An Explanation of
Muḥammad ibn ʿAbdul Wahhāb’s
FOUR PRINCIPLES OF SHIRK

Taken from the works of
ʿAbullāh ibn Jibrīn,
Ṣāliḥ Āl al-Shaykh and others

By Abu Ammaar Yasir Qadhi
An Explanation of Muḥammad Ibn ʿAbdul-Wahhāb’s
Four Principles of Shirk

Translation and Commentary by
Abu Ammaar Yasir Qadhi
An Explanation of
Muḥammad Ibn ʿAbdul-Wahhāb’s
Four Principles of Shirk
Contents

Transliteration Table ..............................................................................................................7
Foreword .................................................................................................................................9
A Short Biography of Muhammad ibn 'Abd al-Wahhab .............13
The Arabic Text .....................................................................................................................18
The English Translation of the Text ......................................................................................23
  The First Principle ................................................................................................................24
  The Second Principle ..........................................................................................................24
  The Third Principle ............................................................................................................25
  The Fourth Principle ..........................................................................................................27
The Explanation of The Four Principles of Shirk ....................29
Introduction ..........................................................................................................................30
  Worship: Goals and Definition .........................................................................................33
  Tawhid and Shirk ..............................................................................................................37
  Importance of Knowing Shirk ..........................................................................................38
The First Principle ................................................................................................................41
The Second Principle ..........................................................................................................44
  The Jahiliyyah Arabs Understood the Concept of 'Ibadah ..........47
  The Concept of Intercession ............................................................................................48
The Third Principle ..............................................................................................................51
The Fourth Principle ..........................................................................................................55
  Calling a Muslim a Disbeliever .........................................................................................58
Conclusion ............................................................................................................................60
Transliteration Table

Consonants,

<table>
<thead>
<tr>
<th></th>
<th>b</th>
<th>d</th>
<th>t</th>
<th>th</th>
<th>j</th>
<th>h</th>
<th>kh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dh</td>
<td></td>
<td></td>
<td></td>
<td>s</td>
<td>sh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td>n</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>j</td>
<td>r</td>
<td>z</td>
<td></td>
<td>f</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>gh</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>h</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>w</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
</tr>
</tbody>
</table>

Vowels, diphthongs, etc.

<table>
<thead>
<tr>
<th>Short:</th>
<th>a</th>
<th>i</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long:</td>
<td>ä</td>
<td>i</td>
<td>ü</td>
</tr>
<tr>
<td>diphthongs:</td>
<td>ay</td>
<td></td>
<td>aw</td>
</tr>
</tbody>
</table>
Foreword

All Praise is due to Allāh, who created us to worship Him, for He said:

وَمَا خَلَقْتُ الْجَانِّ وَالْإِنسَ إِلَّا لِيَشْهَدُونَ

And I did not create men or jinn except to worship Me.¹

And may peace and blessings be upon the Prophet Muhammad ibn 'Abdillah, the greatest of all men, and the most noble of all prophets, who came with the simple message of Islam, the essence of which is to worship Allāh alone.

قل هذى

سُبْحَانَ أَنَّا أَعُوذُ بِلِلِّهِ عَلَى مُؤْمِنِينَ بِأَنَا مِنْ أَبْعَنَا وَمِنْ أُهْلِي وَمِمْسَاحَ

Say (O Muḥammad): This is my path, I call to Allāh, upon clear knowledge. I (do this) and those that follow me, and Allāh is Exalted and Glorified (over all imperfections that others attribute to Him). And I am not of those who commit shirk.²

From this verse, it is seen that the call of the Prophet (ﷺ) — in fact, the call of all the prophets — is to Allāh. This call comprises of two aspects: the knowledge and recognition of who Allāh is (and this is known in Arabic as tawhid al-ʿitiqādi), and the singling out of Allāh in worship, so that none is worshipped except Allāh (and this is known as tawhid al-ʿamali).

So the first matter involves purifying one’s conception of Allāh, and ascribing to Him the Most Perfect Names and Noble Attributes. It involves negating the existence of any object or deity that has the capability of creating, sustaining, nourishing or controlling the creation except for Allāh. It involves affirming the Perfect existence of Allāh, having no partners or sons.

And the second matter involves purifying one’s actions of worship, so that none except Allāh is worshipped. This is a logical consequence of the first aspect of

¹ Surah al-Dhāriyāt, verse 56.
² Surah Yūsuf, verse 108.
tawhid, for if one affirms that only Allâh is the Creator and Sustainer, and has complete Power and Control over the creation, then it follows that only Allâh deserves to be worshipped. Even though this might appear to be a simple fact for many, unfortunately most of mankind has deviated from this simple principle. This is because they affirm the Existence of Allâh, and that He is the ultimate Creator and Sustainer. However, for various reasons, they direct their acts of worship to other than Allâh.

And this is a matter that is in direct opposition to the noble goal and dignified purpose for which mankind was created, for it is shirk (associating of partners along with Allâh).

Before the advent of the Prophet (sâlih), shirk was rampant all over the world, including the land of Arabia, where the Prophet (sâlih) himself was sent. By the Will of Allâh, the Prophet (sâlih) and early Muslims were able to eliminate shirk in all of its forms from the entire peninsula of Arabia, and eventually many surrounding areas as well. However, with the passage of time, innovations crept into the Muslim nation, and these innovations eventually led to acts of shirk. So it was, that hardly a thousand years after the Prophet's (sâlih) death, open acts of shirk were being committed in the very peninsula where the Prophet (sâlih) preached.

Strangely though, these acts were not being committed by people alien to Islam, or by idol-worshippers who professed enmity to Allâh and His Messenger. Rather, they were being committed by people who claimed to be Muslims, and, even worse, were trying to justify their shirk from the Qur'ân and sunnah. People were openly calling out to graves and saints, asking such 'holy’ people to grant them their desires, and to save them from their distress. Large monuments were built over the graves of such saints, and people travelled long distances to worship at these sites. In other areas, blessings were sought from trees and rocks, and people would seek help from other than Allâh. To add to all this, sorcery and fortune-telling were rampant amongst the masses, and both of these acts are manifestations of shirk.

Such was the situation in which Allâh sent a reviver, a mujâdid,¹ who called the people once again to the pristine Islam and the pure monotheism that the

---

¹ A mujâdid is one who guides the people back to Islam after they have deviated from it. So he calls them to return to the beliefs of the Prophet (sâlih) and Companions, and warns them against innovations. From this, we understand the mistake of those who claim that a mujâdid is one who innovates a new philosophy and understanding of Islam. The Prophet (sâlih) said,

"Indeed, Allâh the Exalted sends, after every one hundred years, someone who renovates (mujâdid) for them their religion."

Reported by Abu Dawud; (see al-Sahihah, # 599).
Prophet (ﷺ) came with. He warned them of the blatant shirk that they were doing, and exhorted them to return to the Qur'an and sunnah to understand their religion. This man was Muḥammad ibn 'Abd al-Wahhāb.

Although a lot of confusion and false propaganda exists about this personality, perhaps the easiest way to clarify this Imām's message is to read his works. In his works, the Muslim finds that the author hardly speaks himself; rather, he lets the Qur'an and sunnah do the talking for him. The reader finds refreshingly simple sentences and phrases, full of beneficial knowledge, and overflowing with benefit. And every single point that the Shaykh brings forth is backed up with an āyah of the Qur'an, or a ḥadīth of the Prophet (ﷺ).

So when one studies this Shaykh's works, far from finding them to be full of deviated concepts and alien philosophies, he finds them to be calling to the pure, pristine Islām, free of superstitious beliefs and ignorant customs. In fact, one of the trademarks of the works of this Imām is that he hardly ever quotes anything besides the Qur'an and sunnah. It is due to this reason that his works are studied all over the world, at all different levels; for a child can read them, and gain some benefit, and a scholar can read them, and be able to extract many points of benefit.

Although the works of this great scholar are many, some of them are more famous than others. However, not much attention has been given to his works in the English language, and therefore the need was felt to translate his more important works, not just so that the English audience benefit from his knowledge, but also to expel the false propaganda that surrounds his persona. By reading his works directly, the reader can judge for himself what the Shaykh called to, instead of basing such judgements on the lies of his enemies.

A short biography of Muḥammad ibn 'Abd al-Wahhāb follows this foreword, in which the primary works of his are listed. The work that is in the reader's hand is one of the shortest works that he wrote, entitled al-Qawā'id al-Arba'ah, or The Four Principles. (Since these principles deal with shirk, the English title of the book was modified to The Four Principles of Shirk).

Although the actual tract itself is extremely short – perhaps only four pages in the original Arabic – it is full of benefit, and lays down clear principles that are essential in order to understand the essence of shirk. It is no exaggeration to state that, without understanding these simple principles, one does not have a complete and clear picture of the actuality of this grave sin.

I was very fortunate and blessed to be able to attend an explanation of this short treatise by one of the leading scholars of our times, the 'Allāmah, Imām 'Abdullāh ibn Jibrīn, may Allāh protect him, and found it extremely beneficial. It was while attending this sharh (explanation) that I first conceived the idea to
translate this simple work, and Shaykh Ibn Jibrin's *sharḥ* also formed the basis of my own explanation. I also relied upon some of the material that we studied in the Master's level courses that I took in the Department of 'Aqidah at the University of Madinah, and upon the explanation of the *Qawā'id* by Shaykh Saliḥ Al-Shaykh (who is one of the descendants of the author).

The actual translation of the text of *Qawā'id al-Arba'ah*, without any explanation, is produced immediately after this introduction, followed by a point-by-point explanation of each principle. The reader is requested to read the entire tract first at least two or three times, so that he or she understands the general theme of the book, and then move on to the explanation of the text. In this manner, the reader will have a complete picture of the four principles, and will be able to benefit from the explanation in a fuller manner.

The work in the reader's hands is complementary to another work of the Shaykh, entitled *Kashf al-Shubhāt*, which I am presently translating as well, along with an explanatory text. In this second piece of work, which is more advanced than this one, I elaborate on the origins of *shirk*, the types of *shirk*, the reasons that people commit *shirk*, and the evidences that ignorant Muslims who worship other than Allāh try to use to justify their *shirk*, along with a refutation of those evidences. The reader is therefore requested to benefit from both works in order to gain a more complete knowledge and understanding of *shirk*.

I would like to thank Naseem Khan, who helped in the initial draft of the translation of this work, and 'Abd al-Qayūm, 'Abd al-Awwal and Ahsan who helped in proof-reading the text.

May Allāh guide us to the Straight Path – the Path of those whom He has favoured with *tawḥīd*, and saved from *shirk*.

Abu Ammaar Yasir Qadhi

*Al-Madinah al-Nabawiyyah* – The City of the Prophet (ﷺ)

5th Dhul Qa’dah, 1421 A.H.; 30th January, 2001 C.E.
A Short Biography of 
Muḥammad ibn ʿAbd al-Wahhāb

He is Abū al-Husayn Muḥammad ibn ʿAbd al-Wahhāb ibn Sulaymān ibn Ali ibn Musharraf al-Wuhaybi, from the tribe of Tamim. He was born in the city of ʿUyaynah, which is in the middle of the Arabian Peninsula, in the year 1115 A.H. (1704 C.E.). He was from a family of scholars and learned men, for his father, ʿAbd al-Wahhāb ibn Sulaymān (d. 1153 A.H.) was one of the famous scholars of Najd, and the Qādi (religious judge) of ʿUyaynah. And his grandfather, Sulaymān ibn Ali (d. 1079 A.H.) was also well-known for his knowledge, as was his uncle ʿIbrāhīm ibn Sulaymān.

He memorised the Qurʾān before he was ten years old, and learnt from many scholars in his area, including his father and uncle. He also travelled to Madinah and Iraq to study with its scholars. In Madinah, he met and studied with the famous Indian scholar Muḥammad Hayat al-Sindi (d. 1165 A.H.), and was greatly impressed with him, as was the teacher with his student. He also studied with the hadith scholar ʿAbdullāh ibn Sālim al-Baṣrī (d. 1134 A.H.), and the famous scholar ʿAbdullāh ibn Sayf.

