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Al-Qawa'id al-Arba': The Four Principles (Arabic)

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القواعد الأربع

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Introduction

بسم الله الرحمن الرحيم

Colour Code for the Notes:

- Blue: Matn
- Red: Categories/ Principles
- Green: Daleel

Overview of the book:

- This book is a summary of Kashf al Shubuhat – discusses the doubts used by people who try and justify shirk
- These are 4 principles that help you understand shirk better

2 points being studied in this book:

1. To learn the reality of Tawheed
2. To learn the reality of Shirk

A Summary of the 4 Principles:

The First Principle: The mushrikun affirmed Tawheed al Ruboobiyyah, yet this did not enter them into Islam (they were deficient in Tawheed al Uloohiyyah).

The Second Principle: The disbelievers say: ‘we do not call upon them (the false gods) and turn towards them except to seek nearness and intercession to Allāh.’ – their reasoning for their actions.

The Third Principle: The Prophet صلى الله عليه وسلم did not differentiate between their objects of worship – whether it be the righteous people or Prophets, angels, stones or trees, the sun or the moon.

The Fourth Principle: The early mushrikun committed shirk in times of ease but turned to Allah in times of hardship. Later mushrikun commit shirk constantly – in times of hardship and ease.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا
وَالْآخِرَةِ.

وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا
أُذْنِبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلَاءِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ

I ask Allāh, the Most Generous; the Lord of the Great Throne, to protect you in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who: show gratitude when provided for, are patient when afflicted [with a calamity] and seek forgiveness when committing a sin. Indeed, these three [characteristics] are the keys to happiness.

5 Dua's mentioned in the Introduction:

1. That Allah makes you from His Awliyah i.e. closest of servants
2. To make you blessed wherever you are
3. That Allah makes you grateful if you are blessed

a. **وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ**

And (remember) when your Lord proclaimed: "**If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more** (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." [Ibrahim:7]

- **How can a person be thankful?**

1. Acknowledging the blessing is from Allah
 2. Thanking Allah outwardly by talking about the blessing they have been given (if there is a greater benefit and/or a need)
4. That Allah makes you a person who, when tested, is patient
 5. That if a person falls into sin, that they repent

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

[6] 'May Allah guide you to his obedience'

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ: أَنَّ الْخَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ
الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]

Know - may Allāh guide you to His obedience - that al-Ḥanīfiyyah is the religion of Ibrāhīm AS: that you worship Allāh alone, making the religion sincerely for Him; as Allaah said, {I did not create jinn nor mankind except to worship Me} [51:56]

What is Hanifiyyah? That you worship Allah whilst singling Him out in it and diverting away from anything worshipped besides him.

Why was our prophet commanded to Follow Ibrahim عليه السلام?

- Allah mentions Ibrahim as being Hanif – an upright person – who would go towards tawheed and would divert and turn away from any form of shirk
- He is the father of many Prophets – Abu al-Ambiyyah
- He is the (khalil of Allah swt) Most beloved to Allah swt (one of two)
- He was an Ummah on his own – he established tawheed
- Allah describes him as Imam
- It is a way of honouring him – he made a lot of sacrifices for the sake of Allah

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

When you have acknowledged that Allāh created you for His worship, know that worship is not regarded as being worship unless it is accompanied by Tawḥīd, just as the Ṣalāh is not regarded as prayer unless

it is accompanied by purification. Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

- Ibadah is not accepted, except when it comes with tawheed (first condition for ibadah to be accepted) – ikhlas

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،

When you have acknowledged that shirk entering into worship invalidates it, negates all actions and enters a person in it to eternal Hell-Fire, you will therefore realise the most important matter upon you is: to have knowledge regarding this, so that Allāh may save you from the abyss of committing shirk with Him.

وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 116].

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ

Allāh said regarding this, “Indeed Allāh does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills.” [04:116]. This knowledge comprises four principles which Allāh, the Most High, has mentioned in His Book

How does the Shaykh show us the dangers of shirk?

1. He compared ibadah to taharah, where your ibadah is sound if you have taharah. He then compared shirk to a nullifier of wudu, where your salah will be invalid if it's done in a state of impurity.
2. *Even* if you consider it to be worship, it doesn't count due to the shirk corrupting the act.
3. If you mix your ibadah with shirk, it corrupts the ibadah and the action becomes null and the person who does this will end up in the Fire for eternity (if they die upon it).

Now that you know the reality and dangers of shirk, and that your actions can be null due to it, then now you know the most important thing upon you: Tawheed in your ibadah

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin. [4:48]

How does this ayah show us the dangers of shirk? 2 ways:

1. Whoever falls into it will not be forgiven (if a person dies upon it)
2. Allah forgives everything (Ie major & minor sins) **but** shirk & Kufr.

Is this referring to the major and minor shirk? Ulema of Ahlus Sunnah make 2 points on this:

1. **Yes, minor shirk comes under it too** (so they will be punished) but they say that minor shirk:
 - a. doesn't take the person out of Islam
 - b. and they won't remain in the fire for eternity
2. **No, minor shirk doesn't come under this** – so if they die whilst doing minor shirk they are under the will of Allah, he may punish them or pardon them.

So, some say they will be punished under any circumstances but not for eternity whilst some say they are under the will of Allah.

