

القَوَاعِدِ الْأَرْبَعِ

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The Four Principles

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Key To Prosperity And Happiness

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ
أَنْ يَتَوَلَّاكَ فِي الدُّنْيَا وَالْآخِرَةِ^(١)،

I ask Allaah, the Most Generous, the Lord of the Throne, to
protect you in this world and the Hereafter,

¹ قال تعالى:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ [البقرة: ٢٥٧]

Allah is the ally of those who believe. He brings them out from
darknesses into the light. And those who disbelieve - their allies
are 'Taghut. They take them out of the light into darknesses.
Those are the companions of the Fire; they will abide eternally
therein.

قال تعالى:

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ [الأعراف: ١٩٦، ١٩٧]

Indeed, my protector is Allah , who has sent down the Book; and
He is an ally to the righteous. And those you call upon besides
Him are unable to help you, nor can they help themselves.

وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ^(١)،

and to bless you wherever you are

¹ قال تعالى:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ [مریم: ۳۰، ۳۱]

[Eisa عليه السلام] said, "Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am

قال ابن كثير:

وَقَوْلُهُ: {وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ}
قَالَ مُجَاهِدٌ، وَعَمْرُو بْنُ قَيْسٍ، وَالثَّوْرِيُّ:
وَجَعَلَنِي مُعَلِّمًا لِلْخَيْرِ. وَفِي رِوَايَةٍ عَنْ مُجَاهِدٍ: نَفَاعًا.
[تفسير ابن كثير ت سلامة (٥ / ٢٢٩)]

وَأَنْ يَجْعَلَكَ مِمَّنْ
 إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ ^(١)،
 وَإِذَا أَذْنَبَ اسْتَغْفَرَ ^(٢).
 فَإِنَّ هَؤُلَاءِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ. *

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.

1 قال ﷺ:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ
 وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
 إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ
 وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ [م: الزهد والرقائق ٥٣١٨]

How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

2 قال ﷺ:

التَّوْبَةُ مِنَ الذَّنْبِ: النَّدَمُ وَالِاسْتِغْفَارُ
 (هب) عن عائشة [صحيح الجامع] (صحيح)

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ:

أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ ^(١) :

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ ^(٢)،

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,

¹ قال تعالى:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ [النحل: ١٢٠]

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah , inclining toward truth, and he was not of those who associate others with Allah .

قال تعالى:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ [النحل: ١٢٣]

Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah .

² قال تعالى: وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ [البينة: ٥]

And they were not commanded except to worship Allah , [being] sincere to Him in religion, inclining to truth,

قال تعالى:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ [الزمر: ٢]

Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah , [being] sincere to Him in religion.

كَمَا قَالَ تَعَالَى:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ ^(١) [الذاريات: ٥٦]. *

as He said, “And I have not created the jinn and mankind except to worship Me (Alone).”

[adh-Dhaariyaat (51):56]

¹ قال البخاري:

مَا خَلَقْتُ أَهْلَ السَّعَادَةِ مِنْ أَهْلِ الْفَرِيقَيْنِ إِلَّا لِيُوحِّدُونِ

[خ: تفسير القرآن: تفسير سورة الذاريات]

قال القرطبي:

وَالْمَعْنَى: وَمَا خَلَقْتُ أَهْلَ السَّعَادَةِ

مِنَ الْجِنَّ وَالْإِنْسِ إِلَّا لِيُوحِّدُونِ. [تفسير القرطبي (١٧ / ٥٥)]

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛
فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ ^(١)،
كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ ^(٢).

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by *tawheed*, just as prayer is not regarded as prayer unless it is accompanied by purification (*taharah*).

1
قال تعالى:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ، وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ [الكافرون: ١ - ٣]

Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship.

