



ILM COURSES:

AQĪDAH

القَوَاعِدُ الأَرْبَعَةُ

LESSON 6

USTADH YASIN MUNYE



INTRODUCTION

This is a small letter written by the same author of الأصول الثلاثة who is Muhammad bin Abdul-Wahhab. He clarifies 4 principles of Shirk and the excuses which people use to do Shirk.

INTRODUCTION OF THE BOOK

He begins with the Basmalah as is Sunnah when writing.

He then makes a Dua for Allah to be the Wali of the one reading this.

Barakah means a lot of good to come to you and it is stable and firm.

Then he makes a Dua which if you have do these things you have found happiness:

1. If you are given something you are thankful
2. If you are trialed then you are patient.
3. When you sin, you seek forgiveness.

Dua is a part of mercy from the teacher.

Then he says: Know! May Allah guide you to his obedience that حنيفية (Hanifiyyah) is the path of Ibrahim (a) which is to worship Allah alone sincerely.

He is about to explain the reality of Shirk, so before that he explains the reality of Tawhid.

Allah created all human beings for the purpose of Tawhid:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - 51:56

And I did not create the jinn and mankind except to worship Me.

After you know this then you must know that worship is not considered worship unless you have the condition of Tawhid just like Salah is not considered Salah except with the condition of purification.

If you know Shirk makes actions null and void and the perpetrator of Shirk will reside in the hellfire forever then you will come to the conclusion that the most important thing for you to know is Tawhid and Shirk.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
افْتَرَىٰ إِثْمًا عَظِيمًا - 4:48

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

These 4 principles are mentioned in the Quran.

1ST PRINCIPLE

The disbelievers who the Prophet (s) fought with affirmed that Allah is the creator and the controller but this did not enter him into Islām.

The polytheists did not say there was another creator besides Allah or that their idols created or controlled anything.

This is important to know because people have misunderstood لا إله إلا الله including some deviant groups who say that it means there is no one that is self-sufficient except Allah.

This is true but it is wrong that this is the definition of the Shahadah.

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ -

10:31

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and 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?"

The polytheists thought it was okay for them to worship others to get close to Allah, this was their problem.

Today they don't understand that لا إله إلا الله means that there is no one worthy of being worshipped except Allah. This is a greater ignorance than the people of Quraysh who knew that it meant this.

This is why the Shaykh says: Shame on the one who has less knowledge of لا إله إلا الله then Abu Jahl.

Summary: Knowing that Allah is the creator and controller does not enter a person into Islam.

2ND PRINCIPLE

The polytheists would say they did not worship idols except to gain closeness to Allah and as intercessors between them and Allah.

So there 2 reasons were:

1. القُرْبَة (Qurba) Closeness
2. الشَّفَاعَة (Shafa'ah) Intercession

The evidence for their first reason:

أَلَا لِلَّهِ الدِّينُ 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 كَاذِبٌ كَفَّارٌ -

Unquestionably, for Allah is the pure religion. 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 which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

Allah still called them disbelievers even though they knew the idols were not gods or created anything.

Those who worship graves today say they same thing that they are using those in the grave to gain closeness to Allah.

These people are polytheists.

The evidence for their second reason is:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُوَ لَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۗ قُلْ
أَنْتَبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ -

10:18

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him

There are two types of intercession:

1. شفاعة منفية Negated Intercession
2. شفاعة مثبتة Affirmed Intercession

The intercession in this world is different. It is not the same as the intercession on Qiyamah. Otherwise it assumes some one else has the power to influence Allah. Also that Allah's will can be changed by someone else. Therefore this is not present in this world.

The one which is negated is the one sought by other than Allah in something which they do not have ability to do.

This is the intercession negated in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ - 2:254

O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

The intercession that is affirmed is the one sought from Allah. This is not present in this world.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ طُتُّمَّ إِلَيْهِ تُرْجَعُونَ - 39:44

Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

Therefore the purpose of intercession is to honour the one who is interceding for others by Allah's permission.

The one who is being saved and being interceded for is the one who Allah is pleased with and allows intercession for.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

21:28 -

He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَىٰ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ ".

Narrated Abu Huraira: I said: "O Allah's Messenger (ﷺ)! Who will be the happiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger (ﷺ) said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The happiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

To ask the Prophet (s) for intercession in this life is major Shirk.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ

بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
الْعَلِيُّ الْعَظِيمُ - 2:255

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

Summary: The reason the polytheists worshipped idols was for 2 reasons: to get close to Allah through them and as intercessors between them. Both are Major Shirk.

3RD PRINCIPLE

Some of them would worship angels, some prophets, some rocks and trees.

The Prophet (s) made no difference between them based on what they worshipped, it was all Shirk.

The Prophet (s) fought against all of them and didn't differentiate between them.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ
بَصِيرٌ - 8:39

And fight them until there is no fitnah and [until] the religion, all of it, is for Allah . And if they cease - then indeed, Allah is Seeing of what they do.

The Sufi's today worship other than Allah, first they will say they don't believe they create besides Allah. We would say: The polytheists of Quraysh believed the same.

Then they will say that they only worship them to get close to Allah or seeking intercession. We say: The polytheists were considered such for doing the same thing.

Then they say we're asking the Prophet (s), it is not the same as someone who worships an idol. We will say that anything worshipped besides Allah is all Shirk. The Prophet (s) did not differentiate between them.

4TH PRINCIPLE

The people of Shirk today are worse than the people of Shirk in the prophet (s)'s time.

In the early generations, in the times of hardship the polytheists would worship Allah alone and they would know that only Allah can help them so they would call upon Allah alone.

The evidence for this is:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

29:65 -

And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him

Today even in times of ease the people of Shirk call upon others besides Allah.

In كشف الشبهات (Kashf-Ash-Shubuhāt) it mentions more reasons why the Shirk today is worse.

For example: the polytheists at that time would make Dua to the righteous people while the Sufi's today worship magicians and filthy individuals.

The polytheists then would not believe those they worshipped other than Allah had any control in the universe but today they believe they do have control.

Today they also want to worship the people themselves, and not to get closer to Allah.

The Shirk of the early generations was in ألوهية worshipping Allah whereas today it is also in ربوبية Allah's lordship.

They are worse today because they say if you don't worship this man then you are doing something bad whereas the Prophet (s)'s time they would say it is good to worship the idols but not bad if you didn't.

Then they knew that it was Shirk but today people think their Shirk is Tawhid.

The early polytheists would only seek help for things in this world whereas today many Sufi's ask for paradise in the afterlife.

The early polytheists would venerate the symbols of Allah like the Kabah. Today the Shia's believe that Karbala is better than the Kabah while the polytheists didn't even think their idols were better than the Kabah.

Today if you tell them to swear by Allah they would swear and lie and if they swore by the Prophet (s) etc they would never lie.