3 types of Tawheed (from the angle of how Allah deserves to be singled out): Uloohiyyah, Ruboobiyyah, Asmaa wa as-Sifaat

2 types of Tawheed (from the servant's point of view):

1. توحيد المعرفة والإثبات

- Tawheed of knowing and affirming for Allah
- Two types come under this:
 - Tawheed al-Ruboobiyyah – we are acknowledging and affirming that Allah is the creator
 - Tawheed al-Asmaa wa as-Sifaat – affirming the names
 - With these two, there is no action required from us, affirming this comes from our hearts

2. توحيد الطلب والقصد

- Tawheed of doing actions and intentions
- Tawheed al Uloohiyyah come under this

*This is known as **باعتبارات مختلفة** – looking from different angles.

5 points to help us understand Tawheed – sh. Saleh al-Sindi:

1. Knowing what tawheed is: the tawheed the prophets called to and knowing it was the most important part of their call
2. That you learn the situation of the mushrikeen
3. That you know the meaning of ibadah that Allah commanded us with
4. That you know the reality of shirk
5. That you are able to differentiate between tawheed al-ruboobiyyah and tawheed al-uloohiyyah

القاعدة الأولى

القاعدة الأولى: أَنْ تَعْلَمَ - الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ مُقِرُّونَ: أَنَّ اللَّهَ هُوَ الْخَالِقُ،
الرَّازِقُ، الْمُحْيِي الْمُمِيتُ، الْمُدِيرُ لِجَمِيعِ الْأُمُورِ؛ وَلَمْ يَدْخِلْهُمْ ذَلِكَ فِي الْإِسْلَامِ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا
تَتَّقُونَ) [يونس: 31]

The First Principle: You should know that the disbelievers whom the Messenger of Allāh صلى الله عليه وسلم fought, they used to affirm that Allāh, the Most High, is the Creator and the One who controls all the affairs.

However, this [belief in-of-itself] did not enter them into Islām.

Evidence: “Say (O Muhammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: Allāh. Say: "Then will you not fear Him?" [10:31]

The First Principle: That you know that the kuffar the Prophet صلى الله عليه وسلم fought against, acknowledged that Allah is the Creator, the Provider, the Maintainer, the One who gives life and death (therefore, they affirmed Tawheed Ruboobiyah) however, this belief alone did not enter them into Islam. They affirmed Tawheed al Ruboobiyyah, but not Tawheed al Uloohiyyah.

2 points to understand:

1. They acknowledge Tawheed al Ruboobiyah, yet this wasn't enough to enter them into Islam
2. The Prophet fought against them on this issue
 - The Messenger's main call was to Tawheed al Uloohiyyah

The connection between Tawheed al Ruboobiyah and Tawheed al Uloohiyyah:

- Tawheed al-Ruboobiyyah necessitates and causes you to acknowledge Tawheed al-Uloohiyah
- Tawheed al-Uloohiyah includes Ruboobiyah
 - Worshipping Allah alone means you are also affirming His Lordship

القاعدة الثانية

الْقَاعِدَةُ الثَّانِيَّةُ: أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ، إِلَّا لَطَلِبِ الْقُرْبَةِ، وَالشَّفَاعَةِ،
فَدَلِيلُ الْقُرْبَةِ، قَوْلُهُ تَعَالَى: (الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ
هُوَ كَذِبٌ كَفَّارٌ) [الزمر:3]

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ
هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ) [يونس:18]

The Second Principle: They [the disbelievers] say: ‘we do not call upon them (the false gods) and turn towards them except to seek nearness and intercession [to Allāh].’

Evidence [of them claiming to seek] nearness: “Those who take protectors besides Him (say): ‘We only worship them so they may bring us near to Allāh.’ Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever” [39:03]

Evidence [of them claiming to seek] intercession: “They worship other than Allāh that which neither hurts them nor benefits them, and they say: “These are our intercessors with Allāh” [10:18]

The Second Principle: They [the disbelievers] say: ‘we do not call upon them (the false gods) and turn towards them except to seek nearness and intercession [to Allāh].’

- ... Their response when you ask them why they are doing their actions.

Allah nullified their claims by 3 things:

1. They acknowledge it is ibadah.
2. Allah says He will judge between them, this is a threat.
3. Allah won't guide the constant and excessive liars.

They believe they are impure and therefore are using intermediaries to get closer to Allah

- They are doing analogy (qiyas), likening it to any random person going directly to a King's door (not possible), they compare this to their belief that they can't go directly to Allah.

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ،

Shafā'ah is [classified into] two types of intercession:

1. The prohibited intercession and
2. the [correct] affirmed intercession.

فَالشَّفَاعَةُ الْمَنْفِيَّةُ، مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدَرُ عَلَيْهِ إِلَّا اللَّهُ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) [البقرة: 254]

The Prohibited Intercession: is that which is sought from other than Allāh for something which only Allāh is able to provide.

Evidence: “O you who believe, spend of that with which We have provided for you, before a Day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors” [2:254]

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مَكْرُمٌ بِالشَّفَاعَةِ. وَالْمَشْفُوعُ لَهُ: مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ، بَعْدَ الْإِذْنِ؛ كَمَا قَالَ تَعَالَى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [البقرة: 255]

The [correct] Affirmed Intercession: is that which is sought from Allāh. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allāh, after He gives permission.