As for his students, they are too many to be numbered. Foremost amongst them were his sons, Ḥusayn, ʿAli, ʿAbdullāh and ʿIbrāhīm, and his grandson ʿAbd al-Rahmān ibn Ḥasan, who authored the famous Fath al-Majid Sharḥ Kitāb al-Tawḥīd. Also amongst his students are: ʿAbd al-ʿAzīz ibn Muḥammad ibn Saʿūd (d. 1218 A.H.), Ḥamad ibn ʿNāṣir ibn Muʿammar (d. 1225 A.H.), and ʿAbd al-ʿAzīz ibn ʿAbdullāh ibn Ḥussayn (d. 1237 A.H.).

He wrote many works, in hadith, tafsīr, fiqh, and general topics. However, his primary focus was ʿaqīdah. The following is a list of his more famous works:

1- Kitāb al-Tawḥīd. This book without a doubt is the spearhead of the Shaykh’s daʿwah, and his most famous work.⁵

⁴ Most of this biography is taken from the introduction to Fath al-Majid, pps. 14-20.
⁵ Although the work has been translated a number of times, none of these translations explains the work in a detailed manner. Perhaps one of the more useful translations is the one by Sameh Strauch (International Islamic Publishing House, Riyadh, 1998 A.H.), entitled The Book of Tawḥīd.
2- Usūl al-Thalāthah. A basic introductory level text concerning the fundamentals of Islām.⁶

3- al-Qawā'id al-Arba'ah. The present work, dealing with the fundamentals of shīrūk.

4- Kashf al-Shubūḥāt. A refutation of the most common arguments that are used by those who commit shīrūk to justify their actions.⁷

5- Mukhtasar al-Sirah.

6- Mukhtasar Fath al-Bārī.

7- Mukhtasar Zād al-Ma‘ād.

8- Masā‘il al-Jāhiliyyah.

9- Adab al-Mashyīla al-Ṣalāt.

10- Tafsīr Surat al-Ikhlās.

And many other works. Most of his works were compiled and printed under the title Majmū‘ah Mu‘alaffat al-Shaykh Muḥammad ibn ‘Abd al-Wahhāb.⁸

He wrote in one of his letters, when he was asked what he calls to, “And I am not, alḥamdu lillāh, one of those who calls to the belief of the Sūfīs,⁹ or (the blind

---


⁷ This work, along with a commentary, is presently being translated by the author.

⁸ Printed in Riyadh, 1398 A.H., under the supervision of Imām Muḥammad ibn Sa‘ūd Islamic University.

⁹ The term Sūfī is applied to a spectrum of different groups and cults, all of which differ slightly with each other. Therefore, it is difficult to give a precise definition that encompasses all of these groups. However, these groups have a number of commonalities, including: 1—extreme exaggeration of saints and ‘holy’ people, both dead and alive (which in many cases leads to blatant shīrūk); 2—a perverted concept of piety, which involves leaving many matters that are permitted in Islām, and instead worshipping Allah through innovated methods; 3—an indifference to the knowledge of the Qur‘ān and sunnah, and an apathy to studious learning of the sciences of the religion (this is based on their belief that every single verse in the Qur‘ān has an ‘outer’ and ‘inner’ meaning, and the ‘inner’ meaning is gained, not through religious knowledge, but through asceticism and acts of worship).
following) of a faqih,\textsuperscript{10} or one of the philosophical groups,\textsuperscript{11} or even to one of the scholars that I myself respect, such as Ibn al-Qayyim, al-Dhahabi, Ibn Kathir, and others. Rather, I call to Allah alone, for He is One, having no partners, and I call to the sunnah of the Prophet (ﷺ). And this is what he (ﷺ) commanded the first of his nation, and the last of them. And I hope that I will not reject any truth if it comes to me. Rather, I call Allah, and His angels, and the entire creation to witness, that if a word comes from you that is true, then of a surety I will accept it with all respect, and I will throw against the wall everything that goes against it, from the statements of all the scholars that I respect, except for the Prophet (ﷺ), for he is the only one that speaks nothing but the truth.\textsuperscript{12}

In another letter, in response to a query posed to him by one of the scholars of Iraq, he wrote, "I wish to inform you that I am – by the blessings of Almighty Allah – a follower (of the scholars of the past), and not an innovator. My beliefs and my religion that I consider to be correct in the sight of Allah is the belief of \textit{Ahl al-Sunnah wal-Jama' ah}, and this is what the scholars of the Muslims are upon, such as the four great \textit{Imams} (i.e., Abu Hanifah, Malik, al-Shafi'i, and Ahmad ibn Hanbal), and those that truly follow them until the Day of Judgement. However, (all I have done is that) I have explained to the people the importance of sincerity in worshipping Allah, and I have warned them against making \textit{du'a} to the living or dead of the saints and others besides them. I have warned them against associating partners with Allah and directing acts of worship that are specific for Allah (to others). (Examples of such acts are) sacrificing, and vowing, and \textit{tawakkul} (depending upon someone), and prostrating, and other acts that are rights only due to Allah. No one deserves to be associated along with Allah in these acts, neither a close angel, nor a prophet. And this message is what all the prophets called to, from the first of them to the last of them, and this is what the \textit{Ahl al-Sunnah wal-Jama' ah} are upon."\textsuperscript{13}

He died in the year 1206 A.H. (1792 C.E.), at the ripe age of 91. Many of the famous scholars praised him highly, such as al-Sana'ani (d. 1182 A.H.), and al-Shawkani (d. 1255 A.H.). May Allah reward the Shaykh, and grant him the highest of Paradise!

\textsuperscript{10} A scholar of jurisprudence. He is pointing out that he is not of those that call to the obligation of blindly following a particular religious scholar, or \textit{madh-hab}.

\textsuperscript{11} Referring to those Islamic sects that were based on or influenced by Greek philosophy, such as the \textit{Mu'tazilah}, the \textit{Ash'ari}, and the \textit{Matridis}.

\textsuperscript{12} \textit{Majmū` Mu'ala'fät}, (5/252).

\textsuperscript{13} \textit{Majmū` Mu'ala'fät}, (5/36).
The Text of
The Four Principles of *Shirk*
القواعد الأربع

لشيخ الإسلام الإمام المجدد
الشيخ محمد بن عبد الوهاب

- رحمه الله -

بسم الله الرحمن الرحيم

أسلام الله الكَرِيم رَبِّ العَروْش العظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالآخِرَةِ، وَأَنْ يَجْعَلْكَ
منَارَكَةً أَنْتَمَا كُنْتُ، وَأَنْ يَجْعَلْكَ مِنْكَ إِذَا أَعْطِيَ شَكْرًا، وَإِذَا تَبَلَّى صَبْرًا، وَإِذَا
أَذَنَت اسْتَغْفَرْتُ، فَإِنَّ هَذِهِ الْثَلَاثَ عُمُوْنُ الشَّعَاءَة.

إِلَّهِمَّ أَرْضِدْكَ اللهُ إِطَاعَتُهُ - أَنْ الْمَحْتَفَقَةِ مَلَأً إِبْرَاهِيمٍ: أَنْ تُعْقِدَ اللهُ وَحْدَهُ
مُخْلِصًاً لَّهُ الْذَّينَ كَمَا قَالَ تَعَالَى -

وَمَا خَلَقْتُ الْجَنِّ وَالْإِنسِ إِلَّا لِيُجْنَبُونَ سُورةُ الْكَاتِبَةِ [٥٦-٥١]

فَإِذَا عَرَفْت أنَّ اللهَ خَلَقْتُ لِعِبَادَتِهِ فَاعْلِمْ: أَنْ العِبَادَةْ لَا تُسَمِّى عِبَادَةٌ إِلَّا مَعْ
التَّوَكِيد، كَمَا أنَّ الصَّلَاة لَا تُسَمِّى صَلاةٌ إِلَّا مَعَ الطَّهَارَة، فَإِذَا دَخَلَ الشَّرَكُ فِي
العِبَادَة فَمَسْتَدْكَ كَالْخَلْق أَيْ دَخَلَ فِي الْطَّهْارَة.

فَإِذَا عَرَفْت أنَّ الشَّرَكُ إِذَا خَالَطَ العِبَادَة فَمَسْتَدْكَ كَالْخَلْق وَأَحْبَطَ العَمَل وَصَار ضَلَّاً
مِنْ الخَالِدِينَ فِي النَّارِ غَيْرُ أَنَّ أَهْلَهُ مَا عَلِىْكَ: مَعْرِفَةُ ذَلِكَ، لَعَلَّ اللَّهُ أن
يَحْلِصَكَ مِنْ هَذِهِ السَّبِيْكَة، وَهَيْشَرَكُ لِلَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ:
"إن الله لا يغفر أن يشرك به وَيَغْفِر مَا دُونَ ذَلِكَ لِمَن يَشَاء" سورة النساء [116 (4)]

وَذَلِكَ بِمَغْفِرَةٍ أَرْحَمَةً قَوْاعِدُ ذَكَرْهَا اللَّهُ - تَعالَى - فِي كِتَابِهَ

القاعدة الأولى

أن تعلمن أن الكفار الذين قالوا لهم رسول الله ﷺ صلى الله عليه وسلم يغفر بأن الله - تَعالَى - هو الخالق الرازي المذكور، وأن ذلك لم يهملهم في الإسلام، والدليل قوله - تَعالَى -:

"فَلَمۡ تَذَهَّبۡ فِي كُلِّ يَوْمٍ مِّنَ الشَّمَاءِ وَالأَرْضِ أَنَّ يَضُيُّكُمُ الشُّفَعَةُ وَالْأَتِّبَارُ وَمِنَ الْجَهَرِ النَّافِعِ مِنَ الْمُهِبِّ وَبِمِنْ نَافِعٍ مِّنَ الْمُهِبِّ وَمِنْ يَذَّرِّبُ الأَمْرَ فَيَقُولُونَ اللَّهُ فَإِلَّا أَفِلَا تَتَفَقَّوْنَ؟ سُورَةَ يُوسُفٍ [31-10] "

القاعدة الثانية

أنهم يقولون: ما دعوناهم وَنَوْجَهُنا إِلَيْهِمْ إِلَّا لِيُلْطِبُ الْفَرِيْبَةَ وَالشَّفَاعَةَ، فَذِلِكَ اللَّهُ - تَعالَى -:

"الذَّينَ أَخْرَجُوا مِنْ ذُنُوبٍ أُولِيَاءَ مَا نَعَْتَدُّهُمْ إِلَّا لِيَفْرَأَنَا إِلَى اللهِ رَفَّعَ الصُّدُورَ إِلَى اللَّهِ فَإِنَّ اللَّهَ يَكْفِرُ بِمَا كَانَ مِنَ الْكَافِرِينَ يَكْفِرُ" سورة الزمر [93-39]

وَذِلِكَ الشَّفَاعَةُ قُوْلُهُ - تَعالَى -:

"وَيَغْفِرُونَ مِنْ ذُنُوبِ اللَّهِ مَا لَا يُضْرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَؤُلاءُ شُفَعاؤُنَا عَنِّ اللَّهِ" سورة يُوسُفٍ [18-10]
والشفاعة المثبتة: شفاعة مثبتة وشفاعة مثبتة:
فالشفاعة المثبتة ما كانت تعتمد من غير الله فيما لا يقدر عليه إلا الله، والدليل
قوله - تعالى -:
فهي التيذ الذين آمنوا أتبعوا بما رزقناكم من قبل أن يأتيكم يوم لا يباع فيه ولا
خلع ولا شفاعة والكفار وهم الطالبون » سورة البقرة [2-2]
والشفاعة المثبتة هي التي تطلب من الله، والشفاع مقرر بالشفاعة، والمتفوع
له: من رضي الله قوله وعمله بعد الأذن كما قال - تعالى -:
فمن دأ الذي يشرع عبادة إلا بإذن » سورة البقرة [2-2]

القاعدة الثالثة

أن النبي صلى الله عليه وسلم ظهر على أناس متفقين في عبادتهم منهم من
يتعبد الملاكهة، ومنهم من يتعبد الأشياء والصالحين، ومنهم من يتعبد الأشجار و
الأخيار، ومنهم من يتعبد الشمس والماء. وقاتلهم رسول الله صلى الله عليه
وسلم ولم يفرق بينهم، والدليل قوله - تعالى -:
» وقاتلوا ممّن لا تكون فيه ويكون الدين كله لله » سورة الأنفال
[8-39]

ودليل الشمس والماء قوله - تعالى -:
» ومن آياتي الليل والنهار والشمس والماء لا تشهدوا للشمس ولا للنهر »
سورة فصلت [41-37]

ودليل الملاكية قوله - تعالى -:

ولا يأمركم أن تتخذوا الملاكية والنبيين أربابًا الآية - سورة آل عمران (38-39)

وذلِك الألباب قُولُه - تعالى -

"وإذ قال الله تعالى: ذئب فإن موتاً فلت فلك الناس أهلهؤ وأنم لبني إسرائيل في دُونِ الله قال شبحت ما يكون لي أن أقول ما ليس لي بحق إن كنت فلةً فقلت للحمية تعلم ما فينفسى ولا أعلم ما فينفسه إنك أنت علامة الغيرب.

