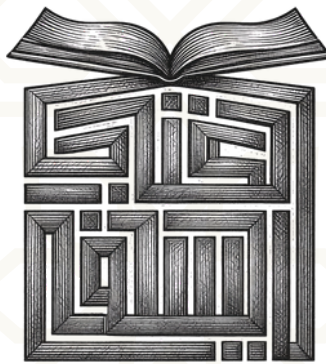


الْقَوَاعِدُ الْأَرْبَعُ

THE FOUR PRINCIPLES

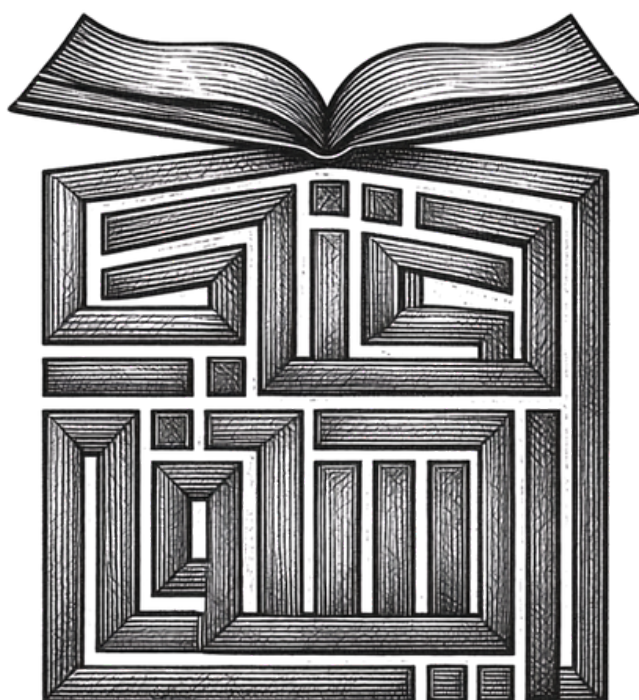
تَصْنِيفُ شَيْخِ الْإِسْلَامِ
مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ بْنِ سُلَيْمَانَ التَّمِيمِيِّ
الْمُتَوَفَّى سَنَةَ (١٢٠٦) رَحِمَهُ اللَّهُ تَعَالَى

AUTHORED BY: SHAIKH AL-ISLAM
MUHAMMAD IBN 'ABDIL-WAHHAAB AT-TAMIMI
(1206 H.) MAY ALLAH HAVE MERCY ON HIM



AL-KUTTĀB AS-SALAFĪ
CULTIVATION UPON THE WAY OF AS-SALAF AŞ-ŞĀLIḤ

AL-KUTTĀB MEDIA
TRANSLATIONS



AL-KUTTĀB AS-SALAFĪ

CULTIVATION UPON THE WAY OF AS-SALAF AŞ-ŞĀLIḤ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,
THE MOST GRACIOUS, THE MOST MERCIFUL.**

أَسْأَلُ اللَّهَ الْكَرِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ: أَنْ يَتَوَلَّاهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ.

I ask Allah, the Most Generous, the Lord of the Mighty Throne, to take care of you in this world and the Hereafter, and to make you blessed wherever you may be.

وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ؛ فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُقُودُ السَّعَادَةِ.

And I ask Him to make you among those who, when granted something, show gratitude; when tested, are patient; and when they sin, seek forgiveness, for indeed, these three are the signs of true happiness.

اعْلَمْ - أَرْشَدَكَ اللَّهُ لِرِطَاعَتِهِ -: أَنَّ الْخَنِيفِيَّةَ - مِلَّةَ إِبْرَاهِيمَ -: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصاً لَهُ الدِّينَ.

Know — may Allah guide you to obey Him — that Al-Hanīfiyyah, the Religion of Ibrāhīm (Abraham), is to worship Allah Alone, making the Religion sincerely for Him.

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And Allah commanded all mankind with this and created them for it, as He, the Most High, said: “**And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).**” [Sūrah Adh-Dhāriyāt, 51:56]

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ: فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ.

So, when you come to know that Allah created you for His worship, then know that worship is not called worship unless it is accompanied by Tawhīd (singling out Allah in worship), just as the Ṣalāh is not called Ṣalāh unless it is accompanied by Purification.

فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ؛ كَمَا قَالَ تَعَالَى: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ﴾

So, if Shirk (associating partners with Allah) enters into worship, it corrupts it, just like impurity invalidates Purification. As Allah, the Most High, said: “**It is not for the Mushrikīn (polytheists) to maintain the masājīd of Allah while they witness against themselves disbelief. The works of such are in vain and in Fire shall they abide forever.**” [Sūrah At-Tawbah, 9:17]

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَخْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ: عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ؛ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨].

So, when you realize that if Shirk (associating partners with Allah) mixes with worship, it corrupts it, nullifies the deeds, and the one who commits it will be among those who will abide in the Hellfire forever, then you now know that the most important matter upon you is to learn about this, so that Allah may save you from this trap, which is committing Shirk with Allah which Allah said about: “**Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives sins other than that for whom He wills.**” [An-Nisa’ 4:48].

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

This is achieved by knowing Four Principles that Allah, the Most High, mentioned in His Book.

القاعدة الأولى

THE FIRST PRINCIPLE

أَنْ تَعْلَمَ: أَنَّ الْكُفَّارَ الَّذِينَ فَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ مُقِرُّونَ بِأَنَّ اللَّهَ هُوَ الْخَالِقُ الرَّازِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يَدْخِلْهُمْ فِي الْإِسْلَامِ.

To know that the disbelievers whom the Messenger of Allah ﷺ fought affirmed that Allah is the Creator, the Provider, and the One Who manages all affairs. Yet, this acknowledgment did not enter them into Islām.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾.

The evidence is the statement of Allah the Most High: “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 brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allah.’ Say: ‘Will you not then be afraid of Allah’s punishment (for setting up rivals in worship with Allah)?’”
[Sūrah Yūnus, 10:31]

القاعدة الثانية

THE SECOND PRINCIPLE

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ، إِلَّا لَطَلْبِ الْقُرْبَى وَالشَّفَاعَةِ.

That they (the polytheists) used to say: “We do not call upon them nor turn towards them in devotion except to seek nearness (to Allah) and intercession.”

فَدَلِيلُ الْقُرْبَى؛ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾.

The evidence regarding seeking nearness is the statement of Allah, the Most High: “**And those who take Awliyā’ (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allah.’**” [Sūrah Az-Zumar, 39:3]

وَدَلِيلُ الشَّفَاعَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾.

And the evidence regarding intercession is the statement of Allah, the Most High: “**And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’**” [Sūrah Yūnus, 10:18]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبِّتَةٍ.

Intercession is of two types: a denied intercession and an affirmed intercession.

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ.

The denied intercession is the one that is sought from other than Allah regarding matters that none can fulfill except Allah.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمْ الظَّالِمُونَ﴾.

The evidence is the statement of Allah, the Most High: “**O you who believe! Spend of that with which We have provided you before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.**” [Sūrah Al-Baqarah, 2:254]

وَالشَّفَاعَةُ الْمُتَّبَعَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ.

The affirmed intercession is the intercession that is sought from Allah Alone.

وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ.

The intercessor is honored by Allah to intercede.

وَالْمَشْفُوعُ لَهُ: مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾.

And the one interceded for is the person whose speech and deeds Allah is pleased with, and this happens only after Allah's Permission, as Allah, the Most High, said: “**Who is he that can intercede with Him except with His Permission?**” [Sūrah Al-Baqarah, 2:255]

القاعدة الثالثة THE THIRD PRINCIPLE

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَىٰ أَنَاسٍ مُّتَفَرِّقِينَ فِي عِبَادَاتِهِمْ:

Is that the Prophet ﷺ came to people who were diverse in their objects of worship:

مِنْهُمْ: مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ.

Among them were those who worshipped the sun and the moon.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْمَلَائِكَةَ.

Among them were those who worshipped the angels.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ.

Among them were those who worshipped the prophets and the righteous people.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ.

Among them were those who worshipped trees and stones.

وَقَاتَلَهُمْ رَسُولُ ﷺ، وَلَمْ يُفَرِّقْ بَيْنَهُمْ.

The Messenger of Allah ﷺ fought them all and did not differentiate between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾.

The evidence is the statement of Allah, the Most High: “**And fight them until there is no more Fitnah (disbelief and Shirk) and the Religion (worship) will all be for Allah Alone.**” [Sūrah Al-Anfāl, 8:39]

فَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ الآية.

The evidence for the sun and the moon is the statement of Allah, the Most High: “**And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if it is Him whom you truly worship.**” [Sūrah Fussilat, 41:37]

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾ الآية.

The evidence for the sun and the moon is the statement of Allah, the Most High: “**Nor would he order you to take angels and Prophets for lords (gods).**” [Sūrah Āli ‘Imrān, 3: 80]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَاعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾ الآية.

The evidence for the Prophets is the statement of Allah, the Most High: “**And (remember) when Allah 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 Allah?”**” [Sūrah Al-Mā’idah, 5:116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ الآية.

The evidence for the righteous is the statement of Allah, the Most High: “**Those whom they call upon (like Jesus, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest, and they hope for His Mercy and fear His Torment.**” [Sūrah Al-Isrā’, 17: 57]

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى﴾ الآية.

The evidence for the trees and stones is the statement of Allah, the Most High: “**Have you then considered Al-Lāt and Al-‘Uzzā. And Manāt, the other third?**” [Sūrah An-Najm, 53: 19-20]

القاعدة الرابعة THE FOURTH PRINCIPLE

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَطُوا شِرْكَاً مِنَ الْأَوَّلِينَ؛ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو زَمَانِنَا شَرَكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ.

Indeed, the polytheists of our time are more severe in their Shirk than the earlier ones, because the earlier polytheists would commit Shirk during times of ease but sincerely dedicate their worship to Allah alone during times of hardship. However, the polytheists of our time commit Shirk continuously, in both times of ease and hardship.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾.

The evidence is the statement of Allah, the Most High: “**So when they embark on a ship, they invoke Allah, making their worship purely for Him; but when He brings them safely to land, behold, they give a share of their worship to others.**” [Sūrah Al-‘Ankabūt, 29:65]

وَاللَّهُ أَعْلَمُ.

And Allah knows best.

أسئلة وأجوبة عن مقدمة المؤلف

Q&A ON THE AUTHORS INTRODUCTION

س ١: بِمَاذَا أَفْتَحَ الْمُؤَلِّفُ رِسَالَتَهُ؟

Q1: What did the author begin his treatise with?

ج: أَفْتَحَ بِالْإِدْعَاءِ أَنْ يَتَوَلَّى اللَّهُ الْفَارِيَّ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَهُ مُبَارَكًا، وَأَنْ يُوفِّقَهُ لِلشُّكْرِ عِنْدَ الْعَطَاءِ، وَالصَّبْرِ عِنْدَ الْبَلَاءِ، وَالْإِسْتِعْفَارِ عِنْدَ الذَّنْبِ، فَهَذِهِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ.

A: He began with supplicating to Allah to protect the reader in this life and the Hereafter, to make him blessed wherever he is, and to grant him gratitude in times of bounty, patience in times of trial, and seeking forgiveness when sinning. These three are the embodiment of true happiness.

س ٢: مَاذَا يُرِيدُ الْمُؤَلِّفُ بِقَوْلِهِ: "أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ"؟

Q2: What does the author intend by saying: "I ask Allah, the Most Generous, the Lord of the Mighty Throne"?

ج: يُرِيدُ رَحْمَةَ اللَّهِ التَّوَسُّلَ بِأَسْمَاءِ اللَّهِ وَصِفَاتِهِ: الْكَرِيمِ، وَرَبِّ الْعَرْشِ الْعَظِيمِ. وَهُوَ مِنْ أَنْفَعِ أَنْوَاعِ التَّوَسُّلِ.

A: He intends, may Allah have mercy on him, at-Tawassul (to seek a means of nearness to Allah) through calling on Allah with His Names and Attributes: "the Most Generous" and "the Lord of the Mighty Throne." It is among the most beneficial forms of at-Tawassul.

س ٣: مَاذَا يَعْنِي أَنْ يَتَوَلَّى اللَّهُ عَبْدَهُ؟

Q3: What does it mean that Allah takes charge of His servant?

