

al-Qawaa'id al-Arba'ah (The Four Principles)

Text by

Shaikh ul-Islam the Imaam and the Reviver

Muhammad ibn 'Abdul Wahhaab (rh)

Explained by

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From this treatise: When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification

Part 1: Introduction

Shaikh Salih al-Fawzaan says:

All Praise is due to Allaah, may the peace and blessings of Allaah be upon our Prophet Muhammad, his family and his Companions.

To proceed:

This is an explanation of 'The Four Principles' written by Shaikh ul-Islaam, the Reviver, Muhammad ibn 'Abdul Wahhaab (may Allaah have mercy on him). Due to the fact that I did not find an explanation for the book, I decided to write one according to my capacity and ability.

May Allaah forgive me for any deficiencies in it.

TEXT

In The Name Of Allaah The Most Beneficent The Most Merciful

I ask Allaah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness.

EXPLANATION

This is the book 'The Four Principles' which Shaikh ul-Islaam Muhammad ibn Abdul Wahhaab (may Allaah have mercy on him) has written. It is a short treatise and follows 'The Three Fundamental Principles' from the point of view of its necessity to be grasped by the students of knowledge.

'Principles' (qaawaid) is the plural of 'principle' (qaaidah) and it is the foundation from which many issues or branches spread out. And the general meaning of these four principles which the Shaikh (may Allaah have mercy on him) has mentioned is knowledge and recognition of tawheed and shirk.

So what is the principle regarding tawheed? And what is the principle regarding shirk? This is because many people have strayed in these two matters. So they stray with regard to the meaning of tawheed and shirk, each person explaining them according to his own desires.

However, that which is obligatory is to return to the Book and the Sunnah. So that this taq'eed may become correct and sound, taken from the Book of Allaah and the Sunnah of His Messenger (may Allaah's peace and blessings be upon him), especially in the two important matters of tawheed and shirk.

And the Shaikh (may Allaah have mercy on him) has not mentioned these principles from his own self or his own thoughts as many of those who have gone astray do. Rather, he has taken these principles from the Book of Allaah, the Sunnah and seerah of the Messenger of Allaah (may Allaah's peace and blessings be upon him). So when you come to know and understand these principles, it will be easy for you to gain knowledge and recognition of tawheed, the reason for which Allaah sent His messengers and revealed His Books, as well as knowledge and recognition of shirk which Allaah has warned against and explained its danger and harm in this world and the Hereafter. This is a very important matter, rather knowledge of it is more obligatory for you than knowledge of the rulings of salaah, zakaah, the other forms of worship and the rest of the matters of the world. This is due to the fact that it is the foremost matter and the foundation. As well as the fact that salaah, zakaah, hajj and other forms of worship are not correct if they are not built upon the foundation of correct aqeedah, which is pure and sincere tawheed for Allaah, the Mighty and Majestic.

And he (may Allaah have mercy on him) has preceded these four principles with a great introduction which contains a supplication for the students of knowledge and an indication of what he is about to say.

He said: "I ask Allaah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness."

This great introduction contains a supplication for every student of knowledge who is learning the aqeedah, desiring by it the truth and avoidance of the misguidance of shirk. For verily, he needs Allaah to be his supporter in the world and the Hereafter, so that there is no way for calamities to misguide him, neither in the deen nor in the dunyaa. The Most High said:

"Allaah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa (supporters and helpers) are Taaghoot (everything that is worshipped besides Allaah)." [al-Baqarah (2):257]

So when Allaah supports you, then you will be taken out from the darkness of shirk, kufr, splitting and heresy (illhaad) into the light of imaan, beneficial knowledge and righteous actions.

"That is because Allaah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula." [Muhammad (47):11]

So when Allaah supports you with His supervision, success and His guidance in the world and the Hereafter, then you will achieve happiness after which there will never be any misery. In the world He will support you with guidance and traversing upon the sound manhaj. And in the Hereafter He will support you by entering you into His Paradise eternally without fear, illness, misery, old age and calamities. This is the support of Allaah for His believing slave, in the world and the Hereafter.

His saying **“and to bless you wherever you are”**: When Allaah blesses you wherever you are, it is the greatest achievement. Allaah blesses you in your life, food, knowledge, deeds and offspring. Wherever you are and wherever you turn, you will be accompanied by blessings. This is a great goodness and favour from Allaah, the One free and far removed from all imperfections.

His saying **“to make you from those who are grateful when they are given”**: This is in opposition to the one who is ungrateful of the bounty and disregards it. When many people are given a bounty they are ungrateful, they reject it and they spend it on the disobedience of Allaah, the Mighty and Majestic, and so it becomes a reason for their misery. As for the one who is grateful, then Allaah increases his bounty.

“And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allaah), I will give you more (of My Blessings).” [Ibraaheem (14):7]

Allaah, the Mighty and Most High, gives increase to those who are thankful for His favour and bounty. So if you desire an increase in the bounties then thank Allaah, the Mighty and Majestic, and if you desire for the bounties to cease, then be ungrateful.

His saying **“patient when they are tested”**: Allaah, the Mighty and Most High, tests His slaves with calamities, adversities, enemies from the disbelievers and hypocrites. So they are in need of patience, not giving up hope, not despairing from the Mercy of Allaah, and being established on their deen and not to waver due to trials or submit to them. Rather, they are required to be established on their deen and to be patient upon whatever they undergo from difficulties along the course of the tribulations. As opposed to the one who when tested becomes unhappy, angry and despairs from the Mercy of Allaah. So this individual is given more tests and trials.

He (may Allaah's peace and blessings be upon him) said: **“Verily when Allaah loves a people He tests them. So whoever is pleased then he has pleasure (from Allaah) and whoever is displeased has His displeasure.”** [Reported by atTirmidhi (4/601), Ibn Maajah (4031) and Ahmad (5/428)]

And **“The greatest of the people to be tested are the prophets, then those most like them, then those most like them.”** [part of a hadeeth reported by at-Tirmidhi (4/601-2), ibn Maajah (4023), Ahmad (1/172,173-4,180,185), ad-Daarimee (2/320), ibn Hibbaan in his Saheeh (7/131), al-Haakim (1/41) and al-Baihaquee (3/372)].

The messengers, the truthful (siddiqoon), the martyrs (shuhadaa) and the believing slaves of Allaah were all tested but they were patient. As for the hypocrite, then Allaah has said about him:

“And among mankind is he who worships Allaah as if he were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.” [al-Hajj (22):11]

So the world is not always pleasing, luxurious, delightful, happy and successful. Allaah alternates these things between the slaves. The Companions were the greatest of this ummah, so what trials and tests were they afflicted with?