سورة المائدة (116-117)

وذلِك الصالحين قولُه - تعالى -

"أولئك الذين يذعون بيتعون إلى ربهم الوسيلة أنهم أقرب ويتبعون رحمته ويخافون غذابه ...

 الآية - سورة الإسراء (57-58)

وذلِك الأشحاب والأخكار قولُه - تعالى -

"أفتقدتم الألات والغرب ومناة الصالحة الأخيرة سورة النجم (19-20)

وحدثت أبي وافق لفيفي - رضي الله عنه - قال: خرجنا مع النبي صلى الله عليه وسلم إلى خندق ونحن محنطين عليه بكتير، ونلمَّس كتب سيدة يفكرون فينها وينوطن بها أصلحتهم يقال لها: ذات أنواع، فمرها بسدرة فطلنا: يا رسول الله أجعل لنا ذات أنواع كما لهم ذات أنواع،...

القاعدة الرابعة

أن مشركي رمانتا أنقطعوا شركاء من الأولياء، لأن الأولياء يشركون في الوجه ويجيرون في السفده، ومشتركوا رمانتا شركهم دائمًا في الوخاء.
وَالسَّبْدَةِ. وَالدِّيْلُ قُوْلُهُ — تَعَالَى — 
فَإِذَا رَكَبُوا فِي الْقُلُوبِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهَ الْحَنْفِيِّنَ كَمَا نَعَبَاهُمُ الْبَيْتُ إِذَا هَمُّمُوْنَ 
يُسْرَّ كُونُ ۖ سُورَةُ الْعَنْكِبَةِ [٢٥-٢٩] 
وَالطَّارِقُ أَعْلَمُ 
وَضَلَّ اللَّهُ عَلَى مُحْمَدٍ وَآلهَ وَسَلَّمَ.
The English Translation of the Text

In The Name of Allah, the Ever-Merciful, the Bestower of Mercy

I ask Allah, the Noble Lord of the Great Throne, that He be your Protector in this world and the Hereafter, and that He makes you blessed wherever you are, and that He makes you from those (people) that, when given, are thankful; and when tested, are patient; and when they sin, they repent. And verily these three are the keys to happiness.

Know, may Allah guide you to His obedience, that the hanfiyyah - the religion of Ibrahim - is that you worship Allah alone, sincerely, making the religion purely for Him. As Allah, the Most Exalted, says:

"And I did not create the jinn and mankind except to worship Me." [Sūrah Al-Dhariyyat, verse 56]

So when you know that Allah created you to worship Him, then know that 'worship' is not considered worship except with tawhid (monotheism), like the salah (prayer) is not an acceptable salah except with purity (tahārah). So if shirk enters into worship, it is not accepted, just as impurity destroys purity if it enters into it.

So if you know that when shirk is mixed (with worship), the worship is not accepted, and destroys the action, thus making the person acting (upon this kind of worship) from the people who will be permanently in the Hellfire, then you will realise that it is the most important topic for you to study. Perhaps (through this study) Allah will save you from this evil trap, meaning shirk with Allah, concerning which Allah - the Exalted - has said:

"Indeed, Allah does not forgive association (shirk) with Him, but He forgives what is less than that for whom He wills." [Sūrah al-Nisa', verse 116]

And this will be (accomplished) through knowing the four principles that Allah - the Exalted – has mentioned in His book:
The First Principle

To know that the disbelievers whom the Messenger of Allah (ﷺ) fought against admitted that Allah - the Exalted - is the Creator, the One who Gives Sustenance, and is in charge of all the affairs, yet this did not enter them into Islām. And the proof is in His, the Exalted's saying:

قُلْ مِنْ يَزِرُ فَكُمْ
مِنَ النَّسَمَةِ وَالْأَرْضِ أَنْ يَمْلَكِ السَّمَاءَ وَالأَرْضَ وَأَنْ يُبَشِّرَ الَّذِينَ يَمِيتُونَ مِنْهُ وَيَخْرُجَ أَلْحَٰقًا مِّنَ الْمَيْتِ وَيُخْرِجَ الْمُيِّتِ مِنَ الْمَيْتِ وَمِنْ يَدَّ الْأَمِينِ
فَسَيُقُولُوا لِللهِ فَقُلُوا أَفَلَا يَنْفَعُونَ

"Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and the sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?' They will say, 'Allah,' so say, 'Then will you not fear Him?'' [Surah Yunus, verse 31]

The Second Principle

They (the mushrikin) say, "We do not supplicate to them and turn towards them except to seek nearness and intercession (to Allah)."

And the proof of the 'nearness' is in His, the Exalted’s saying:

وَلِلَّهِ ۖ أَشْهَدتُمْ فِي ذَٰلِكَ أَنَّ هُوَ أَوَلِيَّةٌ
مَا عَبَدُوهُمُّ إِلَّا لِيَقُوَّنُونَ إِلَيْهِ رَقِيقًا إِنَّ اللَّهَ يَعْلَمُ مَا يَخْتَفِي فِيهِمْ وَمَا يَمِيزُونَ
فَإِنَّ اللَّهَ لَا يُحِبُّ أَنْ يَهْيَىِّدُ مِنْ هَوَى كَبِيدٍ

"And those who take protectors besides Him [say], ‘We only worship them that they may bring us nearer to Allah in position.’ Indeed Allah will judge between them concerning that over what they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.” [Surah al-Zumar, verse 3]

And the proof of the 'intercession' (shafā'ah) is in His, the Exalted's saying:
"And they worship other than Allah; that which neither harms them nor benefits them, and they say, ‘These are our intercessors with Allah.’"
[Sūrah Yūnus, verse 18]

And there are two types of intercession: shafā'ah al-manfiyya (denied and negated intercession); and shafā'ah al-muthbata (affirmed and allowed intercession).

As for shafā'ah al-manfiyya, it is what is asked from other than Allah in which there is no power except that of Allah’s. And the evidence for this is in His, the Exalted’s, saying:

"O you who believe! Spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e. ransom] and no friendship and no intercession. And the disbelievers are the wrongdoers.”
[Sūrah al-Baqarah, verse 254]

And shafā'ah al-muthbata is that which is asked from Allah. The one performing the intercession is honoured (by Allah) due to the intercession. And the one being interceded for is one whom Allah is pleased with his sayings and his actions. (The shafā'ah al-muthbata occurs) after permission (from Allah is given), as the Most Exalted says:

"Who is there that can intercede with Him, except by His permission?"
[Sūrah al-Baqarah, verse 255]

The Third Principle

That the Prophet (ﷺ) came to the people who had different (objects) of worship: from them are the worshippers of the angels. And from them are the worshippers of the prophets and the pious. And from them are the worshippers of the trees and the stones. And from them are the worshippers
of the sun and the moon. But the Messenger of Allah (ﷺ) fought them all, and did not consider the differences between them.

And the proof of this is in His, the Exalted’s, saying:

وَفَقِيلَوْهُمْ حَتَّى لا يَكُونُ لَهُمْ مِنَ الْشَّيْطَانِ أَيْتَامَاءً

“And fight them until there is no fitnah (tribulations) and [until] the religion [i.e., worship], all of it, is for Allah.” [Surah al-Anfāl, verse 39]

And the proof of (worshipping) the sun and the moon is His saying:

وَمِنْ آيَاتِنَا الْشَّمْسِ وَالْقَمَرِ وَالْنَّارَ وَالْيَدَامَ وَالْمَشْجَدُ وَالْيَلْقَى

“And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.” [Surah Fuṣṣilat, verse 37]

And the proof of (worshipping) the angels is in His, the Exalted’s, saying:

وَلَا يَأْمُرْنَا أَن نَنْسَجَوا الْأَنْجَاسَ وَالْأَلْيَمَيْنَ أَرْبَابًا

“And they (the prophets of Allah) did not order that you take the angels and the prophets as gods.” [Surah Al-‘Imrān, verse 80]

And the proof of (worshipping) the prophets is in His, the Exalted’s, saying:

وَإِذْ قَالَ إِلَى ابْنِ يَسحَى إِنَّ رَبِّي قَالَ لِلنَايَسِ أَنْ يَكُونُوا بِي مَهِيدًا

“And [beware of the Day] when Allāh will say, ‘O Jesus, Son of Mary, did you say to the people, “Take me and my mother as deities besides Allāh?”’ He will say, ‘Exalted are You! It was not for me to say what I have no right (to say). If I had said it, You would have known it. You know what is within myself, and
I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.” [Surah al-Ma‘ida, verse 116]

And the proof of (worshipping) the pious is in His, the Exalted’s, saying:

أَوْلَادَ الْذِّينَ يَدْعُونَ إِلَىَّ رَبِّهِمْ لَوْ سِلَآ إِنَّهُمْ أَقْرَبُ وَيَرَجُونَ رَحْمَتَهُ وَيَتَفَّهَّمُ عَنْهُ

“Those whom they invoke (besides Allah are themselves) seeking a means of access to their Lord, (striving as to) which of them would be nearest, hoping for His Mercy and fearing His punishment.” [Surah al-Isra’, verse 57]

And the proof of the (worshipping) of the trees and the stones is in His, the Exalted’s, saying:

أَفْرَأَنتَ تَكْرَمُونَ العَاكِرَاتَ وَمَوْتَى النَّارٍ الأَخْرَى

“So have you considered al-Lat and al-Uzza? And Manat, the third - the other one?” [Surah al-Najm, verses 19-20]

And (another proof is) the hadith of Abi Waqid al-Laythi (radiyallahu anhu), in which he said: “We left with the Prophet (saw) to Hunayn, and at the time we were close to the period of khufr (disbelief). And the pagans had a place of worship upon which they hung their weapons. It was called, ‘Dhat Anwát.’ So when we passed by that place of worship, we said: “O Messenger of Allah, make for us a place of hanging like they have a place of hanging,…”

The Fourth Principle

That the mushriks of our time are more severe in shirk than those of before, because those of the past committed shirk in (times of) ease, but were sincere (to Allah) in (times of) hardship. However, the mushriks of our time are always committing shirk, in ease and in hardship. The evidence for this is in His, the Most Exalted’s saying:

إِفَادَ أَيُّ بَيْنِيِّ بِكُلِّ شَيْءٍ مِّنَ الْجَزَاءِ حَسَبُ الْكَذِبِّ الْمُفَاعَلِيَّ فَلَا تَتَّخَذُوهُمْ إِلَىٰ الْبَرِّ إِذَا هُمْ نَشْرِكُونَ
“And when they board a ship, they supplicate to Allāh, making the religion sincere to Him. But when He delivers them to the land, at once they associate others with Him.” [Surah al-Ankabūt, verse 65]

And Allāh knows best, and may the extolation and peace of Allāh be upon Muḥammad, and his family and his companions.
The Explanation of
The Four Principles of *Shirk*
Introduction

In the name of Allāh, the Most Merciful, the Bestower of Mercy

I ask Allāh, the Noble Lord of the Great Throne, that He be your Protector in this world and the Hereafter, and that He makes you blessed wherever you are, and that He makes you from those (people) that, when given, are thankful; and when tested, are patient; and when they sin, they repent. And verily these three are the keys to happiness.

