

شرح

# القواعد الأربعة

AN EXPLANATION OF  
**THE FOUR RULES**  
REGARDING SHIRK



Of the Imaam and Mujaddid Muhammad bin 'Abdil-Wahhaab  
[D. 1206H]

BY THE ESTEEMED SCHOLARS

'Abdul-'Azeez bin 'Abdillaah bin Baaz · Saalih bin Fawzaan Al-Fawzaan  
Saalih bin Muhammad Al-Luhaydaan · 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee  
Ahmad bin Yahyaa An-Najmee · Zayd bin Muhammad Haadee Al-Madkhalee  
Saalih bin 'Abdil-'Azeez Aali Shaikh · 'Abdul-'Azeez bin Rayyis Ar-Rayyis

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*An Explanation of "The Four Rules"*

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◆ PUBLISHER'S FOREWORD ◆

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All praise is for Allaah, and may the peace and praises be on His messenger, Muhammad, his family and Companions. To proceed:

This book consists of several scholarly explanations of the classical work on Tawheed and Shirk written by the Imaam and Mujaddid of the 13<sup>th</sup> century, Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him. The book: "**The Four Rules**" is a brief treatise designed for easy memorization and retention since the author lists each sequential point in a concise manner, following each one with evidences from the Qur'aan and Sunnah.

It is called "**The Four Rules**" because it consists of four basic fundamentals that one can use to distinguish a believer from a disbeliever and a polytheist from a monotheist. This treatise is considered one of the Imaam's more significant works alongside his other famous works *Thalaathat-ul-Usool*, *Kitaab-ut-Tawheed*, and *Kashif-usli-Shubuhaat*. Even though it is more concise than these other books, it is just as comprehensive in terms of its points of benefit.

This treatise is important since these four rules discuss the two most critical subjects of the Religion, i.e. Tawheed and Shirk, which every Muslim is obligated to know and understand. This is also the case since the word "*qawaa'id*" (rules) is the plural of "*qaa'idah*" which means a basis from which many other issues or branches stem from.

Shaikh Saalih Al-Fawzaan said: "The author did not come up with these rules by himself nor did he derive them from his own ideas as many confused people do today. Rather, he only derived these rules from the Book of Allaah and the Sunnah and Biography of Allaah's Messenger ﷺ. If you come to learn and understand these rules, it will become easier for you afterward to understand the Tawheed that Allaah sent His Messenger with and revealed His books upon, and it



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will become easier for you to understand the Shirk that Allaah warned against and whose danger and harm in this life and the Hereafter He spoke about."

Due to the fact that this treatise covers such crucial topics as these, the scholars of Islaam have given it special attention and dedicated their time to explain it in detail. Some of the people of knowledge who made efforts to explain it were: Shaikhs 'Abdul-'Azeez bin Baaz, Saalih Al-Fawzaan, Saalih Al-Luhaydaan, 'Abdul-'Azeez Ar-Raajihee, Ahmad An-Najmee, Zayd Al-Madkhalee, Saalih Aali Shaikh, and 'Abdul-'Azeez Ar-Rayyis.<sup>1</sup>

In an effort to bring the most benefit to the English reader, translations of all of the above explanations have been included in this present publication. Although the various explanations may appear repetitious, there are many distinct points and benefits raised within each one. So the inclusion of all of these explanations should provide the reader with a deep and comprehensive understanding of this book and the subjects it covers.

The complete Arabic text of the source treatise followed by its translation can be found in the beginning of this publication under separate sections to provide students with a pure original text for easier study and memorization.

It is hoped that English-speaking Muslims throughout the world will benefit from this book and use it for individual study, group lessons, and personal reading sessions. We ask Allaah to grant benefit by it and to forgive us for any shortcomings.

### **Al-Ibaanah Book Publishing**

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<sup>1</sup> Some other available explanations of "The Four Rules" in Arabic which have not been included in this book are the explanations of Shaikh 'Abdullaah bin Jibreel and Shaikh Khaalid Ar-Raddaadee.

◆ ARABIC TEXT OF THE BOOK ◆

أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركا أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصا له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات:56]

فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحديث إذا دخل في الطهارة.

فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء:48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

**القاعدة الأولى:**

أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ

يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ [يونس:31]

### القاعدة الثانية:

أنهم يقولون: ما دعوتناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة. فدليل القربة قوله تعالى: (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:3] ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس:18]

والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة:

فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة:254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة:255]

### القاعدة الثالثة:

أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنهم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله -

صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ  
حَتَّى لَا تَكُونَ فِئْتَةٌ وَتَكُونَ الذِّينُ كُلَّهُ لِلَّهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ  
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)  
[فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا)  
[آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُخَّانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا  
لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ  
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء:57]  
ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى. وَمَنَاةَ الثَّالِثَةَ  
الْأُخْرَى) [النجم:19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال:  
(خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد  
بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها  
ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، أجعل لنا ذات أنواط كما  
لهم ذات أنواط...) الحديث.

**القاعدة الرابعة:**

أن مشركي زماننا أغلظ شركاً من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت:65]

تمت وصلى الله على محمد وآله وصحبه وسلم.



◆ ENGLISH TRANSLATION OF THE BOOK ◆

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I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48] This can be

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achieved by knowing Four Rules that Allaah has mentioned in His Book.

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'"** [Surah Yoonus: 31]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever."** [Surah Az-Zumar: 3]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrongdoers."** [Surah Al-Baqarah: 254]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more fitnah (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Adli 'Imraan: 80]



## *An Explanation of "The Four Rules"*

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the third other?"** [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's

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statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

This completes the treatise. May the peace and praises of Allaah be on Muhammad, his family, and Companions.



◆ SOURCES USED FOR THIS TRANSLATION ◆

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Below are the sources used for the translation of this book:

1. *Sharh al-Qawaa'id-ul-Arba'*; Written by Shaikh 'Abdul-'Azeez bin Baaz; Introduced by Shaikh 'Abdullaah Jibreem; Published by Dar-ul-Mughnee, Egypt in 1427H (2006).
2. *Sharh al-Qawaa'id-ul-Arba'*; Written by Shaikh Saalih Al-Fawzaan; Verified and Annotated by 'Abdus-Salaam As-Sulaymaan; Published by Dar-ul-Imam Ahmad, Egypt in 1427H (2006).
3. *Sharh al-Qawaa'id-ul-Arba'*; Written by Shaikh Saalih Al-Luhaydaan; Transcribed from audio by Saalim bin Muhammad Al-Jazaa'iree; Posted on the internet in 1427H (2006).
4. *Sharh al-Qawaa'id-ul-Arba'*; Written by Shaikh 'Abdul-'Azeez Ar-Raajihee; Transcribed from audio and posted on sh-rajihi.com.
5. *At-Ta'leeqaat-ul-Bahiyyah 'alar-Rasaa'il al-'Aqdiyyah*; Written by Shaikh Ahmad An-Najmee; Verified by Hasan Ad-Daghreere; Published by Maktabah Dar-ul-Hadeeth, UAE in 1427H (2006).
6. *Abraz-ul-Fawaa'id min al-Arba'-il-Qawaa'id*; Written by Shaikh Zayd Al-Madkhalee; Verified and Annotated by Fawwaaz bin 'Alee Al-Madkhalee; Published by Dar-ul-Minhaaj, Egypt in 1424H (2004).
7. *Sharh al-Qawaa'id-ul-Arba'*; Written by Shaikh Saalih Aali Shaikh; Published by Maktabah Ridwaan, Egypt in 1428H (2007).
8. *At-Ta'leeqaat-ul-'Ilmiyyah at-Taqreebiyyah 'alal-Qawaa'id-il-Arba' wa Thalaathat-il-Usool at-Tawheediyyah*; Written by Shaikh 'Abdul-'Azeez Ar-Rayyis; Published by Dar-ul-Imam Ahmad, Egypt in 1429H (2008).

*An Explanation of "The Four Rules"*

شَرَحَ

الْقَوَاعِدَ الْاَرْبَعَةَ

# An Explanation of "The Four Rules"

Written by Shaikh 'Abdul-'Azeez  
bin 'Abdillaah bin Baaz [D. 1420H]

Reviewed and Introduced by  
Shaikh 'Abdullaah bin Jibreen

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh 'Abdul-'Azeez bin Baaz was raised in a family deeply rooted in knowledge, business, and agriculture. He was born in Riyadh, the capital of Najd, in 1330H, and this is where he spent his childhood, adolescence, and elderly years.

Shaikh Ibn Baaz memorized the Qur'aan by heart before reaching the age of puberty. He then went on to study at the hands of the scholars in his area. He had good eyesight during the first part of his life but it deteriorated due to an eye disease he had in 1346H and it eventually led to complete loss of eyesight in 1350H when he was close to twenty years of age. However, this did not prevent him from persevering and striving in seeking knowledge.

After memorizing the Qur'aan, Shaikh Ibn Baaz, may Allaah have mercy on him, went on to study other Islaamic sciences under the scholars of Riyadh, the most prominent of whom were Shaikh Muhammad bin 'Abdil-Lateef Aali Shaikh, the great-great grandson of Imaam Muhammad bin 'Abdil-Wahhaab; Shaikh Saalih bin 'Abdil-'Azeez Aali Shaikh, the great-great grandson of Imaam Muhammad bin 'Abdil-Wahhaab and the Supreme Judge of Riyadh; Shaikh Sa'ad bin Hamad Al-'Ateeq, Judge of Riyadh; Shaikh Hamad bin Faaris, Vice-Chancellor of the Treasury of Riyadh; Shaikh Sa'ad Waqqaas Al-Bukhaaree, from the scholars of Makkah whom he studied Tajweed under in 1355H; and Shaikh Muhammad bin Ibraaheem Aali Shaikh, former Grand Muftee of the Kingdom of Saudi Arabia with whom he studied for almost ten years, from 1347H to 1357H

In 1357, his teacher, Shaikh Muhammad bin Ibraaheem selected him to be the judge of the Kharj district, a job he accepted unwillingly since he had no desire or love for position. As soon as he commenced working in this position, Allaah brought much good at his hands and

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he judged the people with justice and kindness. He served in this position for a little over fourteen years.

During this time, the Kharj district became a place of good and uprightness. Shaikh Ibn Baaz would attribute this success to the good hearts of the people and their high esteem for virtue and justice. Because the courts were in ad-Dalam, he lived there in the Judge's Residence given to him by Imaam 'Abdullaah bin Faysal bin Turkee.

Shaikh Ibn Baaz was well known throughout the Muslim world for his religious verdicts (*fataawaa*) and his beneficial books. He would preside over committees for educational seminars in Saudi Arabia, and give various lectures over the telephone to Muslims outside of the Kingdom. He would also answer the questions of the people over the radio and during the blessed times of Hajj and Ramadaan. And his words would appear in Muslim newspapers, magazines, and articles throughout the world.

Even though the Shaikh was pressed for time as a result of his duties and role in giving da'wah and educating, he still made time to write books and treatises that addressed important issues, which the Muslims were in need of knowledge of. Some of his more famous works were "The Obligation of Following the Sunnah", "The Ideological Attack", "The Life and Call of Imaam Muhammad bin 'Abdil-Wahhaab", "The Correct Belief and what Opposes It", "Important Lessons for the Muslim Ummah", "A Critique of Arab Nationalism", "The Dangers of Tabarruj" and "Two Essays on Fasting and Zakaat."

He has numerous other books, articles, essays, and verdicts that can be read and printed on his web site at [www.binbaz.org.sa](http://www.binbaz.org.sa).

Some of the positions he held throughout his life were judge of the Kharj District for fourteen years from 1357H to 1371H; teacher at the Educational Institute of Riyadh in 1372H and in the College of Sharee'ah in 1373H-1380H; Vice-Chancellor of the Islamic University

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of Madeenah from 1381H to 1390H; Chancellor of the Islamic University of Madeenah from 1390H-1395H; Head of the Council for Islamic Research, Verdicts, Da'wah and Guidance from 1395H-1414H; and Chief Muftee of the Kingdom of Saudi Arabia from 1414H until his death in 1420H.

Other collateral roles he held while serving in the above positions were: Head of the Council of Senior Scholars, Head of the Committee for Islamic Research and Verdicts, President and Member of the Founding Committee for the Muslim World League, President of the Higher World League Council, President of the World Supreme Council for Mosques, President of the Islamic Fiqh Assembly in Makkah, Member of the Higher Council of the Islamic University of Madeenah, and Member of the Supreme Committee for Islamic Propagation.

Among the most distinguished of his students were Shaikhs Muhammad bin Saalih Al-'Uthaimen, 'Abdullaah Al-Qu'ood, 'Abdullaah Al-Ghudayyaan, 'Abdul-Muhsin Al-'Abbaad, Saalih Al-Fawzaan, Rabee' Al-Madkhalee and 'Abdul-'Azeez Ar-Raajihee.

Shaikh Ibn Baaz passed away on the 27<sup>th</sup> of Muharram, 1420H due to heart failure. Millions of people throughout the Kingdom of Saudi Arabia gathered to witness his funeral prayer and Muslims throughout the world mourned his loss. He was buried in the 'Adl Cemetery in Makkah. The Shaikh was 89 years old at the time of his death. May Allaah have mercy on him.



◆ INTRODUCTION TO THE TREATISE ◆

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All praise is for Allaah alone and may His peace and praises be upon the one after whom there is no prophet, as well as his family and Companions. To proceed:

I have read this explanation from our teacher and father, the noble Shaikh 'Abdul-'Azeez bin 'Abdillaah bin Baaz, may Allaah have mercy on him, on the four rules regarding Tawheed written by the Shaikh and Mujaddid of the world, Muhammad bin 'Abdil-Wahhaab At-Tameemee, may Allaah have mercy on him and forgive us and him.

In this explanation, the Shaikh, may Allaah have mercy on him, explains the basis of these four rules which clarify the Tawheed that Allaah obligated upon His servants and the Shirk that negates it. He also clarifies the state of the early polytheists (of the Prophet's time) and how they affirmed the Oneness of Allaah in His Lordship and that in spite of that, it did not grant them protection for their lives and wealth, but rather served as a proof against them.

We hope that Allaah will grant benefit through this useful explanation just as He benefited people with its source treatise. May Allaah send His praises upon Muhammad as well as his family and Companions.

'Abdullaah bin 'Abdir-Rahmaan bin 'Abdillaah Al-Jibreen  
10/24/1426H





◆ A FOREWORD ◆

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All praise is for Allaah alone and may His peace and praises be upon the one after whom there will be no prophet. To proceed:

It is from Allaah's Mercy to this ummah that in every era He sends sincere scholars and reforming callers that repel from the Religion the distortions of the wrongdoers, the fabrications of the liars and the misinterpretations of the ignorant. From among these reforming callers was Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, through whom Allaah revived the Religion after its doctrines had become contaminated (by Shirk). Allaah enabled this Imaam to author numerous beneficial works which were short in terms of their words and content but huge in terms of their meaning. Among these works was his treatise: "The Four Rules", which the leaders of his call after him devoted special attention to and strove to explain and clarify to their students.

From among those who devoted special attention to the written works of Imaam Muhammad bin 'Abdil-Wahhaab in general and to this treatise in particular was our teacher, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, as he taught it several times, explaining its meanings and elucidating its points with a solid commentary filled with religious texts and fine understanding.

It pleases the educational committee of Shaikh 'Abdul-'Azeez bin Baaz's charitable foundation to place before the noble reader the comments of Shaikh 'Abdul-'Azeez bin Baaz to "The Four Rules" as part of its serialized publication of the Shaikh's explanations and commentaries of scholarly works. The following scholars have reviewed this treatise:

Shaikh 'Abdullaah bin 'Abdir-Rahmaan bin Jibreel  
Shaikh 'Abdul-'Azeez bin 'Abdillaah Aali 'Abdil-Lateef

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We ask Allaah to multiply the reward of these two noble Shaikhs for their efforts and place this project on the scale of good deeds of Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him and grant him a lofty abode in Paradise. May Allaah send His praises upon our prophet Muhammad, his family and Companions.

The Educational Committee of the Shaikh  
'Abdul-'Azeez bin Baaz Charitable Foundation



◆ THE AUTHOR'S INTRODUCTION ◆

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All praise is for Allaah and may His peace and praises be on Allaah's Messenger. To proceed:

These are the four rules that the author, may Allaah have mercy on him, has chosen to discuss. And they are important rules, for whoever comprehends and understands them correctly will understand the religion of the polytheists and understand the religion of the Muslims. Many from amongst Allaah's creation do not understand these rules, so they remain obscure to the majority. And this results in them worshipping graves, those buried inside them, righteous people, trees, stones and other things apart from Allaah.

And all the while they think that they are upon something correct due to their unawareness of the true meaning of Tawheed and Shirk. The author of these four rules was the Shaikh and Imaam, Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, who revived the tenets of Islaam that had been contaminated in this peninsula during the second half of the twelfth century, and passed away in the year 1206H.



◆ AN EXPLANATION OF "THE FOUR RULES" ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

In his introduction, the author, may Allaah have mercy on him, combines benefit with supplication for the student. This is part of sincerity – that one supplicates for the student to be successful and (at the same time) benefit him. And no doubt, if Allaah accepts this supplication for him, he will find happiness and prosperity.

The author states: "...and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah)." If a believer implements these words, he will achieve true prosperity.

He thanks Allaah for what He has given him by doing what He has commanded and abandoning what He has forbidden. And when he sins, he asks for Allaah's forgiveness and repents to Him. This is the true state of the believer, which is why the Prophet ﷺ said: **"Strange indeed is the state of the believer, for all of his affairs are good, and this is not found in anyone but a believer. When some good befalls**

him, he is thankful, so that is good for him. And when some hardship befalls him, he is patient, so that is good for him." [Reported by Muslim] <sup>2</sup>

This is what is obligatory upon the believer - that he thanks Allaah during times of ease, i.e. when he is experiencing Allaah's blessings such as good health, security, Islaam, children, wealth, and so on. He must thank Allaah for all of these things by obeying His commands and abstaining from His prohibitions. Allaah says:

﴿ اَعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشُّكُورُ ﴾

**"Work you, O family of Dawood, with thanks."** [Surah Saba: 13]

This means that one should obey His commands, abstain from His prohibitions and use these blessings to assist him in obeying Allaah.

He must also be patient and forbearing when faced with trials and tribulations such as illness or the death of a child or a close relative and so on. He must not despair and lose hope by tearing his garments, beating his cheeks and crying out with the calls of the Days of Ignorance. And he should not speak with vile words. Rather he should bear the trial with patience. And when he sins, he should rush to repent and seek Allaah's forgiveness.



اعلم أرسدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات: 56]

فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحدث إذا دخل في الطهارة.

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<sup>2</sup> Reported by Muslim (2999)

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فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء: 48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48] This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

~~ the explanation ~~

## *An Explanation of "The Four Rules"*

If a believer understands that when Shirk enters into Tawheed, it nullifies it, just as *hadath*<sup>3</sup> nullifies ritual purity, he will realize that he must learn the true meaning of Tawheed and Shirk so that he will not fall into Shirk and thus nullify his Tawheed and in turn his Religion, since Tawheed is the Religion of Allaah, and that is Islaam.

If he commits any act of Shirk, he nullifies his Islaam and his Religion. Such acts include supplicating to the dead, asking them for help, reviling the Religion or Allaah and His Messenger, and ridiculing Allaah, His Messenger and the Religion. Other acts include deeming lawful things that Allaah has made forbidden, which are known by necessity in the Religion, such as fornication and its likes.

If one commits any of these nullifiers, his Islaam becomes invalidated in the same manner as one's ritual purity would become invalidated if he were to commit one of the nullifiers of ritual purity, such as passing gas, urinating or defecating. This goes the same for his Tawheed and his Islaam. If he does any of the things that nullify it, his Tawheed and Islaam become nullified. Whoever denies the obligation of prayer commits disbelief. Whoever denies the prohibition of fornication commits disbelief. Whoever seeks help from the deceased and makes oaths to them commits disbelief and so on.

From the things that the Religion has clarified is that you should learn these rules that have been mentioned in the Book of Allaah. If you study them and seriously reflect on them, the matter will become clearer to you.



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<sup>3</sup> In his explanation of the book "The Conditions, Pillars and Requirements of Prayer", Shaikh 'Abdul-Muhsin Al-'Abbaad said: "*Hadath* (impurity) refers to everything that comes out from the two private part areas. It also refers to anything that nullifies one's ablution (*wudoo*). So therefore, *hadath* is anything that makes ablution mandatory."

## An Explanation of "The Four Rules"

**القاعدة الأولى:** أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس: 31]

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: "**Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs? They will surely say: 'Allaah.'** Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]

~~ the explanation ~~

The first rule states that the polytheists whom the Messenger of Allaah and his Companions fought against affirmed the Oneness of Allaah in His Lordship, i.e. *Tawheed-ur-Ruboobiyyah*. So they acknowledged that Allaah was their Creator, Sustainer, and Administrator of their affairs. They did not doubt this. Today some ignorant Muslims also think that this definition of Tawheed suffices, and this is due to ignorance, since it would entail that the polytheists were more knowledgeable than them. So if one of them were to affirm the Oneness of Allaah in His Lordship by saying: "Allaah is my Lord, Creator and Sustainer" this would not suffice, since the polytheists also affirmed this, as Allaah says:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾

"And if you were to ask them who created them, they would surely say Allaah." [Surah Az-Zukhruf: 87]



And He says:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ﴾

**"And if you were to ask them who created the heavens and the earth and subjected the sun and the moon, they would surely say Allaah." [Surah Al-'Ankaboot: 61]**

So the polytheists affirmed all of this. Allaah says:

﴿ 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 ﴾

**"Say:..." i.e. O Muhammad "Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?" They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]**

Since you know all of this, won't you be dutiful to Him, avoid associating partners in worship with Him and return to Tawheed and the truth?

So they acknowledged all of these things and affirmed them for Allaah but in spite of that, it did not help them as the Prophet ﷺ still fought against them. This was since they did not particularize Allaah in their worship. Instead, they worshipped false gods besides Him such as Al-Laah, Al-'Uzzaa, Manaah and other idols.

So Tawheed means to direct worship to Allaah alone and believe that He is the only One that deserves to be worshipped apart from others. This should become clear to you upon examining the statement of the

polytheists: "We only called them and turned to them..." - as is stated in the second rule - "...to get close to Allaah and so that they could intercede on our behalf."



**القاعدة الثانية:** أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا نطلب القربة والشفاعة. فدليل القربة قوله تعالى: (والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار) [الزمر:3] ودليل الشفاعة، قوله تعالى: (ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله) [يونس:18]

والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة:

فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يا أيها الذين آمنوا انفقوا مما رزقناكم من قبل أن يأتي يوم لا ينفع فيه ولا خلة ولا شفاعة والكافرون هم الظالمون) [البقرة:254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (من ذا الذي يشفع عنده إلا بإذنه) [البقرة:255]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: "**And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'** Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever." [Surah Az-Zumar: 3]

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The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

"We did not imply (by worshipping them) that they had the ability to create, sustain, administer affairs and bring life to the dead, for only Allaah can do these things. We only worshipped them so that they could intercede for us and bring us closer to Allaah since they are better than us because they were religious people who possessed many good deeds and righteous actions. This is why we worship them, supplicate to them, and ask them for help - so that they can bring us closer to Allaah and intercede on our behalf." Allaah says in Surah Az-Zumar:

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﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

**"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'" [Surah Az-Zumar: 3]**

They only worshipped prophets and righteous people so that they could bring them closer to Allaah.

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

**"Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever." [Surah Az-Zumar: 3]**

In this verse, Allaah calls them liars and disbelievers. This indicates that their worship of them under the pretense of seeking nearness to Allaah is disbelief and apostasy even if they didn't say that these (intermediaries) create and sustain. If they supplicate to them, seek their assistance, make oaths to them, and offer sacrificial offerings to them, intending nearness to Allaah or for them to intercede on their behalf, this is the same disbelief that the early polytheists used to commit. This is why Allaah called them liars and disbelievers. They were not truthful in their claim that that these (false gods) brought them closer to Allaah, and because they did this, they disbelieved. Allaah says:

﴿ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]**

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They acknowledged that their gods could not bring benefit to them or repel harm from them but that they would only intercede for them. Allaah says:

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

**"So no intercession of intercessors will be of any use to them."**  
[Surah Al-Mudaththir: 48]

And He says:

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

**"There will be no friend or intercessor for the wrongdoers that will be given heed to."** [Surah Ghaafir: 18]

The Shirk that they committed has nullified their eligibility to receive any intercession made on their behalf. So it did not help them; it only brought harm to them. The only thing that will help them is repenting to Allaah, being firm upon Tawheed, worshipping Allaah alone, and keeping far from Shirk.

All of these (above things) are what is meant by the saying "*Laa Ilaaha IllaaAllaah.*" This statement means that they should particularize only Allaah when worshipping, supplicating, fearing, hoping, sacrificing, and making oaths. They should not associate any partners along with Allaah - neither a prophet that was sent nor an angel brought close nor a Jinn nor anything else. This is the Religion of Allaah.

The terms Tawheed, Religion, and Islaam mean to direct worship to Allaah alone and not anyone else even if one claims that this other (deity) does not have the ability to create or sustain. So whoever directs any form of worship to someone besides Allaah has committed disbelief even if he believes that this deity does not have the ability to create or sustain. The polytheists believed this because they acknowledged that their deities could not create and sustain but

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that they were rather destitute and subservient. However, Allaah did not excuse them for that. Rather, He declared them disbelievers because they sought intercession from other than Him and directed their worship to other than Him.

The point is that supplicating to other than Allaah, seeking help from other than Allaah and directing acts of worship to other than Allaah makes a person a polytheist even if he acknowledges that Allaah is the Creator, Sustainer, and Administrator and believes that false deities cannot help or harm him, but only does that to seek their intercession or to bring him closer to Allaah.

These beliefs are not enough to remove him from Shirk. So anyone who worships Al-Badawee or 'Abdul-Qaadir Al-Jeelaanee, for example, or Allaah's Messenger or a statue or a Jinn and believes that this will bring him closer to Allaah but at the same time doesn't believe that they can create or sustain, it should be clarified to him that this is major Shirk and that this is the religion that the pagan Arabs (at the time of the Prophet) were upon.

Allaah says:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

He must beware of this religion, i.e. the religion of the pagan Arabs, by sincerely repenting and refraining from this Shirk. And he must teach his brothers, relatives, and family members who don't comprehend this and be active in this call. He must strive to teach them that saying "they did not worship these false gods because they had the ability to benefit or harm but rather because they would intercede for them and bring them closer to Allaah" is major Shirk. This is because they sought nearness to Allaah through them,

intercession from them, and directed worship to them, and this is major Shirk.



القاعدة الثالثة: أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء:57]

ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى) [النجم:19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، اجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

القاعدة الرابعة: أن مشركي زماننا أغلظ شركاً من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت:65]

تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more fitnah (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me**



**to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen."** [Surah Al-Maa'idan: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-La'at and Al-'Uzzaa, and Mana'at, the third other?"** [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"<sup>4</sup>

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke**

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<sup>4</sup> Reported by At-Tirmidhee (2180), Ahmad (5/218, no. 22242), and Ibn Hibbaan in his *Sahheeh* (6667)

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**Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others.** [Surah Al-'Ankaboot: 65]

This completes the treatise. May the peace and praises of Allaah be on Muhammad, his family, and Companions.

~~ the explanation ~~

The third and fourth rule states that the Prophet ﷺ appeared to people who varied in their worship. This is the third rule. After this the author mentions the last of the four rules, which if anyone comprehends and understands well, he will comprehend the religion of the polytheists and the religion of the messengers and will understand the difference between the two. These are important clear rules in which the author, may Allaah have mercy on him, explains the true meaning of Shirk and the beliefs of the polytheists and elucidates the true meaning of the Prophet's ﷺ Call and Message. So whoever comprehends these four rules the way they ought to be comprehended will have a good knowledge and understanding of the religion of the messengers.

It has been mentioned previously in the first rule that the polytheists affirmed the Oneness of Allaah in His Lordship and that they did not deny that Allaah was the Creator, Provider, Administrator, Giver of Life, and Causer of Death. They acknowledged all of this for Him. This is why they acknowledged that He was their Lord when they were asked:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾

**"And if you were to ask them who created them, they would surely say Allaah."** [Surah Az-Zukhruf: 87]

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In the second rule, he mentions that the polytheists say: "We only supplicated to them and devoted ourselves to them in order to seek nearness to Allaah and intercession." This means that they did not turn to them because they believed that these false gods had the power to create and provide since they knew that the only Creator and Provider was Allaah. Rather, they worshipped them because they hoped that they would intercede for them and bring them closer to Allaah. Allaah says, quoting them:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

﴿ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**"And they say these are our intercessors before Allaah."** [Surah Yoonus: 18]

This was their way of committing Shirk; that they would say: "We only supplicate to them and turn to them so that they may bring us closer to Allaah and intercede for us before Allaah. But (we acknowledge that) Allaah is the Creator and Provider."

As for the Shirk of the modern-day polytheists, it is constant, in times of ease as well as in times of hardship. So they worship prophets and other human beings along with Allaah. In fact, some go so far as to commit Shirk in *Tawheed-ur-Ruboobiyyah* by believing that certain "shaikhs" and righteous people administer the universe and control the affairs of people. And this is due to the absurdity and deviation of their intellects. So they turned out to be more irrational than the early polytheists, not to mention less intellectual and more polytheistic in practice than them.

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Intercession can be broken down into two types. The first type is the Approved Intercession, which is the one that Allaah allows and is pleased with. An example of it is the Prophet's interceding for the people who will be standing on the Day of Reckoning waiting to be judged by Allaah's permission. Another example of it is the Prophet's interceding for those who uphold Tawheed to enter Paradise by Allaah's permission and contentment.<sup>5</sup>

The second is the Invalid Intercession, which is the intercession that polytheists seek from other than Allaah, such as prophets, righteous people, angels, Jinn or trees. This is a false and invalid type of intercession about which Allaah says:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ \*

**"So no intercession of intercessors will be of any use to them."**  
[Surah Al-Mudaththir: 48]

And He says:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ \*

**"There will be no friend or intercessor for the wrongdoers that will be given heed to."** [Surah Ghaafir: 18]

This intercession is not valid because they seek it from false gods besides Allaah and look for a means to Him through Shirk. So as a result the intercession becomes invalid.

The author then states in the third rule that the Prophet ﷺ appeared to a people that varied in their forms of polytheism. This was since there could be found amongst them those who worshipped prophets, those who worshipped angels, those who worshipped righteous

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<sup>5</sup> This is part of a long and famous hadeeth reported in the *Saheeh* Collections of Al-Bukhaaree (7510) and Muslim (193) from Anas رضى الله عنه.

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people, those who worshipped Jinn, those who worshipped trees and stones, and those who worshipped the sun and the moon. In spite of this, the Prophet ﷺ and his Companions fought against all of them and did not distinguish between any of them. The author then went on to list verses from the Qur'aan that proves this such as Allaah's saying:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

**"Nor would he order you to take angels and prophets as lords (besides Allaah). Would he order you to disbelieve after you have submitted to Allaah's Will (as Muslims)?" [Surah Aali 'Imraan: 80]**

So Allaah declared it disbelief to worship angels and prophets. He also says in the story about 'Eesaa and the Christians:

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾

**"Never did I say anything to them except what You commanded me to say: 'Worship Allaah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them. But when You took me up, You were the Watcher over them. And You are a Witness to all things." [Surah Al-Maa'idah: 117]**

The author then mentions the following verse regarding the worship of trees, stones, and righteous people:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴾

**"Have you then considered Al-Laat and Al-'Uzzaa, and Manaath, the third other?" [Surah An-Najm: 19-20]**

## *An Explanation of "The Four Rules"*

Al-Laat was a pious man, Manaat was a stone, and Al-'Uzzaa was a tree. The Prophet ﷺ and the Companions fought against all of the polytheists and did not differentiate between any of them. This leads us to the point that Shirk (polytheism) is the same regardless if the false gods that are worshipped vary and differ, such as the sun, the moon, angels, prophets, righteous people, stars, and so on. Whoever worships these things is a polytheist. Allaah says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

**"And they were commanded not but that they should worship Allaah alone, making all worship purely for Him." [Surah Al-Bayyinah: 5]**

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

**"And your Lord has ordained that you should worship none but Him (alone)." [Surah Al-Israa: 23]**

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

**"So worship Allaah sincerely, making your worship only for Him." [Surah Az-Zumar: 2]**

﴿ فَالَهُكُمْ إِلَهٌ وَاحِدٌ ﴾

**"So your God is one God." [Surah Al-Hajj: 34]**

Whoever goes against these verses and the meanings they entail commits polytheism, regardless of whether he has done this with prophets, righteous people, angels, Jinn, stars, the sun, the moon or anything else. This is why Allaah revealed the following verse concerning them:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

**"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion (i.e. worship) is solely for Allaah."** [Surah Al-Anfaal: 39]

Here, the word "*fitnah*", or calamity, refers to "**Shirk.**" So the meaning of the verse is: "**...until there is no more Shirk (associating of partners with Allaah) and all worship is done purely for the sake of Allaah.**"

Differing is called "*fitnah*" and sins are sometimes referred to as "*fitnah*" as well. But what is meant by the word "*fitnah*" in this verse is Shirk or the mixing of partners in the worship of Allaah. Allaah says:

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْقِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾

**"They ask you concerning fighting in the Sacred Months. Say: 'Fighting therein is a great (transgression). But a greater (transgression) with Allaah is to prevent mankind from following the Way of Allaah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haraam (in Makkah) and to drive out its inhabitants. And *fitnah* is worse than killing."** [Surah Al-Baqarah: 217]

*Fitnah* here means Shirk as well. This shows that it is an obligation upon those in authority to fight against everyone that worships false gods besides Allaah, without exception, no matter who they are. If they are called to Allaah and guided, then that is (good) for them. But if they do not accept, they must be fought, on the condition that there is the ability to do it. Allaah says:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

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"So fear Allaah as much as you are able to." [Surah At-Taghaabun: 16]

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion (i.e. worship) is solely for Allaah." [Surah Al-Anfaal: 39]

And He says:

﴿ انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

"March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the Cause of Allaah. That is better for you if you but knew." [Surah At-Tawbah: 41]

And He says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنحِيكُمْ مِّنْ عَذَابِ أَلِيمٍ. تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

"O you who believe, shall I not guide you to a trade that will save you from a painful torment? (It is) that you believe in Allaah and His Messenger, and strive hard and fight in the Cause of Allaah with your wealth and your lives. That will be better for you if you but knew." [Surah As-Saff: 10-11]

What relates to the worship of stones and trees is the hadeeth of Abu Waaqid Al-Laythee, in which he narrates about how he and his companions went out to the Battle of Hunayn while they had just recently come out from disbelief. During their expedition, they passed by a group of polytheists that were worshipping a date-palm



tree by glorifying it and hanging their weapons on it, saying that if they did this, they would last longer and be stronger. So the (new) Muslims said: "Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat."

The Prophet ﷺ replied: "Allaahu Akbar! These are indeed the ways! You have just said, by the One in whose Hand is my soul, the same as what the Tribe of Israa'eel said to Moosaa:

﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴾

'Make for us a god just as they have gods. He said: You are indeed a people that are ignorant.' [Surah Al-A'raaf: 138]"

This hadeeth was reported by At-Tirmidhee who authenticated it.

The Prophet ﷺ compared their looking for a tree to worship to the statement of the Tribe of Israa'eel when they said: "Make for us a god just as they have gods." [Surah Al-A'raaf: 138] So if someone were to say that he wants a tree that he could worship or a stone or grave that he could worship, hang weapons on, supplicate to, ask for help, and make oaths to, it would be the same thing as the statement made by the Tribe of Israa'eel when they said: "Make for us a god just as they have gods." This is a significant rule along with the two previous rules.

The author goes on to clarify in the fourth rule that the Shirk committed by the former polytheists was light in comparison to the Shirk committed by the latter-day polytheists, which is greater and viler. The former polytheists would only commit Shirk during times of ease whereas in times of hardship, they would turn sincerely to Allaah alone. But as for the latter-day polytheists found in most lands, their Shirk is constant in both times of ease as well as in times of hardship. This can be seen in the actions of those who worship Al-Badawee and Al-Husayn and those who worship Shaikh 'Abdul-Qaadir Al-Jeelaanee and so on. We must beware of committing Shirk

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like that of the polytheists, which was in times of hardship and times of ease, and both major and minor.

What indicates that the Shirk of the former polytheists only occurred in times of ease and not in times of hardship is Allaah's statement:

﴿ فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

**"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone."** [Surah Al-'Ankaboot: 65]

This means that when they would sail on the seas and feared that they would drown in the water or that their ship would sink, they would turn to Allaah, making their worship sincerely to Him alone. But when He would rescue them by bringing them to land and safety, they would go back to committing Shirk. Allaah says in another verse:

﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهَ فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ ﴾

**"And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away (from Him)."** [Surah Al-Israa: 67]

This is similar to another verse:

﴿ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ﴾

**"And when waves cover them like shades, they invoke Allaah, making their invocations for Him alone. But when He brings them safe to land, there are among them those that stop in between."** [Surah Luqmaan: 32]

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This is how the former polytheists behaved in times of crisis. They would make their worship sincerely for Allaah because they knew that only He could save them and that there was no God besides Him. But when times of ease came, they would fall into Shirk by worshipping false gods and statues besides Allaah.

As for the polytheists of this era, their Shirk is constant. They do not discern, as they worship other than Allaah in times of ease and in times of hardship. They are not able to distinguish due to their weak intellects and overwhelming ignorance. We ask Allaah to save and protect us. May Allaah grant all of us success and guidance, and may the peace and praises of Allaah be on our prophet, Muhammad, his family and Companions.

سُبْحَانَكَ

*An Explanation of "The Four Rules"*

شَرَحَ

القَوَاعِدَ الْأَرْبَعَةَ

# An Explanation of "The Four Rules"

Written by Shaikh  
Saalih bin Fawzaan Al-Fawzaan

With Footnotes and Verification by  
'Abdus-Salaam bin 'Abdillaah As-Sulaymaan

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh Saalih Al-Fawzaan was born in 1354H. His father passed away when he was young but he still learned the noble Qur'aan at an early age. He joined the national school in his town of Ash-Shamaasiyyah when it opened in 1369H and completed his primary studies in the Faisaliyah School in Buraidah in 1371H. After this, he joined the educational institute in Buraidah at the time of its inception in 1373H and graduated from it in 1377H. He then joined the College of Sharee'ah in Riyadh and graduated from it in 1381H.

He achieved his Masters Degree in the subject of Fiqh and then obtained his Doctorates Degree in the same subject. He received both of these degrees from the College of Sharee'ah. He was appointed as primary school teacher in 1372H before joining the educational institute in Buraidah and then as teacher in the institute in Riyadh after graduating from the College of Sharee'ah.

He was then appointed as teacher in the College of Sharee'ah and then in the advanced studies of the College of Usool-ud-Deen. Afterward, he taught at the advanced institute of judicial education, and later became a director there in 1396H.

He then went back to teaching there one more time after his scheduled period of administration came to an end. It was after this that he was appointed to the Council of Senior Scholars in 1407H. After this, he was made a member of the Permanent Committee of Educational Research and Religious Verdicts in 1411H.

He is also a member of the Fiqh Assembly of Makkah which falls under the Muslim World League. He was a former member of the Supervisory Council for Callers during Hajj.

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Currently, he serves as an Imaam, khateeb and teacher at the Prince Mut'ib bin 'Abdil-'Azeez Central Mosque in Malaz, Riyadh. He also participates in answering questions on the Saudi radio program "Noor 'alad-Darb" (Light upon the Path) along with a scheduled participation on the committee of research, studies, letters and verdicts in educational magazines.

He, may Allaah preserve him, also supervises many of the scholastic essays submitted by students for their Masters and Doctorates degrees. Numerous students of knowledge who attend his frequent educational classes and gatherings have studied under him.

The Shaikh sought knowledge at the hands of numerous well-known scholars and judges. Amongst the most famous of them was Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him. He also studied under Shaikh 'Abdullaah bin Humaid, may Allaah have mercy on him, by attending his lessons in the Central Mosque of Buraidah when he was a student in the educational institute there.

He also learned from Shaikh Muhammad Al-Ameen Ash-Shanqeetee, may Allaah have mercy on him, and from Shaikh 'Abdur-Razzaaq Al-'Afeefee, may Allaah have mercy on him.

The Shaikh has written numerous books, some of which are "A Guide to the Correct Creed", "An Explanation of The Waasitee Creed", "Friday Sermons for Modern-Day Occasions", and "A Summary of Islamic Jurisprudence."

He also has several other books that consist of explanations from his lectures and various lessons on books of Creed, which were recorded, transcribed, and published.



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

This is the book "The Four Rules" written by Shaikh-ul-Isaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him. Even though it is a separate individual treatise, it is often published along with "The Three Fundamental Principles" for the sake of necessity so that it may be within easy reach for the students of knowledge.

The word "*qaawaa'id*" (rules) is the plural of "*qaa'idah*" which means a basis from which many other issues or branches come out from.

These four rules mentioned here by the author consist of knowledge of Tawheed and Shirk. What is the rule regarding Tawheed and what is the rule regarding Shirk? Many people are confused about these two things. They are confused about the meaning of Tawheed and the meaning of Shirk as every one of them interprets these concepts according to his desires.

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We must refer our beliefs back to the Qur'aan and Sunnah so that our beliefs can be clear, authentic and derived from the Book of Allaah and the Sunnah of His Messenger ﷺ. This is especially the case with regard to these two tremendous things: Tawheed and Shirk.

The author did not come up with these rules by himself nor did he derive them from his own ideas as many confused people do today. Rather, he only derived these rules from the Book of Allaah and the Sunnah and Biography of Allaah's Messenger ﷺ.