Allaah, the Most High, says:

“And so are the days (good and not so good), We give to men by turns.” [al-Imraan (3):140]

So the slave should be aware that when he is tested, then it is not something specific to him alone. These tests have occurred to the awliyaa of Allaah, so let him prepare himself, be patient and wait for the relief from Allaah. And the final outcome is for those who fear Allaah.

His saying **“those who seek forgiveness when they sin”**: As for the one who sins and does not seek forgiveness rather he persists in sinning, then he is a miserable individual. And refuge is sought with Allaah. However, as for the believing slave, whenever he commits a sin he rushes to seek forgiveness.

“And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins and none can forgive sins but Allaah.” [al-Imraan (3):135]

“Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards.” [an-Nisaa (4):17]

And ignorance here does not mean lack of knowledge, because the ignorant one is not punished. But ignorance here is the opposite of understanding. So whoever disobeys Allaah is ignorant meaning deficient in understanding, intelligence and humanity. And he could be knowledgeable but he is jaahil from another viewpoint in the sense that he does not have understanding and firmness in matters.

His saying *“And repent soon afterwards.”* [an-Nisaa (4):17]

Meaning whenever they sin they seek repentance. There is nobody who is free from sinning but all praise is to Allaah that He has opened the door of forgiveness. So it is upon the slave to follow up sinning with repentance. But if he does not repent or seek forgiveness, then this is a sign of misery, so he despairs from the mercy of Allaah and shaytaan comes to him and says: “There is no forgiveness for you”.

The three above-mentioned matters are the mark of happiness. Whoever has been granted these bounties has achieved happiness and whoever has all or some of them denied from him is miserable.

Part 2: Explaining Haneefiyyah

Shaikh Salih al-Fawzaan says:

TEXT

Know, may Allaah guide you to obeying Him, that Haneefiyyah is the religion of Ibraaheem: It is that you worship Allaah making the religion purely for Him, as He said, *"And I have not created the jinn and mankind except to worship Me (Alone)."* [adh-Dhaariyaat (51):56]

EXPLANATION

"Know, may Allaah guide you to obeying Him": This is a supplication from the Shaikh (may Allaah have mercy on him) and it is necessary for a teacher to supplicate for his students. And the meaning of obedience to Allaah is compliance to His commands and avoidance of His prohibitions.

"that Haneefiyyah is the religion of Ibraaheem": Allaah, the Mighty and Majestic, commanded His Prophet to follow the religion of Ibraaheem, He, the Most High, said:

"Then, We have inspired you (saying): "Follow the religion of Ibraaheem Haneefa (to worship none but Allaah) and he was not of the Mushrikeen." [an-Nahl (16):123]

Al-Haneefiyyah is the religion of al-Haneef who is Ibraaheem. The Haneef is the one who accepts Allaah with his heart, his actions and intentions, making all of that for Allaah, and he rejects everything besides Him. And Allaah has ordered us to follow the religion of Ibraaheem,

"And He has not laid upon you in religion any hardship; it is the religion of your father Ibraaheem." [al-Hajj (22):78]

And the religion of Ibraaheem, al-Haneefiyyah is: **"That you worship Allaah making the religion purely for Him."** He did not say **"that you worship Allaah"** only, rather he said **"making the religion purely for Him"**, which means that you avoid shirk, since when worship is mixed with shirk it becomes invalid. So it is not regarded as worship unless it is free from major and minor shirk. As He, the Most High, said, *"And they were commanded not, but to worship Allaah, and worship none but Him Alone Hunafaa."* [al-Bayyinah (98):5]

Hunafaa is the plural of haneef, the one who is sincere to Allaah, the Mighty and Majestic.

And Allaah has ordered all the creation with this worship as He, the Most High, said:

"And

I have not created the jinn and mankind except to worship Me (Alone)." [adh-Dhaariyaat

(51):56]

And the meaning of worship is to single out Allaah alone for worship. So the wisdom behind creating the creation is for them to worship Allaah, the Mighty and Majestic, making the religion sincerely for Him. So amongst the creation are those who comply and those who do not. However, the wisdom behind the creation is this. So the one who worships other than Allaah has opposed this wisdom behind creating the creation and opposed the command and legislation.

Ibraaheem is the father of those prophets who came after him, so all of them are from his offspring. And due to this He, the Mighty and Majestic, said:

“And We ordained among his offspring Prophethood and the Book.” [al-Ankabut (29):27]

So all of them are from ‘Bani-Israel’, the offspring of Ibraaheem (may peace be upon him) except Muhammad (may Allaah's peace and blessings be upon him) who is from the offspring of Ismaa'eel (may peace be upon him). So all the prophets are the children of Ibraaheem (may peace be upon him), as an honour to him. And Allaah made him an Imaam, meaning an example to be followed, for the people.

“He said (to him), ‘Verily, I am going to make you an Imaam for mankind’.” [al-Baqarah (2):124]

i.e. an example to be followed.

“Verily, Ibraaheem was an Ummah” [an-Nahl (16):120]

Which means an Imaam who is taken as an example to be followed and Allaah ordered all of the creation to worship Him alone, as He, the Most High, said:

“And I have not created the jinn and mankind except to worship Me (Alone).” [adh-Dhaariyaat (51):56]

So Ibraaheem called the people to the worship of Allaah, the Mighty and Majestic, as did the other prophets. All the prophets called the people to the worship of Allaah and to the abandonment of worship of others besides Him, as He, the Most High, said:

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allaah (Alone), and avoid Taaghoot (all false deities)’.” [an-Nahl (16):36]

As for the laws and rulings they are the commands and the prohibitions, the permissible and the impermissible and they differ from nation to nation in accordance with their requirements. Allaah legislates a shari'ah and then abrogates it with another shari'ah until the shari'ah of Islaam came, so it abrogated all the previous legislations and remains until the establishment of the Hour. As for the foundation of the deen of the prophets, which is tawheed, then it is not abrogated and it will never be abrogated. Their religion is one and it is the deen of Islaam, meaning sincerity to Allaah with tawheed. As for the legislations, then they differ and they are abrogated, as opposed to tawheed and aqeedah from the time of Aadam up to the last of the messengers. All of them called to

tawheed and to the worship of Allaah alone, which is obedience to Him in every time, by doing that which He has ordered from His legislation. So when a legislation is abrogated then acting upon the abrogating legislation becomes worship and acting upon the abrogated is not worship of Allaah.