The Shaykh starts his work with the basmalah, or the phrase Bismillāh al-Rahmān al-Rahīm. By this, he follows the sunnah of Allāh and His Messenger. For Allāh started the first Sūrah in the Qur’ān with the āyāh: Bismillāh al-Rahmān al-Rahīm. And He started every single Sūrah with the basmalah except for Sūrah al-Tawbah. And the Prophet (ﷺ) also used to start his letters with the basmalah. When he (ﷺ) wrote a letter to Heraclius, the Caesar of Rome, it stated:

Bismillāh al-Rahmān al-Rahīm. From Muḥammad, the worshipper of Allāh and His Messenger, to Heraclius, the leader of the Romans.¹⁴

There are many benefits of reciting the basmalah before any act. Firstly, one follows the sunnah of Allāh and His Messenger, as has preceded. Secondly, he reminds himself that the purpose of this act – whatever it might be – is that he gain the reward of Allāh by doing it. Even a non-religious act, if done with the proper intentions, can be rewarded by Allāh, as long as the act itself and the reason that it is performed are permissible. Thirdly, it is an implicit du’ā to Allāh to bless him in this act, and cause him to be successful in it. Fourthly, when a person develops the habit of saying the basmalah, he will automatically decrease in his sins. This is because he will unconsciously say the basmalah before every act that he does, so if that act is a sin, he will remind himself of Allāh, and avoid performing the act.

¹⁴ Reported by al-Bukhārī, (# 7). For the remainder of the letter, the reader is referred to al-Bukhārī.
The author then makes a sincere du'ā for the reader, and this is indicative of his concern for the Muslims, for he prays that Allah protect the reader from all harm, and that He make him blessed wherever he may be. One of the primary ways that a person will be blessed is by gaining knowledge, and then spreading it wherever he goes. Thus, people will benefit from him at all times and locations, and he will spread good wherever he goes. This same du'ā was made by the noble prophet Ḥasan ibn Maryam, who said while he was still a baby in his cradle,

وَجَعَلَنِي مَبْارَكًا أَنَّ مَاحْكُونُ

And He has made me blessed wheresoever I be.15

The author also uses the lofty Names and Attributes of Allah to draw closer to Him in order for his du'ā to be accepted, for he states that he is praying to Allah ‘...the Lord of the Noble Throne.’ The Throne of Allah is one of the greatest Signs of Allah. It is the largest creation, for no created object is larger than it, or heavier than it. It has pillars which distinguished angels hold. It also has angels that surround it, who continually praise Allah, and seek forgiveness for the believers. It is the highest of all created objects, and the roof of Jannat al-Firdaws.16 It has been described in the Qur’ān with the term majid, which implies that it is a majestic and noble Throne, and also with the term ‘adhim, which signifies that it is a great and massive Throne. And it is this great Throne over which Allah Himself has Risen, as He has said in over seven verses of the Qur’ān:

The Rahmān (Ever-Merciful) has risen over the Throne.17

All of these attributes of the Throne are authentically narrated in the Qur’ān and ḥadith. So the author uses the title ‘The Noble Lord of the Throne,’ in order to increase the possibility of his du’ā being accepted.

The Shaykh mentions three characteristics that he calls the ‘keys to happiness,’ since any person who has been blessed with these keys will be able to open up the doors of good and happiness in this world and the Hereafter. This is because every matter that occurs to a believer is either something that he desires, or something that is undesirable and brings evil consequences. So a matter that is desirable is without a doubt a blessing from Allah, and as such necessitates that a servant be thankful to Allah for such a blessing. Allah states in the Qur’ān:

15 Surah Maryam, verse 31.
16 Jannat al-Firdaws is the highest level of Paradise; may Allah make it our place of abode!
17 Surah Ṭa Ḥā, verse 5.
And whatever good occurs to you is from Allâh.\(^{18}\)

And He also states:

\[
لَيْنَ شُكُرًا ضِرّ أَرِيدَ لَنَكُم
\]

If you give thanks, I will increase (your good).\(^{19}\)

True thanks to Allâh entails a physical thanking, such as with the phrase: \textit{Alhamdulillah}. It also entails not abusing or misusing the good fortunes that Allâh has blessed a person with. Rather, true gratefulness to Allâh necessitates that one uses the blessings that he has to worship Allâh even more. So, for example, if a person wishes to thank Allâh for the money that he has been blessed with, this is achieved by paying \\textit{zakât} on this money, and by using it to gain the pleasure of Allâh.

If some misfortune occurs to a servant, then this misfortune is either a religious one that he has caused himself – and this is called a sin, or is a worldly misfortune that occurs with the Will of Allâh – and this is a test and trial from Allâh. So when a Muslim commits a sin, he realises the error of what he has done, and tries to correct it immediately by repenting from the sin. Allâh states,

\[
إِنَّمَا التُّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ مُهْتَلِفِيْنَ
\]

Verily, repentance that Allâh accepts are from those who commit a sin ignorantly (and foolishly), and then repent immediately. So as for these people, Allâh will accept their repentance, and indeed, Allâh is Ever-Knowing, All-Wise.\(^{20}\)

True repentance must be done sincerely for the sake of Allâh. It must accompany a genuine feeling of guilt, and an earnest determination not to return to the sin. Additionally, the sinner must increase in his asking for forgiveness from Allâh, and his good deeds, so that Allâh might wipe away the evil that he has done.

\(^{18}\) \textit{Sûrah al-Nisâ'}, verse 79.

\(^{19}\) \textit{Sûrah Ibrâhim}, verse 7.

\(^{20}\) \textit{Sûrah al-Nisâ'}, verse 17.
As for a worldly misfortune, then a person should be fully aware that the life of this world is merely a testing ground, during which he will be afflicted with many types of adversities, to see whether he is thankful or not. Allāh states,

وَاتَبَعْنَاكَ وَمَنْ مِنَ الْجَحِّنِ وَالْأَلْوَامِ

وَنَفَسُّونَ مِنَ الْأَمْوَالِ وَالأَنْفُسِ وَالْمَقْتِ وَالْمَكْرِ الصَّبَرِيِّ

And of a surety We will test you, with fear, and hunger, and a loss of money, and life, and fruits; and give glad tidings to those who are patient. Those whom, when an affliction falls on them, say, 'Verily, to Allāh we belong, and to Him we will return.'

So whoever is able to thank Allāh for the good that he has been blessed with, repent to Allāh for the sins that he has done, and be patient for the sake of Allāh whenever a misfortune befalls him, has indeed been granted the keys to all good fortune.

Worship: Goals and Definition

أَعُلِمُ أَنَّكَ لِغَلَّتَ الْأَمْوَالَ وَلَدَّعْتَ الْإِنْسَانَ وَلَدَّعْتَ الْجَحِّنَ

مَخْلَصًا لِّلَّهِ الْدِّينَ كَمَا قَالَ تَعَالَى وَمَا خَلَقْتُ الْجَحِّنَ الْإِنْسَانَ إِلَّا لِيَشْتَهِيَونَ

[Surah al-Dhariyat, verse 56]

Know – may Allah guide you to His obedience – that the hantfiyyah – the religion of Ibrāhīm – is that you worship Allāh alone, sincerely, making the religion purely for Him. As Allāh, the Most Exalted, says: “And I did not create the jinn and mankind except to worship Me.” [Surah al-Baqarah, verse 156]

The author defines the religion of the great Prophet Ibrāhīm. Ibrāhīm alayhi al-salam is one of the greatest of all the prophets, and one who is respected by all those who claim to worship Allāh. If one looks at the religion of Ibrāhīm, he finds that it was the pure worship of Allāh. Allāh states,
Ibrahim was neither a Jew, nor a Christian, but rather he was a *hanif*, submitting (himself to Allah).\(^{22}\)

And in another verse, He says,

\[
\begin{align*}
\text{وَمَنْ أَحْسَنَ دِينًا مَّنَ أَسَلَمَ وَجَهَّهَ لِلَّهِ وَهُوَ هَيْسٌ وَأَنْبَعَ}
\end{align*}
\]

And who has a better religion than he who submits himself to Allah (in Islam), and is righteous, and follows the religion of Ibrâhîm, the *hanif*?\(^ {23}\)

The term *hanif* means that a person inclines himself to the worship of Allah, and leaves everything besides Allah by turning away from *shirk*. That is why the people who rejected the idol-worship of the Arabs, but lived before the time of the Prophet (ﷺ), were called *hanifs*, as they would turn away from such idolatry, and instead worship Allah alone.

Once, the Prophet (ﷺ) was asked, “Which religion is the most beloved to Allah?” So he replied,

“The gentle *hanifiyyah,*”\(^ {24}\)

which is the religion of Islam. So in this hadith he called Islam the ‘gentle *hanifiyyah,*’ signifying that it is the essence of the religion of Ibrâhîm, which was the pure worship of Allah.

Allah states, in the verse quoted by the author, the purpose of creation. This verse is absolutely explicit in stating the true purpose of creation, and that is so that mankind and jinn may worship Allah. Therefore, it is imperative that the concept and definition of worship is discussed, in order for a person to understand the purpose of creation.

Linguistically, worship – or *‘ibâdah* – is defined as having a complete love for the object that is worshipped, along with complete humility and servitude.\(^ {25}\) So when an object is loved, but a person does not feel humble towards it, then this is not known as *‘ibâdah*. Such an instance might occur when a father shows love

---

\(^{22}\) Sûrah Āl- Imrân, verse 67.

\(^{23}\) Sûrah al-Nisâ‘, verse 125.

\(^{24}\) Reported by al-Bukhârî in his *al-Adab al-Mufrad*, (# 387). (See *al-Sabihah*, # 881).

\(^{25}\) See *Mukhtâr al-Šiḥah*, of al-Râzî, p. 408.
towards his family and children. Likewise, when an object is shown servitude and humbleness, without any love, this too is not known as worship. Such an instance might occur with a ruler or a king. Only when these two characteristics are combined in their fullest form will 'ibādah take place.

When the term 'ibādah occurs in the texts of the Qur'ān or sunnah, it refers to a wide range of actions that includes all actions and statements that Allāh loves and is pleased with, whether these actions are actions of the heart, the tongue or the limbs.\(^26\) So, for example, 'ibādah of the heart includes loving Allāh, fearing Allāh, and hoping the best from Allāh; 'ibādah of the tongue includes reciting the Qur'ān, remembering Allāh, and calling others to the worship of Allāh; and 'ibādah of the limbs includes fasting, praying and giving charity. So it can be seen that the term 'ibādah is a very wide and vast term, since it includes all actions that Allāh commands and is pleased with.

'Ibādah has two basic pre-conditions to it, and three pillars. The term ‘pre-conditions’ signifies that every single act of worship that is performed must meet these two simple conditions in order for the act to be accepted. No act qualifies as an act of worship until these two conditions are met. The term ‘pillar’ signifies that these pillars must be present when the act is performed, in order for it to be a perfect act of worship.

The first pre-condition is that the act be done solely for the sake of Allāh. This is the essence of 'tauhid' – that all of a person’s actions be solely for the sake of Allāh. And this is the implementation of the phrase: La ilāha illa Allāh, which is the first half of the testimony of faith. By affirming that there is no deity that is worthy of worship besides Allāh, a person affirms that all of his religious acts will be done solely for Allāh’s sake.

The second pre-condition is that the act that is performed be in accordance with the Prophet’s (ﷺ) sunnah. In other words, a person cannot invent an act of worship by himself, for the only way to know whether a particular act is an act of worship or not is to see if the Prophet (ﷺ) commanded it or not. And this is the actualisation of the phrase: Muḥammadur Rasūl Allāh, the second half of the testimony of faith. By affirming that Muḥammad (ﷺ) is the true Messenger and Prophet of Allāh, a person affirms that only the Prophet (ﷺ) has the right to be obeyed totally and without question. The only person that can inform us of how to worship Allāh is the Prophet (ﷺ), since he is the one who Allāh communicates with.