If you come to learn and understand these rules, it will become easier for you afterward to understand the Tawheed that Allaah sent His Messenger with and revealed His books upon, and it will become easier for you to understand the Shirk that Allaah warned against and whose danger and harm in this life and the Hereafter He spoke about.

This is a very important matter. It is more binding upon you to learn this than to learn the rules of prayer, zakaat, acts of worship, and all other religious matters since this is the main source and foundation. Prayer, Zakaat, Hajj, and all of the other acts of worship are not valid so long as they are not built upon the foundation of a correct Creed, which is pure monotheistic Faith in Allaah.

The author commences these four rules with a tremendous introduction that contains a supplication for students of knowledge and alerts them to what he is about to say. The author states: "I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity."

This is a magnificent introduction in which the author, may Allaah have mercy on him, supplicates for every student of knowledge that



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is learning his Creed intending by it to attain the truth and avoid misguidance and Shirk. And it is most likely that Allaah will protect this type of person in this life and the next.

So if Allaah protects him in this life and the next, it will not be possible for bad things to happen to him, whether in his religious or worldly affairs. Allaah says:

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى  
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

**"Allaah is the Protector of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their protectors are Taaghoot (false deities). They bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever." [Surah Al-Baqarah: 257]**

If Allaah protects you, He will remove you from darkness, i.e. the darkness of polytheism, disbelief, doubts, and heresy, to the light of Faith, beneficial knowledge and righteous action.

﴿ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴾

**"That is because Allaah is the Protector of those who believe, and the disbelievers have no protector." [Surah Muhammad: 11]**

If Allaah protects you through His guardianship, success, and guidance in this life and the next, you will indeed find true prosperity and experience no misery again after that. In the worldly life, Allaah protects you by guiding you, granting you success, and enabling you to tread a pure methodology. And in the Hereafter, He protects you by admitting you into His Paradise where you will remain forever and find no fear, illness, misery, old age, or any other

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thing that is disliked. This is what it means when Allaah befriends and protects His believing servant in this life and the next.

The author states: "...and to make you blessed wherever you may be." If Allaah can make you blessed wherever you are, this is the greatest thing that anyone can wish for. And it is that Allaah places blessing in your lifespan, your provision, your knowledge, your deeds, and your offspring. Wherever you are, you will be accompanied by blessings no matter where you go. This is a tremendous good and a bounty from Allaah.

The author continues: "And (I ask) that He make you from those who when they are given, are thankful." This is contrary to those who when they are given, deny their blessings and look down upon them. Many people upon being blessed with favors, deny and reject them and use them to do things that do not constitute obedience to Allaah. So they become a cause of misery for them. As for those who are grateful, Allaah gives them more.

وَإِذْ تَأْتِيَنَّكُمْ رِزْقٌ لِّغَيْرِ ذُنُوبِكُمْ فَلا تَأْكُلُوهُ حَسْرَةً وَلا كِبَارًا وَلا تُسْرِفُوا بِهِ إِنَّهُ لا يُحِبُّ الْمُسْرِفِينَ ﴿٧٦﴾

**"And (remember) when your Lord proclaimed: 'If you give thanks, I will give you more.'" [Surah Ibraaheem: 7]**

Allaah increases the bounty and goodness that He gives to those who are grateful. So if you want to increase your blessings, be thankful to Allaah, and if you want your blessings to cease, be ungrateful for them.

The author goes on: "...when they are tested, are patient." Allaah tests His servants through calamities and hardships. He tests them by way of enemies from among the disbelievers and hypocrites. So they must be patient and not despair and lose hope in Allaah's Mercy. They must remain firm upon their Religion and not waver in front of calamities or yield before trials. On the contrary, when faced with

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calamities and trials, they must remain firm upon their Religion and bear with patience the difficulties that befall them.

This is contrary to those who when they are tested, become anxious, get angry, and lose hope in Allaah's Mercy. For such people, their trials and misfortunes only increase. The Prophet ﷺ said: **"Verily, when Allaah loves a people, He tests them. So whoever is content, the contentment is for him, and whoever is discontent, the discontentment is against him."** <sup>6</sup>

And he ﷺ said: **"And the people who will be tested the most are the prophets, then those most similar to them, then those most similar to them."**<sup>7</sup> The messengers were tested, the first believers were tested, the martyrs were tested, and the believing servants of Allaah were tested, but they were all patient. As for the hypocrite, Allaah says about him:

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ  
عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

**"If good befalls him, he is content with it. But if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the manifest loss."** [Surah Al-Hajj: 11]

So the worldly life is not always about comfort, luxury, delight, happiness, and success. It's not always like this. Allaah alternates it amongst His servants. The Companions were the best amongst the ummah. What trials and tests befell them? Allaah says:

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<sup>6</sup> Reported by At-Tirmidhee (4/601) and Ibn Maajah (4031) from Anas bin Maalik رضي الله عنه; At-Tirmidhee said it was a "ghareeb" hadeeth. Ahmad (5/428) also reported it from Mahmood bin Lubaid.

<sup>7</sup> This is a portion of a hadeeth reported by At-Tirmidhee (4/601-602), Ibn Maajah (4023), Ahmad (1/172-174, 180, 185), Ad-Daarimee (2/320), Ibn Hibbaan in his *Saheeh* (7/131), Al-Haakim (1/41) and Al-Bayhaquee (3/372); At-Tirmidhee said it was a "hasan saheeh" hadeeth.

﴿ وَتِلْكَ الْأَيَّامُ نُدَاوِلْهَا بَيْنَ النَّاسِ ﴾

**"And so are the days (good or bad), that We give to men by turns."**  
[Surah Aali 'Imraan: 140]

So every individual should prepare himself mentally with the notion that if he is tested, it is not something that applies to just him alone. Rather, the same thing happened to Allaah's allies before him. So he should prepare himself for this, be patient, and wait for Allaah's relief. And the good end is for those who have Taqwaa.

The author states: "...and when they sin, seek forgiveness (from Allaah)." As for the one who sins but doesn't seek Allaah's forgiveness and instead only increases in sinning, this person is miserable. And we seek refuge in Allaah from this. On the contrary, every time the believing servant commits a sin, he rushes to repent to Allaah. Allaah says:

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ ﴾

**"And those who when they have committed immoral acts or wronged themselves with evil, remember Allaah and ask forgiveness for their sins. And none can forgive sins but Allaah."**  
[Surah Aali 'Imraan: 135]

And He says:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ ﴾

**"Allaah accepts only the repentance of those who do evil out of ignorance, and then repent soon afterward."** [Surah An-Nisaa: 17]

The word "ignorance" here does not mean lack of knowledge, since those who are ignorant (i.e. unaware) will not be held accountable

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(for their errors). Rather, "ignorance" here refers to a lack of proper reasoning. So whoever disobeys Allaah is ignorant in the sense that he lacks proper reasoning, correct judgement, and consideration. It is possible that he may have knowledge but yet be ignorant in another sense, i.e. in the sense that he does not have proper reasoning or stability in matters.

﴿ تُمْ يَتُوبُونَ مِنْ قَرِيبٍ ﴾

**"And then repent soon afterward."** [Surah An-Nisaa: 17]

This means that every time they commit a sin, they seek Allaah's forgiveness. No one is free from sins. All praise is due to Allaah for He has left the door to repentance open. So whenever the servant commits a sin, he should rush to repent. But if he doesn't repent and seek Allaah's forgiveness, these are signs of failure and misery.

Perhaps he may lose hope in Allaah's Mercy and the Devil will come to him saying: "Your repentance will never be accepted."

So therefore, these three things: "When they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah)" form the basis of prosperity. Whoever is blessed to have them will achieve true happiness and prosperity while whoever is deprived of them or some of them will be miserable.



اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات: 56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah

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says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

"Know, may Allaah direct you to His obedience." This is a supplication from the author, may Allaah have mercy on him. Every teacher should supplicate for his student in this manner. What is meant by "obedience to Allaah" is following His commands and avoiding His prohibitions.

"That the pure and upright religion of Ibraaheem..." Allaah orders His Prophet here to follow the religion of Ibraaheem, as He says:

﴿ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

**"Then We sent down the revelation to you, saying: 'Follow the pure and upright religion of Ibraaheem.'" [Surah An-Nahl: 123]**

The word "*haneefiyyah*" refers to the religion of a pure monotheist, i.e. *haneef*, which in this case is Ibraaheem. A *haneef* is someone that devotes himself to Allaah while at the same time rejects everything else besides Him. This is who a *haneef* is. He is someone that devotes himself to Allaah with all his heart, deeds, intentions, and goals, making all of these for Allaah, while at the same time turning away from everything besides it. Allaah has ordered us to follow the religion of Ibraaheem:

﴿ وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ . مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ﴾

**"And He has not laid upon you any hardship in the Religion. It is the Religion of your forefather, Ibraaheem."** [Surah Al-Hajj: 78]

The "**Religion of Ibraaheem**" is "that you worship Allaah alone, making the Religion sincere for only Him." This is the meaning of

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*haneefiyah*. The author did not say: "that you worship Allaah" only but rather added to that saying: "making the Religion sincere for only Him." This entails that you also avoid Shirk (polytheism) since if Shirk is mixed in with worship, it invalidates it. So it is not considered worship unless it is free from major and minor Shirk, as Allaah says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

**"And they were commanded not but that they should worship Allaah alone, making all worship purely for Him."** [Surah Al-Bayyinah: 5]

The word *hunaftaa* here is the plural of *haneef*, which means someone who directs his worship solely to Allaah. Allaah commanded all of His creation to implement this type of worship when He said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

The meaning of "that they should worship Me" is: "that they should single Me out alone in worship." So the wisdom behind Allaah's creating of all of His creation is so that they may worship Him by making all acts sincerely for His sake. Even though there can be found among His creation those that comply with this and those that do not, the wisdom behind their creation is still this same reason. So when someone worships others besides Allaah, he is going against the wisdom for which he was created and going against what He was commanded and ordered to do.

As for Ibraaheem, he is the forefather of all of the prophets that came after him. All of them stem from his lineage, which is why Allaah says:

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﴿ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ﴾

**"And We placed among his offspring, prophethood and the Book."**  
[Surah Al-'Ankaboot: 27]

All of the prophets came from the son of Israa'eel, i.e. Ibraaheem's grandson, except for Prophet Muhammad ﷺ, who came from the lineage of Isma'eel. Allaah made all the prophets come from the lineage of Ibraaheem as a means of honoring him. And He made him a leader for all of mankind, i.e. a role-model, as He says:

﴿ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ﴾

**"Verily, I am going to make you a leader for mankind."** [Surah Al-Baqarah: 124]

And He says:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً ﴾

**"Verily, Ibraaheem was an *ummah*."** [Surah An-Nahl: 120]

The word "*ummah*" here means: "An exemplary leader."

This is what Allaah ordered all of His creation with, as He says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

So Ibraaheem called the people to worship Allaah as did all of the other prophets. Every prophet called his people to worship Allaah and leave off everything besides Him, as He says:



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« وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ »

**"And verily, We have sent amongst every *ummah* (nation) a messenger (proclaiming): 'Worship Allaah (alone) and avoid false deities.'" [Surah An-Nahl: 36]**

As for the religious laws, which consist of commands, prohibitions, the lawful, and the unlawful, then these vary from nation to nation according to each of their specific needs. Allaah prescribed sets of laws and then abrogated them with new sets of laws. This continued to happen until the laws of Islaam came at which point all of the prior laws were abrogated. And it will remain this way until the Final Hour is established.

As for the basis of the prophets' religion, which is the pure monotheistic Faith, or Tawheed, then this has never been abrogated nor will it ever be abrogated. Their religion is one and that is the religion of Islaam, which is to direct one's worship to Allaah alone.

The prescribed laws can vary and be abrogated. But as for the monotheistic faith and the pure Creed, then from the time of Aadam to the last of the prophets, all of them called to Tawheed and to the sole worship of Allaah alone.

Worshipping Allaah alone entails obeying Him at all times in the laws and rules He has ordered. However, if these laws are abrogated (by Allaah) at a later time, acting upon new laws is now considered worship while implementing the old laws is no longer considered worship.



فإذا عرفت ان الله خلقك لعبادته فاعلم ان العبادة لا تسمى عبادة إلا مع التوحيد، كما ان الصلاة لا تسمى صلاة إلا مع الطهارة، فاذا دخل الشرك في العبادة فسدت، كالحديث اذا دخل في الطهارة.

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So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

~~ the explanation ~~

The author continues: "So when you come to realize that Allaah created you in order to worship Him..." He means by this that: "When you come to understand that this verse: **'And I did not create the Jinn and mankind except that they should worship Me'** refers to you since you are part of mankind, and you come to realize that Allaah did not create you in vain or to just eat and drink and live in this world to do as you please..."

Allaah did not create you for this purpose. He created you to worship Him. He equipped you with all of the above things so that you could use them to help you fulfill this goal, which is to worship Him. This is since you are not able to live without these things nor will you be able to achieve worship of Allaah without these things. Allaah equipped you with these things so that you may worship Him, not so that you may enjoy them and do with them what you feel like, such as committing evil and sin, and eating and drinking whatever you crave. This is the nature of animals. As for human beings, Allaah created them for a higher purpose and for a greater reason, which is worship. Allaah says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ . مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me. I seek not any provision from them."** [Surah Adh-Dhaariyaat: 56-57]

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Allaah did not create you so that you could support Him. He did not create you so that you could get a job and collect money for Him, as some humans do for each other when they hire workers to earn for them. No, Allaah is not in need of this. Allaah is not in need of any of His creation. This is why He says:

﴿ مَا أُرِيدُ مِنْهُمْ مَنْ رَزَقَ وَمَا أُرِيدُ أَنْ يُطِيعُون ﴾

**"I seek not any provision from them nor do I ask that they should feed Me."** [Surah Adh-Dhaariyaat: 57]

Allaah is the One who feeds others and is not fed. He is not in need of food. His essence is that of self-sufficiency. He is also not in need of your worship. If you were to disbelieve, you would not diminish any part of His dominion, whereas you are the one who stands in need of Him. You are the one who is in need of worship. So it is from Allaah's Mercy that He commanded you to worship Him as it is to your advantage since if you worship Him, He will recompense you with reward and bounty.

So worship is a means for Allaah honoring you in this life and the Hereafter. Who is the one who benefits from the worship? The one who benefits from the worship is the worshipper himself, and as for Allaah, He is not in need of His creation.

The author continues: "...then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity."

When you come to realize that Allaah created you to worship Him, you should also know that no worship is valid and pleasing to Allaah unless it meets two conditions. If it is missing any of these two conditions, the worship is not considered valid.

**The First Condition:** The worship must be done sincerely for the sake of Allaah and not have any Shirk in it. If there is Shirk mixed in

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with the worship, the worship is not valid. This is similar to ritual purity, since if *hadath* is mixed into it, it becomes nullified. Similarly, if you worship Allaah and then associate partners with Him in worship, your worship becomes nullified. This is the first condition.

**The Second Condition:** The worship must be in accordance to the Way of Allaah's Messenger ﷺ. So therefore any act of worship that the Messenger of Allaah ﷺ did not perform is considered futile and rejected since it is an innovation and fabrication. This is why the Prophet ﷺ said: **"Whoever does a deed that is not in accordance with our affair (i.e. Sunnah), it is rejected."**<sup>8</sup>

And in another report, he ﷺ said: **"Whoever introduces into this affair of ours that which is not part of it, will be rejected."**<sup>9</sup>

So worship must be in conformity with what Allaah's Messenger ﷺ came with, not with what the people think is good or what is in their hearts. As long as there is no proof in the religious texts that provide evidence for such an action, it is an innovation and of no avail to the one who does it. Rather, it only harms him since it is a sin, regardless if he claims that he is doing it to get closer to Allaah.

All acts of worship must meet these two conditions, which are:

1. Sincerity, and
2. Following (the Sunnah) of Allaah's Messenger ﷺ.

When these two conditions are met, the worship becomes valid and of benefit to the one performing it. However, if Shirk enters into it, the worship becomes nullified. On the other hand, if the act of worship is an innovation because there is no proof to substantiate it, it also becomes nullified. Without these two conditions, there is no

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<sup>8</sup> Reported by Muslim (1718) from 'Aa'ishah, may Allaah be pleased with her

<sup>9</sup> Reported by Al-Bukhaaree (2697) and Muslim (1718) from 'Aa'ishah, may Allaah be pleased with her

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benefit in this worship since it is based upon something other than what Allaah has legislated. Allaah does not accept anything except for that which He has legislated in His Book and upon the tongue of His Messenger ﷺ.

There is no one amongst creation that we are obligated to follow except Allaah's Messenger ﷺ. As for everyone else besides Allaah's Messenger ﷺ, they may only be followed and obeyed on the condition that they follow the Prophet ﷺ. If they oppose the Messenger ﷺ, they are not to be obeyed. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

**"O you who believe, obey Allaah and obey the Messenger and those in authority amongst you."** [Surah An-Nisaa: 59]

**"Those in authority"** refers to the rulers and the scholars. If these rulers and scholars obey Allaah, they must in turn be obeyed and followed. But if they oppose Allaah's commands, it then becomes impermissible to follow them in that which they oppose Allaah in since there is no one from amongst creation that is to be obeyed solely and exclusively except for Allaah's Messenger ﷺ. As for everyone else, they are only to be obeyed and followed on the condition that they themselves obey and follow Allaah's Messenger ﷺ. This is the correct and valid form of worship.



فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء: 48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

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So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48] This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

### *~~ the explanation ~~*

The author states: "So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire..." This means: "As long as you understand that Tawheed means to single Allaah out in worship, you are also required to know what Shirk is." This is because if one is not aware of something, he will fall into it. So it is imperative that you know the various types of Shirk, so that you may avoid them. And all of this is because Allaah has warned you against Shirk, saying:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

**"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."**  
[Surah An-Nisaa: 48]

So this is Shirk and this is its consequence, i.e. it will prevent you from entering Paradise.

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ ﴾

**"Verily, whoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise to him."** [Surah Al-Maa'idah: 72]

« إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ »

**"Verily, Allaah does not forgive that partners be ascribed to Him in worship."** [Surah An-Nisaa: 48]

So this is a great danger, which you must learn about before any other danger, since people's understanding and intellect can easily be misled about Shirk. We must learn what Shirk is from the Qur'aan and the Sunnah. Allaah did not warn against something without explaining it, nor did He order something without explaining it to the people. So He would never prohibit Shirk whilst leaving it vague and general. Rather, He explained it thoroughly in the Glorious Qur'aan and the Sunnah of His Messenger ﷺ. If we want to know what Shirk is, we must go back to the Qur'aan and the Sunnah in order to understand it properly and not go back to the statements of so and so. This will be explained more in detail later.

### القاعدة الأولى

**القاعدة الأولى:** أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس: 31]

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the**

**dead from the living? And who administers the affairs? They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]**

~~ the explanation ~~

The first rule states that the disbelievers who the Messenger of Allaah ﷺ fought against affirmed the Oneness of Allaah in His Lordship, i.e. *Tawheed-ur-Ruboobiyyah*. But even though they affirmed this, it did not bring them into the fold of Islaam nor did it serve as a guarantee for their lives and their wealth.

This proves that Tawheed does not only consist of confirming Allaah's Lordship. And it shows that Shirk does not only consist of associating partners with Allaah in his Lordship. As a matter of fact, only a few individuals amongst creation ever associated partners with Allaah in His Lordship. But for the most part, all nations affirm the Oneness of Allaah in His Lordship.

What is meant by the Oneness of Allaah in His Lordship, or *Tawheed-ur-Ruboobiyyah*, is to affirm that Allaah is the only Creator, Sustainer, Giver of Life, Causer of Death, and Administrator of affairs. Or, in short, *Tawheed-ur-Ruboobiyyah* means to single Allaah out in regards to His actions.

No one amongst creation claims that there is someone else that creates along with Allaah or sustains the universe along with Allaah or gives life and causes death. The polytheists (of old) acknowledged that Allaah was the Creator, Sustainer, Giver of Life, Causer of Death, and Administrator of affairs. Allaah says:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ﴾

**"And if you (O Muhammad) ask them: 'Who created the heavens and the earth', they would surely say: 'Allaah.'" [Surah Luqmaan: 25]**



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And He says:

﴿ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ. سَيَقُولُونَ لِلَّهِ ﴾

**"Say: 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?' They will say: 'Allaah.'" [Surah Al-Mu'minoon: 86-87]**

Read the last verses of Surah Al-Mu'minoon and you will see that the polytheists (of old) used to affirm *Tawheed-ur-Ruboobiyyah*. Likewise in Surah Yoonus, Allaah says:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ  
السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ ﴾

**"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.'" [Surah Yoonus: 31]**

So they acknowledged this.

Therefore, Tawheed does not mean that we just affirm Allaah's Lordship, as claimed by the scholars of rhetoric and those who dispute with regard to matters of Creed as they are the ones who state that Tawheed means to affirm that Allaah is the Creator, Sustainer, Giver of Life, and Causer of Death. They say: "He is One in His Essence, there being no partner with Him; One in His Attributes, there being none similar to Him, and One in His Actions, there being no associate with Him." But this is only *Tawheed-ur-Ruboobiyyah*.

Refer back to any of the books of the scholars of rhetoric and philosophy and you will find that when they discuss Tawheed, they

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only focus on *Tawheed-ur-Ruboobiyyah*. This is not the Tawheed that Allaah sent His messengers with! Affirming this alone will not benefit someone since it is the same thing that the polytheists and heads of disbelief affirmed, yet it did not remove them from the realm of disbelief nor did it admit them into Islaam.

Defining Tawheed in this manner is very wrong since if someone were to hold this type of view (regarding Tawheed), he would not transcend beyond the beliefs of Abu Jahl and Abu Lahab. The methodology that some intellectuals implement today, which is to affirm the Oneness of Allaah in His Lordship and not touch upon the subject of the Oneness of Allaah in His Worship, is a huge error with respect to the definition of Tawheed.

As for Shirk, they say that it is "When a person believes that someone has the ability to create along with Allaah or sustain along with Allaah." We say: "This is not what Abu Jahl and Abu Lahab said." They did not say: "There is someone who creates and sustains along with Allaah." Rather, they affirmed that Allaah was the only Creator, Sustainer, Giver of Life, and Causer of Death.



**القاعدة الثانية:** أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة. فدليل القربة قوله تعالى: (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: 3]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'** Verily Allaah will judge between them concerning that which they

**differ in. Verily, Allaah does not guide he who is a liar, a disbeliever.**" [Surah Az-Zumar: 3]

~~ the explanation ~~

This second rule states that the polytheists, whom Allaah called polytheists and decreed that they would reside in Hell eternally, did not associate partners with Allaah in His Lordship. Rather they associated partners with Allaah in His Worship. So they didn't claim that their gods created and sustained along with Allaah or that they brought about good and caused harm or administered the affairs of the universe along with Allaah. Rather, they only believed that these (false) gods were intercessors, as Allaah says about them:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**"And they worship besides Allaah that which can neither harm them nor benefit them and they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

**"That which can neither harm them nor benefit them."** They acknowledged this, i.e. the fact that these false gods did not have the power to help or harm. Instead, they only held them as intercessors who would mediate before Allaah to meet their needs. So they would present sacrificial offerings to them and make oaths to them, not because they believed that they had the power to create, sustain, benefit or harm, but because they believed they would serve as intermediaries for them and intercede for them before Allaah. This was the belief of the polytheists.

If you were to debate with a grave-worshipper today, he would argue in exactly the same manner, saying: "I know that this *walee* (ally of Allaah) or righteous person cannot bring any harm or good,

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but he was a righteous person and I want him to intercede on my behalf before Allaah."

Intercession consists of that which is true and that which is false. The intercession that is true and valid is the one that meets two conditions:

**The First Condition:** It must be by Allaah's permission.

**The Second Condition:** The one who is being interceded for must be a monotheist, i.e. he must worship Allaah alone, even if he may be a sinful person.

If any of these two conditions are missing, the intercession is false and baseless. Allaah says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ﴾

**"And they cannot intercede except for him with whom He is pleased."** [Surah Al-Anbiyaa: 28]

This includes those who may be sinful yet worship Allaah alone. As for those who disbelieve in Allaah and worship others besides Him, the intercession of those who intercede on their behalf will not help them.

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

**"There will be no friend or intercessor for the wrongdoers that will be given heed to."** [Surah Ghaafir: 18]

These people (i.e. the grave-worshippers) heard about intercession but didn't understand its meaning properly, so they sought it from certain individuals without Allaah's permission. As a matter of fact they sought it on behalf of people who used to associate partners with Allaah! So this intercession is of no benefit to them. This shows that these people do not know the meaning of true and false intercession.



ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس:18]

والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة:254]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

~~ the explanation ~~

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Intercession has conditions and restrictions; it is not unrestricted. And intercession is of two types:

**The Negated Intercession:** This is the intercession that is done without Allaah's permission. No one will intercede for anyone before Allaah without His permission. This is even the case with the best amongst mankind and the seal of the prophets, Muhammad ﷺ, for when he will want to intercede for the people being judged on the Day of Recompense, he ﷺ will fall prostrate before His Lord, supplicate to Him and praise Him. And he ﷺ will continue to remain prostrating before Him until it is said to him: **"Lift up your head and speak, for it will be heard, and intercede, for it will be granted."**<sup>10</sup> So the Prophet ﷺ will only intercede after he is given permission to do so.



والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة: 255]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

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<sup>10</sup> This is part of a long hadeeth reported by Al-Bukhaaree (7510) and Muslim (193) from Anas bin Maalik ؓ.

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**The Affirmed Intercession:** This type of intercession is only for those who single Allaah out for worship, i.e. Tawheed. As for the one who associates partners in worship with Allaah, no intercession done on his behalf will be able to help him. Anyone that presents sacrificial offerings and makes oaths to people in graves is a polytheist and no intercession will help him.

In summary, negated intercession is that which is either (1) sought without Allaah's permission or (2) done on behalf of someone who associates partners with Allaah in worship, i.e. a *mushrik* while affirmed intercession is (1) that which occurs after receiving Allaah's permission and (2) which is done on behalf of those who single Allaah out in worship, i.e. a *muwahhid*.



**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنهم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم.

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

~~ the explanation ~~

The third rule states that the Prophet ﷺ was sent to different types of polytheists consisting of some who worshipped angels, others who worshipped the sun and the moon, some who worshipped idols,

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trees, and stones, and others who worshipped pious and righteous people. This is part of the vileness of Shirk - that those who fall into it are not united upon the worship of one deity. But this is not the case with those who are upon Tawheed since their deity is One.

﴿الرَّبَابُ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

**"Are many different lords better or Allaah, the One, the Irresistible? You do not worship besides Him anything but names that you have forged - you and your fathers - for which Allaah has sent down no authority."** [Surah Yoosuf: 39-40]

So from the negative and false aspects of Shirk is that those who are upon it are divided in their worship. There is no centralized rule that unites them since they do not follow any clear foundation. Rather they only follow their desires and the claims of deviants. And this results in them only increasing in their division and separation. Allaah says:

﴿ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يُسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

**"Allaah puts forth a parable: A slave (man) that belongs to many masters who all dispute with one another (about the slave) and a (slave) man that belongs solely to one master. Are these two equal in comparison? All praise and thanks are for Allaah! But most of them know not."** [Surah Az-Zumar: 29]

The one who worships Allaah alone is like a servant that is committed to serving only one master - he knows all his objectives and requests and serves him accordingly. Contrary to this, a polytheist is like someone who has many masters - he doesn't know which of them to please as each master has his own wish, request and his own desire, and everyone wants his servant to come to him only.



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This is why Allaah says: **"Allaah puts forth a parable: A slave (man) that belongs to many masters who all dispute with one another (about the slave)."** Meaning: He has many masters and doesn't know which of them to please. **"And a (slave) man that belongs solely to one master."** His master is one and he is comfortable serving him. This is a parable that Allaah puts forth to compare the polytheist and the monotheist.

So the polytheists are divided in regards to their worship. But in spite of this, the Prophet ﷺ fought against all of them and didn't distinguish between any of them. He ﷺ fought against the idol-worshippers, the Jews, the Christians, and the Magians, and He opposed all those that associated partners in worship with Allaah. He ﷺ fought against those who would worship angels and righteous people and would not distinguish between them.

This refutes those who say that: "Those who worship statues are not like those who worship righteous people or angels since those people worship trees, stones, and inanimate objects whereas those who worship righteous people and 'saints' are not like those who worship statues."

They mean by this that the ruling on those who worship graves today differs from that of those who worship statues. So according to them, someone who worships graves does not commit disbelief nor are his actions considered Shirk nor is it permitted to fight against him.

Our response to this is that the Messenger of Allaah ﷺ did not distinguish between any of them. Rather, he regarded all of them as polytheists, made lawful their lives and properties, and did not differentiate between any of them. The Prophet ﷺ even opposed those who worshipped the Messiah (Jesus) who was a messenger of Allaah, and he ﷺ opposed the Jews that worshipped Uzair, who was one of their prophets or righteous people. And he ﷺ did not distinguish between any of them.

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So therefore, when it comes to Shirk, there is no difference between those who worship righteous people and those who worship statues, trees and stones. This is since Shirk means that you worship someone other than Allaah no matter who (Or what) it is. Allaah says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

**"And worship Allaah and do not associate anything (in worship) with Him."** [Surah An-Nisaa: 36]

The word **"anything"** here is indefinite and comprises everything. It includes everything that is associated in worship along with Allaah whether angels, messengers, righteous people, *awliyaa*, stones, or trees.



والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأنفال:39]

The proof for this is Allaah's statement: **"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

~~ the explanation ~~

The author's statement: "The proof for this is..." refers to "the proof for fighting against and opposing the polytheists without differentiating between them in terms of what they worship is..." Allaah says: **"And fight against them."** This is general and applies to all of the polytheists with no exception. He then says: **"until there is no more *fitnah*."** *Fitnah* here refers to Shirk, so the meaning would be: "until there is no more Shirk present." This too is general and applies to all forms of Shirk, especially that of mixing righteous

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people, stones, trees, the sun, and the moon into the worship of Allaah.

**"And the Religion is all purely for Allaah"**, meaning: "All worship is done purely for Allaah and no partner is associated in His worship, no matter who it may be." So there is no difference between associating righteous people, stones, trees, devils, or anything else in the worship of Allaah.



ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت: 37]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

~~ the explanation ~~

This indicates that there are people who prostrate to the sun and the moon. This is why Allaah's Messenger ﷺ forbade us from praying during the time when the sun rises and sets.<sup>11</sup> He ﷺ did this as a way of preventing the means since there existed people that would prostrate to the sun when it rose as well as when it set. So we were forbidden from praying at both of these times even if we are making our prayer strictly for Allaah alone.

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<sup>11</sup> This is as has been reported in the hadeeth of 'Abdullaah bin 'Umar ؓ who reported that the Messenger of Allaah ﷺ said: **"None of you should try to offer prayer at sunrise or sunset."** [Reported by Al-Bukhaaree (585) and Muslim (828)]

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Due to the fact that praying at these two times resembles an act of the polytheists, it was made forbidden as a matter of precaution, in order to terminate all avenues that lead to Shirk. The Prophet ﷺ came to forbid Shirk as well as to prevent all the avenues that lead to it.<sup>12</sup>



ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

~~ the explanation ~~

This verse proves that there were people who would worship angels and prophets, and it shows that this is Shirk (polytheism). But those who worship graves today claim that someone who worships angels, prophets, and righteous people is not a disbeliever!



ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة:116]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing,**

<sup>12</sup> See *Fat'h-ul-Majeed* (2/835-839)

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**You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen."** [Surah Al-Maa'idah: 116]

~~ the explanation ~~

This verse proves that worshipping prophets is Shirk just like worshipping statues is Shirk. The verse also refutes those grave-worshippers that make a distinction between the two and claim that Shirk only consists of worshipping statues. These people do not equate between those who worship statues and those who worship a *walee* or a righteous person. Instead, they reject such comparisons and claim that Shirk is confined to just the worship of statues. This is a false concept that is obviously clear from two perspectives:

**The First Perspective:** Allaah condemns all of the polytheists in the Qur'aan and orders that they all be fought against and opposed.

**The Second Perspective:** The Prophet ﷺ did not differentiate between those who worshipped statues and angels and those who worshipped a righteous person.



ودليل الصالحين قوله تعالى: (أولئك الذين يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء: 57]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

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This means that there were people who would worship pious human beings. Allaah says: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him)."**

Some scholars say that this verse was revealed concerning those who worshipped the Messiah and his mother as well as those who worshipped Uzair. In this verse, Allaah is informing them that the Messiah, his mother, and Uzair are servants of Allaah who themselves seek nearness to Allaah, hope for His Mercy, and fear His Torment. They are servants that are in need of Allaah, require His assistance, supplicate to Him, and seek a way to Him through obeying Him. **"They themselves seek the means of access to their Lord."** This means that they seek nearness to Him by obeying Him and worshipping Him. This shows that they are not fit to be worshipped since they are human beings that are destitute and needy because they call to Allaah, hope for His Mercy, and fear His Torment. Whoever has these characteristics does not deserve to be worshipped along with Allaah.

Other scholars say that this verse was revealed about some polytheists that would worship a group of Jinn, but then these Jinn later accepted Islaam and those individuals that would worship them didn't know this. These Jinn turned into those who sought nearness to Allaah through obedience and submission, hoped for His Mercy, and feared His Punishment. So they were servants of Allaah that were destitute and needy, and as a result, do not deserve to be worshipped.

Regardless of what the intent was behind the revelation of the noble verse, it still proves that it is not permissible to worship righteous people, be they prophets, the first to believe in the prophets, friends of Allaah, or pious people. It is not permissible to worship these individuals as they are all servants of Allaah who stand in need of Him. And if this is the case, how can they be worshipped along with Allaah?!

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What is meant by the word *waseelah* or "**means of access**" here is obedience and nearness, since linguistically it refers to something that leads one to his objective. So that which leads you to Allaah being pleased with you and granting you Paradise is known as "**the means of access**" to Allaah. This is the legislated means of access that Allaah is referring to in the following verse:

﴿ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ ﴾

**"And seek the means of access to Him."** [Surah Al-Maa'idah: 35]

The foolish people that distort the meanings of the Qur'aan say that the word *waseelah* here means to place a devout, pious deceased person between you and Allaah to serve as an intermediary in bringing you closer to Allaah.

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

So the meaning of *waseelah* according to these charlatans is that you place an intermediary between yourself and Allaah that will acquaint Allaah with you, convey your requests to Him, and inform Him about you. It is as if they are saying that Allaah doesn't know or that He is stingy and doesn't give unless He is constantly asked by intermediaries. Far removed is Allaah from what they say!

So as a result, they use these false notions to try to delude the people. They claim that Allaah's saying: "**Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord**" proves that taking intermediaries from amongst the creation is prescribed since Allaah praises those who do it. In another verse, He says: "**O you who believe, do your duty to Allaah and fear Him. And seek the means of access (*waseelah*) to Him. And strive hard in His Cause.**" [Surah Al-Maa'idah: 35] They say: "Allaah commanded

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us to adopt the *waseelah*, or means of access, to Him, and the word *waseelah* here means intermediary."

This is how they distort words from their correct meanings. The prescribed *waseelah*, or means of access to Allaah, as mentioned in the Qur'aan and Sunnah, is to (1) obey Him, which will in turn bring one closer to Allaah, and (2) seek a way to Him through His Names and Attributes. This is the legitimate "means of access."

As for seeking a way to Allaah through the creation, then this is an illegal and polytheistic "means of access." And this was the concept adopted by the polytheists of old, as Allaah says:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]

And He says:

﴿ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'" [Surah Az-Zumar: 3]

So it is the exact same Shirk as that committed by the polytheists of old, from the first of them to the last of them. Even if they may call it a "*waseelah*" it is still the exact same Shirk (as the former polytheists) and not the "*waseelah*" that Allaah has legitimized since Allaah did not ever make Shirk a means of access to Him. Rather, Shirk is far removed from Allaah, as He says:



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إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ \*

**"Verily, whoever sets up partners in worship with Allaah, Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the wrongdoers there are no helpers."** [Surah Al-Maa'idah: 72]

So how can Shirk be made a "means of access" to Allaah?!! Far removed is Allaah from what they say. The point that we derive from this verse is that there were polytheists who worshipped righteous people. Allaah clarifies this and explains that those individuals whom they worship are themselves destitute servants.

**"They themselves seek the means of access to their Lord."** Meaning: "They seek nearness to Him through obeying Him." **"As to which of them will be nearest (to Him)..."** So they compete with one another for Allaah through worship because of their destitution and need for Him.

**"And they hope for His Mercy and fear His Torment."** If someone's condition is this way, how can he be fit to be a god that is supplicated to and worshipped apart from Allaah?



ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ  
الْأُخْرَىٰ) [النجم: 19-20]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laaf and Al-'Uzzaa, and Manaaf, the third other?"** [Surah An-Najm: 19-20]

~~ the explanation ~~

## *An Explanation of "The Four Rules"*

This verse indicates that there are polytheists who worship stones and trees. **"Have you then considered"** is an interrogation that consists of a condemnation, which means "Inform me." Such a question is asked with the intent of condemning and censuring.

**"Al-Laath"** with one "t" was the name of a statue found in Taa'if, which consisted of a carved out rock upon which a house was built that had curtains on it, resembling the Ka'bah. There were open fields around it and it had its own custodians, and people would worship it apart from Allaah. It belonged to the tribe of Thaqeef and they were proud of it.

The verse is also recited as **"Al-Laatt"** with a double "t" and that is a verbal noun derived from the verb *"latta"*, which means to pound and knead. Based on this, it referred to a man that would knead *sawiq* (a mush made from wheat and barley) to give as food to the pilgrims on Hajj. When he died, the people built a house on his grave and placed curtains over it. Later on, they began to worship it. This was Laatt.

**"Al-'Uzzaa"** refers to a group of trees that was found in a date-palm valley between Makkah and Taa'if. It also consisted of a building with curtains around it, and which had its own custodians. There were devils inside that would talk to people, and the ignorant would think that the ones speaking to them lived inside the trees or the building that they constructed when in fact it was the devils that were speaking to them in order to divert them from Allaah's Path. This idol belonged to the tribe of Quraish as well as the other tribes that resided in Makkah and its surrounding areas.

**"Manaat"** was a huge rock that was found in a place close to Mount Qudaid between Makkah and Madeenah. It belonged to the tribes of Khuzaa'ah, Aws, and Khazraj. They would assume the state of Ihraam by its location when going to Hajj.

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These three idols were the greatest idols amongst the Arabs. Allaah says: **"Have you then considered Al-Laat and Al-'Uzzaa, and Manaata?"** This means: "Have they benefited you with anything? Have they helped you? Have they assisted you? Have they created, sustained, brought life, and caused death? What have you found in them?"

This was asked of them in order to censure them and alert the minds to return back to the correct way. These things are only rocks and trees that give no benefit and cause no harm, i.e. they are creations.

When Allaah brought Islaam and the Messenger of Allaah ﷺ conquered Makkah, he ﷺ sent Al-Mugheerah bin Shu'bah and Abu Sufyaan bin Harb to Al-Laat in Taa'if, and they destroyed it upon the orders of Allaah's Messenger. He ﷺ also sent Khaalid bin Al-Waleed to Al-'Uzzaa, and he destroyed it, cut down all the trees that were there, and killed the female Jinn that resided there who used to talk to the people and lead them astray. So he ﷺ completely obliterated it, all praise be to Allaah. The Prophet ﷺ also sent 'Alee bin Abee Taalib to Manaata, and he ﷺ demolished it and erased it from existence.<sup>13</sup>

These idols were not able to save themselves so how could they save their adherents and worshippers. **"Have you then considered Al-Laat and Al-'Uzzaa, and Manaata, the third other?"**

Where did they go? Did they benefit you? Did they protect themselves from the forces of Allaah and the army of monotheists?

This verse proves that there were people who would worship trees and stones. In fact, the above three idols were the greatest of their idols, but in spite of that, Allaah wiped them out of existence. They were not able to prevent their own destruction nor were they able to assist their worshippers. The Messenger of Allaah ﷺ waged war against them and fought them, and their statues were not able to stop

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<sup>13</sup> Refer to *Zaad al-Ma'aad* (4:413-415)

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them. This proves the point that the author is trying to make here, which is that there exist people who worship stones and trees.

Glory be to Allaah! Is it possible that there could be human beings with intellects that worship inanimate objects such as trees and stones, which do not possess minds or movement or even life?! Where are the intellects of human beings? Far removed is Allaah from what they say!



وحدیث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، اجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

And also the hadeeth of Abu Waaqid Al-Laythee رضى الله عنه who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"<sup>14</sup>

### ~~ the explanation ~~

Abu Waaqid Al-Laythee was one of those who became Muslim in the year of the Conquest of Makkah, according to the most well-known opinion. This was in the 8<sup>th</sup> year of Hijrah.

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<sup>14</sup> Reported by At-Tirmidhee (2180) who said it was "*hasan saheeh*". Ahmad (5/218). Ibn Abee 'Aasim in *as-Sunnah* (76). Ibn Hibbaan in his *Saheeh* (6702) and authenticated by Ibn Hajar in *al-Isaabah* (4/216)

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"It was called: Dhaat Anwaat." *Anwaat* is the plural of "*nawt*", which means something that is hung or suspended. So it refers to a tree that contains things that are hung on it. People would hang their weapons on it in order to get blessings from it. Some of the Companions who had just accepted Islaam and did not understand Tawheed at all said: "Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat." This is the misfortune of blind-following and imitating, and it is the greatest of misfortunes. When the Prophet ﷺ heard this, he was shocked and said: "Allaahu Akbar! Allaahu Akbar! Allaahu Akbar!" Whenever something amazed him or he disapproved of something, he ﷺ would make *takbeer* (i.e. say Allaahu Akbar) or say SubhaanAllaah and repeat that.

He ﷺ then said: "These are indeed the ways." This refers to the paths that people take and follow one another upon. What caused you to be this way was your following the ways of those before you and your imitation of the polytheists.

