

The Four Principles Study Guide

By Umm Zaynab Aalia bint Ehsanullah

For beginners
Expected duration: 4 months

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Why study this book?

'The Four Principles' is a text that is short in wording yet vast in meaning. It covers some of the most basic concepts that we must master, and on which our Hereafter may depend. It is full of proofs from the Quraan and Sunnah, and addresses the most important misconceptions of our time.

Many of the greatest scholars of our time have advised us to memorise its text (in Arabic) and understand its meaning well.

What is the 'extra' principle?

There is another book by the same author called 'The Three Principles (usool)'. It covers the three questions that you will be asked about in your grave.

'The Four Principles (qawaaid)' is not a book that contains those same three principles then one additional one. Rather, they are four different principles - those regarding tawheed and shirk. Most Muslims do not understand these principles.

What is in this Study Guide?

It takes you through the text of 'The Four Principles'. It suggests what you should study each week and continues for 16 weeks.

Every week you will be expected to:

- *Write out a chunk of Arabic text to memorise. This helps to improve your writing skills. The full Arabic text of the book is at the end of the Study Guide.*
- *Read and memorise its translation in English.*
- *Read the explanation of the book by Shaykh Saalih al-Fawzaan. It has been published in English and is also available to download for free on the internet.*
- *Answer questions on the explanation*

Some weeks 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.

How much time will it take?

If you wish to memorise the text and are new to memorising, we advise that you dedicate about twenty minutes a day to studying this book. The length of time may vary from person to person. It is only for a few weeks inshaa Allaah.

Most people can find the time. You might choose to spend 5 minutes after every prayer memorising. That may be enough.

If you meet up with someone to memorise, you may find that you can do most of the memorisation in a single hour-long slot. With practice, you become better, and can cover more.

Of course, if you only seek to understand the text without memorisation, the time taken is much shorter – just one session a week of up to an hour. It is better to go slowly and really understand the topic rather than rushing through it.

What should I avoid?

1. *Impure intention, meaning taking this knowledge for other than Allaah's sake, for this is shirk.*
2. *Stopping the book before you have completed it. Start it with the aim of finishing it.*
3. *Shaky memorisation. All of us can memorise, inshaa Allaah. It just takes repetition.*
4. *Distractions, such as:*
 - (a) *Phones. During your study sessions, turn off the phone. Tell people that you will not be available at that time.*
 - (b) *Children. Study when they are asleep/at school/occupied with a task/in the garden. Establishing a regular study time when you do not tend to the children (except emergencies) leads to the children learning that this is 'your' time, not theirs. If they know that they can look forward to some attention afterwards, this is an incentive for them. It takes weeks or months to train them into this habit, so be patient and gentle with them.*
5. *Bad company especially those people who do not encourage learning.*
6. *Neglecting what is obligatory upon you, eg delaying prayers, not giving our family their rights, etc.*

Are there any tips to aid memorisation?

1. *Make dua to Allaah for help.*
 2. *Take care not to commit sins – as stated by the scholars of the past.*
 3. *Giving it the time it needs – memorisation does not occur without perseverance. Memorisation requires repetition and frequently returning to the texts to refresh the memory.*
- *Eliminate distractions.*
 - *Choose a quiet time of day, e.g. the middle of the night, or fajr time, when your mind is fresh. Repeat the words over and over again.*
 - *You may need to repeat each section 40 or 50 times before you know it. (Once you are used to memorising, this will become much less inshaa Allaah.)*
 - *Some people find it easier to learn a few words at a time.*
 - *Some people find that knowing the meaning of what they are saying in English helps them to memorise the Arabic.*

Whatever system helps you, use it and work hard with dedication for the sake of Allaah. The importance of mastering the topic cannot be overemphasised. Memorising the book with a firm memorisation and understanding the issues covered is a must.

If you are able to find out anything from the scholars about the etiquettes of learning, then do so. There is a book translated into English called "The Etiquette of Seeking Knowledge" by Bakr Abu Zayd on this topic.

Shall I study on my own, or with others?

Memorising with someone else makes your memorisation firm. Simply say a few words to each other alternately, many times over. Eventually you will know them, inshaa Allaah, and then move on.

Studying together helps motivate you more than studying on your own, so long as you are strict on DISCIPLINE. If you are not, then all of you will lose motivation and the group will disintegrate. Disciplinary measures include:

- *strict start times*
- *necessity for regular attendance*
- *no eating/drinking/chatting*
- *aiming for precision in the memorisation*
- *restricting speech to the saying of the scholars, and referencing it.*

The importance of discipline must be highlighted to those who wish to join the group. It is something that benefits everyone present.

All the above are my own suggestions from what I have observed, not prescriptive instructions – take what benefits you from them and leave the rest.

