

القواعد الأربعة

The Four Principles

By Muhammad ibn 'Abdil Wahhaab

Study Guide

Estimated duration: 4 months

MEMORISE - UNDERSTAND - TEST YOURSELF

You will need Shaykh Saalih al-Fawzaan's explanation of the book, published by Salafi Publications in English.

You are expected to stick to the words of the Imaam Ibn 'Abdil Wahhaab (the author) *rahimahullaah* and Shaykh Saalih al-Fawzaan (the explainer) *rahimahullaah* throughout, using their exact wordings.

Contents

Introductory words		page 3
Summary diagram		page 4
Progress chart		page 5
Weekly Study Plans		page 6
Introduction	Week 1	page 6
Haneefiyyah	Week 2	page 8
The Purification of Tawheed	Week 3-4	page 10
First Principle	Week 5	page 14
Second Principle	Week 6-8	page 16
Third Principle	Week 9-14	page 22
Fourth Principle	Week 15	page 36
Test	Week 16	page 38
Text of 'The Four Principles' (Arabic & English)		page 42

Introductory words

Why study this book?

'*The Four Principles*' is a short text about *tawheed* and *shirk* written by the great reviver of Islaam, Shaykh ul Islaam Muhammad ibn 'Abdil Wahhaab, *rahimahullaah*, which teaches us about some of the most important issues of '*aqeedah*' (creed and belief) that the Muslim must acquaint themselves with. It is a book full of proofs from the Qur'aan and the *Sunnah*, a text that is short in wording yet vast in meaning and a vital resource for the *muwahhid* (person of *tawheed*) who seeks success in the Hereafter for himself and for others.

For this reason, the scholars of *ahl us sunnah wal jamaa'ah* have paid great attention to this book, both studying it and teaching it.

What is in this Study Guide?

This study guide takes you through the text of '*The Four Principles*' by Muhammad ibn 'Abdil Wahhaab. It consists of 16 units and has been designed such that one unit can be done in one week; however the student can go at whatever pace suits him or her. Whatever the pace of studying, it is important to be consistent and realistic.

Before starting to use this study guide, the student is advised to:

- 1) Print off the study guide in a *double sided* format (i.e. two pages of the study guide on each piece of A4, with one page on each side) , as this will lay out each weekly unit on a double-page spread.
- 2) Acquire a translation of Shaykh al Fawzaan's explanation of *The Four Principles* published by Salafi Publications. There is a free download of a similar document available on the website www.salafipublications.com.

For each weekly unit you will be expected to carry out 5 steps:

- **Write out a section of Arabic text to memorise** which can be taken from the back of the book. This helps to improve Arabic writing skills. The full Arabic text of the book is at the end of the Study Guide.
- Read and **memorise it**.
- **Understand the translation** well.¹
- **Read the explanation** of the book by Shaykh Saalih al-Fawzaan. It has been published in English (by Salafi Publications), and is also available to download for free on www.salafipublications.com.
- **Answer questions on the explanation**.

In some units you will be asked revision questions.

At the end, you will be expected to do a test. This is to test your memorisation of the text.

Advice

Anyone intending to take on a course of study is advised to look into the topic of the method of seeking knowledge. There are various lectures, books and articles by the scholars that have been translated into English. Please ask at the Salafi Bookstore, or browse www.salafipublications.com.

Umm Zaynab Aalia bint Ehsanullah.
The author of this Study Guide

¹ The translation used in this Study Guide has been, for the most part, taken from that of Aboo Naasir Abid bin Basheer Zargar, published by Salafi Publications.

Summary Diagram

3 signs of happiness

1. patient when tested

2. grateful when given

3. seek forgiveness when sin

HANEEFIYYAH

= religion of Ibraaheem

= to worship Allaah making the religion purely for Him

Allaah created us to worship Him
Dhaariyaat 51:56

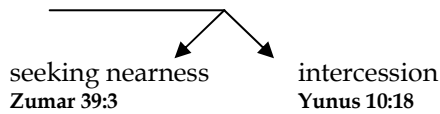
↓
Worship needs *tawheed*
Shirk nullifies actions → Hellfire
Nisaa 4:116

1st PRINCIPLE MUSHRIKS AFFIRMED *TAWHEED UR-RUBOOBEEYAH*

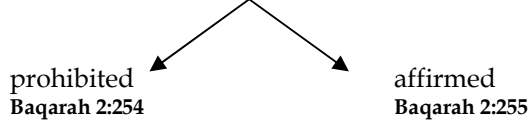
but this did not make them Muslim Yunus 10:31

2nd PRINCIPLE MUSHRIKS CALLED UPON OTHER THAN ALLAAH

and gave 2 excuses for this



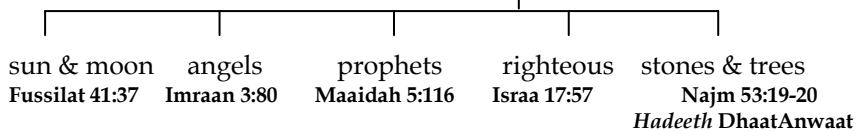
2 types of intercession



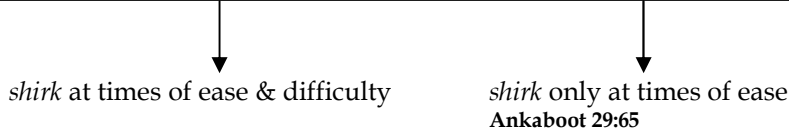
3rd PRINCIPLE PEOPLE WORSHIPPED DIFFERENT THINGS

but all these people were fought

Anfaal 8:39



4th PRINCIPLE MUSHRIKS NOW ARE WORSE THAN THOSE MUSHRIKS

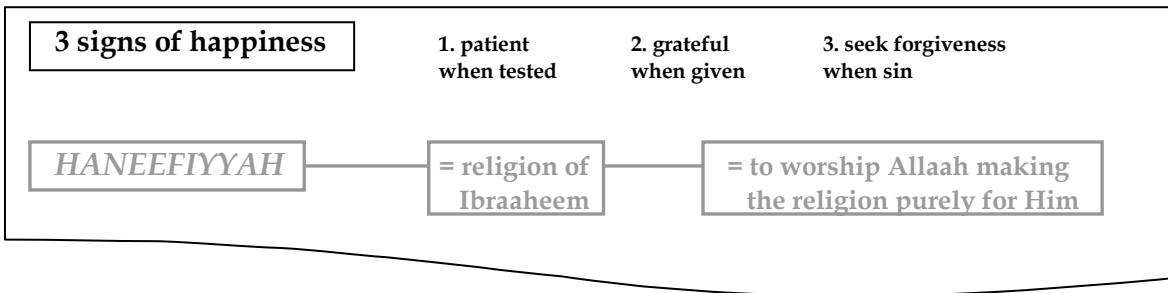


Progress Chart

You can use this chart to set your weekly targets or to tick off the lessons as you complete them.

Week 1 Introduction	
Week 2 Haneefiyah	
Week 3 Tawheed Purification	
Week 4 Tawheed Purification	
Week 5 Principle 1	
Week 6 Principle 2 (1/3)	
Week 7 Principle 2 (2/3)	
Week 8 Principle 2 (3/3)	
Week 9 Principle 3 (1/6)	
Week 10 Principle 3 (2/6)	
Week 11 Principle 3 (3/6)	
Week 12 Principle 3 (4/6)	
Week 13 Principle 3 (5/6)	
Week 14 Principle 3 (6/6)	
Week 15 Principle 4	
Week 16 Revision & Test	

Summary Diagram



Text to memorise

Please write the Arabic **on top of** the English translation (below), using the Arabic text at the back of the Study Guide (page 43). Memorise the Arabic, its translation in English, and all references.

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.