He ﷺ said: "You have just said, by the One in whose Hand is my soul, the same as what the Tribe of Israa'eel said to Moosaa: 'Make for us a god just as they have gods.' He (Moosaa) said: 'You are indeed a people that are ignorant.'"

After Moosaa had crossed the sea with the Tribe of Israa'eel and Allaah drowned his enemies in it while Moosaa's followers witnessed it, they came upon a group of polytheists that had statues. So the Tribe of Israa'eel asked him: "Make for us a god just as they have gods.' He (i.e. Moosaa) said: 'You are indeed a people that are ignorant.'"

He condemned them for this and said:

﴿ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ  
قَالَ أَغْيَرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴾

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**"Verily, these people will be destroyed for that which they are engaged in (of idol worship). And all that they are doing is in vain" - since it is Shirk - "He said: 'Shall I seek for you a god other than Allaah, when He has given you superiority over all of the creation.'"**  
[Surah Al-A'raaf: 139-140]

Moosaa condemned them just as the Prophet ﷺ condemned these people. However, in both cases, those that made such statements did not commit Shirk. When the Tribe of Israa'eel made this statement, they did not commit Shirk since they didn't actually carry it out. This is the same case with those Companions of Prophet Muhammad. Had they taken a tree such as Dhaat Anwaat to seek blessings from it, they would have then committed Shirk. But Allaah protected them for when their Prophet ﷺ forbade them, they desisted. They only made this statement due to their ignorance and not intentionally. When they found out that it was Shirk, they stopped and did not carry it out. Had they carried it out, they would have been associating partners with Allaah.

The point that we take from this hadeeth is that there were people who would worship trees since these polytheists deemed that the Dhaat Anwaat tree was sacred. Certain Companions who didn't have knowledge firmly implanted in their hearts tried to imitate them in this. And had Allaah not protected them through His Messenger ﷺ, they would have done it.

The point being made here is that there are people who exist that seek blessings from trees and devote themselves to them. What is meant by *'ukoof*, or devotion, here is that they remain for a period of time next to the trees, seeking nearness to them. Linguistically, *'ukoof* means to remain in one place.

This hadeeth contains several important points:

**First:** The danger of being ignorant about Tawheed for indeed whoever is ignorant about Tawheed is more likely to fall into Shirk

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without knowing it. So based on this, it is required for one to learn Tawheed and know its opposite, i.e Shirk, so that he may be upon clear insight and not ruined on the count of his ignorance. This is especially so if he sees someone committing Shirk and as a result thinks it's the truth due to his ignorance. So therefore, this hadeeth shows the gravity of ignorance, particularly in matters of Creed.

**Second:** This hadeeth also shows the danger of imitating polytheists since it leads to Shirk. The Prophet ﷺ said: **"Whoever imitates a people is one of them."**<sup>15</sup> So it is not permissible to imitate polytheists.

**Third:** Seeking blessings from stones, trees, and edifices is Shirk even if it is called by a different name since it is looking for blessings from other than Allaah, such as from stones, trees, graves, and shrines. This is Shirk even if they call it by some name other than Shirk.



**القاعدة الرابعة:** أن مشركي زماننا أغلظ شركا من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت:65]

تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship

<sup>15</sup> Reported by Abu Dawood (4031) and Ahmad (2/50) from 'Abdullaah bin 'Umar. Shaikh-ul-Islam Ibn Taimiyyah said its chain of narration was good. See *Iqtidaa as-Siraat-ul-Mustaqeeem* (1/236-239). In his referencing of *al-Ihya'aa* (2/65). Al-Haafidh Al-'Iraaqee said its chain was authentic. And Ibn Hajr said in *Fat'h-ul-Baarce* (6/98) that its chain of narration was sound (*hasan*).

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Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

This completes the treatise. May the peace and praises of Allaah be on Muhammad, his family, and Companions.

~~ the explanation ~~

The fourth and last rule states that the polytheists of our time commit greater Shirk than the first polytheists whom the Messenger of Allaah ﷺ was sent to.

The reason for this is clear as Allaah informs us that the earlier polytheists would turn to Allaah in sincere worship when matters became difficult for them. So they would not supplicate to someone other than Allaah (at these times) since they knew that no one would be able to save them from hardships except Allaah, as He says:

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا  
إِيَّاهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كُفُورًا ﴿٦٦﴾

**"And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away (from Him). And mankind is ever ungrateful."** [Surah Al-Israa: 67]

And in another verse, He says:

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ  
لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ﴿٦٧﴾



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**"And when waves cover them like shades, they invoke Allaah, making their invocations for Him alone. But when He brings them safe to land, there are among them those that stop in between."**  
[Surah Luqmaan: 32]

In another verse, He says:

﴿ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

**"But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

So the early polytheists would commit Shirk during times of ease and comfort by supplicating to their statues, stones, and trees. But when they fell into hardship and difficulties, and were on the brink of destruction, they wouldn't supplicate to any statue, tree, stone, or other creation, rather, they would supplicate to Allaah alone. If no one could bring ease in times of hardship except Allaah, how could someone other than Him be supplicated to in times of comfort?

As for the polytheists found in our time, i.e. the latter-day polytheists among the Muslims who have fallen into Shirk, their Shirk is constant in times of ease as well as in times of hardship. They do not make their worship sincerely for Allaah – not even in times of difficulty. On the contrary, every time their affairs increase in hardship, their Shirk and their calling out to Hasan, Husayn, 'Abdul-Qaadir, Ar-Rifaa'ee, and others, increases. This is well-known. And they relate about these individuals many amazing things that occurred in the seas, such as that when hardship befell them, they began to call on the names of righteous and pious people, seeking help from them apart from Allaah. And this was since the callers to falsehood and misguidance would tell them: "We will save you from the seas. If something happens to you, call out our names and we will save you."

This is what has been related from the leaders of the Sufi orders. If you wish, just read the book "*Tabaqat-ush-Shi'raanee*" and you will

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find in it such accounts that will make your skin crawl, of what they call "marvelous occurrences", that happened to certain pious individuals, which indicate that they have the ability to save people in the seas. One such account tells how one of them extended his hand out to sea, picked up an entire ship and brought it out to land without even wetting his sleeves!! There are many other silly and ridiculous superstitious accounts such as this. So their Shirk is constant in times of ease as well as in times of hardship, which shows that they are worse than the former polytheists.

The author explains this from another angle in one of his other books, *Kash'f-ush-Shubuhaat*,<sup>16</sup> saying: "The former polytheists would worship righteous individuals amongst angels, prophets, and allies of Allaah. But as for these people (i.e. the polytheists of present times), they worship those who are from the worst of mankind, while they acknowledge this.

Those whom they label as *qutub* and *ghawth* (i.e. Sufi leaders) do not pray, fast, or distance themselves from fornication, homosexuality, and depravity since they claim that they are not bound by any obligations. So the lawful and the unlawful do not apply to them; it only applies to common people.

They acknowledge that their leaders do not pray, fast or even refrain from immoral acts, but in spite of this they still worship them. In fact they worship individuals that are from the most evil of people such as Al-Hallaaj, Ibn 'Arabee, Ar-Rifaa'ee, Al-Badawee and so on."

The author then goes on to mention proof that the modern-day polytheists are more intense and immersed in Shirk than the former polytheists due to the fact that the former ones would worship Allaah sincerely in times of hardship but associate partners with Him in times of ease. And that proof is found in Allaah's saying:

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<sup>16</sup> See *Kash'f-ush-Shubuhaat* (169-170) found in the collection "Works of the Reformist Imaam". Creed section.

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

**"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

May the peace and praises of Allaah be on our prophet, Muhammad, his family and Companions.



*An Explanation of "The Four Rules"*

شَرَحَ

الْقَوَاعِدَ الْأَرْبَعَ

# An Explanation of "The Four Rules"

Written by Shaikh Saalih  
bin Muhammad Al-Luhaydaan

With Footnotes and Verification by  
Saalim bin Muhammad Al-Jazaa'iree

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh Saalih bin Muhammad Al-Luhaydaan is one of the senior scholars of Saudi Arabia alive today. He is currently a member of the Committee of Senior Scholars as well as the Head of the Supreme Judiciary Council.

These two positions alone show his great status and importance in the field of knowledge and *da'wah*. Apart from these major roles, he serves as a lecturer in the Masjid-ul-Haraam during the occasions of Ramadaan and Hajj and holds regular lessons and question and answer sessions on radio. He was also a member of the Muslim World League.

The Shaikh is upon a pure and upright Creed that is founded upon the Qur'aan, Sunnah, and understanding of the pious predecessors. He studied under the major scholars of this era such as Shaikh Muhammad bin Ibraaheem Aali Shaikh, Shaikh Muhammad Al-Ameen Ash-Shanqeetee, Shaikh 'Abdul-'Azeez bin Baaz, and Shaikh 'Abdur-Razzaaq 'Afeefee.

Shaikh Saalih Al-Luhaydaan holds several classes and lessons where he explains the books of the Salaf. On one such occasion, he explained the classical work: "The Four Rules" of Imaam Muhammad bin 'Abdil-Wahhaab. This lesson was recorded, transcribed, and posted on-line. This is the source used for this current translation.



◆ THE AUTHOR'S INTRODUCTION ◆

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All praise is for Allaah. We praise Him, we seek His assistance and ask for His forgiveness. And we seek refuge in Allaah from the evils of our selves and the evils of our actions. Whoever Allaah guides, there is no one that can lead him astray, and whoever is led astray, there is no guide for him.

I bear witness that there is no deity that has the right to be worshipped except Allaah alone and with no partner. And I bear witness that Muhammad ﷺ is His slave, close friend, and messenger. He was the most sincere of creation towards Allaah's creatures and the most pious of them in every statement and action. May Allaah send His peace and praises upon him, his family, his Companions, and those who follow them in goodness until the Day of Resurrection.

We ask Allaah by His Names and Attributes to make us all from those who follow him ﷺ sincerely and love him and his Companions, and ask that He grant us benefit due to this in this worldly life as well as in the Hereafter. All praise be to Allaah.



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركا أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

This is a supplication from this Muslim scholar and reviver of the Call, which due to the Grace of Allaah and then his efforts in propagating, the first country upon a Salafi Creed was formed in the heart of the Arab Peninsula. As I indicated previously, there was never a day, whether in the times of the Days of Ignorance or after Islaam, that there existed an independent country in the area of Najd. Instead, during the time of the rightly-guided caliphates, control of it was connected to Madeenah and during the rule of 'Alee, there was no real stability there, even though it was under the Caliphate. Afterward, control of it was passed on to Basrah or to the ruler of 'Iraaq since Al-Hajaaj held authority over Al-Yamaamah and all the regions that it covered.

But due to this pure Call, which invites to the Way of the Salaf, a country was established that called to Tawheed and taught people to worship Allaah alone. This came at a time when Shirk was widespread throughout the Arabian Peninsula since people would

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seek blessings from graves and ask false gods besides Allaah to fulfill their requests in many instances. This was when Allaah saved Najd and the whole Arabian Peninsula in general.

Afterward, this blessed Call was conveyed to areas outside of the Arabian Peninsula. So it reached India, Shaam, 'Iraaq, and the far West (i.e. Morocco and Spain) and it had a great effect on them. And all praise be to Allaah, the impact of this Call continued to have an effect in these regions. Every time a ruler would leave and his dynasty would dwindle or disappear, even if for a short while, such that there would be no ruler for this country of Tawheed, the effect of the Creed would continue to remain within the rural and urban areas of the Peninsula.

So the Shaikh and Imaam, may Allaah have mercy on him, had a great effect.

In his introduction to these four rules, he asks his Lord to make the student of knowledge from among those who when they are given something are thankful. Being thankful for one's blessings leads to the continuity of these blessings and the receipt of more of them, while it's opposite, which is being ungrateful for one's blessings, leads to their termination. Allaah says:

﴿ وَإِذْ تَأْتِيَنَّكُمْ رِزْقُكُمْ لِيْنِ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلِيْنِ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

**"And (remember) when your Lord proclaimed: 'If you give thanks, I will give you more. But if you are ungrateful, verily My punishment is indeed severe.'" [Surah Ibraaheem: 7]**

The author mentions three traits and they are (1) being grateful for one's blessings, (2) patient during times of tribulation, and (3) seeking forgiveness for one's sins. And he asks Allaah to grant you these three characteristics.



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If Allaah blesses someone with a healthy body or removes a hardship from him or gives him some provision, offspring, marriage or any other desirable thing that is permissible, he should know that it comes from Allaah's bounty and generosity and rush to thank and praise Him for having blessed him. This is since no one brings about good except for Him and no one repels evil except for Him. So he should give thanks to his Lord.

Gratitude is expressed through speech and action.<sup>17</sup> One can show thanks through speech by praising and thanking Allaah for what He has given him, and through action, by giving away money, if he has it, hoping that it will increase his wealth since charity does not decrease one's wealth.

And if the blessing he has is knowledge, he should teach people good things, hoping that Allaah will reward him for it. He should pass on to others the good that he enjoys since a person does not truly believe until he loves for his brother what he loves for himself.<sup>18</sup>

If the blessing he has comes in the form of a healthy body, he should spend his free time doing things that Allaah loves and is pleased with. This is so that he will not be from among those who take their blessings for granted. The Prophet ﷺ said: **"Free time and good health are two blessings (from Allaah) that many people take for granted."**<sup>19</sup>

So when a servant praises and thanks his Lord, he will be blessed in what Allaah gives him from wealth, knowledge, health, family and children. When he sins, he knows that he will be held accountable for it and that he has a Lord that will judge him for his sins, so he rushes to Him and seeks His forgiveness. Allaah says in a *qudsee* hadeeth:

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<sup>17</sup> This is based on Allaah's saying: **"Work you, O family of Dawood, with thanks."** [Surah Saba: 13]

<sup>18</sup> This is an indication of a hadeeth reported by Al-Bukhaaree in his *Saheeh*: Book of Faith (13) and Muslim in his *Saheeh*: Book of Faith (45)

<sup>19</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Heart-Softening Narrations (6412)

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**"My servant commits a sin and knows that he has a Lord that will recompense the sin, so he seeks His forgiveness and He forgives him."** <sup>20</sup>

Forgiveness is one of the greatest things a servant can achieve. No person sits in a gathering, which ends in seeking forgiveness for one's sins except that it serves as expiation for his sins. This is if that gathering was for a social occasion, but if the gathering was a gathering of good, this seeking of forgiveness at the end serves as a seal, which is stamped upon him to the point that there will be no harm upon him. So when he sins, he seeks forgiveness.

Look at the example of the Prophet ﷺ. Even though Allaah forgave his past and future sins, the Companions estimated that he ﷺ would seek Allaah's forgiveness and repent to Him a hundred times in one sitting. <sup>21</sup>

If a person is tested by some predicament, calamity or misfortune befalling him, he should know that this is due to Allaah's Divine Decree and Pre-Ordainment. And he should know that no one can remove this trial except Allaah. He must acknowledge that he belongs to Allaah and thus humble himself with patience, and speak with words that Allaah will reward with good, such as: "Verily, we belong to Allaah and to Him we will return" and "We are part of His creation and dominion and the Owner whose dominion is unrestricted is not to be asked concerning what He does with His dominion. To Him belongs the administration of the affairs of this dominion."

The dominion and ownership of human beings is limited. People do not own and control something unrestrictedly. It is restricted, similar to a slave. A slave owns his food so that he can eat it, but this

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<sup>20</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Tawheed (7507) and Muslim in his *Saheeh*: Book of Repentance (2758)

<sup>21</sup> Reported by At-Tirmidhee in his *Sunan*: Book of Supplications (3434). Ibn Maajah in his *Sunan*: Book of Manners (3814) and Shaikh Al-Albaanee said it was authentic.

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ownership is limited. As for the creation, all of them are slaves of Allaah. And as for His dominion and what He owns, He is not to be asked about what he does, whereas His servants will be questioned. However, Allaah is the All-Wise, the One whose administration and management of the affairs of His creation is not haphazard and arbitrary, but rather, based on profound wisdom and knowledge that encompasses everything.

The author says: "...when they are tested, are patient; and when they sin, seek forgiveness (from Allaah)." These things will allow you to achieve complete happiness and prosperity. So we ask Allaah, the Most Generous, that all of us may be from those whom Allaah relieves from trials and tribulations and from those who He gives to. We ask Allaah to grant us the ability to be grateful for what He has given us. And we ask Him to grant us the ability to continuously seek His forgiveness so that we may achieve what He has prepared for those who seek His forgiveness.



اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات: 56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: "**And I did not create the Jinn and mankind except to worship Me.**" [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

The pure and upright religion of Ibraaheem (*hancefiyyah*) is that which has no deviation in it. It is an open *hancefiyyah*, which means that people worship their Lord alone without associating any partners with Him.

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So *haneefiyyah* means to worship Allaah alone and not associate partners with Him since whoever associates partners with Allaah whilst performing a deed, Allaah abandons him and his Shirk, as He says in a (*qudsee*) hadeeth: **"I am the most free of all the partners from Shirk (polytheism). Whoever performs a deed in which he associates Me with others, I abandon him and his Shirk."** <sup>22</sup>

Furthermore, Shirk poses a great danger as it is a sin that is not forgiven unless one repents to his Lord for it before he dies. If one dies upon major Shirk, there is no hope that he will be forgiven; he will reside in Hell forever. It is possible for every sin to be forgiven except Shirk. Allaah says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

**"Verily, Allaah does not forgive that partners be set up with Him (in worship), but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

And He says:

﴿ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

**"Verily, whoever sets up partners (in worship) with Allaah, Allaah has forbidden Paradise to him, and the Fire will be his abode. And the wrongdoers will have no supporters."** [Surah Al-Maa'idah: 72]

No messenger was sent during any period of time in which human beings existed except that he ordered the people to worship Allaah alone and forbade them from Shirk, ever since the time of (prophet) Nooh, since Shirk only came about after Aadam and lasted for as long as Allaah willed. So when the people fell upon Shirk, Allaah

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<sup>22</sup> Reported by Muslim in his *Saheeh*: Book of Abstinence and Heart-Softening Narrations (2985)

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sent Nooh to call them to Allaah's Religion. The story of Nooh (as mentioned in the Qur'aan) constantly mentions how he called his people to the point where he lost hope in them and supplicated to his Lord to not leave any disbeliever on earth.<sup>23</sup>



فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد،  
كما أن الصلاة لا تسمى صلاة إلا مع الطهارة

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity.

~~ the explanation ~~

Worship, which consists of prayer and all of the other acts done seeking nearness to Allaah in compliance with His command and hoping for His reward and protection from punishment, should not be considered worship in and of itself. This is since there are many acts of worship performed by those who worship idols, Jinn, angels and stars but these acts are not considered worship as they are not

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<sup>23</sup> Allaah relates the words of Nooh in the following verses: **"He (Nooh) said: My Lord! I indeed called my people night and day. But all my calling did not increase them in anything except (further) flight (from the truth). And verily, every time I called unto them that You might forgive them, they placed their fingers in their ears, covered themselves up with (their) garments, persisted (in their refusal), and magnified themselves in pride. Then, verily, I called to them openly. Then I proclaimed to them in public and appealed to them in private."** [Surah Nooh: 5-9] Then He said: **"Nooh said: My Lord! They have disobeyed me and followed one whose wealth and children do not increase them in anything but loss. And they have conspired a great plot."** [Surah Nooh: 21-22] At the end of the surah, He says: **"And Nooh said: My Lord! Leave not one of the disbelievers on the earth. If you leave them, they will mislead Your slaves and not beget anyone but wicked disbelievers."** [Surah Nooh: 26-27]

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acts based on Tawheed, i.e. they are not done specifically for Allaah alone without partners.

This means that no part of worship can be directed to someone else as He is the only One that deserves and has the right to be worshipped since He is the One who created the servants and everything they need in their daily and nightly affairs. He protected them from everything except for what He ordained for them. So this "worship" is not to be regarded as worship.

The author, may Allaah have mercy on him, is referring to the beneficial type of worship since he was well-aware that there existed people who would worship the Jinn, some who would worship trees, others who would worship flowing streams of water, and individuals that would make idols with their own hands and then worship them. The Arabs acknowledged that they were performing worship, as is evident in the statement they made about their idols:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

So they acknowledged that they would worship them, but claimed that they only did this so that it would bring them closer to Allaah.



فإذا دخل الشرك في العبادة فسدت، كالحدث إذا دخل في الطهارة.

So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

~~ the explanation ~~

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The author uses the prayer as an example to explain his point, which is that worship is not considered worship unless it is directed solely to Allaah. This is since everyone knows that prayer is not valid if a person is not in a ritual state of purity until he first purifies himself (through *ghusl* or *wudoo*) or performs *tayammum*. If he prays without these, it cannot be called prayer. Rather, it is only considered useless movements. The same applies to the word "worship" in the sense that it can only be applied to one who worships Allaah alone, i.e. who singles Him out for worship and does not associate any partners with Him in worship.



فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء: 48]

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

~~ the explanation ~~

The prophets and messengers were only sent to take people out, by Allaah's leave, from darkness to light. The destructive darkness in which one cannot see his path clearly refers to Shirk or associating

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partners with Allaah in worship, since no deed will be of benefit to one who associates partners with Allaah if he dies upon this state.

No matter what acts of benevolence and assistance a person does, it is all dependent on a critical factor. If the deed comes from a monotheist, it will benefit him tremendously, but if it does not come from a monotheist it will not benefit him. So for example, if someone were to extract water for people, distribute funds to the poor, and gather together doctors to treat the sick, but didn't make this worship sincerely for Allaah alone, doing all of these things will be of no benefit to him. Allaah says:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنۡ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

**"And We shall turn to whatever deeds they did and make such deeds as scattered floating particles of dust."** [Surah Al-Furqaan: 23]

And He says:

﴿ لَئِنۡ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ ﴾

**"If you join others in worship with Allaah, then surely all your deeds will be in vain."** [Surah Az-Zumar: 65]

No matter what deed a person does, if he commits Shirk, this deed of his becomes invalidated. But if he repents and makes his deed solely for Allaah's sake, Allaah is Able to give him back the deeds he lost due to this Shirk.

A person is in need of repenting and seeking refuge in Allaah in all situations in order for Allaah to protect and reinforce him. A person does not remain upon the truth due to the firmness of his conviction and steadfast intellect since these things are only beneficial if Allaah makes them beneficial.

There is a saying that states:



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*"The firmness of (my) conviction has preserved me from idle chatter, and the adornment of virtue has beautified me in the face of destitution."* <sup>24</sup>

You will not be able to achieve these things unless Allaah grants you the ability and success to achieve that. If Allaah did not envelope many of the intellectuals who have deep insight with His Generosity, they would be lost. This is the case with many heretics since the thing that led them to heresy was the fact that their intellects would guide them in judging in matters, hidden and apparent.



وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه. القاعدة الأولى: أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (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) [يونس: 31]

This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: "**Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs? They will surely say: 'Allaah.'** Say: '**Will you then not be dutiful to Him?'**" [Surah Yoonus: 31]

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<sup>24</sup> This statement was made by Mu'eed-ud-Deen At-Taghree [D. 513H]

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~~ the explanation ~~

This is the first rule. The Arabs whom the Messenger of Allaah ﷺ was sent to affirmed and acknowledged that Allaah was the Creator and that He brought out the living from the dead. Allaah says:

﴿ وَلَئِن سَأَلْتَهُم مِّنْ خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ وَسَخَّرِ الشَّمْسِ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ﴾

**"And if you were to ask them who created the heavens and the earth, they would surely say: 'Allaah.'" [Surah Al-Ankaboot: 61]**

If they were to be asked who created this mighty and accurate creation and who brought into existence this earth, which the people walk upon, plant upon, build upon, raise their cattle upon, and eat from its produce, they would say Allaah.

They would never on any day say that the one who brings forth vegetation, yields produce and livestock, and brings into existence all these things was Al-Laat, Al-'Uzzaa or Manaat! This was because they affirmed Allaah's Lordship and claimed that they only worshipped these false gods to bring them closer to Allaah. So they would only direct their worship to them, hoping to achieve nearness to Allaah, and seeking the results of this nearness.

But even though they affirmed this, it did not benefit them since they are required to worship the One who brought all these things into existence. They must particularize Him and single Him out for worship,

﴿ مُخْلِصًا لَهُ الدِّينَ ﴾

**"...Making the worship sincerely to Him alone." [Surah Az-Zumar: 2]**

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If they do not do this, then Allaah has no need for them and their worship.

Human beings need collaboration since their desired results in most cases cannot be achieved without some of them assisting others. This is especially the case since people do not possess complete control and intrinsic knowledge over all things. But as for Allaah, the Creator and All-Knowing, He is the Owner of the dominion, Creator of everything that exists, and Administrator of all affairs. He doesn't need anyone. He only created His servants so that they may worship Him. He created the Jinn and mankind to worship Him.

So it does not harm Him if they disobey Him nor does it benefit Him if they worship Him. This is just something that Allaah willed. So if the servants wish to benefit themselves, they should make their worship sincerely for Him and not associate anything (in worship) with Him, and they should beware of their worship being a cause for them to enter the Hellfire.



**القاعدة الثانية:** أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القرية والشفاعة. فدلّل القرية قوله تعالى: (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: 3]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'** Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever." [Surah Az-Zumar: 3]

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~~ the explanation ~~

The disbelievers did not deny that they worshipped their (false) gods. Rather, they openly proclaimed that these (false gods) could neither create nor provide. However, they believed that they had a special standing with Allaah, which is why they sought nearness to them, i.e. so that they may bring them closer to Allaah. But in reality there is no one that can bring us closer to Allaah. This is why Allaah says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

**"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed Near. I respond to the invocations of the supplicant when He calls on Me."** [Surah Al-Baqarah: 186]

The scholars of Tafseer have noted that Allaah did not say "Say to them: "I am indeed Near." Rather, He directed His speech and answer directly to them, saying: **"I am indeed Near."** This is so that every person, i.e. every worshipper, could know that there is no intermediary between him and Allaah when worshipping Him and asking Him. All he has to do is ask his Lord directly without using any intermediary - neither an angel brought close nor a prophet that was sent.



ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس: 18]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

~~ the explanation ~~

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This statement is similar to their other statement:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

This (type of) intercession which has preoccupied the people greatly and given them baseless notions has caused a large amount of them to go astray. And this is such that major Shirk has become shrouded under the cloak of intercession.

Allaah has clarified that no one can intercede before Him unless He is pleased with the one being interceded for. Allaah says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

And He says:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ﴾

**"And they cannot intercede except for him with whom He is pleased."** [Surah Al-Anbiyaa: 28]

As for those He is not pleased with, no intercession can benefit them. Furthermore, no one can dare attempt to intercede for someone before Allaah unless He permits them to do that.

The way intercession works in the worldly life is that the intercessor, due to his position, intercedes in the presence of the one who authorizes him to intercede. This person will, for the most part, agree to his request because he wants the intercessor to be pleased with

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him as perhaps he may need him for assistance in matters he needs help with.

But as for Allaah, the All-Rich and Powerful, He grants the intercessor permission to intercede as a means of honoring them. This is based on two conditions:

1. Allaah must be pleased with the statements and actions of the one being interceded for, and
2. The one interceding can only attempt to intercede after He has received Allaah's permission.

Not even the most noble of mankind, our prophet Muhammad ﷺ, will initiate his major intercession that will help all people on the Day of Judgement on his own. The account of how the major intercession will take place is well-known. On the Day of Judgement, when the grief becomes intense and the circumstances become hard and difficult upon people in every aspect to the point that they are no longer able to bear the agony, they will turn to the father of mankind (i.e. Aadam) then to Nooh then Ibraaheem then Moosaa and then 'Eesaa, and all of them will throw the responsibility of intercession upon the next person.

They will all make excuses for themselves and state the reason why they are excused, except for 'Eesaa as he will not mention any justification. He will only say: "I am not qualified." This will be when they turn to Muhammad ﷺ, but he will not commence interceding for them; rather he will prostrate to his Lord in the manner of a subservient slave and not begin interceding until it is said: "**O Muhammad, lift up your head. Ask (what you want) for you will be given it and intercede for you will be allowed to intercede.**"<sup>25</sup>

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<sup>25</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Tawheed (7510) and Muslim in his *Saheeh*: Book of Faith (193)

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So no one will intercede in the presence of Allaah unless He permits him to do so. This is different from human beings where intercession in the presence of some people is allowed to take place out of fear for the one interceding. But as for the intercession that takes place between Allaah and His servants, then no intercession will be granted except for one with whom Allaah is pleased.



والشفاعة شفاعتان: شفاعاة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمَ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة: 254]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrongdoers."** [Surah Al-Baqarah: 254]

~~ the explanation ~~

Intercession is when a wish is linked to another wish. So instead of the wish being an individual request it becomes petitioned by an intercessor. The Negated Intercession is that in which the one being interceded for is someone whose statements and actions Allaah is not pleased with or it is when the intercessor is not honored by being put forth to intercede. In His statement in this verse: "...**there will be no bargaining...**", Allaah begins by mentioning the strongest situation that one has control over, which is bargains and transactions.

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If a person is in charge of his own transactions, i.e. buying and selling, he will have control over all his other affairs. The next thing the verse mentions is "friendship." This refers to love. If a person is profound in his love for others, his main goal is to attach himself to the one he loves in order to achieve his objective. Intercession is the third thing mentioned here, and it refers to the negated type of intercession.



والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإنن - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة: 255]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

This refers to the Affirmed Intercession that Allaah permits as a way of honoring the one interceding. Allaah will honor Muhammad in front of all the creation by allowing him to alleviate the anxieties of the Day of Judgement even if He is not pleased with the actions of all of those present since they will consist of some whose actions Allaah is pleased with and some whose actions Allaah is not pleased with.

Then there is the intercession in which certain people will be forgiven and taken out of the Hellfire. Allaah will permit Muhammad to intercede for whomsoever He wills from amongst the monotheists.



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As for people who commit major polytheism, Allaah will not permit Muhammad or anyone else to intercede for them. So no intercession that they receive from any intercessor will be able to help them.



القاعدة الثالثة: أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنهم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأنفال:39]

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more *fitnah* (i.e. *Shirk*) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

~~ the explanation ~~

Allaah sent Muhammad at a time when there was a lapse in messengers. **"For the Tribe of Israa'eel, it was such that whenever a prophet died, Allaah would send (another) prophet to teach the people."**<sup>26</sup> Matters had come to the final stages and Allaah intended to end things with a universal comprehensive message and a

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<sup>26</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Stories of the Prophets (3455) and Muslim in his *Saheeh*: Book of Leadership (1842)

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messenger to all of mankind. As a result, this interval, which was free of prophets, took place, and the revealed scriptures that were with people became altered and distorted. They took it in vain that they were the ones who were entrusted to safeguard it, and Allaah did not give any guarantees that He would protect what He had revealed. So they changed and altered it.

Allaah chose a location for this comprehensive message that had not been polluted by civilizations and influenced by philosophies and fabricated terminologies.

Instead, He chose an area that was pure and which had the best location on the face of the earth and the best language fit to receive this comprehensive revelation that was revealed to both Jinn and mankind. So Allaah sent Muhammad ﷺ.

The Arabs at that time had many religious beliefs that were idolatrous. It was very rare to find someone who still followed the pure monotheistic faith of Ibraaheem, which was the religion of the Arabs in the Days of Ignorance before the animals were let loose (for idols), statues became widespread, and people called to their worship. Their religion was that of the pure monotheistic faith of Ibraaheem.

When the conditions and beliefs had become corrupt, Muhammad was sent with this pure Creed, which has no intricacy, bonds, or shackles in it, but rather is at harmony with people's natures and corresponds to the mindsets and dispositions that Allaah fashioned them with. And hence there came this Religion (of Islaam).

The Arabs in the Days of Ignorance performed various types of worship. Amongst them were those who made statues and then worshipped them as can be found in the story of a man whom I don't remember right now if he was from the tribe of Aws or from the tribe

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of Khazraj<sup>27</sup> who had an idol. His relatives had accepted Islaam but he didn't, so they tried their best to persuade him. They took his idol and threw it in the garbage receptacle. He later found it, took it out, washed it, scented it, and put it back in its place. His relatives came back another time to visit him, and this time they tied it to a fox, which ended up urinating on it. When he saw this and reflected on it, he uttered the famous poetic lines:

*"Would a god have a fox urinate upon its head?  
Whoever has foxes urinate on them is insignificant."*

Upon this, he accepted Islaam and testified that no deity had the right to be worshipped except Allaah.

The Prophet ﷺ was sent to Makkah and its neighboring areas. There were many idols found in the Ka'bah at that time, almost 360. But the greatest idol was that of the Tribe of Quraish, which was called Hubal. This was the idol that after the battle of Uhud, when the Muslims suffered defeat, Abu Sufyaan called out to, saying: "O Hubal, be high!" So the Prophet ﷺ asked his Companions: "**Why don't you respond to him?**" They asked: "What should we say?" He ﷺ said: "**Say: Allaah is Higher and more Sublime.**" So Abu Sufyaan then said: "We have (the idol) 'Uzzaa and you have no 'Uzzaa!" The Prophet ﷺ said: "**Say: Allaah is our Protector and you have no protector.**"<sup>28</sup>

Some of them would even create gods by themselves as it is reported that 'Umar ؓ used to have his own specific form of worship that differed from that of the Quraish and exceeded it. They had bizarre approaches in what they would choose (to worship). But there is nothing bizarre in the fact that when the eyesight becomes obscure,

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<sup>27</sup> He was from the Tribe of Sulaim and his name was Ghaawee bin 'Abdil-'Uzzaa. When he became Muslim, the Messenger of Allaah ﷺ changed his name to Raashid bin 'Abdu Rabbihi. See *al-Bidaayah wan-Nihaayah* of Ibn Katheer.

<sup>28</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Jihaad (3039)

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the pathways become constricted, as was the case with many of the man-made religions that have no basis to them.

So the pagan Arabs in the Days of Ignorance would worship the sun, the moon, and the Jinn amongst other things. This is why Allaah brought this pure monotheistic Religion (of Islaam) to them. The Arabs at that time were the smallest and weakest of nations in comparison to their neighbors. They did not hold great status amongst their peers, which is why the Persians and the Romans would look down upon them. However, Allaah prepared the foreground before the Prophet's advent, which was manifested on the day the battle took place between the Tribe of Shaibaan and the Persians. The greatest empires closest to the Arabian Peninsula at that time were that of the Persians and the Romans.

The Arabs did not have any one act of worship that would unite them. The scholars that studied the ethics of history, such as Ibn Khaldoon, stated: "They did not have one centralized belief system that they would join forces under and abide by. In the Days of Ignorance, their beliefs consisted of biased support of certain tribes apart from others. There was fighting and killing going on between the various tribes so Allaah brought this pure monotheistic Religion to them and their hearts absorbed it.

So it mixed into the framework of their hearts. This was similar to Heraclius when he asked Abu Sufyaan: "Does anyone amongst those who embrace his Religion become displeased and renounce the Religion afterwards?" He replied: "No." When he intended to respond to him, Heraclius said: "Such is (the true sign of) Faith, when it is mixed into the framework of the hearts." <sup>29</sup>

These were the corrupt acts of worship that were directed to the sun, moon, stones, and stars. They would also give credit to the stars for

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<sup>29</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Revelation (7) and Muslim in his *Saheeh*: Book of Jihaad (1773)

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many of Allaah's doings as can be found in the story about the morning of the Day of Hudaibiyah, when the people woke up to a rainy day. The Prophet ﷺ said: "Do you know what your Lord has said?" They said: "Allaah and His Messenger know best." He ﷺ said: "He (Allaah) said: 'In the morning, some of My slaves remained true believers and some became unbelievers. Whoever said that the rain came down due to the Blessings and Mercy of Allaah is the one who believes in Me and disbelieves in the stars. And whoever said that it rained because of a particular star disbelieves in Me and believes in the stars.'" <sup>30</sup>



ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت: 37]

The proof of them worshipping the sun and the moon is Allaah's saying: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship." [Surah Fussilat: 37]

~~ the explanation ~~

Allaah tells us the story of how the people of Ma'rib (in Yemen), who were the subjects of Bilqais, would prostrate to the sun. It also includes the story of Sulaymaan when the bird was missing for a while and, later came back to inform Sulaymaan:

﴿ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ. وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ ﴾

<sup>30</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Adhaan (846) and Muslim in his *Saheeh*: Book of Faith (71)

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**"I found a woman ruling over them. She has been given all things that could be possessed by any ruler of the earth, and she has a great throne. I found her and her people worshipping the sun instead of Allaah."** [Surah An-Naml: 23-24]

They would prostrate to the sun. Allaah knows best but perhaps this worship of the sun was passed on to the Arabs from their Persian neighbors during the Days of Ignorance before Islaam since people are usually affected by their neighbors if there is nothing available to protect them from that.

The worship of stars was also prevalent in the north of 'Iraq before Islaam for a long period of time.

It is well-known that the Arabs would mix and intermingle with other nations, adopting things from them and exporting things to them. One of the things that they adopted from other nations was the worship of idols. The Prophet ﷺ informed us that the first person to let animals loose for idols<sup>31</sup> and bring the worship of idols (into Arabia) was 'Amr bin Luhay Al-Khuzaa'ee. When he saw that many different gods were being worshipped in Shaam (i.e. Syria), he strove to bring that to the Arabs and spread it amongst them. So it spread because the people did not have any sciences or disciplines amongst them.

The Arabs were an illiterate nation. They did not have any books with them (at that time). This was such that they had even memorized the teachings of Ismaa'eel that were passed down to them. These teachings were memorized and not recorded in books. So they were illiterate, and this is what Allaah called them when He said:

﴿ الأُمِّيِّينَ ﴾

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<sup>31</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Virtues (3521) and Muslim in his *Saheeh*: Book of Paradise (2856)

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**"unlettered ones."** [Surah Al-Jumu'ah: 2]

When the issue of the month was presented to the Prophet ﷺ, he said: **"We are an illiterate nation. We neither read nor write. A month is like this and like this and like this."** One time he gestured with ten fingers thrice and another time he gestured with ten fingers twice whilst putting down one finger upon the third time, thus holding up nine fingers and indicating the number twenty-nine.<sup>32</sup>

No doubt, illiterateness has come to an end for the most part even though its traces can still be found. The proof from the noble Qur'aan is:

﴿ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا  
لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

**"Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."**  
[Surah Fussilat: 37]

The only reason they were forbidden from this here is because there still existed some people who would worship it. Today, some remnants of these beliefs that were passed down continue to remain in the Arab Peninsula in some outskirts where people talk to the moon.

In some tribes, and this is not something strange, when the moon eclipses, they cry out to the moon to come out of its position and sometimes they make certain requests to it. This is the closest in similarity that there is to useless practices, but regardless they are remnants of the afore-mentioned things. This is similar to certain practices that were found at the time of the Companions which had been passed down, such as the Prophet's ﷺ saying: **"He will succeed,**

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<sup>32</sup> Reported by Abu Dawood in his *Sunan*: Book of Fasting (2319). An-Nasaa'ee in his *Sunan*: Book of Fasting (2140 & 2141) and Al-Albaanee declared it authentic.

by his father"<sup>33</sup> and other similar statements, which did not carry the intended meaning.



ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تُتَّخَذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران: 80]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

~~ the explanation ~~

The only reason Allaah forbade them from doing that was because people used to worship them. With regard to angels, there still remained some temples that had been built for them. For example, the famous poet Adh-Dhibyaanee would praise An-Nu'maan, king of 'Iraq, with certain poetic verses indicating things that had remained with the Arabs, which were passed on to them from their neighbors.

Part of the people's worship is that they follow the prophets - even if they may prostrate to them - in what they order them to do. The prophets do not order anything but the truth and they do not forbid anything except falsehood. The Christians said that 'Eesaa is the son of God and that he is part of a trinity.

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ ﴾

**"And the Jews said: 'Uzair is the son of God.'" [Surah At-Tawbah: 30]**

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<sup>33</sup> Reported by Muslim in his *Saheeh*: Book of Faith (11)



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The Jews are not worse than the Christians in terms of the number of gods they took (besides Allaah), but in spite of that they are more wicked. So Allaah's forbidding the people from worshipping angels and prophets is a proof that these things were done by those people whom Allaah's Messenger was sent to. As for taking rabbis and monks as gods besides Allaah, this was done by making the unlawful lawful and the lawful unlawful, as the Prophet ﷺ informed 'Adee bin Haatim رضي الله عنه.<sup>34</sup>

### دليل

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة: 116]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

~~ the explanation ~~

It is known that the Prophet ﷺ was sent to all people. He was sent to the Jews, non-Arabs and all other types of people. The Arabs in the Arabian Peninsula would not worship 'Eesaa unless they were Christians, such as those found in Najraan for they were upon Christianity. There were also the Christians of the Tribe of Taghlab

<sup>34</sup> Reported by At-Tirmidhee in his *Sunan*: Book of Interpretation of the Qur'aan (3095) and Al-Albaanee graded it sound (*hasan*).

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who were said to have adhered to Christianity except for a period of time that they wanted. The Prophet ﷺ was sent to all people. Allaah mentions what He will say to those who used to worship the Messiah: **"Did you tell the people: Take me and my mother as gods besides Allaah?"** So his response will be that he only said what Allaah commanded him to say and that Allaah knows what is in himself not to mention what he may have said, while he (i.e. Jesus) doesn't know what is in Allaah's self.



