

القواعد الأربعة

The Four Principles Regarding Shirk

By

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Workbook



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The Four Principles Regarding Shirk Workbook

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We ask Allah by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

In the Name of Allaah, The Extremely Merciful, The Bestower of Mercy.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

أَنْ يَتَوَلَّأَكَ فِي الدُّنْيَا وَالْآخِرَةِ،

وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيَّمَا كُنْتَ،

وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ،

وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَعْفَرَ،

فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ.

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

[Soorah Adh-Dhaariyaat (51): 56]

اعْلَمُ - اَرْشَدَكَ اللهُ لِيَطَاعَتِهِ :-
اَنَّ الْحَنِيفِيَّةَ مِلَّةَ اِبْرَاهِيمَ اَنْ تَعْبُدَ اللهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ . كَمَا قَالَ تَعَالَى:
﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾
[الدَّارِيَات : ٥٦]

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

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ
الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ.
كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ
الطَّهَارَةِ . فَإِذَا دَخَلَ الشِّرْكُ فِي الْعِبَادَةِ فَسَدَتْ،
كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ.

So when you recognise that if shirk enters into worship, it corrupts it, negates all the actions and the one who does it is eternally in the Hell-Fire, then you will realise the most important matter obligatory upon you is the recognition of this fact, in order that Allaah may save you from the abyss of committing shirk with Him, about which He, the Most High, said: **﴿Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases.﴾** [Soorah An-Nisaa (4): 116].

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

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

The first principle is that you know that the *kuffaar* (disbelievers) whom the Messenger (sall Allaahu alaihi wa sallam) fought used to affirm that Allaah, the Most High, was the Creator and the Disposer of all the affairs but this did not enter them into Islaam and the proof is His, the Most High's, saying: Say: ﴿Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who Disposes the affairs? They will say: "Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?﴾

[Soorah Yunus (10): 31] .

الْقَاعِدَةُ الْأُولَى : أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ مُقْرُونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ الْمُدَبِّرُ ، وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى : ﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾
[يُونُسُ : ٣١].

The second principle: that they (the mushrikeen) say, “We do not call upon and turn towards them except to seek nearness and intercession (with Allaah)”. So the proof against seeking nearness (through *awliya*) is His saying: ﴿And those who take *awliya* besides Him (say), “We worship them only that they may bring us near to Allaah.” Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever.﴾

[Soorah Az-Zumar (39): 3] .

القَاعِدَةُ السَّانِيَةُ : أَنَّهُمْ يَقُولُونَ : مَا دَعَوْنَاهُمْ
وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلْبِ الْقُرْبَةِ وَالشَّفَاعَةِ .
فَدَلِيلُ الْقُرْبَةِ : قَوْلُهُ تَعَالَى : ﴿وَالَّذِينَ اتَّخَذُوا
مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى
اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ
يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ﴾ [الرَّمَر : ٣]

And the proof against intercession (through *awliya*) is His, the Most High's, saying: ﴿And they worship besides Allaah things that hurt them not, nor profit them, and they say, "These are our intercessors with Allaah.﴾ [Soorah Yunus (10): 18] .

وَدَلِيلُ الشَّفَاعَةِ : قَوْلُهُ تَعَالَى :

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ﴾
[يُونُسُ : ١٨].

The prohibited intercession is that which is sought from other than Allaah concerning that which only Allaah is able to do. And the proof is His, the Most High's, saying: ﴿O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Dhaalimoon* (wrongdoers, etc).﴾

[Soorah Al-Baqarah (2): 254] .

فَالشَّفَاعَةُ الْمُنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ

غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا

أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا

بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ وَالْكَافِرُونَ هُمْ

الظَّالِمُونَ﴾ [البقرة : ٢٥٤].

And the affirmed intercession is that which is sought from Allaah while the intercessor is honoured with the intercession and the one interceded for is someone whose deeds and speech are pleasing to Allaah, after He gives permission, as He, the Most High, said: **﴿Who is he that can intercede with Him except with His Permission?﴾**

[Soorah Al-Baqarah (2): 255].

وَالسَّفَاعَةُ الْمُنْبَتَّةُ : هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ.
وَالشَّفَاعِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ
رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلُهُ بَعْدَ الإِذْنِ، كَمَا قَالَ
تَعَالَى : ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ﴾ [البَقَرَة : ٢٥٥].