ج: أَنْ يُوفِّقَهُ، وَيَحْفَظَهُ، وَيُرْشِدَهُ، وَيُخْرِجَهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَيَجْعَلَ لَهُ وَلَايَةَ الصَّالِحِينَ مِنَ الْمَلَائِكَةِ وَالْمُؤْمِنِينَ.

A: It means He grants him success, guidance, and protection, brings him out of darkness into light, and appoints the righteous – angels and believers – as his allies.

س٤: مَا هِيَ الْأَحْوَالُ الثَّلَاثُ الَّتِي هِيَ عُنْوَانُ السَّعَادَةِ؟

Q4: What are the three circumstances that are the sign of happiness?

A:

ج:

1. Showing gratitude when granted blessings. إِذَا أُعْطِيَ النِّعْمَةُ شَكَرَ.
2. Showing patience when afflicted with trials. وَإِذَا أَثْلَى صَبَرَ.
3. Seeking forgiveness when committing sins. وَإِذَا أَذْنَبَ أَسْتَغْفَرَ.

س٥: مَا حَقِيقَةُ الشُّكْرِ؟

Q5: What is the reality of Gratitude?

A: Gratitude is established on three pillars:

ج: الشُّكْرُ يُقُومُ عَلَى ثَلَاثَةِ أَرْكَانٍ:

1. That heart acknowledging the blessing. اُعْتَرَاظُ الْقَلْبِ بِالنِّعْمَةِ.
2. The tongue praising the Giver of Blessing. ثَنَاءُ اللِّسَانِ عَلَى الْمُنْعِمِ.
3. Using the blessing in obedience to Allah. اسْتِعْمَالُ النِّعْمَةِ فِي طَاعَةِ اللَّهِ.

س٦: مَا حَقِيقَةُ الصَّبْرِ عِنْدَ الْبَلَاءِ؟

Q6: What is the reality of patience during trials?

ج: الصَّبْرُ: حَبْسُ الْقَلْبِ عَنِ الْعِزِّ وَسُوءِ الظَّنِّ بِاللَّهِ، وَحَبْسُ اللِّسَانِ عَنِ التَّشَكِّي، وَحَبْسُ الْجَوَارِحِ عَنِ الْأَفْعَالِ الْمَحْرَمَةِ.

A: Patience is restraining the heart from despair and ill thoughts about Allah, restraining the tongue from complaints, and restraining the limbs from forbidden actions.

س٧: مَا الدَّلِيلُ عَلَى فَضْلِ الصَّبْرِ؟

Q7: What evidence shows the virtue of patience?

ج: قَوْلُهُ تَعَالَى: ﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ [آل عمران ١٤٦]

A: The statement of Allah: “**And Allah loves the patient ones.**” [Aal ‘Imraan: 155].

وَقَوْلُهُ ﷺ: "مَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَلَا أَفْضَلَ مِنْ الصَّبْرِ." مُتَّفَقٌ عَلَيْهِ.

And the statement of the Prophet ﷺ: “**No one has been given a gift better and more comprehensive than patience.**” Agreed upon.

س٨: مَا حَقِيقَةُ الْإِسْتِغْفَارِ النَّافِعِ؟

Q8: What is the reality of Beneficial Istighfār (Seeking Forgiveness)?

ج: أَنْ يَتَوَاطَأَ فِيهِ الْقَلْبُ وَاللِّسَانُ: فَيَنْدَمَ الْقَلْبُ عَلَى الذَّنْبِ، وَيَعْزِمَ عَلَى عَدَمِ الْعُودِ، وَيَطْلُبَ اللِّسَانُ مِنَ اللَّهِ الْمَغْفِرَةَ.

A: It is when the heart and tongue are in agreement: the heart regrets the sin and resolves not to return, and the tongue asks Allah for forgiveness.

س٩: مَا الدَّلِيلُ عَلَى فَضْلِ الْإِسْتِغْفَارِ وَالتَّوْبَةِ؟

Q9: What is the evidence for the virtue of seeking forgiveness and repentance?

ج: قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ إِلَّا اللَّهُ﴾ [آلِ عِمْرَانَ: ١٣٥].

A: The statement of Allah: “**And those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins – and none can forgive sins except Allah.**” [Āl-‘Imrān: 135].

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [البقرة ٢٢٢]

And the statement of Allah: “**Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).**”

س١٠: مَا نَتِيجَةُ التَّمَسُّكِ بِهَذِهِ الثَّلَاثِ (الشُّكْرِ – الصَّبْرِ – الْإِسْتِغْفَارِ)؟

Q10: What is the result of adhering to these three (gratitude, patience, seeking forgiveness)?

ج: مَنْ جَمَعَهَا فَقَدْ نَالَ السَّعَادَةَ فِي الدُّنْيَا وَالْآخِرَةِ، وَكَانَ مِنَ السُّعَدَاءِ الَّذِينَ لَهُمُ الْجَنَّةُ وَالرَّحْمَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ.

A: Whoever combines them has attained the true happiness in this life and the Hereafter, and will be among the blessed who are granted Paradise and Allah’s mercy.

أَسْئَلَةٌ وَأَجْوَبَةٌ عَنْ الْحَنِيفِيَّةِ مِلَّةِ إِبْرَاهِيمَ

Q&A ON AL-ḤANĪFIYYAH, THE RELIGION OF IBRĀHĪM

س١: مَاذَا أَرَادَ الْمُؤَلِّفُ بِقَوْلِهِ: "أَعْلَمُ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ؟" وَمَا فَائِدَتُهُ؟

Q1: What did the author mean by saying, "Know—may Allah direct you to obey Him"? And what is the benefit of that?

ج: هِيَ تَنْبِيْهُ عَلَى أَنَّ مَا سَيَذْكُرُهُ أَمْرٌ عَظِيمٌ لَا يَنْفَعُ فِيهِ الظَّنُّ، بَلَى لَا بُدَّ مِنَ الْعِلْمِ الْجَارِمِ، وَفِيهَا دُعَاءٌ لِلطَّالِبِ بِالْهِدَايَةِ إِلَى الطَّاعَةِ، وَهَذَا دَلِيلٌ عَلَى رَحْمَةِ الْمُؤَلِّفِ بِالْمُتَعَلِّمِينَ وَنُصْحِهِ لَهُمْ وَإِرَادَتِهِ لَهُمُ الْخَيْرَ.

A: It is a reminder that what follows is of great importance, where speculation is of no use but rather certain knowledge is required. It also contains a supplication for the student for guidance, reflecting the author's mercy towards the students of knowledge, his sincere advice for them and that he intends good for them.

س٢: مَا مَعْنَى الْحَنِيفِيَّةِ؟

Q2: What is the meaning of al-Ḥanīfiyyah?

ج: الْحَنِيفِيَّةُ هِيَ مِلَّةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَمَعْنَاهَا: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ.

A: Al-Ḥanīfiyyah is the Religion of Ibrāhīm (peace be upon him), and it means to worship Allah alone with sincere devotion.

س٣: مَا مَعْنَى «الْحَنِيفِ» وَمَا حَقِيقَةُ «الْحَنِيفِيَّةِ»؟

Q6: What does "Ḥanīf" mean, and what is the reality of "Ḥanīfiyyah"?

ج: الْحَنِيفُ: الْمَائِلُ عَنِ الْبَاطِلِ إِلَى الْحَقِّ، وَعَنِ الشِّرْكِ إِلَى التَّوْحِيدِ. وَالْحَنِيفِيَّةُ: الْإِنْتِقَادُ لِلَّهِ وَحْدَهُ إِقْبَالًا عَلَيْهِ، وَإِعْرَاضًا عَنْ غَيْرِهِ. فَالْحَنِيفُ هُوَ الْمُقْبِلُ عَلَى اللَّهِ الْمُعْرِضُ عَمَّا سِوَاهُ.

A: **Ḥanīf**: one who inclines from falsehood to truth, from shirk to Tawḥīd, and the reality of **Ḥanīfiyyah**: turning wholly to Allah alone in compliance, and away from all else. So the **Ḥanīf** is the one who is devoted entirely to Allah alone, turning away from everything else.

وَحَدِيثُ أَبِي وَقِيدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عَنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا: دَاثُ أَنْوَاطٍ.

And the narration of Abu Wāqid al-Laythi (may Allah be pleased with him) when he said: “We went out with the Messenger of Allah ﷺ to Ḥunayn when we had recently left disbelief. The polytheists had a lote-tree to which they used to devote themselves and hang their weapons on; it was called Dhāt Anwāṭ.

فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ! اجْعَلْ لَنَا دَاثَ أَنْوَاطٍ كَمَا لَهُمْ دَاثُ أَنْوَاطٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْبَرُ! إِنَّهَا السُّنَنُ، فَلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾.

We passed by a lote-tree and said: ‘O Messenger of Allah! Make for us a Dhāt Anwāṭ as they have a Dhāt Anwāṭ.’ The Messenger of Allah ﷺ said: ‘**Allāhu Akbar! By Him in Whose Hand is my soul, you have said just as the Children of Israel said to Mūsā: {Make for us a god just as they have gods}.**’” (Reported by at-Tirmidhī; authenticated by al-Albānī)

س٧: مَنْ هُوَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَمَا مَنْزِلَتُهُ؟

Q7: Who is Ibrāhīm (peace be upon him) and what is his status?

ج: هُوَ خَلِيلُ الرَّحْمَنِ، وَإِمَامُ الْخُنَفَاءِ، وَأَبُو الْأَنْبِيَاءِ. وَصَفَهُ اللَّهُ بِأَنَّهُ أُمَّةٌ قَانِتٌ خَنِيفٌ [النحل: ١٢٠]، وَجَعَلَهُ أُسْوَةً حَسَنَةً [الممتحنة: ٤].

A: He is the intimate friend of Allah, the leader of the monotheists, and the father of the prophets. Allah described him as an “ummah, devoutly obedient, upright” [An-Naḥl: 120] and made him an excellent example [Al-Mumtaḥanah: 4].

س٨: مَا مَوَاقِفُ إِبْرَاهِيمَ الْعَظِيمَةِ فِي التَّوْحِيدِ؟

Q8: What were the great stances of Ibrāhīm in Tawḥīd?

ج: بَرَى مِنْ الشِّرْكِ وَأَهْلِهِ [الزحرف: ٢٦-٢٧]، وَصَبَرَ عَلَى الْإِثْلَاءِ (الْإِلْقَاءِ فِي النَّارِ، أَمْرٌ دَبَحَ الْإِنِّ)، وَأَمَرَ اللَّهُ نَبِيَّنَا وَهَذِهِ الْأُمَّةَ بِاتِّبَاعِ مِلَّتِهِ [النحل: ١٢٣].

A: He declared disavowal from shirk and its people [Az-Zukhruf: 26–27], endured immense trials (being thrown into the fire, commanded to sacrifice his son), and Allah commanded our Prophet and this Ummah to follow his Religion [An-Naḥl: 123].

س٩: مَا حَقِيقَةُ مِلَّةِ إِبْرَاهِيمَ؟

Q9: What is the reality of the Religion of Ibrāhīm?

ج: هِيَ التَّوْحِيدُ الْخَالِصُ: أَنْ يَكُونَ الْقَلْبُ وَالْجَوَارِحُ لِلَّهِ وَحْدَهُ، مَحَبَّةً وَخَوْفًا وَرَجَاءً، وَأَنْ تَكُونَ الْعِبَادَاتُ كُلُّهَا لِلَّهِ (دُعَاءً، نَذْرًا، ذَبْحًا...). مَعَ الْوَلَاءِ لِلَّهِ وَأَوْلِيَائِهِ، وَالْبِرَاءَةِ مِنَ الشِّرْكِ وَأَهْلِهِ.

A: It is pure Tawḥīd: that the heart and limbs be devoted to Allah alone in love, fear, and hope, and that all acts of worship (supplication, vows, sacrifice, etc.) be exclusively for Him, along with loyalty to Allah and His allies, and disavowal from shirk and its people.

Q10: Is al-Ḥanīfiyyah (Pure Monotheism) something exclusive to Prophet Ibrāhīm (عليه السلام)?