ودليل الصالحين قوله تعالى: (أولئك الذين يدعون يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رحمته ويخافون عذابه) [الإسراء: 57]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

~~ the explanation ~~

The Prophet ﷺ has clarified that those who came before us would worship righteous people. The names of Wadd, Yagooth, Ya'ooq and Nasr have been mentioned in the Qur'aan. These were names of righteous people during the time of Nooh. When they died, the people made images of them so that they could remember them. Then they began to worship them.<sup>35</sup> These names then became widespread amongst the Arabs to the point that there could be found Arabs with the name 'Abdu Yagooth (i.e. the slave of Yagooth)<sup>36</sup> during the Days of Ignorance, as was the case with one of the leaders

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<sup>35</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Tafseer (4920)

<sup>36</sup> He was 'Abdu Yagooth bin Salaa'. It is also said he was Ibn 'Abdil-Haarith Al-Haarithe, a famous Yemeni poet in the Days of Ignorance from the Tribe of Al-Haarith bin Sa'ad

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of a Yemeni tribe who was taken prisoner in the Kilaab War and killed. So they would use the name 'Abdu Hubal and in the regions of Makkah, they would use the names 'Abd-ul-'Uzzaa, 'Abdul-Laat and 'Abdu Manaaf, which were names of trees, stones, and Jinn.



ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم: 19-20]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laat and Al-'Uzzaa, and Manaaf, the third other?"** [Surah An-Najm: 19-20]

~~ the explanation ~~

It is said that the word "Laat" comes from "Ilaah" (god) and that "'Uzzaa" comes from "'azeez" (mighty). Manaaf was a stone that used to be worshipped by the Tribe of Hudhail. And Al-Laat was a man that would knead dough for the people, but they later glorified him for his kindness and began to worship him in the place where he used to reside. As for Al-'Uzzaa, it was a tree close to Makkah, on the road to Jeddah, which was the tree that the Prophet ﷺ sent Khaalid bin Al-Waleed رضى الله عنه to cut down.

In recent times, when the Call of Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab took effect, people in the heart of the Arabian Peninsula would devote themselves to trees. And women would turn to certain date-palm trees hoping to achieve pregnancy and other things from them. It is also said, and Allaah knows best, that one part of the date-palm tree helps men become fertile and procreate, and Allaah knows best.



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وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، اجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'" <sup>37</sup>

### ~~ the explanation ~~

This was a tree in the Days of Ignorance that the polytheists would hang their swords on for blessings in order to give them victory in battle. Abu Waaqid Al-Laythee ؓ states that they passed by and saw this tree and the things being done around it. They had just recently come out of the Days of Ignorance, meaning it was not long since they had left off worshipping idols and seeking blessings from trees. This tree was called Dhaat Anwaat. So they told Allaah's Messenger ﷺ: "Make for us a Dhaat Anwaat." The Prophet ﷺ said: "**These are indeed the ways! You have just said, by the One in whose Hand is my soul, the same as what the Tribe of Israa'eel said to Moosaa:**

اجعل لنا إلهًا كما لهم آلهة قال إنكم قوم تجهلون

'Make for us a god just as they have gods. He said: 'You are indeed a people that are ignorant.' [Surah Al-A'raaf: 138]"

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<sup>37</sup> Reported by At-Tirmidhee in his *Sunan*: Book of Allegiance (2180) and authenticated by Al-Albaanee.

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This event occurred when the Tribe of Israa'eel had crossed the sea after Allaah commanded Moosaa to strike it with his staff, causing the sea to split into twelve paths and the water from each part of it to become like a towering mountain.<sup>38</sup> Then they were saved and:

﴿ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى  
أَصْنَامِهِمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ  
تَجْهَلُونَ. إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِفَاعِلُونَ ﴾

**"We brought the Children of Israa'eel (in safety) across the sea. And they came upon a people devoted to some of their idols (in worship). They said: 'O Moosaa, make for us a god just as they have gods.' He said: 'You are indeed a people that are ignorant.' Verily, these people will be destroyed for that which they are engaged in (of idol worship). And all that they are doing is in vain."** [Surah Al-A'raaf: 138-139]

When the Companions made this statement to the Prophet ﷺ, he responded: **"These are indeed the ways."** In another hadeeth, he ﷺ said: **"You will indeed follow the ways of those who came before you in exactly the same manner such that if they were to enter a lizard's hole, you would also enter it."**<sup>39</sup> This means that the deviations that occurred amongst the previous nations will also befall the ummah of Muhammad. Many of these things have occurred already and perhaps other things will come to pass, which we never heard of or saw before. We ask Allaah to guide all of His servants.

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<sup>38</sup> **Translator's Note:** There is a difference of opinion as to whether the Red Sea split into one path or twelve paths. The author has preferred the view of twelve paths based on the statement of Ibn 'Abbaas ؓ: "The sea divided into twelve paths, one for each of the tribes (of Israel)." Refer to the *Tafseer* of Ibn Katheer on Surah Ash-Shu'araa (verse 63) for a discussion on this.

<sup>39</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Holding onto the Qur'aan and Sunnah (7330) and Muslim in his *Saheeh*: Book of Knowledge (2669); **Note:** The wording found here: **"exactly the same manner"** is not found in the two *Saheeh* Collections but rather in other collections. See *as-Saheehah* (3312).



القاعدة الرابعة: أن مشركي زماننا أغلظ شركا من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship.

~~ the explanation ~~

May Allaah have mercy upon the author, for in these current times, if a fire occurs or some other huge catastrophe happens, they raise their voices to supplicate to those whom they believe will remove this evil from them. So they call out to other than Allaah.

However, during the Days of Ignorance, when some harm touched the Arabs, they would leave off those whom they called unto besides Allaah and turn to Allaah alone for help. But after being saved from their ordeal, they would go back to (worshipping) their false gods.

Those whom the author intends here are the ones (in his time) who when detestable circumstances or dire situations befell them, they would hasten to those Jinn and so on whom they glorified. This is why he, may Allaah have mercy on him, made this statement - that the former polytheists would turn to Allaah in times of hardship.

But as for these people, during times of hardship, they turn to those who cannot repel harm or ward off evil. This is why Allaah placed tremendous blessing in this Call.



والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت:65]

The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

~~ the explanation ~~

In the Days of Ignorance, when the Arabs and those similar to them would ride out in the sea, in a boat or on a ship, and violent winds would push them about, causing them to realize that their gods had no power to subjugate the waves or remove the ship from its position, they would turn to the One who had power over everything, i.e. the One who could calm the winds and save whom He wished to save.

So when these woes and anxieties would occur, they would hasten to Allaah. But then when He would save them from their predicament, they would go back to committing Shirk. This is the nature of human beings. Allaah says about those who wish to go back:

لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

**"But if they were returned (to the world), they would certainly go back to (doing) that which they were forbidden."** [Surah Al-An'aam: 28]

So if they were to return back from their graves and death to the worldly life, these people who wish to go back in order to do good, if given the chance, would go back to doing what they were forbidden

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from doing. This shows that the nature of humans is to be unjust, as Allaah says:

﴿ وَحَمَلَهَا وَالْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

**"But man bore it (i.e. the trust of moral responsibility), verily he was unjust (to himself) and ignorant (of its consequences)." [Surah Al-Ahzaab: 72]**



تَمَّتْ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

This completes the treatise. May the peace and praises of Allaah be on Muhammad, his family, and Companions.

~~ the explanation ~~

We ask Allaah to benefit us with what we heard and rectify our affairs. And we ask Him to guide us all in our matters and grant us the ability to achieve what He is pleased with, and to be good to ourselves and our Muslim brothers.

We ask Him to give us the ability to supplicate for ourselves, our ummah, and our brothers for Allaah to guide our lost ones, teach our ignorant ones, aid our oppressed ones, suppress our enemies, preserve our country's safety, and spread security throughout the rest of the Muslim lands under the banner of ruling by Allaah's Legislation, worshipping Him alone, and preparing to meet the forthcoming days and what they contain. Verily, He is Able to do all things.





*An Explanation of "The Four Rules"*

*An Explanation of "The Four Rules"*

شَرَحَ

الْقَوَاعِدَ الْاَرْبَعَةَ

# An Explanation of "The Four Rules"

Written by Shaikh  
'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee

Transcribed from a Recorded  
Lesson and Posted on [sh-rajhi.com](http://sh-rajhi.com)

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh 'Abdul-'Azeez Ar-Raajihee was born in Bukairiyah, a town in the district of Qaseem (Saudi Arabia) in 1360H. This is where he grew up, studied, and memorized the Qur'aan.

The Shaikh was raised amidst a pious family. He traveled to Riyadh and enrolled in the Muhammad bin Su'ood Islamic University in the College of Sharee'ah, and graduated from there. He then joined the College of Usool-ud-Deen under the Creed and Modern-Day Beliefs branch for the purpose of teaching there and continues to serve as an associate professor of this branch.

The Shaikh served as a student under a number of teachers in Bukairiyah and a number of senior scholars in Riyadh. Amongst his teachers are:

1. Shaikh 'Abdul-'Azeez bin Baaz - He accompanied him (as a devoted student) from the time he came to Riyadh from Madeenah up until his death, may Allaah have mercy on him. He benefited immensely from him in his manner and way of dealing with the texts, and his explanation of the books of the scholars.
2. Shaikh 'Abdullaah bin Humaid, former head of the Supreme Judicial Council, may Allaah have mercy on him.

The Shaikh has an active role in the field of knowledge and education. This is by way of authoring books and supervising academic treatises that are submitted in order to gain Masters and Doctorates degrees in the Creed and Modern-Day Beliefs branch.

Amongst these, was his supervision over the verification of the book of Shaikh-ul-Islaam Ibn Taimiyyah known as "*Bayaan Talbees al-Jahmiyyah*." This book will be released soon, Allaah willing. It also

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includes his supervision of the verification of the didactic poem of Ibn Al-Qayyim called "*al-Kaafiyat-ush-Shaafiyyah*."

The Shaikh, may Allaah preserve him, holds various lessons in seven different times throughout the week, which are as follows:

1. Sundays, Mondays, Wednesdays and Thursdays after the Fajr Prayer in the Al-Ameer Sultaan Masjid in Rabwah.
2. Sundays and Mondays after the Maghrib Prayer in the new Raajihee Masjid.

This is in addition to his lesson broadcasted over the radio, which is recorded from his office in Rabwah every Friday. He also participates in educational seminars in the city of Riyadh, as well as outside of it during the summer. This is also in addition to the lessons he holds in Al-Masjid-ul-Haraam.

Several knowledge-based books and texts of treatises have been read and continue to be read in his presence (i.e. for the purpose of memorization, precision in wording and studying). Amongst these books are: *Saheeh Al-Bukhaaree*, *Saheeh Muslim*, *Kitaab-ut-Tawheed*, *al-Hamaawiyyah*, *al-Waasitiyyah*, *al-'Aqeedat-ut-Tahaawiyyah*, *Lum'at-ul-'Itiqaad*, *Tafseer Ibn Katheer*, *'Umdat-ul-Fiqh*, *al-Waraqaat*, *ar-Rahbiyyah*, *al-Ajroomiyyah*, and *Nuklbat-ul-Fikr*.

For more of an insight into the Shaikh's works and efforts, visit his web site at [www.sh-rajhi.com](http://www.sh-rajhi.com), where you will find some of his transcribed lectures and lessons. One of his lessons on the explanation of Imaam 'Abdil-Wahhaab's treatise "The Nullifiers of Islaam" was translated and can be found on [www.al-ibaaanah.com](http://www.al-ibaaanah.com).

At the time of this translation, the Shaikh has reached the age of 69.



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

This treatise, which is "The Four Rules" of Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, is a tremendous treatise even though it is short. It is called the "Four Rules" because it consists of four fundamental rules by which one may distinguish polytheists from Muslims. They are four rules that will help you differentiate between a believer and a disbeliever and clarify the difference between a polytheist and a monotheist.

In the first part of the treatise, the Imaam and Mujaddid says: "I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity."

The author begins this treatise by supplicating and seeking a means to Allaah through His Lordship and Attributes. He seeks a means to

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Allaah through His Attributes, His Name, Al-Kareem (i.e. the Most Generous), and His Lordship of the Great Throne. He is supplicating for you, O student of knowledge, as He asks Allaah to protect you in this world and the next and to make you blessed wherever you may be. This is from the sincerity of this Imaam, may Allaah have mercy on him, since it is due to his sincerity that he is teaching you and supplicating for you.

He asks Allaah, whilst seeking a means to Him through His Name, Al-Kareem, and His Lordship of the Great Throne, to protect you in this world and the next. And whoever Allaah protects in this world and the next will experience true happiness and prosperity and never be miserable after that. The author also asks Allaah to make you blessed wherever you may be. In whatever place you settle, He will make you blessed.

Lastly, he asks Allaah to make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). This is since these three characteristics are the true signs of prosperity. This means that a person constantly revolves around these three states - either he is experiencing a blessing and should thus be grateful or he is experiencing a calamity and should thus be patient or he has fallen into sin and should thus be repentant and seeking Allaah's forgiveness.

If a person receives a blessing in his life, he should be grateful and thank Allaah for it with his heart, i.e. he should acknowledge that it is from Allaah. He should thank Allaah for it with his tongue, by praising Him for it and attributing it to Him. And he should thank Allaah with his limbs, by using them to please Allaah. This is being grateful with one's heart, tongue and limbs.

When a person experiences a calamity, he should be patient. This entails that he withhold himself from despairing, restrain his tongue from complaining, and prevent his limbs from angering Allaah. A

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person who is patient may withhold himself from despair by not losing hope. He must also restrain his tongue from complaining and hold his limbs back from doing something that would anger Allaah. This is truly a person that is patient. And when he sins, he repents and seeks Allaah's forgiveness.

The author states that these three characteristics are the true signs of prosperity. What are the signs that would indicate that a person is happy and prosperous? The signs are that when he receives a blessing, he is grateful; when he is stricken with a calamity, he is patient; and when he falls into sin, he repents and seeks forgiveness.

If a person is this way, then you should know that these are the signs that show that he is happy, since a person constantly revolves around these three states. Either he is experiencing a blessing and needs to give thanks for it or he is experiencing a calamity or catastrophe and needs to be patient or he has committed a sin and error and needs to repent and ask for forgiveness.



اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات:56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

The author states: "Know, may Allaah direct you to His obedience, that..." This means that you must have certainty and firm conviction since knowledge is a firm conviction of the mind. So "know" means

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to have certainty without any doubt or reservation. The author then goes on to supplicate for you again as He asks Allaah to guide you to obey Him. And this is from his sincerity.

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem (*haneefiyyah*) is that you worship Allaah alone, making the Religion sincere for only Him." This is the meaning of *haneefiyyah*.

If someone were to ask you what *haneefiyyah*, i.e. the Religion of Ibraaheem, is, you should answer: "It is that you worship Allaah alone, making the Religion sincere for only Him." This is the *haneefiyyah* that Allaah ordered our Prophet ﷺ to follow when He said:

﴿ تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

**"Then We sent the Revelation to you (O Muhammad) to: Follow the Religion of Ibraaheem, which was *haneef* (pure monotheism)."**  
[Surah An-Nahl: 123]

What is *haneefiyyah*, the Religion of Ibraaheem? It is that you worship Allaah sincerely directing all your worship to Him alone. So *haneefiyyah* in fact means Tawheed and the Religion of Islaam. It is called *haneefiyyah* because its root word comes from *hanaf*, which means to deflect, since Islaam means to deflect or turn away from Shirk. This is why the Religion of Islaam is called the deflected religion. It is divergent. So *haneefiyyah* means to diverge and deflect away from Shirk and innovation. However, in and of itself it means to be upright. So *haneefiyyah* also means to be firm and upright upon the truth while at the same time it means to be slanted in the sense that it is an inclination away from the religions of disbelief and innovation.

*Haneefiyyah*, the Religion of prophet Ibraaheem, means to worship alone, making all the worship sincerely for Him. So it means that you



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must perform worship whilst being sincere. There must be two things present: Worship and Sincerity. As for worship by itself, then no. If it were said: "Worship Allaah" and that's it, it would not be sufficient since it is possible that a person could worship Allaah and then worship someone else along with Him. This is true about the polytheists who worship Allaah and worship others along with Him. This is not what *haneefiyyah* is since worship alone is not sufficient. There must be two things present: worship and sincerity. If you worship Allaah sincerely by making all of your worship to Him alone, this is what is meant by *Laa Ilaaha IllaaAllaah. Laa Ilaaha IllaaAllaah* (There is no deity that has the right to be worshipped except Allaah) signifies worship with sincerity. It consists of a negation and an affirmation. You are negating the worship of others besides Allaah while affirming it for Allaah alone.

Worshipping Allaah means that you seek nearness to Him through acts of worship and direct all your needs to Him. This should be done with complete sincerity, i.e. that you particularize only Allaah with this worship while negate any of that from being applied to others. This is the meaning of *haneefiyyah*, the Religion of Ibraaheem - that you worship Allaah by supplicating to Him and not supplicating to anyone else; that you worship Allaah by offering Him a sacrifice while not offering sacrifices to anyone else; that you worship Allaah by bowing to Him while not bowing to anyone else; that you worship Allaah by prostrating to Him while not prostrating to anyone else and that you worship Allaah by praying to Him while not praying to anyone else.

Prostrating to Allaah is considered worshipping Him while abstaining from prostrating to others is considered sincerity. So both these things must be present: Worship of Allaah and Sincerity.

The author then mentions Allaah's statement:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ \*

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**"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

Allaah has commanded all of His servants to abide by this *haneefiyyah*, which is the Religion of Ibraaheem and the reason for which Allaah created them. He created all of His creation to worship Him. So for what purpose were the Jinn and mankind created? It was for the purpose of Tawheed and Sincerity – to worship Allaah alone and make the Religion purely for His sake. This is the pure and upright Religion of Ibraaheem.



فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحدث إذا دخل في الطهارة.

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

~~ the explanation ~~

The author states: "So when you come to realize that Allaah created you in order to worship Him..." Every person should know that Allaah created him to worship Him. Allaah says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

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If this is the case, then you should know with certainty that worship is not called worship unless it is accompanied by Tawheed. And what is meant by Tawheed is sincerity (*Ikhlaas*), i.e. directing all of one's worship sincerely and purely to Allaah alone. So sincerity means to absolve oneself from everything that is worshipped besides Allaah. This is implied by rejecting the *Taaghoot* (false deities). So sincerity (*Ikhlaas*) consists of rejecting *Taaghoot*. Worship cannot be called worship unless it is accompanied by sincerity or the rejection of false deities.

The word "*Taaghoot*" refers to everything that is worshipped besides Allaah. What is meant by "rejecting the *Taaghoot*" is absolving oneself from every form of worship done for a deity besides Allaah. This absolving consists of negating these false deities as well as denying them, hating them, and having enmity towards them and their supporters. This is what is meant by the rejection of *Taaghoot*. Everything that is worshipped besides Allaah is *Taaghoot*, and rejecting that consists of denying it, negating it, absolving oneself from it, hating it, and having enmity for it and its supporters.

So worship is not called worship unless it is accompanied by Tawheed. If a person prays can it be said that he is a monotheist? No, he is not a monotheist unless he makes his worship purely for Allaah, i.e. when he prays, he only prays for the sake of Allaah. This would mean that he rejects, negates, and absolves himself from everything that is worshipped besides Allaah. This is a must.

But in the case where a person just prays, it is possible that he may pray to Allaah and pray to someone else. At one time he might pray to Allaah and at another time he might pray to someone else. This is what the polytheists of old would do. They would worship Allaah and worship others along with Him. Even though they were polytheists, they would perform Hajj during the lifetime of the Prophet ﷺ. In the Days of Ignorance, the pagan Arabs would perform Hajj, prayer, and fasting but at the same time, they would commit Shirk as they would worship Allaah and others besides Him. This is

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why the polytheists told the Prophet ﷺ: "Worship our god one year and we will worship your god one year." So Allaah revealed the following surah to cut off all their hopes and aspirations:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ .  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ . لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

**"Say O disbelievers! I worship not what you worship. Nor do you worship what I worship. And I shall not worship what you worship. Nor will you worship what I worship. To you be your religion, and to me my religion."** [Surah Al-Kaafiroon: 1-5]

We cannot agree with you nor can you agree with us so long as you remain upon your polytheism. So worship is not called worship unless it is accompanied by Tawheed. And Tawheed means making all acts of worship sincerely for Allaah while absolving oneself from everything that is worshipped besides Him.

This is similar to the prayer as it is not called prayer unless it is accompanied by ritual purity. If a person prays without having purified himself, can this act be called prayer? It cannot be called prayer. So just as the prayer is invalidated by the presence of *hadath*, then likewise, worship is invalidated by the presence of Shirk (polytheism).

If a person is in a ritual state of purity after having performed ablution and then does something to break it such as urinating, defecating, or passing wind, where is his ritual purity? It has become nullified and terminated and the prayer is no longer valid. This is the same case with Tawheed. A person may believe in Allaah alone and worship Him by praying and fasting, but commit Shirk by saying: "O Messenger of Allaah, intercede for me" or "Help me Badawee" or "Help me 'Abdul-Qaadir."<sup>40</sup> Or perhaps he may offer a sacrifice to

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<sup>40</sup> Shaikh 'Abdul-'Azeez Ar-Raajihee, may Allaah preserve him, was asked: "What is the reality of these two men - Al-Badawee and 'Abdul-Qaadir Al-Jeelaanee?" Were they

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Al-Badawee or to Allaah's Messenger ﷺ or to the moon or a star. Or he may make Tawaaf around something other than the House of Allaah intending worship by it or he may pray or bow to other than Allaah. What then would he be? His Tawheed would be nullified. Shirk would enter and Tawheed would be cancelled out. He would be a polytheist. So he would change from being a monotheist to being a polytheist since Shirk has entered his worship and thus invalidated it.

In the same manner, if a person were to make ablution and then pray, his prayer would be valid. But if he were to break his ablution by urinating or defecating or passing wind, after having purified himself, his ritual state of purity would be nullified and praying in that condition would not be valid.

This also applies to worship. If a person worships his Lord and then commits Shirk, that worship would be nullified and invalidated and he would become a polytheist and an idolater. We ask Allaah to save and protect us from this! Allaah says:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ

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Muslim scholars? He replied: "Abdul-Qadir Al-Jeelaanee was a Muslim scholar. In fact, he was one of the notable Hanbalee scholars. He authored the book *al-Ghanyah*, and he was a righteous man. However, people worshipped him apart from Allaah. His grave is found in Iraq. As for Al-Badawee, it is not the same for him. The grave of Al-Badawee is found in Tanta, Egypt and worshipped. People worship him apart from Allaah. Sacrifices are offered to him, oaths are made to him, and invocations are directed to him. This is to the point that it is said in some years, such as during the yearly *mawlid*s or anniversary celebrations, the people who make the pilgrimage to him reach almost two million – more than those who make the pilgrimage to Allaah's House! All of these people call out to Al-Badawee and worship him apart from Allaah. They call out various chants and cries, and we ask Allaah to protect us! It is said that Al-Badawee was a Bedouin that was buried in this area while others claim that there is nothing buried there. Some even say that a donkey is buried there! Whatever the case may be, even if he were one of the prophets, it is not permissible to worship him apart from Allaah. It does not matter if he was a righteous person or not, worship belongs solely to Allaah. Even if he were one of the prophets, it would not be permissible to worship him. Worship is the right of Allaah. Neither a prophet nor anyone else besides them should be worshipped."

أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿٤﴾

**"It is not for the polytheists to construct the mosques of Allaah while they bear witness against their own selves of disbelief. The works of such are in vain and in the Fire will they abide."** [Surah At-Tawbah: 17]

The polytheists are not from those who can construct *masaajid* (i.e. mosques) since their actions testify against them. This is even if they physically build the mosques since what is meant by the word "construct" here is the figurative meaning of it, which is building them by way of worshipping in them and implementing Tawheed and obedience in them. So the polytheists are not from those who build (i.e. through worship) the mosques of Allaah.

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴾

**"It is not for the polytheists to construct the mosques of Allaah while they bear witness against their own selves of disbelief. The works of such are in vain and in the Fire will they abide."** [Surah At-Tawbah: 17]



فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء: 48]

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that

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perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

~~ the explanation ~~

When you come to realize that one's worship becomes invalidated by Shirk entering it and that he becomes an idolater and a permanent resident of the Hellfire, the thing that should become most important for you to find out is knowledge of Tawheed and Shirk. This is so that Allaah may save you from this trap in which the truth is covered by falsehood and Tawheed by Shirk. You must be able to distinguish Tawheed from Shirk and valid worship from invalid worship, so that Allaah may save and protect you from Shirk.

This is the introduction the author makes before commencing with the four rules, and it is a tremendous introduction. After this, the author goes on to mention the four rules by which a polytheist can be distinguished from a believer and a monotheist from a disbeliever.

The author states: "So that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah... This can be achieved by knowing Four Rules that Allaah has mentioned in His Book."

When you come to realize this, you will know that the most important thing that is binding upon you is to distinguish Tawheed (monotheism) from Shirk (polytheism). This is so that Allaah may save you from this trap, which is Shirk, or the mixing of partners in the worship of Allaah. This can be achieved by learning these four rules in that they will help you distinguish a disbeliever from a believer and a monotheist from a polytheist. They are four rules.



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وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

~~ the explanation ~~

The author is saying here that these four rules did not come from his own intellect or from his own desires. No. Rather, he derived these four rules from the Qur'aan and did not derive them from himself or from some individual. They were all derived from the Book of Allaah.



القاعدة الأولى: أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدير، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس: 31]

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: "**Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs? They will surely say: 'Allaah.'** Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]

~~ the explanation ~~



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This is the first rule used to distinguish a polytheist from a monotheist: It is that you know and have certainty that the disbelievers during the time of the Prophet ﷺ - i.e. the disbelievers of Makkah, the Quraish and the Arabs in general - whom the Prophet ﷺ fought against and deemed their lives and wealth lawful, agreed and affirmed the Oneness of Allaah in His Lordship. However, this did not enter them into the fold of Islaam. They affirmed that Allaah was the Creator, Provider, Administrator, Giver of Life and Causer of Death. They believed that He alone could help them or harm them, that He enabled the means, and that everything lied in His Hand.

But in spite of that, this aspect of Tawheed that they affirmed, which was *Tawheed-ur-Ruboobiyyah*, did not allow them to enter into Islaam nor did it remove them from the confines of Shirk. Even though they affirmed it, the Messenger of Allaah ﷺ still fought against them and permitted the taking of their lives, wealth, and children. Why was this (?) - because they associated partners with Allaah in worship. So affirming the Oneness of Allaah in His Lordship was not sufficient for them. It is not enough to affirm *Tawheed-ur-Ruboobiyyah* alone, rather, *Tawheed-ul-Uloohiyyah* must also be affirmed in addition to this.

The proof that the disbelievers affirmed the Oneness of Allaah's Lordship, as mentioned by the author, can be found in Allaah's statement in Surah Yoonus: **"Say: Who provides for you from the sky and the earth..."** Say: O Muhammad to the disbelievers and polytheists: Who is it that provides? **"Or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?"** What will be their response? **"They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'"** [Surah Yoonus: 31]

So they affirmed this. The author limited the proof to just one verse, however there are many verses in the Qur'aan that prove this, such as Allaah's saying:

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﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ. سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ. قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ. سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ. قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ. سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴾

"Say: 'Whose is the earth and whoever lies in it if you know?' They will say: 'It is Allaah's!' Say: 'Will you then not remember?' Say: 'Who is the Lord of the seven heavens and the Lord of the Great Throne?' They will say: 'Allaah.' Say: 'Will you then not be dutiful (to Him)?' Say: 'In whose Hand is the sovereignty of everything, and He protects (all), while against Him there are no protectors, if you know?' They will say: 'Allaah.' Say: 'How then are you deceived and turn away from the truth?'" [Surah Al-Mu'minoon: 84-89]

And His saying:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ﴾

"And if you (O Muhammad) ask them: 'Who created the heavens and the earth', they would surely say: 'Allaah.'" [Surah Luqmaan: 25]

And His saying:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ﴾

"And if you were to ask them who created the heavens and the earth and subjected the sun and the moon, they would surely reply: 'Allaah.'" [Surah Al-Ankaboot: 61]

So they affirmed Allaah's Oneness in Lordship but this affirmation did not benefit them. Why (?) - because they associated partners with Him in worship. One must have both categories of Tawheed -

*Tawheed-ur-Ruboobiyyah* and *Tawheed-ul-Uloohiyyah*. If someone affirms one of these categories of Tawheed without the other, it is of no benefit to him and he is not considered a monotheist. One must single Allaah out in both His Lordship and Worship.



**القاعدة الثانية:** أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة. فدليل القربة قوله تعالى: (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: 3] ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس: 18]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'** Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever." [Surah Az-Zumar: 3]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

~~ the explanation ~~

The second rule that one may use to distinguish a polytheist from a believer states that when those disbelievers at the time of the Prophet ﷺ, whom he ﷺ fought against, worshipped statues, idols, and stones, they did not do so because they believed these idols could bring them benefit or cause them harm. They did not believe that these things

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could bring benefit and cause harm. Rather, they believed that the only One who brings benefit and causes harm is Allaah. However, they said: "We only turned to them and supplicated to them so that they could bring us closer to Allaah and intercede for us." So those who worshipped Al-Laat and Al-'Uzzaa and those who worshipped angels and righteous people did not believe that these things could bring benefit or cause harm. On the contrary, they believed that the only One who brought benefit and caused harm was Allaah.

However they said: "We will supplicate to the righteous people, angels, *awliyaa*, trees and stones so that they can bring us closer to Allaah and intercede for us." So for example, when they would supplicate to prophets, angels, and righteous people, they would say: "They are closer to Allaah than us and will convey our needs to Allaah for us and intercede for us before Allaah."

Or they would worship trees and stones claiming that these things glorify and worship Allaah, "so they are closer to Allaah than us. And as for us, we have sins, so we will now supplicate to the righteous people, angels, prophets, trees and stones so that they can bring us closer to Allaah and intercede for us only not because they can bring benefit or cause harm and not because power lies in their hands. Rather, the only One who could bring harm and cause benefit is Allaah. And the One in whose Hand lies all matters is Allaah. However, we will worship these things, so we will call to them and seek a means to Allaah through them so that our needs can be conveyed to Him and so that we may be interceded for before Allaah." In spite of their claims, they were deemed polytheists because this was Shirk in and of itself.

Such a statement is Shirk, in and of itself, meaning that it is not a condition for a person to believe that trees can bring benefit or cause harm for him to be upon Shirk, no. Even if you don't believe that these things can bring benefit or cause harm, supplicating to them apart from Allaah is Shirk. If you don't believe that these things can

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bring benefit or cause harm yet you supplicate to them, you will still have fallen into Shirk.

What is the proof that these former polytheists only intended for these false gods to bring them closer to Allaah and intercede for them? The proof is Allaah's statement:

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

**"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'" [Surah Az-Zumar: 3] <sup>41</sup>**

Meaning: "We don't worship them because we believe that they can bring us benefit or cause us harm, rather we worship them because we believe that they will bring us closer to Allaah."

How will they bring them closer to Allaah? "They will convey our needs to Allaah since they are closer to Allaah than us and they will intercede for us before Allaah." Were they being truthful when they said this? No, they were lying. Allaah declared them liars and disbelievers based on this statement of theirs, which was that these false gods brought them closer to Allaah.

﴿ 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 ﴾

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<sup>41</sup> The Shaikh was asked: "How do we combine between these two verses from the perspective of the beliefs of the pagan Arabs of Quraish: '**We only worship them so that they may bring us closer to Allaah**' [39:3] and '**Who will give life to these bones after they rot and become dust**' [36:78]?" In the second verse, they denied that they would be resurrected. So what then is the point of their worship? If they denied the resurrection, why did they worship Allaah?" He replied: "Amongst the polytheists were those who denied the resurrection and those who affirmed it. So they were at different levels and categories. They supplicated to them to bring them closer to Allaah even if that was in the worldly life as well. The point I am trying to make is that not all of the polytheists denied the Day of Resurrection. Some of them denied it while others amongst them affirmed it."

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**"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever."**  
[Surah Az-Zumar: 3]

He accused them of lying and disbelieving. They lied by claiming that these false gods could help bring them closer to Allaah, and they disbelieved by performing this action, i.e. this supplication. The proof for intercession is Allaah's statement:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]**

This shows that they only worshipped them because they sought their intercession. They did not believe that they could bring benefit or cause harm. So Allaah replied to them telling them what means: "Who told you that they could intercede for you before Allaah?"

﴿ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ﴾

**"Say: 'Are you informing Allaah of what He knows not in the heavens and the earth?'" [Surah Yoonus: 18]**

Are you informing Allaah of something that He has no knowledge of in the heavens and on the earth? And are you saying that He doesn't know that He has a partner in worship?

﴿ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ  
وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

"Say: 'Are you informing Allaah of what He knows not in the heavens and the earth?' Glorified and Exalted is He above all that they associate (with Him) as partners." [Surah Yoonus: 18]



والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يا أيها الذين آمنوا أنفقوا مما رزقناكم من قبل أن يأتي يوم لا ينفع فيه ولا خلة ولا شفاعة والكافرون هم الظالمون) [البقرة: 254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (من ذا الذي يشفع عنده إلا بإذنه) [البقرة: 255]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

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~~ the explanation ~~

Intercession is of two types: The Negated Intercession and the Affirmed Intercession, i.e. one intercession is valid while the other is invalid.

The Negated Intercession is that which is sought from someone other than Allaah and on behalf of a polytheist. This is the invalid one. Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ ﴾

**"O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining nor friendship nor intercession."** [Surah Al-Baqarah: 254]

The intercession mentioned in this verse is the one that is negated since it is done on behalf of a polytheist that calls out to other than Allaah and it is sought from someone other than Allaah.

An example of this is when a person says: "O Messenger of Allaah, intercede for me." This person has committed Shirk since he has sought intercession from someone other than Allaah. Another example is if he says: "O Badawee, intercede for me" or "O 'Abdul-Qadir, intercede for me" or he calls out to someone else.

If one seeks it from Allaah, but yet supplicates to other than Allaah, then it is also negated. This is a false and invalid intercession since there can be no intercession for a polytheist.

The Affirmed Intercession is that which is sought from Allaah, such as when one says: "My Lord, allow your Prophet to intercede on my behalf." So he asks Allaah to allow His Prophet to intercede on his behalf while at the same time he is a monotheist, i.e. not committing



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Shirk. So the negated intercession is that which is sought from other than Allaah and done on behalf of a polytheist while the affirmed intercession is that which is sought from Allaah and done on behalf of a monotheist.

The affirmed intercession must meet two conditions:

**The First Condition:** The one interceding must have Allaah's permission to intercede.

**The Second Condition:** Allaah must be pleased with the one being interceded for.

So the one interceding on behalf of someone before Allaah must have Allaah's approval for that. This is even the case with our Prophet Muhammad ﷺ for he will not be allowed to intercede for anyone until he first receives permission from Allaah. He ﷺ will prostrate below the Throne and praise Allaah with such praises that will open the door for him. The Prophet ﷺ will continue to prostrate until Allaah grants him permission, saying: **"O Muhammad, lift up your head. Ask (what you want) for you will be given it and intercede for you will be allowed to intercede."** This is the approval.<sup>42</sup>

The second condition is that Allaah must be pleased with the one being interceded for. So he must be a monotheist as Allaah is only pleased with Tawheed. If one were to intercede for a polytheist, Allaah would not approve of it, as He says:

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<sup>42</sup> The author was asked afterward: "Will the Prophet's major intercession on the Last Day prior to judgement be for everyone, believers and non-believers, or will it be specific to just the believers?" He replied: "No, it is general. The Prophet's intercession is general and applies to believers as well as unbelievers since he ﷺ will be interceding to relieve people from the final place of standing. The Prophet ﷺ will intercede for them until Allaah reckons with them and they are relieved from this final place of standing. This is general for all people – all nations, the first of them to the last of them, believer and unbeliever. As for the Prophet ﷺ interceding to remove sinners from the Fire, this applies specifically to just the monotheists."

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﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255] <sup>43</sup>

And He says:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيُرِضَىٰ ﴾

**"And there are many angels in the heavens whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with."** [Surah An-Najm: 26]

The negated intercession is that which is sought from other than Allaah and which is done on behalf of a polytheist. This is an invalid intercession that will not be allowed to take place, and it will not occur.

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<sup>43</sup> The author was asked afterward: "You mentioned in the second rule that one of the conditions for the affirmed intercession is that Allaah must be pleased with the one being interceded for. However, the Messenger of Allaah ﷺ will intercede for his uncle Abu Taalib and he is a polytheist. How can we combine between these two points?" He replied: "This is an exception. This is a specific case. It is a specific intercession in which the Prophet ﷺ will ask for his punishment to be lightened. It is not an intercession to remove him from the Hellfire. His interceding for him is an exception. It is a specific case between the Prophet ﷺ and Abu Taalib. It applies particularly to one unbeliever, and that is Abu Taalib. It is an exception that was made particularly for Abu Taalib because his disbelief was minimal since he would defend and protect the Prophet ﷺ. So because he had light disbelief, Allaah granted him this type of intercession, which is that he would get a light punishment. It has been reported in an authentic hadeeth: **"The one receiving the least torment from the inhabitants of the Hellfire will be Abu Taalib. He will have two sandals placed on his feet, which will cause his brain to boil. And he will indeed think that he is the most tormented one out of everyone due to the severity of what he experiences, even though he will be the least tormented."** We ask Allaah to save and protect us! The point here is that this intercession applies specifically to only the Prophet ﷺ and Abu Taalib due to his light disbelief, which was clearly seen in his defense, protection, and support of the Prophet ﷺ. It will only be an intercession requesting a lighter torment and not that he be removed from the Hellfire. We ask Allaah to save and protect us!"

The affirmed intercession is that which is done on behalf of a monotheist and which is sought from Allaah. It has two conditions: Allaah's permission for one to intercede, as occurs in Allaah's statement: **"Who is it that will intercede in His presence except with His permission"** and His approval of the one being interceded for, as occurs in Allaah's statement:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ﴾

"And they cannot intercede except for him with whom He is pleased." [Surah Al-Anbiyaa: 28]



**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً وَيُكُونَ الدِّينَ كُلُّهُ لِلَّهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَلَمْ تَقُلْ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ ذُنُوبِكُمْ قَالَ اللَّهُ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فَعَلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلامُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء: 57]

ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم: 19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، اجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more fitnah (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

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The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laath and Al-'Uzzaa, and Manaath, the third other?"** [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"

~~ the explanation ~~

The third rule by which a polytheist can be distinguished from a monotheist states that when Allaah sent the Prophet ﷺ, he appeared to a polytheistic people that had numerous different deities and various acts of worship. Amongst them were those who would worship the sun, those who would worship the moon, those who

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would worship trees and stones, those who would worship angels, those who would worship righteous people, and those who would worship prophets. The Messenger of Allaah ﷺ declared all of them disbelievers and did not differentiate between any of them. He deemed all of them disbelievers. There is no difference between one who worships trees. He is a disbeliever. The Prophet ﷺ fought against them and deemed their lives and wealth lawful.

Whoever worships the angels is a disbeliever. Whoever worships righteous people is a disbeliever. Whoever worships prophets is a disbeliever. Allaah's Messenger ﷺ declared all of them disbelievers and did not differentiate between any of them. The proof for this is Allaah's statement:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الَّذِينَ كَفَرُوا كَلَّةٌ لِلَّهِ ﴾

**"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The word "*fitnah*" here refers to Shirk. So the verse would mean: "...until there is no more Shirk" or "...until Shirk comes to an end and Tawheed is established." When Tawheed is established, the fighting ends. "**And fight against them**" means continue fighting them until Shirk goes away and Tawheed arrives.

This is why the Prophet ﷺ fought against those who worshipped trees, making their lives and wealth lawful, and why he fought against those who worshipped stones and those who worshipped righteous people, angels, the sun and the moon. He ﷺ deemed all of them to be disbelievers and considered them idolaters whose lives and wealth were lawful, there being no difference between any of them.

So this is a rule that teaches that everyone who worships someone or thing besides Allaah is a polytheist. There is no distinction between one who worships a prophet, righteous person, messenger, tree,

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stone, Jinn, idol or anything else that is worshipped besides Allaah. All of this is Shirk. Worship must be done for the sake of Allaah alone. Tawheed, i.e. that you single Allaah out in worship, is His right and should not be directed to anyone else, no matter who it is.

Allaah sent the Prophet, so he appeared amongst polytheists that were worshipping various deities. In spite of that, the Prophet ﷺ treated them equally in terms of fighting against them, deeming their lives and wealth lawful, and charging them with polytheism and disbelief.

The author, may Allaah have mercy on him, then goes on to mention evidences for this rule. The proof that there existed those who would worship the sun and the moon during the Prophet's lifetime was Allaah's saying:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا  
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

**"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship." [Surah Fussilat: 37]**

He forbade that these things be worshipped by saying: **"...but rather prostrate to Allaah."**

The proof that there existed those who would worship righteous people is Allaah's saying:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا  
يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾

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**"Say: Call upon those whom you claim (to be gods) besides Him. They have neither the power to remove harm from you nor to even to transfer it (onto someone else)." [Surah Al-Israa: 56]**

Those whom you call upon besides Allaah do not have the power to repel harm, i.e. remove the evil that has befallen you, nor to shift it on to someone else.

﴿ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ ﴾

**"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him)." [Surah Al-Israa: 57]**

It is said that this verse was revealed concerning a group of people that would worship some Jinn. Later on, these Jinn accepted Islaam but the group of people that used to worship them remained upon their polytheism. So Allaah is telling them: "Those you are supplicating to are now monotheists yet you continue to remain upon your polytheism." Those you call out to, O human polytheists, seek nearness to Allaah by obeying Him, hoping for His mercy and fearing His punishment.