Fuḍayl ibn ‘Iyāḍ\(^27\) said in reference to the verse:

\(^{26}\) Majmu’ al-Fatawa, (10/149).

\(^{27}\) Fuḍayl ibn ‘Iyāḍ ibn Maṣūd al-Timimi (187 A.H.) was born in Samarqand, and grew up to be a highway robber. However, he repented from this, and travelled to Kūfah in search of knowledge. He became well known for his abstinence and piety. cf. Tahzib al-Kamāl (4763); Tahzib al-Tahzib (5647).
“That He may test you which of you is best in deeds.”

“(This means the deeds that are done) correctly and with a sincere intention. If a deed is done sincerely, yet incorrectly, it will not be accepted, and likewise, if a deed is done correctly but insincerely, it will also be rejected. Only when a deed is done correctly and sincerely will it be accepted. And ‘sincerity’ means to perform a deed solely for the sake of Allah, and ‘correctly’ means to perform it upon the sunnah.”

So these two pre-requisites are essential before a person starts any act of worship. If the first pre-condition is not met, then the act will be considered a type of shirk, since it was done for other than Allāh. And if the second pre-condition is not met, then the act will be considered an innovation, or bid'ah.

At the same time, there are three essential pillars upon which all of a person’s worship is based. In other words, while he or she is performing any act of worship, these three pillars must be present in order for it to be a complete and perfect act. It can also be stated that these three pillars are in fact the driving force for all acts of worship.

These three pillars are: love, fear, and hope. So a person worships Allāh out of a love for Allāh, and a fear for Allāh’s punishment, and a sincere hope for gaining Allah’s reward. If any of these three conditions is not met, then the proper spirit of worship will not be present.

Some of the scholars gave an example of ‘ibādah and these three pillars in the form of a bird with its two wings. The heart of the bird is the love of Allāh, and ‘fear’ and ‘hope’ are its two wings. So if the ‘love’ (the heart) is not present, the ‘ibādah (the bird) will be completely dead. And if either ‘hope’ or ‘fear’ is absent, the ‘ibādah will not be able to move.

Although the evidences for each of these three pillars are numerous, Allāh combines them in one verse that is also mentioned later by the author:

28 Surah al-Mulk, verse 2.
29 Jami' al-'Ulam, p. 59.
"Those whom they invoke (besides Allah) seek a means of closeness to their Lord, (striving as to) which of them would be nearest, hoping for His Mercy and fearing His punishment." \(^{30}\)

In this verse, Allah describes the situation of His servants who are worshipped by ignorant people. These servants are racing with one another, trying to come close to Allah, because they love Him. At the same time, they are hopeful of achieving Allah’s Mercy, and fearful of His punishment. So they worship Allah based on the three pillars of love, fear and hope.

**Tawhid and Shirk**

إِذَا غَرَّتَ اَنَّ اللَّهَ خَلَقَكْ لِعِبَادَتِهِ فَاعْمَلْنَ : اَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ الْتَّوْجِيدَ، كَمَا اَنَّ الصَّلاةَ لَا تُسَمَّى صَلاةً إِلَّا مَعَ الطَّهَارَةِ، إِذَا دَخَلَ الْمَوْلُوْكُ فِي الْعِبَادَةِ فَمَسْتَدَّ كَالْحَدَّثُ إِذَا دَخَلَ فِي الْطَّهَارَةِ.

So when you know that Allah created you to worship Him, then know that 'worship' is not considered worship except with tawhid (monotheism), like the salah (prayer) is not an acceptable salah except with purity (taharah). So if shirk enters into worship, it is not accepted, just as impurity destroys purity if it enters into it.

The worship of Allah has two necessary pre-conditions to it, as has preceded, the first of which is sincerity. This means that acts of worship are directed only to Allah. This is the crux of tawhid, which is the message of all the prophets of Allah. Tawhid is defined as: the singling out of Allah in worship, while believing in His Unique Essence, Attributes, and Actions.

So there are two aspects of tawhid. The first aspect deals with the conceptual perception of the Essence of the Creator. A person must affirm the perfect existence of Allah, and consider His Essence, Names and Attributes to be Unique and Perfect. This aspect is known in Arabic as Tawhid al-Itiqadi, meaning ‘Tawhid in one’s beliefs.’ The second aspect deals with the actualisation of this affirmation, by unifying the goal of all acts of worship to be the pleasure of Allah. This aspect is known as Tawhid al-Amali, or ‘Tawhid in one’s actions.’

These two aspects are equally essential in order for a person’s tawhid to be complete. So, for example, if someone believes that Allah has a son, but directs all acts of worship to Allah alone, he is not a Muslim. Likewise, if he believes in the perfect Existence of Allah, but directs his acts of worship to an idol, he is not

\(^{30}\) Surah al-Isra’, verse 57.
a Muslim. Only when a person affirms and practices tawhid in its full sense will he be a Muslim.

Shirk is the antithesis of tawhid. It is not possible for tawhid to exist alongside with shirk in the heart of a person. Shirk is defined as: taking a partner with Allah. In other words, it entails giving a right that is due to Allah to a created object instead. It might see

Therefore,

Allah states in the Qur’an,

وَلَعْبَ أَوَّلُ جَوْهَرٍ إِلَيْكَ وَإِلَى الْدِّينِ مِنْ قَبْلَكَ لَيْنَ
أَشْرَكْتَ لَيْحْلِطْنَ عَلَيْكَ وَلَتَكُونَنَّ مِنَ الْخَسِرَانِينَ

And it has indeed been inspired to you, and to (the prophets) before you, that if you commit shirk, then all of your deeds will be destroyed, and you will be amongst the losers.  

In this verse, Allah states that even if the Prophet (ﷺ) were to fall into shirk – and of course this is not possible – then all of his good deeds would go to waste, and not be accepted by Allah. In this there is a severe warning against shirk, for it destroys all of a person’s good deeds, just like if a person were to break his wudu, it would destroy his entire salat.

Importance of Knowing Shirk

 básico

If a person commits shirk, then he will suffer great loss. And if you commit shirk, then you will lose the reward of all your good deeds. Therefore, be careful in this matter, and do not commit shirk.

[Surah al-Zumar, verse 65]
So if you know that when shirk is mixed (with worship), the worship is not accepted, and destroys the action, thus making the person acting (upon this kind of worship) from the people who will be permanently in the Hellfire, then you will realise that it is the most important topic for you to study. Perhaps (through this study) Allah will save you from this evil trap, meaning shirk with Allah, concerning which Allah - the Exalted - has said:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." [Surah al-Nisa', verse 116]

And this will be (accomplished) through knowing the four principles that Allah the Exalted has mentioned in His Book.

The importance of studying any matter is dependent on its potential benefit or harm. Therefore, we find that many disciplines of science aim at procuring benefit for man, such as engineering. Likewise, we find doctors who spend their entire lives studying various diseases, not so that they can be affected by it, but rather to learn its dangers, and thus prevent the occurrence or spread of these diseases.

It is with this perspective in mind that we find Islam actually commands us to learn and study certain evils. Allah says in the Qur'an:

وَكَذَلِكَ نَفْسَبَ اللَّهُ وَلَسْنِي تَقْرَبُوا مَا يَتَعَلَّمُونَ

And this is how We explain the Signs, and so that the path of the criminals is made clear.\(^{32}\)

So Allah has made clear the path of the believer, and He has also made clear the path of the criminals (who are all those who oppose the path of the believers), and by doing so, the one traversing these paths will be better able to distinguish between the two, and thus save himself from danger. That is why Hudayfah ibn al-Yamān, one of the great Companions, said, "The Companions would ask the Prophet (ﷺ) about good matters, but I would ask him about evil matters, for I was fearful that they might fall upon me."\(^{33}\) And 'Umar ibn al-Khattāb said, "The pillars of Islam will be destroyed, one by one, when people who do not know Jahiliyyah\(^{34}\) are raised in Islam."\(^{35}\) The meaning of this profound statement

---

\(^{12}\) Surah al-An `am, verse 55.

\(^{11}\) Reported by Muslim, (# 4726).

\(^{13}\) The term Jahiliyyah literally means 'ignorance.' It is used to describe the time period before the advent of the Prophet (ﷺ), as mankind was in a state of ignorance with regards to Allah. The term also refers to all types of evil.

\(^{15}\) Taysir al- Aziz al-`Hamid, p. 83.
is that when people do not realise how to recognise evil, they will fall into it. One of the reasons that the Companions were the best of this nation was that they were raised in the worst of all Jāhiliyyah, so when Islam came, they became the purest of the pure. Due to the evil that they were raised in, they appreciated the purity of Islam in a manner that others who are raised in Islam will not understand. It is because of this that the Companions realised the meanings and implications of shirk and tawhid, and therefore did not exaggerate in the status of the prophets and saints like the Muslims of later generations did.

So knowledge of evil is a very important factor in perfecting one’s belief. Like the poet versified:

Learn evil, not for the sake of evil, but rather to avoid it.

For verily, he who does not know evil from good will fall into it.

If a person realises that the sin of shirk is the greatest sin and the biggest evil, and is the one sin that Allāh has promised not to forgive, then he will realise the great importance of studying shirk. Only by studying shirk will a person grasp the perils that he might fall into by committing shirk. Also, once a person realises how dangerous shirk is, he will study its various types and forms, for the knowledge of how dangerous a matter is, is not sufficient to protect yourself from it. It is also imperative that a person be able to recognise its existence, and the signs of shirk, and its symptoms. He must also be aware of the factors that help him avoid shirk and protect him from falling into it. And he must be prepared to defend his position in front of others who are committing shirk, so that he can establish the evidence upon them, and call them to the pure tawhid of Allah. He must also study the reasons and false evidences that those who commit shirk use to justify shirk, so that he can refute them and be more effective in his calling to the pure worship of Allāh. And all of this can only be accomplished by a detailed study of shirk, and all factors related to it.

Some of the grave consequences of shirk are:

- It is the only sin that Allāh has promised He will never forgive, and the proof for this is mentioned by the author.

- The one who commits shirk has prohibited himself from entering Paradise, and obligated for himself Hell as his permanent abode, as Allāh says:

\[
	ext{إِنَّهُ مِنْ يَتَّخِذُ شَرَكَةً لِّلَّهَ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ}
\]

\[
	ext{الجَنَّةَ وَمَا عَلَى الْأَلْفَارِ}
\]
Whoever commits *shirk* with Allāh, then Allāh has made Paradise prohibited for him, and his abode will be in the Fire.⁶

- The person who commits *shirk* destroys all of his good deeds, so that none of them will be accepted by Allāh, as has been mentioned in a preceding verse.

- The matter that has been prohibited the most in the Qur'ān is that of *shirk*. There are literally hundreds of verses in which Allāh has directly or indirectly warned against *shirk*, and no other matter has been warned against so severely.

So can their be a matter that is more dangerous and evil than *shirk*? Therefore, when one realises these dangers, he will strive – by studying *shirk* – to avoid it.

The author states that the knowledge of *shirk* can be obtained from studying ‘...the four principles.’ From the phrase, ‘...the four principles,’ the title of the book is taken. These four principles explain and clarify the precise meaning of *shirk*, and are based on the Qur’ān and sunnah, and on the history of the Arabs before Islam. Of course, this does not imply that these four principles are the only knowledge that one needs to understand *shirk*, but rather that these principles are a sufficient introduction to understand the basic concepts of *shirk*.

**The First Principle**

To know that the disbelievers whom the Messenger of Allāh (ﷺ) fought admitted that Allāh – the Exalted – is the Creator, the One who Gives Sustenance, and the One who is in charge of all the affairs, yet this did not enter them into Islam. And the proof is in His, the Exalted’s saying:

⁶ Surah al-Ma’idah, verse 72.
Say, "Who provides for you from the heaven and the earth? Or who controls hearing and the sight, and who brings the living out of the dead, and brings the dead out of the living, and who arranges [every] matter?" They will say, 'Allah,' so say, 'Then will you not fear Him?'" [Surah Yunus, verse 31]

EXPLANATION

This principle is an extremely important principle, and its ignorance has caused many people to go astray. Yet, its evidences are so many, and its proofs so strong for doubt concerning it.