ج: لا، إِنَّ الحَنِيفِيَّةَ دِينُ جَمِيعِ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. وَلَكِنْ نُسِبَتْ خُصُوصًا إِلَى إِبْرَاهِيمَ لِثَلَاثَةِ أُمُورٍ:

A: No. Indeed, al-Ḥanīfiyyah is the Religion of all the Prophets (عليهم الصلاة والسلام). However, it was specifically attributed to Ibrāhīm for three reasons:

(١) أَنَّ الْعَرَبَ كَانُوا يَنْتَسِبُونَ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَكَانُوا يَزْعُمُونَ أَنَّهُمْ عَلَى دِينِهِ، فَخَاطَبَهُمُ الْقُرْآنُ عَلَى جِهَةِ إِقَامَةِ الْحُجَّةِ: إِنْ كُنْتُمْ تَنْتَسِبُونَ إِلَى إِبْرَاهِيمَ فَكُونُوا مِثْلَهُ خُفَاءَ مُوَحِّدِينَ لَا مُشْرِكِينَ.

1) The Arabs used to trace their lineage to Ibrāhīm, and they claimed that they were upon his Religion. So the Qur’ān addressed them as a form of establishing the proof against them: If you truly claim to follow Ibrāhīm, then be like him — pure monotheists (Ḥunafā’), not idolaters.

(٢) أَنَّ اللَّهَ جَعَلَ إِبْرَاهِيمَ إِمَامًا لِمَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ بِخِلَافِ غَيْرِهِ؛ فَلَمْ يُجْعَلْ أَحَدٌ قَبْلَهُ إِمَامًا يُقْتَدَى بِهِ فِي التَّوْحِيدِ كَمَا جُعِلَ إِبْرَاهِيمُ، قَالَ تَعَالَى: ﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾ [البقرة: ١٢٤].

2) Allāh appointed Ibrāhīm as an Imām (leader) to be followed by those who came after him, unlike others. No one before him was made an Imām to be followed in Tawḥīd the way Ibrāhīm was. Allāh said: “**Indeed, I will make you an Imām for the people.**” [Al-Baqarah 2:124]

(٣) أَنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ بَلَغَ الْعَايَةَ فِي تَحْقِيقِ التَّوْحِيدِ وَلَمْ يَنْلُغْ هَذِهِ الدَّرَجَةَ بَعْدَهُ إِلَّا مُحَمَّدٌ ﷺ، فَهُمَا إِمَامَا الْخُفَاءِ:

• إِبْرَاهِيمُ: إِمَامُ الْمُتَقَدِّمِينَ.

• مُحَمَّدٌ ﷺ: إِمَامُ الْمُتَأَخِّرِينَ.

وَلَأَنَّ إِبْرَاهِيمَ جَدُّ النَّبِيِّ ﷺ مِنْ جِهَةِ النَّسَبِ، فَالِنِسْبَةُ إِلَيْهِ أَوْلَى وَأَوْجَهُ.

3) Ibrāhīm (عليه السلام) reached the highest degree in actualizing Tawḥīd, and no one attained this rank except Muḥammad ﷺ. Therefore, they are the two Imāms of the Monotheists:

- Ibrāhīm — Imām of the earlier generations.
- Muḥammad ﷺ — Imām of the later generations.

And because Ibrāhīm is the Prophet’s forefather by lineage, attributing the term Ḥanīfiyyah to him is more fitting and evident.

س ١١ : مَا الْعَايَةُ الَّتِي خُلِقَ لَهَا الْجِنُّ وَالْإِنْسُ؟

Q11: What is the purpose for which the jinn and mankind were created?

ج: خُلِفُوا لِعِبَادَةِ اللَّهِ وَخُدَّةً؛ قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦].

A: They were created to worship Allah alone; The Most High said, “**I did not create the jinn and mankind except to worship Me (alone).**” [Adh-Dhāriyāt: 56]

س ١٢ : مَتَى تُسَمَّى «الْعِبَادَةُ» عِبَادَةً؟

Q12: When is an act worship truly called “worship”?

ج: لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ؛ فَإِذَا دَخَلَهَا الشِّرْكُ فَسَدَتْ.

A: Only when accompanied by Tawḥīd. If shirk enters it, it becomes invalid.

س ١٣ : اذْكُرْ الْمِثَالَ الَّذِي يَشْرَحُ هَذِهِ الْقَاعِدَةَ؟

Q13: Mention the example that explains this Principle?

ج: كَمَا أَنَّ الصَّلَاةَ لَا تَصِحُّ إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الْحَدَثُ بَطَلَتْ؛ كَذَلِكَ الْعِبَادَةُ لَا تَصِحُّ إِلَّا مَعَ التَّوْحِيدِ، فَإِذَا دَخَلَ الشِّرْكُ بَطَلَتْ.

A: Just as prayer is invalid without purification, and is nullified by the ḥadath, likewise worship is only valid with Tawḥīd and is nullified by shirk.

س ١٤ : هَلْ يَنْفَعُ الْعَبْدُ أَنْ يُخْلِصَ فِي عِبَادَةٍ وَيُشْرِكَ فِي أُخْرَى؟

Q14: Does sincerity in one act benefit someone who commits shirk in another?

ج: لَا؛ لِأَنَّ الْقَاعِدَةَ: "الْعِبَادَةُ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ" فِي جَمِيعِ الْأَنْوَاعِ. مَنْ أَخْلَصَ فِي بَابٍ وَأَشْرَكَ فِي غَيْرِهِ أَفْسَدَ مَا أَخْلَصَ فِيهِ وَلَمْ يَنْتَفِعْ.

A: No. Worship is only considered worship when Tawḥīd covers all acts; mixing shirk in any part ruins what was done sincerely and thus will not benefit.

س ١٥: اذْكُرْ شَرْطَيِ الْقَبُولِ لِلْعَمَلِ مَعَ الدَّلِيلِ.

Q15: Mention the two conditions for an act to be accepted with the evidence?

ج: الإخلاص لله والمتابعة للرسول ﷺ؛ قال تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف ١١٠]

A: Sincerity for Allah and Following the Messenger ﷺ; the Most High said, “**So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.**”

س ١٦: لِمَاذَا الشِّرْكُ أَعْظَمُ الذُّنُوبِ؟ (ثَلَاثُ عِلَلٍ)

Q16: Why is shirk the greatest sin? (Three reasons)

ج:

(١) فِيهِ تَنْقِصٌ لِحَقِّ اللَّهِ إِذْ يُصْرَفُ نَوْعٌ مِنَ الْعِبَادَةِ لغيرِهِ.

A:

(1) It violates Allah's exclusive right by giving worship to others.

(٢) هُوَ مُعَانَدَةٌ لِعَايَةِ الْخَلْقِ؛ فَقَدْ خُلِقْنَا لِلتَّوْحِيدِ.

(2) It opposes the very purpose of creation, for indeed we were created for Tawḥīd.

(٣) هُوَ ظُلْمٌ عَظِيمٌ بِتَسْوِيَةِ الْمَخْلُوقِ النَّاقِصِ مِنْ جَمِيعِ الْوُجُوهِ، الْفَقِيرِ بِذَاتِهِ مِنْ كُلِّ وَجْهِ، بِالْخَالِقِ الْكَامِلِ شَيْءٍ، الْكَامِلِ مِنْ جَمِيعِ الْوُجُوهِ، الْغَنِيِّ بِذَاتِهِ عَنْ جَمِيعِ مَخْلُوقَاتِهِ؛ ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

(3) It is a gross injustice by equating the created being deficient in every aspect, needy by his very essence in every way with the Creator of everything, perfect in every aspect, rich by Himself free of need from all of His creation. “**Verily joining others in worship with Allāh is a great Zûlm (injustice) indeed.**” [Luqmān: 13]

س١٧: مَا أَهَمُّ عَوَاقِبِ الشِّرْكِ الثَّلَاثَةِ؟

Q17: What are the three major consequences of shirk?

ج:

(١) أَنَّهُ لَا يُغْفَرُ إِلَّا بِالتَّوْبَةِ قَبْلَ الْمَوْتِ؛ ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨].

A:

(1) It is unforgivable except through repentance before death: “**Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives sins other than that for whom He wills.**” [An-Nisa’ 4:48].

(٢) إِحْبَاطُ الْأَعْمَالِ: ﴿لَنْ أَشْرَكَتَ لِيَحْبُطَنَّ عَمَلُكَ﴾ [الزمر: ٦٥]، ﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام: ٨٨].

(2) Nullification of deeds: “**If you join others in worship with Allah (shirk), surely (all) your deeds will be in vain.**” [Az-Zumar 39:65] “**But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.**” [Al-An‘ām: 88; An-Nūr: 39].

(٣) الْحُلُودُ فِي النَّارِ لِمَنْ مَاتَ عَلَيْهِ.

(3) Abiding in the Hellfire eternily, for those who die upon it.

س١٨: وَجُوبُ تَعَلُّمِ التَّوْحِيدِ وَاضِحٌ، فَلِمَاذَا يَجِبُ تَعَلُّمُ الشِّرْكِ؟

Q18: The obligation of learning Tawhīd is clear, but why is it an obligation to study shirk?

ج: لِأَنَّ جَهْلَهُ مِنْ أَعْظَمِ أَسْبَابِ الْوُقُوعِ فِيهِ؛ وَمَنْ لَا يَعْرِفُ مَوَاقِعَ الْخَطَرِ يَفْعُ فِيهَا. وَالشِّرْكُ أَعْظَمُ دَاءٍ يُهْلِكُ الدِّينَ وَالْأَعْمَالَ.

A: Because ignorance of shirk is from the greatest means that lead to falling into it; it is the greatest disease destroying the Faith and the deeds.

س١٩: هَلِ التَّوْحِيدُ أَمْرٌ صَعْبٌ؟

Q19: Is Tawhīd difficult?

ج: بَلْ يَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ؛ هُوَ إِفْرَادُ اللَّهِ بِالِدُّعَاءِ، وَالْخَوْفِ، وَالْمَحَبَّةِ، وَالتَّنْذِرِ، وَالدَّبْحِ إِلَى آخِرِهِ، دُونَ تَغْلِيْقِ الْقَلْبِ بِمَخْلُوقٍ.

A: It is simple for whom Allah makes it easy: directing all acts of worship—du‘ā’, fear, love, vows, sacrifice etc. to Allah alone, without attaching the heart to creation.

س ٢٠: مَاذَا يَخْدُثُ إِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ؟

Q20: What happens if Shirk enters into worship?

ج: يُفْسِدُهَا، وَيُحِيطُ الْعَمَلُ، وَيَجْعَلُ صَاحِبَهَا مِنَ الْخَالِدِينَ فِي النَّارِ.

A: It corrupts it, nullifies the deed, and makes its doer among those who will abide in the Fire forever.

س ٢١: مَا أَعْظَمُ مَا يَجِبُ عَلَى الْمُسْلِمِ مَعْرِفَتُهُ؟

Q21: What is the greatest matter a Muslim must know?

ج: أَنْ يَعْرِفَ التَّوْحِيدَ وَيَلْتَزِمَهُ، وَأَنْ يَعْرِفَ الشِّرْكَ فَيَجْتَنِبَهُ.

A: To know Tawḥīd (Islamic Monotheism) and adhere to it, and to know Shirk (polytheism) and avoid it.

س ٢٢: بِمِ شَبَّهَ الْمُؤَلِّفُ الشِّرْكَ؟

Q22: What did the author compare Shirk to?

ج: شَبَّهَهُ بِالشَّبَكَةِ الَّتِي يَقَعُ فِيهَا الصَّيْدُ فَلَا يَكَادُ يَنْجُو، وَالْعَالِبُ هَلَاكُهُ.

A: He compared it to a net in which prey falls and hardly escapes, with destruction being the likely outcome.

س ٢٣: لِمَاذَا الشِّرْكَ وَرْطَةٌ عَظِيمَةٌ؟

Q23: Why is Shirk a grave trap?

ج: لِأَنَّهُ طَرِيقٌ إِلَى الْهَلَاكِ، وَلَهُ أَسْبَابٌ كَثِيرَةٌ وَوَسَائِلُ مُتَعَدِّدَةٌ خَاصَّةً فِي هَذَا الزَّمَانِ.

A: Because it leads to destruction, and it has many means and pathways, especially in our time.

س ٢٤: مَا أَتَرَزُّ وَوَسَائِلُ نَشْرِ الشِّرْكَ فِي الْعَصْرِ الْحَاضِرِ؟

Q24: What are the main means of spreading Shirk in our time?

ج: الْإِعْلَامُ وَوَسَائِلُ التَّوَاصُلِ الَّتِي تُلْقِي الْفِتَنَ وَالشُّبُهَاتِ وَتُرْزِقُ الشِّرْكَ وَتُقَدِّمُهُ لِلنَّاسِ عَلَى أَنَّهُ خَيْرٌ.