Part 3: The Purification of Tawheed

Shaikh Salih al-Fawzaan says:

TEXT

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification.

EXPLANATION

“When you acknowledge that Allaah has created you for His worship”: means you acknowledge the verse:

“And I have not created the jinn and mankind except to worship Me (Alone).”
[adhDhaariyaat (51):56]

And you acknowledge that since you are from mankind this verse applies to you. And you acknowledge that Allaah did not create you for mere amusement, or for you to simply eat and drink, living in this world roaming around and joking, rather He created you for His worship. However He subjected these things in order to aid you in His worship since you are not able to live without these things and you will not be perform the worship of Allaah except by these things, he has subjected them for you so that you may worship Him, not so that you may become pleased by them and roam freely and joke and commit sins and evil, eating and drinking whatever you desire. This is the condition of the animals. As for mankind, then Allaah, the Mighty and Majestic, has created them for a great purpose and a supreme wisdom which is worship.

“And I have not created the jinn and mankind except to worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures)”
[adhDhaariyaat (51):56-57]

Allaah did not create you so that you could earn or gather wealth for Him as Bani Aadam do and some of them take others as employees who earn profit for them. No, Allaah is not in need of any of this, and He is not in need of the ‘aalamin. And due to this He said,

“I seek not any provision from them nor do I ask that they should feed Me”
[adhDhaariyaat (51):57]

Allaah, the Mighty and Most High, is the One who feeds while He is not fed. He is not in need of food and He, the Mighty and Most High, is not in need of anything and He has no need of your worship. If you were to disbelieve in Him, you would not have decreased anything from the dominion of Allaah, rather you are the one who is need of Him and you are the one who is in need of worship. So from His mercy is that He ordered you to worship Him for the purpose of your benefit, since when you worship Him, then He, the one free from all imperfections, will honour you with recompense and reward. So worship is the reason for Allaah honouring you in the world and the Hereafter, so who is the one who benefits from worship?

The one who benefits from worship is the worshipper himself, as for Allaah, the Mighty and Most High, then He is in no need of His creation.

His saying **“then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah).”** When you recognise that Allaah created you for His worship, then you should know that worship does not become correct and pleasing to Allaah, the One free from all imperfections, unless it satisfies two conditions, if one of the conditions is missing then all of it becomes invalid.

The first condition is that it should be sincerely for the sake of Allaah without any shirk in it, for if shirk were to enter into it, it would become invalid, similar to purification, which becomes invalid through. Thus if you worshipped Allaah and then committed shirk with Him, your worship would be invalid.

The second condition is to follow the Messenger (may Allaah's peace and blessings be upon him) so any form of worship which the Prophet (may Allaah's peace and blessings be upon him) did not come with is false and rejected because it is an innovation and a lie. And due to this he (may Allaah's peace and blessings be upon him) said: *“Whoever does a deed which has not been ordered by us, then it is rejected.”* [Muslim (1718)] and in another narration: *“Whoever introduces into this affair of ours that which is not from it will have it rejected.”* [al-Bukhaari (2697) and Muslim (1718)]

So it is necessary for worship to conform to what the Messenger (may Allaah's peace and blessings be upon him) came with and not to what the people deem good or in accordance with their intentions and desires. As long as the action is not proved by evidence from the deen then it is a bidah and it does not benefit the doer, rather it harms him because it is disobedience, even if he claims that by this action he is seeking nearness to Allaah, the Mighty and Majestic.

So it is necessary for worship to conform to these two conditions: sincerity and following the Messenger (may Allaah's peace and blessings be upon him), such that worship becomes correct and beneficial for its doer. And if shirk enters it, it becomes invalid and it becomes innovated without any evidence for it, then it is also invalid. There is no benefit to worship without these two conditions because it would be something that Allaah has not legislated and Allaah only accepts what He has legislated in His book or upon the tongue of His Messenger (may Allaah's peace and blessings be upon him).

So there is nobody from the creation who is obliged to be followed except the Messenger (may Allaah's peace and blessings be upon him). As for other than the Messenger (may Allaah's peace and blessings be upon him) then he is followed and obeyed when he follows the Messenger (may Allaah's peace and blessings be upon him). As for when he opposes the Messenger (may Allaah's peace and blessings be upon him), then there is no obedience. Allaah, the Most High says: *“Obey Allaah and obey the Messenger, and those of you who are in authority.”* [an-Nisaa (4):59]

Those who are in authority are the rulers and the scholars, so when they obey Allaah, it becomes obligatory to obey and follow them. As for when they oppose the command of Allaah then it is not permissible to follow or to obey them. This is because there is no

one from the creation who is to be obeyed independently (blindly) except the Messenger (may Allaah's peace and blessings be upon him). As for other than him then such an individual is obeyed and followed only when he obeys and follows the Messenger (may Allaah's peace and blessings be upon him) and this is the correct way to worship.

TEXT

So when you recognise that if shirk enters into worship, it corrupts it, negates all the actions and the one who does it is eternally in the Hell-Fire, then you will realise the most important matter obligatory upon you: recognition of this fact, in order that Allaah may save you from the abyss of committing shirk with Him, about which He, the Most High said,

“Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.” [an-Nisaa (4):116]

And this knowledge comprises of four principles which Allaah, the Most High, has mentioned in His Book.

EXPLANATION

Which means that as long as you have understood tawheed, which is to single out Allaah alone for worship then it is obligatory on you to recognise shirk, because the one who does not know something falls into it. So it is necessary for you to know the types of shirk in order for you to avoid them, since Allaah has warned us against shirk and said,

“Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.” [an-Nisaa (4):48]

So the danger of shirk is that it prohibits entrance into Paradise.

“Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him.” [al-Maaidah (5):72]

And it prevents an individual from being forgiven by Allaah,

“Verily, Allaah forgives not that partners should be set up with him in worship.” [an-Nisaa (4):48]

Therefore it is a great danger which is obligatory for you to have knowledge of before any other danger, since shirk misguides the understanding and intellect. In order that we may know about shirk from the Qur'aan and Sunnah, Allaah has not warned us about something except that He has clarified it and He has not commanded us to do something except that He has clarified it to the people. So He would not prohibit shirk and leave it general, rather He clarified it in the Qur'aan and the Messenger clarified it in his Sunnah. So when we wish to know what shirk is, we must return to the Book and the Sunnah and we do not refer to the speech of so and so. And this will be mentioned later.