(38), and fought against those used to affirm that He, is a god, and not that it was Allah who created them and fought against those used to affirm that He, is a god, and not Allah who created them.

In the verse quoted by the author, Allah states that the Jahiliyyah Arabs, if asked who provides their sustenance, or grants them the senses of hearing and sight, or creates life and gives death, or has control over the entire creation, would answer, "Allah." Yet, despite this belief, they did not have the fear of Allah, and committed shirk with Him.

In another verse, Allah says,

\[ 
\text{And most of them do not believe in Allah except that they commit shirk with Him (along with this belief).} 
\]

In other words, they believe in Allah, but do not single Him out in worship. So they affirm that Allah is the Lord, but do not unify Allah in their worship. Ibn 'Abbas, commenting on this verse, stated, "Their belief in Allah is that, if you were to ask them who created the skies, and the earth, and the mountains, they would respond, 'Allah.' Yet, they commit shirk (by worshipping others besides Him)." 38 Ikrimah, one of the students of Ibn 'Abbas, said, "If you were to ask them who created them, and who created the heavens and earth, they would say, 'Allah.' So that is the belief that they have of Allah, but despite this belief, they worship others." 39

---

37 Surah Yusuf, verse 106.
38 Tafsir al-Tabari, 16/286.
39 Ibid. 16/286.
Another proof that they believed that Allah is the Supreme Lord is that the Jahiliyyah Arabs would worship their idols in order to come closer to Allah (this point will be elaborated on in the third principle). So the fact that the ultimate object of worship was Allah clearly shows that they considered Allah to be the Supreme Deity. Yet another proof is that they would call out directly to Allah in times of distress (this point will be elaborated on in the last principle). Once

The answer to these questions lies in knowing the fact that they used to commit shirk by worshipping idols along with Allah. So although they affirmed (in a general sense) the perfect Nature of Allah (Tawhid al-Itiqadi), they denied that only Allah deserves to be worshipped, and thus used to direct their acts of worship to other than Allah, thus rejecting Tawhid al-Amali.

And that is why, when the Prophet (ﷺ) came with his simple message of La ilaha illa Allah, or, 'There is no deity worthy of worship except Allah,' they were arrogant, and denied this.

And when it was said to them, 'La ilaha illa Allah' they would become arrogant.

And Allah states that they said, mocking the Prophet’s (ﷺ) call,

'Has he (Muhammad) made the objects of worship (into) only one object? Verily this is a very strange matter!'

The Arabs of Jahiliyyah did not reject the Prophet's (ﷺ) message because he called them to believe in the existence of Allah, or even that Allah is the Lord and Creator; they already believed this anyway! Rather, they rejected the Prophet’s (ﷺ) message because he commanded them to direct all acts of worship to Allah alone.

---

40 Surah al-Saffat, verse 35.
41 Surah Sad, verse 5.
Therefore, if one understands that the reason these Arabs of Jāhiliyyah were considered outside the fold of Islām, even though they acknowledged Allāh as their Lord, was that they directed acts of worship to other than Allāh, then he will be able to see clearly that it is not sufficient to merely believe that Allāh is the Supreme Lord and Creator in order for one to be considered a Muslim. There is another equally important factor that he must implement, and that is that he must direct all of his acts of worship to Allāh. If he does not do so, then he has fallen into the sin of shirk, and resembled the Jāhiliyyah Arabs of old, even though he might claim he is a Muslim, and fast and pray and do Hajj with the Muslims!

To summarise the first principle, we state: it is not sufficient for a person to affirm Allāh’s Existence and His Perfect Nature for him to be considered a Muslim. Rather, this affirmation must be followed up by singling out Allāh in worship. If a person does not do so, then he has fallen into the exact same type of shirk that the pagan Arabs at the time of the Prophet (ﷺ) fell into, and it is irrelevant whether he calls himself a Muslim or not.

The Second Principle

القاعدة الثانية

أنهم يقولون: ما ذغوتاه وتوغهنًا إليهم إلا لطلب القرية والسفاعة،
فدليل القرية قوله— تعالى—:
وأن الذين اتخذوا من دونه أولياءٍ ما تمضدهم إلا ليقروننا إلى الله رَّبَّيْنِي إن الله يحكم بينهم فيما هم فيه يختلفون إن الله لا يهدي من هو كاذبٌ كفارٌ
سورة الرمر [3:96-97]

ودليل السفاعة قوله— تعالى—:
وينغلبون من دون الله ما لا يضرهم ولا يشفع لهم ويتقولون هؤلاء شفاؤونا
عند الله— سورة يونس [18:101]

و слов الكتاب المقدسة: سفاعة مثنيوية وسفاعة مثنيئة:
فالسفاعة المثنيئة ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله والدليل:
قوله— تعالى—:
They (the mushrikin) say,

“We do not supplicate to them and turn toward them except to seek nearness and intercession (with Allâh).”

And the proof of the ‘nearness’ is in His, the Exalted’s saying:

“And those who take protectors besides Him [say], ‘We only worship them that they may bring us nearer to Allâh in position.’ Indeed Allâh will judge between them concerning that over which they differ. Indeed, Allâh does not guide he who is a liar and [confirmed] disbeliever.” [Sûrah al-Zumar, verse 3]

And the proof of the ‘intercession’ is in His, the Exalted’s saying:

“And they worship other than Allâh which neither harms them nor benefits them, and they say, ‘These are our intercessors with Allâh.’” [Sûrah Yunus, verse 18]

And there are two types of intercession: shafâ’ah al-manfiyya (denied and negated intercession); and shafâ’ah al-muthbata (affirmed and allowed intercession).

As for shafâ’ah al-manfiyya, it is what is asked from other than Allâh in which there is no power except that of Allâh’s. And the evidence for this is in His, the Exalted’s saying:

“O you who believe! Spend from that which We have provided for you, before there comes a Day in which there is no exchange [i.e., ransom], and no friendship, and no intercession. And the disbelievers are the wrongdoers.” [Sûrah al-Baqarah, verse 254]

And shafâ’ah al-muthbata is that which is asked from Allâh. The one performing the intercession is honoured (by Allâh) due to the intercession. And the one being interceded for is one with whose sayings and actions Allâh is pleased. (The shafâ’ah al-muthbata occurs) after permission (from Allâh is given), as the Most Exalted said:
"Who is there that can intercede with Him, except by His permission?"
[Sūrah al-Baqarah, verse 255].

This principle deals with two topics. The first topic is the justifications that the Jāhilīyyah Arabs used to try to rationalise their shīrkh. And the second topic, which is a follow-up from the first one, and which the author brings up in order to clarify the correct understanding of the topic, is the topic of intercession, or shafā'ah. So we will discuss both of these topics in their respective orders.

The Qur'ān mentions the perverted logic that led the Jāhilīyyah Arabs to commit shīrkh. They did not believe that their idols were all-powerful, and could grant them what they desired. Nor did they believe that their idols created the world, and provided them with sustenance. Rather, they used these idols as intermediaries in order to approach Allāh. They felt that Allāh was too holy for them to approach directly, thus, they would go through these objects in an attempt to get closer to Allāh. They reasoned that these objects of worship were holy and blessed, and had a high status in front of Allāh, whereas they themselves were sinful, rejected beings who would not be responded to if they called upon Allāh directly. Just like one does not approach a mighty king directly, but rather goes through someone that knows him, so too they would not approach Allāh directly, and go through these idols to approach Him.

So they would say, ‘We are only worshipping these idols so that they will raise our requests to Allāh, and bring us closer to Him.’ And they would also say, ‘We only worship these idols so that they can intercede on our behalf in front of Allāh that our du‘ā and acts of worship be accepted by Him.’ Both of these excuses show that the Jāhilīyyah Arabs actually believed that they were approaching Allāh, and thus made Allāh their supreme goal. However, this belief of theirs did not change the fact that they were committing shīrkh by this act. This is because the essence of tawḥīd revolves around a direct relationship between Allāh and man. Allāh is not in need of any intermediaries in order to accept an act of worship, for Allāh is the All-Powerful, the Knower of all, the Ever-Merciful. By setting up these intermediaries, the Jāhilīyyah Arabs were diverting their acts of worship to other than Allāh, even though their ultimate goal was the Pleasure of Allāh!

The example of the ‘mighty king’ that they use is not applicable to Allāh. This is because any king that is approached is not all-knowledgeable of the situation of his people, so he needs someone to inform him of that situation. Also, in most cases, it is not possible for an average person to approach a king or ruler directly, so he must go through others that know him. Lastly, it is very likely that a ruler or king will not give something to a total stranger or a peasant, but if someone with power and status were to ask him on behalf of this peasant, then he would readily grant him his wish. This is because the king has nothing to gain by
giving a lowly peasant his wish, whereas he has a lot to gain by granting a noble or powerful person his wish. And of course all of these matters do not apply to Allah in the least. He is All-knowledgeable of our situations, and does not need others to inform Him of our needs. And He can be approached by every single created being, for He is nearer to us in His knowledge than our jugular veins. And Allah is the Ever-Just, and grants to all whom He pleases. He gains nothing from any one of us, but rather we gain everything from Him. Thus, this analogy that they use simply does not apply to Allah. More importantly, our religion and worship is not based on analogies between Allah and the creation, but rather on the texts of the Qur’an and sunnah.

When one understands what has preceded, he will see that the same ruling of *shirk* applies to Muslims in our times who approach the grave of a pious saint, or call out to the dead, believing that these people will act as intercessors between them and Allah. If a person truly recognises the *shirk* of the Jāhiliyyah Arabs, he will see that there is absolutely no difference between the acts that are performed by these Muslim when they call out to their saints, and the *shirk* of the Jāhiliyyah Arabs. Both of these people affirm Allah’s Existence, and His All-Powerful Nature. Both of them direct acts of worship to others besides Allah. And both of them use the exact same excuse when they do these acts – that they are merely trying to come closer to Allah by going through these ‘holy’ intermediaries. Yet, this logic is the essence of *shirk*, concerning which the texts of the Qur’an are very clear.

The Jāhiliyyah Arabs Understood the Concept of ‘*Ibādah*

Another point of benefit from the verses quoted by the author is that the Jāhiliyyah Arabs were fully aware that what they were doing was called ‘worship,’ because they stated, ‘...we only worship them that they may bring us nearer to Allah in position.’ So they realised, due to their knowledge of the Arabic language, that what they were doing, of sacrifice, and *du‘ā*, and prostration, all counted as ‘*ibādah* of these idols. This is in direct contrast to some Muslims of today who commit the same type of *shirk* by approaching Allah through saints and ‘holy’ people. However, if you were to ask them why they worship these saints, they would respond, “We do not worship them. We are merely seeking a means to come closer to Allah, by their intercession, or their blessings, or their status with Allah.”

So these Muslims deny that their actions fall under worship, thus trying to escape from the charge of *shirk* that they deserve. However, the ruling on an act or concept is not dependent on what people call it, it is dependent on the reality and essence of it. If someone were to call *riba* (interest) ‘benefit’, it would not
change the reality of the fact that it is interest. Likewise, if someone were to call alcoholic drinks 'spirits' or 'refreshments' it does not change the fact that these drinks are alcoholic, and thus prohibited in Islam. If one understands this rule, he will see that these acts, of calling out to deities, and asking for supernatural help, and seeking a means of pleasing them, all fall under the Islamic concept of 'ibadah. It does not matter whether people refer to them as acts of 'ibadah or not; the ruling is based on the reality of the matter, and not its name.

The point is that the Jahiliyyah Arabs realised what they were doing, and admitted it. They openly called their acts directed towards their idols acts of worship. So they were more frank and honest in this regard than the ignorant Muslims who try to change the reality of what they are doing by merely attaching a different label to it.