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

seeking nearness
Zumar 39:3

intercession
Yunus 10:18

2 types of intercession

prohibited
Baqarah 2:254

affirmed
Baqarah 2:255

3rd PRINCIPLE PEOPLE WORSHIPPED DIFFERENT THINGS

but all these people were fought

Baqarah 2:193

sun & moon
Fussilaat 41:37

angels
Imraan 3:80

Prophets
Maaidah 5:116

righteous
Israa 17:57

stones & trees
Najm 53:19-20
Hadeeth Dhaat Anwaat

4th PRINCIPLE MUSHRIKS NOW ARE WORSE THAN THOSE MUSHRIKS

shirk at times of ease & difficulty

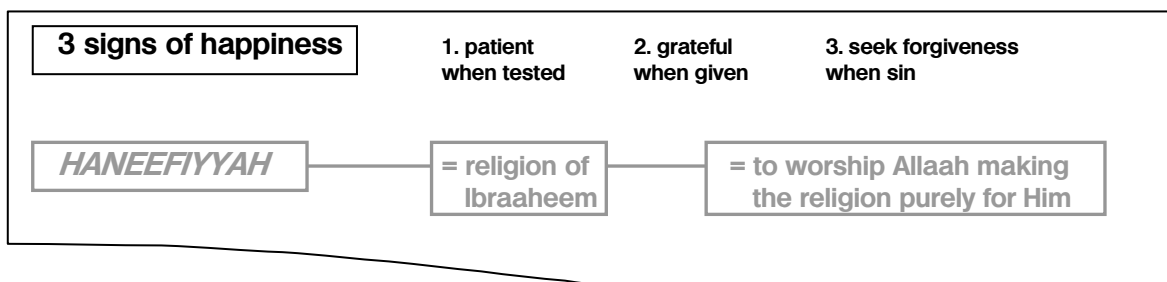
shirk only at times of ease
Ankaboot 29:65

Progress Chart

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

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

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.

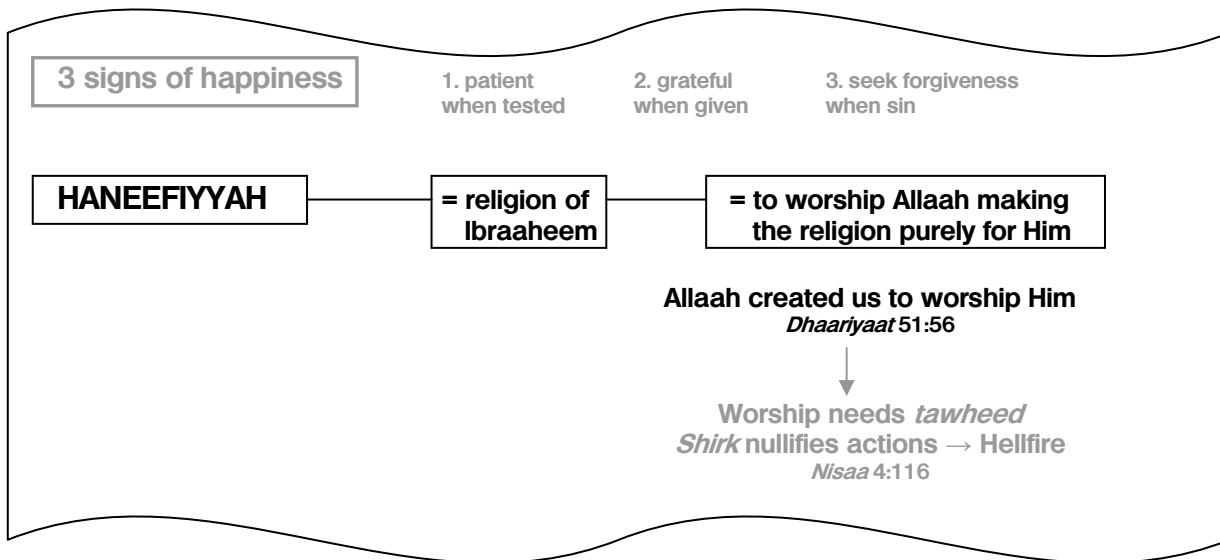
For verily, those are the three signs of happiness.

Questions

Take your answers directly from the explanation by Shaykh Al-Fawzaan

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 aayah 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

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,

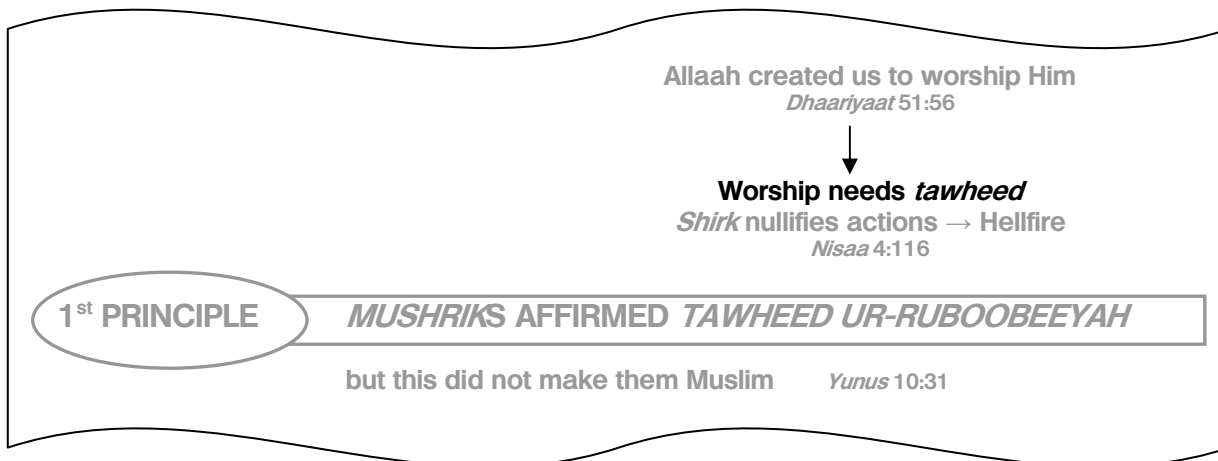
as He said:

*“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 it mean, "making the religion purely for Him"?
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 Ibraheem (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 aayah 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).