A: Media and social networks that spread trials and doubts, beautify Shirk, and present it as if it were something good.

س٢٥: هَلْ بَيَّنَّ اللَّهُ تَعَالَى لِلْعِبَادِ مَا يُحَذِّرُهُمْ مِنْهُ؟

Q25: Has Allah clarified for His servants what He warns them against?

ج: نَعَمْ، فَمَا حَذَّرَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَقَدْ أَوْضَحَهُ فِي كِتَابِهِ وَسُنَّةِ رَسُولِهِ ﷺ.

A: Yes, Allah has not warned against anything except that He has made it clear in His Book and in the Sunnah of His Messenger ﷺ.

س٢٦: كَيْفَ يَكُونُ التَّوْحِيدُ وَاضِحًا وَالشِّرْكُ وَاضِحًا؟

Q26: How is Tawhīd made clear and Shirk made clear?

ج: بِالتَّفَقُّهِ فِي الدِّينِ وَالتَّدَبُّرِ لِلْقُرْآنِ وَالسُّنَّةِ بِتَحَرُّدٍ لِبَطْلِ الْحَقِّ.

A: By seeking knowledge of the Religion and reflecting upon the Qur'an and Sunnah sincerely, seeking the truth.

س٢٧: مَا وَعَدَ اللَّهُ لِمَنْ جَاهَدَ فِي طَلَبِ الْحَقِّ؟

Q27: What has Allah promised those who strive in search for the truth?

ج: أَنْ يَهْدِيَهُ إِلَى سَبِيلِهِ، كَمَا قَالَ تَعَالَى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ [العنكبوت: ٦٩].

A: That He will guide him to His paths, as Allah said: “**As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths. And verily, Allah is with the Muḥsinūn (good-doers).**” [Sūrah Al-‘Ankabūt, 29:69]

س٢٨: كَيْفَ يُجَدِّدُ الْعَبْدُ تَوْحِيدَهُ إِذَا وَقَعَ فِي شِرْكٍ؟

Q28: How does one renew Tawhīd after falling into shirk?

ج: بِالتَّوْبَةِ النَّصُوحِ: نَدَمٌ وَإِفْلَاحٌ وَعَزْمٌ عَلَى عَدَمِ الْعَوْدِ، مَعَ تَصْحِيحِ الْعَقِيدَةِ وَإِفْرَادِ اللَّهِ بِالْعِبَادَةِ.

A: Through sincere repentance—regret, ceasing, firm resolve—plus rectifying the creed and singling Allah out alone in all worship.

Q29: What is the True Life?

ج: حَيَاةُ الْقَلْبِ وَالرُّوحِ بِالتَّوْحِيدِ وَاتِّبَاعِ الرَّسُولِ ﷺ. أَمَّا حَيَاةُ الْبَدَنِ فَيُشَارِكُ فِيهَا الْحَيَوَانُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: ٢٤].

A: It is the life of the heart and soul through Tawḥīd and Following the Messenger ﷺ. As for the life of the body alone, then it is shared with the animals, but true life is only with Faith, and the Evidence is His statement the Most High: **“O you who believe! Respond to Allah and His Messenger when he calls you to that which gives you life.”** [Al-Anfāl: 24].

Q30: Mention some of the extracted benefits?

A:

1. The obligation of certain knowledge of Tawḥīd.
2. Man's constant need for Allah's guidance.
3. Ibrāhīm (peace be upon him) is the role model of the Monotheists.
4. His Religion is sincerely worshipping Allah alone and disavowal of shirk.
5. The purpose of creation: to worship Allah alone.
6. True life: the life of the heart with Tawḥīd.

- ج:
1. وَجُوبُ الْعِلْمِ الْجَازِمِ بِالتَّوْحِيدِ.
 2. الْإِنْسَانُ مُحْتَاجٌ دَائِمًا إِلَى هِدَايَةِ اللَّهِ.
 3. إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قُدْوَةُ الْمُؤَحِّدِينَ.
 4. مِلَّتُهُ: الْعِبَادَةُ لِلَّهِ وَحْدَهُ وَالْبَرَاءَةُ مِنَ الشِّرْكِ.
 5. غَايَةُ الْخَلْقِ: عِبَادَةُ اللَّهِ وَحْدَهُ.
 6. الْحَيَاةُ الْحَقِيقِيَّةُ: حَيَاةُ الْقَلْبِ بِالتَّوْحِيدِ.

القاعدة الأولى - سؤال وجواب

Q&A – THE FIRST PRINCIPLE

س١: ماذا كان يعتقد المشركون الذين قاتلهم النبي ﷺ؟

Q1: What did the polytheists whom the Prophet ﷺ fought believe?

ج: كانوا يقولون بأن الله هو الخالق، الرزق، المحيي، المميت، المدبر لجميع الأمور.

A: They acknowledged that Allah is the Creator, Provider, Giver of life and death, and Controller of all affairs.

س٢: هل هذا الإقرار برؤوبية الله أدخلهم في الإسلام؟

Q2: Did this acknowledgment of Allah's Lordship enter them into Islam?

ج: لا، لم يدخلهم الإسلام، وبثوا مشركين.

A: No, it did not enter them into Islam; they remained polytheists.

س٣: ما سبب كفرهم مع إقرارهم بالرؤوبية؟

Q3: Why were they still disbelievers despite affirming Allah's Lordship?

ج: لأنهم لم يحققوا توحيد العبادة، فكانوا يعبدون غير الله معه.

A: Because they did not establish the Tawḥīd of worship; they worshipped others along with Allah.

س٤: ما الذي كانوا يعتقدونه في آلهتهم؟

Q4: What did they believe about their idols?

ج: كانوا يرونها شفعاء ومقرّبة لهم عند الله، لا أنها تخلق وترزق.

A: They considered them intercessors to bring them closer to Allah, not that they create or provide anything.

س٥: مَا الْمَعْنَى الصَّحِيحُ لـ "لَا إِلَهَ إِلَّا اللَّهُ"؟

Q5: What is the correct meaning of “Lā ilāha illa Allah”?

ج: مَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ، لَا مُجَرَّدُ لَا خَالِقَ إِلَّا اللَّهُ.

A: Its true meaning is: “None has the right to be worshipped except Allah,” not merely “there is no creator except Allah.”

س٦: مَا أَوَّلُ أَمْرٍ فِي الْقُرْآنِ وَأَوَّلُ نَهْيٍ فِيهِ؟

Q6: What is the First Commandment and the First Prohibition in the Qur'an?

ج: أَوَّلُ أَمْرٍ: ﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ﴾ [البقرة: ٢١].

A: The First Commandment is: “**O mankind! Worship your Lord**” [Al-Baqarah: 21].

وَأَوَّلُ نَهْيٍ: ﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا﴾ [البقرة: ٢٢].

The First Prohibition is: “**So, set not up rivals with Allah**” [Al-Baqarah: 22].

س٧: مَا الْخُلَاصَةُ مِنَ الْقَاعِدَةِ الْأُولَى؟

Q7: What is the summary of the First Principle?

ج: الْإِقْرَارُ بِرُبُوبِيَّةِ اللَّهِ لَا يَكْفِي، بَلْ يَحِبُّ إِفْرَادُهُ بِالْعِبَادَةِ وَخَدَهُ دُونَ سِوَاهُ.

A: Acknowledging the Lordship of Allah is not sufficient; rather one must single Him out alone for all acts of worship with no partners whatsoever.

القاعدة الثانية

THE SECOND PRINCIPLE

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ، إِلَّا لَطَلْبِ الْقُرْبَى وَالشَّفَاعَةِ.

That they (the polytheists) used to say: “We do not call upon them nor turn towards them in devotion except to seek nearness (to Allah) and intercession.”

فَدَلِيلُ الْقُرْبَى؛ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾.

The evidence regarding seeking nearness is the statement of Allah, the Most High: “**And those who take Awliyā’ (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allah.’**” [Sūrah Az-Zumar, 39:3]

وَدَلِيلُ الشَّفَاعَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾.

And the evidence regarding intercession is the statement of Allah, the Most High: “**And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’**” [Sūrah Yūnus, 10:18]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبِّتَةٍ.

Intercession is of two types: a denied intercession and an affirmed intercession.

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ.

The denied intercession is the one that is sought from other than Allah regarding matters that none can fulfill except Allah.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾.

The evidence is the statement of Allah, the Most High: “**O you who believe! Spend of that with which We have provided you before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.**” [Sūrah Al-Baqarah, 2:254]

وَالشَّفَاعَةُ الْمُتَّبَعَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ.

The affirmed intercession is the intercession that is sought from Allah Alone.

وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ.

The intercessor is honored by Allah to intercede.

وَالْمَشْفُوعُ لَهُ: مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾.

And the one interceded for is the person whose speech and deeds Allah is pleased with, and this happens only after Allah's Permission, as Allah, the Most High, said: **“Who is he that can intercede with Him except with His Permission?”** [Sūrah Al-Baqarah, 2:255]

القاعدة الثانية - سؤال وجواب

Q&A – THE SECOND PRINCIPLE

س١: ما هو سبب عبادة المشركين لإلهتهم؟

Q1: What was the reason the polytheists worshipped their idols (false gods)?

ج: كانوا يقولون: "ما نعبدكم إلا ليقربونا إلى الله زلفى وليشفعوا لنا عنده."

A: They used to say: "We only worship them to bring us closer to Allah and so they may intercede for us."

س٢: ما الدليل على طلبهم القرية ودعواهم الشفاعة؟

Q2: What is their evidence for seeking nearness (qurbah) and intercession?

ج: قوله تعالى: ﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾ [الرؤم: ٣].

A: The the statement of Allah: "**We worship them only that they may bring us near to Allah.**" [Az-Zumar 39:3]

وقوله تعالى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: ١٨].

And the statement of Allah: "**And they worship besides Allah things that hurt them not, nor benefit them, and they say: 'These are our intercessors with Allah.'**" [Yūnus: 18].

س٣: كم نوعاً للشفاعة في القرآن؟

Q3: How many types of intercession are mentioned in the Qur'an?

ج: هناك نوعان: شفاعة منفية، وشفاعة مثبتة.

A: There are two types: a Negated Intercession and an Affirmed Intercession.

س٤: مَا هِيَ الشَّفَاعَةُ الْمُنْفِيَّةُ؟

Q4: What is the Negated Intercession?

ج: هِيَ كُلُّ شَفَاعَةٍ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ.

A: It is any intercession sought from other than Allah in matters only Allah can fulfill.

س٥: مَا دَلِيلُ الشَّفَاعَةِ الْمُنْفِيَّةِ؟

Q5: What is the evidence for the denied intercession?

ج: قَوْلُهُ تَعَالَى: ﴿لَا يَبْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ﴾ [البقرة: ٢٥٤].

A: Allah's statement: **“On that Day there will be no bargaining, nor friendship, nor intercession.”** [Al-Baqarah 2:254]

س٦: مَا هِيَ الشَّفَاعَةُ الْمُثَبَّتَةُ؟

Q6: What is the Affirmed Intercession?

ج: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ وَحْدَهُ، وَلَا تَكُونُ إِلَّا بِشَرْطَيْنِ: إِذْنُ اللَّهِ لِلشَّافِعِ، وَرِضَاهُ عَنِ الْمَشْفُوعِ لَهُ.

A: It is the intercession asked from Allah Alone, and it occurs only with two conditions: Allah's permission for the intercessor, and His pleasure with the one interceded for.

س٧٦: مَنْ الَّذِي يَرْضَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ؟

Q7: Who does Allah, the Mighty and Majestic, approve of?

ج: اللَّهُ لَا يَرْضَى إِلَّا عَنْ أَهْلِ التَّوْحِيدِ، وَقَدْ أَخْبَرَ النَّبِيُّ ﷺ فَقَالَ: "لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ - إِنْ شَاءَ اللَّهُ - لِمَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا." متفق عليه.

A: Allah is only pleased with the people of Tawheed. The Prophet ﷺ has informed us and said: **“Every Prophet had a supplication that was answered, so every Prophet hastened his supplication. But I have saved my supplication as intercession for my Ummah on the Day of Resurrection, and it will reach – if Allah wills – whoever among my Ummah dies without associating anything with Allah in worship.”** Agreed Upon.

س٧: ما الدليل على أن الشفاعة المثبتة بإذن الله فقط؟

Q7: What is the evidence that valid intercession is only by Allah's permission?