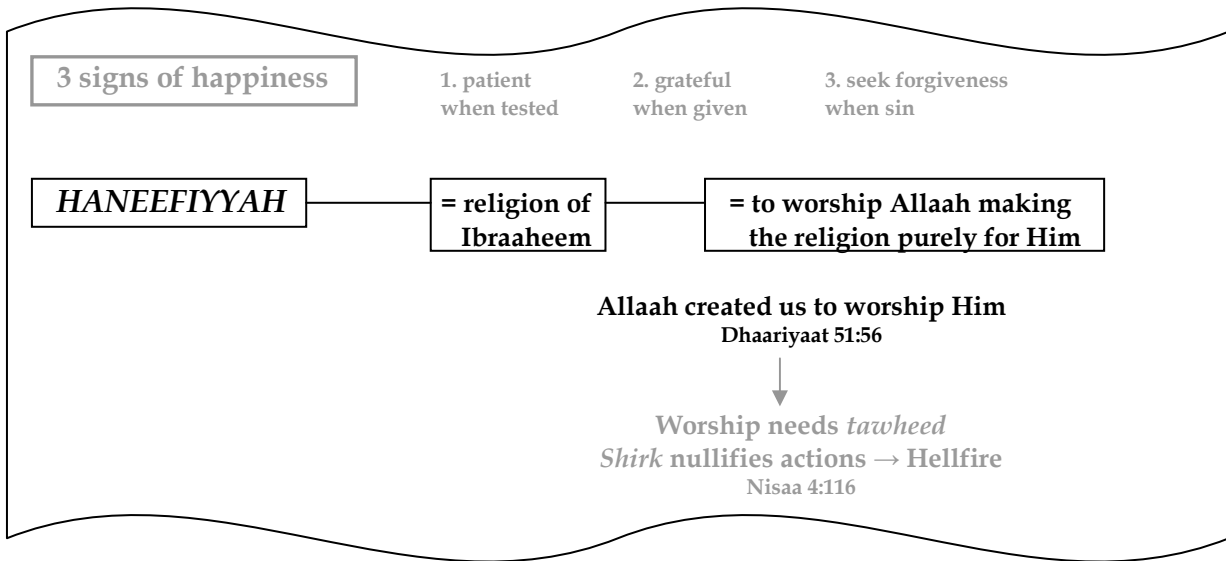
For verily, those are the three signs of happiness.

Questions

Take your answers directly from the explanation by Shaykh Al-Fawzaan *rahimahullaah*. You can copy his words exactly to answer these questions.

1. What is the meaning of '*qaaidah*'?
2. Summarise, in a few words, the general meaning of these four principles.
3. What are the sources from which we take knowledge and understanding of *tawheed* and *shirk*?
4. Give two reasons why knowledge of *tawheed* and *shirk* is more important than knowledge of the rulings of *salaah*, *zakaah*, etc.
5. When Allaah supports you, then He takes you out of darkness into the light, as mentioned in *aaayah* 257 of Soorah Al-Baqarah. What is the meaning of darkness here? What is the meaning of light?
6. With what does Allaah support His believing slave in this world?
7. With what does Allaah support His believing slave in the Hereafter?
8. What are the 3 marks of happiness mentioned in the text?
9. What is the evidence that for the one who is grateful then Allaah will increase their bounty?
10. Whom does Allaah test the most?
11. When the hypocrite is tested, then how does he respond?
12. Are any of us free from sin?
13. If someone thinks that, "There is no forgiveness for me," then where may this thought have come from?

Summary Diagram



Text to memorise

Please write in the Arabic on top of the translation. Use the Arabic at the back of the book.

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,

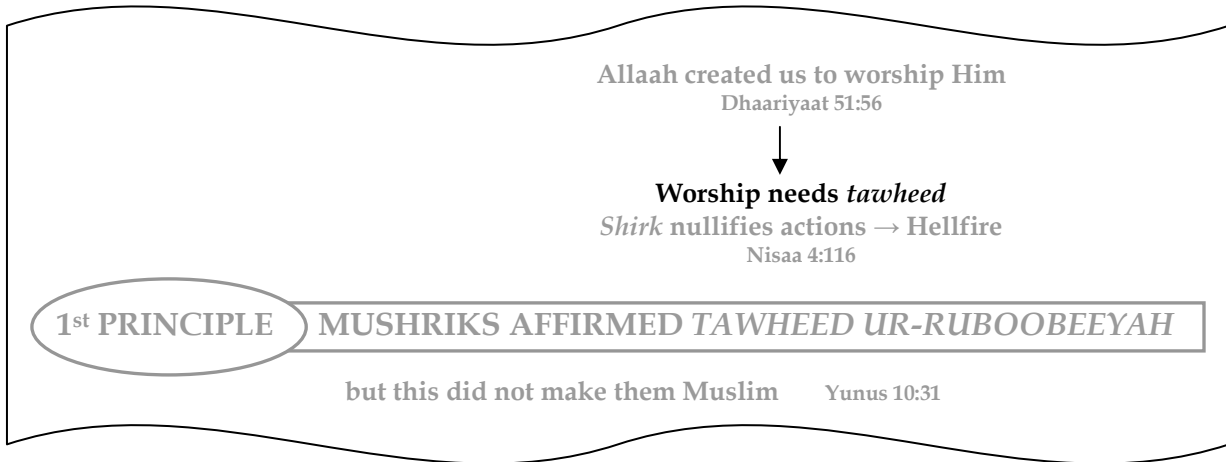
as He said:

“And I have not created the *jinn* and mankind except to worship Me (Alone).”
Adh-Dhaariyaat [51]: 56

Questions

1. Which *du'aa* does the author (Ibn Abdil Wahhaab) make for us, and why?
2. What is the meaning of obedience to Allaah?
3. Who is *al-Haneef* and what does this term mean?
4. What is *Haneefiyyah*?
5. What does “making the religion purely for Him” mean?
6. Why is the definition of *Haneefiyyah* incomplete without this?
7. What is the plural of *Haneef*?
8. What is the wisdom behind Allaah creating the Creation?
9. All the prophets after him are descendents of Ibraaheem (*'alaihis salaam*). What point of benefit does the Shaykh take from this?
10. He was an *Imaam* for mankind. What does this mean?
11. He was an *Ummah* (nation). What does this mean?
12. There are 2 parts to the religion: (1) foundations (*'aqeedah*) and (2) branches (*sharee'ah*). Which one of these two parts was the same for every prophet, and therefore proves that their religion was the same as each other's?
13. Proof for this is found in the 36th *ayah* of Soorah an-Nahl. It begins: “And verily, We have sent among every nation” Give the full translation.
14. Which of these 2 parts of the religion varied from nation to nation? Why?
15. When there is an abrogation, are we allowed to follow the abrogated ruling?

Summary Diagram



Text to memorise

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 (*tahaarah*).

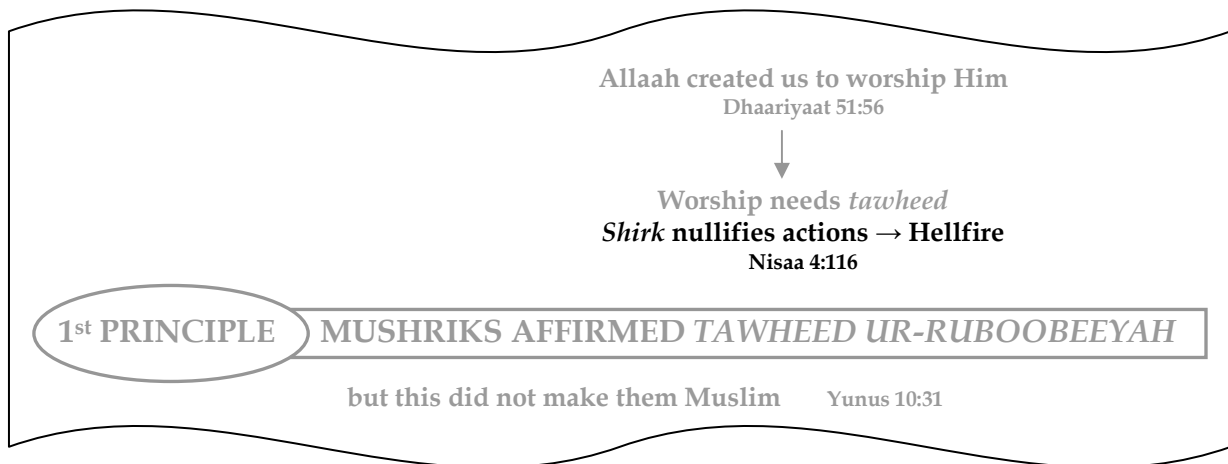
So when *shirk* enters into worship it corrupts it

just like an impurity invalidates purification.