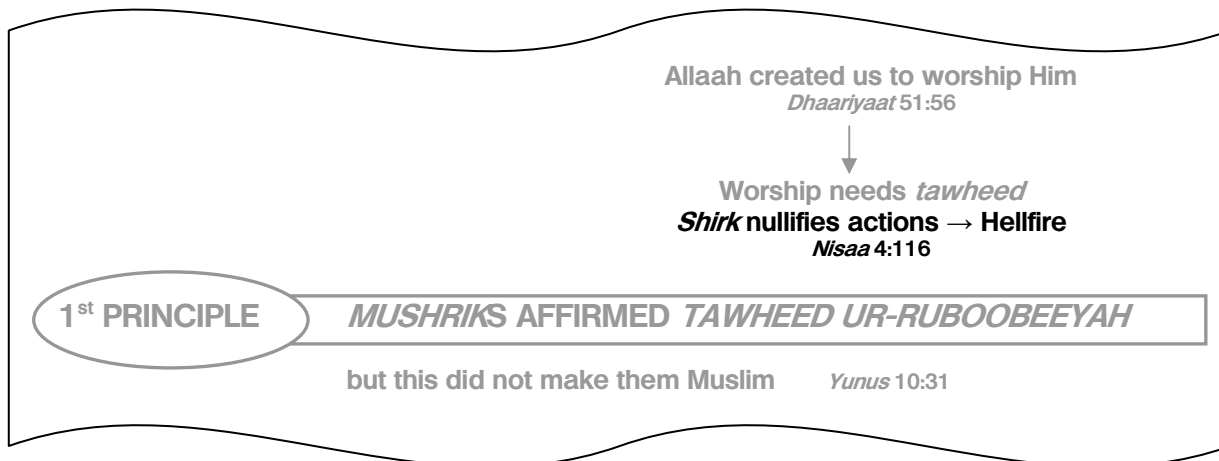
So when shirk enters into worship it corrupts it

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 (ie 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, 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 (sal Allaahu alaihi wa sallam). As for anyone else, following of them is conditional on what?*
11. *There is an aayah of the Quraan 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

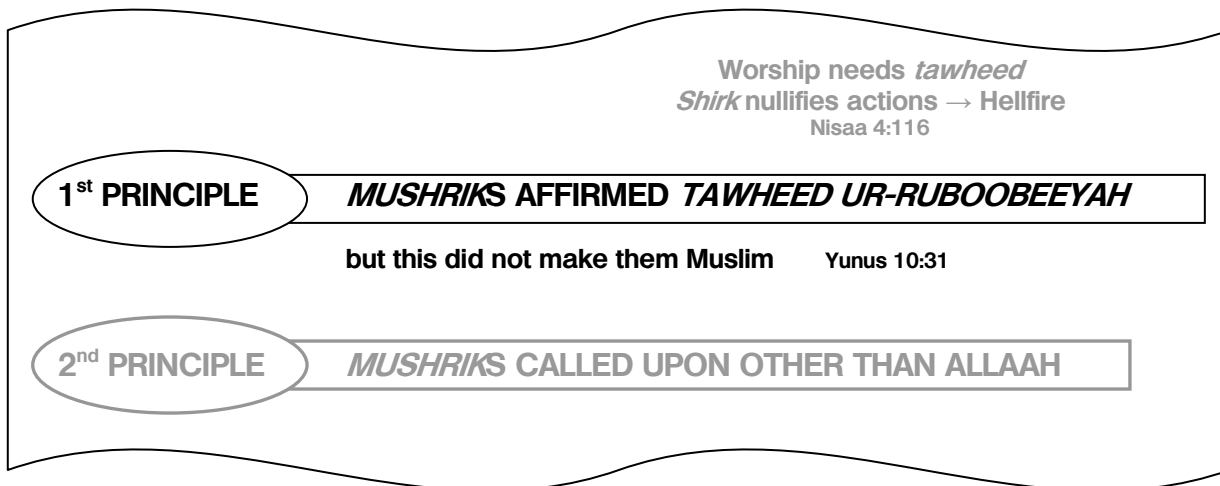
*So when you recognise that if shirk enters into worship, it corrupts it,
negates all the actions and the one who does it is eternally in the Hell-Fire,
then you will realise the most important matter obligatory upon you
is the recognition of this fact, in order that Allaah may save you from the abyss
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 (sal 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?*