Part 4: The First Principle

Shaikh Salih al-Fawzaan says:

TEXT

The first principle is that you know the kuffaar, whom the Messenger saws fought, used to affirm that Allaah, the Most High, was the Creator and the Disposer of all the affairs but that did not enter them into Islaam and the proof is His, the Most High's, saying,

“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: “Allaah.” Say: “Will you not then be afraid of Allaah’s Punishment (for setting up rivals in worship with Allaah)?” [Yunus (10):31].

EXPLANATION

The first principle is that you know that the disbelievers, whom the Messenger (may Allaah's peace and blessings be upon him) fought, used to affirm tawheed ar-rububiyyah (Lordship) but despite this it did not enter them into Islaam and it did not prohibit their blood being shed and their property being taken.

So this proves that that tawheed is not just the affirmation of rububiyyah, and shirk is not just shirk in rububiyyah, rather there is no one who has committed shirk in the Rububiyyah except the most deviant of the creation, otherwise all the nations used to affirm tawheed ar-rububiyyah.

Tawheed ar-rububiyyah is the affirmation that Allaah is the Creator, the Sustainer, the One who gives life, the One who gives death, the Disposer of all the affairs. In brief form it is to single out Allaah alone in His actions, the One free from all imperfections and the Most High.

So there is no one from the creation who claims that there is someone who creates alongside Allaah, the Most High, or sustains alongside Allaah, or gives life or death, rather even the mushrikeen used to affirm that Allaah is the Creator, Sustainer, the Giver of life and death, the Disposer of all the affairs.

“And if you ask them: “Who has created the heavens and the earth,” they will certainly say: “Allaah.”” [Luqmaan (31):25]

“Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?” They will say “Allaah” “ [al-Mu'ninoon (23):86]

Read the verses towards the end of Surat-al-Muminoon and you will find that the mushrikeen used to affirm tawheed-ar-rububiyyah. And similarly in Surah Yunus, *“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: “Allaah.” “ [Yunus (10):31]*

So they used to affirm this fact.

So tawheed is not simply affirmation of tawheed ar-rububiyyah as the 'ulemaa of Kalaam and an-Nudhaar say in their 'aqeedah. They affirm that tawheed is the affirmation that Allaah is the Creator, the Sustainer, the Giver of life and death, so they say, "One in His essence, there is no division to Him. One in His attributes, there is nothing like Him. One in His actions, there is no partner to Him."

This is tawheed ar-rububiyyah and if you refer to any of the books of the 'ulemaa of Kalaam you will not find them going beyond the sphere of tawheed ar-rububiyyah.

However, this was not the tawheed that Allaah sent His Messengers with and only affirming tawheed ar-rububiyyah does not benefit the individual. This is because the mushrikeen and the leaders of disbelief used to affirm this but it did not bring them out of kufr and it did not enter them into Islaam. So this is a great mistake. Whoever believes this has no better aqeedah ' than Abu Jahl or Abu Lahab. And we find that some of the educationalists are upon the affirmation of tawheed ar-rububiyyah only. They do not go into tawheed al-uluhiyyah and this is a great mistake regarding the meaning of tawheed. As for shirk, they say, "It is to believe that someone creates or sustains alongside Allaah." In response we say, "This was the saying of Abu Jahl and Abu Lahab and they did not say that someone creates and sustains alongside Allaah, rather they used to affirm that He is the Creator, the Sustainer and the Giver of life and death."

Part 5: The Second Principle

Shaikh Salih al-Fawzaan says:

TEXT

The second principle: That they (the mushrikeen) say: "We do not call upon and turn towards them except to seek nearness and intercession (with Allaah)". So the proof against seeking nearness (through awliyaa) is His, saying,

"And those who take awliyaa besides Him (say): "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever." [az-Zumar (39):3]

And the proof against intercession (through awliyaa) is His, the Most High's, saying,

"And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." [Yunus (10):18]

And intercession is of two types: The prohibited intercession and the affirmed intercession. The prohibited intercession is that which is sought from other than Allaah concerning that which only Allaah is able to do. And the proof is His, the Most High's, saying,

"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 Dhaalimun (wrong-doers, etc.)." [al-Baqarah (2):254]

And the affirmed intercession is that which is sought from Allaah while the intercessor is honoured with the intercession and the one interceded for is someone whose deeds and speech are pleasing to Allaah, after He gives permission, as He, the Most High, said,

"Who is he that can intercede with Him except with His Permission?" [al-Baqarah (2):255].

EXPLANATION

The second principle is that the mushrikeen who were named as such by Allaah and declared to be eternally in Hell do not commit shirk in ar-rububiyyah rather they commit shirk in al-uluhiyyah. They did not say that their deities create and sustain alongside Allaah or that they bring benefit or cause harm or dispose the affairs alongside Allaah rather they take them as intercessors, as Allaah, the Most High, has said about them, *"And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah."* " [Yunus (10):18]

“...things that hurt them not, nor profit them...” The mushrikeen acknowledge that their awliyaa cannot benefit them nor bring them harm, rather they take them as intercessors meaning as intermediaries in front of Allaah, in order to fulfil of their needs. So they sacrifice and vow for them, not because they create, sustain, benefit or bring harm, as they believe. Rather they believe them to be their intermediaries and intercessors with Allaah. Such is the belief of the mushrikeen.

And when you debate with a grave-worshipper of our times, he reiterates this statement word for word, saying, “I know that this wali or this righteous man cannot bring about harm or benefit. However he is a righteous man and I want him to intercede for me in front of Allaah.

Intercession can either be valid or false. The intercession that is valid and correct conforms to two conditions. The first condition is that it occurs by the Permission of Allaah and the second condition is that the one who is interceded for is from the people of tawheed i.e. he may be someone sinful from the muwahhideen. So if one of these two conditions is missing then the intercession is invalid and false. He, the Most High said;

“Who is he that can intercede with Him except with His Permission.” [al-Baqarah (2):255]

“And they cannot intercede except for him with whom He is pleased.” [al-Anbiyaa (21):28]

And they are the muwahhideen even though they may be sinful. As for the kuffaar and mushrikeen then they are not benefited by the intercession of those who intercede for them.

“There will be no friend, nor an intercessor for the Dhaalimun (polytheists and wrongdoers, etc.), who could be given heed to.” [Ghafir (40):18]

So these are the people who heard about intercession but they did not know its meaning and they began seeking it from those people without the permission of Allaah, the Mighty and Majestic. Rather, it was sought for the one who made shirk with Allaah, the one who will not be benefited by the intercession of the intercessors. So they are ignorant of the meaning of the valid and invalid types of intercession.