He (the Most High) said, “Who is he that can intercede with Him except with His Permission?” [02:255]

الشَّفَاعَةُ – to intercede for someone else to bring some sort of benefit for him or to remove harm from him

2 types of Shafa’ah (from the texts of the Quran and Sunnah)

1. Shafa’ah which is negated

- a. That which is sought from other than Allah in something that only Allah is able to do
 - i. E.g. making dua to them that they protect you in the Hereafter

2. Shafa'ah which is affirmed

- a. It is sought from Allah
- b. The one that is interceding has been honoured & Allah is pleased with him.

2 Conditions for Shafa'ah to be accepted:

- 1. Must be a person Allah is pleased with – of tawheed
- 2. Done by the permission of Allah

القاعدة الثالثة

القاعدة الثالثة: أَنَّ النَّبِيَّ ظَهَرَ عَلَى أَنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ؛

مِنْهُمْ: مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ؛ وَمِنْهُمْ: مَنْ يَعْبُدُ الْمَلَائِكَةَ؛ وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَنْبِيَاءَ

وَالصَّالِحِينَ؛ وَمِنْهُمْ: مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ

وَقَاتَلَهُمْ رَسُولُ اللَّهِ، وَلَمْ يَفْرِقْ بَيْنَهُمْ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ

فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) [الأَنْفَال: 39]

The Third Principle: The Prophet صلى الله عليه وسلم arose amongst a people who differed in their objects of worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones, and trees whilst others worshipped the sun and the moon. The Messenger of Allāh صلى الله عليه وسلم fought them all and did not differentiate between them.

Evidence: “Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allāh (Alone)” [02:193]

... The shaykh brought some general evidence to refute broader points

The Third Principle: They said that they're not only worshipping righteous people, but some worship the sun and the moon, some of them worship the angels, the messengers and the righteous, some

worship stones and trees. The Messenger of Allah صلى الله عليه وسلم did not differentiate between their objects of worship when he fought against them, as shirk is shirk regardless of the object of worship.

فَدَلِيلُ الشَّمْسِ وَالْقَمَرِ، قَوْلُهُ تَعَالَى: (وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ) [فصلت:

[37]

وَدَلِيلُ الْمَلَائِكَةِ، قَوْلُهُ تَعَالَى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) [آل عمران: ٨٠]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High, “And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon, rather prostrate to Allāh, the One who created them if you [truly intend] to worship Him” [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High, “Nor could he order you to take the angels and prophets as lords...” [03:80]

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ^ط قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ^ج إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ^ج تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ^ج إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) [المائدة: 116]

The evidence [that they worshipped] the Prophets: “When Allāh will say, ‘O ‘Eesa son of Maryam, did you say to the people, ‘Worship me and my mother as two gods besides Allāh.’ He will say, ‘May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing

You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden” [05:116]

The above ayah shows that the Messenger صلى الله عليه وسلم did not differentiate between their objects of worship, whether it be a righteous person or prophet. Also it shows it's not permissible to worship a righteous person (Maryam AS).

وَدَلِيلُ الصَّالِحِينَ، قَوْلُهُ تَعَالَى: (قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا . أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ^ج إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا) [الإسراء:55-56]

The evidence [that they worshipped] the righteous people is the saying of the Most High, “Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest, they hope for His mercy and fear His torment” [17:57]

Two interpretations for this verse (both can relate):

1. It was revealed upon Isa AS, Maryam, Uzair and anyone that would be worshipping righteous individuals.
2. There was a group of mushrikun who would worship Jinn, but the Jinn became Muslim, so Allah is saying that even the Jinn they were worshipping, feared Allah and sought nearness to Allah through righteous deeds.

i. Hadith Qudsi –

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. It was related by al-Bukhari. [Hadith 25, 40 Hadith Qudsi]

Tawassul in the shari'ah: to seek nearness to Allah by doing righteous actions, you obey Allah and do that which pleases Allah

Tawassul is of 2 types:

1. **Impermissible** – no evidence for it from the Qur'an and Sunnah
 - a. Giving the right of Allah to other than Allah e.g. making dua to the dead
2. **Permissible** – Legislated i.e. there is evidence for it (3 types):
 - a. Through his Names and Attributes e.g. ya Rahman, have mercy on me
 - b. Through your righteous deeds
 - i. [Hadith on Tawassul - Bukhari \(3465\) Muslim \(2473\)](#)

Abdullah ibn Umar reported: The Messenger of Allah, (SAW), said, "While three men were walking, they were overcome by rain and took refuge in a cave in a mountain. A boulder fell over the mouth of their cave, blocking them inside. One of them said to the others, 'Look at the good deeds you have done for Allah that you may call upon Allah Almighty by them, for perhaps He will relieve you.' One of them said, 'O Allah, I had two old parents with my wife and young child. I tended to a flock and when evening came, I milked them and served my parents first before my child. One day I went in search of fodder and I did not come back until it was evening. I found them both sleeping, so I milked as I had done before. I brought the milk and stood by their heads, for I hated to disrupt their sleep or to serve my child before both of them. My child was crying at my feet, yet I continued standing over them until the approach of dawn. If You know I had done that seeking Your countenance, then relieve us of this distress that we might see the sky!' Allah shifted the boulder until they could see the sky. Another man said, 'O Allah, I had a cousin whom I loved

more than any man could love women. I presented myself to her and she refused unless I could give her one hundred coins. I worked hard until I gathered one hundred coins and brought them to her. When I prepared myself between her legs, she said: O servant of Allah, fear Allah and do not break the hymen without right to do so! I stood and left her. If You know I had done that seeking your Face, then relieve us of this distress!’ The boulder was again shifted for them. The last man said, ‘O Allah, I employed a worker for a portion of rice. When he finished his work, he said: Give me what I deserve! I offered his share to him but he did not accept it. I continued planting his share until I had amassed cows and flocks. Then he came to me and he said: Fear Allah and do not violate my rights! I said: Go to this cow and its flocks and take them. He said: Fear Allah and do not mock me! I said: I do not mock you, take that cow and its flocks. So he took them and he left. If You know I had done that seeking Your face, then relieve us of what remains!’ Then Allah relieved them of what remained.” [Ṣaḥīḥ al-Bukhārī 3465, Ṣaḥīḥ Muslim 2473]