﴿ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

**"Verily, the torment of your Lord is something to be afraid of!" [Surah Al-Israa: 57]**

The proof that there existed those who would worship angels is Allaah's saying in Surah Saba':

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِبْرَائِيمَ كَانُوا يَعْبُدُونَ  
قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ  
بِهِمْ مُؤْمِنُونَ. فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَقَوْلُ  
لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴾



**"And (remember) the Day when He will gather them all together, then He will say to the angels: 'Was it you that these people used to worship?' They (the angels) will say: 'Glorified are You. You are our *Walee* (Protector) instead of them.' Nay, but they (people) used to worship the Jinn; most of them were believers in them. So today none of you can profit or harm one another. And We shall say to those who did wrong: 'Taste the torment of the Fire which you used to deny.'" [Surah Saba: 40-42]**

The proof that there existed those who would worship prophets is Allaah's statement regarding 'Eesaa:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهِينَ  
مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ  
قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ  
مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا  
مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ  
شَهِيدٌ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

**"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Worship me and my mother as two gods besides Allaah?' He will say: 'Glorified are You. It was not for me to say what I had no right (to say). Had I said such a thing, You would have known it. You know what is in my inner self though I do not know what is in Your self. Verily, You are the All-Knower of all that is hidden (and unseen). Never did I tell them anything but what You commanded me to say: Worship Allaah, my Lord and your Lord. And I was a witness over them while I dwelt amongst them. But when You took me up, You were the Watcher over them, and You are a witness to all things. If You punish them, they are Your slaves, and if You forgive them, then indeed You are the All-Mighty, All-Wise.'" [Surah Al-Maa'idah: 116-118]**

The proof that there existed those who would worship trees and stones is Allaah's statement in Surah An-Najm:

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﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴾

**"Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the third other?" [Surah An-Najm: 19-20]**

These were the names of big idols that the Arabs used to worship at the time the Prophet ﷺ was sent to them. Al-Laat was the idol of the people of Taa'if who were known as Thaqeef. Al-Laat was a man that used to knead *sawiq* for the pilgrims on Hajj. *Sawiq* is a food made from cooked grains that are drenched with milk, water, or fat. When he died, the people stayed by his grave and worshipped him apart from Allaah.

This was a man who would knead dough upon a rock. It is also said that Al-Laat is the name of a rock that the people would worship, and it is said that it refers to a man that would knead dough on it. We say: Al-Laatt with a double "t" refers to the man while Al-Laat with one "t" refers to the name of the stone that became a big idol.

Al-'Uzzaa was a tree that belonged to the tribe of Quraish and its surrounding people while Al-Manaat was an edifice on the Arabian coastline that belonged to the people of Madeenah and those around it.

Allaah mentioned these big idols in His Great Book even though there were many other idols, such that there existed an idol for every tribe. In fact there existed an idol for every household which the people of that household would worship. And it even reached a point where not even these idols would suffice – may Allaah protect us from the polytheists – for when they would go out to the desert, they would take an idol with them to worship as well. What would they do? They would worship stones.

For example, they would find three stones for the pot they would use to cook. When one of them was out in the desert and wanted to cook something, he would bring a cooking pot with him and place it upon

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three stones. They didn't have gas at that time like we do today. After that, he would look at the three stones and pick the best one amongst them to take as a Lord to worship.

So out of three, he would worship one, taking the best and newest one to worship. This was even to the point that if he couldn't find any stones, he would gather together some dirt, milk a goat over it, and then worship that. Others would take a portion of a date and worship that. So he would worship it and then eat it. This is the level that they had reached, and we ask Allaah to save and protect us!

So they had many idols, but the three major ones were Al-Laat, Al-'Uzzaa and Manaat.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ.  
الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ. تِلْكَ إِذَا قَسَمَةٌ ضَيَّزَىٰ ۝

**"Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the third other? Is it for you the males and for Him the females? That indeed is a division most unfair!"** [Surah An-Najm: 19-22]

Abu Waaqid Al-Laythee ؓ reported: "We went out with Allaah's Messenger ﷺ to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief)."

The Battle of Hunayn occurred after the Conquest of Makkah. This Companion excused himself here by saying: "We had just recently come out of Kufr (Disbelief)." This means that they had just come out of Shirk. So they had just become Muslim and Eemaan and Tawheed had not yet become firmly established in their hearts.

The Prophet ﷺ conquered Makkah in the 8<sup>th</sup> year of Hijrah. After conquering Makkah, he ﷺ set out to fight against the tribe of Hawaazin in Hunayn taking with him nearly two thousand people from Makkah that were new Muslims. So Islaam was not yet firmly established in their hearts which is why Abu Waaqid Al-Laythee

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said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief)."

He ﷺ then reported: "So we passed by a lote-tree." This was a big tree that belonged to the polytheists which they would seek blessings from by hanging their weapons on it, and hoping for its blessing. They passed by a huge tree of the polytheists which they would gather around, seek blessings from, and hang their weapons upon.

Those that had just recently accepted Islaam, i.e. Abu Waaqid and his companions, asked the Messenger of Allaah ﷺ to give them a lote-tree that they could seek blessings from just like those polytheists had. Why did they say this?! The Companion Abu Waaqid gives the reason, which was that they had just recently come out of Shirk. They did not understand Tawheed fully and Eemaan (Faith) had not yet become firmly established in their hearts. So the Prophet ﷺ rebuked them for this.

They asked for something that constituted polytheism, but did this mean that they committed it?! No, they did not commit it. So this hadeeth shows that if a person wants to commit Shirk and seeks after it, but is then repelled and prohibited from it, causing this desire to subside, he has not fallen into Shirk.

When they said: "O Messenger of Allaah, make for us a Dhaat Anwaat just as they have a Dhaat Anwaat", the Prophet ﷺ repelled them by saying: "**Allaahu Akbar, these are indeed the ways!**"

The Prophet ﷺ was shocked by their statement. He said: "**These are indeed the ways!**" Meaning: You want to follow the same ways that the polytheists before you followed. "**You have just said, by the One in whose Hand is my soul, the same as what the Tribe of Israa'eel said to Moosaa**":

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

**"Make for us a god just as they have gods." [Surah Al-A'raaf: 138]**

The Prophet ﷺ compared their statement to the statement the Tribe of Israa'eel made to Moosaa. Are these statements the same? The Tribe of Israa'eel told Moosaa to give them a god that they could worship whereas the Prophet's Companions asked him for a tree they could get blessings from. Is this statement similar to that one? They are different, however, the Prophet ﷺ considered them equal because the basis is in the intended meaning not the actual words.

Even though the wording of both statements vary, their meanings are both one and the same, since believing that a tree can give blessings and grant benefit is Shirk just like when the Tribe of Israa'eel said: "Give us a god that we can worship." The meaning is the same.

The Prophet ﷺ overlooked the words and focused on the meaning. **"You have just said, by the One in whose Hand is my soul, the same as what the Tribe of Israa'eel said to Moosaa":**

أَجْعَل لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ  
إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا نَهَى اللَّهُ عَنْهُ وَمَا كَانُوا يَعْمَلُونَ  
قَالَ أَغْيِرَ اللَّهُ أَلْفَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

**'Make for us a god just as they have gods. Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaging in. And all that they are doing is in vain. Shall I seek for you a (god) other than Allaah, while He has given you superiority over the worlds.'** [Surah Al-A'raaf: 138-140]"

This proves that if a person intends to commit Shirk due to ignorance and is then repelled and forbidden from it and doesn't do it, he doesn't fall into Shirk. This is why the Prophet ﷺ repelled them and warned them. So they did not fall into Shirk.



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**القاعدة الرابعة:** أن مشركي زماننا أغلظ شركاً من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فإذا ركبوا في الفلك دعوا الله مخلصين له الدين فلما نجاهم إلى البر إذا هم يشركون) [العنكبوت:65]

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

~~ the explanation ~~

The fourth rule states that the polytheists of our time are more severe in Shirk than the polytheists of old. This means that the Shirk committed by the latter-day polytheists is greater and more intense than the Shirk committed by the former polytheists. Is it possible that Shirk can be greater and more intense? Yes. They are all polytheists - the early ones as well as the latter-day ones - however, the Shirk committed by the early polytheists was less while the Shirk committed by the latter-day polytheists is greater. Shirk can be multiplied and increased in the same way that monotheists can vary in their level of Faith and Tawheed. Some may have stronger Eemaan and Tawheed than others. This applies also to polytheists in that some of them can be greater in Shirk than others.

A polytheist that supplicates to other than Allaah is just a polytheist. But if he supplicates to other than Allaah, reviles believers, impedes them from their Religion and leads them to disbelief, who is worse,

the first or the second? A polytheist that limits his Shirk to himself is a polytheist whose Shirk is light, whereas a polytheist that associates partners with Allaah, misguides believers, harms them, and forces them to commit Shirk is worse and his punishment will be multiplied. Allaah says:

﴿ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴾

**"Those who disbelieve and hinder (people) from the Path of Allaah for them We will add torment on top of torment because they used to spread corruption."** [Surah An-Nahl: 88]

So there is a difference between one who disbelieves and keeps it to himself without harming others and one who disbelieves whilst hindering people from the Path of Allaah, leading them to disbelief, and harming them. The latter is extreme disbelief and its sin is greater.

The author, may Allaah have mercy on him, states that the fourth rule is to know that the Shirk of the early polytheists is less than the Shirk of the modern-day polytheists who are the ones in our time right now - from the time of Shaikh Muhammad bin 'Abdil-Wahhaab on after.

You must know that the Shirk of the early polytheists is less than the Shirk of the latter-day polytheists, and that the Shirk of the latter-day polytheists is greater, harsher, and viler than the Shirk of the early polytheists. The reason for this is because the early polytheists would commit Shirk sometimes and worship Allaah sincerely at other times.

They would associate partners in worship with Allaah during times of ease and comfort but worship Him alone (i.e. sincerely) during times of hardship and difficulty. This shows that their Shirk was less severe. Sometimes they would worship others besides Allaah and sometimes they would worship solely Allaah. But this did not help

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them since it did not benefit them that they worshipped Allaah sincerely at times. A person must worship Allaah alone at all times. Regardless, the point is that this type of Shirk is less severe than one who associates partners with Allaah at all times.

The early polytheists would commit Shirk at certain times and worship Allaah sincerely at other times. But as for the latter-day polytheists, they commit Shirk all the time. There is no time in which they worship just Allaah alone. How is this possible? The early polytheists would worship others besides Allaah in times of ease, comfort, and rest. But when there came times of hardship and difficulty, they would worship Allaah sincerely.

In what form would this hardship and difficulty come? When they would ride on board a ship in the open sea and the waves would rock them, sending their ship back and forth and moving them around, they would say: "O Allaah, O Allaah, O Allaah!" They would turn to Allaah sincerely and the Shirk would cease to exist. But when they would reach land and the safety of the shore, they would say: "It's over" and begin to worship Al-Laah, Al-'Uzzaa, trees, and stones (again); they would commit Shirk.

When they would ride on board a ship and the waves would shake them, they would call out to Allaah sincerely. But when they would reach comfort and safety, and the hardship would come to an end, they would go back to committing Shirk. The proof for this is Allaah's statement:

﴿ فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

**"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone."** This means that they would worship Allaah sincerely, not mixing any partners with Him in worship. So they would make their worship solely for Him alone.



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﴿ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

**"But when He brings them safely to land, behold they give a share of their worship to others." [Surah Al-'Ankaboot: 65]**

And He says:

﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا  
إِيَّاهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَغْرَضْتُمُ وَكَانَ الْإِنْسَانُ كَفُورًا ﴾

**"And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away (from them). And man is ever ungrateful." [Surah Al-Israa: 67]**

And He says:

﴿ وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا  
نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴾

**"And when waves cover them like shadows, they invoke Allaah, making their invocations for Him alone. But when He brings them safe to land, there are among them those that stop in between (belief and disbelief). But no one denies Our signs except every perfidious ingrate." [Surah Luqmaan: 32]**

So the Shirk of the early polytheists was lighter and less since it was done sometimes while at other times, they would worship Allaah sincerely. But as for the Shirk of the modern-day polytheists, they commit Shirk in both times of ease as well as times of hardship. In fact they even surpass the Shirk of the early polytheists as is seen when some of the modern-day polytheists ride on a ship and the waves shake them. They say: "O 'Alee, O 'Alee" or "O Husayn, O Husayn!" The more their situation becomes difficult on them, the more they increase in their Shirk. They seek refuge in their false

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deities, so their Shirk in times of difficulty becomes even greater. They turn to their false deities by calling out to so and so or 'Alee or so on and so forth. <sup>44</sup>

There is also another difference between the Shirk of the early polytheists and the Shirk committed by the latter-day polytheists which shows that the Shirk of the early polytheists was lighter in comparison to the Shirk of the modern-day polytheists. And that is seen in what the early polytheists used to worship. What would they worship? Either they would worship a prophet, a righteous man, a tree or a stone. These were all things that would themselves worship Allaah. They would only worship prophets, pious people, trees and stones, i.e. things that worshipped Allaah. Or they would worship the sun and the moon, which are both subservient to Allaah.

As for the modern-day polytheists, they surpass them by worshipping disbelievers and sinners! There is a difference between one who worships a disbeliever and a sinner and one who worships a righteous person and a prophet. Even though both of them are polytheists, this one's Shirk is greater and worse than that one's. The one who worships a disbeliever and a sinner is worse than one who worships a prophet, righteous person, tree or stone.

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<sup>44</sup> The author was asked afterward: "You stated that the polytheists in our time supplicate to 'Alee and Husayn during times of hardship, and then you went on to say that they call out to certain unbelievers and polytheists. We would like you to clarify this since there are some people listening who are Raafidees and they may use your statement as proof that we hold these Companions to be unbelievers." So he replied: "If someone supplicates to and worships prophets, righteous people, or Companions without them being pleased with it, there is no sin on them. **'And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say.'**" [Surah Al-Maa'idah: 116] Just because people call out: 'O 'Alee' and 'O Husayn', this does not mean that there is any sin on 'Alee and Husayn since they are not pleased with that and did not condone it. Apolytheist is one who calls out and supplicates (to deities besides Allaah), but as for one who is being supplicated to, if he is a righteous person or a prophet, he will absolve himself before Allaah from their worship. So there is no sin or burden on him."

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The early polytheists would only worship prophets, righteous people, trees and stones, i.e. things that would themselves glorify Allaah. But as for the disbelievers (of today), they have surpassed them by worshipping disbelievers and sinners along with that. So the Shirk of the early polytheists was lighter in comparison to that of the latter-day polytheists.

In summary, the Shirk of the latter-day polytheists is worse from two perspectives:

**First:** The former polytheists would worship Allaah sincerely during times of difficulty but worship others besides Him in times of ease. As for the latter-day polytheists, their Shirk is constant in times of ease as well as in times of hardship.

**Second:** The former polytheists would worship prophets and righteous people or trees and stones that glorify Allaah. They would not worship disbelievers and sinners. As for the latter-day polytheists, they surpassed them by worshipping disbelievers and sinners as part of their worship of false deities. So their Shirk became worse and more severe.

May Allaah grant us all the ability to obey Him and bestow us all with beneficial knowledge and righteous deeds. And may His peace and praises be on Muhammad, his family, and Companions.



*An Explanation of "The Four Rules"*

شَرَحَ

القَوَاعِدَ الْاَرْبَعَةَ

# An Explanation of "The Four Rules"

Written by Shaikh Ahmad bin  
Yahyaa An-Najmee [D. 1429H]

With Footnotes and Verification  
by Hasan bin Muhammad Daghreere

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh Ahmad An-Najmee was born in the village of Najaamiyyah in 1346H and raised in his parents' home.

He first read the Qur'aan to Shaikh 'Abdu bin Muhammad 'Aqeel An-Najmee in 1355H and then to Shaikh Yahyaa Faqeeh 'Abasee, of Yemen, who had come to reside in Najaamiyyah. Shaikh An-Najmee studied under him in 1358H. When Shaikh 'Abdullaah Al-Qar'aawee came to Najaamiyyah, he debated with this teacher of An-Najmee on the issue of Allaah's Rising, since he was an *'asharee*. After Al-Qar'aawee defeated him, 'Abasee fled from town.

After their former *'asharee* teacher left, the Shaikh, along with two of his uncles, began attending Shaikh Al-Qar'aawee's classes in Saamitah in 1359H, but this did not last. In 1360, in the month of Safar to be exact, our Shaikh joined the Salafee School and recited the Qur'aan to Shaikh 'Uthmaan Hamlee upon the order of Shaikh 'Abdullaah Al-Qar'aawee. He recited the entire Qur'aan to him with *tajweed* and memorized "*Tuhfat-ul-Atfaal*", "*Hidyaayat-ul-Mustafeed*", "*Thalaathat-ul-Usool*", "*Al-'Arba'een An-Nawaamiyyah*" and "*Al-Hisaab*."

He then sat with and studied under Shaikh 'Abdullaah Al-Qar'aawee himself reading and memorizing various classical works with him. Shaikh 'Abdullaah granted him *ijazah* (religious authorization) to report from the Six Collections of Hadeeth in 1364H.

The Shaikh continued studying under Shaikh Al-Qar'aawee and his students until in 1384H, he attended the study circles of the former Muftee of Saudi Arabia, Shaikh Muhammad bin Ibraaheem Aali Shaikh for close to two months. In the same year, he also attended the gatherings Shaikh 'Abdul-'Azeez bin Baaz for a month and a half.

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The Shaikh then spent the many years afterward, almost half a century, teaching and spreading the Call. Some of his more famous students include: Shaikh Rabee' Al-Madkhalee, Shaikh Zayd Al-Madkhalee, and Shaikh 'Alee Al-Faqeehee.

Shaikh An-Najmee began working as a volunteer teacher in the schools of his teacher, 'Abdullaah Al-Qar'aawee. When the salary positions began, he was assigned as a teacher in his hometown of Najaamiyyah. This was in 1367H. Then in 1372H, he transferred to being Imaam and teacher in the town of Abu Subaila in Baalhurrath.

When the educational institute of Saamitah opened in 1374H, he was assigned a teaching position in it where he served until 1384H, teaching alongside Shaikh Haafidh Al-Hakamee. He later resigned from this post hoping to teach in the Islamic University of Madeenah.

He traveled to Madeenah for this purpose but Allaah did not decree this for him. So he returned to his district where was appointed religious admonisher and guide to the Ministry of Justice in the District of Jaazaan. In 1387H, he returned to teaching at the institute of Jaazaan and then in 1389H, he went back to teaching in Saamitah where he remained until he retired in 1410H. From that time until his death in 1429H, the Shaikh kept himself busy teaching at home, in his local masjid, and in other masaajid of the district, holding weekly classes and answering questions.

The Shaikh has written numerous books, small and large, published and unpublished, on various topics in Islaam. Some of these books include "Clear Verdicts on Modern-Day Methodologies used in Da'wah", "Guiding the Traveler: An Explanation of *Sharh-us-Sunnah* of Al-Barbahaaree", "Establishing Rulings: Explaining the *Ahaadeeth* of 'Umdat-ul-Ahkaam", and "The Cool Spring Water: A Critical Analysis of the Beliefs & Actions of Some Da'wah Methodologies"



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

-- the explanation --

All praise is for Allaah, Lord of the worlds, and may His peace and praises be upon our prophet, Muhammad, his family and Companions. To proceed:

Allaah prepared the way for the advent of Shaikh Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, in the twelfth century. So he called to Tawheed in the lands of Najd, and Allaah willed that this call be met with success and victory after a long and tenacious struggle. He authored numerous books and fought against the polytheists until they entered into Allaah's Religion, returned to its fold, and singled Allaah out alone in worship.

Some of the works he authored, which contain the greatest benefit, are "The Three Fundamental Principles" (*Thalaathat-ul-Usool*), "The Book of Tawheed" (*Kitaab-ut-Tawheed*), "Removing Misconceptions" (*Kashf-ush-Shubuhaat*) and "The Four Rules" (*Al-Qawaa'id-ul-Arba'*), which is the treatise we are discussing now.

## *An Explanation of "The Four Rules"*

The author states: "I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity."

What a great and fantastic supplication! For indeed whoever Allaah protects in this life and the next is indeed the successful one. He is the one who will succeed and reach the highest of levels. Allaah will bless him with Paradise, wherein whoever enters, will live and never die, stay healthy and never get sick, and remain young and never grow old.

If Allaah protects you in this worldly life, He will facilitate for you correct knowledge that is derived from the Qur'aan and Sunnah, and enable you to act upon it. And if He protects you in the Hereafter, He will turn the punishment away from you and facilitate the means of success for you. So the Barzakh<sup>45</sup> will become a state of reward and contentment for you and afterward you will succeed by entering Paradise.

If you become "blessed wherever you are", you will achieve what every righteous person hopes to achieve, and that is producing righteous deeds that are done for only Allaah's sake and which result in good befalling you in the three abodes that you will encounter in life: The worldly life, the Barzakh and the Hereafter.

The author goes on to supplicate for you by saying: "And (I ask) that He makes you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness

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<sup>45</sup> **Translator's Note:** The *Barzakh* is a temporary state the soul enters after death in which it will experience either punishment or pleasure prior to being judged and entering Paradise or Hell.



## *An Explanation of "The Four Rules"*

(from Allaah). For indeed these three characteristics are the true signs of prosperity."

Meaning: They are from the general basis of prosperity for Allaah rewards those who are grateful by giving them more and grants those who are patient such lofty recompense that none can estimate or count, as occurs in the authentic hadeeth in which the Prophet related from Allaah that He said: **"Every deed of the son of Aadam is multiplied. One good deed is multiplied from ten to seven-hundred times its worth to whatever Allaah wills..."** Then Allaah says: **"...except for fasting as it is for Me, and I will grant reward for it. He leaves aside his desires and food for My sake!"** <sup>46</sup>

"And when they sin, they seek forgiveness (from Allaah)." This refers to when one falls into sin due to his human nature, which exposes one to the risks faced by every human being. And thus he commits sins whether knowingly or unknowingly. In spite of this, Allaah has promised, and His promise is true, that He will forgive whoever seeks His forgiveness and that He will accept the repentance of whoever repents to Him. In a *qudsee* hadeeth, Allaah states: **"O My servants! I have indeed forbidden Myself from oppressing and (likewise) made it forbidden amongst yourselves, so do not oppress one another...O My servants, you indeed commits sins day and night whereas I forgive all sins, so ask forgiveness of Me and I will forgive you. O My servants..."** <sup>47</sup>

At the end of this introductory supplication, the author informs us that these three characteristics are the core source of happiness and prosperity, and then goes on to discuss the main point of his treatise by saying:



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<sup>46</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Fasting and Book of Garments and Muslim in his *Saheeh*: Book of Fasting, and the wording here is from him.

<sup>47</sup> Reported by Muslim in his *Saheeh*: Book of Ties and Relations from Abu Dharr . . .

## *An Explanation of "The Four Rules"*

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصا له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات:56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

This is the true worship that deserves to be called "worship" and by which anyone who abides by it will attain immense reward and vast good.

As for someone who mixes it by worshipping Allaah and someone else along with Him, then such a type of worship is not considered worship of Allaah. In a hadeeth, the Prophet ﷺ related from Allaah that He said: **"I am the most free of all the partners from Shirk (polytheism). Whoever performs a deed in which he associates Me with others, I abandon him and his Shirk."** <sup>48</sup>

The author then goes on to prove his point by mentioning Allaah's saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**"And I did not create the Jinn and mankind except that they should worship Me."** [Surah Adh-Dhaariyaat: 56]

This ayah proves that the creation of the Jinn and mankind was for no other purpose than worship. Allaah created the servants to worship Him and promised to forgive them and admit them into

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<sup>48</sup> Reported by Muslim in his *Saheeh*: Book of Absternce and Heart-Soothing Narrations from Abu Hurairah

## *An Explanation of "The Four Rules"*

Paradise if they do worship Him. Mu'aadh bin Jabal رضي الله عنه reported that the Prophet ﷺ said: **"O Mu'aadh! Do you know what Allaah's right upon His servants is and what the servant's right upon Allaah is?"** I said: "Allaah and His Messenger know best." He ﷺ said: **"Allaah's right upon the servants is that they worship Him and not associate anything (in worship) with Him. And the servants' right upon Allaah is that He not punish whoever doesn't associate partners with Him (in worship)."** I said: "O Messenger of Allaah! Shall I not inform the people of this?" He ﷺ said: **"Do not inform them for they will rely on (only) it."** <sup>49</sup>

The above verse also shows that the objective behind creating the Jinn and mankind was so that Allaah could test them with His commands and prohibitions and test them with other things that may divert them from obeying Him. So whoever is impacted by these obstacles and abandons worshipping Allaah, he will be from the losers. And whoever preoccupies himself in worship and takes from the worldly life only that which will assist him in achieving his objective, he will be from the triumphant. And with Allaah lies the success.



فاذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحدث إذا دخل في الطهارة.

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

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<sup>49</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Jihaad and Book of Garments and reported by Muslim in his *Saheeh*: Book of Fata

## An Explanation of "The Four Rules"

-- the explanation --

The author uses a tangible example here in order to explain a figurative example. Shirk nullifies worship in the same manner that *hadath* nullifies ritual purity. So whoever allows polytheism (Shirk) to enter into his worship, has spoiled his worship and it is no longer regarded as being suitable for him to benefit from that worship. In the same manner, if he were to allow *hadath* to enter into his ritual state of purity, whether he is engaged in prayer at that moment or not, his ritual state of purity would become nullified and he would not be able to continue, if he is praying, or begin praying, if he is not. If he does so, he should be considered insane and one whose mind has gone just like if he thinks his worship is valid so long as he has major Shirk present (in his beliefs and actions). How numerous are the verses in the Qur'aan that prove this.

Allaah says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

"Verily, Allaah does not forgive that partners be ascribed to Him (in worship) but forgives whatever is less than that to whom He wills." [Surah Anb-Nisaa: 48]

And He says quoting 'Eesaa:

﴿ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

"O Children of Israa'eel, worship Allaah, my Lord and your Lord. Indeed, whoever associates partners with Allaah (in worship), Allaah will make Paradise forbidden for him and his final abode will be the Hellfire. And the wrongdoers will have no helpers." [Surah Al-Maa'idah: 72]

## An Explanation of "The Four Rules"

Allaah said to His Prophet Muhammad:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ  
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

"And indeed it has been revealed to you as it was (revealed) to those before you: 'If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers.'" [Surah Az-Zumar: 65]

And He says:

﴿ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

"That is the guidance of Allaah by which He guides whomsoever He wills from His servants. And if they were to associate partners with Him (in worship), He would surely nullify for them what (good deeds) they used to do." [Surah Al-An'aam: 88]



فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إن الله لا يعفو عن شركه) به ويعفو ما دون ذلك لمن يشاء [النساء: 48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

**القاعدة الأولى:** أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون) [يونس: 31]

## *An Explanation of "The Four Rules"*

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48] This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'"** [Surah Yoonus: 31]

~~ the explanation ~~

The requisite of this rule is that no one enters into the fold of Islaam with just *Tawheed-ur-Ruboobiyyah*. So whoever acknowledges the Oneness of Allaah in His Lordship by believing that Allaah is the only One true Creator, Provider, Administrator, Grantor of Life, and Causer of Death, and that He is the One who gives health or causes illness, grants wealth or causes poverty, and gives happiness or causes misery, all of this is not enough to admit him into Islaam. This is since the pagans whom Allaah's Messenger ﷺ fought against and whose blood he permitted to be shed, wealth to be taken as booty,

and women and children to be taken as captives - all of them believed that Allaah was the Creator, Provider and Administrator of affairs. But all of this did not benefit them because they worshipped others besides Allaah, rejected the Message of Muhammad ﷺ and denied the resurrection. They also denied and rejected the Qur'aan, claiming that it was magic or soothsaying.

So whoever believes in one of the above four things while disbelieving in three of them or believes in three of them while disbelieving in one of them is still considered a disbeliever after the proof has been established against him.

In summary, whoever believes in the Oneness of Allaah in His Lordship over everything and believes in the Message of Muhammad and believes in resurrection after death, but considers it permissible to call on intermediaries besides Allaah claiming that they are interceding for him before Allaah, his prayer, fasting, Zakaat and Hajj are not accepted from him, while he is in such a state of disbelief. Allaah will not accept any good deed from him as He says:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

"And indeed it has been revealed to you as it was (revealed) to those before you: 'If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers.'" [Surah Az-Zumar: 65]



**القاعدة الثانية:** أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القرية والشفاعة. فدليل القرية قوله تعالى: (والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار) [الزمر:3] ودليل الشفاعة، قوله تعالى: (ويعبذون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله) [يونس:18]

والشفاعة شفاعتان: شفاعاة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة: 254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة: 255]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: "**And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever.**" [Surah Az-Zumar: 3]

The proof for their seeking intercession is Allaah's saying: "**And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'**" [Surah Yoonus: 18]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: "**O you who believe! Spend of that 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 wrong-doers.**" [Surah Al-Baqarah: 254]



## *An Explanation of "The Four Rules"*

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

This rule states that those who worshipped other gods besides Allaah did not do so because they believed that these false deities were the ones who created the universe, provided for those in it, gave life to the living and caused death to the dead. Nor did they do it because they believed that they caused rain to descend from the sky or vegetation to sprout from the earth. They did not believe that these false gods did any of these things. Rather, they claimed and argued that they only worshipped them in order that they may intercede on their behalf before Allaah. They said:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

**"We only worship them so that they may bring us closer to Allaah."**  
[Surah Az-Zumar: 3]

And they said:

﴿ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**"These are our intercessors before Allaah."** [Surah Yoonus: 18]

So no one amongst them believed that these gods created, provided, brought life or caused death. None of this existed. And if this was the case, we must know with certainty that even though these people

held this belief, Allaah's Messenger ﷺ fought against them and permitted that they be fought against, their wealth taken as booty and their women and children held as captives.

When we come to understand this point, we will know that those in this time who worship someone other than Allaah claiming that he is a *walee* ("saint"), which grants him a closer position next to Allaah than anyone else, and that Allaah will not reject his intercession or deny his request, such a person is considered a polytheist who is upon major Shirk that removes him from the fold of Islaam.

Intercession is of two types:

1. The Negated Intercession, and the
2. The Affirmed Intercession

The Negated Intercession is that which is sought from other than Allaah while the Affirmed Intercession is that which is sought solely from Allaah. Intercession must meet two conditions:

1. It must be sought from only Allaah and not anyone else. Allaah, the most High, says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

2. The one who is being interceded for must be from those whom Allaah has allowed to be interceded for, i.e. he must be from those who worship Allaah alone without partners. When Abu Hurairah ؓ asked Allaah's Messenger ﷺ: "Who is the most likely amongst people to receive your intercession on the Day of Judgement", the Prophet ﷺ replied: "I thought, O Abu Hurairah, that no one would ask me about this hadeeth first besides you because of what I saw from your eagerness for Hadeeth. The person most likely to receive my

**intercession on the Day of Judgement is he who says: 'Laa Ilaaha IllaaAllaah' sincerely from his heart - or soul."**<sup>50</sup>

It has been reported in the religious texts that Allaah will grant intercession to intercessors thus allowing them to intercede on behalf of people that have entered the Hellfire and been burned to cinder. They will remove them from the Hellfire and enter them into Paradise, placing them in the river of life, where they will spring up to life just as seeds grow on the bank of rainwater flow.<sup>51</sup>

So it is not befitting or permissible for intercession to be sought from other than Allaah. Rather, what is befitting is that intercession be sought from only Allaah. Allaah says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

It has been reported in the texts<sup>52</sup> that Allaah will extract people from the Hellfire that didn't do any good deeds, after the intercessors intercede on their behalf, removing them in three handfuls. So based

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<sup>50</sup> Reported by Al-Bukhaaree in his *Saheeh*: Book of Knowledge

<sup>51</sup> As reported by Al-Bukhaaree in his *Saheeh*: Book of Heart-Softening Narrations and Muslim in a long hadeeth in his *Saheeh*: Book of Faith from Abu Sa'eed Al-Khudree ؓ.

<sup>52</sup> As reported in the hadeeth referenced above and reported by Imaam Ahmad in his *Musnad* (11514) from Abu Sa'eed Al-Khudree ؓ, as well, with the wording: **"Then Allaah will say: 'The angels have interceded, the prophets have interceded and the believers have interceded. And there does not remain anyone left to intercede, except the Most Merciful of those who show mercy (Allaah).' He will then grab a handful - or two handfuls - from the Fire, extracting from it a people that never did any good for the sake of Allaah and who had been burned to the point that they had turned into charcoal. They will then be brought to a pool of water known as the water of life. It will be poured on them and they will spring forth to life just as the seed springs forth in the bank of rainwater flow."**

on this, intercession must be sought from only Allaah. And with Allaah lies the success. <sup>53</sup>



**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَتَكُونَ الذِّينُ كُلُّهُ لَهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تُشْرِكُوا بِالْمَلَائِكَةِ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فَئْتَةً فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء:57]

<sup>53</sup> As for the hadeeth that states "three handfuls", it was mentioned in a hadeeth about a people that did not enter the Hellfire at all. This was reported by Imaam At-Tirmidhee and others from Abu Umaamah Al-Baahilee - who said: "My Lord promised me that He would admit into Paradise seventy-thousand people from my ummah without any reckoning or punishment. Along with each thousand there will be (an additional) seventy-thousand people and three handfuls from the handfuls of my Lord." Imaam Al-Albaanee authenticated it in *Saheeh-ul-Jaami'* (no. 7111), and Allaah knows best.

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ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم: 19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، أجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them. The proof for this is Allaah's statement: **"And fight against them until there is no more fitnah (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing,**

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**You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen."** [Surah Al-Maa'idah: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laah and Al-'Uzzaa, and Manaah, the third other?"** [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat, just as they have a Dhaat Anwaat...'"<sup>54</sup>

~~ the explanation ~~

The requisite of this rule is that everything that is called upon besides Allaah, whether angels, righteous people, trees, stones and so on - all of these things are unable to help those who worship them attain what they seek, or save them from what they avoid. Allaah informs us that everything that is called upon besides Him does not have control over anything no matter how small it is. He says:

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<sup>54</sup> Reported by At-Firmidhee in his *Sunan*: Book of Trials, Ahmad in his *Musnad* (21390) and authenticated by Al-Albaanee in *Sahih-ul-Jaami'* (3601) as well as in his verifications of *al-Mishkaat* (5408) and *as-Sunnah* (76)

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ  
إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا  
لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

"And those who you call upon besides Him, own not even a *Qitmir* (thin membrane over a date stone). If you invoke them, they hear not your call. And if they were to hear, they would not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him who is the All-Knower." [Surah Faatir: 13-14]

And He says:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاذْكُرُوا لَهُ إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ

"O mankind, a parable has been set forth, so listen carefully to it. Verily, those on whom you call besides Allaah cannot create a fly, even if they were to all come together to (try to) do it." [Surah Al-Hajj: 73]

There are many other verses as well that clarify the helplessness and weakness of those who are called upon besides Allaah and their inability to give anything to those who worship them, even if it is something small. They are also incapable of bringing about good for themselves so how can they do so for others?

So there is no advantage that one has over another in this regard. Based on this, it should be known that whoever worships angels or prophets, such as Jesus or 'Uzair, is the same as one who worships stones and trees. All of them associate partners with Allaah and anything that is worshipped besides Allaah is incapable of helping those who worship them in the least. And with Allaah lies the success.

## القاعدة الرابعة

القاعدة الرابعة: أن مشركي زماننا أغلظ شركا من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت: 65] تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

This completes the treatise. May the peace and praises of Allaah be on Muhammad, his family, and Companions.

~~ the explanation ~~

The polytheists of this era have surpassed the polytheists of the Prophet's era by such an extent that those pagans alive during the time of the Prophet used to only associate partners with Allaah in times of ease whereas in times of hardship, they would turn sincerely to Allaah and believe that only Allaah could help them. Their polytheism did not take them to the level where they believed that those whom they called upon (besides Allaah) had the power to create, provide or bring life to the dead. But if you were to see what has been written down in this era by the (modern-day) polytheists, you would indeed find many strange things.



### *An Explanation of "The Four Rules"*

I once read a book called *Nafas-ur-Rahmaan* which was brought to me from Yemen. In it the author relates the story of a man that once stayed as a guest in 'Abdul-Qaadir Al-Jeelaanee's home. At one point in time when 'Abdul-Qaadir was not present, the angel of death came and took the soul of the guest, so 'Abdul-Qaadir's wife said: "You have wronged 'Abdul-Qaadir by taking the soul of his guest while he was staying in his home." The angel of death had collected numerous souls and placed them in a basket. He then began his ascension up to Allaah with them. When 'Abdul-Qaadir returned home, his wife informed him of what had happened. So he (i.e. 'Abdul-Qaadir) went and caught up with the Angel of Death who was still carrying the basket filled with souls, and hit the basket causing it to fall from the angel's hand and making all the souls return to their bodies and come back to life!!

I read this in a printed book over forty years ago and I still remember its name: "*Nafas-ur-Rahmaan*." So look at this silliness and the level reached by these superstitious grave-worshippers who exalt people to the point that they make them into gods, basing these claims on fabricated reports such as this one!!

I also remember that one time two men from Somalia came and sat with us. One of them was named 'Alee, the son of Shaikh 'Uthmaan Ziyaad, whom we studied the Arabic language under while the other was called 'Abdus-Samad who had completed his studies in the Islamic University (of Madeenah) from what I remember. They told me that they had studied the book *az-Zubad* of Ibn Raslaan with a man from Ethiopia and that when they reached the part that said:

*"The awliyaa (friends of Allaah) possess religious wonders  
But they cannot bring about a child without a father."*

That man said: "Rather, they can do it." The two asked: "How?" So this man said: "So and so Sufi Shaikh was known for his uprightness but he was sterile, so a man who knew this about him made fun of him one time, saying: 'That old man had a child and named him after

me.' He then gathered his friends and took them to see this (Sufi) Shaikh. When they reached the Shaikh, they found that he did have a child! So they looked at him and went back convinced that this old (Sufi) Shaikh had a child. Then after they left, the child went away!"

Look at the foolishness of such a story and how this man got a child when he never had one. There are many other false reports and stories, which they make people believe are true, claiming special powers for their *awliyyaa* that no one has control over except Allaah. We seek refuge in Allaah from misguidance!

All of this should make you realize the extreme levels of polytheism that these superstitious grave-worshippers have reached in our time, which has surpassed the polytheism committed by Abu Jahl, Abu Lahab, and the other pagan Arabs whom the Messenger of Allaah ﷺ fought against. But in spite of this, many people, not to mention some who claim to have knowledge, do not cast them out from the fold of Islaam and do not judge them to be upon disbelief even though Allaah says:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن  
أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ \*

**"And indeed it has been revealed to you as it was (revealed) to those before you: 'If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers.'" [Surah Az-Zumar: 65]**

So therefore, major Shirk demolishes and wipes out one's Islaam just as *hadath* wipes out one's ritual state of purity. And with Allaah lies the success. May the peace and praises of Allaah be upon our prophet, Muhammad, his family, and Companions, and all praise is for Allaah, Lord of the worlds.



*An Explanation of "The Four Rules"*

*An Explanation of "The Four Rules"*

شَرَحَ

الْقَوَاعِدَ الْأَرْبَعَ

# An Explanation of "The Four Rules"

Written by Shaikh Zayd bin  
Muhammad Haadee Al-Madkhalee

With Footnotes and Verification  
by Fawaaz bin 'Alee Al-Madkhalee

◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh Zayd bin Muhammad Haadee Al-Madkhalee was born in a town called Rukoobah in Saudi Arabia in 1357H. This is where he grew up and began his primary studies. In 1368H, he came in contact with Shaikh Haafidh Al-Hakamee in Beesh and studied under him along with the other students that were studying away from home. When the educational institute was opened in Saamitah, he enrolled in it and graduated from there in 1379H/1380H. Afterward, he enrolled in the College of Sharee'ah in Riyadh and graduated from there in 1383/1384H.

Before graduating, he was appointed as a teacher in the educational institute of Saamitah. He continued teaching in this position until he retired in 1417H.

He currently has an active role in the Da'wah (Call) to Allaah in the district of Jaazaan, as well as during the days of Hajj. He holds several gatherings and lessons in which both small and large works are studied under him.

In 1416H, he founded the first charitable Salafee Library of Saamitah, which currently has over four thousand books. This was set up by him as a service to students of knowledge that come from every region to study in this area.

Shaikh Zayd Al-Madkhalee has a strong inclination towards writing. His printed works include: "Life in the shade of the Islamic Creed", "Explanation of Poetry of Shaikh Haafidh Al-Hakamee", "Selected Characteristics of the Salaf", "Terrorism and its Effects on Individuals and Societies", and "Causes of Uprightness and Deviation in Youth."



◆ INTRODUCTION TO THE TREATISE ◆

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I present this book entitled "The Most Prominent Points of Benefits from the Book 'The Four Rules'" by Allaah's aid and success to every student of knowledge that is concerned with the affairs of his Religion so that he may be upon guidance and clear proof with regard to it.

This treatise is the second book from the "Salafi Lessons from the Al-Qar'aawee Seminar" series, in which our teacher, Shaikh Zayd bin Muhammad bin Haadee Al-Madkhalee, has explained the source text of "The Four Rules."

I hope that Allaah will accept and be pleased with this blessed series and grant us the ability to do what He loves and is pleased with. And Allaah is the One who grants success and assistance.

Written by:

Fawaaz bin 'Alee bin 'Alee Al-Madkhalee

On the forenoon of Jumu'ah 10/16/1423H



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركا أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

All praise is for Allaah, and may His peace and praises be on the Messenger of Allaah. To proceed:

These are four rules that deal with correcting one's creed and beliefs. These rules will be explained in greater detail later on in this valuable treatise of Shaikh Muhammad bin 'Abdil-Wahhaab, may Allaah be pleased with him.

The author begins his treatise by imploring Allaah and supplicating<sup>55</sup> to Him on behalf of everyone that reads, hears, or comes across this

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<sup>55</sup> Supplicating can take place in four forms: (1) When a person supplicates for himself. (2) when he supplicates for someone else. (3) when he supplicates for himself and others using a plural pronoun. and (4) when he supplicates for himself and others, beginning with himself and then others. The supplications found in verses from the noble Qur'aan appear in this last form. An example of one is Allaah's statement: **"Our Lord, forgive us and our brothers who preceded us in Faith."** [Surah Al-Hashr: 10] So it is not from the etiquettes of the supplication that a person supplicates for others (first) and then himself. This is why the scholars have criticized Ibn As-Salaah for saying in his "Introduction":

## *An Explanation of "The Four Rules"*

treatise. This was the method employed by the authors of the past, may Allaah have mercy on them, since they understood the servant's need for Allaah and his need for Allaah's mercy, forgiveness, care, and attention.