2
قال ﷺ:

لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهُورٍ [م: الطهارة (٢٢٤)]

No Salat is accepted without Wudu' (purification),

قال ﷺ:

لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ

(حم د هـ ك) عن أبي هريرة (هـ) عن سعيد بن زيد [صحيح الجامع ٧٥١٤] (صحيح)

The prayer of a person who does not perform ablution is not valid,

فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ ^(١)،
كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ. ^(٢) *

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

¹ قال تعالى:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ
بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ [الزمر: ٦٥، ٦٦]

And it was already revealed to you and to those before you that if you should associate [anything] with Allah , your work would surely become worthless, and you would surely be among the losers."

قال تعالى:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ [التوبة: ١٧]

It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

² قال ﷺ:

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ
[خ: الحيل ٦٩٥٤ - م: الطهارة ٣٣٠] عن أبي هريرة.

Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew).

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ
إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَخْبَطَ الْعَمَلَ،
وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ^(١)

So when you recognize 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,

¹ قال تعالى:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ

فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ [المائدة: ٧٢]

Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ ^(١)

then you will realize the most important matter obligatory upon you: recognition of this fact,

¹ عَنْ ابْنِ عَبَّاسٍ يَقُولُ:

لَمَّا بَعَثَ النَّبِيُّ ﷺ

مُعَاذَ بْنِ جَبَلٍ إِلَى نَحْوِ أَهْلِ الْيَمَنِ

قَالَ لَهُ: إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ يُوحِّدُوا اللَّهَ تَعَالَى

فَإِذَا عَرَفُوا ذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ

خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ

فَإِذَا صَلَّوْا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ،

تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فُقِيرِهِمْ... [خ: التوحيد ٧٣٧٢ - م: الإيمان ٣١ - (١٩)]

Narrated Ibn `Abbas:

When the Prophet (ﷺ) sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor.

لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ^(١)
 الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
 وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ١١٦].^(٢) *

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]

¹ قال تعالى:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
 وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِنَ النَّاسِ [إبراهيم: ٣٥، ٣٦]

And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people.

² وفي الحديث القدسي:

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا
 ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

(ت الضياء) عن أنس. [صحيح الجامع ٤٣٣٨] (حسن)

O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ
ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ. ^(١) *

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

¹ قال تعالى:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ [البقرة: ١٢٧]

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

قال السيوطي:

{إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ} الْأُسُسُ أَوْ الْجُدُرُ

[تفسير الجلالين (ص: ٢٦)]

القاعدة الأولى

The First Principle

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ

الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ^(١)

مُقِرُّونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ الْمُدَبِّرُ^(٢)،

The First Principle

The first principle is that you know the *kuffaar*, whom the Messenger saws fought, used to affirm that Allaah, the Most High, was the Creator and the Disposer of all the affairs

¹ قال ﷺ:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ.

[خ: الزكاة ١٣٩٩ - م: الإيمان ٣٢ - (٢٠)] واللفظ للبخاري

I have been commanded to fight against people so long as they do not declare that there is no god but Allah.

² قال تعالى:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ، لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ [العنكبوت ٦١]

If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah." Then how are they deluded?

وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ؛ ^(١)

but that did not enter them into *Islaam*

¹ قال تعالى:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ [يوسف: ١٠٦]

And most of them believe not in Allah except while they associate others with Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿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﴾ [يونس: ٣١] ^(١) *.

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]

1 قال تعالى:

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ، سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا
تَذَكَّرُونَ؟ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ؟ سَيَقُولُونَ
لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ! قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ
عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ؟ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ [المؤمنون: ٨٤ - ٨٩]

Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allah ." Say, "Then will you not remember?" Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" They will say, "[They belong] to Allah ." Say, "Then will you not fear Him?" Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" They will say, "[All belongs] to Allah ." Say, "Then how are you deluded?"

الْقَاعِدَةُ الثَّانِيَّةُ

The Second Principle

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﴾ [الزمر: ٣].