Intercession has conditions and limits, it is not unrestricted and it is of two types:

1) Intercession without Allaah’s Permission which He, the Mighty and Most High, has negated. So no one can intercede with Allaah except by His Permission. When the best of creation and the last of the prophets Muhammad (may Allaah's peace and blessings be upon him), intercedes for the people who are standing before their Lord on the Day of Judgement, he (may Allaah's peace and blessings be upon him) will fall in prostration before His Lord, supplicating, praising and glorifying Him. He will continue to prostrate until it will be said to him, **“Raise your head, speak and you shall be heard, intercede and your intercession shall be accepted.”** [Bukhaari (7510)]. So he (may Allaah's peace and blessings be upon him) does not intercede except after permission.

2) The affirmed intercession is that which occurs for the people of tawheed. So the mushrik does not benefit from intercession. The one who seeks nearness and vows for the graves is the mushrik who does not benefit from the intercession.

In summary the negated intercession is the one which is sought without the Permission of Allaah or sought for a mushrik and the affirmed intercession is that which occurs for the people of tawheed after the Permission of Allaah is granted.

Part 5: The Third Principle

Shaikh Salih al-Fawzaan says:

TEXT

The third principle is that the Prophet (may Allaah's peace and blessings be upon him) encountered people differing in their worship. Amongst them were people who worshipped the angels, some who worshipped the prophets and the righteous men and others who worshipped stones, trees, the sun and the moon. The Messenger of Allaah (may Allaah's peace and blessings be upon him) fought them and did not differentiate between them.

The proof is the saying of Allaah the Most High,

“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allaah) and all the deen is for Allaah (Alone).” [al-Baqarah (2):193]

And the proof that sun and the moon (are worshipped) is the saying of the Most High,

“And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon.” [Fussilat (41):37]

And the proof that the angels (are worshipped) is the saying of the Most High,

“Nor would he order you to take angels and Prophets for lords (gods).” [al-Imraan (3):80]

And the proof that the prophets (are worshipped) is the saying of the Most High:

“And when Allaah will say (on the Day of Resurrection) “O Iesa ibn Maryam did you say unto men, ‘Worship me and my mother as two gods besides Allaah’.” 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 are the All-Knower of all that is hidden.” [al-Maa'idah (5):116]

And the proof that the righteous (are worshipped) is the saying of the Most High,

“Those whom they call upon desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment.” [al-Israa' (17):57]

And the proof that stones and trees (are worshipped) is His, the Most High's, saying, *“Have you considered al-Laat and al-Uzza. And Manaat, the other third?”* [an-Najm (53):19-20]

And the hadeeth of Abu Waaqid al-Laythee (may Allaah be pleased with him) who said: *"We departed with the Prophet (may Allaah's peace and blessings be upon him) to Hunain and we had recently left kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it 'Dhaat Anwaat'. We passed by a tree and said, "O Messenger of Allaah, appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat. He said, "Allaahu Akbar, Allaahu Akbar, Allaahu Akbar! By the One in whose Hand is my soul, these are the ways. The like of what you have said is what Bani Israaeel said to Musaa,*

"Make for us a god as they have gods." He said, "Verily you are an ignorant people." [al-A'raaf (7):138]

[Reported by at-Tirmidhi (2180) who said the hadeeth is Hasan Saheeh, and Ahmad (5/218), Ibn Abi Aasim in As-Sunnah (76), Ibn Hibbaan in his Saheeh (6702) and it was authenticated by Ibn Hajar in al-Isaabah (4/216).]

EXPLANATION

The third principle is that the Prophet (may Allaah's peace and blessings be upon him) was sent to a people who were mushrikeen, amongst them were people who worshipped the angels and those who worshipped the sun and the moon while others worshipped the idols, stones and trees, and some others worshipped the awliyaa and the righteous.

And from the ugliness of shirk is that its doers cannot unite upon any single thing, as opposed to the muwahhideen whose object of worship is One, He who is free from all imperfections, the Most High,

"Are many different lords (gods) better or Allaah, the One, the Irresistible? That which you worship besides Him are names which you have named (forged)." [Yusuf (12):39-40]

So from the negative aspects and absurdities of shirk is that its people differ in their worship. They cannot be untied under a general rule because they do not have any foundation. Rather they proceed upon their desires and the propaganda of the misguided callers, so their differences increase.

"Allaah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allaah) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allaah Alone). Are those two equal in comparison? All the praises and thanks be to Allaah! But most of them know not." [az-Zumar (39):29]

So the one who worships Allaah alone is like a slave serving one master who is pleased with him, he knows his intents and wishes and he is pleased to serve him. However, the mushrik is like the one who has many masters, he doesn't know which of them to please, each of them has his own desires and wishes and each of them wants him for himself. Due to this Allaah, the One free from all imperfections, said

“Allaah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allaah) disputing with one another.” [az-Zumar (39):29]

Meaning he is owned by many people and he doesn't know which of them to please.

“And a (slave) man belonging entirely to one master.” [az-Zumar (39):29]

He has only one owner who is pleased with him. Allaah likens their example to that of a mushrik and a muwahhid.

So the mushriken differ in their worship but the Prophet (may Allaah's peace and blessings be upon him) fought them all and did not differentiate between them. He fought the idol worshippers, the Jews, the Christian's, the Maajoos, those who worshipped the angels, the awliyaa and Saaliheen. In fact he fought all the mushriken and did not differentiate between them.

So this contains a refutation of those who say: “The one who worships an idol is not like the one who worships a righteous man or an angel. This is because the mushriken worship stones, trees and inanimate objects. As for the one who worships a righteous man or a wali of Allaah, then he is not like the one who worships an idol.”

These people intend to say that the one who worships the graves in our times has a different ruling from the one worships an idol. So they do not declare him to be a disbeliever nor consider this action of his to be shirk and they do not permit fighting him.

So we say: “The Prophet (may Allaah's peace and blessings be upon him) did not differentiate between them, rather he considered all of them as mushriken and permitted shedding their blood and taking their property. Then there were those who worshipped alMaseeh, the messenger of Allaah, but despite this he (may Allaah's peace and blessings be upon him) fought them. And the Jews worshipped Uzair, who was from their prophets or righteous men, but the Messenger of Allaah (may Allaah's peace and blessings be upon him) fought them and did not differentiate between them. So within shirk there is no distinction between a mushrik who worships a righteous man, an idol, a stone or a tree, since shirk is the worship of other than Allaah, whatever or whoever it may be. And because of this He said,

“Worship Allaah and join none with Him in worship” [an-Nisaa (4):36]

And the word ‘none’ here is mentioned in the context of negation. It covers and includes everything that is associated along with Allaah, the Mighty and Majestic, such as the angels, the prophets, the righteous, the awliyaa, stones and trees.