ج: قَوْلُهُ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥].

A: The statement of Allah: “**Who is he that can intercede with Him except with His permission?**” [Al-Baqarah: 255]

س٨: كَيْفَ وَقَعَ الْمُشْرِكُونَ فِي اعْتِقَادِ عِبَادَةِ غَيْرِ اللَّهِ طَلَبًا لِلْقُرْبَى وَالشَّفَاعَةِ؟

Q8: How did the polytheists fall into the belief of worshipping others besides Allah in seeking closeness and intercession?

ج: وَفُوعُ ذَلِكَ يَتَلَخَّصُ فِي ثَلَاثَةِ أُمُورٍ:

A: How this occurred is summarized in three affairs:

١ - قِيَاسٌ فَاسِدٌ عَلَى مُلُوكِ الدُّنْيَا: ظَنُّوا أَنَّ الْأَدَبَ يَقْتَضِي أَلَّا تُطْلَبَ الْحَوَائِجُ مِنَ الْمَلِكِ مُبَاشَرَةً، بَلْ عَنْ طَرِيقِ الْمُقَرَّبِينَ إِلَيْهِ.

1- A false analogy with worldly kings: They assumed that proper etiquette requires that one should not ask the king directly for needs, but rather through those who are close to him.

٢ - تَوَهُُّمٌ أَنَّ الْوَسَاطَةَ أَنْجَحُ: حَسِبُوا أَنَّ طَلَبَ الْحَاجَةِ عَبْرَ "وَحِيهِ" أَقْرَبُ لِلْإِجَابَةِ وَأَعْظَمُ وَفُوعًا لِلْقَبُولِ.

2 - The misconception that intercession is more effective: They believed that presenting one's request through a “distinguished intermediary” would be more likely to be accepted and granted.

٣ - تَذَنُّنٌ مَسْثُوبٌ بِالْحَجَلِ مِنَ الذَّنْبِ: قَالُوا: نَحْنُ مُذْنِبُونَ لَا نَجْرَأُ عَلَى سُؤَالِ اللَّهِ مُبَاشَرَةً، فَتَلَجَأُ إِلَى الْأَصْفِيَاءِ وَالْأَوْلِيَاءِ لِيَتَوَسَّلُوا لَنَا.

3 - A distorted religiosity mixed with shame over sins: They said, “We are sinful and unworthy to ask Allah directly, so we turn to the ‘pious ones’ instead to intercede for us.”

BENEFICIAL SUMMARY

THE SECOND PRINCIPLE FROM AL-QAWĀ'ID AL-ARBA'

Topic: The reason why the pagans worshipped idols despite acknowledging that Allah alone is the Creator, Provider, and Controller of all affairs.

1. The Reason for Idol Worship

The pagans did not worship idols, believing they could create, provide, or control benefit or harm. Rather, as Allah informed about them:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [الزمر: ٣]

“Surely the religion (i.e. the worship and the obedience) is for Allāh only. And those who take Auliya’ (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.” [Az-Zumar 39:3]

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَ عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾ [يونس: ١٨]

“And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!” [Yūnus 10:18]

Thus, their worship was based on two motives:

1. Seeking Nearness (Qurbā) – taking the righteous, idols, and graves as intermediaries to draw near to Allah.
2. Seeking Intercession (Shafā’ah) – believing that worshipping these things would be a means for them to intercede on behalf of them before Allah.

Allah, however, called this claim falsehood and disbelief, because taking intermediaries between oneself and Allah is major shirk.

2. The Two Types of Intercession

The First: Invalid (Negated) Intercession

This is the type of intercession sought from others besides Allah in matters that only Allah can do, such as granting Paradise, forgiveness, provision, guidance, offspring, or removing hardship and distress.

قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ﴾ [البقرة ٢٥٤]

Allah the Exalted said: **“O you who believe! Spend from what We have provided you before there comes a Day when there will be no bargaining, nor friendship, nor intercession.”** [Al-Baqarah 2:254]

Whoever calls upon a prophet, saint, or deceased person saying, “O so-and-so, grant me sustenance, relieve me, give me a child,” has committed major shirk, because these are actions that none can do except Allah the Most High.

The Second: Valid (Affirmed) Intercession

This is the intercession that is sought from Allah alone, not from created beings, because intercession belongs entirely to Allah the Most High:

قال تعالى: ﴿أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ [الزمر ٤٣-٤٥]

The Most High said: **“Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatsoever and have no intelligence? (43) Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.”** [Az-Zumar 39:44]

It occurs only under two conditions:

The First: Allah's permission to the intercessor, as in the statement of Allah:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة ٢٥٥]

“Who is it that can intercede with Him except by His permission?” [Al-Baqarah 2:255]

The Second: Allah's approval of the person interceded for, as in the statement of Allah:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾ [الأنبياء ٢٨]

“They cannot intercede except for him with whom He is pleased.” [Al-Anbiyā' 21:28]

Thus, the person interceded for must be a believer in Tawḥīd, while the disbeliever will never receive intercession:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ [المدثر ٤٨]

“So the intercession of intercessors will not benefit them.” [Al-Muddaththir 74:48]

These two conditions are mentioned together in the statement of Allah the Most High:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ [النجم ٢٦]

“And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and is pleased with.” [An-Najm 52:26]

3. Examples Showing That Intercession Does Not Help Disbelievers

- Ibrāhīm (Abraham) عليه السلام cannot intercede for his father, as he died a disbeliever.
- Nūḥ (Noah) and Lūṭ (Lot) عليهما السلام could not save their wives or sons who were disbelievers, as Allah the Most High said about them:

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتُ نُوحٍ وَامْرَأَتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِ عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ﴾ [التحریم ١٠]

“Allāh sets forth an example for those who disbelieve: the wife of Nūḥ (Noah) and the wife of Lūṭ (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nūḥ (Noah) and Lūṭ (Lot) عليهما السلام] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!" [At-Taḥrīm 66:10]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: "يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَىٰ وَجْهِهِ آزَرٌ قَتَرٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُعْتَوْنَ، فَأَيُّ خِزْيٍ أَخْزَىٰ مِنْ أَبِي الْأُبْعَدِ؟ فَيَقُولُ اللَّهُ تَعَالَىٰ: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ. ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ، مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ، فَإِذَا هُوَ بِذِيخٍ مُلْتَطَخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَىٰ فِي النَّارِ." رَوَاهُ الْبُخَارِيُّ

Narrated by Abū Hurayrah (may Allah be pleased with him): The Prophet ﷺ said: “Ibrāhīm will meet his father Āzar on the Day of Resurrection, and on Āzar’s face will be darkness and dust. Ibrāhīm will say to him: ‘Did I not tell you not to disobey me?’ He will reply: ‘But today, I will not disobey you.’ Then Ibrāhīm will say: ‘O my Lord, You promised me that You would not disgrace me on the Day when they are resurrected — and what disgrace could be greater than seeing my father, the distant one, in such a state?’ Allah, the Exalted, will say: ‘I have forbidden Paradise to the disbelievers.’ Then it will be said: ‘O Ibrāhīm, look beneath your feet.’ He will look, and behold! He will see his father turned into a hyena-like creature covered with filth. He will then be seized by his legs and thrown into the Fire.” Reported by al-Bukhārī.

Therefore, it is very clear that without Tawḥīd, the ties of kinship and lineage will not benefit anyone whatsoever.

4. Three Essential Points in Understanding the True Intercession

1. It must be by Allah's permission.
2. It must be for those whose words (Creed) and deeds Allah is pleased with.
3. Allah is only pleased with the people of Tawḥīd.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ فَقَالَ: "لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنَّ لَا يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلُ مِنْكَ؛ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. خَالِصًا مِنْ قَبْلِ نَفْسِهِ." رواه البخاري

Narrated by Abū Hurayrah (may Allah be pleased with him): I said, "O Messenger of Allah, who will be the happiest of people with your intercession on the Day of Resurrection?" The Messenger of Allah ﷺ said: **"I thought, O Abū Hurayrah, that no one would ask me about this ḥadīth before you, because I see your eagerness for ḥadīth. The happiest of people with my intercession on the Day of Resurrection will be the one who says: 'Lā ilāha illā Allāh (None has the right to be worshipped except Allah), sincerely from his heart.'**" Narrated by al-Bukhārī

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي، شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا." متفق عليه

And from him (Abū Hurayrah, may Allah be pleased with him): The Messenger of Allah ﷺ said: **"Every prophet has been granted one supplication that will certainly be answered. Every prophet hastened to use his supplication in this world, but I have saved my supplication as intercession for my Ummah on the Day of Resurrection. It will, if Allah wills, reach everyone in my Ummah who dies without associating anything with Allah."** Agreed upon

6. Comprehensive Conclusion

1. The pagans worshipped idols seeking intercession and nearness to Allah, and thereby they fell into the very essence of major shirk.
2. All intercession belongs solely to Allah; it only occurs with His permission for those whom He is pleased with, and He is only pleased with the people of Tawḥīd.
3. Whoever calls upon or seeks from others what only Allah can do or provide has committed major shirk, even if he claims he only does that seeking a means to get closer to Allah the Most High.

القاعدة الثالثة

THE THIRD PRINCIPLE

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَىٰ أَنَاسٍ مُّتَفَرِّقِينَ فِي عِبَادَاتِهِمْ:

Is that the Prophet ﷺ came to people who were diverse in their objects of worship:

مِنْهُمْ: مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ.

Among them were those who worshipped the sun and the moon.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْمَلَائِكَةَ.

Among them were those who worshipped the angels.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ.

Among them were those who worshipped the prophets and the righteous people.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ.

Among them were those who worshipped trees and stones.

وَقَاتَلَهُمْ رَسُولُ ﷺ، وَلَمْ يُفَرِّقْ بَيْنَهُمْ.

The Messenger of Allah ﷺ fought them all and did not differentiate between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾.

The evidence is the statement of Allah, the Most High: “**And fight them until there is no more Fitnah (disbelief and Shirk) and the Religion (worship) will all be for Allah Alone.**” [Sūrah Al-Anfāl, 8:39]

فَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ الآية.

The evidence for the sun and the moon is the statement of Allah, the Most High: “**And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if it is Him whom you truly worship.**” [Sūrah Fussilat, 41:37]

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾ الآية.

The evidence for the sun and the moon is the statement of Allah, the Most High: “**Nor would he order you to take angels and Prophets for lords (gods).**” [Sūrah Āli ‘Imrān, 3: 80]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَاعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾ الآية.

The evidence for the Prophets is the statement of Allah, the Most High: “**And (remember) when Allah 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 Allah?”**” [Sūrah Al-Mā’idah, 5:116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾.

The evidence for the righteous is the statement of Allah, the Most High: “**Those whom they call upon (like Jesus, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest, and they hope for His Mercy and fear His Torment.**” [Sūrah Al-Isrā’, 17: 57]

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾.

The evidence for the trees and stones is the statement of Allah, the Most High: “**Have you then considered Al-Lāt and Al-‘Uzzā. And Manāt, the other third?**” [Sūrah An-Najm, 53: 19-20]

وَحَدِيثُ أَبِي وَقِيدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عَنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا: دَاثُ أَنْوَاطٍ.

And the narration of Abu Wāqid al-Laythi (may Allah be pleased with him) when he said: “We went out with the Messenger of Allah ﷺ to Hunayn when we had recently left disbelief. The polytheists had a lote-tree to which they used to devote themselves and hang their weapons on; it was called Dhāt Anwāṭ.

فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ! اجْعَلْ لَنَا دَاثَ أَنْوَاطٍ كَمَا لَهُمْ دَاثُ أَنْوَاطٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْبَرُ! إِنَّهَا السُّنُّ، فَلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾.