- ii. The men in this hadith all mentioned a righteous deed which was the reason Allah moved the stone
- c. Asking a righteous person to make dua for you
 - i. There’s a difference between making to them and asking them to make dua for them
 - 1. Daleel:

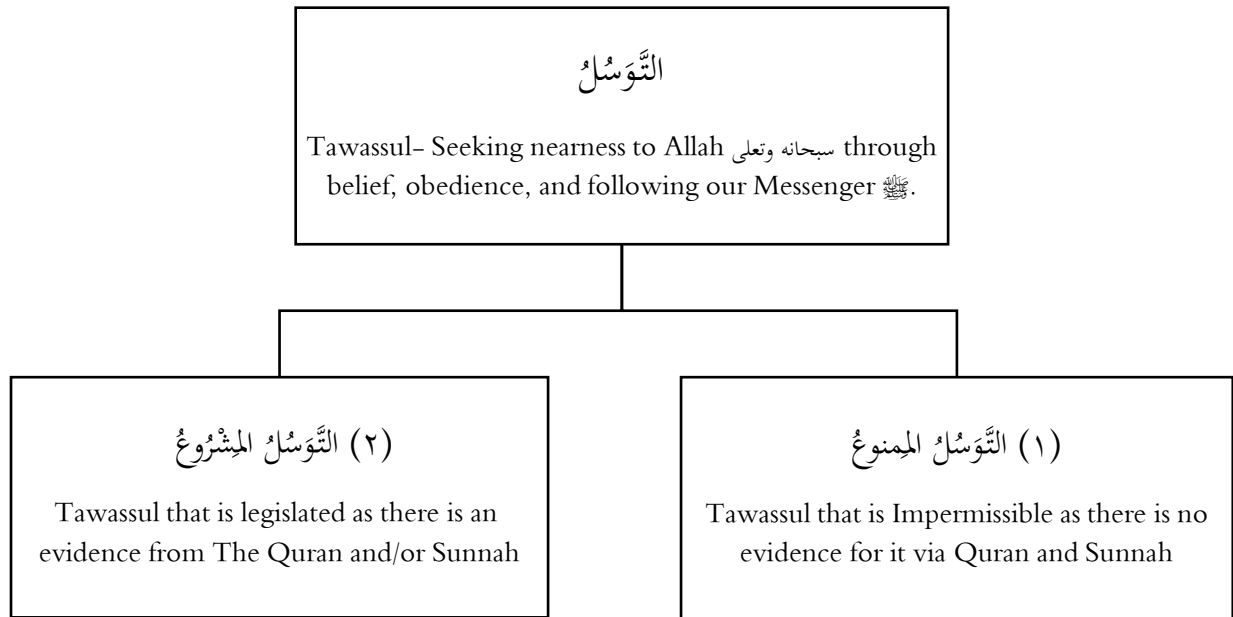
Narrated Anas: Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It

went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina. [Sahih al-Bukhari 3582]

A Summary of the 3 legislated ways of seeking nearness to Allah:

- 1. Through his Names and Attributes**
- 2. Through righteous deeds**
- 3. Asking a righteous person to make dua for you**

Rulings Pertaining to At-Tawassul



قاعدة مهمة: الأصل في العبادة المنع إلا بالدليل

Important Principle: The default ruling for any form of worship (including Tawassul) is that it is all impermissible except with evidence.

Types of Tawassul that are legislated, with evidence(s):

1. Through Allah's beautiful names and attributes سبحانه وتعالى

Evidence:

قوله تعالى: وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And to Allah belong the best names, so invoke Him by them...

(Surah A'raaf, ayah 180).

2. Through one's righteous actions/deeds.

Evidence:

قوله تعالى: الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءِامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the fire," (Surah Aa'li Imraan, ayah 16).

Another evidence is the hadeeth found in Sahih Bukhari, narrated by ‘Abdullah bin ‘Umar رضى الله عنهما of the three men stuck in the cave by a rock, each supplicating to remove it by using a righteous action they did, that if it was sincere for Allah’s sake سبحانه وتعالى:

Al Bukhari and Muslim reported in their Sahih on the authority of ‘Abdullah ibn ‘Umar ibn Al Khattab (may Allah be pleased with him) that he said: I heard the Messenger of Allah (peace be upon him) saying: "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah's sake only).' So, one of them said: 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet (peace be upon him) added: "The second man said: 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet (peace be upon him) added: "Then the third man said: 'O Allah! I employed few laborers, and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages, and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely, and they got out walking."

3. Asking a righteous person to make dua for you

Evidence: The hadeeth of the companion who asked The Prophet ﷺ to make du’aa to Allah سبحانه وتعالى for them to be blessed with rain.