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: ١٨]. *

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 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.”*** [aḏ-Zumar (39):3]

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.”*** [Yunus (10):18]

وَالشَّفَاعَةُ شَفَاعَتَانِ:

شَفَاعَةٌ مَنفِيَّةٌ، وَشَفَاعَةٌ مُثَبَّتَةٌ.

فَالشَّفَاعَةُ الْمَنفِيَّةُ:

مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؛ ^(١)

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.

¹ قال تعالى:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ [الزمر: ٤٤]

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."

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ [البقرة: ٢٥٤].^(١)

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 Dhaalimun (wrong-doers, etc.)." [al-Baqarah (2):254]

1 قال تعالى:

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ [غافر: ١٨]

For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

قال تعالى:

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ، تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّغُكُمْ
بِرَبِّ الْعَالَمِينَ، وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ، فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ
حَمِيمٍ، فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ [الشعراء: ٩٦ - ١٠٢]

They will say while they dispute therein, "By Allah , we were indeed in manifest error When we equated you with the Lord of the worlds. And no one misguided us except the criminals. So now we have no intercessors, And not a devoted friend. Then if we only had a return [to the world] and could be of the believers."

وَالشَّفَاعَةُ الْمُثَبَّتَةُ:

هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ،

وَالشَّافِعُ مُكْرَّمٌ بِالشَّفَاعَةِ،

وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ^(١)؛

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,

¹ قال تعالى:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ

إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا [طه: ١٠٩]

That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

قال تعالى:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا [مريم: ٨٧]

None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

عَنِ ابْنِ عَبَّاسٍ:

{إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا}

قَالَ: الْعَهْدُ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،

[تفسير ابن كثير ٥ / ٢٦٥]

كَمَا قَالَ تَعَالَى:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥]. ^(١) *

as He, the Most High, said, “Who is he that can intercede with Him except with His Permission?” [Al-Baqarah (2):255]

¹ قال ﷺ:

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

[ولمسلم: يَدْعُو بِهَا فَيُسْتَجَابُ لَهُ فَيُؤْتَاهَا]

فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ

وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ

فَهِیَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ

مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

[خ: الدعوات ٦٣٠٤ - م: الإيمان ٢٩٦] عن أبي هريرة

There is for every Prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.

القَاعِدَةُ الثَّالِثَةُ

The Third Principle

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أَنْاسٍ
مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ،
مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ،
وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ،
وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ،
وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ،
وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛

The third principle is that the Prophet (may Allaah's peace and blessings be upon him) encountered people differing in their worship. Amongst them were people who worshipped the angels, some who worshiped the prophets and the righteous men and others who worshipped stones, trees, the sun and the moon. The Messenger of Allaah (may Allaah's peace and blessings be upon him) fought them and did not differentiate between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾^(١)

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)

¹ عَنْ ابْنِ عَبَّاسٍ

{وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ} يَقُولُ: شِرْكُ

ثُمَّ قَالَ الطَّبْرِيُّ:

وَأَمَّا الدِّينُ الَّذِي ذَكَرَهُ اللَّهُ فِي هَذَا الْمَوْضِعِ

فَهُوَ الْعِبَادَةُ وَالطَّاعَةُ لِلَّهِ فِي أَمْرِهِ وَنَهْيِهِ

[تفسير الطبري = جامع البيان ط هجر (٣/ ٣٠٠)]

وَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ ﴿١﴾ [الأَنْفَالُ: ٣٩]. *

and all the deen is for Allaah (Alone).” [al-Baqarah (2):193]

1 قال تعالى:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ
وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ
فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ
فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ [البقرة: ١٩٠ - ١٩٣]

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah . But if they cease, then there is to be no aggression except against the oppressors.