Questions

1. If Allaah created us for His worship, then why did He subjugate things around us for our use?
2. The people who do not acknowledge the supreme wisdom behind their being created (i.e. to worship Allaah), have been compared to animals. Explain why.
3. Allaah did not create us to earn or gather wealth for Him. Give the proof.
4. Allaah created us to worship Him. Does He need our worship?
5. Why is it from His Mercy that He commanded us to worship Him?
6. Worship needs two conditions for it to be accepted. What are they?
7. For each condition, state its opposite.
8. What can be said about an action that fulfils only one of the conditions of worship?
9. If a person does an action seeking nearness to Allaah, but it is an action that has no proof in the *deen* (religion), then which of the following statements is true?
 - (a) It benefits him.
 - (b) It neither benefits nor harms him.
 - (c) It harms him.
10. There is nobody from the creation that we are obliged to follow except the Messenger (*sall Allaahu 'alaihi wa sallam*). As for anyone else, following of them is conditional on what?
11. There is an *aayah* of the Qur'aan that states whom we should obey. It is in Soorah An-Nisaa. In this *aayah*, the words "those in authority over you" refer to 2 categories of people. Who are they?
12. When must we obey "those in authority over you"?
13. When must we disobey "those in authority over you"?

Summary Diagram



Text to memorise

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:

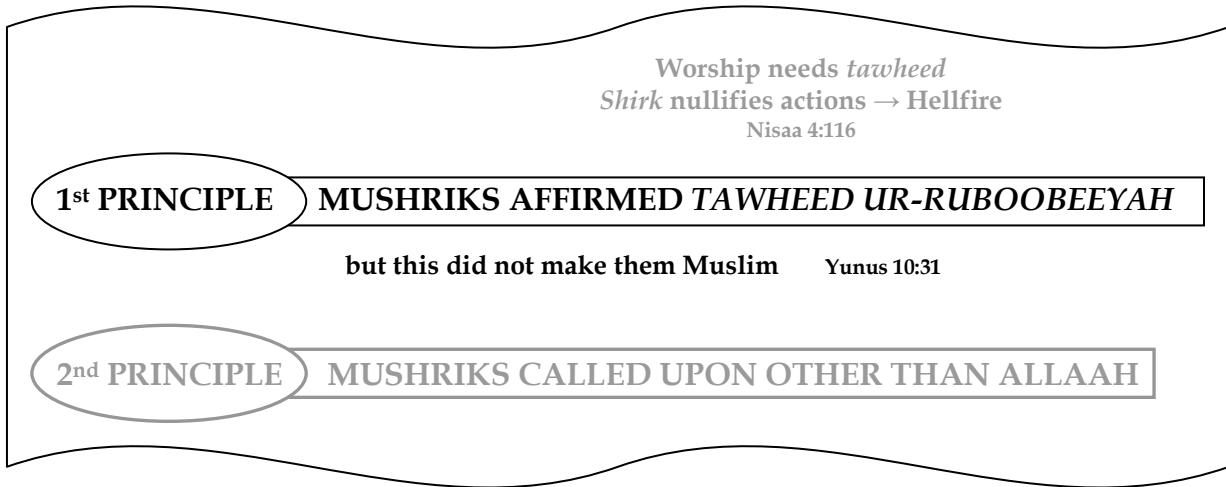
“Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases.”
An-Nisaa [4]:116

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

Questions

1. It is not enough to know only about *tawheed*. We must also know about *shirk*. Why?
2. State two of the dangers of *shirk* for a person. What are they?
3. What are our 2 sources for learning about *shirk*?
4. Do these 2 sources contain enough clarification about *shirk*, its types, dangers, etc?
5. Has Allaah forbidden us from anything and left the matter general without clarification?

Summary Diagram



Text to memorise

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?

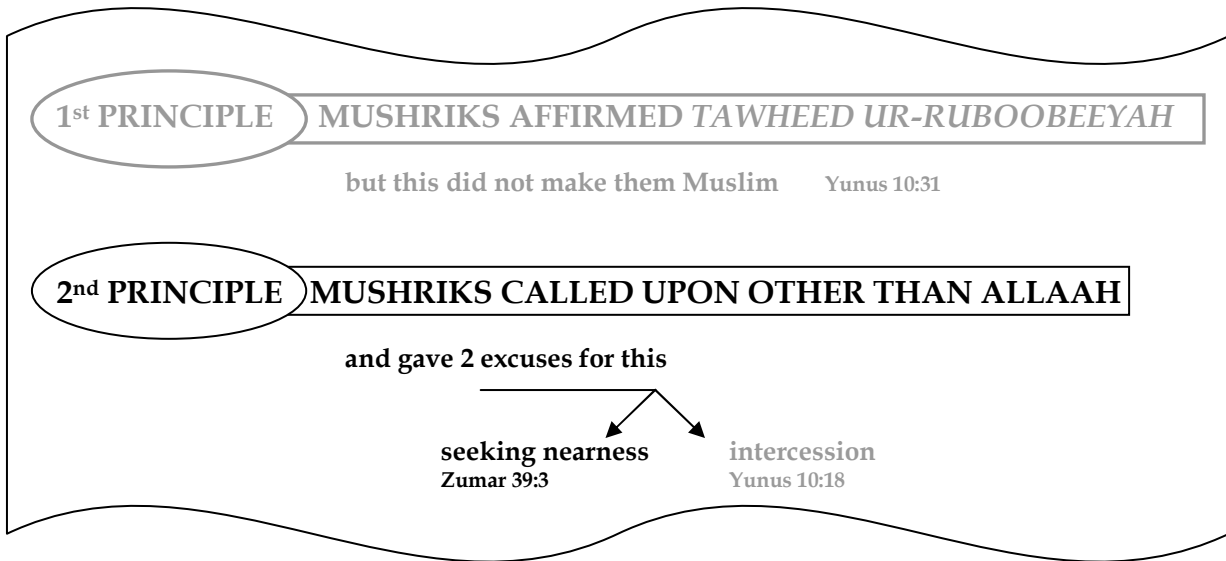
And Who Disposes the affairs?

They will say: ‘Allaah.’ Say: ‘Will you not then be afraid of Allaah’s Punishment
 (for setting up rivals in worship with Allaah)?’” Yunus [10]:31

Questions

1. The non believers whom the Prophet (*sall Allaahu 'alaihi wa sallam*) used to fight affirmed which category of *tawheed*, as proved by the *ayah* from Soorah Yunus?
2. Does affirmation that Allaah alone is *Rabb* (Lord), i.e. *tawheed ur-ruboobeeyah*, make a person Muslim?
3. Who denies *tawheed ur-ruboobeeyah*, i.e. who commits *shirk* in *ruboobeeyah*?
4. What is the brief definition of *tawheed ur-ruboobeeyah* that contains the word 'actions'?
5. Are there people who claim that *tawheed* is only the affirmation of *tawheed ur-ruboobeeyah*, i.e. that anyone who affirms Allaah alone is Creator, Sustainer, the Giver of life and death – then that person is a Muslim?
6. What is the benefit for a person to affirm only *tawheed ur-ruboobeeyah*?
7. *Tawheed ur-ruboobeeyah* was not the *tawheed* that the Messengers were sent with. Is this statement true or false?
8. There are people who believe that *shirk* means 'to believe that someone creates and sustains alongside Allaah'. What is the Shaykh al-Fawzaan's response to them?

Summary Diagram



Text to memorise

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 *awliyyaa*) is His saying:

“And those who take *awliyyaa* besides Him (say):

‘We worship them only that they may bring us near to Allaah.’