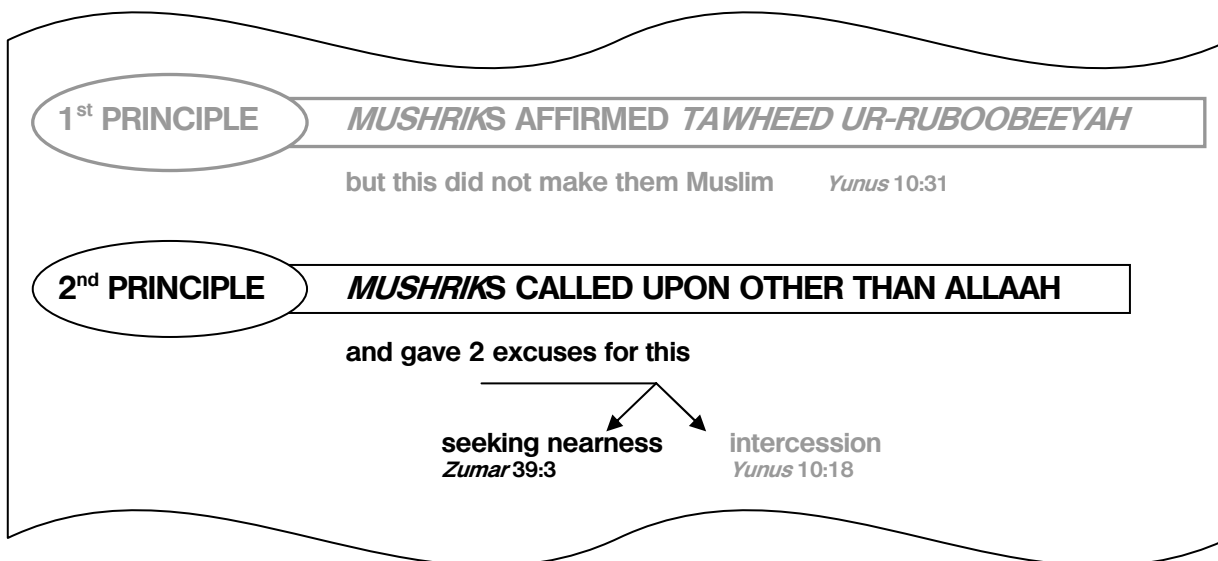
And Who Disposes the affairs?

*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 (sal Allaahu alaihi wa sallam) used to fight affirmed which category of tawheed, as proved by the aayah 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 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 awliyaa) is His saying:

“And those who take awliyaa besides Him (say):

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

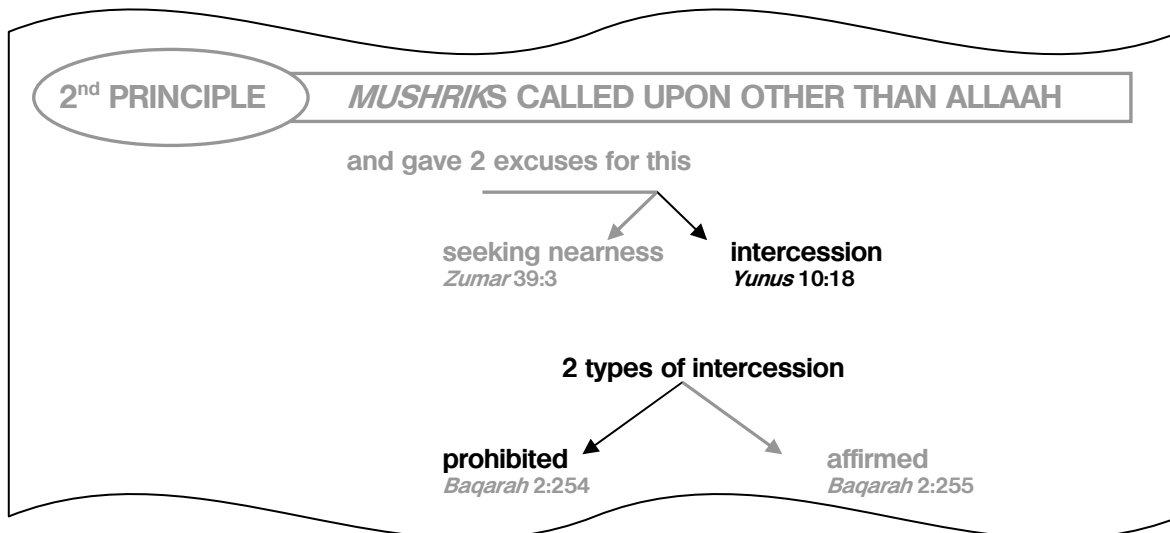
Verily, Allaah will judge between them concerning that wherein they differ.

Truly, Allaah guides not him who is a liar, and a disbeliever.”
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 a 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 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*

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

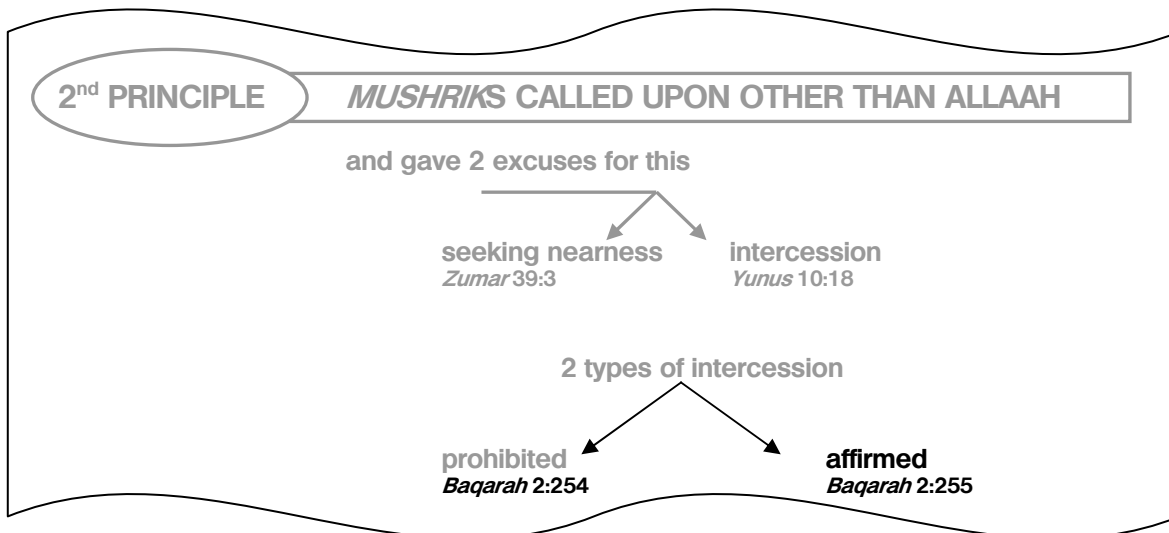
The prohibited intercession is that which is sought from other than Allaah