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى:

﴿وَمِنْ آيَاتِهِ

الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [فصلت: ٣٧]. *

And the proof that 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 or the moon.” [Fussilat (41):37]

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى:

﴿وَلَا يَأْمُرُكُمْ

أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾ الْآيَةُ. [آل عمران: ٨٠] ^(١) *

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).*" [ale-Imraan (3):80]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى:

¹ قال تعالى:

مَا كَانَ لِبَشَرٍ

أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ [آل عمران: ٧٩، ٨٠]

It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied." Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ

ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا

فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ [المائدة: ١١٦] الآية. *

And the proof that the prophets (are worshipped) is the saying of the Most High: “And when Allaah will say (on the Day of Ressurrection) “O Iesa 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 Yours, truly You are the All-Knower of all that is hidden.” [al-Maa'idah (5):116]

1 قال تعالى:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ [التوبة: ٣١]

They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ

أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ الآية. ^(١) [الإسراء: ٥٧]

*

¹ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

{أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ}

قَالَ نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ

فَأَسْلَمَ الْجِنِّيُّونَ وَالْإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ

فَنَزَلَتْ {أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ}

[خ: تفسير القرآن ٤٧١٤ - م: التفسير ٥٣٥٨]

Abdullah b. Mas'ud said in connection with the verse:

"Those whom they call upon, themselves seek the means of access to their Lord," that that verse was revealed in connection with a party of Arabs who used to worship a group amongst the jinn; the jinn embraced Islam but the people kept worshipping them without being conscious of it. Then this verse was revealed: "Those whom they call upon, themselves seek the means of access to their Lord."

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]

قال ابنُ عَبَّاسٍ عن آلهة قوم نوح:

أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ
فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ
أَنْ انْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا
وَسَمُّوْهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ
حَتَّى إِذَا هَلَكَ أَوْلَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ [خ: تفسير القرآن ٤٩٢٠]

The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshiping them.

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى:

﴿ أَفَرَأَيْتُمُ اللَّاتَ ^(١) وَالْعُزَّى ^(٢) ﴾

1 عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

فِي قَوْلِهِ: {اللَّاتَ وَالْعُزَّى}

كَانَ اللَّاتُ رَجُلًا يَلْتُ سَوِيقَ الْحَاجِّ [خ: تفسير القرآن ٤٨٥٩]

Lat was originally a man who used to mix Sawiq for the pilgrim.

عَنْ مُجَاهِدٍ

{أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى} قَالَ: كَانَ يَلْتُ السَّوِيقَ لِلْحَاجِّ،

فَعُكِفَ عَلَى قَبْرِهِ. [تفسير الطبري ط هجر (٢٢ / ٤٧)]

2 عَنْ أَبِي الطُّفَيْلِ قَالَ:

لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى نَخْلَةٍ وَكَانَتْ بِهَا الْعُزَّى

فَاتَّاهَا خَالِدٌ وَكَانَتْ عَلَى ثَلَاثِ سَمُرَاتٍ فَقَطَعَ السَّمُرَاتِ

وَهَدَمَ الْبَيْتَ الَّذِي كَانَ عَلَيْهَا ثُمَّ أَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ،

فَقَالَ: ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا فَرَجَعَ خَالِدٌ،

فَلَمَّا بَصُرَتْ بِهِ السَّدَنَةُ وَهُمْ حَجَبْتُهَا أَمَعُوا فِي الْجَبَلِ،

وَهُمْ يَقُولُونَ: يَا عُزَّى يَا عُزَّى،

فَاتَّاهَا خَالِدٌ فَإِذَا امْرَأَةٌ عُرْيَانَةٌ نَاشِرَةٌ شَعْرَهَا تَحْتَفِنُ التُّرَابَ عَلَى رَأْسِهَا

فَعَمَّمَهَا بِالسَّيْفِ حَتَّى قَتَلَهَا ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ

فَقَالَ: تِلْكَ الْعُزَّى. (ن الكبرى) [ن الكبرى ١١٤٨٣]

(السَّدَنَةُ) وَهُمْ الَّذِينَ يَقُومُونَ عَلَى الْأَصْنَامِ [فتح الباري لابن حجر (٨ / ٢٨٥)]

And the proof that stones and trees (are worshipped) is His, the Most High's, saying, "***Have you considered al-Laat and al-Uzza.***"

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى ﴿١﴾ [النجم: ٩١، ٢٠]. *

And Manaat, the other third?" [an-Najm (53):19-20]

¹ وقول عائشة رضي الله عنها:

وَمَنَاةٌ صَنَمٌ بَيْنَ مَكَّةَ وَالْمَدِينَةِ [خ: تفسير القرآن ٤٨٦١]

Manat was an idol between Mecca and Medina.