Narrated Anas:

While the Prophet (ﷺ) was delivering a sermon on a Friday, a man stood up and said, "O Allah's Messenger (ﷺ)! Invoke Allah to bless us with rain." (The Prophet (ﷺ) invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet (ﷺ) said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

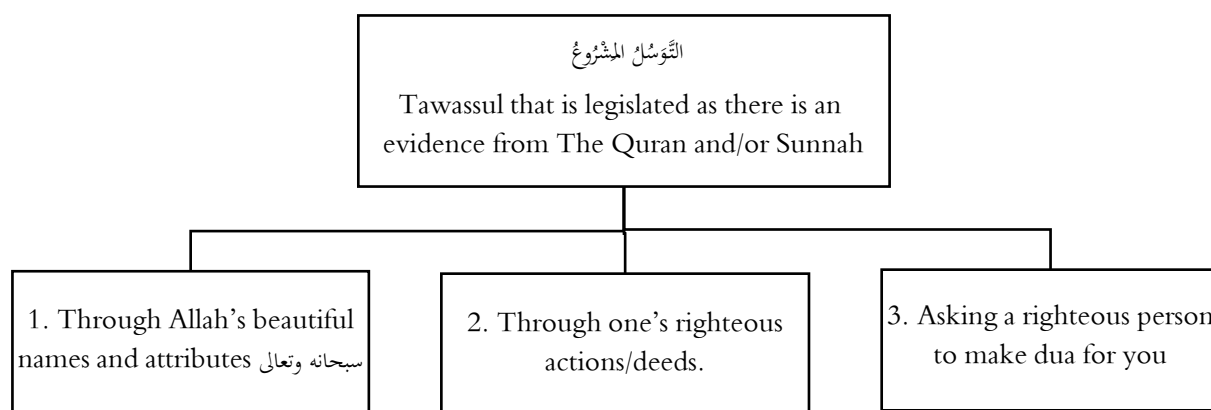
Also, the hadeeth narrated by Anas in which Umar sought for rain by asking The Prophets Uncle to ask Allah subhanawata'ala for them رضى الله عنهم. This is considered a consensus of the companions on the permissibility of asking a righteous person to make dua for you.

Narrated [Anas (RA)]:

When they experienced drought 'Umar bin al-Khattab (RA) used to seek rain by asking al-'Abbas bin 'Abdul Muttalib (RA) to supplicate Allah for rain. He ('Umar) would say: 'O Allah, we used to ask our Prophet (RA) to supplicate to You for rain, and You would give us rain. We are now asking our Prophet's uncle to supplicate to You for rain, so give us rain.' They would then be given rain. [Reported by al-Bukhari].

What is essential to understand is that when asking a righteous person, they are being asked to make du'aa on the person's behalf i.e. “Oh Messenger of Allah, invoke Allah for us”, and not what some mistakenly do; which is directly invoke the person themselves. This is giving to other than Allah that which only he subhanawata'ala can do, which is major shirk, such as asking a righteous individual to bless them with children, grant a person Jannahtul-Firdous for example.

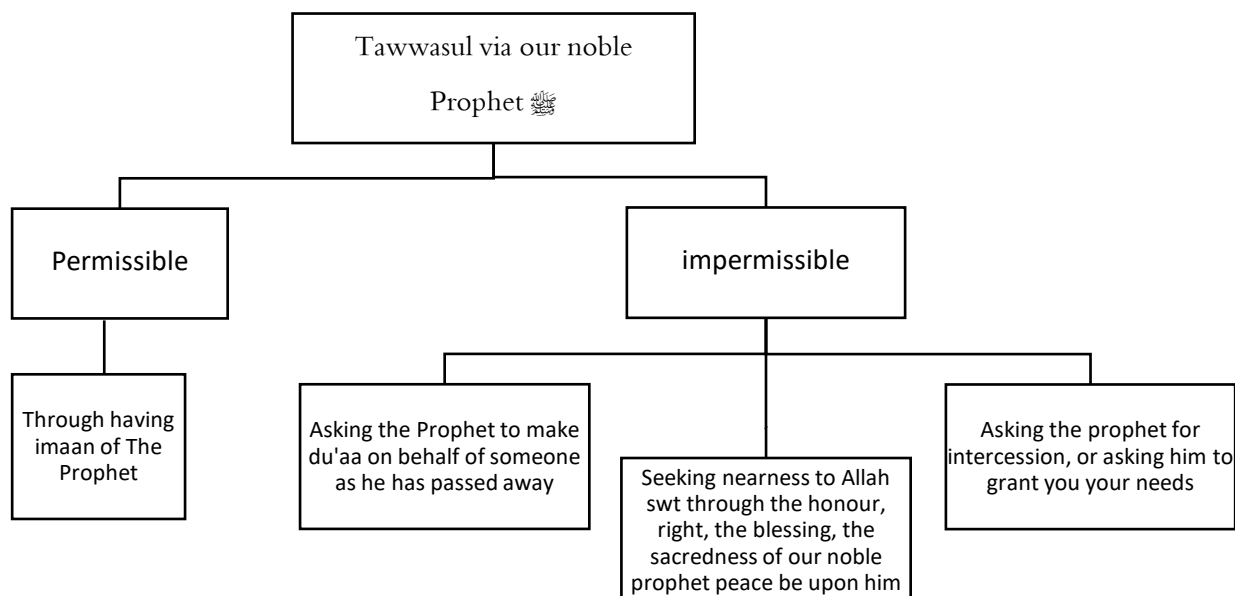
Should it have been made permissible, it would have been befitting for Umar رضى الله عنه to ask The Messenger ﷺ as he is greatest in virtue, and not only did he know where he was buried but the location was also nearby.