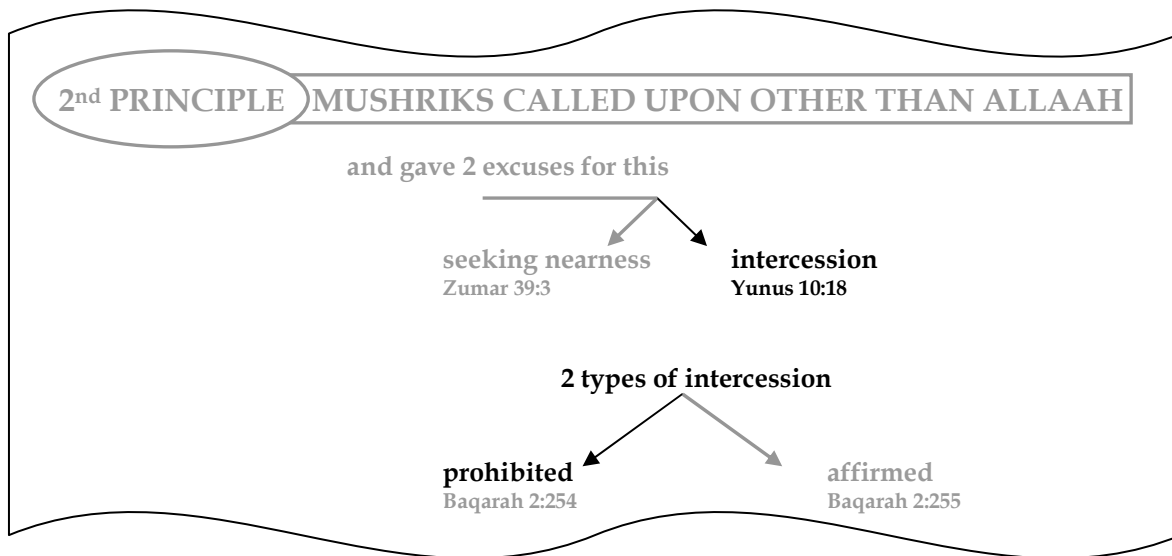
Verily, Allaah will judge between them concerning that wherein they differ.

Truly, Allaah guides not him who is a liar, and a disbeliever.”
 Az-Zumar [39]:3

Questions

1. The *mushrikeen* were called *mushrikeen* by Allaah. Will they ever leave the Hell-Fire?
2. They did not commit *shirk* in *ar-ruboobeeyah*. In which category of *tawheed* did they fall short and commit *shirk*?
3. What excuse did they give for this?
4. Is this a valid excuse?
5. Give an exact translation of the *aayah* in Soorah Az-Zumar that you are expected to memorise this week.

Summary Diagram



Text to memorise

And the proof against intercession (through *awliyyaa*) 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.”
Yunus [10]:18

And intercession is of two types: the prohibited intercession and the affirmed intercession.

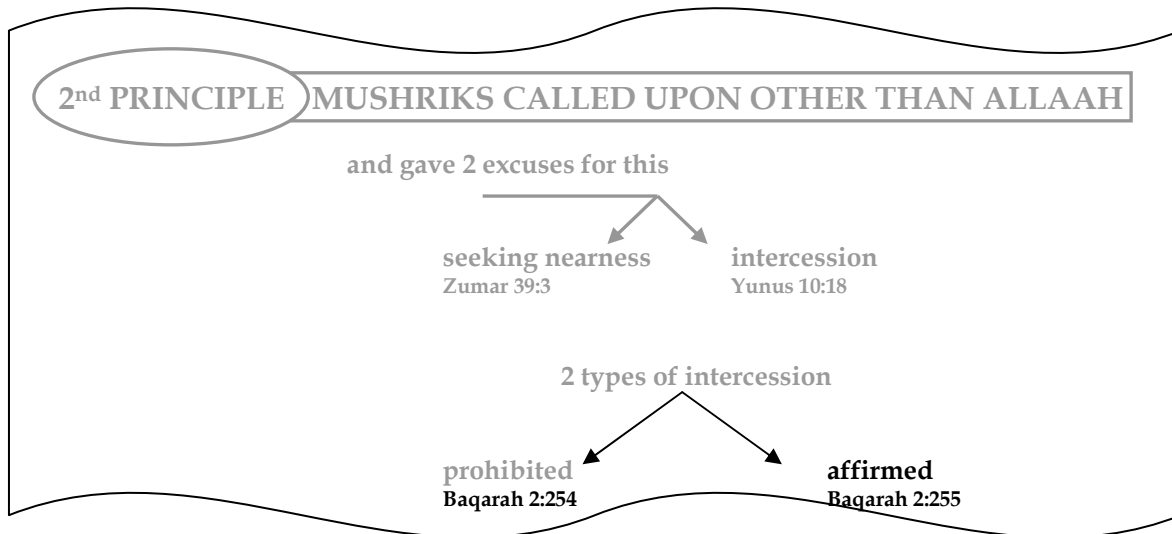
The prohibited intercession is that which is sought from other than Allaah

concerning that which only Allaah is able to do.

Questions

1. Did the *mushrikeen* acknowledge that their *awliyaa* could not benefit nor harm them?
2. Why did they sacrifice and vow (i.e. perform acts of worship) for these *awliyaa*?
3. Which people in our times are similar to them in this?
4. What is the Arabic word for 'intercession'?
5. What are the 2 types of intercession?
6. What is the definition of the prohibited intercession given in the text by Ibn Abdil Wahhaab *rahimahullaah*?
7. Shaykh al-Fawzaan states that the affirmed intercession has 2 conditions. What are they?
8. What happens when one of the two conditions is missing?
9. Can intercession benefit a sinner, if he was a person who affirmed *tawheed* (*muwahhid*)?
10. Can intercession benefit the *kuffaar* (disbelievers) and *mushrikeen* (people of *shirk*)?
11. People who heard about intercession but were ignorant of its meaning and its types fell into *shirk*. Where did they go wrong in their seeking intercession?

Summary Diagram



Text to memorise

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).”
Al-Baqarah [2]: 254

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,

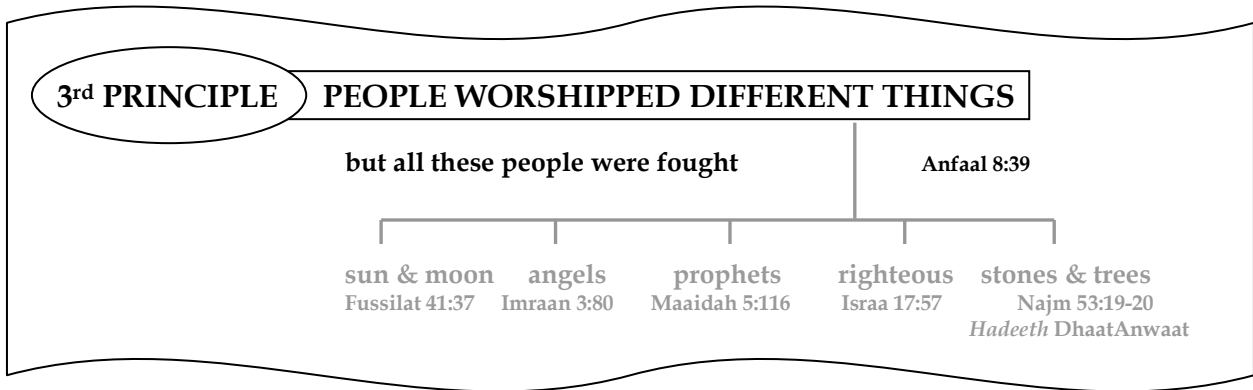
After He gives permission, as He, the Most High, said:

“Who is he that can intercede with Him except with His Permission?...”
Al-Baqarah [2]:255

Questions

1. Is intercession unrestricted?
2. Who will intercede for all the people ever created when they are standing before their Lord on the Day of Judgement?
3. What will he do before he intercedes for them?
4. Only when will he intercede for them?
5. If a person seeks nearness and vows for the graves, then is intercession granted for him?
6. How does Shaykh al-Fawzaan summarise negated intercession?
7. How does Shaykh al-Fawzaan summarise affirmed intercession?

Summary Diagram



Text to memorise

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.

