 (Allâh); “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-‘Ankabût 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 Allâh alone ﷺ. Therefore, if Allâh is the only wne who can save others at times of distress, so can one call on other than Him at time of ease?

As a test, Allâh Almighty says: *مَا مَّسَّكُمْ هَذَا الْرَّكْمَانُ إِلَّا الْمُتَّقُونَ* meaning: *mâ masâkum härzaman ilâa al-muttaqun* (As you test them, you will find only the righteous among them). Allâh knows what is in your hearts and He is the All-Knowing, the All-Perceiving. If you call upon them in distress and they do not answer you, this is a test, a trial from Allâh, that He may know them who believe in the Hereafter and make them witness against those who say: ‘Our Faith is with the People of the Book!’ May Allâh cause these to be accounted among the misguiding ones in the Fire. Amen.
As for the polytheists of today, amongst the Muhammandan 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-İhsayn, '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-Awliya'.

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 “Tabqa‘ Ash-Sha’râni”, you will find therein that which is bloodcurdling whilst he names it ‘Miracles of Al-Awliya’, claiming that these Awliya’ 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.
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This is similar to what the Sheikh said¹⁵ in “Kashf Ash-Shubahät” 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 disolute status one can find. They themselves acknowledge this, thus those whom they call Aqṭāb and Aghwāth, 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-Shubuhät’ pp. 169-170 within ‘Mu’alifāt Al-Imām Al-Mujaddid, the chapter that deals with the creed.
worship others besides Allāh in times of cast. 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 وصحابه اجمعين.

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