As for seeking nearness to Allah through the prophet ﷺ then it is of different types:

1. **Permissible**– Through having imaan of The Prophet i.e., having firm belief that he is the Prophet and final Messenger of Allah, what he says is revelation, having love for him, following his sunnah ﷺ. This in reality is a person using his righteous deeds/belief to seek nearness to Allah سبحانه وتعالى.
2. Asking the prophet to make du'aa on behalf of someone, and this was **permissible whilst he was alive**, however is now **impermissible as well as impossible** since the prophet peace be upon him has passed away.
3. Seeking nearness to Allah swt through the honour, right, the blessing, the sacredness of our noble prophet peace be upon him. **This is impermissible** since there is no clear authentic evidence for this. This also contradicts the methodology of the companions when making dua.
4. Asking the prophet for intercession, or asking him to grant you your needs i.e., children, help, wealth etc This is major shirk.

As the origin of worship is that it is all impermissible, and that it becomes legislated only after we have evidence. It is essential to understand what is considered evidence.



Important benefits on evidencing in Islam. For evidence to be correct, it must be:

1. Authentic (The Qur'aan, Sunnah or Consensus of Companions)
2. Point towards what is being claimed

e.g., Evidence that necessitates prayer:

قوله تعالى: **وَأَقِيمُوا الصَّلَاةَ** وَأَتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And establish prayer and give zakah and bow with those who bow [in worship and obedience]
(Surah Al-Baqarah, Ayah 43)

The **محل الشاهد** is the point of reference of the actual evidence, where it mentions what is being claimed, and in this case, it is taken from an ayah of the Qur'aan, the speech of Allah azzawajal from Surah Al-Baqarah.

And what is excluded from this is:

1. Evidence that is not authentic i.e., being weak, fabricated, having a poor chain of narration etc. which therefore cannot be used as evidence.
2. Evidence that is authentic but does not point towards to what is being claimed, meaning the reference point is being used incorrectly to support the claim. For example, using **وَأَتُوا الزَّكَاةَ** as evidence to pray, and this is incorrect as it refers to giving zakah; and what is better is to quote the full ayah/hadeeth with context if possible, highlighting where in the evidence the reference point is.

The **misuse of evidence** is from the methodology of the people of misguidance (ahlul-bid'ah) to justify their false ideologies and beliefs, as they manipulate evidence to support their claim, whereas ahlul-sunnah wal'jama'ah act based on, and after the evidence.

قاعدة مهمة: أقوال العلماء يُستدلُّ لها ولا يُستدلُّ بها

Important Principle: The speech of a Scholar in of itself is not evidence in the shari'ah, rather we look for evidence to support his opinion.

What is also used to justify actions of shirk are what is said to be the views & opinions of scholars, claiming that "Imaam so and so said it is permissible". These statements are often fabricated, and should they be true, would still yet to suffice as the speech of a Scholar in of itself is not evidence in the shari'ah.

قَاعِدَةُ مُهِمَّةٍ: لَوْ كَانَ خَيْرًا لَسَبَقُونَا إِلَيْهِ

Important Principle: If there was any goodness in any act they did not perform, then they would have preceded us in it.

Umar رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said “I order you (to stick to) my companions, and then those who come after them, then those who come after them.” Narrated by Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا (Tirmidhi). The greatest of people are the Companions رَضِيَ اللَّهُ عَنْهُمْ, however none of them did this practice, and should it have been permissible they would have proceeded us in doing so, as they are the most virtuous of people, and the first to rush in doing good. Therefore, it is incorrect to say Scholars believe it to be permissible as knowledge is inherited through the companions, and should it differ the view of theirs is unquestionable in comparison.

Evidence that they worshipped righteous individuals:

قوله تعالى: أَلْوَلَّيْكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ (٥٧)

Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be nearest, they hope for His mercy and fear his torment (Al- Israa, Ayah 57)

Tawwasul comes from the word the word waseelah as it is mentioned in this verse.

Meaning (according to the Mufasirun): 1. Seeking nearness to Allah ﷻ
or 2. Doing righteous actions in order to gain nearness to Allah ﷻ

This ayah is a refutation to against those who claim that we can seek nearness to Allah ﷻ through Prophets, righteous individuals etc.

قَاعِدَةٌ مُّهِمَّةٌ: الْعِبْرَةُ بِالْحَقَائِقِ لَا بِالْمَسْمِيَّاتِ

Important Principle: What matters is the reality, and not its name

The use of euphemism is often used by misguided individuals to beautify their deviant beliefs and desires, examples of this include:

- “Calling to tawheed” however what is meant is negating the beautiful names and attributes Allah سبحانه وتعالى has described himself with
- “Enjoining the good and forbidding the evil”, but in reality what is desired is to rebel against the ruler despite commands from our Prophet ﷺ to be patient
- Using titles such as “juice” or a “refreshing drink” as opposed to alcohol in order to “avoid” its prohibition.

And from this methodology, they often use the term “Tawwasul” to glorify their misguided actions, invoking the Prophet ﷺ as a means despite his passing, or directly, which in reality is shirk.

Evidence that the mushrikun used to worship the stones and the trees:

قوله تعالى: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (٢٠)

Have you considered al-Lat and al-‘Uzza. And Manat, the other third?

(Surah An-Najm 19 & 20).