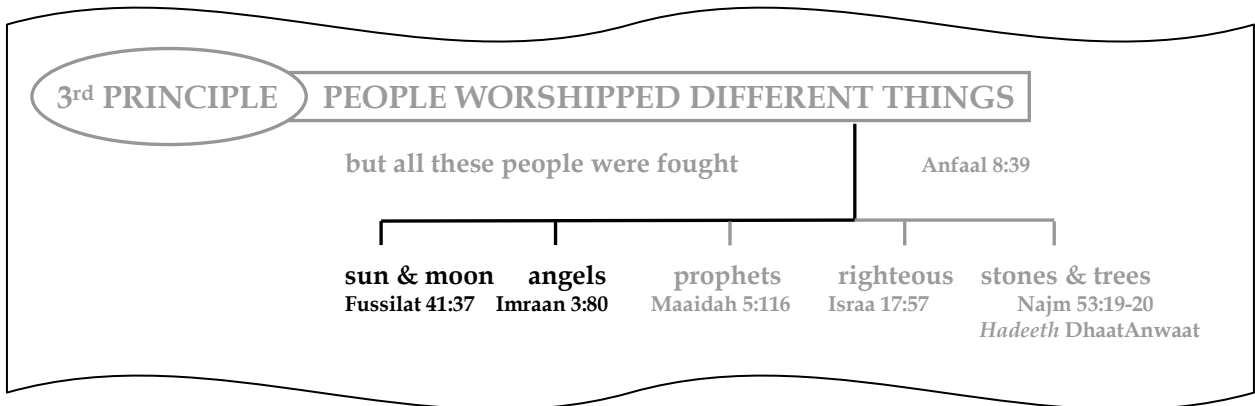
The proof is the saying of Allaah, The Most High:

“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)...”
Al-Anfaal [8]:39

Questions

1. The Prophet (*sall Allaahu 'alaihi wa sallam*) was sent to the *mushrikeen*. Was their *shirk* the same, or did different *mushrikeen* amongst them worship different things?
2. The people of *shirk* cannot be united in their worship. Why not?
3. This is an absurdity of *shirk*. In which *soorah* will you find it mentioned as an evidence for worshipping Allaah alone: "Are many different lords (gods) better or Allaah, The One, The Irresistible"?
4. What happens to the number of differences between the people of *shirk*?
(a) It increases (b) It decreases (c) It stays the same
5. Who is like a slave with many masters – he does not know which to please?
6. Who is like a slave belonging to only one owner who is pleased with him?
7. Where are these examples (i.e. in the previous 2 questions) taken from?
8. Are there different rulings concerning a person who worships a grave and a person who worships an idol?
9. *Shirk* is the worship of other than Allaah, whatever and whoever it may be. This is proven by the 36th *aayah* of Soorah An-Nisaa. Give its exact translation.
10. What is the significance of the word 'none' in this *aayah*?
11. When Allaah's Messenger (*sall Allaahu 'alaihi wa sallam*) fought the mushriks on account of their continuing upon *shirk*, then did he treat any of them differently because of what they worshipped other than Allaah?
12. The proof of this is the 39th *aayah* of Soorah Al-Anfaal. Give its exact translation.
13. In this *aayah*, what is the meaning of 'fitnah'?
14. The *aayah* does not say, 'fight them until they are all Muslims.' Rather, what does it say, and what does it mean?

Summary Diagram



Text to memorise

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,

but prostrate to Allaah who created them, if you truly worship Him.”
Fussilat [41]:37

And the proof that the angels [are worshipped] is the saying of The Most High:

“Nor would He order you to take angels and prophets for lords (gods).”
Aali-’Imraan [3]:80

Questions

1. There really are people who prostrate to the sun and the moon. Give evidence.
2. Allah's Messenger (*sall Allaahu 'alaihi wa sallam*) blocked off the paths leading to these particular acts of *shirk*. How?
3. Which people today say that the one who worships the angels and prophets is not a disbeliever?

Vocabulary Test

Give the Arabic words for the following. (They are all in the text that you have memorised so far.)

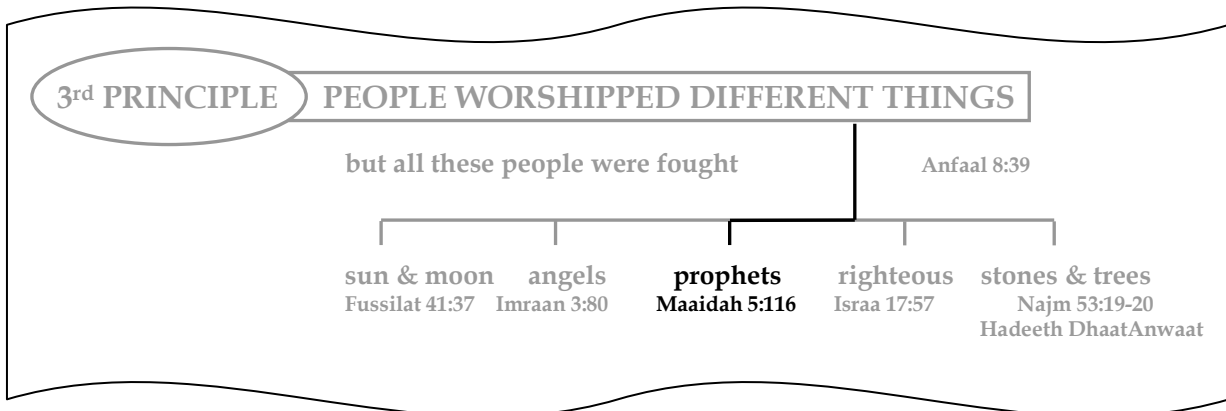
- | | |
|----------------------|-------------------|
| 1. the sun | 13. the stones |
| 2. the moon | 14. the trees |
| 3. the angels | 15. except |
| 4. the proof | 16. whoever |
| 5. the principle | 17. you recognise |
| 6. the intercession | 18. he wishes |
| 7. the action | 19. he said |
| 8. the throne | 20. he guides |
| 9. the purification | 21. he forgives |
| 10. the disbelievers | 22. Know! |
| 11. the night | 23. I ask |
| 12. the day | 24. I created |

Qur'aan Quotes Revision

Complete each of the following translations and state the Soorah from which it is taken:

- "Verily, Allaah does not forgive that partners should be set up with Him ..."
- "And they worship besides Allaah things that hurt them not ..."
- "O you who believe! Spend of that which We have provided for you before..."
- "And those who take *awliyaa* besides Him (say) ..."
- "And I have not created the *jinns* and mankind except to ..."

Summary Diagram



Text to memorise

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.”
Al-Maa’idah [5]:116

Questions

1. Muhammad ibn Abdul Wahhaab quotes an *ayah* from Soorah Maaidah. As stated in it, what will Allaah ask Eesaa (alaihis salaam)? (Give the exact translation)
2. When will Allaah ask him this?
3. What will he ('*alaihis salaam*) reply? (Give the exact translation)

Revision of Definitions

These are taken straight from the text that you have memorised so far. Give the answers in Arabic and English.

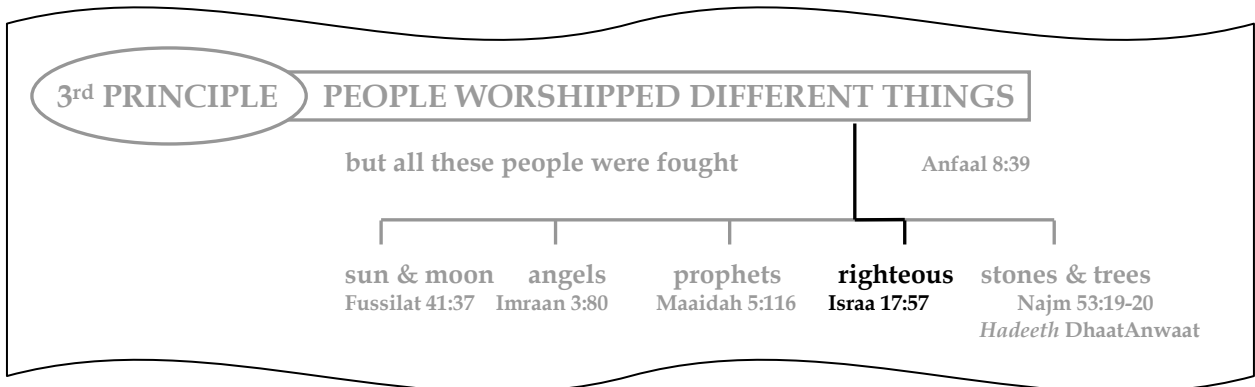
1. What is the definition of *Haneefiyyah*?
2. What is the prohibited intercession?
3. What is the affirmed intercession?