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?*
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 and mushrikeen?*
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,

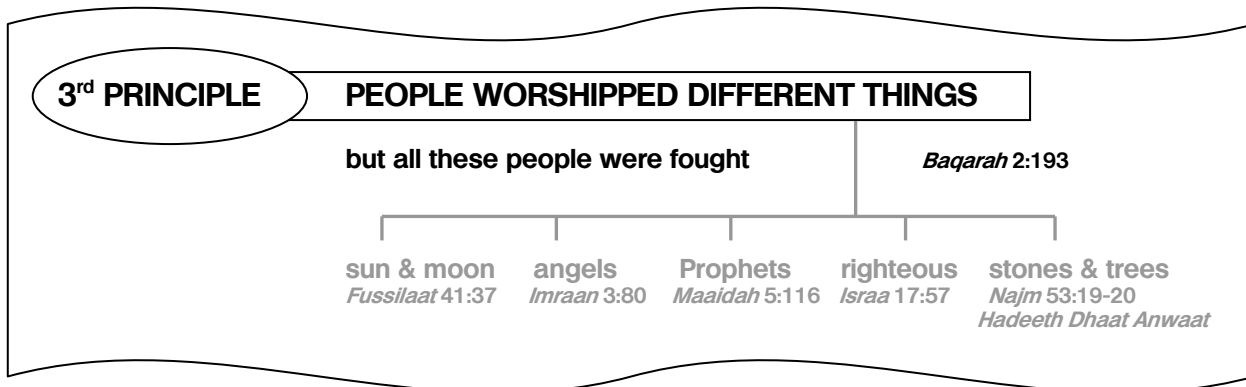
After He gives permission, as He, the Most High, said:

*“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 (sal 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 (sal Allaahu alaihi wa sallam) fought them and did not differentiate between them.

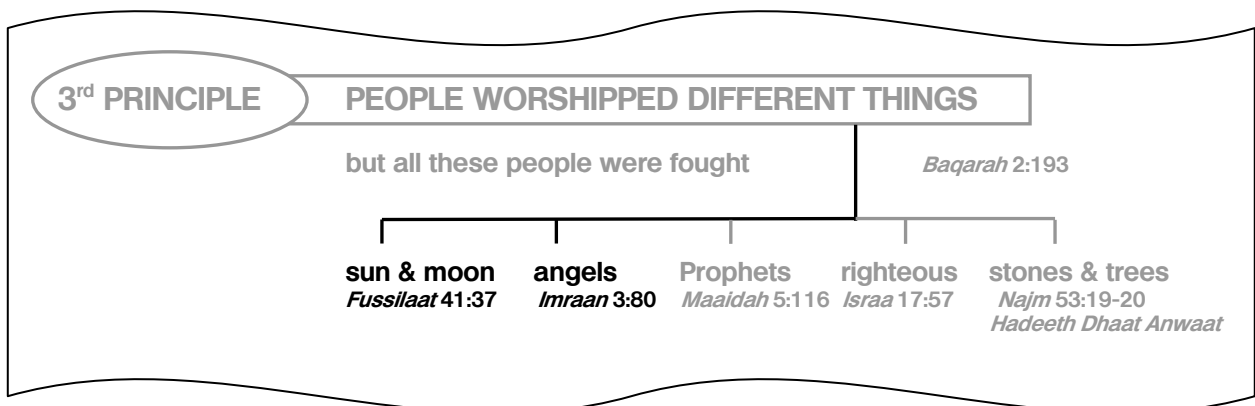
The proof is the saying of Allaah, The Most High:

*“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-Baqarah [2]:193*

Questions

1. *The Prophet (sal 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 translation.*
10. *What is the significance of the word 'none' in this aayah?*
11. *When Allaah's Messenger (sal 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 193rd aayah of Soorah al-Baqarah. Give its 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 or the moon...”
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 (sal 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.)