This is why the author commenced his treatise with this particular supplication since if Allaah bestows blessings on a person in his religious as well as worldly affairs and he thanks Allaah for it, it will serve as good for him. Or if He tests him, and he is patient, that will also serve as good for him. Or if he falls into sin, which is bound to happen, and he seeks forgiveness, Allaah will forgive him.

If Allaah combines these three characteristics in a servant of His, there is no doubt that He has blessed him, out of His Bounty and Mercy, with happiness and a good blessed life in both this life where he does deeds and the (next) life where he will be recompensed for those deeds. And Allaah possesses the greatest of bounties.

This is why the author says: "For indeed these three characteristics" - i.e. those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah) - "are the true signs of prosperity." This is since being grateful upon receiving a blessing, patient during trials, and seeking forgiveness from Allaah in all situations, particularly after committing sins, are all signs that indicate a happy, good, and blessed life, as was just mentioned previously.

After this introduction, the author begins his discussion by calling the reader's attention. And this is by using a verb that generates attention, which is (the command) "Know."



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"Know, may Allaah teach you and me." It would have been more proper for him to have said: "May Allaah teach me and you." See *Mu'jam-ul-Mamaheer al-Ladhiyyah* (pg. 108).



## *An Explanation of "The Four Rules"*

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات: 56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem (Haneefiyyah) is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

"Know": This statement is general and directed to every Muslim, male and female, in order to alert and awaken them so that they may prepare for the noble instructions and tremendous advice that will follow. After alerting the reader, the author goes on to supplicate (again) for him. And how much are people in need of supplication, whether they do it for themselves or others supplicate for them, particularly in their absence. For how much merit and anticipation of acceptance is there in that! The Prophet ﷺ said: **"Whoever supplicates for his brother in his absence, the angel entrusted to him says: 'Ameen, and for you the same.'"** <sup>56</sup>

What is meant by: "May Allaah direct you to His obedience" is: "May He grant you the ability to obey Him through guidance and adherence" since whoever Allaah directs to His guidance will achieve a great success. Obeying the Messenger also falls under obeying Allaah, as Allaah says:

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ﴾

**"And We sent no messenger but to be obeyed by Allaah's Leave."**  
[Surah An-Nisaa: 64]

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<sup>56</sup> Reported by Muslim (4/2094) and Al-Bayhaquee in *as-Sunan-ul-Kubraa* (3/353)

## An Explanation of "The Four Rules"

Allaah has commanded us to obey Him and His Messenger and to obey the Muslim ruler in one verse, where He says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

**"O you who believe, obey Allaah and obey the Messenger and those in authority amongst you."** [Surah An-Nisaa: 59]

The author states: "...that the pure and upright religion of Ibraaheem (*hanceefiyah*) is that you worship Allaah alone, making the Religion sincerely for Him." If you were to be asked: "What is *hanceefiyah*,<sup>57</sup> the Religion of Ibraaheem?" Your reply should be that it is to worship Allaah alone with honesty, sincerity, and upon the correct manner,<sup>58</sup> as Allaah says:

﴿ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

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<sup>57</sup> Ibn Jareer At-Tabaree, may Allaah have mercy on him, said: "So it is correct then to state that *hanceefiyah* does not refer to just circumcision or making the pilgrimage to the Ka'bah. Rather, it refers to that which we have just explained, which is being firm and upright upon the Religion of Ibraaheem and following him upon it. So if someone were to say: 'Weren't the prophets and their followers who came before Ibraaheem firm and upright upon what they were commanded to do, which was to obey Allaah also?' You should say: 'Yes.' Then if he replies: 'So why then is the word *hanceefiyah* ascribed to Ibraaheem and those who follow him upon his Religion exclusively apart from all of the other prophets and their followers before him?' You should reply: 'All of the prophets that came before Ibraaheem were *hanceef* (as well) following and obeying Allaah, but Allaah did not place any of them as a leader and role-model for those servants after them until the Final Hour, like He did for Ibraaheem. So He made him a leader (Imaam) by clarifying to him the rites of Hajj, circumcision, and other Islamic rituals that will be used as worship until the Last Day. And He made those rituals as signs to distinguish His believing servants from the disbelievers among them and those who obey Him from those who disobey. The people who bore this title of '*hanceef*' were only called such due to their following Ibraaheem's Religion and remaining firm and upright upon his guidance and methodology. And those who deviated from his Religion were called by the names of all of the other religions. So they held names such as Jew, Christian, and Magian and all of the other types of religions.' [Tafseer At-Tabaree (1 617)]

<sup>58</sup> As was stated by Al-Fudayl bin 'Iyyaad, may Allaah have mercy on him: "The best of deeds are those which are done sincerely (for Allaah's sake only) and correctly."

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**"Say: Verily, I was ordered to worship Allaah (alone) by obeying Him and doing religious deeds sincerely for His sake only." [Surah Az-Zumar: 11]**

So therefore, all worship must abide by two conditions, which are known through proper investigation, and they are:

1. The worship must be done correctly in order for it to be considered valid worship. If the worship is not done correctly, it cannot be called valid worship that will result in reward.
2. The worshipper must be sincere by doing that deed specifically for Allaah's sake and whilst seeking Paradise in the Hereafter.

If these two conditions are found in a religiously legislated act of worship, that is either a monetary act or a bodily act or both, then that act of worship is accepted since the one who performed it is a person with Taqwaa about whom Allaah spoke of when He said:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

**"Verily, Allaah only accepts (deeds) from those with Taqwaa." [Surah Al-Maa'idah: 27]**

Since the basic tenets of Creed are established by proofs from the Qur'aan and Sunnah, through explicit reports and correct reasoning, the author goes on to mention Allaah's statement:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me." [Surah Adh-Dhaariyaat: 56]**

This is since in this verse, Allaah explains the wisdom behind the creation of mankind and jinn, and that is for worship, in every sense

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that the word entails. **"Except that they should worship Me"** means that they should single Allaah out alone in worship.

If Tawheed is present, it will serve as the key for the acceptance of all acts of worship so long as their conditions are met and their obstacles are removed.

This verse was structured in such a way as to denote a limitation and restriction. So it implies that worship is specific for Allaah and that it should not be directed to anyone else besides Him. It also encompasses all forms of worship, both hidden and apparent, as mentioned previously.

The verse also clarifies the wisdom behind the creation of the world of the humans and the world of the jinn whom Allaah created and tested with duties and responsibilities at the head of which is the responsibility of implementing Tawheed and avoiding Shirk. Worship cannot be complete unless one has allegiance and disavowal - allegiance to Allaah, by singling Him out alone in worship and performing all of the acts of worship for Him, and disavowal from Shirk and its adherents. This will ensure that a person is following the pure monotheistic Faith, which is the religion of Ibraaheem and the religion that Allaah commanded our prophet, Muhammad ﷺ, to follow when He said:

﴿ تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

**"Then We sent the Revelation to you (O Muhammad) to: Follow the Religion of Ibraaheem, which was *haneef* (pure monotheism)."**  
[Surah An-Nahl: 123]

So all of the followers of Ibraaheem are *hunaafaa* (pl. of *haneef*), which means that they abandoned Shirk (polytheism) and its adherents and turned to Tawheed (monotheism) and its adherents, taking their monotheistic Faith thereafter from the Book of their Lord and the authentic Sunnah of their Prophet ﷺ.



فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد،  
كما أن الصلاة لا تسمى صلاة إلا مع الطهارة

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity.

~~ the explanation ~~

Every deed that a person performs in the absence of Tawheed and whilst being upon Shirk is worthless and carries no weight at all since it cannot be called worship unless it is accompanied by Tawheed. If one lacks Tawheed and is not a monotheist, then no matter what deed he performs that may appear like worship, whether it is giving charity, lending money, being generous, openhanded, forgiving, kind to people and so on, so long as he lacks Tawheed, he falls under the statement of Allaah:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

**"And We shall turn to whatever deeds they did and make such deeds as scattered floating particles of dust."** [Surah Al-Furqaan: 23]

So the basis of worship is Tawheed (monotheism), or singling Allaah out alone for worship. Every time a monotheist performs an act of worship, he attaches this honorable name of "worship" to it, which becomes clear in his submissiveness, compliance, and obedience to Allaah alone and desire for the reward that lies with Him as well as surrendering completely to what Allaah has mandated upon the world of mankind and jinn such as doing good deeds, avoiding sins, and seeking nearness to Allaah through everything that pleases Him.

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The author then goes on to give an example to show why worship cannot be called worship unless it is accompanied by Tawheed. That example is the prayer, which cannot actually be called prayer unless it is accompanied by a ritual state of purity. If a person does not perform purification but then prays hundreds of units of prayer without being in a state of purity, or what takes its place, it cannot be said about him that he has prayed nor can it be said that he will receive the reward for those who pray. In fact, he will be punished for having left out one of the greatest conditions of prayer, which is ritual purification, about which the Prophet ﷺ said: **"Allaah will not accept a prayer done without ritual purity nor charity earned from unlawful means."** <sup>59</sup>

He ﷺ also said about the prayer: **"They key to prayer is ritual purity."** <sup>60</sup>

He ﷺ equated it to a firmly locked door that can only be opened by its actual key. So the prayer is not called prayer unless it is done upon ritual purity. This is the same with worship in that it is not called worship unless it is done upon Tawheed.



إذا دخل الشرك في العبادة فسدت، كالحديث إذا دخل في الطهارة.

So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

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<sup>59</sup> Reported by Imaam Ahmad in his *Musnad* (2/325), Muslim (2/204), An-Nasaa'ee (1/80), At-Tirmidhee (1/5), Ibn Khuzaimah in his *Saheeh* (1/8), Ibn Hibbaan in his *Saheeh* (4/604), *Sunan-ud-Daarimee* (1/185), *Majma'-uz-Zawaa'id* (1 227 & 228), Al-Bayhaquee in *as-Sunan-ul-Kubraa* (1/230), An-Nasaa'ee in *al-Mujtabaa* (1/87), *Sunan Ibn Maajah* (1/100), Al-Bazaar in his *Musnad* (6/319), *al-Mu'jam-us-Sagheer* (1 78) and *al-Mu'jam-ul-Kabeer* (1/191)

<sup>60</sup> Reported by Abu Dawood (60), At-Tirmidhee (3), Ibn Maajah (275) and authenticated by Al-Albaanee in *Saheeh-ul-Jaami'* (5761)

~~ the explanation ~~

When Shirk (mixing partners) enters into one's worship, it ruins it and nullifies one's deeds, as Allaah says:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَنُفِثَنَّ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

**"And indeed it has been revealed to you as it was (revealed) to those before you: 'If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers.'" [Surah Az-Zumar: 65]**

This speech is directed to the Prophet ﷺ even though he is far removed from committing Shirk. It also serves as a clarification to the ummah to beware of Shirk in all of its shapes, forms, and sizes since there are clear forms of it as well as hidden forms and there are forms of it that are known and forms that may enter a person without him being aware of it.

The best way that a person can solve this and protect himself from Shirk is by striving hard to seek knowledge and going to great lengths in that, particularly knowledge of Creed, i.e. Tawheed, as well as by actualizing this Tawheed, absolving himself from Shirk and its adherents and recognizing its forms completely so that he could beware of them.



فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا نُؤْنِ ذَلِكَ لِمَنْ يَشَاءُ) [النساء:48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

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So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

### *~~ the explanation ~~*

Basing his statement on texts from the Qur'aan and Sunnah, the author, may Allaah have mercy on him, clarifies that a person who is upon major Shirk will reside eternally in the Hellfire and have no share in Allaah's Mercy or Forgiveness since Allaah only extends His Mercy and Forgiveness to monotheists.

As for major Shirk, then it is as the author has called it – a trap – in which if a person gets caught, and we seek refuge in Allaah from that, he will fall into perdition and misery, and as a result, be miserable and ruined in his worldly life as well as his afterlife.

There are many proofs that indicate the obligation of Tawheed, warn against Shirk, explain the virtue of Tawheed, show the danger of Shirk, and clarify the end result of monotheists and polytheists. The author suffices by mentioning Allaah's statement:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾



**"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."**  
[Surah An-Nisaa: 48]

This verse shows that someone who is upon major Shirk will reside eternally in the Hellfire. It should not be anticipated or hoped for that he will be forgiven or shown mercy (by Allaah). Whatever is below major Shirk falls under Allaah's Will, meaning if Allaah wills, He will punish the one who commits minor Shirk and major sins, or if He wills, He will forgive him, since He is the All-Forgiving, Most Merciful.



القاعدة الأولى: أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس: 31]

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs? They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'"** [Surah Yoonus: 31]

~~ the explanation ~~

This rule clarifies the point that if one affirms the Oneness of Allaah in His Lordship (*Tawheed-ur-Ruboobiyyah*) without affirming His

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Oneness in Worship and His Oneness in Names and Attributes, this is not enough to bring him into the fold of Islaam. This is since those unbelievers who did not accept the call to truth and whom the Prophet ﷺ fought against when Allaah ordered him to do so, affirmed the Oneness of Allaah in His Lordship and believed that He was the Creator, Provider, Grantor of Life, and Causer of Death. But in spite of this, they worshipped various other false gods and idols besides Allaah believing that these false deities would bring them closer to Allaah.

Allaah condemned them for holding this corrupt belief, which consisted of seeking intercession from those false deities to bring them good and repel evil from them. So based on this, whoever affirms *Tawheed-ur-Ruboobiyyah* but doesn't acknowledge and act upon *Tawheed-ul-Uloohiyyah* and *Tawheed-ul-Asmaa was-Sifaat*, he is not a Muslim.

It should become clear to you now the connection that exists between these three categories of Tawheed. And that is due to the fact that *Tawheed-ur-Ruboobiyyah* necessitates *Tawheed-ul-Uloohiyyah*, meaning that whoever affirms Allaah's Lordship must by default, legally and mentally, single Him out alone apart from others in worship. It also means that *Tawheed-ul-Uloohiyyah* consists of *Tawheed-ur-Ruboobiyyah* in the sense that whoever singles Allaah out in worship, there is no doubt that this singling out of Allaah in worship and turning to Him alone shows his acknowledgement of Allaah's Lordship, His control over all of His creation, His complete administration of their affairs in what He wants, how He wants, and when He wants.

Furthermore, *Tawheed-ul-Uloohiyyah* and *Tawheed-ur-Ruboobiyyah* both necessitate *Tawheed-ul-Asmaa was-Sifaat*, or the Oneness of Allaah in His Names and Attributes, in the manner that our righteous predecessors understood and applied them.

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Since legal rules on this subject and others require proofs from the Qur'aan and Sunnah, the author goes on to mention amongst the evidences from the Qur'aan, Allaah's statement:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ  
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ  
مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

"Say: 'Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]

The part of the verse: "They will surely say: 'Allaah'" is the point we are trying to make here. And that point is that they acknowledged that Allaah was the One who provides for His servants, sends down rain, brings out the living from the dead and the dead from the living, and administers affairs.

They affirmed all of this but in spite of that, they associated partners with Him in worship. This shows that they had a corrupt belief system for they would believe in Allaah's Oneness in Lordship but not affirm His Oneness in Worship as Allaah intended for them. So as a result of this they became polytheists.

The proof from the Sunnah is what has been reported from the Prophet ﷺ that he would warn against directing worship to someone other than Allaah, as is found in his ﷺ statement: "May Allaah curse the one who presents a sacrificial offering to other than Allaah."<sup>61</sup>

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<sup>61</sup> Reported by Imaam Ahmad in his *Musnad* (1:108, 152, 309, 317), Muslim (3:1567), Ibn Hibbaan in his *Saheeh* (10:265 & 14:570), *al-Mustadrak* (4:169 & 396), An-Nasaa'ee (3:67), *Musnad Abee 'Awaanah* (5:75-76), *Majma'uz-Zawaa'id* (1:103), Al-Bayhaqee in *as-Sunan-ul-Kubraa* (6:99 & 9:250), and *Musnad Abee Ya'laa* (4:314)

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He ﷺ also said: "The supplication is worship."<sup>62</sup>

And he ﷺ said: "Whoever makes an oath to obey Allaah, should obey Him. And whoever makes an oath to disobey Allaah, should not disobey Him."<sup>63</sup>

All of these acts are different forms of worship that the Prophet ﷺ ordered to be directed to Allaah alone.

Another proof that indicates the disbelief of those who affirm *Tawheed-ur-Ruboobiyyah* but not *Tawheed-ul-Uloohiyyah* is Allaah's granting permission to His Prophet ﷺ to fight and wage war against those who affirmed the Oneness of Allaah's Lordship but not His Oneness in Worship.

These are all valid legal proofs, and reliable intellects do not contradict reliable reports, since the intellectual proof directs one to the fact that the One who creates, provides, brings life, causes death, and administers the universe is the One who deserves to be singled out in worship alone apart from others, and that whoever did not create any heaven, earth, human being, jinn, or any other creature does not deserve any part of this worship.

So the narrative proofs coincide with the intellectual proofs in support of the obligation of singling Allaah out for worship alone apart from others, the obligation of affirming Allaah's Lordship and

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<sup>62</sup> Reported by At-Tirmidhee (5/456), Ibn Hibbaan in his *Saheeh* (3/172), *al-Mustadrak* (1/667), Abu Dawood (2/76), Al-Bayhaqee in *as-Sunan-ul-Kubraa* (6/450), Ibn Maajah (2/1258), *Musannaf Ibn Abee Shaybah* (6/21), *Musnad Al-Bazaar* (8/205), *Musnad Ahmad* (4/267), *Musnad Abee Yu'laa* (1/262), *al-Mu'jam-us-Sagheer* (2/208), *Musnad At-Tiyaalisee* (1/108) and authenticated by Al-Albaanee in *Saheeh Sunan Ibn Maajah* (2/324)

<sup>63</sup> Reported by Al-Bukhaaree (6/2463), Maalik in his *Muwattaa* (3/170), Imaam Ahmad in his *Musnad* (1/231), Ibn Khuzaimah (3/352), Ibn Hibbaan (10/233), *Musnad Abee Awaanah* (4/13), At-Tirmidhee (4/104), Al-Bayhaqee in *as-Sunan-ul-Kubraa* (9/213), Abu Dawood (2/232), An-Nasaa'ee in *as-Sunan* (3/134) and *al-Mujtabaa* (17), Ibn Maajah (1/687), and *Musannaf Ibn Abee Shaybah* (3/66)

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complete administration of the creatures in the heavens and the creatures on earth in accordance with His wisdom, and the obligation of affirming His Essence, Names and Attributes in the manner that befits His Greatness and Majesty.



القاعدة الثانية: أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة. فدلّل القربة قوله تعالى: (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: 3]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession.

The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever."** [Surah Az-Zumar: 3]

~~ the explanation ~~

This rule consists of two points:

**The First Point:** The misconception used by the unbelievers during the time of the prophets, which was passed down to polytheists in every time and place. This misconception, which they believed was a valid proof for them, was their claim: "We did not invoke them" - i.e. those statues and idols in all of their various forms - "nor turn towards them except to seek nearness (to Allaah) and (their) intercession."

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This means that they did not seek those things from them because they believed that they had the ability to create, sustain, bring to life, or cause death to anyone. Rather, they only did so to get closer to Allaah and to have someone intercede for them. So because of this, they worshipped false deities and gods besides Allaah, putting their hopes in them to bring good or repel harm. This was the case that they made to justify their actions. So Allaah rebuked it in many verses of the Qur'aan, such as His saying:

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا  
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴾

"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in." [Surah Az-Zumar: 3]

Afterward, Allaah rules that such people are disbelievers, saying:

﴿ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾

"Verily, Allaah does not guide he who is a liar, a disbeliever." [Surah Az-Zumar: 3]

Amongst these "liars" and "disbelievers" are "those who take protectors besides Him" hoping that they will bring them good or repel harm from them, and expecting that they will produce children, heal the ill, grant security, remove fear and do all sorts of other things for them that no one has control over except Allaah alone.

It should be said to these people: "If you truly believe that Allaah is the Creator, the All-Able, the One who encompasses all things, and the All-Seer and All-Hearer, why don't you turn to Him to grant your wishes, remove your sorrows, and give you everything else human beings desire?!"

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Allaah is the One who judges and governs affairs, so there is no need for any intermediary since He is completely perfect and His knowledge encompasses all things. Nothing is hidden from Him – not the inner natures of human beings, nor their actions, statements, needs, or even the thoughts inside their heads. All of these things are known to Allaah. His knowledge encompasses that and takes a full accounting of it.

**Second Point:** A clarification that there is no need for unlawful intermediaries to bring about good and repel harm based on texts from the Qur'aan and Sunnah.

Rather, the only lawful intermediary that we are obligated to follow is the intermediary of messengership, i.e. the messengers who serve as intermediaries between Allaah and His creation. They are the ones we must take as intermediaries in the sense that we take knowledge from them on issues of Creed and follow that up with action.

As for all other human beings (besides messengers) who are looked to as intermediaries, intercessors, and for bringing people closer to Allaah, they fall into two categories – either they are alive or they are dead.

If they are dead, it is not permissible to ask anything from them at all, whether it is something that human beings have control over or something that human beings do not have control over.

As for seeking intercession, nearness to Allaah, or the fulfillment of one's requests from those who are alive, then these fall into two scenarios:

1. Either these things are in the range of a human being's ability and that human is present, or as good as present, to fulfill them.
2. Or they are out of the range of a human being's ability.

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If such things are out of the range of a human being's ability, it is therefore not permissible to seek intercession or the fulfillment of one's requests from them as this would be considered major Shirk, which is what the disbelieving tribe of Quraish and others were guilty of.

But in the case where the thing that is being requested falls in the range of a human being's ability, such as asking help for something that one has the ability to do and seeking assistance for all of the other needs people have which I mentioned previously, then this is something permissible. However, the hearts must firmly believe that Allaah is the One who fulfills requests and relieves sorrows, and that He is the One who judges and no one can defer His judgement.



ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس: 18]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'"** [Surah Yoonus: 18]

~~ the explanation ~~

The second argument that they used in order to justify the validity of their actions in worshipping false gods was the claim which Allaah refuted when He said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ



**"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]**

So they did not deny Allaah's existence nor His Ability or Lordship. Rather, they argued that they couldn't do without an intermediary between themselves and Allaah. But this was the condemned form of intermediation, which became clear when they took stones, trees, idols carved out from wood, the sun, the moon, righteous people and other objects as false gods besides Allaah. And Allaah warned against this and His Prophet ﷺ warned against it, as well as every enlightening scholar who conveys the Prophet's message, abides by his methodology and follows his methodology.

### الشفاعة

والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يا أيها الذين آمنوا انفقوا مما رزقناكم من قبل أن يأتي يوم لا بيع فيه ولا خلة ولا شفاعة والكافرون هم الظالمون) [البقرة: 254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإذن - كما قال تعالى: (من ذا الذي يشفع عنده إلا بإذنه) [البقرة: 255]

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah.

The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

## *An Explanation of "The Four Rules"*

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

Allaah has clarified the ruling on intercession and explained which of its types is affirmed and which is negated, i.e. the type that we must affirm and believe to be valid and the type that we must negate and determine to be invalid, based on the requisites of the texts of the Qur'aan and Sunnah.

The author extracts from these texts, the saying of Allaah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ  
يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾

**"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

And:

﴿ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

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These verses show that intercession is divided into two categories: The Affirmed Intercession and the Negated Intercession.

The difference between the two is that the affirmed intercession is that which the Qur'aan has affirmed and which is to be sought from only Allaah. It must meet two conditions:

**The First Condition:** Allaah must approve and grant permission to the one interceding, and

**The Second Condition:** He must be pleased with the one being interceded for.

The Intercession must meet these two conditions in order for it to be affirmed and valid.

As for the Negated Intercession, then it is that which the Qur'aan has negated and which is sought from someone other than Allaah in matters that no one has control over except Allaah. This is what the pagan Arabs at the time of the Prophet ﷺ did as they would seek intercession from someone other than Allaah to bring about various types of good and repel harm for the individual and society.

### **القاعدة الثالثة**

**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنهم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

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ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تُتَّخَذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران: 80]

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: "**And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah.**" [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: "**And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship.**" [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: "**Nor would he order you to take angels and prophets as lords (besides Allaah).**" [Surah Aali 'Imraan: 80]

~~ the explanation ~~

This is the third rule amongst these four rules that explain Tawheed and show mankind and Jinn's need for it, while encouraging them to it, and explain the Shirk committed by the polytheists, while clarifying its numerous forms and warning against it.

This rule, as mentioned by the author, states that the Prophet ﷺ was sent by Allaah to people that were divided in their worship, groups,

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parties, belief systems and so on. The only thing that united them and which they had in common was their polytheism. Even though their acts of worship and false deities varied, one description applied to all of them, and it was that they were all polytheists.

The author goes on to mention that there were people amongst them that would worship angels. They would make images claiming that they represent angels and then worship them by making oaths to them, offering sacrifices to them, asking help and assistance from them, and seeking their aid to bring about good and repel harm for things that should not be sought from anyone except Allaah, the All-Mighty and Oft-Forgiving.

And amongst them were those who worshipped prophets and righteous people, also putting their hopes in them to bring about good and repel harm for things that no one has control over except Allaah, the One, the Irresistible.

And amongst them were those who worshipped trees and stones as was the case with the disbelieving tribe of Quraish, the pagan Arabs and the confederate forces that fought against the first Muslims. This was such that when those from amongst them would travel, they would carry stones with them, some of which they would use for cooking and others which they would appoint as gods to worship besides Allaah. This shows the extent of their gross ignorance in that they would utilize some and deify others. In fact, they would even eat some of them at times! And this is not something strange since nothing takes one out of ignorance except knowledge and they had no knowledge except for that which their devils dictated to them deceitfully through beautified speech.

And amongst them were those who worshipped the sun and the moon such as the Sabians<sup>64</sup> and everyone else that would direct their

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<sup>64</sup> The Sabians were one of the large nations of people. They were divided into two categories: (1) The monotheistic Sabians, and (2) the polytheistic Sabians. The

## *An Explanation of "The Four Rules"*

worship to the sun and the moon. Allaah created the sun and the moon for so many benefits and advantages that no one truly knows all of them except Allaah. Allaah has indicated some of their benefits and advantages in the Qur'aan in His saying:

﴿ وَالْقَمَرَ قَدَرْنَا مَنَازِلَ ﴾

**"And (as for) the moon, We have measured for it phases."** [Surah YaaSeen: 39]

And His saying:

﴿ وَجَعَلَ الشَّمْسُ سِرَاجًا ﴾

**"And We made the sun a burning lamp."** [Surah Nooh: 16]

And His saying:

﴿ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴾

**"And We made therein a shining lamp."** [Surah An-Naba': 13]

And His saying to all of creation:

﴿ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهِ غَيْرِ  
اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَوْ لَيْلًا تَسْمَعُونَ. قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا  
إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهِ غَيْرِ اللَّهُ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴾

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polytheists from among them would glorify the seven celestial spheres and twelve constellations (of Zodiac) and would represent and depict them through their temples. So for example they had a large temple for the sun, another temple for the moon, another one for Venus, another one for Jupiter, (as well as Mercury, Mars and Saturn, i.e. the seven celestial spheres). Refer to *al-Milal wan-Nihal* (2/289), *Ighaathat-ul-Lahfaan* (2/223 & 250), *Ahkaam Ahludh-Dhimmah* (1:233), *Mu'jam-ul-Buldaan* (2/22), *Abjad-ul-'Uloom* (2/287) and *Fataawa Ibn Taimiyyah* (2/19).

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"Say: 'Have you considered if Allaah should make the night continuous for you until the Day of Resurrection, what deity besides Allaah could bring you light? Then will you not hear?' Say: 'Have you considered if Allaah should make the day continuous for you until the Day of Resurrection, what deity besides Allaah could bring you a night in which you could rest? Then will you not see?'" [Surah Al-Qasas: 71-72]

And He warned against directing any part of worship to the sun and the moon in His saying:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship." [Surah Fussilat: 37]

So the polytheists that worship numerous and various false deities besides Allaah direct their worship to someone other than Allaah and as a result are polytheists committing major Shirk. The Prophet ﷺ fought against them and did not distinguish between any sect amongst them since they were all united in their associating of partners (Shirk) with Allaah. So how evil is it what they used to do and how wicked was their state of being and end result because of what they used to do.



ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ ذُنُوبِكُمْ قَالَ اللَّهُ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتَ فَالْتَهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة: 116]

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The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

~~ the explanation ~~

﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ  
مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ  
فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾

**"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

Allaah clarifies to the people in this verse that prophets and righteous people do not call mankind to worship them or to go to extremes with regard to them nor do they ask them to fulfill their needs. They are far removed from this since they have the purest beliefs and most respect for Allaah's Majesty. Rather, it is those people whom the Devil has called to that go to extremes with regard to the angels, prophets, messengers and righteous people from Allaah's servants.

Allaah clarifies in this verse that 'Eesaa is not pleased with being taken as a god besides Allaah. This is why Allaah informs us that he is innocent (of this claim) and that on the Day of Judgement he will say: **"It is not for me to say what I have no right to say"**, i.e. that he



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allegedly told the people: "Take me and my mother as gods besides Allaah?"

It is not possible that such a statement could come from 'Eesaa, peace be upon him, since he was knowledgeable about his Lord.

This applies to every other righteous person that is worshipped besides Allaah - on the Day of Judgement, he will absolve himself from those who worshipped him (in the worldly life), not acknowledge their worship, and not bear any of the sins they committed (by worshipping him), as they are the ones who are committing the biggest and greatest of sins. They are the ones who will be blamed for this as they themselves have subjected themselves to Allaah's punishment and subjected themselves to enmity from the prophets and all those who follow the prophets in every time and place.



ودليل الصالحين قوله تعالى: (أولئك الذين يَدْعُونَ يَنْتَعُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء: 57]

The proof that they worshipped righteous people is Allaah's saying: "Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment." [Surah Al-Israa: 57]

~~ the explanation ~~

Allaah then goes on to explain in this next verse that those righteous people who are supplicated to and called out to apart from Allaah are themselves seeking nearness to Allaah and hoping to be forgiven and have their good deeds accepted. They do not have the ability to bring anyone closer to Allaah nor to intercede on their behalf to bring them good or repel harm from them. In fact, they themselves are

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competing and striving against one another to produce good deeds by which they could achieve what Allaah has mentioned in terms of hoping for His mercy and fearing His punishment.

This is the common practice of righteous people - they worship Allaah so that He may be pleased with them and implement what Allaah has ordered them to do so that they may achieve what Allaah has intended for them, while all the time they are hopeful and fearful.

Fear and hope are two enormous acts of worship that can be found in the hearts - hope in Allaah and fear of Him. True believers combine these two characteristics of fear and hope in all of their acts of worship. They hope that Allaah will accept this worship of theirs since they are abiding by the factors that result in their acceptance, which are:

1. They are performing the acts of worship in a correct manner,
2. They are doing the acts sincerely for Allaah's sake alone, and
3. They have a correct creed and belief system.<sup>65</sup>

These are the three factors that one must abide by in order for him to afterwards be considered truly hopeful and truly fearful. However, he must not go to extremes in being hopeful to the point that he feels safe from Allaah's plans nor should he go to extremes in being fearful to the point that he despairs and loses hope in Allaah's mercy. Rather, he should combine between the both of them. This is why in their attempts to define fear and hope, the scholars have described

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<sup>65</sup> Our Shaikh, Zayd Al-Madkhalee, may Allaah preserve him, said: "The addition of this third condition is only for adding more clarification and detail. Even though it falls within the first two conditions, certain circumstances call for it (to be mentioned separately), such as the following situation: A man who is an idolatrous grave-worshipper may perform prayer and worship in a correct manner while at the same time he doing it sincerely for the sake of Allaah. However, his Creed is corrupt since he is an idolatrous grave-worshipper. So there is a valid standpoint for it according to this example, and this is the view we have chosen." This is also the view that Shaikh Muhammad Al-Ameen Ash-Shanqeetee has preferred in his valuable book *Athwaai-ul-Bayaan* (4/9)

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them as being like the two wings of a bird that are poised and balanced.<sup>66</sup>

A synopsis of the verse is: So long as these righteous people whom the disbelievers supplicate to and put their hope in to bring about good and repel evil are themselves seeking nearness to Allaah by performing good deeds whilst hoping for His mercy and fearing His punishment, how can you ask them for anything that belongs exclusively to Allaah?!!



ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم: 19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط فمررنا بسدرة، فقلنا: يا رسول الله، أجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

The proof that they worshipped trees and stones is Allaah's saying: "**Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the third other?**" [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"

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<sup>66</sup> Refer to *Sharh al-'Aqeedat-ut-Tahaawiyyah* (pg. 458), *Shu'ab-ul-Ecmaan* (2/12), *Fayd-ul-Qadver* (6/462) and *Kash'f-ul-Khuffaa* (2/216)

## *An Explanation of "The Four Rules"*

~~ the explanation ~~

Allaah has condemned those who worship trees, stones, and other baseless objects of worship that only prove the idiocy of their intellects. Allaah reproaches them saying:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴾

**"Have you then considered Al-Laat and Al-'Uzzaa, and Manaata, the third other?"** [Surah An-Najm: 19-20]

These were the names of idols that the pagan Arabs would worship besides Allaah. They were inanimate objects as is well known. So this is what the polytheists would do in terms of devoting themselves to trees and seeking blessings from them thinking that such trees were blessed and particularly that if their weapons and garments were placed on them, these trees would cause them to be victorious over their enemies.

The Prophet ﷺ informed them that it is major Shirk to believe that inanimate objects have the power to grant people beneficial things or repel harmful things from them, as occurs in the hadeeth of Abu Waaqid Al-Laythee<sup>67</sup> ؓ in which he said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of disbelief. The polytheists had a lote-tree...", a well-known tree commonly referred to as a lotus tree, "...which they would organize by..." out of veneration, "...and hang their swords on."

They would hang their weapons and garments on it and call it by this name, i.e. Dhaat Anwaat. The Prophet ﷺ informed them that they had committed a gross error by using this term and making this request

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<sup>67</sup> Abu Waaqid Al-Laythee was a Companion. It is said that his name was Al-Haarith bin Maalik and also that it was Ibn 'Awf. It is also said that his name was 'Awf bin Al-Haarith. He died in the year 68H when he was 85 years old according to the correct view. Refer to *at-Tuqreeb* (2:486, no. 8474)

and that they had fallen into the same error that the tribe of Israa'eel fell into when they made that scandalous request to Moosaa:

﴿ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ  
إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴾

**"Make for us a god just as they have gods. He said: you are indeed a people that are ignorant. Verily, these people will be destroyed for that which they are engaged in (of idol worship). And all that they are doing is in vain."** [Surah Al-A'raaf: 138]

However, due to the ignorance of these new Muslims that accepted Islaam on the Day of the Conquest of Makkah and the fact that they had just left disbelief, and because they did not end up doing what the polytheists did by the tree that they worshipped besides Allaah by hanging their swords on it and seeking blessings and benefit from it, the Prophet ﷺ did not judge them to be upon disbelief.

### القاعدة الرابعة

**القاعدة الرابعة:** أن مشركي زماننا أغلظ شركا من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فإذا ركبوا في الفلك دعوا الله مخلصين له الدين فلما نجاهم إلى البر إذا هم يشركون) [العنكبوت:65] تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke**

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**Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others.** [Surah Al-'Ankaboot: 65]

May the peace and praises of Allaah be on Muhammad, his family and Companions.

~~ the explanation ~~

The author, may Allaah have mercy on him, ends these rules with this fourth one, which, in summary, explains that the polytheists at the time of the author and afterward are greater in their polytheism than the former polytheists.

He goes on to elucidate this point by saying: "This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship."

This is exactly what is happening today since the shrines that are worshipped in most of the Muslim world today, like the "saints" that are buried in certain masaajid and other significant places that people go to hoping that they will relieve their sorrows, grant them children, bestow them with provision, prevent them from poverty, cure their illnesses and other such requests that no one has control over except Allaah. The creation has no control over even a minuscule amount in terms of bringing about good and repelling harm in those matters that no one has power over except Allaah.

The author, may Allaah have mercy on him, then uses as proof the argument that the polytheists of old would worship Allaah sincerely during times of hardship as Allaah says: "**And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone.**" They turned to Allaah sincerely to grant their wishes and repel their sorrows. However, they would not truthfully turn to

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Allaah since when their hardship came to an end, they would go back to their polytheism and falsehood, as Allaah says (in the remainder of the verse):

﴿ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

**"But when He brings them safely to land, behold they give a share of their worship to others." [Surah Al-'Ankaboot: 65]**

What is required from the nations of this earth is that they all believe in Allaah alone and worship Him sincerely in times of ease as well as in times of hardship – in all situations. As for you submitting yourself to Allaah in times of hardship and then associating partners with Him during times of ease, this was the same thing the polytheists did. And Allaah did not excuse them for doing this. Nor can there be found any allowance for it in the Religion no matter what their circumstances and situations were, so long as the proof and the Message had been established against them.

In summary, these four rules are among the most beneficial rules on the subject of Creed, which clarify Tawheed and explain the beliefs of the polytheists in spite of their various and numerous groups, nations, and generations. And their only aim is so that a human being can better understand his monotheistic Faith and comprehend the forms of Shirk that Allaah has warned against, so that he may avoid them both inwardly and outwardly, and Allaah knows best.

May the peace and praises of Allaah be on our prophet, Muhammad, his family, and Companions.



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شَرَحَ

القَوَاعِدَ الْاَرْبَعَةَ

An Explanation of  
"The Four Rules"

Written by Shaikh Saalih  
bin 'Abdil-'Azeez Aali Shaikh



◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh Saalih bin 'Abdil-'Azeez Aali Shaikh is a descendant of the well-known scholar and reviver of the 13<sup>th</sup> Century, Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on all his ancestors and preserve him. The Shaikh's lineage can be traced back to the well-known tribe of Banu Tameem.

The Shaikh was born in Riyadh in 1378H and was brought up in a home filled with knowledge and religion. He completed his secondary studies (i.e. high school) in Riyadh. Due to his strong desire to have his university studies focus on religious knowledge, he enrolled in the Imaam Muhammad bin Su'ood Islamic University in the Faculty of Usool-ud-Deen (Principles of the Religion) under the Quranic Studies division. After graduating from the University, he worked there in the teacher's committee until 1416H, at which time he was appointed vice-minister of the Committee for Islamic Affairs, Endowments, Calling and Guidance.

In 1420H, he was appointed Minister of the Committee for Islamic Affairs, Endowments, Calling and Guidance, a role he holds along with his current role of overseeing the establishment of charitable organizations such as the Haramain Charity Foundation, the Muslim World Relief Council and the Global Forum for Muslim Youth.

Ever since his early youth, the Shaikh, may Allaah preserve him, devoted himself to seeking knowledge and verifying (Fiqh) issues in the same manner as the scholars that follow the Way of the Salaf and the senior scholars. It is also his regular practice to disseminate and teach this throughout the various lessons, lectures, and words of advice that he gives in the masaajid and elsewhere.

The Shaikh extensively reads and researches the religious verdicts of his grandfather, Shaikh Muhammad bin Ibraaheem, may Allaah have

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mercy on him, to the point that he has devoted himself to studying them and understood their meanings and jurisprudent and scholastic terminologies as well as the unique objectives behind them which were particular to their time and place.

He would seek assistance - first from Allaah and then - from the senior scholars to help him achieve this feat, the likes of Shaikh 'Abdul-'Azeez bin Baaz, his father, Shaikh 'Abdul-'Azeez bin Muhammad bin Ibraaheem, Shaikh 'Abdul-'Azeez Aali Shaikh, grand Mutee of the Kingdom of Saudi Arabia, and Shaikh 'Abdullaah bin 'Aqeel, former head of the Permanent Committee of Higher Judicial Council.

He also studied under Shaikh 'Abdullaah Al-Ghudayaan and Shaikh Hamaad Al-Ansaaree.

He worked to obtain academic *ijaaazahs*, i.e. authoritative permissions, from various places throughout the world. This is such that he has obtained a number of *ijaaazahs* from some of the scholars of Saudi Arabia, as well as traveled to Tunisia, Morocco, Pakistan, India and other places for this purpose.

He has produced close to seventeen written works and verifications, which students of knowledge strive to acquire due to their comprehensiveness and precision. He has also participated in numerous conferences within the Kingdom of Saudi Arabia as well as abroad in America, Europe, Egypt and other places.

May Allaah preserve the Shaikh and keep him firm upon the path of goodness.



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت، وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإن هؤلاء الثلاث عنوان السعادة.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

All praise is for Allaah, Lord of the worlds, and I bear witness that there is no deity that has the right to be worshipped except Him - alone and with no partner - and that Muhammad is the slave and messenger of Allaah. May the peace and praises of Allaah be upon him and his family always until the Day of Judgement.

This brief treatise, "The Four Rules", is from the more significant works of the Imaam of this Call, may Allaah have mercy on him. The importance of this treatise can be seen in knowing the opposite of these four rules and understanding that violating these four rules or not comprehending them precisely results in gross uncertainty when distinguishing between the state of the polytheists and that of the monotheists.

Trials and tribulations befall monotheists just as they befall polytheists. In the Qur'aan, Allaah clarifies what His obligatory right is with regard to Tawheed and also explains in depth the meaning of Shirk. These four rules are derived from the texts of the Qur'aan and

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Sunnah as well as from awareness of the state of the Arabs (at that time) as will be explained later.

So these are magnificent rules that protect those who memorize them and understand their meanings from having any doubts on the issues of making judgments on the (beliefs of the) polytheists, the obligation of worshipping Allaah sincerely, and how these objectives can be achieved.