عَنْ أَبِي رَجَاءٍ الْغَطَارِدِيِّ ^(١) قَالَ:

كُنَّا نَعْبُدُ الْحَجَرَ

فَإِذَا وَجَدْنَا حَجَرًا هُوَ أَحْيَرُ مِنْهُ أَلْقَيْنَاهُ وَأَخَذْنَا الْآخَرَ

فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا جُثْوَةً ^(٢) مِنْ تُرَابٍ

ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَاهُ عَلَيْهِ، ثُمَّ طَفْنَا بِهِ [خ: المغازي ٤٣٧٦]

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it.

(١) أَبُو رَجَاءٍ الْغَطَارِدِيُّ عِمْرَانُ بْنُ مِلْحَانَ * (ع) الْإِمَامُ الْكَبِيرُ، شَيْخُ الْإِسْلَام، عِمْرَانُ بْنُ مِلْحَانَ التَّمِيمِيُّ، الْبَصْرِيُّ.

مِنْ كِبَارِ الْمُخَضَّرَمِينَ، أَدْرَكَ الْجَاهِلِيَّةَ، وَأَسْلَمَ بَعْدَ فَتْحِ مَكَّةَ، وَلَمْ يَرِ النَّبِيَّ ﷺ [سير أعلام النبلاء ط الرسالة (٤/ ٢٥٣)]

(٢) هُوَ الْقِطْعَةُ مِنَ التُّرَابِ تُجْمَعُ فَتَصِيرُ كَوْمًا وَجَمْعُهَا الْجُمُا [فتح الباري لابن حجر (٨/ ٩١)]

وَحَدِيثُ أَبِي وَقْدِ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ،
 وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا
 وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ،
 فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ
 اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ. الْحَدِيثُ. ^(١) *

1 عَنْ أَبِي وَقْدِ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا خَرَجَ إِلَى خَيْبَرَ مَرَّ
 بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا
 يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ . فَقَالَ النَّبِيُّ
ﷺ: سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى : {اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ
 آلِهَةٌ} وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ .

(حم ت واللفظ له وابن أبي عاصم في ((السنة))) [ظلال الجنة رقم ٧٦] (صحيح)

Abu Waqid Al-Laithi narrated that when the Messenger of Allah (s.a.w) went out to Hunain he passed a tree that the idolaters called Dhat Anwat upon which they hung their weapons. They(the Companions) said: "O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.' The Prophet (s.a.w) said: "Subhan Allah! This is like what Musa's people said: Make for us a god like their gods. By the One in Whose is my soul! You shall follow the way of those who were before you."

القَاعِدَةُ الرَّابِعَةُ

The Fourth Principle

أَنَّ مُشْرِكِي زَمَانِنَا
أَغْلَظُ شِرْكًَا مِنَ الْأَوَّلِينَ،
لَأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ،
وَيُخْلِصُونَ فِي الشَّدَّةِ،
وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ؛

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 their 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.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت: ٦٥]. ^(١) *

The proof is His, the Most High's, saying, "And when they embark on a ship they invoke Allaah 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." [al-Ankaboot (29):65]

1 قال تعالى:

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلِّ

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ [لقمان: ٣٢]

And when waves come over them like canopies, they supplicate Allah , sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.*

And Allaah, the Sublime, knows best. Prayers and peace be upon Muhammad, his family and companions.