The Concept of Intercession

The author then mentions the concept of shafā'ah in some detail, since this concept is misused in order to justify shirk. Shafā'ah is the intercession that Allah allows certain servants of His to perform. The shafā'ah is a means that these chosen servants are blessed with to allow people to be saved from the fire of Hell.

There are two types of shafā'ah that are mentioned in the Qur'an. The first type is the shafā'ah that is denied or negated, and not accepted by Allah. This is referred to in many verses, including the one quoted by the author, in which Allah describes the Day of Judgement as a day in which there will be no shafā'ah, meaning that there will be no shafā'ah manfiyyah (the negated shafā'ah). This type of shafā'ah is an intercession that is requested from other than Allah, or by someone whom Allah has not granted permission to give shafā'ah. So if shafā'ah is asked from a false deity, it will never be accepted, because all types of shafā'ah are only for Allah. And if shafā'ah is asked by someone who was not granted permission by Allah to grant shafā'ah, this too will not be accepted. This is because shafā'ah is a blessing that is granted by Allah to servants that He chooses. It is not a right that certain people can claim from Allah. No one

---

42 The discussion here is regarding the religious concept of shafā'ah, which is one in which a person seeks intercession in front of Allah on behalf of another person that he is forgiven. As for the worldly concept of shafā'ah, which is when a person intercedes on behalf of another person for some worldly benefit or gain, this is allowed with two conditions. Firstly, that the desired goal is permissible in and of itself. Secondly, that this intercession does not unjustly take away a right that is due to a specific individual. Allah states in the Qur'an, regarding this worldly type of shafā'ah: "And whoever intercedes a good (and pure) intercession, then he will share in a part (of the reward)."[Surah al-Nisa'; 85]
can intercede with Allah except with Allah’s permission. Therefore, the whole concept of asking various ‘saints’ to intercede on one’s behalf is baseless, for the simple reason that one does not know who will be given permission to intercede on the Day of Judgement.

The second type of shafa’ah that is mentioned is the shafa’ah that is affirmed and allowed by Allah. This shafa’ah has two conditions to it, as the author alludes to. The first condition has preceded, and is that the person performing the shafa’ah be allowed by Allah to intercede. The second condition is that the one on whose behalf intercession is sought must be one whom Allah is pleased with. And Allah is only pleased with those who do not commit shirk.

One might ask: what is the point of intercession, when Allah will decide who intercedes, and He must be pleased with the one on whose behalf intercession is sought? The response is that this fact shows Allah’s Supreme Power and Control over His creation. It is not befitting that a created object have the right to intercede in front of Allah, or to intercede on behalf of anyone. Such a right – if it existed – would go against Allah’s authority and complete Power. Rather, shafa’ah is a means of honouring some people, by allowing them to intercede on behalf of others, and it is a means of showing mercy to others, by allowing some people to intercede on their behalf.

These two conditions are mentioned in a number of verses in the Qur’an. One verse which combines both of these conditions is:

\[
\text{وَكُلُّ مَالِكٍ فيَالْسَّمَاوَاتِ لَا يَفْتَنُ}
\]

\[
\text{صَفَّعَهُمْ سَيِّئَانَاتُهُمْ إِنْ لَوْ أُخْرَىٰ مَا وَجَدُونَ أَنَّا لَا نَنظُرُ إِلَيْهِمْ بِشَرْكٍ}
\]

And there are many angels in the Heavens, whose intercession will be of no use whatsoever, except after Allah grants permission to whomever He wills, and is pleased.\(^{43}\)

So even the obedient, sinless angels in the Heavens cannot intercede except after Allah grants them permission to intercede, and even after this, their intercession will not be accepted, unless Allah is pleased with the people on whose behalf intercession is sought.

Therefore, when one understands that the shafa’ah is totally dependent on Allah, he sees the futility of asking someone else to intercede on his behalf in front of Allah.

Without a doubt, the Prophet (ﷺ) has the greatest honour on the Day of Judgement with regards to shafa’ah. He will intercede on behalf of his entire nation on the Day of Judgement. But even this intercession is asked \textit{from} Allah,

\(^{43}\) Surah al-Najm, verse 26.
and not from the Prophet (ﷺ) himself! It is because of this that, after the call to prayer (adhān), the Muslim makes a duʿā to Allāh, “O Allāh! The Lord of this Perfect Call, and the Established Prayer! Grant Muhammad the Wasīlāh and Distinction (i.e., the Highest Rank in Paradise) And raise him to the Praised Station (al-Maqām al-Mahmūd, which is the permission to intercede for his nation) that You have promised him, for verily You do not break your promise.”

So this duʿā is asked to Allāh, and not to the Prophet (ﷺ)! Likewise, the Companions, who were the most knowledgeable of this nation, never asked the Prophet (ﷺ) after his death to intercede for them, since they knew that after the Prophet’s (ﷺ) death, it is not possible to request the Prophet (ﷺ) to do anything. If this is the case with the Prophet (ﷺ), then what is the status of any pious saint in comparison to his (ﷺ) status?

The Prophet (ﷺ) himself pointed out the best way that a person can strive to ensure that he be granted his shafāʿah on the Day of Judgement. Abū Hurayrah asked him, “O Messenger of Allāh, who will have the greatest chance to gain your intercession on the Day of Judgement?” The Prophet (ﷺ) replied, “The one who will have the greatest chance to be granted my shafāʿah is he who says: ‘La ilāha illa Allāh’, sincerely from his heart.”

In this hadith, the Prophet (ﷺ) outlined, in clear and explicit terms, that the best way to gain his shafāʿah is by practising tawhīd, which entails leaving shirk in all its forms. For the one who states this kalimah sincerely from his heart must be practising tawhīd and avoiding shirk. The irony of all this is that those who do these acts of shirk with pious saints and the Prophet (ﷺ) (by invoking upon them as intercessors) do it with the excuse that they want to gain the shafāʿah of the Prophet (ﷺ), and yet this act of theirs automatically disqualifies them from his shafāʿah because of their shirk. So the best way to gain this shafāʿah is by avoiding these same acts that are being performed by these people in the name of shafāʿah!

To summarise the second principle: the Jahiliyyah Arabs actually intended to come closer to Allāh through the worship of idols and other objects. Their ultimate goal was the Pleasure of Allāh, but they thought that by approaching Allāh through intermediaries, their prayers and worship would be accepted. So when one understands this, he sees that the Muslims who are calling out to saints and prophets, trying to come closer to Allāh and have their prayers

---

44 Reported by al-Bukhārī (1/152).
45 Reported by al-Bukhārī, (1/33).
accepted, are in reality committing the exact same type of shirk that the Jahlīyyah Arabs committed.

The Third Principle:

وَذَلِكَ السَّمِيعُ وَالْقَمّرُ قُوْلَهُ - تَعَالَى -

وَمِنْ آيَاتِهِ اللَّهُ وَالْفَتْحَ وَالسَّمِيعُ وَالْقَمّرُ لَا تَشْجَعُوا بِالسَّمِيعِ وَلَا بِالْقَمّرِ

سُورَةُ فَصْلَتِي [۳۷-۴۱]

وَذَلِكَ المَلَائِكَةُ قُوْلَهُ - تَعَالَى -

وَلا يَأْمُرُكُمْ أن تَشْجَعُوا المَلَائِكَةَ وَالْآيَاتِ وَالْأَزْوَاجِ - سُورَةُ أَلْبَا بَا آيةٌ [۸-۱۰]

وَذَلِكَ الآيَةُ قُوْلَهُ - تَعَالَى -

وَإِذَا قَالَ اللَّهُ رَبُّكُمْ إِنَّ مَا قَلَّتُ لِلنَّاسِ تَجْذُوْبًا وَأَمَّي الْحَيَاةِ فِي

ذَوْنِ اللَّهِ قَالَ شَبَحَانَكُمْ ما يَكُونُ لِي أَن أَقْوِلَ مَا لَيْسَ لِي يَحْيَى إِنْ كَانَتْ فُلُوْنَةٌ

فَقَدْ عَلَّمَتِكُمْ تَعْلَمُونَ مَا في تَجْذُوْبِ وَلَا أَعْلَمُ ما في فَسَبْكٍ إِنَّكُمْ أَنْتُمْ عَلَامُ الْعَيْبُوبِ

سُورَةُ المَائِدةِ [۱۱۶-۵۰]
That the Prophet (ﷺ) came to people who had differences in their (objects of) worship: from them were the worshippers of the angels. And from them were the worshippers of the prophets and the pious. And from them were the worshippers of the trees and the stones. And from them were the worshippers of the sun and the moon. But the Messenger of Allah (ﷺ) fought them all, and did not consider the differences between them.

And the proof of this (that he fought all of them) is in His, the Exalted’s, saying:

“And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah.” [Surah al-Anfal, verse 39]

And the proof of (worshipping) the sun and the moon in His, the Exalted’s, saying:

“And from His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.” [Surah Fussilat, verse 37]

And the proof of (worshipping) the angels is in His, the Exalted’s saying:

“And they (the prophets) did not order you that you take the angels and the prophets as gods.” [Surah Al- Imran, verse 80]

And the proof of (worshipping) the prophets is in His, the Exalted’s saying:

“And [beware of the Day] when Allah will say,
“O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’ He will say, ‘Exalted are You! It was not for me to say what I have no right (to say). If I had said it, You would have known it. You know what is within me, and I do not know what is within You. Indeed, it is You who is the Knower of the unseen.’” [Surah al-Ma‘‘idah, verse 116]

And the proof of (worshipping) the pious is in His, the Exalted’s saying:

“Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, hoping for His Mercy and fearing His punishment.” [Surah al-Isra’, verse 57]

And the proof of the (worshipping) of the trees and the stones is in His, the Exalted’s saying:

“So have you considered al-Lat and al-‘Uzza? And Manat, the third – the other one?” [Surah al-Najm, verses 19-20].

And (another proof is) the hadith of Abi Wāqid al-Laythi (radiyallahu ‘anhu), in which he said: “We left with the Prophet (SAW) to Hunayn and at the time we were close to the period of kufr (disbelief). And the pagans had a place of worship upon which they hung their weapons. It was called, ‘Dhāt Anwāt.’ So when we passed by that place of worship, we said: ‘O Messenger of Allah, make for us a place of hanging like they have a place of hanging...’”.

The author, in this principle, is pointing out the different categories of people that existed during the time of the Prophet (SAW). Some of them used to worship prophets, such as the Christians, who worship Isa ibn Maryam. Some of them would worship angels and pious people, such as the Jāhiliyyah Arabs. Some of them would worship celestial bodies, such as the Sabean. And of course some would worship rocks and stones as idols, and this was the common practice of the Jāhiliyyah Arabs.

The proof for all of these matters is clearly mentioned in the verses quoted by the author.

In the first verse, Allāh states to, ‘...fight them until there is no tribulations (fitnah), and the religion is only for Allah.’ The meaning of fitnah in this verse is shirk, as Ibn ‘Abbās stated. So all types of shirk must be fought against. No

---

46 The Sabean are referred to in the Qur’an in three places. There is a great deal of difference regarding who exactly they are, but it appears that they are remnants of a previous nation that followed a prophet of Allāh, and had a complete legal system. However, over the passage of time, they split up into various sects and groups, most of them turning to star worship. They still exist in our times (numbering around thirty thousand), and are known as Mandeans.

distinction is made between those who worship Jesus Christ or those who worship Rama and Krishna. All false deities and objects of worship must be destroyed, and only the religion of Allah – based on the pure worship of Allah – can remain. This verse is like an introduction to the verses that follow. It also shows that the true purpose of jihad (fighting in the way of Allah) is so that only Allah be worshipped and shirk eliminated.

In the second verse, Allah states that the sun and the moon are only some of His many miracles. They are created by Allah, and thus do not deserve to be worshipped, ‘...so do not prostrate to the sun, nor to the moon, but rather prostrate to Allah who created them, if you are truly believers.’