The Imaam of this Call, may Allaah have mercy on him, as is his custom in many of his treatises, begins by supplicating for the person reading the treatise or the one who it was addressed to. As is well known, this etiquette shows that the basis of knowledge and calling others to the right path is founded upon mercy. So there must be compassion and mutual respect between the teacher and the student and between the caller and the one being called, since showing mercy in those areas leads to continuity. Allaah says:

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ﴾

**"By the mercy of Allaah, you were gentle with them. And had you been severe and harsh-hearted, they would have left you and departed."** [Surah Aali 'Imraan: 159]

This supplication comes as a result of (the author's) mercy. This is what is required upon every teacher, caller, commander of good, and forbiddener of evil. They must be merciful and compassionate towards the creation in the same way that Allaah described His Prophet as being when He said:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

**"And We did not send you except as a mercy to mankind."** [Surah Al-Anbiyaa: 107]

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﴿ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ ﴾

**"Towards the believers, (he is) full of compassion and mercy."**  
[Surah At-Tawbah: 128]

Ibn Al-Qayyim, may Allaah have mercy on him, said while explaining what the correct stance of a caller to Allaah should be towards those who sin and run away from the truth:

*"Make two eyes for your heart, both of which  
Weep from the fear of the Most Merciful  
Had your Lord willed, you would have been just like them  
For the hearts lie between the fingers of the Most Merciful."*

Even when the laws of capital punishment (*huddood*) are being imposed and executed, they are carried out as an act of mercy and not as vengeance. It is a mercy towards this person that has earned this punishment since the Devil has taken him over and made him deserve that. This is similar to one of your loved ones being taken as a prisoner when he falls captive at the hands of the enemy.

So this supplication from the author, may Allaah have mercy on him, contains an indication of this. One of the things that he asks for while supplicating is for Allaah to make us from "those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah)." Indeed these three characteristics are the true signs of prosperity.

When one is given something, he should be thankful, since when Allaah gives you something, it is considered a blessing. Allaah loves those servants of His that are grateful. Gratitude can be expressed in two ways - through speech and through action. Allaah says:

﴿ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ ﴾

**"Give thanks to me and to your parents."** [Surah Luqmaan: 14]

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This is with regard to speech and action. And He says:

﴿ اَعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلًا مِّنْ عِبَادِيَ الشُّكُورِ ﴾

**"Work you, O family of Dawood, with thanks."** [Surah Saba: 13]

This is with regard to action. And He says:

﴿ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾

**"And give thanks to me and do not disbelieve."** [Surah Al-Baqarah: 152]

This is in terms of speech and action.

This is why gratitude differs from praise. Gratitude (*shukr*) is expressed in response to a blessing, but as for praise (*hamd*), it may be in exchange for a blessing or it may not, as it could be done as an initial praise. Gratitude can also be expressed in speech and action whereas praise is expressed in only speech, not action. These are the differences between the two, which are known to the people of knowledge.

This is something we should reflect on. So when a person is given something by Allaah, he should thank Him for it. And this thanks, as mentioned previously, can be expressed in both speech and action.

It is expressed in speech by attributing the blessing one receives to the One who gave it to him as well as praising Him for it and not ascribing it to someone else. Allaah says:

﴿ وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ﴾

**"And whatever blessings and good things you have, it is from Allaah."** [Surah An-Nahl: 53]

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And He says:

﴿ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا ﴾

**"They recognize the Grace of Allaah yet deny it."** [Surah An-Nahl: 83]

From the perspective of action, gratefulness can be expressed by using one's blessings to achieve what the One who gave him that blessing loves. This is one of the greatest acts of worship that is beloved to Allaah - when His servant is grateful - which is why Allaah says:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴾

**"But few of My slaves are grateful."** [Surah Saba: 13]

And He says:

﴿ ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴾

**"O offspring of those whom We carried (in the ship) with Nooh; verily he was a grateful slave."** [Surah Al-Israa: 3]

This means that Nooh was always giving thanks to Allaah. The scholars of Tafseer stated that: "When Nooh would eat food, he would thank Allaah for it. And when he would drink a beverage, he would thank Allaah for it. And when he would don a garment, he would thank Allaah for it."

This means that whenever he received a blessing from Allaah or something that pleased him, he would absolve himself of any credit and acknowledge that it was solely from Allaah.

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The issue of gratefulness is connected to Tawheed. When the author talks about being grateful for what Allaah has given us, patient when faced with trials, and repentant from sins, it is as if he is looking at the state of the monotheist and informing him of the characteristics that he must have at all times. This is since Allaah has bestowed a blessing upon the monotheist that is like no other blessing, and that is that he is upon the correct form of Islaam and abides by the pure monotheistic faith that Allaah has promised He will reward with happiness in this life and the next.

"When they are tested, are patient." The monotheist will always be tested. This is why the author asks Allaah for him to be patient when he is tested. Trials and tests can appear in the form of some speech that is directed to him or he may be tested in regards to his body, wealth, or something else.

"And when they sin, seek forgiveness (from Allaah)." A monotheist will always fall into some sort of disobedience and commit sins, whether major or minor. One of Allaah's Names is Al-Ghafoor (The All-Forgiving), and the effect of this Name will always be manifest in His creation and realm. This is why Allaah loves for his pure monotheist servant to constantly ask Him for forgiveness.

This is what the monotheist must do this since if he abandons doing it, arrogance will overcome him, and arrogance is a cause for the annulment of many good deeds. It is for this reason that the author went on to say: "For indeed these three characteristics are the true signs of prosperity."

Therefore, these characteristics are required to be constantly present in every monotheist. They are:

1. Being grateful for what one has been given,
2. Being patient when faced with trials, and
3. Seeking forgiveness for one's sins and acts of disobedience.



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The more a servant increases in his awareness and knowledge of his Lord, the more he will increase in these three characteristics. And the more Tawheed increases in his heart, the more these three characteristics will increase in him to the point that the servant will not regard anyone but Allaah as being the One who all of his deeds and actions should be directed to.

And if he falls short in any of this and seeks Allaah's forgiveness, this does not mean that he doesn't possess understanding. The Prophet ﷺ would seek Allaah's forgiveness a hundred times in one day. And in one narration found in the *Saheeh* Collection, "He ﷺ would seek forgiveness from Allaah seventy times in one gathering."

The monotheist is always in danger. He is in danger of self-delusion, as he may think that he is from among the monotheists and followers of the Salaf or that he possesses proper knowledge, but yet his heart is void of meekness and humility, which are the two factors that lead to the acceptance of this means, i.e. the means of Tawheed that directs one to Allaah.

Allaah's affair is greater, and only a little is requested from His servants. This is why the matter of Tawheed was made so important and significant and why Shirk and what leads to it was made so despicable and loathsome.



اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات:56]

فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحدث إذا دخل في الطهارة.

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فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء:48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said:

**"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

~~ the explanation ~~

"Know, may Allaah direct you to His obedience..." This introduction serves as an opening for these four rules. The first part of it states that *haneefiyah* (pure and upright monotheism) was the religion of Ibraaheem. Allaah made Ibraaheem a *haneef*, meaning that he inclined away from the path of Shirk towards pure monotheism. *Haneefiyah* refers to the religion where one inclines away from and distances himself from every falsehood and turns to the truth. This was the religion of our forefather, Ibraaheem. Allaah says:

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ﴾

"Ibraaheem was neither a Jew nor a Christian, rather he was a true upright monotheist Muslim." [Surah Aali 'Imraan: 67]

And He says:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ. شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

"Verily, Ibraaheem was an *ummah* (i.e. a nation, leader), obedient to Allaah, and a pure monotheist, and he was not from the polytheists. (He was) thankful for His (i.e. Allaah's) favors. He (Allaah) chose him and guided him to a Straight Path." [Surah An-Nahl: 120-121]

The reality of the religion of Ibraaheem consists of implementing the meaning of *Laa Ilaaha IllaaAllaah* as Allaah says in Surah Az-Zukhruf:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ. إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ. وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴾

"And remember when Ibraaheem said to his father and his people: 'Verily, I am innocent of what you worship - Except for He who

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created me, for verily, He will guide me.' And He made it a lasting statement among His offspring that they may turn back (in repentance)." [Surah Az-Zukhruf: 26-28]

The "statement" that is being referred to here is the statement: "*Laa Ilaaha IllaaAllaah.*"

The verses: "**And remember when Ibraaheem said to his father and his people: "Verily, I am innocent of what you worship - Except for He who created me..."**" comprise the statement of Tawheed.

**"Verily, I am innocent of what you worship"** This is the portion of the verse that consists of a negation, i.e. it is the part of the statement of Tawheed that contains a negation. So it represents the part "*Laa Ilaaha*", which means "There is no deity that has the right to be worshipped." This is found in the part of the ayah we just mentioned: "**Verily, I am innocent of what you worship.**" As for the other half, i.e. the affirmation, which is "*IllaaAllaah*" or "Except Allaah", then it is found in the remaining verses: "**Except for He who created me..."**

So the greatest interpretation of the statement of Tawheed can be found in these verses:

﴿ إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ. إِلَّا الَّذِي فَطَرَنِي ﴾

**"Verily, I am innocent of what you worship - Except for He who created me."** [Surah Az-Zukhruf: 26-27]

It is for this reason that the scholars have determined that the statement of Tawheed, *Laa Ilaaha IllaaAllaah*, consists of two parts - a negation and an affirmation. The negation consists of freeing oneself from everything that is worshipped besides Allaah and absolving oneself from worshipping everything but Allaah since worshipping something or someone other than Allaah is false. Affirming worship for Allaah alone means directing the true and deserving servitude to only One, and that is Allaah.

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This is the religion of Ibraaheem. It is the pure and upright religion, i.e. *haneefiyah*. And it is that which Allaah has ordered His Prophet to abide by when He said:

﴿ تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

**"Then We sent down the revelation to you, saying: 'Follow the pure and upright religion of Ibraaheem.'" [Surah An-Nahl: 123]**

So the religion of Ibraaheem is in fact Tawheed. When you come to realize this, you will understand that worship is not accepted unless it is accompanied by Tawheed. This is similar to ritual purification as it relates to prayer. Tawheed is a condition for the acceptance of worship and ritual purification is a condition for the acceptance of prayer.

Just as prayer is not valid unless one is in a state of ritual purity, so to is one's worship not valid unless he is a monotheist, regardless if he has a prostration mark on his forehead, fasts in the day, and prays at night, since the condition for the acceptance of all of these acts is that one must be a sincere and pure monotheist.

Allaah says:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ. بَلِ اللَّهُ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴾

**"And indeed it has been revealed to you as it was (revealed) to those before you: 'If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers.' Nay, but worship Allaah and be among the grateful." [Surah Az-Zumar: 65-66]**

And He says about the unbelievers:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

**"And We shall turn to whatever deeds they did and make such deeds as scattered floating particles of dust." [Surah Al-Furqaan: 23]**

So it does not matter if great and numerous acts of worship are performed. So long as they are void of sincerity to Allaah, they will not be accepted. For example, a man may perform a magnificent prayer in which he stands, bows, and prostrates for long periods of time, performing it in an excellent manner, but yet he may have commenced his prayer while not in a state of ritual purity. Such a prayer is unacceptable by Allaah according to the unanimous agreement of the scholars since ritual purity is a condition for the validity of prayer, as is reported in the *Saheeh* Collection that the Prophet ﷺ said: **"Allaah does not accept the prayer of any of you if you should be in a state of ritual impurity until he performs ablution."**

And he ﷺ said: **"There is no prayer without purification."**

Ritual purity is a unanimously agreed upon condition. This small example should serve to explain this greater issue. Furthermore, you should know that sincerity and Tawheed being a condition for the acceptance of worship is greater than ritual purity being a condition for the acceptance of prayer. This is since the scholars have differed on whether a person that deliberately prays in a state of ritual impurity is a disbeliever or not. But as for the case where one worships Allaah while associating partners with Him, then according to the unanimous agreement of the scholars, his worship is not accepted and according to the unanimous consensus, he is a disbeliever since he has associated partners with Allaah and committed major Shirk, which is the cause for Allaah not accepting any of his deeds.

When this point becomes firmly established, this foundation should make a person become fearful and joyful at the same time. He should

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be fearful of Shirk and of being one of those who commit it. And he should be joyful that Allaah has made him from among the monotheists.

His being joyful that Allaah made him a monotheist requires that he be grateful for that and safeguard it. And his fear and aversion of being from among the polytheists or of polytheism befalling him should cause him to always be cautious of any act of polytheism affecting his worship, beliefs, or statements.

This is because if these acts of polytheism fall under the realm of major Shirk, they will be a cause for the annulment of his good deeds. And if they fall under minor Shirk, they are still more severe than innovations and the various types of sins. No doubt this should make a person that is fearful and hopeful - i.e. fearful of polytheism and joyful at being a monotheist - this should make him search for these rules that will give him certainty in his affairs.

Monotheism and polytheism, as defined by the call of the author, the Imaam and reformer, may Allaah have mercy on him, may cause someone who reflects on them to have reservations and doubts when it comes to validating the issues the author is trying to establish a ruling on and making judgement about polytheists.

This is since it is a grave matter indeed when one who testifies that there is no deity that has the right to be worshipped but Allaah and Muhammad is His Messenger, and prays, fasts, performs the pilgrimage, does other great acts of worship, and is from among the "righteous ones" - it is a serious issue when it is said that the deeds that such a person has performed are acts of polytheism or that because he has not rejected the false deities his deeds are worthless.

These things are serious. So how is it that they can bring peace and tranquility to the souls of people?

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It is possible that some people, upon looking at individuals who perform great acts (of worship) yet fall into polytheism by way of them, may find it too far-fetched and unlikely that such individuals are actually polytheists.

This is why these rules aim to establish a foundation for this issue, which is of great concern. And that is by way of looking at these issues from the perspective of Allaah's right.

Discrepancies only arise due to people looking at the issue from the perspective of the creation's right. But if people were to focus on Allaah's right - the One who created humans, fashioned them perfectly and gave them due proportions, and the One who created the heavens and the earth in this same remarkable manner, and created signs indicating the Oneness of His Lordship, placing that in people's souls, in the horizons and everything around them - they would realize that a polytheist has no proof against Allaah. Rather, Allaah sent the messengers as a mercy to establish the proof and pronounce the warning.



**القاعدة الأولى:** أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس: 31]

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the**



**dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]**

~~ the explanation ~~

The first rule is that acknowledging *Tawheed-ur-Ruboobiyyah* does not enter anyone into the fold of Islaam. So *Tawheed-ur-Ruboobiyyah* is not what was intended (by the Prophet's Message).

The pagan Arabs knew that Allaah alone was the Creator, Provider, Giver of life, and Causer of death. And they knew that He was the One in whose Hand lies all affairs and that He was the One who sends down the rain and creates gardens. They acknowledged and affirmed that the One who subjugated and created all of these things was Allaah. But in spite of this, this acknowledgement did not benefit them and Allaah did not deem them Muslims because of that. He says:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾

**"And most of them believe in Allaah except that they attribute partners with Him."** [Surah Yoosuf: 106]

**"And most of them believe in Allaah",** i.e. belief in His Lordship, **"except that they attribute partners with Him"** when worshipping Him.

If you look at the state of the disbelievers from among the pagan Arabs (at the time of the Prophet ﷺ), you would see that they affirmed most of the aspects of Allaah's Lordship, as He says:

﴿ 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 ﴾

"Say: 'Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'" [Surah Yoonus: 31]

Meaning: The One who does all of these things is Allaah alone. "Say: 'Will you then not be dutiful to Him?'" Meaning: Will you say this and affirm His Oneness in Lordship, but then not be dutiful to Him by worshipping Him alone and leaving off associating partners with Him in worship?

So Allaah establishes the proof against them by using what they affirmed to argue against what they denied. This is the method employed in the Qur'aan for establishing the proof against polytheists. One of the arguments used to confirm Tawheed, i.e. the Oneness of Allaah in worship, is to establish a case by using *Tawheed-ur-Ruboobiyyah*, since the One who does all of these things alone, such as creating, providing and so on, is indeed the One who deserves to be worshipped apart from all others.

This is why Allaah says, while rebuking the polytheists:

﴿ أَيَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴾

"Do they attribute as partners to Allaah those who created nothing, but rather are themselves created?" [Surah Al-A'raaf: 191]

And He says:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ ﴾

"Say: All praise and thanks are for Allaah and peace be on His slaves whom He has chosen (as messengers). Is Allaah better or all that they ascribe as partners (to Him)?" [Surah An-Naml: 59]

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And He described those whom the polytheists took as false gods as being helpless and powerless. They do not have the ability to create nor do they possess any of the attributes that would direct people to worship them. Allaah says:

﴿ وَإِنْ يَسْتَلْبَهُمُ الدَّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴾

**"And if the fly snatches something away from them, they would have no power to release it from the fly. So weak are both the seeker and the sought!" [Surah Al-Hajj: 73]**

This is the example of those (false gods) that the people direct their worship to. The fact that the first polytheists affirmed Allaah's Lordship was not enough to enter them into the fold of Islaam.

We derive from this the understanding that if any polytheist comes after affirms Allaah's Lordship, it does not mean that he is a believer. So if someone comes and says: "I believe that Allaah is the Lord and Creator - He is my Lord and the One who provides for me and gives me life and death", this does not make him a believer in the legal sense of the word. So he is not considered a believer until he completely affirms Tawheed.

It is for this reason that the people of rhetoric have erred when they defined the word *ilaah* (deity that is worshipped) to mean one who is able to create. As a result of this, according to them, the meaning of *Laa Ilaaha IllaaAllaah* focuses only on the Oneness of Allaah in His Lordship, i.e. *Tawheed-ur-Ruboobiyyah*.

This is the greatest error made against the Religion of Islaam. Those who commit this error that goes against the Religion are the people of rhetoric. They have made Allaah's Lordship the critical factor in determining the validity of one's Faith. So according to them, if a person affirms with certainty that the One who produced and created all things is Allaah, he is a believing Muslim. This is not what is meant by the Oneness of Allaah in worship. The meaning of *Laa*

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*Ilaaha IllaaAllaah* is: "There is no deity that has the right to be worshipped except Allaah." This would mean that its definition revolves around the Oneness of Allaah in Worship (*'Ubuliyyah*) and not Lordship (*Ruboobiyyah*).

So this is what the author intended by this important and firm rule since this rule talks about the condition of the disbelievers and polytheists and asserts that they acknowledged the Oneness of Allaah's Lordship but that it did not benefit them or cause them to enter into the fold of Islaam. And that was because they mixed other gods in the worship of Allaah and because they worshipped false gods. They said:

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا ﴾

**"Has he made all the gods into one god?"** [Surah Saad: 5]

If we look in these times and the times of the author, as well as before and after that, and find that someone affirmed Allaah's Lordship but associated partners in his worship (of Allaah), we should know that this worship is of no benefit to him as was the case with the polytheists of old. This is since this rule states that the pagan Arabs at the time of the Prophet ﷺ would affirm with certainty the Oneness of Allaah in Lordship.

Today, people feel weak when they hear someone say: "If Allaah wills" or they hear him mentioning Allaah or saying that Allaah is his Lord and Master and so on. They assume that he is Muslim and are convinced of this because of these words that he utters.

This is not the critical factor that should be used to determine the validity of one's Faith at all. Rather, he must be monotheistic in his worship, which entails that he worship Allaah based on the teachings of Prophet Muhammad ﷺ and be free and pure of polytheism and its supporters.

### القاعدة الثانية

القاعدة الثانية: أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القرية والشفاعة. فدليل القرية قوله تعالى: (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:3] ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس:18]

والشفاعة شفاعتان: شفاعة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة:254]

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضى الله قوله وعمله - بعد الإذن - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة:255]

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession. The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever.**" [Surah Az-Zumar: 3]

The proof for their seeking intercession is Allaah's saying: "And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]

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Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah. The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

### *~~ the explanation ~~*

This is the second rule that clarifies the true state of the unbelievers with regard to their worship – and that is that they worshipped other gods along with Allaah and apart from Him.

What was their aim behind this worship of other (false) gods? Did they claim that these gods were independent deities or that they were intermediaries to the One true God?

This rule states that they worshipped other gods besides Allaah on the pretense that they were only using them as intermediaries or intercessors or to bring them closer to Allaah. They believed that these false gods brought them closer to Allaah, raised their requests to Him, and interceded on their behalf before Him.

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So the pagan Arabs of old did not look for new independent deities when worshipping these false gods, rather, they were only looking for intermediaries that would bring them closer to Allaah and serve as intercessors for them before Him.

The author states: "The proof for their seeking nearness (to Allaah) is His saying: **'And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'**"

"**And those who take protectors...**", i.e. gods, "...besides Him...", say: "**We only worship them...**", this is setting a limitation here, "**...so that they may bring us closer to Allaah.**" This means that they didn't worship them for any other reason than seeking nearness to Allaah. So they limited their desires to just that of being near to Allaah since the only thing they wanted was that which was with Allaah.

So therefore, when they directed their worship to these false gods, their aim was to seek that which was with Allaah and not new independent deities. They only sought to be near and close to Allaah.

Allaah says: "**And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.'**" So based on this, they only sought nearness to Allaah.

The proof for intercession is Allaah's saying:

﴿ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

"**And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'**" [Surah Yoonus: 18]

An "intercessor" is a person that makes requests to Allaah on behalf of someone. The meaning of intercession is when someone conveys

his request to an individual who in turn raises this request to one who has authority. This is the meaning of intercession.

**"And they say: "These are our intercessors before Allaah."**

Meaning: They will request what we want on our behalf and Allaah will not turn down their intercession because they are near to Him.

The origin of the polytheism that is found in the world today and which encompasses all groups and parties appeared in one of two forms:

**First:** Polytheism that occurred by way of believing in the spirituality of the stars as was the case in the polytheism found amongst the people of Ibraaheem. Prophet Ibraaheem was sent to a people that would worship statues fashioned to represent images of the spirit of stars - specifically the stars that they believed had an effect on the universe.

They worshipped these statues or idols because they believed that the spirits of these stars flowed inside of them, whereas it was the devils that lived inside these statues and they were the ones who would speak to them.

And perhaps some of the things that they sought (from these statues) would actually come to pass. So this would cause them to increase in their polytheism based on the belief that the stars were responsible for making these things happen and that the spirits in the stars spoke to them. Allaah says:

﴿ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ. فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي ﴾

**"Thus did we show Ibraaheem the kingdom of the heavens and the earth that he be one of those who has Faith with certainty. When the night covered him over with darkness, he saw a star and said: "This is my lord." [Surah Al-An'aam: 75-76]**



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The scholars have differed on this as to whether Ibraaheem was making an observation or debating it. The correct view that renders all other opinions weak is that Ibraaheem was debating and not observing when he said: **"This is my lord."**

**Second:** The second form of polytheism is that of the people of Nooh. This polytheism was committed by way of believing in the spirituality and souls of righteous people. Allaah says:

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا  
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴾

**"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwaa', nor Yagooth, nor Ya'ooq, nor Nasr.'" [Surah Nooh: 23]**

It is authentically reported in *Saheeh Al-Bukhaaree* from 'Ataa who narrated from Ibn 'Abbaas ؓ that he said: "These were the names of righteous men amongst the people of Nooh. Shirk befell them as a result of these men because they were righteous."

The Arabs went on to inherit this characteristic of committing polytheism by way of righteous people. As a result, they worshipped numerous idols and statues. They worshipped Al-Laat, which was a place, i.e. grave, in which the spirit of that individual resided, as they believed. So they built a statue of him in it and began worshipping it. But in fact it was devils that were there deceiving them.

The Arabs would also worship Al-'Uzzaa, which was a tree, and Manaat, which was a stone. There used to be a righteous man by the tree that would be worshipped and a righteous person by Manaat that would be worshipped. So they took these righteous people and the spirits of these righteous people as gods besides Allaah, and the reason for that was because they believed these individuals would raise their requests up to Allaah for them.

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If you reflect on the state of the pagan Arabs (at the time of the Prophet), you would find that polytheism occurred from the Arabs just as the author stated in this second rule. And it is that Shirk (polytheism) occurred from the Arabs by way of righteous people, as we will show later, or that Shirk occurred by way of false gods which were worshipped for the sake of nearness to Allaah and intercession, and not because they possessed any independent lordship or divinity. No. These false gods were only worshipped because they were sought after as intermediaries and not as independent deities apart from Allaah. This is why Allaah quotes the unbelievers as saying:

اجعل الآلهة إلهًا واحدًا إن هذا شيءٌ عَجَابٌ

**"Has he made all the gods into one god? Verily, this is a curious thing!"** [Surah Saad: 5]

They believed that these gods served as intermediaries for them, in terms of bringing them closer to Allaah and interceding for them. Intercession, as defined in the texts of the Qur'aan and Sunnah, is of two types: The Negated Intercession and the Affirmed Intercession.

The Negated Intercession, as stated by the author, is interceding in matters that no one has control over except Allaah, such as interceding in forgiving someone's sins to one that has no power over that. Intercession is when one requests someone to supplicate for him, so it is a form of requesting. And the one whom the request is being made to can either be alive and present or he can be deceased.

The proofs indicate that it is permissible to seek intercession from the one who is alive and present in this worldly life or on the standing plain on the Day of Judgement, as stated in numerous texts.

But as for a deceased person, he is no longer in the abode where he can perform deeds nor is he able to grant requests. He does not hold

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a position with Allaah where he can be asked and give what he is asked for. So intercession is to be sought only from Allaah.

This is the negated type of intercession that Allaah has nullified in His Book, as can be seen in His statement:

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

**"There will be no friend or intercessor for the wrongdoers that will be given heed to."** [Surah Ghaafir: 18]

And His statement:

﴿ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾

**"...nor intercession. And it is the disbelievers that are the wrongdoers."** [Surah Al-Baqarah: 254]

And His statement:

﴿ لَيْسَ لَهُمْ مَنْ دُونَهُ وَلِيٌّ وَلَا شَفِيعٌ ﴾

**"...there will be neither a protector nor an intercessor besides Him."** [Surah al-An'aam: 51]

This goes as well for all the other verses that contain a negation of intercession in them.

The negated form of intercession is that intercession which takes place without Allaah's permission or contentment and which is requested of one who is not able to grant the request, such as a deceased person. No matter what level he may be, he will never be able to grant this request. He is not able to intercede on behalf of someone, which is why intercession should be sought only from Allaah, and this is the beneficial or the affirmed form of intercession.

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The author, may Allaah have mercy on him, digresses here to explain the meaning of intercession in terms of its true form, and to refute those who adhere to its false form. The particulars of intercession are defined in his other book, *Kitaab-ut-Tawheed*, as well as other works of Ahlus-Sunnah on intercession.

In summary, the affirmed intercession is that which takes place while meeting several valid conditions, the greatest of which are the two conditions of (1) Allaah's permission, and (2) His contentment.

The one interceding must have Allaah's permission to intercede and likewise Allaah must be pleased with the one interceding and the one being interceded for. Allaah says:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴾

**"And there are many angels in the heavens whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with."** [Surah An-Najm: 26]

And He says:

﴿ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

And He says:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَىٰ ﴾

**"And they cannot intercede except for him with whom He is pleased."** [Surah Al-Anbiyaa: 28]

And He says:

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﴿ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ  
الشفاعة إلا من شهد بالحق وهم يعلمون ﴾

**"And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth while they know (i.e. the facts of Tawheed)." [Surah Az-Zukhruf: 86]**

So therefore, the affirmed intercession is the one that will benefit and help people. But it will only benefit if it meets two conditions: (1) Allaah's permission, and (2) His contentment.

Allaah's contentment for the one interceding is dependent upon him being one who **"bears witness to the truth while they know."** And he must also be content with the one being interceded for, if he is a monotheist.

It has been reported in the *Sahiech* Collection that Abu Hurairah ؓ asked the Prophet ﷺ: "O Messenger of Allaah, which people have the most right to your intercession?" Or he ؓ said: "Which people will be the most happiest to receive your intercession on the Day of Judgement?" The Prophet ﷺ answered: **"I knew that no one would ever ask me such a question before you because of your eagerness for Hadeeth. The happiest of people to receive my intercession on the Day of Judgement is he who says *Laa Ilaaha IllaaAllaah* sincerely from his heart - or soul."**

The scholars have said that what is meant by his ﷺ statement: **"The happiest of people..."** is "happy people." The word format here does not denote that there is any superiority (i.e. that there will be people less than that who will receive intercession). It just means that such people will be happy (and there is nothing less than that). This is similar to Allaah's statement:

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

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**"The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose."** [Surah Al-Furqaan: 24]

**"Fairest"** here means "fair" since there is no "fair" place of repose in the Hellfire.

So intercession will only be granted to people who worship Allaah sincerely. This intercession, which consists of the intercession of the Prophet ﷺ, the intercession of the angels, the intercession of the righteous people, and the intercession of the scholars, on the Day of Judgement, will only be allowed for people who worship Allaah sincerely and without partners, i.e. monotheists. They are the ones who seek intercession from Allaah.

The pure monotheist will say: "O Allaah, allow Your Messenger ﷺ to intercede for me on the Day of Judgement." "O Allaah, allow Your angels to intercede for me." "O Allaah, allow the righteous scholars to intercede for me." "O Allaah, allow Your servants whom You love and love You to intercede for me." And so on.

This means that intercession is sought from Allaah and not from the creation. Why is this? It is due to the fact that intercession is a request. Intercession is a request for someone to supplicate for you. If someone says that he is seeking intercession from you, it means that he is requesting you to supplicate for him. He is requesting that you take his needs up to Allaah for him. So if the issue of intercession can be traced back to a request, this means that intercession falls under one of the categories of supplication. And this would mean that making a request or supplicating to someone other than Allaah is major Shirk.

This is why we say that seeking intercession from someone other than Allaah in matters that no one has control over except Allaah, such as a deceased person and so on, is major Shirk. It is major Shirk because it is a supplication, and supplication must be made purely and sincerely to only Allaah.



**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنهم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الَّذِينَ كُلُّهُمُ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ ذُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء:57]

ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالغُرَى. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى) [النجم:19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، أجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those

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who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]



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The proof that they worshipped trees and stones is Allaah's saying: **"Have you then considered Al-Laaf and Al-'Uzzaa, and Manaaf, the third other?"** [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee ؓ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaaf Anwaaf. So we passed by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaaf Anwaaf just as they have a Dhaaf Anwaaf...'"

#### *~~ the explanation ~~*

This rule consists of an introduction and a conclusion. As for the introduction, it can be traced back to knowing the state of the Arabs and what Allaah informed us about them concerning their worship and the variety of the false gods they used to worship.

Amongst them were those who used to worship the sun and the moon. The author goes on to mention the proof for that, saying:

﴿ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا  
لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

**"Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."**  
[Surah Fussilat: 37]

This refers to a group of Arabs that would worship the sun and the moon. It also refers to some non-Arabs that would do the same. And amongst them were those who worshipped trees and stones, and those who worshipped angels, as Allaah says:

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﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ  
إِيَّاكُمْ كَانُوا يَعْبُدُونَ. قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ﴾

"And (remember) the Day when He will gather them all together, then He will say to the angels: 'Was it you that these people used to worship? They (the angels) will say: 'Glorified are You. You are our *Walee* (Protector) instead of them.'" [Surah Saba: 40-41]

And amongst the Arab people and other nations, were those who would worship the angels and those who would worship prophets, such as 'Eesaa, peace be upon him. Allaah said about him:

﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهِينَ  
مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلُّهُ  
فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾

"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'" [Surah Al-Maa'idah: 116]

So people would worship 'Eesaa and other righteous people besides Allaah. Allaah says:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ  
عَنْهَا مُبْعَدُونَ. لَا يَسْمَعُونَ حَسِيسَهَا ﴾

"Verily, those for whom the good has preceded from Us, they will be removed far from there (Hell). They will not hear the slightest sound of it." [Surah Al-Anbiyaa: 101-102]

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It has been reported that the cause for the revelation of this verse is that when Allaah sent down His statement:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ. لَوْ كَانَ هُوَآءَ إِلَهَةً مَا وَرَدُوهَا ﴾

**"Certainly, you (disbelievers) and that which you worship now besides Allaah, are (but) fuel for Hell! (Surely) You will enter it. Had these (idols) been gods, they would not have entered there (i.e. Hell)." [Surah Al-Anbiyaa: 98-99]**

The pagan Arabs became happy at this and said: "We will be with 'Eesaa" and "We will be with 'Uzair" and so on and so forth. So Allaah revealed His saying:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ. لَا يَسْمَعُونَ حَسِيسَهَا ﴾

**"Verily, those for whom the good has preceded from Us, they will be removed far from there (Hell). They will not hear the slightest sound of it." [Surah Al-Anbiyaa: 101-102]**

This shows that they would devote themselves to righteous people by performing various acts of worship to them. These righteous people consisted of men, prophets, messengers, and pious individuals. They also devoted themselves to trees and stones. Allaah says:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴾

**"Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the third other?" [Surah An-Najm: 19-20]**

And they would worship the devils and Jinn, as Allaah says:

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﴿ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ مُؤْمِنُونَ ﴾

**"Nay, but they used to worship the Jinn. Most of them were believers in them." [Surah Saba: 41]**

And He says:

﴿ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنَّ فَزَادَهُمْ رَهَقًا ﴾

**"And verily, there were men among mankind who took shelter with the males among the Jinn, but they (Jinn) only increased them in sin and transgression." [Surah Al-Jinn: 6]**

These were the types of worship that the Arabs would perform, which has been mentioned in verses of the Qur'aan. So the state of the Arabs was clearly represented in them.

When commanding His Prophet ﷺ, did Allaah differentiate between one group and another? Did He say: "Whoever worships trees, stones, idols, the sun and moon, then fight against him, but as for those who take righteous people and prophets as intercessors and a means of getting near to Allaah, then don't fight against these people?"

There was no such distinction made. Rather, only one command was issued - and the ruling applied to everyone - and it was that they were all unbelievers and polytheists that were to be fought against. Allaah ordered His Prophet ﷺ to fight against all of these groups and different types of polytheists. This command to fight them without distinguishing between them was found in Allaah's saying:

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ﴾

**"And fight against the polytheists collectively as they fight against you collectively." [Surah At-Tawbah: 36]**

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This is a general statement that applies to everyone. And this is the conclusion, so what comes before it is the introduction. So if the matter is this way, then there is no distinction or difference between worshipping a prophet and worshipping a stone or a tree or a Jinn or an angel. They are all the same.

So whoever comes during these times and tries to distinguish by saying: "The righteous people are close friends of Allaah and they have a special position and status with Him, as do the prophets, so if we take them as intercessors, they will have some input before Allaah", we must say: "What difference is there between your worshipping and devoting yourselves to these righteous people and those who worship 'Eesaa or 'Uzair or other righteous people? What is the difference between this and that?" No doubt, the ruling is the same for all of them.

This is an assured rule - that there is no difference between this and that since it depends on the servitude of the heart. If setting up rivals or partners with Allaah is established in the heart, then it does not matter if the one being associated in worship with Allaah is pious or impious, a prophet or not a prophet, or a tree or an angel. It is all the same because since the servitude of one's heart and his worship must be purely for Allaah alone. Allaah says:

﴿ اِلَّا لِلّٰهِ الدِّينُ الْخَالِصُ ﴾

**"Surely, the pure religion (of worship) belongs to Allaah alone."**  
[Surah Az-Zumar: 3]

And He says:

﴿ قُلِ اللّٰهُ اَعْبُدْ مُخْلِصًا لِّهِ دِيْنِيْ ﴾

**"Say: It is Allaah alone that I worship, making my religion purely for His sake alone."** [Surah Az-Zumar; 14]

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A person must examine who he is directing this servitude to. If he directs it to Allaah, then he is a sincere monotheist. And if he directs it to someone other than Him, then he is a polytheist, no matter who or what that false deity is. This is why Allaah said:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

**"And the mosques belong to Allaah (alone), so do not invoke anyone along with Allaah."** [Surah Al-Jinn: 18]

The word **"anyone"** here applies generally to everyone as we stated many times before. And He says:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾

**"And whoever invokes besides Allaah any other god for which he has no proof, his reckoning is only with his Lord. Surely, those who disbelieve will not be successful."** [Surah Al-Mu'minoon: 117]

Allaah's saying here describes those who worship false gods besides Allaah as having no proof for what they are doing. This verse cannot be understood to mean that since there are deities that are worshipped (besides Allaah), there must be proof for it. Rather, everyone that worships other than Allaah and calls unto other than Allaah has no proof to substantiate the legality of that other deity being worshipped.

If we look in these times at those who worship righteous people, graves and shrines, messengers and prophets, and what they call the "tombs of the prophets" - and every country has some shrine that people worship and commit Shirk in - they all claim that this is not the same worship as the early polytheists. Why?

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They say that they only worship righteous people whereas those (early polytheists) worshipped statues and stones. How can this be when Allaah has said:

﴿ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

**"(They are) dead, not alive. And they know not when they will be raised up."** [Surah An-Nahl: 21]

A group of Tafseer scholars such as Abu Hayaan in his commentary *al-Bahr-ul-Muheet* said that this verse refers to those who will be resurrected. Whoever is described as being dead must have been alive before that, whereas idols that consist of stones and trees and so on cannot be described as being **"dead, not alive."** So the only one who can be described with such a description is someone who was alive and then died. In this case, it can be said about him that he is **"dead, not alive."** Allaah clarifies this further by saying:

﴿ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

**"And they know not when they will be raised up."** [Surah An-Nahl: 21]

This is with respect to those who will be resurrected on the Day of Judgement to meet Allaah. Those who use this argument are the polytheists of modern days and the polytheists that existed at the time of the author, may Allaah have mercy on him. Such an argument exists everywhere you go, as people say: "We are only directing our worship to righteous people."

The polytheists of old also directed their worship to righteous people. They claimed to be seeking them as intermediaries (to Allaah) and not as independent (deities).

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We say: The polytheists of old also sought them as intermediaries and intercessors and not as independent deities. So their state is the same as the state of the early polytheists. Even if the names and claims they use may have changed, it is the same thing. How similar is tonight in comparison to last night!



القاعدة الرابعة: أن مشركي زماننا أغلظ شركاً من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت: 65] تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

May the peace and praises of Allaah be on Muhammad, his family and Companions.

~~ the explanation ~~

This fourth rule is the product of another rule. It is the outcome and end-result of everything that has been mentioned previously. If you agree that the polytheists of this time are of the same variety of polytheists that existed throughout every era, such as those in the



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Days of Ignorance, regardless if they ascribe themselves to Islaam, pray, and do other acts of worship, as long as they are of the same variety and the Shirk that they commit is the same as the Shirk committed by the earlier polytheists, then it is possible that they can exceed beyond that state. This is what the author is trying to explain in this rule - that the polytheists of this era commit greater Shirk than the polytheists during the Days of Ignorance. Why?

It is because Allaah described the people in the Days of Ignorance as worshipping others besides Allaah during times of ease but worshipping Allaah alone during times of hardship. Allaah says:

﴿ وَمَا يَكُم مِّن نَّعْمَةٍ مِّنَ اللَّهِ تُمْ إِذَا مَسَّكُمُ الضَّرُّ فَأَلَيْهِ تَجَارُونَ. تُمْ إِذَا كُشِفَ الضَّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴾

**"And whatever blessings and good things you have, it is from Allaah. But when harm touches you, unto Him you cry aloud for help. Then when he has removed the harm from you, behold, some of you associate others in worship with their Lord."** [Surah An-Nahl: 53-54]

And He says, clarifying their condition while out at sea:

﴿ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِيَمٍ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن لَّا أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ. فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَنْبُغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾

**"Till when you are on the ships, and they sail upon them with a favorable wind, and are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are all encircled therein. Then they invoke Allaah, making their Faith pure for Him Alone, (saying): 'If You deliver us from this, we shall truly be of the grateful!' But when He delivers them, behold, they rebel in the earth wrongfully."** [Surah Yoonus: 22-23]

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And He says:

﴿ 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 Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

And in another ayah, He says:

﴿ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلْلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴾

**"And when waves cover them like shadows, they invoke Allaah, making their invocations for Him alone. But when He brings them safe to land, there are among them those that stop in between (belief and disbelief). And no one denies Our signs except every perfidious ingrate."** [Surah Luqmaan: 32]

If you contemplate the state of affairs of those polytheists and the ones that exist in current times, you would find that the former polytheists would worship other than Allaah during times of ease. But when hardship and difficulty befell them, they would turn to Allaah sincerely and worship Him alone.

﴿ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

**"They invoke Allaah, making their invocations for Him alone."** [Surah Luqmaan: 32]

As for the polytheists of these times, when harm befalls them, they rush to 'Eidroos or Husayn or Badawee or Mirghaanee or any of the other types of people or deceased individuals that they devote

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themselves to. When hardship hits them, they turn to their trees and stones and so on and so forth. No doubt, this is worse than the Shirk committed by their predecessors since it occurs in two states whereas the earlier polytheists would only commit Shirk in one state and turn to Allaah in the second state.

So whoever understands and comprehends this to the point that he has full certainty of it, he will have no doubt or ambiguity concerning it. This is since some people may say: "But these (latter-day polytheists) pray, give Zakaat, and fast, so how can they be worse in Shirk than the early polytheists?"

We say: The main issue revolves around the religious foundation of those people since this worship that is done without any basis of Tawheed is of no benefit as we mentioned in the beginning, just as prayer is of no benefit if it is performed without ablution. So if someone performs tremendous acts of worship alongside having Shirk, and these acts of worship are useless and unacceptable, then how much more so if a person commits Shirk in times of ease as well as in times of hardship?

A scholar once mentioned that he met a man from Taa'if. This was before the Call had spread there and the people understood the Call and knew what Tawheed was. This scholar said to the man: "When some hardship befalls the people of Taa'if, they turn to Ibn 'Abbaas and do not even know who Allaah is." So the man said to him: "Knowing who Ibn 'Abbaas is, is enough."