Revision of Proofs

Give the proofs for the following statements using *ayaat* of the Qur'aan that you have memorised in the text so far. Give the Arabic and its exact translation.

- Intercession can only occur after the permission of Allaah has been granted.
- It is not permissible to worship stones and trees.
- The sun and the moon are worshipped and it is not permissible to prostrate to them.
- The *kuffaar* (disbelievers) affirmed Allaah was the Creator and Disposer of all the affairs.
- The angels are worshipped.
- Allaah created us to worship Him.
- Allaah does not forgive the sin of *shirk*.

Summary Diagram



Text to memorise

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.”
Al-Israa [17]:57

Questions

NB There are more questions than usual this week. They continue over the page!

1. The *aayah* from Soorah Al-Israa refers to Eesaa ('*alaihis salaam*) and which 2 other individuals, according to some scholars?
2. These 3 are slaves of Allaah, in need of Him. How do they seek nearness to Him?
3. Why does this show that they are not deserving of being worshipped?
4. Give another interpretation of the *aayah*.
5. What is the meaning of '*waseelah*' in the Arabic language?
6. What is the meaning of '*waseelah*' in the *sharee'ah* (legislation) and in the *aayah* from Soorah Al-Israa?
7. What is the incorrect definition of '*waseelah*' given by deviants and foolish ones?
8. These deviants and foolish ones seek *waseelah* through *awliyaa*, the righteous and the dead. Which 3 benefits are they trying to achieve?
9. It is as if they are saying what about Allaah?
10. These deviants use the same *aayah* (17:57) as a justification for their *shirk*! They do not understand the definition of *waseelah* correctly. Instead, they twist the meaning of '*waseelah*' to mean what?

NB This shows the importance of knowing definitions.

11. What is the *waseelah* that we are commanded with?
12. The *mushriks* call their actions *waseelah*, but in reality which sin are they committing?

13. This justification for evil is not new. State the *ayah* in Soorah Az-Zumar that shows that the *mushriks* before them used exactly the same arguments for exactly the same evil actions?
14. *Shirk* can never cause a person to draw nearer to Allaah. What does it achieve instead?
15. In the *ayah* from Soorah Al-Israa, what is the meaning of: "Those whom they call upon (desire for themselves) means of access to their Lord...?"
16. In the *ayah*, what is the meaning of: "which of them should be nearest"?
17. What does Shaykh al-Fawzaan say about the statement: "they hope for His Mercy and fear His torment"?

Helpful Hint

- Whenever you come across a definition of an important word (*waseelah*, *haneefiyyah*, worship, etc) in a book/dars (lesson), then write it out onto an *index card* (size: 4x6 inches).
- Leave the back of the card blank for the Arabic in case you come across it in the future.
- Make sure you write you reference, i.e. whose definition it is and where you came across it.
- Memorise the definition.
- Keep your index cards together.
- You can do the same with Qur'aan quotes and hadeeths that you memorise.

Definitions

Sample:

Haneefiyyah

**It is the religion of Ibraaheem ('alaihi salaam).
It is that you worship Allaah
Making the religion purely for Him.**

Reference: The Four Principles
by Muhammad Ibn 'Abdil Wahhaab

If you have memorised the text of '*The Three Principles*', you should know these from Ibn 'Abdil Wahhaab's text itself (in Arabic and English):

Definitions of the following:

'ilm
haneefiyyah
tawheed
shirk
'aalam
deenul Islaam
ihsaan
hijrah
ath thaqalayn
taaghoot

Meanings of the following:

Deenul Islaam
Shahaadatu an Laa ilaaha illallaah
Shahaadatu anna Muhammadur rasoolullaah

Lists of the following:

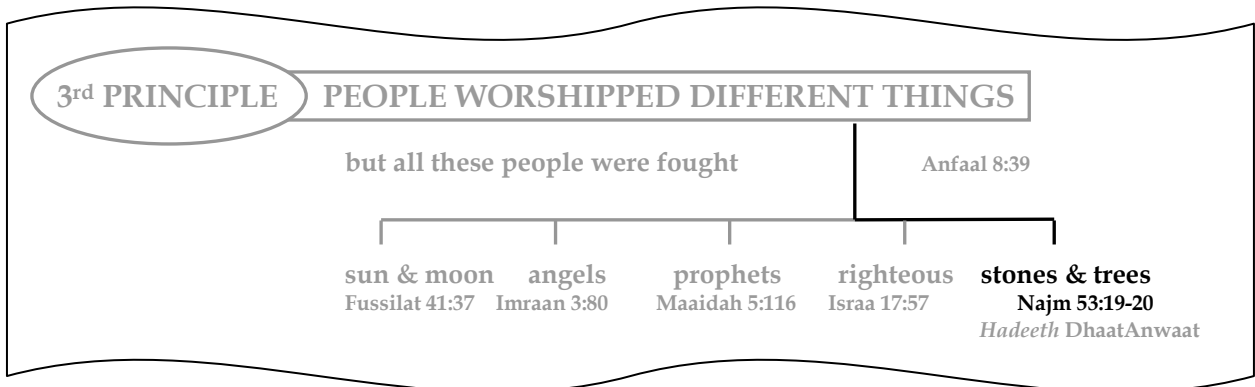
3 levels of the *deen*
5 pillars of *Islaam*
6 pillars of *Eemaan*
5 heads of the *taaghoots*

Revision of the Explanation

The following questions are identical to ones that you have already answered. Can you remember the answers?

1. The *mushrikoon* did not commit *shirk* in *ar-ruboobeeyah*. In which category of *tawheed* did they fall short and commit *shirk*?
2. Why is it from His Mercy that He commanded us to worship Him?
3. How does Shaykh al-Fawzaan summarise negated intercession?
4. It is not enough to know only about *tawheed*. We must also know about *shirk*. Why?
5. What is the brief definition of *tawheed ur-ruboobeeyah* that contains the word 'actions'?
6. Who is *al-Haneef* and what does this term mean?
7. How does Shaykh al-Fawzaan summarise affirmed intercession?
8. Which people today say that the one who worships the angels and prophets is not a disbeliever?
9. What are the sources from which we take knowledge and understanding of *tawheed* and *shirk*?
10. What happens to the number of differences between the people of *shirk*?
(a) It increases (b) It decreases (c) It stays the same
11. *Tawheed ur-ruboobeeyah* was not the *tawheed* that the Messengers were sent with. Is this statement true or false?
12. What is the wisdom behind Allaah creating the Creation?
13. Worship needs two conditions for the worship to be accepted. What are they?
14. For each condition, state its opposite.
15. Does affirmation that Allaah alone is *Rabb* (Lord), i.e. *tawheed ur-ruboobeeyah*, make a person Muslim?
16. Did the *mushrikeen* acknowledge that their *awliyyaa* could not benefit nor harm them?
17. With what does Allaah support His believing slave in this world?
18. With what does Allaah support His believing slave in the Hereafter?
19. In the 39th *aayah* of Soorah al-Anfaal, what is the meaning of '*fitnah*'?
20. Whom does Allaah test the most?

Summary Diagram



Text to memorise

And the proof that stones and trees [are worshipped] is His, The Most High's saying:

“Have you considered al-Laah and al-Uzza. And Manaah, the other third?”
An-Najm [53]:19-20

Test Yourself

Revise your memorisation of the whole book so far.

Recite it to yourself and record it. Listen to it carefully to correct your mistakes. Alternatively, recite it to a friend, asking them to correct every error, no matter how small.