We passed by a lote-tree and said: ‘O Messenger of Allah! Make for us a Dhāt Anwāṭ as they have a Dhāt Anwāṭ.’ The Messenger of Allah ﷺ said: ‘**Allāhu Akbar! By Him in Whose Hand is my soul, you have said just as the Children of Israel said to Mūsā: {Make for us a god just as they have gods}.**’” (Reported by at-Tirmidhī; authenticated by al-Albānī)

تَقْرِيرُ الْقَاعِدَةِ

AFFIRMATION OF THE PRINCIPLE

أَنَّ مَنْ بُعِثَ فِيهِمْ رَسُولُ اللَّهِ ﷺ، وَظَهَرَ عَلَيْهِمْ مُعَلِّنًا دَعْوَتَهُ إِلَى التَّوْحِيدِ وَالْإِخْلَاصِ لِلَّهِ، وَتَبَذَ الشِّرْكَ، كَانُوا مُشْرِكِينَ، وَلَمْ يَكُنْ شِرْكُهُمْ مَنَحْصِرًا فِي نَوْعٍ مُعَيَّنٍ مِنَ الشِّرْكِ كَعِبَادَةِ الْأَصْنَامِ، بَلْ إِنَّ الشِّرْكَ الَّذِي بُعِثَ فِيهِمْ كَانَ مُتَنَوِّعًا، وَالْأَبْوَابُ الَّتِي سَلَكَهَا هَؤُلَاءِ الْمُشْرِكُونَ أَبْوَابٌ مُتَفَرِّقَةٌ: فَمِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَوْلِيَاءَ الصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَحْجَارَ وَالْأَشْجَارَ وَالْأَضْرِحَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَنَحْوَ ذَلِكَ. وَبِهَذَا تَبَطَّلَ دَعْوَى مَنْ حَصَرَ الشِّرْكَ فِي عِبَادَةِ الْأَحْجَارِ وَالْأَشْجَارِ فَقَطُّ، وَأَخْرَجَهُ مِنَ عِبَادَةِ الْأَنْبِيَاءِ وَالصَّالِحِينَ. (١)

Those whom the Messenger of Allah ﷺ was sent among — when he appeared to them openly, calling them to Tawhīd and sincerity to Allah alone in worship, and calling them to abandon shirk — those people were indeed polytheists (Mushrikūn).

Their shirk, however, was not limited to one single type, such as the worship of idols only. Rather, the shirk that existed among them was diverse, and the paths they followed in their paganism were many and varied:

- Among them were those who worshipped the angels,
- and those who worshipped the prophets,
- and those who worshipped the righteous saints (awliyā'),
- and those who worshipped stones, trees, and graves,
- and those who worshipped the sun and the moon, and the like.

Thus, the claim of those who restrict shirk only to the worship of stones and trees — while excluding the worship of prophets and righteous men — is invalid and false.

فَعِلَّةُ الشِّرْكِ التَّشْرِيكُ، فَلَا فَرْقَ بَيْنَ شَرِيكَ وَشَرِيكِ. أَي: إِنَّ حَقِيقَةَ الشِّرْكِ هِيَ جَعْلُ الشَّرِيكِ مَعَ اللَّهِ عَزَّ وَجَلَّ فِي عِبَادَتِهِ، فَمَتَى وُجِدَ التَّشْرِيكُ فِي الْعِبَادَةِ بَطَلَ التَّوْحِيدُ، سِوَاكَ كَانَ الشَّرِيكُ مَلَكًا أَوْ نَبِيًّا أَوْ وَلِيًّا أَوْ حَجَرًا أَوْ غَيْرَ ذَلِكَ؛ لِأَنَّ الْعِلَّةَ وَاحِدَةً وَهِيَ جَعْلُ الْبَدَدِ مَعَ اللَّهِ تَعَالَى.

The cause ('illah) of shirk is association (tashrīk) — making a partner with Allah — and there is no difference between one partner and another. In other words, the reality of shirk is: to make a partner with Allah in His worship. So whenever partnership in worship occurs, Tawhīd is nullified, regardless of who the partner is — whether an angel, a prophet, a saint, a stone, or anything else — because the underlying cause is one and the same: making equals with Allah the Most High.

(١) ينظر شرح القواعد الأربع للشيخ عبد الرزاق البدر حفظه الله (ص ٥٤-٥٥)

الأسئلة والأجوبة – القاعدة الثالثة

Q&A – THE THIRD PRINCIPLE

س ١: ما تقرير القاعدة الثالثة التي قررها الإمام محمد بن عبد الوهاب رحمه الله؟

Q1: What is the explanation of the Third Principle established by Imām Muḥammad ibn ‘Abd al-Wahhāb (may Allah have mercy on him)?

ج: تقرير القاعدة هو أن من بعث فيهم رسول الله ﷺ، وظهر عليهم معلنا دعوته إلى التوحيد والإخلاص لله ونبذ الشرك، كانوا مشركين، ولم يكن شركهم مقصورا على نوع واحد من الشرك كعبادة الأصنام، بل كان شركا متنوعا سلك فيه المشركون أبوابا متفرقة.

A: The explanation is that those among whom the Messenger of Allah ﷺ was sent — when he appeared to them openly, calling them to Tawḥīd (pure monotheism) and sincerity to Allah, and to abandon shirk (polytheism) — were indeed polytheists (mushrikūn). Their shirk was not limited to one specific form, such as idol-worship, but was diverse, as the polytheists followed different paths of associating partners with Allah.

س ٢: ما صور الشرك التي وجدت عند من بعث فيهم النبي ﷺ؟

Q2: What were the forms of shirk found among those to whom the Prophet ﷺ was sent?

ج: كان من هؤلاء المشركين:

- من يعبد الملائكة،
- ومن يعبد الأنبياء،
- ومن يعبد الأولياء الصالحين،
- ومن يعبد الأحجار والأشجار والأضرحة،
- ومن يعبد الشمس والقمر،
- وغير ذلك من المعبودات التي تتخذ من دون الله.

A: Among those polytheists were:

- Those who worshipped the angels,
- Those who worshipped the prophets,
- Those who worshipped the righteous saints (awliyā’),
- Those who worshipped stones, trees, and graves,
- Those who worshipped the sun and the moon,
- and other beings that were taken as deities besides Allah.

Q3: What is the implication derived from this Principle?

ج: أَنَّ الشِّرْكَ الَّذِي بَعَثَ اللَّهُ نَبِيَّهٖ ﷺ لِمُحَارَبَتِهِ شَامِلٌ لِكُلِّ مَنْ صَرَفَ شَيْئًا مِنَ الْعِبَادَةِ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ، أَبًا كَانَ نَوْعُ الْمُعْبُودِ؛ فَلَا فَرْقَ بَيْنَ مَنْ عَبَدَ حَجَرًا، أَوْ شَجَرًا، أَوْ نَبِيًّا، أَوْ وَلِيًّا، أَوْ مَلَكًا، لِأَنَّ الْعِلَّةَ وَاحِدَةً، وَهِيَ صَرَفُ الْعِبَادَةِ لِغَيْرِ اللَّهِ.

A: It shows that the shirk which Allah sent His Prophet ﷺ to combat includes everyone who directs any act of worship to other than Allah, regardless of who or what is worshipped. There is no difference between one who worships a stone or tree and one who worships a prophet, a saint, or an angel, because the underlying cause is the same — directing worship to other than Allah.

س ٤: مَا وَجْهُ بُطْلَانِ دَعْوَى مَنْ يَزْعُمُ أَنَّ الشِّرْكَ خَاصٌّ بِعِبَادَةِ الْأَحْجَارِ وَالْأَشْجَارِ؟

Q4: What is the reason for the invalidity of the claim that shirk is limited only to worshipping stones and trees?

ج: هَذِهِ الدَّعْوَى بَاطِلَةٌ؛ لِأَنَّ اللَّهَ أَرْسَلَ رَسُولَهُ ﷺ إِلَى قَوْمٍ مُتَنَوِّعِي الْمُعْبُودَاتِ، فَقَاتَلَهُمْ عَلَى اخْتِلَافِ شِرْكِهِمْ، وَلَمْ يُفَرِّقْ بَيْنَ مَنْ عَبَدَ صَنَمًا، وَمَنْ عَبَدَ نَبِيًّا، أَوْ وَلِيًّا، أَوْ مَلَكًا؛ فَكُلُّ مَنْ صَرَفَ نَوْعًا مِنَ الْعِبَادَةِ دُونَ اللَّهِ فَهُوَ مُشْرِكٌ.

A: This claim is false, because Allah sent His Messenger ﷺ to a people who worshipped various objects, and the Prophet ﷺ fought them all despite the differences in their objects of worship. He did not distinguish between one who worshipped an idol and one who worshipped a prophet, a saint, or an angel. Anyone who directs any form of worship to other than Allah is a polytheist (mushrik).

س ٥: مَا مَعْنَى قَوْلِهِ: «مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ»؟

Q5: What is the meaning of the statement: “They were diverse in their objects of worship”?

ج: أَيُّ: أَنَّ عِبَادَتَهُمْ لَمْ تَحْتَصِ بِنَوْعٍ وَاحِدٍ مِنَ الْمُعْبُودَاتِ، بَلْ عَبَدُوا أَصْنَافًا مُتَعَدِّدَةً: مَلَائِكَةً، وَأَنْبِيَاءَ، وَصَالِحِينَ، وَأَحْجَارًا، وَأَشْجَارًا، وَشَمْسًا، وَقَمَرًا، وَنَحْوَ ذَلِكَ.

A: It means that they did not restrict their worship to one type of deity. Rather, they worshipped various beings — some worshipped angels, some prophets, some the righteous, and others stones, trees, graves, the sun, or the moon and the likes.

س٦: مَا الدَّلِيلُ عَلَى أَنَّ النَّبِيَّ ﷺ قَاتَلَ جَمِيعَ أَنْوَاعِ الْمُشْرِكِينَ دُونَ تَفْرِيقٍ؟

Q6: What is the proof that the Prophet ﷺ fought all forms of polytheists without distinction?

ج: الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال: ٣٩]. أَيْ: قَاتِلُوهُمْ جَمِيعًا عَلَى اخْتِلَافِ أَنْوَاعِ شُرَكَائِهِمْ، فَلَمْ يُفَرِّقِ النَّبِيُّ ﷺ بَيْنَ مَنْ عَبَدَ حَجَرًا، أَوْ نَبِيًّا، أَوْ مَلَكًا؛ لِأَنَّ الْمَقْصُودَ هُوَ أَنَّ تَكُونَ الْعِبَادَةُ كُلُّهَا لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

A: The proof is Allah’s statement: “**And fight them until there is no more fitnah (disbelief), and the Religion, all of it, is for Allah.**” — [Al-Anfāl 39] Meaning: fight all polytheists, regardless of the type of shirk they practiced. He did not differentiate between those who worshipped stones and those who worshipped prophets or angels — for the goal was to ensure that all worship belongs to Allah alone, without partner.

س٧: مَا عَلَّةُ الشِّرْكِ الَّتِي هِيَ سَبَبٌ لِنَقْضِ التَّوْحِيدِ؟

Q7: What is the ‘Illah (reason) that shirk invalidates Tawḥīd (Monotheism)?

ج: عَلَّةُ الشِّرْكِ هِيَ التَّشْرِيكُ، أَيْ: جَعْلُ الشَّرِيكِ مَعَ اللَّهِ تَعَالَى فِي عِبَادَتِهِ.

A: The ‘Illah (reason) is association (Tashrīk) — meaning: assigning a partner (sharīk) with Allah, the Exalted, in His worship.

س٨: مَا مَعْنَى قَوْلِ الْعُلَمَاءِ: «فَلَا فَرْقَ بَيْنَ شَرِيكِ وَشَرِيكِ»؟

Q8: What is meant by the statement of the scholars, “There is no difference between one partner and another”?

ج: أَيْ: لَا فَرْقَ فِي الْحُكْمِ بَيْنَ مَنْ جَعَلَ حَجَرًا شَرِيكًا أَوْ مَلَكًا أَوْ نَبِيًّا أَوْ وَلِيًّا أَوْ غَيْرِ ذَلِكَ؛ لِأَنَّ الْعِلَّةَ وَاحِدَةً، وَهِيَ صَرْفُ الْعِبَادَةِ لِغَيْرِ اللَّهِ، وَجَعْلُ النَّدِّ مَعَ اللَّهِ عَزَّ وَجَلَّ.

A: It means that there is no difference in the ruling between one who associates with Allah a partner who is an angel, a prophet, a saint, a stone, or anything else, because the cause is the same — directing an act of worship to other than Allah and setting up a rival with Him.

س٩: مَا أَثَرُ وُجُودِ التَّشْرِيكِ فِي الْعِبَادَةِ؟

Q9: What is the effect of association (Tashrīk) in worship?

ج: مَتَى وُجِدَ التَّشْرِيكُ بَطَلَ التَّوْحِيدُ، لِأَنَّ التَّوْحِيدَ يَقُومُ عَلَى إِفْرَادِ اللَّهِ وَحْدَهُ بِالْعِبَادَةِ دُونَ سِوَاهُ.