In the third verse, Allah reminds the people that they have no proof or basis to worship the angels and prophets, for none of the prophets ever commanded the people to take the angels or prophets as gods besides Allah. So if even this has not been commanded, then the ‘saint worship’ that is so common today has even less proof to stand on.

In the fourth verse, Allah informs us that even the prophets who are worshipped did not command their people to worship them. Isa ibn Maryam, the one who is worshipped as a son of God by the Christians, did not command his people to do this shirk. These prophets themselves testify and declare that it is Allah who is the Lord and the One worthy of worship, and on the Day of Judgement they are going to free themselves of the acts of those who claim to follow them.

In the fifth verse, Allah mentions the state of pious saints (and angels) who are worshipped besides Allah, and that they themselves are trying to compete to be closer to Allah, while hoping for His Mercy and fearing His torment. So is it befitting to worship these people when this is their state? When they themselves are worshipping Allah, and fearing His Punishment, then what right do others have to worship them? This verse also shows that those people who were truly pious did not command their followers to worship them, for had they done so, it would have caused them to be expelled from the fold of Islam.

In the last verse, the three names given are the names of the famous gods which were worshipped by the Jāhiliyyah Arabs before the spread of Islam. Some of these gods were actually people who used to do good deeds, such as feeding the poor and sheltering the traveller. After they died, the Arabs built structures over their graves, and deified them, thus falling into shirk.

The final hadith that the author quotes is part of a larger hadith. Abu Waqid al-Laythi narrates an incident that occurred during the battle of Hunayn, when the Companions – most of whom were new to Islam – passed by a tree that the pagans used as a good-luck charm. They would hang their weapons on the tree
before going to battle, thinking that this would bring them good luck during the battle. So these new Muslims asked the Prophet (ﷺ) to make for them a similar place that they could seek blessings from as well. When the Prophet (ﷺ) heard this, he exclaimed,

"Allāh is exalted over what you say! Verily, by Him in Whose Hands is my soul, you have said exactly like the People of Israel before you said, when they said to Moses, 'Make for us a god, just like they have a god.'"

The Prophet (ﷺ) equated their asking for a place of blessing to the asking of the Children of Israel a god to worship. This is because only Allāh blesses certain places and times over others, so by seeking blessings through objects that Allāh has not commanded us to seek blessings through, a person might actually fall into shirk.

To summarise this third principle, and the point of all of these verses and hadith: it is irrelevant what is worshipped besides Allāh, for all of it counts as shirk. A person can direct an act of worship to a rock or stone, and it will be considered shirk. Likewise, he can direct it to the Angel Jibril, or the Prophet Muhammad (ﷺ), or any other prophet, and it will be shirk. Just like worshipping the sun and the moon is shirk, so too is worshipping a pious saint or a dead person. It is not who is worshipped that defines shirk, it is the fact that the object of worship is other than Allāh.

When a person understands this, he realises the futility of those who try to justify shirk with the excuse that the Jāhiliyyah Arabs worshipped false idols, whereas they go through pious saints and prophets. This can be refuted by two simple points. Firstly, the Jāhiliyyah Arabs were of different types. Some of them worshipped idols, and some of them worshipped angels, saints and prophets. But all of them were considered to be pagans outside the fold of Islām. Secondly, shirk is not related to the status of the one that is worshipped; it is related to the fact that some deity other than Allāh is worshipped. So even if a person were to worship the most noble of all angels – the Angel Jibril, or the best of all of mankind – the Prophet (ﷺ), this would still be considered shirk, and this act of his would nullify his tawḥīd.

The Fourth Principle

An mushrūk kā rīmāni kā aghfānū shirk lu kāmān al-awliyā', lān alawliyā' bi-iktarān kōn fī al-rūhā' wā mūštarūn fī al-sabda, wā musharūk kōw rīmāni kā shirkūn fī al-rūhā'.
That the mushriks of our time are more severe in shirk than those of before, because those of the past committed shirk in (times of) ease, but were sincere (to Allah) in (times of) hardship. However, the mushriks of our time are always committing shirk, in ease and in hardship. The evidence for this is in His, the Most Exalted’s saying:

“And when they board a ship, they supplicate to Allah, sincere to Him in religion [i.e. faith and hope]. But when He delivers them to the land, at once they associate others with Him.” [Surah al-‘Ankabūt, verse 65]

Although shirk is the worst sin that a person can do, it is of various types and levels. So in comparison to other sins, the sin of shirk is worse than all of them, but certain acts of shirk might be worse than others. For example, it is pure shirk to call upon the angels, and it is pure shirk to call upon Shaytān as well. Both of these acts are sins that Allah will not forgive. However, there is no doubt that worshipping the Shaytān is more despicable than other types of shirk.

The mushrikūn at the time of the Prophet (ﷺ) committed shirk. However, at times of distress, they used to turn to Allah directly, without any intermediaries. This is because they realised that only Allah could answer their prayers. So when they were in great danger – such as on a boat in a severe tempest – they would turn directly to Allah, and leave all others besides Him. However, at times of ease and comfort, they would go through their idols and intermediaries to reach Allah.

Perhaps the story of ‘Ikrimah ibn Abi Jahl best demonstrates this point. ‘Ikrimah, like his father, was one of the most severe people in his enmity towards the Prophet (ﷺ). Therefore, when the Prophet (ﷺ) entered Makkah as the victor during the Conquest of Makkah, he issued a general amnesty to all its inhabitants, except for four people, one of whom was ‘Ikrimah. ‘Ikrimah, knowing that he would not be spared due to the harm that he had caused the Muslims, had already fled. He ran away to the sea, and took a boat, hoping to live in a foreign land safely. However, a great storm overtook them while they were at sea, and the people of the boat thought that they would all drown. So they told one another, “Make du’ā sincerely to Allah, for verily all your idols and other gods will be of no help to you now!”

On hearing this, ‘Ikrimah said to himself, “By Allah! If only Allah can save us in the ocean when we pray sincerely to Him, then He is the only One that
can save us when we are on land as well! O Allah! You have a promise that I make with you, that if you save me from this storm, then I will of a surety go to Muhammad, and put my hand in his hand, and of a surety I will only find him to be forgiving and generous."

The ship was saved from drowning, and Ikrimah fulfilled his promise and went to the Prophet (ﷺ), and indeed, he found the Prophet (ﷺ) to be as he expected, for the Prophet (ﷺ) forgave him, and treated him with respect. And Ikrimah proved to be a brave and courageous Muslim, and died as a martyr in one of the battles.⁴⁸

This incident demonstrated to Ikrimah the foolishness of his enmity to the call of the Prophet (ﷺ), for the call of the Prophet (ﷺ) was tawhid. When the people of the boat - who were all idol worshippers - told each other that only Allah could save them, and their idols were of no use to them, this made Ikrimah realise that the implication of this statement was that only Allah deserved to be worshipped. If only Allah had the power and capabilities to respond to the call of the one in distress, then what was the point of calling out to these idols and intermediaries?

Therefore the people during the time of the Prophet (ﷺ) realised this simple fact, and only committed shirk at times of ease. When they really needed a response, they would call out to Allah directly. However, those that commit shirk in our times are worse than this, because they never call out directly to Allah. In fact, when they are in a severe situation, they call out to the pious servants and angels of Allah, and when they are in ease and comfort, they also call out to these same people. So it is common to hear them say, ‘O Ghawth al-A’ zam!’⁴⁹ Help me, Help me!’ And another one says, ‘O ‘Ali! Save me!’ And yet another cries out, ‘O Messenger of Allah! Bless me with my need!’ So even at times of distress, such Muslims call out to others besides Allah, proving that the mushrikün of the Prophet’s (ﷺ) time were more knowledgeable than these Muslims of today, because the mushrikün were fully aware that only Allah can respond to their prayers. This is in contrast to these Muslims of today who believe that Allah is too Exalted for them to approach directly, and thus obligate upon themselves intermediaries to call out to Him.

To summarise the fourth principle: the Jahiliyyah Arabs were more intelligent than the Muslims of our times that commit shirk. This is because they realised that only Allah can respond to their du‘ās, and therefore would call out to Him.


⁴⁹ Meaning the “Greatest One in Whom Protection is Sought.” This title is appropriate to be applied to Allah, yet the reference is actually to ‘Abd al-Qādir al-Jilani, a pious worshipper of Allah whose followers in our times deify him with such worship.
sincerely during their times of need. However, the Muslims of our times who commit *shirk* are ignorant of this fact, and call out to their saints at all times, thus falling into a worse type of *shirk* than the *shirk* of the *Jahiliyyah* Arabs.

**Calling a Muslim a Disbeliever**

Throughout this short treatise, the fact that one who commits *shirk* is a *kāfir* who is outside the fold of Islam was mentioned more than once. However, at the same time, the reader should keep in mind that, once a person states he is a Muslim, and professes to believe in *La ilāha illa Allah Muhammad Rasūl Allah*, it is not allowed to label him a disbeliever unless and until he comes forth with an act that clearly and undoubtedly expels him from the fold of Islam. Also, it is essential that the person who does such an act be aware and conscious of the severity of what he is doing, and that he realise that this act is one that takes him out of Islam. In other words, the evidences must be made clear to him, and the proof be established upon him, before he be labelled a *kāfir*.

So it is imperative that one differentiates between an act of disbelief, and a person who is a disbeliever. It is possible that a person does an act of disbelief, and yet not be a disbeliever. For example, if one were to see a Muslim prostrating in front of a grave, then without a doubt this act is one of disbelief. However, it is possible that this particular Muslim did not know that he was prostrating in front of a grave, and was merely offering his *salāt* in that location, ignorant of the fact that there was a grave in front of him. Similarly, it is possible that he is an ignorant Muslim who was merely offering his *salāt* to Allah at that location, not knowing that it is prohibited to offer his *salāt* in front of a grave. If someone were to label him a disbeliever, merely by seeing him do such an act, and without confirming whether the person realised and understood the severity of what he was doing, he would be mistaken.

Therefore, without a doubt it is the essence of *shirk* to call out to other than Allah, and prostrate to other than Allah, and seek supernatural help from other than Allah. These acts are all acts of disbelief, and, in general, those who perform them are not Muslims. However, the act of labelling a particular individual or group of individuals as disbelievers should not be done by laymen. Rather, such categorisation should only be undertaken by scholars and students of knowledge, for they are the ones who are qualified to make such a definitive ruling.

So the average layman can state that *shirk* includes making *du'ā* to other than Allah, but when he sees a particular person doing such an act, he should not immediately label him to be a *kāfir*. Rather, he should explain to him that this act is an act of *shirk* and *kufr*, and warn him of the consequences of such an act. As for passing a judgement on a particular individual who claims that he is
a Muslim, then he should refrain from doing so, and leave it to those who are qualified.
Conclusion

It is not sufficient that a person professes that Allah is his only Lord and Creator for him to be a Muslim. Rather, he must follow up this profession with the sincerity of worshipping Allah alone. This sincerity is essential to one's Islām, and to fall short of it nullifies his claim to be a Muslim. For the essence of Islam – in fact, the very purpose of creation – is so that Allah alone is worshipped, and all other false deities are opposed. And it does not matter whether this 'deity' is an evil person, or a false idol, or the most pious of mankind, for all such acts are acts of shirk that Allah has promised He will never forgive. Likewise, it is irrelevant whether one believes that these false deities are themselves all-powerful and can respond to their request, or they merely use them to approach Allah and seek a means of nearness to Him. Both of these instances are clear cases of shirk.

And Allah knows best, and may the exultation and peace of Allah be upon Muhammad, and his family and companions.

The author concludes his short treatise by the phrase, 'Allah knows best,' implying that this is the limit of his knowledge, and that perfection is only with Allah. This is indicative of his modesty and humbleness.

He then prays that Allah send His salām upon the Prophet (ﷺ), and his family and companions. And the salām of Allah upon His prophet is that He mentions Him in the Highest Company of angels. And the salām of the believers upon him is that they pray to Allah to bless him, and raise his status in Paradise, and reward him the best of all rewards. For indeed, the Prophet (ﷺ) is our role model, and what a noble role model he is!