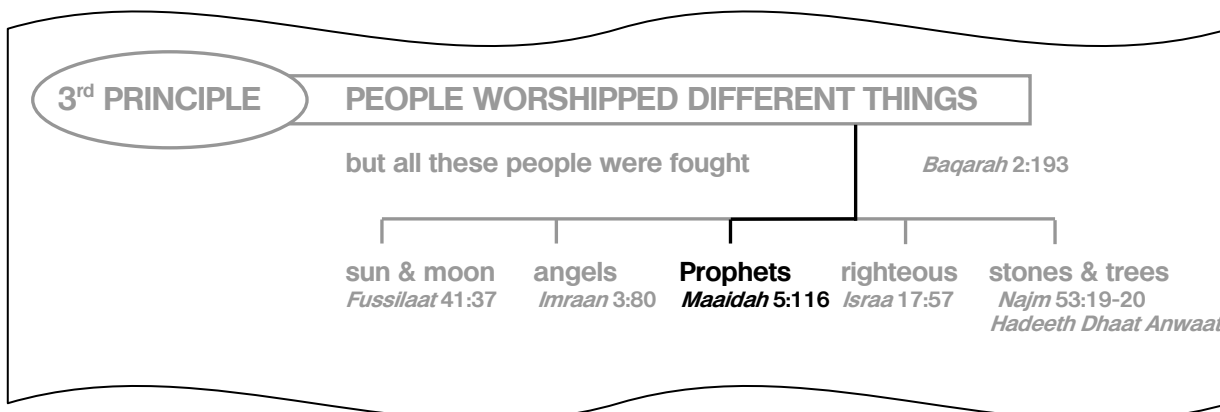
- | | |
|-----------------------------|--------------------------|
| 1. <i>the sun</i> | 13. <i>the stones</i> |
| 2. <i>the moon</i> | 14. <i>the trees</i> |
| 3. <i>the angels</i> | 15. <i>except</i> |
| 4. <i>the proof</i> | 16. <i>whoever</i> |
| 5. <i>the principle</i> | 17. <i>you recognise</i>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

Quraan Quotes Revision

Complete each of the following translations and state the Soorah from 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 Eesaaa 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]:1 16

Questions

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

Revision of Definitions

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

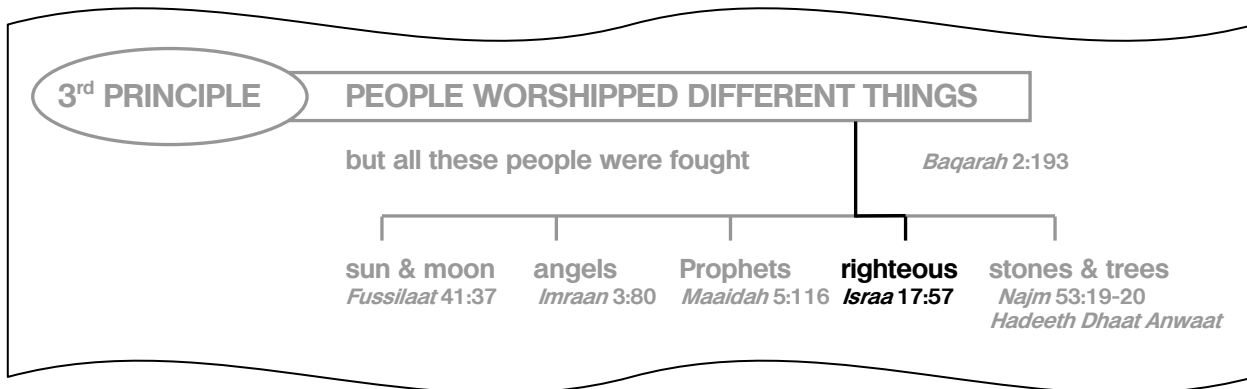
1. *What is the definition of haneefiyyah?*
2. *What is the prohibited intercession?*
3. *What is the affirmed intercession?*

Revision of Proofs

Give the proofs for the following statements using Quraan aayaat that you have memorised in the text so far. Give the Arabic and its 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 (alaihi 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 aayah 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 aayah 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 aayah, 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 your reference, ie whose definition it is and where you came across it.
- Memorise the definition.
- Keep your index cards together.
- You can do the same with Quraan quotes and hadeeths that you memorise.

Definitions

See my blog: www.islamthedefinitions.wordpress.com

Sample:

Haneefiyyah

It is the religion of Ibraaheem (alaihis 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 (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

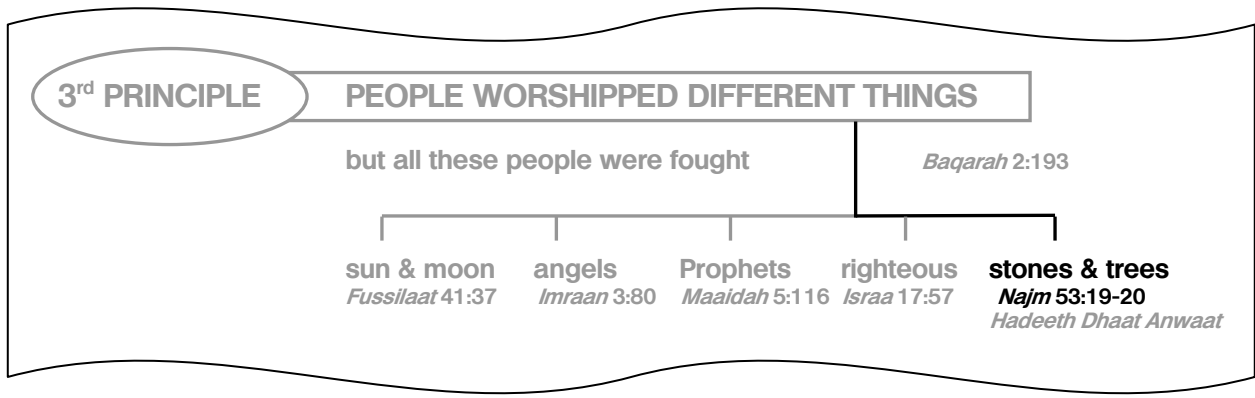
Revision of the Explanation

The following questions are identical to ones that you have already answered.