Also, the hadeeth of Abu Waqid al Laythi رضي الله عنه “We deperated with the Prophet ﷺ to Hunayn and we had recently left disbelief. The Mushrikun (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named ‘Dhat Anwat’.”

“We passed by a lot-tree and said “O Messenger of Allah saw appoint for us a Dhat Anwat like they have a Dhat Anwat..”

They were asking permission to seek barakah in it, similar to the actions of disbelief prior. A benefit is that they mentioned they were newly accepted Muslims at the time, giving an excuse due to their ignorance. The Prophet ﷺ forbade this and said “Subhan’Allah this is like what Musa’s people said”.

To seek barakah within it itself is major shirk as one is giving to other than Allah ﷻ that which only he is able to give.

What also relates to this is the principle is the hadeeth in which The Messenger ﷺ said “Verily you will follow the ways of the nations who were before you, span by span and cubit by cubit (inch by inch) so much so that if they entered the hole of a mastigure, you would follow them”, and when asked “Oh Messenger of Allah ﷺ, Like the Jews and Christians?” The Prophet replied, “Who else?” Narrated by Abu Sa’id Al-Khudri رضي الله عنه. And this portrays the great danger that is imitating the kuffar with their beliefs and ideologies, celebrations, appearance and the likes.

Present-day examples include:

- Growing the beard/raising the trousers above the ankles due to current fashion trends, and not because we were commanded to by our Messenger ﷺ
- Celebrating holidays, birthdays, and anniversaries; despite them originating from religious practises
- Changing of ideologies: such as feminism, liberalism and the likes. E.g. Wives disobeying their husband as society gives the narrative that women are oppressed, lack rights and freedom etc.

وَدَلِيلُ الْأَشْجَارِ، وَالْأَجَارِ، قَوْلُهُ تَعَالَى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ . وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) [النجم:

[٢٠، ١٩]

Evidence (that they worshipped) the stones and trees: “Now, have you considered ‘the idols of’ Lât and ‘Uzza, and the third one, Manât, as well?”

اللَّاتُ: Lat was an idol which belonged to and was worshipped by the people of Ta'if

- He was a righteous man who would give the Hujjaj food etc. When he died, people carved out idols of Him

الْعُزَّىٰ: Worshipped by the people of Quraysh

- When the Messenger صلى الله عليه وسلم conquered Makkah, he commanded Khalid ibn al-Walid to destroy the idol. There was a jinni woman inside who would talk to those who talked to and worshipped the idol; they thought it was a righteous person replying, in reality it was the jinni

وَحَدِيثُ أَبِي وَقْدٍ اللَّيْثِيِّ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ إِلَى حُنَيْنٍ، وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا، وَيَنْوِطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ، كَمَا لَهُمْ ذَاتَ أَنْوَاطٍ؛ فَقَالَ: رَسُولُ اللَّهِ: "اللَّهُ أَكْبَرُ، إِنَّهَا السُّنُّ، قُتِمَ وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى " (اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءِلَٰهَةٌ) [الأعراف: 138]

Abu Waaqid al-Laithee: We went out with Allaah's Messenger to Hunayn, and we had only recently left unbelief [and become Muslims]. The polytheists have a Lote Tree where they would offer devotion and they would hand their weapons upon it – they called it Dhaat Anwaat. So we passed by a Lote Tree and said: "O Messenger of Allaah, make for us a Dhaat Anwaat, just as they have a Dhaat Anwaat." So Allaah's Messenger said: "Allaahu Akbar! Allaah is the Greater! That is the way of the people who came before you. By He in whose Hand is my soul, you have said just as the Children of Israel said to Musa: 'Make for us a god just like their gods. So Moosaa said: Indeed you are a people who are ignorant.' (al-A'raaf: 138)

Points on this Hadith:

- Whatever they sought from the Messenger صلى الله عليه وسلم, has been prefaced by the fact that they recently came to Islam – the reason for their ignorance on the issue.
- These companions asking were those who recently accepted Islam, not older companions who would know that it is haram.
 - Shows the importance of learning tawheed all the time
- **Abu Sa'id al-Khudri reported: The Messenger of Allah صلى الله عليه وسلم said, "Verily, you will follow the path of those before you, step by step and inch by inch; if they entered the hole of a lizard, you would follow." We said, "O Messenger of Allah, do you mean the Jews and Christians?" The Prophet said, "Who else?" [Ṣaḥīḥ al-Bukhārī 3269, Ṣaḥīḥ Muslim 2669]**
- Outlines the importance of having knowledge of tawheed and the dangers of being ignorant .

قاعدة: *the principle of any ibadah is that it is prohibited, unless if there's an evidence for it*

Seeking nearness to Allah through the Prophet Muhammad (SAW) is 2 types:

1. Via the imaan that you have in the Prophet Muhammad (SAW)
 - a. 'O Allah, if i truly love the Prophet, if i truly follow his Sunnah, then forgive me' – this type is **permissible**; this type in reality goes back to doing righteous deeds which aids in getting closer to Allah
2. Asking the Prophet directly –
 - a. Permissible whilst he was alive
 - i. Daleel:

Narrated Anas: Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating, forming a sort of a crown round Medina. [Sahih al-Bukhari 3582]

b. After his death, it's not permissible

- i. Evidence: there is **no authentic evidence** that proves that it is permissible to go to the prophet to make dua for us, and there is no authentic evidence cited by those who say it is permissible, or it is weak. It is either not authentic, therefore they cannot use it for evidence, or they will use the statement or opinion of a scholar and that within itself is not evidence in the shari'ah.