His saying “**The proof is the saying...**” i.e. the proof for fighting the mushriken without differentiating between them on account of their deities. The saying of the Most High, “*And fight them*” is general for all the mushriken and it does not exclude any of them. Then He said “*..until there is no more Fitnah.*” and fitnah here is shirk so the verse means until no shirk is found, and this shirk is general whether it is shirk regarding the awliyaa, the righteous, stones, trees, the sun or the moon.

“*And all the deen is for Allaah (Alone).*” means all worship is for Allaah alone, there is no share in it for anyone, whoever it may be. So there is no difference between shirk with the awliyaa, the righteous, stones, trees or the shayateen.

His saying, “**And the proof that the sun and the moon (are worshipped) ...**” proves that there are people who prostrate to the sun and the moon. And due to this the Messenger (may Allaah's peace and blessings be upon him) prohibited prayer at sunrise and sunset as a way of blocking the means which leads to shirk. Since there are people who prostrate to the sun at sunrise and sunset, he prohibited us from praying during these two times even if the prayer was directed towards Allaah. However, since prayer at these times resembled the action of the mushrikeen, it was prohibited as a way of blocking the means which lead to shirk. And the Messenger (may Allaah's peace and blessings be upon him) came with the prohibition against shirk and blocking all that which leads to it.

His saying, “**And the proof that the angels...**” proves that there are people who worship the angels and the prophets and that this is shirk.

And the grave-worshippers of today say, “The one who worships the angels and the prophets is not a disbeliever.”

His saying “**And the proof that the prophets...**” contains the proof that the worship of the prophets is shirk similar to the worship of the idols.

So it contains a refutation against those grave-worshippers who make a distinction in this issue. It is a refutation against those who say shirk is the worship of idols alone. According to them the one who worships the idols is not the same as the one who worships a wali or a righteous man and they deny that all these types of shirk are the same as each other. They claim that shirk is restricted to the worship of the idols alone. And this is a clear mistake from two aspects:

The first is that in the Qur'aan, Allaah, the Mighty and Most High, censured all of the mushrikeen and commanded fighting against all of them.

The second is that the Prophet (may Allaah's peace and blessings be upon him) did not differentiate between the worshipper of an idol and the worshipper of an angel or a righteous man.

His saying “**And the proof that the righteous...**” means the proof that there are those who worship the righteous from mankind is His, the Most High's saying,

“Those whom they call upon desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest.” [al-Israa' (17):57]

It is said that this verse was revealed regarding those who used to worship al-Maseeh, his mother and Uzair. So Allaah, the One free from all imperfections, mentioned that the Maseeh, his mother Maryam and Uzair were all slaves of Allaah, who themselves seek nearness to Allaah and hope for His Mercy whilst fearing His Punishment. So they

are slaves who depend on Allaah and are in need of Him. They supplicate to Him and seek a means of approach to Him through obedience,

“Desire (for themselves) means of access” [al-Israa' (17):57]

Meaning they seek nearness to Him through obedience to Him and worship of Him. And this proves that they are not deserving of worship since they are humans, dependant and poor. They supplicate to Allaah, hope for His Mercy and fear His Punishment. And whoever is like this is not deserving of being worshipped alongside Allaah, the Mighty and Majestic.

The second interpretation of this verse is that it was revealed regarding some people from the mushrikeen who used to worship a group of Jinn. Then the Jinn became Muslims but those who used to worship them did not know about their conversion to Islaam. So the Jinn began to seek nearness to Allaah through obedience and submissiveness, hoping for His Mercy and fearing His Punishment. So they are slaves dependant and poor, not deserving of worship.

Whichever of the two interpretations is the intended meaning of the verse, it proves that worshipping the righteous is not permissible whether they are from the prophets and the truthful or the awliyaa and the righteous. It is not permissible to worship them, since they are all slaves of Allaah, poor in front of Him. So how can they be worshipped alongside Allaah, the Mighty and Most High?

And the meaning of 'waseelah' here is obedience and seeking nearness [to Allaah] and the meaning in the language is something which leads to that which is desired. So that which leads to the Pleasure and the Paradise of Allaah is a waseelah to Him. This is the legislated waseelah mentioned in His, the Most High's saying:

“Seek the means of approach to Him” [al-Maa'idah (5):35]

As for the deviants and the foolish, they say: “waseelah is to set up between yourself and Allaah intermediaries from the awliyaa, the righteous and the dead, in order to seek nearness to Allaah”

“We worship them only that they may bring us near to Allaah.” [az-Zumar (39):3]

So the meaning of waseelah according to these foolish people is that you set up intermediaries between yourself and Allaah, who introduce you to Allaah and convey your needs and inform Him about you. It is as if Allaah, the Mighty and Most High, does not know or as if He, the Mighty and Most High is stingy and does not give unless intermediaries request from Him, glorified is Allaah above that which they say. Due to this they place doubts within people and say,

“Allaah, the Mighty and Most High, says: “Those whom they call upon desire (for themselves) means of access to their Lord. ” [al-Israa' (17):57]. *So this proves that taking intermediaries, from the creation, to Allaah is a legislated issue because Allaah has praised those who do it. And in another verse “O you who believe! Do your duty to Allaah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can.”* [al-Maa'idah (5):35] ”.

They say, *“Allaah has commanded us to take a waseelah to Him and the meaning of waseelah here is intermediaries.”*

Thus they twist the word from its correct meaning. The waseelah that is legislated in the Qur'aan and Sunnah is obedience by which nearness to Allaah is sought and to draw closer to Him through His Names and Attributes, the One free from all imperfections and the Most High. As for seeking nearness to Allaah through the creation then that is the prohibited waseelah constituting shirk which the mushrikeen of old used to practice.

“And they worship besides Allaah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allaah.” ” [Yunus (10):18]

“And those who take Awliyaa' (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allaah.” ” [az-Zumar (39):3]

This is exactly the same as the shirk of the earlier and later generations even if they called it waseelah it is the same shirk (as before). It is not the waseelah which Allaah has legislated since Allaah has never made shirk a waseelah to Him rather shirk cause separation from Allaah

“Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhaalimun (polytheists and wrongdoers) there are no helpers.” [al-Maa'idah (5):72]

So how can he make shirk a waseelah to Allaah, far removed is He from what they say.