This is one example of how Shirk has penetrated into the souls. As a result of this, they have forgotten Allaah in times of ease and in times of hardship except in some rare instances. This happens a lot today. Just move around and you will see that the people are upon amazing aspects with regard to this. Allaah blessed us in this country because of the fact that we do not see or hear about these troublesome aspects of Shirk, major disbelief, and major polytheism. But whoever goes to countries in which there occur many acts of Shirk such as some areas

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of Egypt, Sudan, Africa and some parts of Pakistan, India, Iraq, Syria and so on, he will find many bizarre things, such as people devoting themselves to shrines and the gravesites of righteous and unrighteous people.

These people believe that these individuals have the ability to do for them certain things that would necessitate that they own a share of divinity. And Allaah has the greatest right with regard to worship being sincerely directed to Him.

The greatest thing Allaah deserves is that one subjugate his heart to Him and that every act of worship be directed to Him alone apart from everyone else. Allaah says:

﴿ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ  
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

**"So whoever hopes for the Meeting with his Lord, let him perform righteous deeds and not associate any partners in the worship of his Lord."** [Surah Al-Kahf: 110]

And he says in a *qudsee* hadeeth: **"I am the most free of all the partners from Shirk (polytheism). Whoever performs a deed in which he associates Me with others, I abandon him and his Shirk."**

If this is the case with *riyaa* (showing off), where a person intends to please someone other than Allaah through his actions by doing them so that others can see him, then what about completely devoting worship to other than Allaah, such as supplicating to and seeking help from someone other than Allaah or making oaths to and presenting sacrificial offerings to someone other than Allaah or seeking refuge or assistance in someone other than Allaah in matters that no one has control over except Him.

Devotion to the deceased and believing that they have powers is something that they call a "secret." It is said: "The soul of the man

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contains a secret." So based on this, they put the word "secret" in place of "soul." So they say: "This person has a secret, may Allaah sanctify his secret" since they assign "secrets" to the souls of these people.

This person's soul doesn't contain any secret except for that which comes from Allaah's construction and creation. As for it helping those who seek its help or giving to those who request things from it, then no one can do these things except Allaah. Allaah says, informing about the state of the unbelievers in the Hellfire:

﴿ تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ . اِذْ نُسُوِيْكُمْ رَبَّ الْعَالَمِيْنَ ﴾

**"By Allaah, we were truly in manifest error - when we held you (false gods) as equals (in worship) with the Lord of the worlds."**  
[Surah Ash-Shu'araa: 97-98]

The scholars said about this that: They did not put them at the same level as the Lord of the worlds in the sense that they had the ability to create, provide, give life and cause death. They only equated them to the Lord of the worlds in worship, in the sense that they directed some of their worship to them, thus placing these false gods at the same level as Allaah in deserving to be worshipped. So because they worshipped Allaah and worshipped others beside Him, this shows that they equated the creation to the Creator.

This is the ugliest form of oppression and the worst form of transgression against Allaah's right since it is His right that we honor Him, glorify Him, single Him out in worship, have total sincerity to Him, acknowledge all perfection for Him, and describe Him with the most noble, beautiful and perfect characteristics. And it is His right that we acknowledge that there is no good except that it comes from Him and that there is no thwarting of evil except that it is from Him.

So we only move because of Allaah's Bounty and Favor. This matter can be traced back to the foundation of those three things that the

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author supplicated for us to have (in the beginning). We ask Allaah to make us from those who when they are given, are grateful; when they are afflicted, are patient; and when they sin, seek forgiveness.

May Allaah send His peace, praises, and blessings upon our prophet, Muhammad ﷺ.



*An Explanation of "The Four Rules"*

*An Explanation of "The Four Rules"*

شَرْحُ

الْقَوَاعِدِ الْأَرْبَعِ

An Explanation of  
"The Four Rules"

Written by Shaikh  
'Abdul-'Azeez bin Rayyis Ar-Rayyis



◆ A BRIEF BIOGRAPHY OF THE AUTHOR ◆

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Shaikh 'Abdul-'Azeez Ar-Rayyis is one of the well-known mashayikh alive today. He is a graduate of the Muhammad bin Su'ood Islamic University in Riyadh and has studied under several of the great scholars of Saudi Arabia of this era.

He is most known for his diligent efforts in spreading the Call to the Way of the Salaf through lectures, lessons, books, articles, and books. He even oversees a website, [www.islamancient.com](http://www.islamancient.com), where he contributes articles and manages content. As part of his efforts in calling to the truth, he has distinguished himself by refuting the deviant calls and callers today throughout his various works.

He has authored dozens of books ranging from large voluminous works to small pamphlets. Some of his lectures have been transcribed and published as treatises as well and include such titles as: "Infringements against Tawheed", "Dispelling Modern-Day Misconceptions about the Salafi Da'wah", "A Summary in Explaining the Nullifiers of Islaam", "Ten Premises in Criticizing Today's Sufis", and "Refuting the Misconceptions of the Extremist Revolutionaries."

Some of his works have been reviewed, praised, and introduced by senior scholars the likes of Shaikh Saalih Al-Fawzaan, 'Abdul-Muhsin Al-'Abbaad, 'Ubaid Al-Jaabiree, and Ahmad An-Najmee.

Recently, he has begun to give conference calls to the West and has spoken on several topics. This is part of his great concern for spreading the Call and teaching others. His lectures and lessons are widespread throughout the Muslim lands as well as in the West. This treatise is a translation of one of his smaller works.



◆ AN EXPLANATION OF THE FOUR RULES ◆

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أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَكَ مَبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذْنَبَ اسْتَغْفَرَ، فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ.

I ask Allaah, the Most Generous, Lord of the Great Throne to protect you in this world and the Hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah). For indeed these three characteristics are the true signs of prosperity.

~~ the explanation ~~

Ibn Al-Qayyim also commences his book *al-Waabil-us-Sayyib* in the same manner. So I ask Allaah, the Most High, to make us from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah).



اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين، كما قال تعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) [الذاريات: 56]

Know, may Allaah direct you to His obedience, that the pure and upright religion of Ibraaheem (Haneefiyyah) is that you worship Allaah alone, making the Religion sincere for only Him, as Allaah says: **"And I did not create the Jinn and mankind except to worship Me."** [Surah Adh-Dhaariyaat: 56]

~~ the explanation ~~

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The word *haneef*, linguistically, means one who devotes himself, while intransitively (i.e. the implied opposite), it means one who inclines away from something, as noted by Ibn Taimiyyah in *Majmoo'-ul-Fataawaa* (9/319) and Ibn Al-Qayyim in his book *Jalaa-ul-Aflaam* (pg. 391).

So therefore, a *haneef* is someone who devotes himself to Allaah while turning away and rejecting everything besides Him. Whoever interprets the word "*haneef*" to just mean someone who inclines or turns away has not interpreted it according to its linguistic meaning but rather to just its intransitive meaning. This is since the word "*hanaf*" means devotion, and if someone devotes himself purely to something, it implies that he turns away from everything else.

It is said that when there is "*hanaf*" with one's feet, it means that you devote one of them to the other, which implies that you turn that foot away from its direction. Allaah says:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾

**"So set your face towards the Religion, as a *haneef* (worshipping none but Allaah). This is Allaah's *fitrah* upon which He has created mankind." [Surah Ar-Room: 30]**

The word "*haneef*" here is in singular mode and entails the part of the verse: "**So set your face towards the Religion**", which is why it has been interpreted in brief as:

"Therefore the verse consists of two things: Honesty and Sincerity, since '**setting your face towards the Religion**' would mean singularizing one's request to the point that there does not remain a desire for anything else in his heart.

A *haneef* is one who dedicates himself solely to the One he worships, thereby not intending (to worship) anyone else. So honesty means to not divide up your request while sincerity means to not divide up the

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One to whom you are making your request. The first is a singularization of the request, while the second is a singularization of the One to whom you are making your request."

It also consists of turning away from Shirk in obedience to Allaah. And it is also the way, i.e. religion, of Ibraaheem, as Allaah says:

﴿ تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

**"Then We sent the Revelation to you (O Muhammad) to: Follow the Religion of Ibraaheem, which was *haneef* (pure monotheism)." [Surah An-Nahl: 123]**

And He says:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴾

**"Verily, Ibraaheem was a nation, obedient to Allaah, *haneef* (worshipping none but Allaah), and he was not one of the polytheists." [Surah An-Nahl: 120]**

The author then mentions Allaah's saying:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the Jinn and mankind except that they should worship Me." [Surah Adh-Dhaariyaat: 56]**

The meaning of "...except that they should worship Me" is "except to command them and forbid them" as was reported to have been said by 'Alee bin Abee Taalib ؓ.

'Abdur-Rahmaan bin Hasan wrote in *Fat'h-ul-Majeed*: "'Alee bin Abee Taalib ؓ said about this verse: '...except to command them to worship Me and call them to worship Me.' Mujaahid said: '...except

to command and forbid them.' This is the view favored by Az-Zujaaj and Shaikh-ul-Islaam (Ibn Taimiyyah). The greatest of commands is Tawheed while the greatest of prohibitions is Shirk."



فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحديث إذا دخل في الطهارة.

فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك، لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا نَدُونَ ذَلِكَ لِمَنْ يَشَاءُ) [النساء:48]، وذلك بمعرفة أربعة قواعد ذكرها الله تعالى في كتابه.

**القاعدة الأولى:** أن تعلم أن الكافرين الذين قاتلهم رسول الله - صلى الله عليه وسلم -، مقرون بأن الله تعالى هو الخالق الرازق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) [يونس:31]

So when you come to realize that Allaah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by Tawheed, just as prayer is not called that unless it is accompanied by (ritual) purity. So if Shirk (mixing partners) enters into one's worship, it ruins it, just like impurity when it enters into the (ritual) purity.

So when you come to realize that Shirk – when mixed into one's worship – spoils it, invalidates one's actions, and makes the person who possesses it into one who will reside eternally in the Hellfire, you will know that the most important thing

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that is binding upon you is to gain knowledge of that, so that perhaps Allaah may absolve you from this trap, which is ascribing partners to Allaah (i.e. Shirk) about which Allaah said: **"Verily, Allaah does not forgive that partners be ascribed to Him in worship, but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 48]

This can be achieved by knowing Four Rules that Allaah has mentioned in His Book.

**The First Rule:** You must know that the disbelievers whom the Messenger of Allaah fought against agreed that Allaah was the Creator and the Administrator. But this (belief) did not cause them to enter into the fold of Islaam. The proof for this is Allaah's saying: **"Say: Who provides for you from the sky and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who administers the affairs?' They will surely say: 'Allaah.' Say: 'Will you then not be dutiful to Him?'"** [Surah Yoonus: 31]

~~ the explanation ~~

The synopsis of this rule is that the disbelievers of Quraish affirmed *Tawheed-ur-Ruboobiyyah*, which means to single out Allaah with regard to His actions. However, this affirmation did not benefit them since they committed Shirk in *Tawheed-ul-Uloohiyyah*, which means to single out Allaah with regard to worship. The author constantly mentions this rule throughout his writings due to its importance and great significance. The points of benefit that we can extract from this rule are as follows:

1. The error of those who interpret the statement of Tawheed "*Laa Ilaaha IllaaAllaah*" to mean that there is no Creator or Provider except Allaah, which is not correct since such a definition would necessitate

(the understanding) that the disbelievers at the time of the Prophet affirmed the statement of Tawheed since they agreed that there was no Creator or Provider except Allaah. And if this was the case, they would not have said:

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴾

**"Has he made (all) the gods into one god? Verily, this is a curious thing."** [Surah Saad: 5]

So because of the fact that they did not agree with this statement of Tawheed, this indicates that its meaning is based on *Tawheed-ul-Uloohiyyah*, or the Oneness of Allaah in worship. This is the category of Tawheed that they violated and did not affirm. So therefore, the correct meaning of *Laa Ilaaha IllaaAllaah* is: "There is no deity that has the right to be worshipped except Allaah."

2. A refutation against those who believe that the disbelievers of Quraish became polytheists due to their association of partners with Allaah in Lordship and not in Worship. This is since the enemies of the Call to Tawheed that ascribe themselves to Islaam constantly state that the Shirk of the earlier polytheists, i.e. the disbelievers of Quraish, was with regard to Allaah's Lordship, and that this is why they became disbelievers and polytheists. They believe that had the pagan Arabs only limited their Shirk to worship, they would not have been disbelieving polytheists. This is why they say: "Our association of partners with Allaah in His worship while not doing so in His Lordship is not Shirk."

3. A clarification that the latter-day polytheists are worse in their perpetration of Shirk than their pagan predecessors since the latter-day polytheists do not know the meaning of *Laa Ilaaha IllaaAllaah* whereas the earlier polytheists understood its meaning. This point was elucidated by the author in his other book *Kash'f-ush-Shubuhaat* [Removing the Misconceptions].

**A Point of Benefit:**

When we say that the disbelievers of Quraish affirmed *Tawheed-ur-Ruboobiyyah*, we mean by this that they would do so with a general and wide-ranging affirmation, since some of the ways they would associate partners with Allaah was by believing in amulets and talismans and drawing bad omens based on the flight of birds.

These are considered Shirk with regards to Allaah's Lordship. What is also exempted from this point is belief in the Resurrection and Judgement since they would disbelieve in these things also, as Allaah says:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

**"The disbelievers pretend that they will never be resurrected. Say: Yes, by my Lord, you will certainly be resurrected. Then you will be informed of what you did. And that is easy for Allaah."** [Surah At-Taghaabun: 7]



القاعدة الثانية: أنهم يقولون: ما دعوناهم وتوجهنا إليهم إلا لطلب القرية والشفاعة.

**The Second Rule:** They (i.e. the disbelievers) said: "We did not invoke them nor turn towards them except to seek nearness (to Allaah) and (their) intercession.

~~ the explanation ~~

Intercession means taking others as intermediaries to bring about some good or repel some harm. It is the most common meaning intended by the people's use of the word "intermediary." And it is of various types depending on the one being interceded for.





فدليل القرية قوله تعالى: (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: 3] ودليل الشفاعة، قوله تعالى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) [يونس: 18]

والشفاعة شفاعتان: شفاعاة منفية، وشفاعة مثبتة: فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة: 254]

The proof for their seeking nearness (to Allaah) is His saying: **"And those who take protectors besides Him (say): 'We only worship them so that they may bring us closer to Allaah.' Verily Allaah will judge between them concerning that which they differ in. Verily, Allaah does not guide he who is a liar, a disbeliever."** [Surah Az-Zumar: 3]

The proof for their seeking intercession is Allaah's saying: **"And they worship besides Allaah things that harm them not nor benefit them. And they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18]**

Intercession is of two types: Intercession that is negated and Intercession that is affirmed. The Negated Intercession is that which is sought from someone other than Allaah in matters that no one has the ability to carry out except Allaah.

The proof for this is Allaah's saying: **"O you who believe! Spend of that 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 wrong-doers."** [Surah Al-Baqarah: 254]

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### ~~ the explanation ~~

This is the guideline used to determine Major Shirk. And that is when someone equates Allaah with something other than Him in a matter that specifically applies to only Allaah, as He says:

﴿ تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ. اِذْ نُسُوِّكُمْ رَبَّ الْعَالَمِيْنَ ﴾

**"By Allaah, we were truly in manifest error - when we held you (false gods) as equals (in worship) with the Lord of the worlds."**  
[Surah Ash-Shu'araa: 97-98]

And He says:

﴿ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهَمْ يَغْدِلُوْنَ ﴾

**"Yet those who disbelieve hold others as equal with their Lord."**  
[Surah Al-An'aam: 1]

This is with regard to all matters that no one has control over except Allaah.

#### **The Points of Benefit of this Rule:**

1. A clarification that the argument used by the polytheists of today to justify their Shirk is the same one that was used by the polytheists of old, and Allaah did not excuse them for it but rather deemed them polytheists because of it. So the same can be said to the polytheists of today: "These excuses will not help you before Allaah just as they didn't help those before you. The arguments are the same, so won't you take heed and abandon Shirk?!"

2. The path that the polytheists of old and the polytheists of today follow is what prevents their intercession from being approved, since intercession will not be permitted except for he whose speech and action Allaah is pleased with, as He says:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ﴾

**"And they cannot intercede except for him with whom He is pleased."** [Surah Al-Anbiyaa: 28]

Allaah is only pleased with the speech and action of pure monotheists. There is no deity that has the right to be worshipped except Allaah! How was the Devil able to trick them by reversing the facts and making the truth appear as falsehood and the falsehood appear as truth?!

3. A clarification that their reason for committing Shirk, which was that they were seeking intercession, is an invalid excuse. Therefore, the latter-day polytheists of today must leave off this excuse and not rely on it.



والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله - بعد الإنز - كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة: 255]

The Affirmed Intercession is that which is sought from Allaah. The intercessor is one who is granted the honor of being able to intercede (by Allaah), while the one who is interceded for is the one whom Allaah is pleased with his statements and actions. (All of these occur) after Allaah's permission is granted, as Allaah says: **"Who is it that will intercede in His presence except with His permission."** [Surah Al-Baqarah: 255]

~~ the explanation ~~

The author states: "The intercessor is one who is granted the honor of being able to intercede (by Allaah)." This serves as a proper response

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to a question that is often repeated by some people, which is: "Why doesn't Allaah just forgive the one being interceded for directly without anyone having to intercede for him?"

The reply to this would be to say that what Allaah intends by having the intercessor intercede for someone is to show his high position and to honor him with it by making the forgiveness of His servants dependent upon the intercession of this servant of His (that has reached this status). This is why Allaah refers to the intercession as a "**praiseworthy station**", or *maqam mahmood*, when He says to His Messenger:

﴿ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّخْمُودًا ﴾

**"It may be that your Lord will raise you to a praiseworthy station."**  
[Surah Al-Israa: 79]

A synopsis of this rule is that the disbelievers do not worship statues, trees, and righteous people because of the nature of their essence (i.e. that they are divine), but rather so that they could serve as intermediaries for them before Allaah in admitting them to Paradise and deterring them from the Hellfire. This is what is known as intercession.

Then the author goes on to mention proofs for why this action of theirs is of no benefit. And just so that no one thinks there is a contradiction between the proofs the author mentions negating intercession and the presence of other proofs that affirm it, he, may Allaah have mercy on him, clarifies that there are two types of intercession mentioned in the Qur'aan and Sunnah. One of these is the affirmed intercession, which must meet two conditions for it to be valid. And they are:

1. Allaah must permit the one interceding to intercede, and

2. Allaah must be pleased with the one being interceded for. And this (second) condition cannot be found except in a pure monotheist, since Allaah is not pleased with anyone's statements and actions unless he is a pure monotheist.



**القاعدة الثالثة:** أن النبي - صلى الله عليه وسلم - ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة، ومنم من يعبد الأنبياء والصالحين، ومنهم من يعبد الأشجار والأحجار، ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله - صلى الله عليه وسلم -، ولم يفرق بينهم، والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأنفال:39]

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:37]

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي إِلَهَيْنِ مِنْ ذُنُوبِكُمْ قَالَ اللَّهُ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتَ فِئْتَهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ) [المائدة:116]

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) [الإسراء:57]

**The Third Rule:** The Prophet was sent to people that differed from one another in their worship. Among them were those who worshipped angels. And among them were those who worshipped prophets and righteous people. And among them were those who worshipped trees and stones. And

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among them were those who worshipped the sun and the moon. However, the Messenger of Allaah fought against (all of) them and did not differentiate between any of them.

The proof for this is Allaah's statement: **"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

The proof of them worshipping the sun and the moon is Allaah's saying: **"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allaah who created them if it is truly He whom you worship."** [Surah Fussilat: 37]

The proof that they worshipped angels is Allaah's saying: **"Nor would he order you to take angels and prophets as lords (besides Allaah)."** [Surah Aali 'Imraan: 80]

The proof that they worshipped prophets is Allaah's saying: **"And when Allaah will say: 'O 'Eesaa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allaah?' He will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You are the All-Knower of the Unseen.'"** [Surah Al-Maa'idah: 116]

The proof that they worshipped righteous people is Allaah's saying: **"Those whom they call unto (besides Allaah), they themselves seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment."** [Surah Al-Israa: 57]

~~ the explanation ~~

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Concerning this last verse [Surah Al-Israa: 57], Al-Bukhaaree reported from Ibn Mas'ood رضي الله عنه, that he said: "It refers to a group of Jinn that used to be worshipped but then accepted Islaam."

So the meaning of: "**Those whom they call unto**" is "Those who are worshipped", and that refers to a group of Jinn. They accepted Islaam and became from among those who "**seek the means of access to their Lord as to which of them will be nearest (to Him). And they hope for His Mercy and fear His Torment.**"

However, those who worshipped them continued to worship them. Based on this, it should become clear that this verse is one of the proofs for the prohibition of worshipping righteous people and that such an act falls under the general fold of Shirk.



ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم: 19-20]، وحديث أبي واقد الليثي رضي الله عنه، قال: (خرجنا مع النبي - صلى الله عليه وسلم - إلى حنين - ونحن حدثاء عهد بكفر - وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها ذات أنواط، فمررنا بسدرة، فقلنا: يا رسول الله، أجعل لنا ذات أنواط كما لهم ذات أنواط...) الحديث.

The proof that they worshipped trees and stones is Allaah's saying: "**Have you then considered Al-Laat and Al-'Uzzaa, and Manaaf, the third other?**" [Surah An-Najm: 19-20]

And also the hadeeth of Abu Waaqid Al-Laythee رضي الله عنه who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaaf Anwaaf. So we passed

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by a lote-tree and said: 'O Messenger of Allaah! Make for us a Dhaat Anwaat just as they have a Dhaat Anwaat...'"

~~ the explanation ~~

They would organize by this tree seeking nearness to Allaah through it and hang their swords on it to increase their power since they believed that this lote-tree offered blessings. The story of Abu Waaqid ؓ contains the following points of benefit:

1. It shows how quickly Shirk comes back to humans, which is why people must always be reminded of it so that they beware of its evil and danger. This is what the Messenger of Allaah ﷺ would do with his Companions even at the time when he was suffering from the illness that he died from, as is related in the hadeeth of 'Aa'ishah and Ibn 'Abbaas, may Allaah be pleased with them, in the two *Saheeh* Collections.

By this, we come to realize the error of those who say: "We already know Tawheed and are no longer in need of it" since if anyone were at this level, it would surely have been the Companions!!

It also shows the error of those who preoccupy people with things that don't benefit them such as the innovated "Knowledge of Current Affairs" or things that do benefit them yet impede them from more beneficial subjects, such as Tawheed and warning against Shirk.

It will also make you realize the error of those who refuse to warn against the Shirk committed by the graves (*Shirk-ul-Quboor*) and instead preoccupying themselves with something they call *Shirk-ul-Qusoor* (polytheism of the castles, i.e. the rulers)!

I wish I knew where the intellects of the offspring of these calls are?! What relation is there between those who fall into the Shirk of castles and those who fall into the Shirk of graves?



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And if such were the case, which of the two is easier to rectify and for which there does not exist any barrier between the one calling and the one being called?

Furthermore, if a disbelieving government were to implement Allaah's Laws with regard to the fornicator, thief, murderer, and all of the other Islamic laws with the aim of enforcing security, such a government would still not enter into the fold of Islaam nor would it be considered Muslim until it first professed the statement of Tawheed and became purely monotheistic.

Doesn't this show you the importance of Tawheed and that the polytheism that is done by the graves is greater than what they call "the polytheism done in the castles" if we agree that such a term is even correct?

2. If some of the Companions were confused about certain forms of Major Shirk in spite of Allaah's Messenger ﷺ being present amongst them, it is more likely that such would occur to anyone else besides them.

**A Synopsis of this Rule:** This rule clarifies that the disbelievers from the tribe of Quraish would mix partners in the worship of Allaah that consisted of righteous people, not just idols and stones. The reason why the author chose to mention this rule was due to the argument that is often repeated by latter-day disbelievers who claim to be Muslim, which is that they are not polytheists because "The early disbelievers would associate idols and stones in the worship of Allaah whereas we only associate righteous people in worship with Him, and there is a difference!"

The author refutes this false claim by using two evidences:

**First:** The first is general and it is Allaah's statement:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

**"And fight against them until there is no more *fitnah* (i.e. Shirk) and the Religion is all purely for Allaah."** [Surah Al-Anfaal: 39]

This proof negates all other deities that are worshipped along with Allaah even if they may be righteous people.

**Second:** The second is specific and it is that he affirms through clear-cut proofs that the early disbelievers would associate partners with Allaah by worshipping righteous people in particular. He then goes on to list specific evidences that showed that the people would worship angels, prophets, and righteous people in general.



القاعدة الرابعة: أن مشركي زماننا أغلظ شركاً من الأولين؛ لأن الأولين يشركون في الرخاء، ويخلصون في الشدة، ومشركي زماننا شركهم دائم في الرخاء والشدة، والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت: 65] تمت وصلى الله على محمد وآله وصحبه وسلم.

**The Fourth Rule:** The polytheists in our era are more severe in their (committing of) Shirk than the earlier polytheists (during the Prophet's time). This was since the earlier polytheists used to ascribe partners to Allaah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit Shirk in times of ease as well as in times of hardship. The proof for this is Allaah's statement: **"And when they embark on a ship, they invoke Allaah making their Faith purely for Him alone. But when He brings them safely to land, behold they give a share of their worship to others."** [Surah Al-'Ankaboot: 65]

May the peace and praises of Allaah be on Muhammad, his family and Companions.

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~~ the explanation ~~

After the author states what he does to refute the false arguments and misconceptions of the latter-day polytheists in their attempt to distinguish their actions from the Shirk committed by the early polytheists, he goes on to clarify in this rule that they are worse than the early polytheists since the polytheists in the old days would only commit Shirk in times of ease and not in times of hardship. But as for the polytheists of present-days, their Shirk is constant in both times of ease as well as in times of hardship.

What also indicates that their polytheism is worse and more severe is what was stated previously, i.e. that they don't know the meaning of the statement of Tawheed *Laa Ilaaha IllaaAllaah* contrary to the polytheists of old.

Furthermore, there can be found modern-day polytheists that associate partners with Allaah in His Lordship, as is the case with some of the extreme Sufis. This is contrary to the polytheists of old for they would affirm the Oneness of Allaah in His Lordship in general.

This brings us to an end, may the peace and praises of Allaah be on Muhammad, his family, and Companions.



◆ GLOSSARY OF TERMS USED ◆

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Ahaadeeth	See Hadeeth.
Al-Masjid-ul-Haraam	The sacred Grand Mosque of Makkah.
Ashaa'irah	Singular: Ash'aree; A sect characterized by not affirming any of Allaah's Attributes except seven - Life, Knowledge, Ability, Speech, Desire, Hearing and Seeing - which they believe are proven by intellect. They distort the meanings of the rest of Allaah's Attributes.
Asmaa wa Sifaat	Lit. Names and Attributes - The category of Tawheed that relates to Allaah's Names and Attributes. A Muslim must believe in all of them and apply them in his daily life.
Ayaaat	Singular: <i>Ayaali</i> ; Verses from the Noble Qur'aan.
Da'wah	Lit. Call - The concept and practical implementation of inviting people to abide by and accept Islaam.
Eemaan	Lit. Faith - To affirm the belief of everything that Allaah revealed through His Book, i.e. the Qur'aan, or upon the tongue of His Prophet, i.e. the Sunnah.
Fataawaa	Pl. <i>Fatwa</i> ; Religious verdicts issued by Islamic scholars, known as Muftees, on current events.
Fiqh	Commonly referred to as jurisprudence. In general it refers to the correct understanding of the religious texts of the Qur'aan and Sunnah. One who is well-versed in both these religious sources is known as a Faqeeh.
Fitnah	Plural: <i>Fitan</i> ; This linguistically refers to calamities, trials, tribulations and mischief. It may also refer to Shirk.
Fitrah	This refers to the natural state of pure belief, i.e. monotheistic faith, a human being is born into.

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Ghawth	A Sufi term used to describe a superior "saint" that has power to aid the needy and suffering.
Ghusl	Bathing of the body in order to uplift major ritual impurity.
Hadath	This refers to the state of ritual impurity, which occurs when one of the nullifiers of ablution are committed.
Hadeeth	A recorded narration containing information about one of the Prophet's sayings, actions or tacit approvals. Such a report can either be authentic or weak.
Hamd	A general praise that is done in response to a blessing one receives. Or it may not, as it could be done initially. It is expressed by speech, not action.
Haneef	Someone who devotes himself strictly to Allaah in all facets while at the same time rejects everything else besides Him.
Haneefiyyah	The pure upright religion of Ibraaheem where one worships his Lord alone without associating any partners with Him.
Hasan	A grade for a hadeeth, which is a category of authentic.
Hudood	Lit. Limits - The various degrees of corporal punishment applied to people for serious crimes according to Islaam.
Ikhlaas	Lit. Purity - The pure and sincere monotheistic faith, i.e. performing all deeds solely for the sake of Allaah.
Ilaah	Lit. Someone that is worshipped - It falls under the category of <i>Tawheed-ul-Uloohiyyah</i> and not <i>Tawheed-ur-Ruboobiyyah</i> . The first part of the statement of Tawheed " <i>Laa Ilaaha</i> " means "There is no deity" not "There is no Creator."
Ihraam	A ritual state a Muslim assumes when he is on Hajj. It requires that he wears certain garments and withholds from sexual intercourse, cutting his hair and trimming his nails.
Ijaazah	Lit. Allowance - A religious authorization from a scholar granting someone permission to teach a specific subject or material (i.e. book or set of narrations).

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Imaam	Lit. Leader - Most commonly used to refer to the person leading the congregational prayer. It also refers to a leader of a country/state or a renowned Muslim scholar.
Islaam	Lit. Submission - The only true religion that Allaah has mandated upon mankind, and which He will accept on the Day of Judgement. The pure and correct form of Islaam is defined by the Qur'aan and the Sunnah, according to the practical understanding of the first three righteous generations of Muslims: The Sahaabah (Companions of the Prophet), the Taabi'een (Successors to the Companions), and the Atbaa'-ut-Taabi'een (Followers of the Successors).
Jibreel	The angel Gabriel who was put in charge of bringing revelation to Prophet Muhammad.
Ka'bah	The House of Allaah located in Makkah, Saudi Arabia.
Masjid	Plural: <i>Masajid</i> ; The place where Muslims gather to worship and pray to Allaah, i.e. mosques.
Mujaddid	A term given to a Muslim scholar that is alive and active in calling to the pure form of Islaam during the first part of a century, through whose efforts, religious teachings that had been corrupted or lost are renewed and revived.
Mushrik	One who commits Shirk by doing an act that violates one of the categories of Tawheed, i.e. associating partners with Allaah or worshipping false deities apart from Him.
Muwahhid	One who implements all the categories and forms of Tawheed by singling out Allaah with regard to His Names and Attributes, Lordship, and the Worship that is due to Him, while not mixing any false deities in this worship.
Nabee	A prophet of Allaah.
Qudsee	A hadeeth in which Prophet Muhammad relays a saying from Allaah of which the words and meanings come directly from Allaah, but which is not part of the Qur'aan.
Qur'aan	The Book that Allaah revealed to Prophet Muhammad for

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all of mankind and the jinn. It is the speech of Allaah and it is not created.

Qutub	A Sufi term used to describe one of the highest masters of the Sufi order responsible for spiritual teachings.
Raafidah (aka Rawaafid)	Singular: Raafidee; They are the ones who go to extremes with regard to the Members of the Prophet's Household. They consider the Companions who opposed them as being disbelievers or at the least sinners. They are divided into many sects, amongst which are extremists who claim that 'Alee is god, and amongst which are other than that.
Rasool	A Messenger of Allaah.
Riyaa	A form of minor Shirk in which a person performs acts pleasing to Allaah with the intention of pleasing others. It is also known as hidden Shirk.
Ruboobiyyah	The category of Tawheed that deals with the Oneness of Allaah in His Lordship. i.e. the belief that He is the Only One who creates, sustains, brings good, repels harm, brings life and causes death.
Saheeh	Lit. Correct/ Authentic - A grading term for a narration that is authentically attributed to the Prophet.
Salaf	Lit. Predecessors - This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the Atbaa'-ut-Taabi'een. These were the first three virtuous generations of Islaam about whom the Prophet said: <b>"The best of mankind is my generation, then those that come after them, then those that come after them."</b>
Salaam	This is the greeting of the Muslims, which is As-Salaam 'Alaikum. It is also one of Allaah's Names.
Salaat	Most commonly referred to as prayer; However in this treatise it means the praises and commendations invoked by the people in their prayer for Prophet Muhammad.
Shaikh	Pl. Shuyookh - Literally means an elderly man. It also refers

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to a scholar or person of knowledge.

Sharee'ah	In general, this refers to the Religion of Islaam. Specifically, it refers to the laws and governing system of Islaam.
Shirk	The association of partners with Allaah and the mixing of other false deities in one's worship of Allaah.
Shukr	Lit. Gratitude - A general thanks expressed in response to a blessing one receives. Gratitude can be expressed in both speech and action.
Surah	Plural: Suwar; A chapter from the Noble Qur'aan.
Sunnah	Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
Taaghoot	A general word that consists of everything that is worshipped besides Allaah, while being pleased with this worship, whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allaah and His Messenger.
Tafseer	The interpretation of the meanings of the verses from the Book of Allaah.
Tajweed	The Islamic science in which a set of rules is applied to recite the Qur'aan properly according to the way it was revealed.
Takbeer	The act of saying Allaahu Akbar, particularly within prayer.
Taqwaa	Lit. Shield - The concept of performing Allaah's commands and avoiding His prohibitions through the implementation of knowledge, in order to safeguard oneself from His punishment and displeasure.
Tawheed	Lit. Oneness - The belief and realization of singling Allaah out alone in His Lordship, the Worship that is performed for Him and His Names and Attributes, apart from all other false deities. This entails the belief that Allaah is the only



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true Creator, Sustainer and Administrator of the Universe. It entails that one is mandated to perform and sincerely direct all of his worship to Allaah alone and no one else. And lastly, it entails believing in all of Allaah's perfect Names and Attributes, and that they apply to Him alone and no one else.

Tayammum	An act done as a substitute for ablution when water is not found or the use of it could be harmful. It requires that one hits the ground with two hands then wipes the inside and outside of them along with the face.
'Ukoof	Devoting oneself to something, particularly in worship.
Uloohiyyah	The category of Tawheed that deals with the worship of Allaah, i.e. that He is One in the worship due to Him. So one should direct his worship to only Him and not anyone else.
Ummah	Lit. Nation - The nation of Muslims as a whole, past or present and consisting of all who ascribe to Islaam in truth.
Walee	A righteous person that is a devout worshipper of Allaah. It is translated as an ally or close friend of Allaah.
Waseelah	A means of access to Allaah that can be achieved through (1) obeying Him, which in turn brings one closer to Him, and (2) seeking a way to Him through His Names and Attributes.
Wilaayah	The level a person reaches through fear of Allaah and obedience to His commandments. Such a person is a walee.
Wudoo	The act of ablution, which is ritual purification necessary for the acceptance of prayer. It includes washing the face, the hands up to the elbows, the head with the ears, and the feet up to the ankles.

◆ Q&A: TEST YOUR KNOWLEDGE ◆

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**Multiple Choice (4 points each)**

1. Who did the Prophet ﷺ send to destroy the idol Al-Laat?
  - A. Khaalid bin Waleed and 'Alee bin Abee Taalib
  - B. Al-Mugheerah bin Shu'bah and Abu Sufyaan bin Harb
  - C. Khaalid bin Waleed and Al-Mugheerah bin Shu'bah
  - D. 'Alee bin Abee Taaib and Abu Sufyaan bin Harb
2. The first person to introduce idol worship into Arabia was:
  - A. Waraqah bin Nawfil
  - B. 'Abdullaah bin 'Ubay bin Salul
  - C. 'Amr bin Luhay Al-Khuzaa'ee
  - D. Waleed bin Mugheerah Al-Makhzoomee
3. Al-Laat, Al-'Uzzaa, and Manaat were idols that came in the forms of:
  - A. A Stone, a human, and a tree
  - B. A Human, a valley, and a stone
  - C. A Tree, a human, and a stone
  - D. A Human, a tree, and a stone
4. Abu Waaqid Al-Laythee asked the Prophet for a tree like Dhaat Anwaat because:
  - A. He was still upon Shirk and believed in these things
  - B. He was testing him and wanted to see the Prophet's reaction
  - C. He had just recently left Shirk and didn't understand Tawheed
  - D. All of the above
5. When the pagan Arabs at the time of the Prophet ﷺ affirmed *Tawheed-ur-Ruboobiyyah*, it was in general and not specific because:

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- A. They believed in amulets and talismans
  - B. They believed in bad omens
  - C. They denied the Day of Resurrection
  - D. All of the above
6. Polytheists of today are worse than polytheists of old because:
- A. They commit Shirk in times of ease as well as in times of hardship
  - B. They don't know the meaning of *Laa Ilaaha Illaa Allaah*
  - C. They attribute divine attributes to their spiritual leaders
  - D. All of the above
7. The polytheists took intermediaries besides Allaah because:
- A. They believed that they were the ones who created the universe
  - B. They believed that they possessed some divinity
  - C. They believed they would bring them closer to Allaah
  - D. All of the above
8. The man, Al-Badawee, whose grave in Egypt people go to was:
- A. A righteous man
  - B. A prophet
  - C. An evil man
  - D. None of the above
9. The difference between *hamd* and *shukr* is:
- A. *Shukr* is done in response to receiving a blessing whereas *hamd* may be done for this or it may be done initially
  - B. *Shukr* is expressed in speech and action whereas *hamd* is only expressed in speech
  - C. All of the above
  - D. None of the above
10. Allaah has promised that if we give thanks for our blessings:
- A. He will give us more blessings

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- B. He will remove our minor sins
- C. He will raise us levels in Paradise
- D. All of the above

11. The Prophet ﷺ forbade us from praying at the time the sun rises and sets because:

- A. There exist people who prostrate to the sun and the moon
- B. He wanted to prevent the means that lead to Shirk
- C. It resembled an act that was performed by the polytheists
- D. All of the above

12. The proper etiquette of supplication is to:

- A. Supplicate for others first and then oneself
- B. Supplicate for oneself first and then others
- C. All of the above
- D. None of the above

13. In order to save Moosaa, Allaah caused the Red Sea to split into:

- A. One path
- B. Two paths
- C. Four Paths
- D. Twelve paths

14. If Allaah tests a person with trials, it indicates that:

- A. Allaah loves him
- B. This person resembles the prophets
- C. Allaah wants to see if this person will be patient
- D. All of the above

15. The correct meaning of *Laa Ilaaha illaa Allaah* is:

- A. There is no true Creator that sustains except Allaah
- B. There is no God but God, who is Allaah, the Creator
- C. There is no deity with the right to be worshipped but Allaah

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D. None of the above

16. If a person dies upon Shirk, he will be allowed into Paradise if:

- A. The Prophet ﷺ intercedes on his behalf on the Day of Judgement
- B. Allaah forgives him by forgiving all of his sins
- C. He has a righteous child that supplicates for him
- D. None of the above

17. The greatest idol at the time of the Prophet's ﷺ advent was:

- A. 'Uzzaa
- B. Hubal
- C. Yagooth
- D. Laat

18. The hadeeth of Abu Waaqid Al-Laythee shows us:

- A. How quickly Shirk can return to people
- B. The roots and origin of idol worship
- C. That the polytheists would worship stones
- D. All of the above

19. *Haneefiyyah* comes from the root word *hanaf*, which means to:

- A. Pray
- B. Deflect
- C. Circumcise
- D. None of the above

20. When the Prophet ﷺ was sent to Makkah, how many idols were found in the Ka'bah?

- A. Almost 260
- B. Almost 360
- C. Almost 460
- D. Almost 560

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**True or False (2 points each)**

21. When Abu Waaqid Al-Laythee asked the Prophet ﷺ for a tree like Dhaat Anwaat, he committed Shirk and needed to repent.

- A. True
- B. False

22. Prophet Muhammad ﷺ will be the only one who will be allowed to intercede without Allaah's prior permission.

- A. True
- B. False

23. The *waseelah* mentioned in Allaah's saying: "**And seek the means of access (*waseelah*) to Him**" [Al-Maa'idah: 35] refers to an intermediary:

- A. True
- B. False

24. The affirmed intercession is that which is done on behalf of a monotheist and sought from Prophet Muhammad ﷺ.

- A. True
- B. False

25. It is more important for a Muslim to learn these four rules than it is for him to learn about prayer and ablution.

- A. True
- B. False

26. Prophet Ibraaheem was sent to a people that would worship statues fashioned to represent images of the spirit of stars.

- A. True
- B. False

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27. Wadd, Yagooth, Ya'ooq and Nasr were the names of idols that were originally righteous people from the time of Ibraaheem.

- A. True
- B. False

28. Obeying the religious laws of Moosaa is considered worship.

- A. True
- B. False

29. Allaah will allow angels, prophets and believers to intercede.

- A. True
- B. False

30. Prophet Ibraaheem was the first prophet that was a haneef.

- A. True
- B. False

◆ Q&A: ANSWER KEY ◆

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1. Answer: B, page 90
2. Answer: C, page 125
3. Answer: D, page 45
4. Answer: C, page 171
5. Answer: D, page 295
6. Answer: D, page 306
7. Answer: C, page 192
8. Answer: C, page 97
9. Answer: C, page 245
10. Answer: A, page 57
11. Answer: D, page 82-83
12. Answer: B, page 206
13. Answer: D, page 132
14. Answer: D, page 58
15. Answer: C, page 251
16. Answer: D, page 107
17. Answer: B, page 122
18. Answer: A, page 303
19. Answer: B, page 143
20. Answer: B, page 122
21. Answer: B, page 93
22. Answer: B, page 118
23. Answer: B, page 86
24. Answer: B, page 162
25. Answer: A, page 55
26. Answer: A, page 263
27. Answer: B, page 129
28. Answer: B, page 209
29. Answer: A, page 64
30. Answer: B, page 194