Evidence: it has to be authentic and has to point towards what we are talking about

قاعدة: العبرة بالحقائق لا بالأسماء What counts/ takes precedence is the reality of the thing, and not the names we call it

القاعدة الرابعة

القاعدة الرابعة: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكَاً مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ؛
والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت: 65]

The Fourth Principle: The Mushrikūn of our time are worse in their shirk than those who came before.

This is because those who came before, committed shirk during times of ease whilst directing their worship sincerely to Allāh during times of difficulty and hardship.

However, the Shirk of the Mushrikūn of our time is constant - during times of both ease and difficulty.

Evidence is the saying of the Most High, “When they embark on a ship they invoke Allāh making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others” [29:65]

The Fourth Principle: The mushrikun of our time are worse in their shirk than those who came before. Those who came before → committed shirk in the times of ease, whilst calling upon Allah only in times of hardship. **Those who came after** → committed shirk constantly – in times of hardship and ease

DIFFERENCE	MUSHRIKEEN OF THE PAST	LATER MUSHRIKEEN
1	During times of ease: they'd commit shirk. During times of hardship: they'd call upon Allah.	They commit shirk regardless of ease or hardship
2	They understood the meaning of 'Laa ilaha ilallah' – because of this understanding, they refused to say it	They say it, yet they contradict its' meaning – meaning they don't really understand it
3	Would call upon righteous people e.g. prophets etc. or they would call upon things that have no intellect (therefore can't be sinful or disobedient) - Called upon righteous people or stones or idols	They call upon the righteous people as well as disobedient sinners who
4	Issue: Tawheed al-Uloohiyyah	Issue: Tawheed al-Uloohiyyah <u>as well as</u> Tawheed al-Ruboobiyyah
5	They knew what they were upon contradicted what Muhammad (صلى الله عليه وسلم) was on	They believed their beliefs and actions are exactly the same as the Messenger صلى الله عليه وسلم and what he did

Fourth Principle: The Mushrikun of our time are worse in their shirk than the ones who came before.

1. The mushrikun of the past during times of ease would worship their false gods, however during times of difficulty would direct their worship to Allah ﷻ. Whereas the Mushrikun of today would direct their worship to their false gods both at the times of ease and difficulty.
2. The mushrikun of the past understood the meaning of لا إله إلا الله, and as a result disbelieved, and rejected the message of tawheed:

قله تعالى: .. وَقَالَ الْكُفِرُونَ هَذَا سَاحِرٌ كَذَّابٌ (٤)

“...And disbelievers said “This is a sorcerer, and a big liar””

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ (٥)

“Has he made all of the gods into One? Verily this is a curious thing” (Surah Saad, Ayah 4 & 5)

Whereas the mushrikun of the present claim the shahada, however do not understand its meaning, and contradict it as they do not meet its conditions: Negation (of false gods) and Affirmation (of One True God), falsely believing it is only a statement that is uttered.

3. The Mushrikun of the past would call upon righteous individuals, as well as things that were inanimate like stones and trees, whereas the mushrikun of today would not only call upon righteous individuals but also worship sinners, disobedient people etc.
4. The Mushrikun of the past acknowledged Tawheed ar-Rububiyyah (affirming Allah’s Lordship, that He sustains, provides etc.), and had a shortcoming with Tawheed al-Uluhiyyah (Worshipping Allah ﷻ alone). Whereas the Mushrikun of today do not acknowledge either, believing that the false deities that they worship are also the ones who give life, create, sustain etc.
5. The Mushrikun of the past knew they differed to the belief of our Prophet ﷺ, and therefore fought against him, whereas the mushrikun of the present believe it to be the same. Again, despite contradicting the call of the Prophets to Tawheed, our core principles and methodology of the Messenger ﷺ.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Important Principles which help a person in repelling all innovations

١: الْأَصْلُ فِي الْعِبَادَةِ الْمَنْعُ إِلَّا بِالدَّلِيلِ

The default/original ruling of any worship is that it is all impermissible except with evidence.

٢: الْأَصْلُ فِي الْعَادَاتِ الْإِبَاحَةُ

The original ruling of customs/habits (things that are not worship) is that it is permissible unless there is evidence to show it is impermissible.

٣: لَوْ كَانَ خَيْرًا لَسَبَقُونَا إِلَيْهِ

If there was good in it then the Salaf would have preceded us in doing it.

٤: أَقْوَالُ الْعُلَمَاءِ يُسْتَدَلُّ لَهَا وَلَا يُسْتَدَلُّ بِهَا

The statements of scholars are not evidence itself, rather we look for evidence to support their opinions and methodologies.

٥: الْعِبْرَةُ بِالْحَقَائِقِ لَا بِالمُسْمِيَّاتِ

What matters is the reality, and not its name

والله سبحانه أعلم، وصلى الله على محمد، وعلى آله وصحبه وسلم

And Allaah the Almighty knows best, and may the peace and blessings of Allāh be upon our Prophet Muḥammad صلى الله عليه وسلم and his family and all his companions

—تمت بحمد الله في مسجد الإمام النووي رحمه الله تعالى—

We have completed this explanation of القواعد الأربع in Masjid Imam an-Nawawi

15th of Jamad al Awwal, 1444 A.H.

9th of December 2022

Taught by Ustadh Sa'eed Hassan حفظه الله