It is evident from the verse [al-Israa' (17):57] that it contains proof that there are people from the mushrikeen who worship the righteous, since Allaah has clarified that and explained that those whom they worship are themselves poor slaves.

“Those whom they call upon desire (for themselves) means of access to their Lord. ” [al-Israa' (17):57] Meaning they seek nearness to him through obedience

“...which of them should be the nearest...” [al-Israa' (17):57] They compete with each other in performing worship for Allaah due to their poverty in front of Him and their need of Him.

“They hope for His Mercy and fear His Torment.” [al-Israa' (17):57] So whoever is like this is not deserving of being made a deity who is called upon and worshipped besides Allaah, the Mighty and Majestic.

[As for *“Have you considered al-Laat and al-Uzza. And Manaas, the other third?”* [an-Najm (53):19-20]

This verse contains a proof that amongst the mushrikeen are those who worship stones and trees.

His saying **“Have you considered...”** this is a negative question meaning inform Me, from the aspect of rejection and reprimand

Al-La'at with takhfeef (without a shaddah) on the taa, was the name of an idol in Taa'if in reference to a sculptured rock upon which a monument was built. It was surrounded by curtains to resemble the Ka'bah and around it was a courtyard with custodians. The people used to worship it besides Allaah, the Mighty and Majestic, and it belonged to Thaqeef (a tribe) and their related tribes and they used to take pride in it.

And it is also recited **Al-La'at** with tashdeed on the taa. It is a proper noun derived from latta, yaluttu and it refers to a righteous man who used to mix gruel and feed pilgrims. After his death the people built a tomb upon his grave and they hung up curtains around it and they continued to worship it besides Allaah, the Mighty and Majestic.

As for **al-Uzza**, it was in the form of a tree in a palm growth between Makkah and Taa'if. A curtained building surrounded it and it used to have custodians. There were shayateen in it who would speak to the people and the ignorant people used to think that they were being spoken to by the tree or the building that was built upon it, although it was the shayateen who used to speak to them to divert them from the Path of Allaah. And the Quraish, the people of Makkah and those around them used to glorify it.

Manat was a big rock which used to be in a place near Jabal Qudayd between Makkah and Madinah. It was venerated by Khuzaa'ah, 'Aws and Khazraj. And they used to make Ihraam at it on the way to Hajj and they used to worship it besides Allaah.

These were the three major idols of the Arabs. Allaah, the Most High, said,

"Have you considered al-La'at and al-Uzza. And Mana'at.." [an-Najm (53):19-20]

Meaning do they enrich you in any way, or benefit you, or do they create and sustain and give life and death, what do you see in them? This is from rejection and an admonition to the intelligence to return to guidance, for verily these are only rocks and trees which do not contain any benefit or harm, rather they are created.

When Allaah sent Islaam and the Messenger (may Allaah's peace and blessings be upon him) conquered Makkah, he (may Allaah's peace and blessings be upon him) sent alMughair bin Shu'bah and Abu Sufyaan bin Harb to al-La'at in Taa'if to destroy it. And he (may Allaah's peace and blessings be upon him) sent Khalid bin Waleed to destroy al-Uzza and cut the trees and kill the female jinn who used to address the people from it and misguide them and it was eradicated until nothing remained from it - and all Praise is due to Allaah. And he (may Allaah's peace and blessings be upon him) sent 'Ali bin Abi Taalib to Mana'at to destroy it. So they could not save themselves, how could they save their people and worshippers?

"Have you considered al-La'at and al-Uzza. And Mana'at, the other third?" [an-Najm (53):19-20]

Were they able to benefit you, and were they able to save themselves from the soldiers of Allaah and the army of the muwahhideen?

So this contains proof that there are people who worship trees and stones. Rather these three idols were the greatest of their idols and despite this Allaah wiped them out from existence yet they were not able to defend themselves or benefit their people. The Messenger of Allaah (may Allaah's peace and blessings be upon him) fought the people

but their idols were not able to save them. So this contains that which the Shaikh has used as a proof for the fact that there are people who worship stones and trees.

Subhaan Allaah! People with intelligence worshipping inanimate trees and stones which have no mind and are motionless and lifeless. Where is the intelligence of the people? Far removed is Allaah from that which they say.

From Abu Waaqid al-Laythee (may Allaah be pleased with him) – he was amongst those who accepted Islaam after during the year of Conquest, eight years after the Hijrah.

His saying, “They used to call it ‘Dhaat Anwaat’.” Anwaat is the plural of nawt“ which means clinging or hanging i.e. something upon which things are hung. They used to hang their weapons on it to seek blessings from it. So some of the companions uttered this statement as they had recently accepted Islaam and they were still not fully aware of tawheed.

His saying, “**Appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat.**” This is the problem of blind following and imitation. It is from the greatest of the trials and due to this the Prophet (may Allaah's peace and blessings be upon him) was amazed and said: “**Allaahu Akbar, Allaahu Akbar, Allaahu Akbar!**” And when he (may Allaah's peace and blessings be upon him) was amazed by something or rejected something, he would make takbeer or say ‘SubhaanAllaah’ repeatedly.

His saying, “**these are the ways ...**” means the paths which the people travel along, some of them following others. So the reason which led you to this is following the ways of those who came before you and imitation of the mushrikeen.

His saying, “**The like of what you have said is what Bani Israaeel said to Musaa, “Make for us a god as they have gods.” He said, “Verily you are an ignorant people.” [al-A’raaf (7):138] ”**

When Musaa (may Allaah’s peace and blessings be upon him) crossed the sea with Bani Israaeel and Allaah drowned their enemies in it while they were watching, they passed by some mushrikeen who used to devote themselves to their idols. So they said to Musaa (may Allaah's peace and blessings be upon him), “*Make for us a god as they have gods.*” He said, “*Verily you are an ignorant people.*” [al-A’raaf (7):138].

He rejected their saying and said:

“*Verily these people will be destroyed for that which they engaged in.*” [al-A’raaf (7):139] i.e. the evil and falsehood.

“*And all that they are doing is in vain.*” [al-A’raaf (7):139] due to the fact that it was shirk.