Can you remember the answers?

1. The mushrikeen 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), ie tawheed ur-ruboobeeyah, make a person Muslim?
16. Did the mushrikeen acknowledge that their awliyaa 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 193rd aayah of Soorah al-Baqarah, 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-Laat and al-Uzza. And Manaat, the other third?”
an-Najm [53]:19-20*

Test Yourself

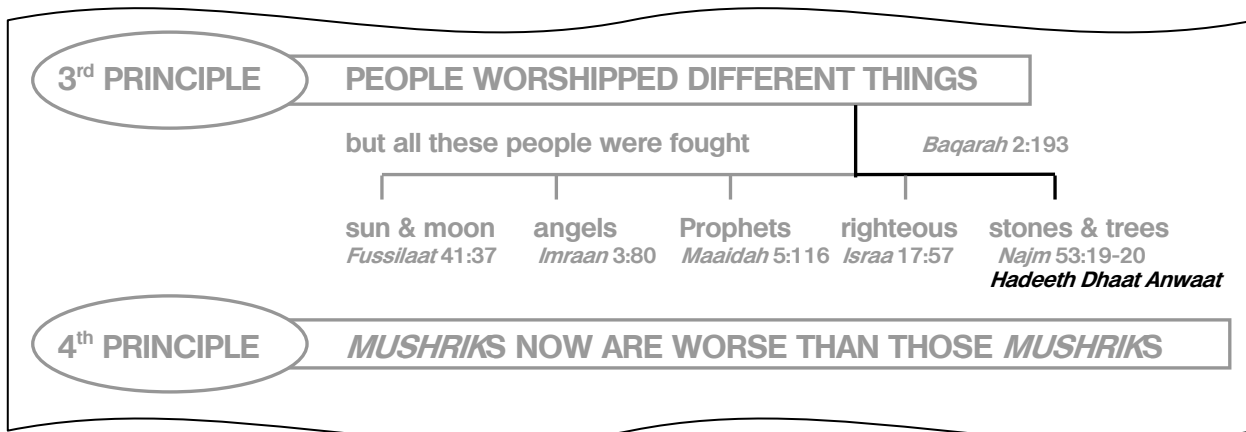
Revise your memorisation of the whole book so far.

*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 (sal 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 (sal 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’

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 Bani Israaeel said to Moosaa,

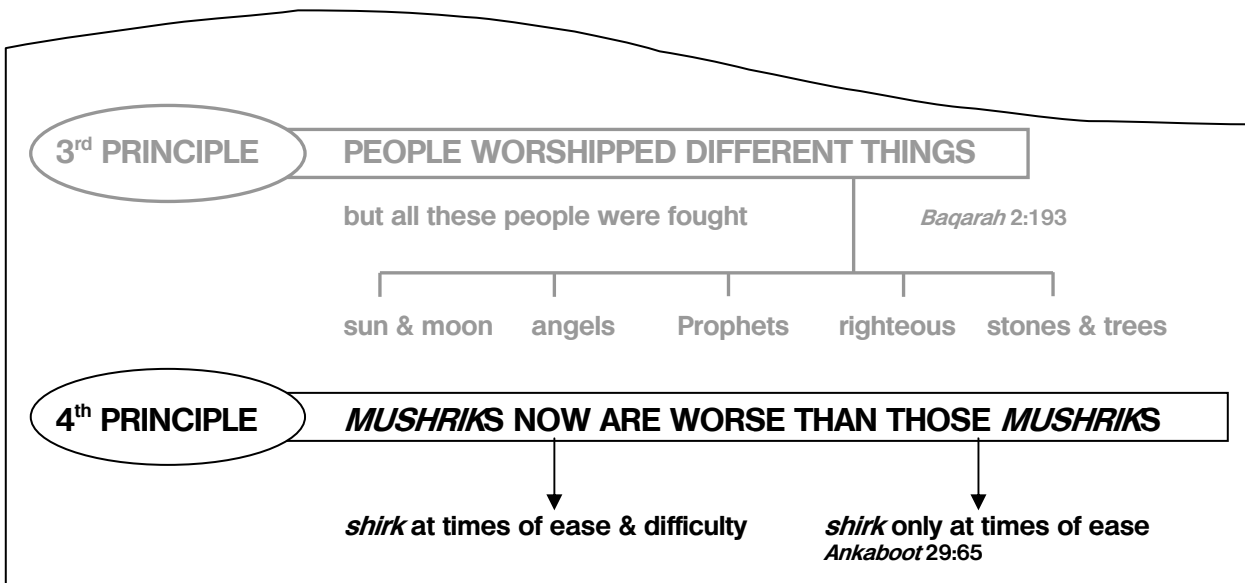
‘Make for us a god as they have gods.’