A: Whenever association occurs, the Tawḥīd is nullified, because Tawḥīd is founded upon singling out Allah alone for worship, without associating anything with Him whatsoever.

س١٠: مَا مِثَالُ ذَلِكَ؟

Q10: What is an example of this?

ج: كَمَا أَنَّ الصَّلَاةَ لَا تَصِحُّ إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الْحَدَثُ بَطَلَتْ؛ كَذَلِكَ الْعِبَادَةُ لَا تَصِحُّ إِلَّا مَعَ التَّوْحِيدِ، فَإِذَا دَخَلَ الشِّرْكُ بَطَلَتْ.

A: Just as prayer is invalid without purification, and is nullified by the ḥadath, likewise worship is only valid with Tawḥīd and is nullified by shirk.

س١١: مَا السُّؤَالُ الَّذِي تُجِيبُ عَنْهُ الْقَاعِدَةُ الثَّلَاثَةُ؟

Q11: What question does the Third Principle answer?

ج: إِنَّ الْقَاعِدَةَ الثَّلَاثَةَ تُجِيبُ عَنْ تَسْأُولٍ مُهِمٍّ، وَهُوَ: هَلِ الشِّرْكُ الَّذِي حَرَّمَهُ اللَّهُ وَتَوَعَّدَ عَلَيْهِ خَاصَّ بِعِبَادَةِ الْأَصْنَامِ فَقَطْ؟ أَمْ أَنَّهُ يَشْمَلُ كُلَّ مَا عُبدَ مِنْ دُونِ اللَّهِ مَهْمَا كَانَتْ صِفَتُهُ؟

A: The Third Principle answers an important question: Is the shirk (polytheism) that Allah has forbidden and threatened with punishment limited only to the worship of idols, or does it include everything that is worshipped besides Allah, regardless of its nature?

وَالْجَوَابُ: أَنَّهُ شَامِلٌ لِكُلِّ مَا عُبدَ مِنْ دُونِ اللَّهِ، سِوَاءَ كَانَ صَنَمًا، أَوْ نَبِيًّا، أَوْ وَلِيًّا، أَوْ مَلَكًا، أَوْ كَوَكَبًا، أَوْ غَيْرَ ذَلِكَ.

The Answer: It includes everything worshipped besides Allah — whether an idol, prophet, saint, angel, or heavenly body or other than that.

س١٢: مَا الْخَطَأُ الَّذِي يَقَعُ فِيهِ بَعْضُ النَّاسِ الْيَوْمَ فِي فَهْمِ آيَاتِ الشِّرْكِ؟

Q12: What mistake do some people today make in understanding the verses about shirk?

ج: بَعْضُ النَّاسِ يَظُنُّونَ أَنَّ آيَاتِ الْقُرْآنِ فِي دَمِّ الْمُشْرِكِينَ نَزَلَتْ فِيَمَنْ عَبْدَ الْأَصْنَامِ فَقَطْ، وَيَقُولُونَ: نَحْنُ لَا نَعْبُدُ الْحِجَارَةَ وَلَا الْأَشْجَارَ، إِنَّمَا نَتَوَجَّهُ إِلَى الْأَوْلِيَاءِ وَالصَّالِحِينَ وَالْمَلَائِكَةِ.

A: Some people mistakenly believe that the Qur'anic verses condemning the polytheists were revealed only about those who worshipped idols, saying: “We don't worship stones or trees; we only seek nearness to Allah through the saints, the righteous, and the angels.”

وَهَذَا زَعْمٌ بَاطِلٌ؛ لِأَنَّ اللَّهَ عَمَّمَ الشِّرْكَ فِي كُلِّ مَنْ صَرَفَ شَيْئًا مِنَ الْعِبَادَةِ لِعَیْرِ اللَّهِ، أَيَّا كَانَ نَوْعُ الْمَعْبُودِ. فَمَنْ دَعَا أَوْ اسْتَعَانَ أَوْ رَجَا غَیْرَ اللَّهِ فَقَدْ أَشْرَكَ.

This claim is false, because Allah made the ruling of shirk general, applying to anyone who directs any act of worship to other than Him, no matter who or what the object of worship is. So whoever calls upon, seeks help from, or places hope in other than Allah — he has committed shirk.

س١٣: مَا تَقْرِیرُ الْقَاعِدَةِ الثَّالِثَةِ بِاخْتِصَارٍ؟

Q13: What is the summarized explanation of the Third Principle?

ج: أَنَّ مَنْ بُعِثَ فِيهِمْ رَسُولُ اللَّهِ ﷺ كَانُوا مُشْرِكِينَ بِأَنْوَاعٍ مُخْتَلِفَةٍ مِنَ الشِّرْكِ، وَلَمْ يَكُنْ شِرْكُهُمْ مَقْصُورًا عَلَى عِبَادَةِ الْأَصْنَامِ، بَلْ مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَحْجَارَ وَالْأَشْجَارَ وَالْأَصْوَاحِةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَغَیْرَ ذَلِكَ. فَبِهَذَا تَبَطَّلَ دَعْوَى مَنْ حَصَرَ الشِّرْكَ فِي عِبَادَةِ الْأَحْجَارِ وَالْأَشْجَارِ فَقَطْ.

A: Those among whom the Messenger of Allah ﷺ was sent were polytheists involved in different types of shirk. Their polytheism was not limited to idol worship; some worshipped angels, others prophets and saints, others stones, trees, and shrines, and some the sun and the moon. Thus, this invalidates the claim of those who restrict shirk only to the worship of idols and stones.

Q14: What do we learn from the Hadith of Dhāt al-Anwāt?

ج: فِيهِ مَسَائِلُ عَظِيمَةٌ، مِنْهَا:

A: It contains great issues, from them:

(١) حَظَرُ الْجَهْلِ بِالتَّوْحِيدِ – فَإِنَّ مَنْ كَانَ يَجْهَلُ التَّوْحِيدَ يُحْشَى أَنْ يَقَعَ فِي الشِّرْكِ وَهُوَ لَا يَدْرِي، وَمَنْ هُنَا وَجِبَ تَعَلُّمُ التَّوْحِيدِ وَمَا يُضَادُّهُ مِنَ الشِّرْكِ لِيَكُونَ الْإِنْسَانُ عَلَى بَصِيرَةٍ مِنْ دِينِهِ.

(1) It shows the danger of ignorance of Tawheed – for whoever is ignorant of Tawheed may fall into Shirk without realizing it. This is why learning Tawheed and what contradicts it is obligatory, so that a person is upon clear insight in his Religion.

(٢) حَظَرُ التَّشَبُّهِ بِالْمُشْرِكِينَ – فَإِنَّهُ قَدْ يُؤَدِّي إِلَى الشِّرْكِ، وَقَدْ قَالَ النَّبِيُّ ﷺ: "مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ." رَوَاهُ أَبُو دَاوُدَ.

(2) A warning against imitating the polytheists – for it may lead to Shirk. The Prophet ﷺ said: “**Whoever imitates a people is one of them.**” Narrated by Abu Dawud.

(٣) أَنَّ التَّبَرُّكَ بِالْأَحْجَارِ وَالْأَشْجَارِ وَالْبَنَائِيَّاتِ شِرْكٌ – وَإِنْ سَمَّوْهُ بِغَيْرِ اسْمِهِ، لِأَنَّ الْبَرَكَةَ بِيَدِ اللَّهِ وَحْدَهُ، وَطَلَبُهُ مِنْ غَيْرِهِ شِرْكٌ وَالْعِبَادَةُ بِاللَّهِ.

(3) It clarifies that seeking blessings from stones, trees, or buildings is Shirk – even if they call it by a different name – because Barakah is in the hands of Allah alone, and seeking it from others is Shirk, and refuge is sought with Allah.

س ١٥: مَا الْخُلَاصَةُ الَّتِي تُسْتَفَادُ مِنَ الْقَاعِدَةِ الثَّالِثَةِ؟

Q15: What is the main conclusion derived from the Third Principle?

ج: أَنَّ الشِّرْكَ لَا يَحْتَصُّ بِعِبَادَةِ الْأَصْنَامِ فَقَطْ، بَلْ يَشْمَلُ كُلَّ مَنْ صَرَفَ شَيْئًا مِنَ الْعِبَادَةِ لِغَيْرِ اللَّهِ تَعَالَى، كَمَنْ دَعَا نَبِيًّا، أَوْ اسْتَعَاثَ بِوَلِيِّ، أَوْ طَلَبَ مِنْ مَلَكٍ مَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ. فَمَنْ وَقَعَ فِي ذَلِكَ فَقَدْ أَشْرَكَ، وَإِنْ ظَنَّ أَنَّهُ يَطْلُبُ الْقُرْبَةَ إِلَى اللَّهِ، لِأَنَّ حَقِيقَةَ الشِّرْكِ وَاحِدَةٌ وَإِنْ اخْتَلَفَتِ الْأَسْمَاءُ وَالصُّوَرُ.

A: That shirk is not limited to idol-worship, but includes anyone to whom any act of worship is directed besides Allah, such as those who supplicate to a prophet, seek help from a saint, or ask an angel for something only Allah can do. Whoever does so has committed shirk, even if he believes he is only seeking nearness to Allah — for the essence of shirk is one, even if its forms and names differ.

القاعدة الرابعة THE FOURTH PRINCIPLE

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَطُوا شِرْكَاً مِنَ الْأَوَّلِينَ؛ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو زَمَانِنَا شَرَكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ.

Indeed, the polytheists of our time are more severe in their Shirk than the earlier ones, because the earlier polytheists would commit Shirk during times of ease but sincerely dedicate their worship to Allah alone during times of hardship. However, the polytheists of our time commit Shirk continuously, in both times of ease and hardship.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾.

The evidence is the statement of Allah, the Most High: “**So when they embark on a ship, they invoke Allah, making their worship purely for Him; but when He brings them safely to land, behold, they give a share of their worship to others.**” [Sūrah Al-‘Ankabūt, 29:65]

وَاللَّهُ أَعْلَمُ.

And Allah knows best.

الأسئلة والأجوبة – القاعدة الرابعة

Q&A – THE FOURTH PRINCIPLE

س ١: ما هي القاعدة الرابعة؟

Q1: What is the Fourth Principle?

ج: القاعدة الرابعة: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكَاً مِنَ الْأَوَّلِينَ؛ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشَّدَّةِ، أَمَّا مُشْرِكُو زَمَانِنَا فَشِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ.

A: The Fourth Principle is that the polytheists of our time are worse in their shirk than the first ones, because the early polytheists would commit shirk in times of ease but make their worship sincere in times of hardship — whereas the polytheists of today commit shirk continuously in both ease and hardship.

س ٢: ما الدليل على هذه القاعدة؟

Q2: What is the evidence for this Principle?

ج: قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت: 65].

A: Allah’s saying: **“So when they embark on a ship, they invoke Allah, making their faith purely for Him; but when He delivers them safely to land, behold, they associate others (with Him again).”** [Al-‘Ankabut 29:65]

س ٣: كَيْفَ كَانَ شِرْكُ الْأَوَّلِينَ؟

Q3: How was the shirk of the early polytheists?

ج: كَانُوا يُشْرِكُونَ فِي الرَّخَاءِ، فَإِذَا نَزَلَتْ بِهِمُ الْكُرْبَاتُ وَالشَّدَائِدُ تَرَكُوا الْأَصْنَامَ وَتَوَجَّهُوا إِلَى اللَّهِ وَحْدَهُ.

A: They would commit shirk in times of ease, but when calamities struck, they abandoned the idols and turned to Allah alone.

س ٤: لِمَاذَا شِرْكُ الْمُتَأَخِّرِينَ أَعْظَمُ؟

Q4: Why is the shirk of the later polytheists worse?

ج: لِأَنَّهُمْ:

A: Because:

(١) يُشْرِكُونَ فِي الرَّخَاءِ وَالشَّدَّةِ.

(1) They commit shirk in both ease and hardship.

(٢) وَيَطْلُبُونَ الْحَوَائِجَ مِنَ الْأَمْوَاتِ وَالْأَوْلِيَاءِ وَلَا يَدْعُونَ اللَّهَ.

(2) They seek needs from the dead and saints and do not call upon Allah at all.

(٣) وَمِنْهُمْ مَنْ يَعْبُدُ الْفُسَّاقَ وَالشَّيَاطِينَ، بَلْ وَيُنْسِبُ إِلَيْهِمْ صِفَاتِ الرُّبُوبِيَّةِ كَالْعِلْمِ وَالْقُدْرَةِ عَلَى كُلِّ شَيْءٍ.