The third principle is that the Prophet (sall Allaahu alaihi wa sallam) encountered people differing in their worship. Amongst them were people who worshipped the angels, some who worshipped the Prophets and the righteous men, and others who worshipped stones and trees, and others who worshipped the sun and the moon. The Messenger of Allaah (sall Allaahu alaihi wa sallam) fought them and did not differentiate between them.

القاعدة الثالثة : أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى
أَناسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ : مِنْهُمْ مَنْ
يَعْبُدُ الْمَلَائِكَةَ؛ وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ
وَالصَّالِحِينَ؛ وَمِنْهُمْ مَنْ يَعْبُدُ الْأَحْجَارَ
وَالْأَشْجَارَ؛ وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ،
وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ.

The proof is the saying of Allaah, The Most High: ﴿And fight them until there is no more fitnah (disbelief and worshipping of others along with Allaah) and all the deen is for Allaah (Alone)﴾
[Soorah Al-Baqarah (2): 193] .

وَالدَّلِيلُ : قَوْلُهُ تَعَالَى : ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ﴾
[البقرة : ١٩٣] .

And the proof that the sun and the moon [are worshipped] is the saying of The Most High: ﴿And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor the moon﴾ [Soorah Fussilat (41): 37] .

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ: قَوْلُهُ تَعَالَى :
﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ﴾
[فُصِّلَتْ : ٣٧].

And the proof that the prophets [are worshipped] is the saying of The Most High: ﴿And when Allaah will say (on the Day of Resurrection): “O Eesaa ibn Maryam did you say unto men, “Worship me and my mother as two gods besides Allaah?”” He will say, “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing You would surely have known it. You know what is in my inner-self though I do not know what is in Yourself, truly You are The All-Knower of all that is hidden.”﴾

[Soorah Al-Maa'idah (5): 116].

وَدَلِيلُ الْأَنْبِيَاءِ : قَوْلُهُ تَعَالَى : ﴿وَإِذْ قَالَ اللَّهُ
يَعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا
يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ
قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ
مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ﴾
[المائدة : ١١٦]

And the proof that the righteous (are worshipped) is the saying of the Most High: ﴿Those whom they call upon desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment.﴾

[Soorah Al-Israa (17): 57]

وَدَلِيلُ الصَّالِحِينَ : قَوْلُهُ تَعَالَى : ﴿أُولَئِكَ
الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾
[الإِسْرَاءُ : ٥٧].

And the hadeeth of Aboo Waaqid al-Laythee (may Allaah be pleased with Him) who said: «“We departed with the Prophet (sall Allaahu alaihi wa sallam) to Hunain and we had recently left kufr. The *mushrikeen* used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it ‘*Dhaat Amvaat*’. We passed by a tree and said, “O Messenger of Allaah, appoint for us a *Dhaat Amvaat* like they have a *Dhaat Amvaat*. . . » [Reported by at-Tirmidhee (2180) who said the hadeeth is Hasan Saheeh] .

وَحَدِيثُ أَبِي وَاقِدِ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: « خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيَنْوِطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا : دَاثُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ ؛ فَقُلْنَا : يَا رَسُولَ اللَّهِ ، اجْعَلْ لَنَا دَاثَ أَنْوَاطٍ كَمَا لَهُمْ دَاثُ أَنْوَاطٍ ... »
الْحَدِيثُ . [أَخْرَجَهُ التِّرْمِذِيُّ (٢١٨٠) :
حسن صحيح].

The fourth principle is that the *mushrikeen* of our time are worse in their shirk than the *mushrikeen* who came before. This is because those who came before committed shirk during times of ease and made worship purely for Allaah during times of difficulty. However, the shirk of the *mushrikeen* of our time is continuous, during times of ease and difficulty. The evidence is His, the Most High's saying: **«And when they embark on a ship they invoke Allaah making their faith purely for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.»**

[Soorah Al-Ankaboot (29): 65] .

الْقَاعِدَةُ الرَّابِعَةُ : أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ
شِرْكًَا مِنَ الْأَوَّلِينَ؛ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي
الرَّخَاءِ وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو
زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ فَإِذَا رَكِبُوا فِي الْفُلِكِ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
إِذَا هُمْ يُشْرِكُونَ ﴾ [العنكبوت : ٦٥]