He said, ‘Verily, you are an ignorant people.’ [al-A’raaf [7]:138] ” (at-Tirmidhee and others)

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, ie what led them to request a tree where they could commit shirk?*
8. *What similar request did the Bani Israaeel make from Moosaa (alaihis salaam)?*
9. *Moosa (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?*

**CONGRATULATIONS on finishing the book... almost.
Are you ready for the test next week???**

- You are expected to take the answers directly from the text of the book by Muhammad ibn Abdil Wahhaab that you have memorised.
- The questions are NOT on the explanation by Shaykh al-Fawzaan.
- The test should take an hour.
- The number of marks for each question is given in brackets after it.
- The total number of marks is 80.

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 Quraan does the Shaykh 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)

(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 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:

People worshipped different things. Allaah’s Messenger sal Allaahu alaihi wa sallam fought them all. _____ (1)

The mushriks gave two reasons for their shirk. _____ (1)

The mushriks now are worse than the mushriks then. _____ (1)

The mushriks affirmed that Allah was the Creator and the Disposer of affairs, but this did not make them Muslims. _____ (1)

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 sal 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 shaykh 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 Shaykh 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-Baqarah:
"And fight them until _____
_____ (2)

20. The Shaykh 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 alaihis 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 Shaykh 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 a 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)

Now mark the test, using the text of the book. If you scored 60 marks or more (75%) then well done!

If you scored less than this, then look carefully at your mistakes, and continue to study the book until you can score at least 60.

القَوَاعِدُ الأَرْبَعُ

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّأَكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ جَعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أذُنْبَ اسْتَغْفَرَ، فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ. اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَائِنِهِ 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 تَوْحِيدِهِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشُّرْكَ فِي الْعِبَادَةِ فَسَدَتْ كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ، فَإِذَا عَرَفْتَ أَنَّ الشُّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا وَأَحْبَطَ الْعَمَلَ وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ: مَعْرِفَةُ ذَلِكَ، لَعَلَّ اللَّهَ أَنْ يُحَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ وَهِيَ الشُّرْكَ بِاللَّهِ لَدَيْهِ 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:

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).”

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.”

An-Nisaa [4]:116

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

القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مُقْرُونَ بِأَنَّ
اللَّهُ تَعَالَى هُوَ الْخَالِقُ الْمُدَبِّرُ وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى:
﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

(سورة يونس، الآية: ٣١)

القاعدة الثانية

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ.
فَذَلِيلُ 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)

The first principle

is that you know that the kuffaar (disbelievers) whom the Messenger (sal 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

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, a disbeliever.”

Az-Zumar [39]:3

وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَ يَقُولُونَ هُوَ لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَ يَقُولُونَ هُوَ لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

(سورة يونس، الآية: ١٨)

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ وَشَفَاعَةُ مُشْتَبَةٍ. فَالشَّفَاعَةُ الْمَنْفِيَّةُ 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 يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

وَالكَافِرُونَ هُمُ الظَّالِمُونَ﴾

(سورة البقرة، الآية: ٢٥٤)

وَالشَّفَاعَةُ الْمُشْتَبَةُ هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَ

عَمَلَهُ بَعْدَ الإِذْنِ، كَمَا قَالَ تَعَالَى:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

(سورة البقرة، الآية: ٢٥٥)

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

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).”

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

أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ظَهَرَ عَلَى أَنْاسٍ 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 وَسَلَّمَ) وَلَمْ يُفَرِّقْ بَيْنَهُمْ.
وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

(سورة الأنفال، الآية: ٣٩)

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ تَعَالَى:

﴿وَمَنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ

الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾

(سورة فصلت، الآية: ٣٧)

وَدَلِيلُ الْمَلَائِكَةِ قَوْلُهُ تَعَالَى:

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾ [الآية]

(سورة آل عمران، الآية: ٨٠)

The third principle:

is that the Prophet (sal 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 (sal 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-Baqarah [2]:193

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 or the moon...”

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

وَدَلِيلُ الْأَنْبِيَاءِ قَوْلُهُ تَعَالَى:

﴿وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَن أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِن 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 إِلَى 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 وَقَدِّ الْيَثْبِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: ((خَرَجْنَا مَعَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِلَى

حُنَيْنٍ وَنَحْنُ خُدَنَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيَنْوُطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا

ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ))

الْحَدِيثُ.

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

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

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 Manaat, the other third?”

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 (sal Allaahu alaihi wa sallam) to Hunayn and we had recently left kufr (disbelief). 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.’ 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 Bani Israaeel said to Moosa, ***‘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)

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَطُوا شِرْكَاً مِنْ الْأَوَّلِينَ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّحَاءِ وَيُخْلِصُونَ فِي الشَّدَّةِ،
وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِماً فِي الرَّحَاءِ وَ الشَّدَّةِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى:

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

(سورة العنكبوت، الآية: ٦٥)

تَمَّتْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

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

What now?

1. **Keep revising** *Revise it every month. Then twice a year. Test yourself, or ask someone else to test you. Once a year, revise the explanation of the book.*
2. **Put into practice** *what you have learnt so that it benefits you and others. This also helps you to remember the knowledge.*
3. **Thank Allaah** *for the tawfeeq He has given you, and **move on** to the next level of study. Stick to the books of aqeedah (creed and belief) – there is much to learn yet. **Make dua** for those who have helped you to acquire this knowledge.*
4. **Investigate** *which books the scholars have recommended us to study, and the order in which to study them. Work patiently through them, one by one.*
5. *If you have started using **index cards** for definitions and Quraan quotes and hadeeths, then keep it up, and use them.*