(3) Some worship openly sinful people or even devils, and attribute to them divine qualities like knowledge and power over everything.

(٤) يَعْظُمُ الْمَعْبُودُ فِي قُلُوبِهِمْ حَتَّى يَخَافُونَهُ أَكْثَرَ مِنَ اللَّهِ وَيَسْتَحْيُونَ مِنَ الْخَلِيفِ بِهِ كَاذِبِينَ، وَلَا يَسْتَحْيُونَ مِنَ الْخَلِيفِ بِاللَّهِ كَاذِبِينَ.

(4) They revere their objects of worship so much that they fear them more than Allah, they shy away from swearing falsely by them but do not hesitate to swear falsely by Allah.

س ٥: مَا الْوَاجِبُ عَلَيْنَا نُجَاهَ هَذَا الشِّرْكِ؟

Q5: What is obligatory upon us in the face of this shirk?

ج: يَجِبُ عَلَيْنَا أَنْ نُخْلِصَ الدُّعَاءَ وَالْعِبَادَةَ لِلَّهِ وَحْدَهُ فِي الرَّخَاءِ وَالشَّدَّةِ، وَأَنْ نَبْرَأَ مِنْ كُلِّ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ، وَأَنْ نَجْعَلَ الْمَحَبَّةَ وَالْخَوْفَ وَالرَّجَاءَ كُلَّهُ لِلَّهِ وَحْدَهُ.

A: We must make our du‘ā and worship sincerely for Allah alone in both ease and hardship, disavow all things worshiped besides Him, and direct all love, fear, and hope to Allah alone.

Q6: What is the importance of understanding the Four Principles?

ج: القواعد الأربع قواعد عظيمة في باب التوحيد، ومعرفتها وضبطها ضمان - بإذن الله - من الوقوع في شبكة الشرك ومصايد الشيطان، لأن الشرك شبكة عظيمة، ومن لم يكن على أصول ثابتة وقواعد راسخة في هذا الباب ربما زلت به القدم في أعظم الأبواب. ولهذا يجب على كل مسلم أن يعتني بها أشد العناية؛ لأنها مترتبة بعضها على بعض، وفهمها مجموعة يورث السلامة والعافية من الشرك بإذن الله عز وجل.

A: These four principles are among the great foundations in the science of Tawḥīd. Understanding and mastering them is a safeguard—by Allah’s permission—against falling into the traps of shirk and the snares of Shayṭān. Shirk is a vast and intricate web; whoever lacks firm roots and sound principles in this matter may easily slip into the gravest sin. Thus, every Muslim must pay close attention to these principles, for they are interconnected and built upon each other, and understanding them collectively leads to safety and protection from shirk in shaa’a Allah.

س٧: ما مضمون القاعدة الأولى؟

Q7: What is the meaning of the First Principle?

ج: أن الكفار الذين بُعث فيهم رسول الله ﷺ كانوا يَقْرُونَ بأن الله هو الخالق الرازق المدبر، ومع ذلك لم يدخلهم هذا الإقرار في الإسلام؛ لأنهم لم يُخلصوا العبادة لله وحده.

A: That the disbelievers whom the Prophet ﷺ was sent to acknowledged Allah as the Creator, Provider, and Controller of the universe, yet this acknowledgment did not enter them into Islam, because they failed to single Him out in worship and did not make their devotion purely for Allah alone.

س٨: وما مضمون القاعدة الثانية؟

Q8: What is the meaning of the Second Principle?

ج: أن المشركين حين سُئلوا عن سبب عبادتهم للأوثان، مع إقرارهم بأنها لا تخلق ولا ترزق، قالوا: «ما نعبدهم إلا ليقربونا إلى الله زلفى، وليكونوا شفعا لنا عند الله». فكانت عبادتهم لهم بزعم طلب القربة والشفاعة.

A: That when the polytheists were asked why they worshipped idols despite knowing they neither create nor provide, they replied: “We only worship them so that they may bring us nearer to Allah and intercede for us.” Thus, their worship of them was based on the false claim of seeking nearness and intercession.

Q9: What is the meaning of the Third Principle?

ج: مَضْمُونُ الْقَاعِدَةِ الثَّالِثَةِ أَنَّ النَّبِيَّ ﷺ بُعِثَ فِي قَوْمٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ؛ فَكَانَ مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَحْجَارَ وَالْأَشْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَغَيْرَ ذَلِكَ مِنَ الْمَعْبُودَاتِ.

A: The meaning of the Third Principle is that the Prophet ﷺ was sent to a people who were diverse in their forms of worship: among them were those who worshipped the angels, those who worshipped the prophets and the righteous, those who worshipped stones and trees, and those who worshipped the sun and the moon, and other such objects of worship.

فَدَلَّتِ الْقَاعِدَةُ عَلَى أَنَّ الشِّرْكَ الَّذِي حَذَّرَ اللَّهُ مِنْهُ لَيْسَ مَحْصُورًا فِي عِبَادَةِ الْأَصْنَامِ فَقَطْ، بَلْ يَشْمَلُ كُلَّ مَنْ صُرِفَ لَهُ نَوْعٌ مِنَ الْعِبَادَةِ دُونَ اللَّهِ تَعَالَى، كَالدُّعَاءِ، أَوِ التَّنَدُّرِ، أَوِ الْاسْتِعَاثَةِ، أَوِ الذَّبْحِ، سَوَاءً كَانَ الْمَعْبُودُ نَبِيًّا أَوْ وَلِيًّا أَوْ مَلَكًا أَوْ حَجَرًا، لِأَنَّ الْعِلَّةَ وَاحِدَةً، وَهِيَ صَرْفُ الْعِبَادَةِ لِعَبْدٍ غَيْرِ اللَّهِ.

This principle shows that the shirk (polytheism) which Allah has warned against is not limited to the worship of idols, but rather it includes anyone to whom an act of worship is directed besides Allah, such as supplication (du‘ā), vows (nadh r), seeking help (istighāthah), or sacrifice (dhabh)—whether the one worshipped is a prophet, a saint, an angel, or a stone—for the cause of shirk is one: directing any form of worship to other than Allah.

وَبِذَلِكَ تَبْطُلُ دَعْوَى مَنْ يَزْعُمُ أَنَّ الشِّرْكَ إِنَّمَا يَكُونُ بِعِبَادَةِ الْأَحْجَارِ وَالْأَشْجَارِ فَقَطْ، دُونَ عِبَادَةِ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ.

Thus, the claim of those who assert that shirk only occurs through the worship of stones and trees—excluding the worship of prophets and saints—is invalid and false.

Q10: What is the meaning of the Fourth Principle?

ج: مَضْمُونُ الْقَاعِدَةِ الرَّابِعَةِ أَنَّ الْمُشْرِكِينَ فِي زَمَانِنَا أَشَدُّ شِرْكًا مِنَ الْمُشْرِكِينَ الْأَوَّلِينَ الَّذِينَ بُعِثَ فِيهِمْ رَسُولُ اللَّهِ ﷺ؛ لِأَنَّ أَوَّلَكُمْ كَانُوا يُشْرِكُونَ فِي الرِّخَاءِ، وَيُخْلِصُونَ فِي الشَّدَّةِ، كَمَا قَالَ تَعَالَى: ﴿فَإِذَا رَكبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ، فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت: ٦٥].

A: That the polytheists of our time are worse in shirk than those of the earlier generations to whom the Prophet ﷺ was sent, for the former used to associate partners in times of ease yet worship Allah alone in hardship— as Allah says: **“When they embark on a ship, they invoke Allah, making their faith pure for Him only; but when He brings them safely to land, behold, they associate partners (with Him).”** — [Al-‘Ankabūt 65]

أَمَّا مُشْرِكُو زَمَانِنَا فَإِنَّهُمْ يُشْرِكُونَ فِي الرِّخَاءِ وَالشَّدَّةِ جَمِيعًا؛ فَيَدْعُونَ غَيْرَ اللَّهِ عِنْدَ الْكَرْبِ وَالضِّيقِ، وَيَسْتَغِيثُونَ بِالْأَوْلِيَاءِ وَالْأَضْرِحَةِ، فَلَا يُخْلِصُونَ الدُّعَاءَ لِلَّهِ فِي أَيِّ حَالٍ مِنَ الْأَحْوَالِ.

But the polytheists of today commit shirk in both ease and hardship—they call upon others besides Allah in times of distress and seek aid from the dead and from those in graves, never directing their supplication purely to Allah in any circumstance.

Brief Summary:

The Four Principles are a clear, logical framework exposing the falsehood of shirk and guiding the believer to pure Tawḥīd by the permission of Allah:

1. Mere acknowledgment of Allah’s Lordship is not sufficient without exclusive worship of Allah alone with no partners.
2. Claiming to seek nearness or intercession through others besides Allah is the very essence of shirk.
3. Shirk includes all forms of worship directed to anyone besides Allah the Exalted.
4. The shirk of later generations is more severe because it occurs continuously in all circumstances and conditions.

All praise and thanks are for Allah, it is very clear now that the early polytheists used to worship Allah alone in times of hardship. When they sailed at sea and were overcome by waves, nearing destruction, they forgot their idols and called upon Allah alone, sincerely devoting their supplication to Him. But once He saved them and brought them safely to land, they returned to shirk, as Allah the Most High said:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

“And when they embark on a ship, they invoke Allah, making their faith pure for Him only; but when He brings them safely to land, behold, they associate partners (with Him).” — [Al-‘Ankabūt 65]

But what they failed to realize is that Allah’s power extends over the land just as it does over the sea, and whoever was sincere to Him at sea must remain sincere to Him on land as well, for none is safe from His punishment anywhere, whether in the land or sea. Allah the Most High said:

﴿أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا (٦٨) أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا﴾ [الإسراء ٦٨-٦٩]

“Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakîl (guardian – one to guard you from the torment). (68) Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.” — [Al-Isrā’ 68]

It has been narrated from the story of ‘Ikrimah ibn Abī Jahl that the reason he accepted Islam and joined the Prophet ﷺ was when he realized the futility of calling upon others besides Allah, when he fled from Makkah and boarded a ship, and a violent storm struck them.

The people on board said to one another: ‘Be sincere, for surely your gods can avail you nothing here!’ So ‘Ikrimah said: ‘By Allah! If nothing can save me at sea except sincerity, then nothing can save me on land except sincerity as well. O Allah, I make a covenant with You: if You deliver me from what I am in, I shall go to Muḥammad ﷺ and place my hand in his hand — for I will surely find him forgiving and generous.’”

So Allah saved him, and he embraced Islam — that moment of sincerity became the cause of his guidance. Thus, this incident became for him a lesson and a reminder, and it was the means by which he entered into Islam.

All of this clarifies the point here that the polytheists of our time are worse than the first ones, for the early pagans used to affirm Tawḥīd in hardship but associate partners in ease, whereas today’s polytheists commit shirk in both hardship and ease. Even in dire distress, they call upon others besides Allah — crying out: “Help us, O so-and-so!” or “Save us, O my master!” addressing the dead and those in graves.

This is the result of the corruption spread by misguided leaders who filled people’s hearts with false beliefs under the guise of “the miracles of saints.” Sadly, many of the ignorant, deceived by such tales, came to accept them as truth, thus increasing in shirk until death overtook them upon that! And Allah’s refuge is sought.

Indeed, this represents one of the gravest forms of shirk. Whoever wishes to understand the doubts of the polytheists in greater depth should study *Kashf al-Shubuhāt* by Imām Muḥammad ibn ‘Abd al-Wahhāb — may Allah have mercy on him — wherein these principles are thoroughly explained through the refutation of the misconceptions and false arguments of the ignorant and the deviant.

It is therefore incumbent upon every believer to be diligent in learning Tawḥīd and steadfastly adhering to it, while remaining aware of shirk — studying its detailed forms and safeguarding oneself from them. Indeed, understanding the nature of the shirk practiced by those to whom the Prophet ﷺ was sent is of utmost importance.

May Allah have mercy upon the Shaykh, Imām Muḥammad ibn ‘Abd al-Wahhāb, forgive him, elevate his ranks, and pardon all the Muslims. And may Allah keep us and our loved ones firm upon Tawḥīd and the Sunnah, protecting us from shirk and innovation. Indeed, He is the Most Kind, the All-Powerful.