Questions

1. There is an *aayah* in Soorah An-Najm that proves that some of the *mushrikeen* worshipped stones and trees. In this *aayah*, what is the meaning of: "Have you considered"?
2. How many of the major idols of the Arabs are named in the *aayah*?
3. The Arabs worshipped an idol named al-Laat.
 - (a) Where was it?
 - (b) What was it made of?
 - (c) What was it surrounded by?
 - (d) Who were sent to destroy it?
4. Who was al-Laatt (with a *shaddah* on the *taa*)?
5. The Arabs worshipped another idol named al-Uzza.
 - (a) Where was it?
 - (b) What was it?
 - (c) Who used to fool the people who visited it, and how?
 - (d) Who were the main people who used to visit it?
 - (e) Who was sent to destroy it?
 - (f) How did he destroy it?
6. The third major idol of the Arabs was named Manaat.
 - (a) Where was it?
 - (b) What was it?
 - (c) Which tribes in particular venerated it?
 - (d) How was it connected to their *Hajj* rites?
 - (e) Who was sent to destroy it?
7. After which major event did Allaah's Messenger (*sall Allaahu 'alaihi wa sallam*) send Companions to the major idols of the Arabs to destroy them?
8. How does the destruction of these idols clarify the meaning of the *aayah* from Soorah An-Najm?

Summary Diagram



Text to memorise

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 Hunayn 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 Anwaat*’.

We passed by a tree and said:

‘O Messenger of Allaah, appoint for us a *Dhaat Anwaat* like they have a *Dhaat Anwaat*’²

He said: “*Allaahu Akbar, Allaahu Akbar, Allaahu Akbar!* By The One in Whose Hand is my soul, these are the ways.

The like of what you have said is what *Banoo Israaeel* said to Moosaa,

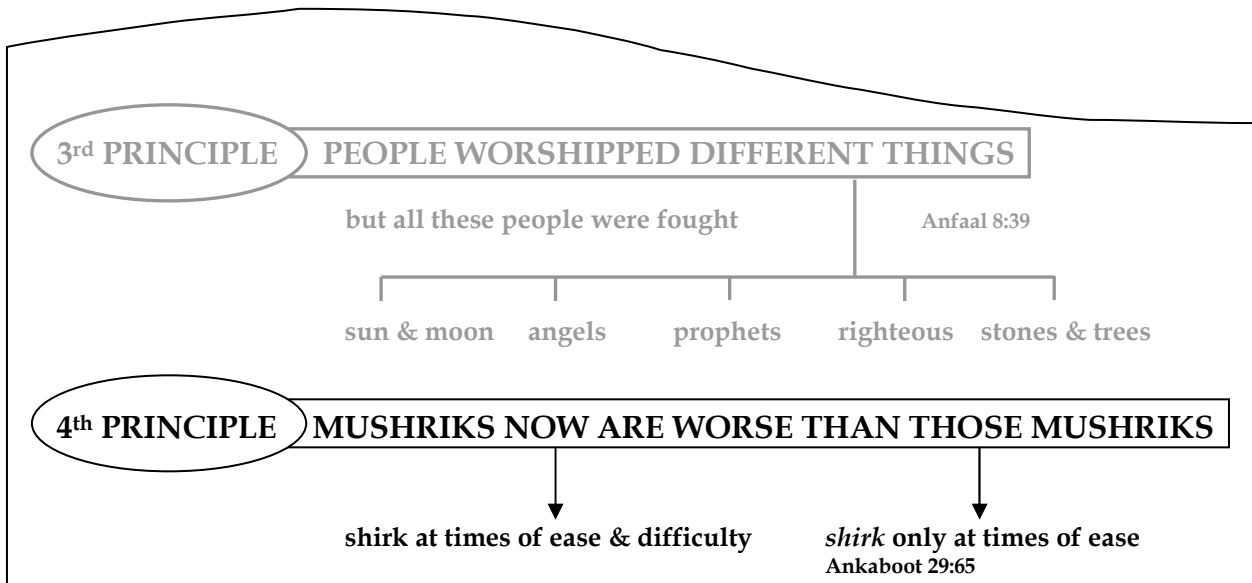
‘Make for us a god as they have gods.’ He said, ‘Verily, you are an ignorant people.’ [Al-A’raaf [7]:138] ” (at-Tirmidhee and others)

² The author, Ibn ‘Abdil Wahhaab *rahimahullaah*, quotes the hadeeth up to this point, and then indicates the rest without stating the actual words. However, the full hadeeth has been included here to aid memorisation.

Questions

1. When did Aboo Waaqid al-Laythee (*radhi Allaahu 'anhu*) accept Islaam?
2. What is the significance of him mentioning that some of the Companions had recently accepted Islaam?
3. Where were the Companions going?
4. The *mushriks* had a tree. Which 2 actions of *shirk* did they perform there?
5. Which category of *tawheed* did they violate at their tree?
6. What was the name of the tree?
7. What excuse do we make for the Companions, i.e. what led them to request a tree where they could commit *shirk*?
8. What similar request did the *Banoo Israaeel* make from Moosaa (*'alaihis salaam*)?
9. Moosaa (*'alaihis salaam*) understood what had led them to make this request. What was it?
10. Why is this an incentive for us to learn about *shirk*?
11. Explain why the people of Moosaa (*'alaihis salaam*) and the Companions in this *hadeeth* did not commit *shirk*.
12. What is the meaning of '*akoof* (devotion) of the tree in the *hadeeth*?
13. How does the *hadeeth* show the danger of being ignorant about *tawheed*?
14. How does the *hadeeth* show the danger of resembling the *mushrikeen*?
15. Why is seeking blessings through stones/trees/buildings/etc *shirk*?
16. Do people ever try to beautify *shirk* by giving it a different name?

Summary Diagram



Text to memorise

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.” Al-Ankaboot [29]:65

Questions

1. What is the fourth principle?
2. “And when a wave covers them like shades, they invoke Allaah, making their religion purely for Him...” [Soorah Luqmaan (31):32] What do the underlined words mean?
3. The mushriks used to worship idols/stones/etc at times of ease, but turned to only Allaah at times of difficulty. How is this an argument for the futility of their worshipping idols/stones/etc at times of ease?
4. The mushriks of present times do shirk at times of difficulty too. In fact, how does the severity of their *shirk* change with the level of difficulty?
5. Give examples of some of the sayings of the present day *mushriks* that Shaykh Al-Fawzaan mentions regarding their beliefs at times of difficulties.
6. Who wrote the book “*Kashf ush-shubuhaat*”?
7. In terms of what they worship, why are the mushriks of our time worse than the mushriks of previous times?

Are you ready for the test next week?

- You are expected to take the answers directly from the **text** of the book by Imaam Muhammad ibn ‘Abdil Wahhaab that you have memorised.
- The questions are NOT on the explanation by Shaykh al-Fawzaan.
- The test should take about an hour.
- The number of marks for each question is given in brackets after it.
- The total number of marks is 80. You may consider the pass mark to be 60. (This is 75%.) However, do not feel obliged to stick to the mark scheme. It is more important to understand the text than to quibble over marks.

1. What are the 3 signs of happiness?
 - i. _____
 - ii. _____
 - iii. _____

(3)

2. What is *Haneefiyyah*?

(2)

3. Allaah created us to worship Him. From which *soorah* of the Qur’aan does the Imaam quote proof for this?

(1)

4. The comparison of worship and *tawheed* is like the comparison of _____ and _____. (Fill in the gaps.)

(2)

5. Fill in the gaps: “So when *shirk* enters into worship _____
 _____.”

(2)

6. Which actions of worship are accepted that contain *shirk*?

(1)

7. Can the one who dies upon *shirk* enter Paradise? _____

(1)

8. What is the proof that *shirk* cannot be forgiven? (Give the exact translation of the *aayah*.)

(2)

9. Which *soorah* is this *aayah* from?

(1)

10. For each of the principles, write down whether it is the 1st, 2nd, 3rd or 4th: (4)

People worshipped different things. Allaah's Messenger *sall Allaahu 'alaihi wa sallam* fought them all. _____

The mushriks gave two reasons for their shirk. _____

The mushriks now are worse than the mushriks then. _____

The mushriks affirmed that Allah was the Creator and the Disposer of affairs, but this did not make them Muslims. _____

11. The *aayah* quoted from Soorah Yoonus mentions 5 things that the mushriks affirmed. They all come under the category of *ruboobeeyah*. What are they?

i. _____

ii. _____

iii. _____

iv. _____

v. _____ (5)

12. In this *aayah*, what was Allaah's Messenger *sall Allaahu 'alaihi wa sallam* told to say to them?

_____ (1)

13. The *mushriks* called upon other than Allaah. What 2 excuses did they give for this? (Give the words in Arabic and English)

i. _____

ii. _____ (4)

14. Fill in the gaps in the *aayah* from Soorah Az-Zumar:

"And those who take _____ besides Him (say): We worship them only that they may _____. Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a _____ and a _____." (4)

15. The Imaam quotes an *aayah* from Soorah Yoonus as a proof against intercession through *awliyaa*. Give its translation.