“*He said, “Shall I seek for you a god other than Allaah, while He has given you superiority over the Aalameen.”*” [al-A’raaf (7):140]

So Musaa rejected their saying just as our Prophet rejected the saying of these individuals. However, the people of Musaa and those with the Prophet (may Allaah’s peace and blessings be upon him) did not commit shirk. So Bani Israeel did not commit

shirk when they uttered this statement because they did not carry out the act just as the Companions of the Prophet (may Allaah's peace and blessings be upon him) did not carry it out. Rather, Allaah saved them and when their Prophet prohibited them they ceased and uttered this statement out of ignorance and not intentionally. So when they came to know that it was shirk they ceased and they did not act upon it and if they had carried it out they would have committed shirk with Allaah, the Mighty and Majestic.

So it is evident from the verse that there are people who worship the trees since these mushrikeen had taken Dhaat Anwaat [for worship] and the Companions in whose hearts knowledge was not firmly grounded attempted to imitate them, except that Allaah saved them with His Messenger (may Allaah's peace and blessings be upon him).

It is also clear that there are people who seek blessings from and devote themselves to trees. The meaning of devotion ('akoof) is to stay at a place for a time period to seek nearness to something.

So this indicates great principles:

The first: the danger of being ignorant about tawheed. For the one who is ignorant about tawheed is likely to fall into shirk without even knowing. So due to this point it is obligatory to gain knowledge of tawheed and to learn what opposes it from shirk, until a person is upon clear insight (baseerah) so that he is not destroyed by his ignorance, especially when he sees someone doing an action (of shirk) and regards it to be the truth due to his ignorance. So the hadeeth contains a great warning about the danger of ignorance especially in matters of aqeedah.

The second: the hadeeth shows the danger of resembling the mushrikeen and the fact that it leads to shirk. He (may Allaah's peace and blessings be upon him) said, "*Whoever imitates a people is one of them.*" [Abu Dawood (4031), Ahmad (2/50), Shaikh-ul-Islaam said that the chain is good in 'Iqtidaa as-Siraat al-Mustaqeem (1/236-239)]. So it is not permissible to resemble the mushrikeen.

The third: that seeking blessings through stones, trees and buildings is shirk even if it is given another name. This is because it is seeking blessings from other than Allaah such as stones, trees, graves and tombs and this is shirk even if it is given a label other than shirk.

Part 7: The Fourth Principle

Shaikh Salih al-Fawzaan says:

TEXT

The fourth principle is that the mushrikeen of our time are worse in their shirk than the mushrikeen who came before. This is because those who came before committed shirk during times of ease and made their worship purely for Allaah during times of difficulty. However, the shirk of the mushrikeen of our time is continuous, during times of ease and difficulty. The proof is His, the Most High's, saying,

“And when they embark on a ship they invoke Allaah 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-Ankaboot (29):65].

EXPLANATION

The fourth principle –and it is the last- is that the mushrikeen of our time are worse in their shirk than the mushrikeen to whom the Messenger of Allaah (may Allaah's peace and blessings be upon him) was sent.

The reason for this is clear: That Allaah, the Mighty and Most High, mentioned that the mushrikeen who came before used to devote their worship purely for Allaah when matters became difficult for them and they did not call upon other than Allaah, the Mighty and Majestic, due to their recognition that there was no one to save them from difficulties except Allaah, as He, the Most High, said,

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.” [al-Israa (17):67]

And in another verse,

“And when a wave covers them like shades, they invoke Allaah, making their religion purely for Him..” [Luqmaan (31):32]

Meaning making their supplication purely for Allaah.

“But when He brings them safely to land, there are those who stop in the middle (between belief and disbelief).” [Luqmaan (31):32]

And in another verse,

“But when He brings them safely to land, behold, they give a share of their worship to others.” [al-Ankaboot (29):65]

So those who came before used to commit shirk during times of ease and they used to call upon idols, stones and trees. However, when they fell into hardship and came close to destruction, they did not call upon an idol, a tree, a stone or any created being rather they called upon Allaah alone, the One free from all imperfections, the Most High. So if

Allaah alone could help them in times of difficulty then how could they call anyone besides Him during times of ease?

As for the present mushrikeen i.e. those of the later times amongst whom shirk has occurred from ummah of Muhammad (may Allaah's peace and blessings be upon him), then their shirk is continuous during times of ease and hardship. They do not direct their worship purely for Allaah even during times of difficulty. Rather, whenever their affairs become difficult their shirk becomes even more severe and they call upon Hassan, Hussain, Abdul Qadir and ar-Rafa'ee and others and this is something well known.

Amazing stories are narrated about certain incidents that happen to them when they are in the sea, such that when matters become difficult for them they shout out the names of the awliyaa and the righteous and they seek aid from them besides Allaah, the Mighty and Majestic. This is because the callers of falsehood and misguidance say to them, "We will rescue you from the seas, so when you are afflicted with something, call out our names and we will rescue you."

And this is reported from the Mashaaiikh of the Sufi ways and if you wish then read 'Tabaqaat ash-sha'raani' for it contains that which causes the skin to shiver. It mentions what are called miracles of the awliyaa and the fact that they can rescue people from the seas. In it he says that he extends his hand to the sea, carries all of the ship and delivers it to the shore and not even a drop of water touches his sleeves and other things from their lies and superstitions. So their shirk is continuous during times of ease and distress and thus they are worse than the mushrikeen who came before.

Also as the Shaikh has said in "Kashf ush shubahaat" -from another view point- "That the mushrikeen who came before used to worship righteous people from the angels, prophets and awliyaa, as for the people of our time then they worship the most sinful of the people, and they acknowledge this fact." So those whom they call the Aqtaab (pillars of the universe) and Aghwaath (helpers) do not pray or fast and are not free from fornication, sodomy and shameless deeds. This is because they claim that those people are free from religious duties and responsibilities. So they believe there is no halaal or haraam for them rather these things are only for the common masses. And they acknowledge the fact that their leaders do not pray or fast and that they do not refrain from evil deeds however despite this they worship them, rather they worship the most sinful and despicable of the people like Al-Hallaaj, ibn Arabee, Ar-Rafaa'ee, Al -Badawee and others besides them.

And the Shaikh has mentioned the proof for the fact that the mushrikeen of our times are more severe and worse in their shirk than those who came before, because they used to make their deen sincerely for Allaah during times of difficulty and commit shirk during times of ease, and he concluded that from His, the Most High's, saying,

"And when they embark on a ship, they invoke Allaah, making their Faith purely for Him." [al-Ankaboot (29):65]

May the peace and blessings of Allaah be upon our Prophet Muhammad and his family and all his companions.