_____ (3)

16. Fill in the gaps in the *aayah* from Soorah Al-Baqarah:

“O _____! Spend of that which we have provided for you, before a Day comes when there will be no _____ nor _____ nor _____. And it is the disbelievers who are the _____.” (5)

17. The Imaam *rahimahullaah* makes 4 points about the accepted intercession. What are they?

- i. _____
- ii. _____
- iii. _____
- iv. _____ (4)

18. In which *Soorah* is proof for the last of these? _____ (1)

19. Fill in the gaps in the *aayah* from Soorah Al-Anfaal:
“And fight them until _____
_____” (2)

20. The Imaam states that we should not worship the sun or the moon. Which *Soorah* does he quote this proof from? _____ (1)

21. Fill in the gaps in the *aayah* from Soorah Aal-‘Imraan:
“Nor would He order you to take _____ and _____
as _____.” (3)

22. Allaah will ask ‘Eesaa ‘*alaih*is *salaam* if he told people to worship him and his mother. What will he reply?

_____ (5)

23. We should not worship righteous people. Give a translation of the *aayah* that the Imaam uses as proof for this.

_____ (3)

24. What are the names of the 3 gods mentioned in Soorah An-Najm aayahs 19-20? (Take care to use 'al' correctly in their names.)

- i. _____
- ii. _____
- iii. _____ (3)

25. The shaykh quotes a *hadeeth* reported by At-Tirmidhi and Ahmad. These questions relate to it.

- Name the Companion who reported it. _____ (1)
- Had he been Muslim long? _____ (1)
- The mushriks had a tree. What was it called? _____ (1)
- What did they used to do with it? (i) _____
(ii) _____ (2)
- Some of the Companions wanted a tree for the same purposes. This saying of their was like the saying of _____ to _____. (Fill in the gaps.) (2)
- Their sayings are found in an *aayah* of Soorah Al-A'raaf. Give the translation.

_____ (3)

26. Why are the mushriks of our time worse than those who came before?

_____ (2)

27. There is an explanation of the way of the mushriks who came before in Soorah Al-'Ankaboot. Give a translation of the *aayah*.

_____ (3)

If you scored less than you hoped for, then look carefully at your mistakes, and continue to study the book until you have mastered it.

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

English Translation of 'The Four Principles'

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.

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

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 (*tahaarah*).

So when *shirk* enters into worship it corrupts it just like an impurity invalidates purification. 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

القواعد الأربع

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيَّمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أُذْنِبَ اسْتَغْفَرَ، فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عَنَوَانُ السَّعَادَةِ.

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبِطَاعَتِهِ أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

(سورة الذاريات، الآية: ٥٦)

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ اتِّوْحِيدٍ

كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ،

فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ

فَسَدَتْ كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ، 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 وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

(سورة النساء، الآية: ٤٨)

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدٍ 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

The second principle:

that they (the *mushrikoon*) 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 *awliyaa*) is His saying:

“And those who take awliyaa 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 الْأُولَى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مُقْرُونُونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ الْمُدَبِّرُ وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ. وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

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

(سورة يونس، الآية: ٣١)

القَاعِدَةُ الثَّانِيَّةُ

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ. فَدَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

(سورة الزمر، الآية: ٣)

And the proof against intercession (through *awliyaa*) 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

And intercession is of two types: the prohibited intercession and the affirmed intercession. 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

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

وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ
هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ

(سورة يونس، الآية: ١٨)

وَالشَّفَاعَةُ شَفَاعَاتَانِ: شَفَاعَةُ مَنْفِيَةٍ وَشَفَاعَةُ مُثَبَّتَةٍ. فَالشَّفَاعَةُ الْمَنْفِيَةُ مَا
كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ
يَوْمَ لَا يَبِيعُ فِيهِ وَلَا خَلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ

(سورة البقرة، الآية: ٢٥٤)

وَالشَّفَاعَةُ الْمُثَبَّتَةُ هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ،
وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ، كَمَا قَالَ تَعَالَى:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

(سورة البقرة، الآية: 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. 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-Anfaal [8]:39

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, but prostrate to Allaah who created them, if you truly worship Him.”

Soorah Fussilat [41]:37

And the proof that the angels [are worshipped] is the saying of The Most High:

“Nor would He order you to take angels and prophets for lords (gods).”

Soorah Aali-'Imraan [3]:80

القَاعِدَةُ الثَّالِثَةُ

أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) ظَهَرَ عَلَى أَنَسٍ 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 (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) وَلَمْ يُفَرِّقْ بَيْنَهُمْ. وَالِدَّلِيلُ قَوْلُهُ تَعَالَى:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

(سورة الأنفال، الآية: ٣٩)

وَدَّلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ تَعَالَى:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

(سورة فصلت، الآية: ٣٧)

وَدَّلِيلُ الْمَلَائِكَةِ قَوْلُهُ تَعَالَى:

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا - الْآيَةُ

(سورة آل عمران، الآية: ٨٠)

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

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

And the proof that stones and trees [are worshipped] is His, The Most High's saying:

“Have you considered al-Laat and al-Uzza. And Manaaf, the other third?”

Soorah An-Najm [53]:19-20

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 Hunayn 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 ‘*Dhaaf Anwaaf*’. We passed by a tree and said: ‘O Messenger of Allaah, appoint for us a *Dhaaf Anwaaf* like they have a *Dhaaf Anwaaf*.’³ He said: “*Allaahu akbar, Allaahu akbar, Allaahu akbar! By The One in Whose Hand is my soul, these are the ways. The like of what you have said is what Banoo Israaeel said to Moosaa, ‘Make for us a god as they have gods.’ He said, ‘Verily, you are an ignorant people.’* [Al-A'raaf [7]:138]” (at-Tirmidhee and others)

³ The author, Ibn 'Abdil Wahhaab *rahimahullaah*, quotes the *hadeeth* up to this point, and then indicates the rest without stating the actual words. However, the full *hadeeth* has been included here to aid memorisation.

وَدَلِيلُ الْأَنْبِيَاءِ قَوْلُهُ تَعَالَى:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ 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 عَلَّامُ الْغُيُوبِ

(سورة المائدة، الآية: ١١٦)

وَدَلِيلُ الصَّالِحِينَ قَوْلُهُ تَعَالَى:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ - الآية

(سورة الإسراء، الآية: ٥٧)

وَدَلِيلُ الْأَحْجَارِ وَالْأَشْجَارِ قَوْلُهُ تَعَالَى:

أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

(سورة النجم، الآية: ١٩، ٢٠)

وَ حَدِيثُ أَبِي وَقْدٍ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ وَنَحْنُ حُدَّاءُ عَهْدٍ يَكْفُرُ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ
عِنْدَهَا وَيَنْوِطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ، فَقُلْنَا: يَا
رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ⁴، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ اللَّهُ أَكْبَرُ إِنَّهَا السَّنَنُ، قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَتْ بَنُو
إِسْرَائِيلَ لِمُوسَى: [اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ] لَتَرْكَبَنَّ
سَنَنَ مَنْ كَانَ قَبْلَكُمْ».

⁴ The author, Ibn 'Abdil Wahhaab *rahimahullaah*, quotes the *hadeeth* up to this point, and then indicates the rest without stating the actual words. However, the full *hadeeth* has been included here to aid memorisation.

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.”

Al-Ankaboot [29]:65

القَاعِدَةُ الرَّابِعَةُ

أَنَّ مُشْرِكِي زَمَانِنَا أَعْلَطُ شِرْكَاءَ مِنَ الْأَوَّلِينَ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشَّدَةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمًا فِي الرَّخَاءِ وَالشَّدَةِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَاؤُ اللَّهِ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

(سورة العنكبوت، الآية: ٦٥)

تَمَّتْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

Don't forget to:

Keep Revising