

# الْقَوْلُ النَّابِغُ عَلَى الْقَوَاعِدِ الْأَرْبَعِ

**THE MOST EFFECTIVE  
STATEMENT ON THE FOUR  
FOUNDATIONAL PRINCIPLES**



**By The Reformist, Imâm**

**Muhammad Ibn Abdul Wahhâb**

**(May Allah Have Mercy On Him - 1206 H)**

**Author:**

**Dr. Khalid Ibn Mahmud Al-Juhani'**

**Translator:**

**Imâm Muhammad Jalaal Deen Umar**

الْقَوْلُ النَّابِغُ

عَلَى الْقَوَاعِدِ الْأَرْبَعِ

**THE MOST EFFECTIVE  
STATEMENT ON THE FOUR  
FOUNDATIONAL PRINCIPLES**



By The Reformist, Imâm

**Muhammad Ibn Abdul Wahhâb**

(May Allah Have Mercy On Him- 1206 H)

Author:

**Dr. Khalid Ibn Mahmud Al-Juhani'**

Translator:

**Imâm Muhammad Jalaal Deen Umar**





## **SOCIETY FOR EDUCATION & DEVELOPMENT**

For Translation, Publishing & Distribution

SED - Tel/Fax: 00233-21-220248

Opp: Adodo Hotel House No. 1 Ablesto link N. Kaneshie

P.O. Box AN 157250 Accra - North

E-mail: [africcghana@yahoo.ca](mailto:africcghana@yahoo.ca)

**FIRST EDITION 2025 - 1447 AH**



حَقُوقُ الطَّبْعِ مَحْفُوظَةٌ

© Copyright 2025

All Rights Reserved for the Author

Accra, Ghana.

*No part of this Book may be reproduced, or transmitted in any form or by any means, electronic, photocopying or otherwise, without written permission from the Author.*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***Translator:***

***Imam Muhammad Jalaal Deen Umar***

***Completed On: 17/08/2025 - 23/02/1447***

***Email: [jalaalumar@gmail.com](mailto:jalaalumar@gmail.com)***

***Accra - Ghana***



www.alukah.net

# Table Of Contents

Translator's Introduction.....	7
Author's Introduction .....	8

## FIRST LESSON

Evidence of beginning with Basmala: Blessing and Seeking Help from Him....	10
The Author's Supplication for the Reader (Student) and the Listener.....	11
Meaning of Blessing.....	11
Gratitude: How to thank Allah and the reward for Patience.....	12
Meaning of Patience.....	12
The complete Believer.....	12
Reasons for gaining Happiness and the meaning of Happiness.....	13
What is Al-Hanifiyyah (the Monotheistic and pure religion without shirk).....	14
Meaning of Obedience.....	14
The greatest Shirk that nullifies worship and destroys Deeds.....	16

## SECOND LESSON

<b>First Foundation: Acknowledging Tauhîd Rububiyyah (Oneness of Lordship) only did not include the disbelievers in (the fold of) Islam.....</b>	<b>17</b>
What is Tauhîd Rububiyyah (Belief and singling Allah in His Actions).....	18
<b>Second Foundation: The Polytheists' argument regarding their Shirk and the Refutation to it.....</b>	<b>19</b>
Evidence regarding the disbelief of those who take (other as) Intercessors.....	20
Types of Intercession: Denied Intercession and Affirmed Intercession.....	20
Evidence for Denied Intercession.....	21
Meaning of Khullah (Friendship).....	21
Evidence for Affirmed Intercession and the Conditions for Intercession.....	21
<b>Third Foundation: Types of People the Prophet ﷺ appeared among them.....</b>	<b>22</b>
Evidence on the prohibition of worshiping of Sun, Moon, Angels, Prophets.....	23
Evidence on the prohibition of worshipping Righteous People, Stones and Trees from the Quran and Sunnah.....	24
<b>Fourth Foundation: The difference between the Polytheists of Quraysh, the Polytheists of the Author's time, and the Polytheists of this End of Times.....</b>	<b>26</b>



## Translator's Introduction

**In the name of Allah, the Most Gracious, the Most Merciful**

Praise and thanks belong to Allah, the Lord of all creation. We thank Him, seek repentance, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the sins of our actions. Indeed, whoever Allah guides is truly guided, and whoever He allows to go astray, none among creation can guide them. Therefore, we beseech Allah, the Most Glorious and Exalted, to protect us from misguidance and to rectify our affairs in all aspects of life.

Verily, I testify that there is no deity worthy of worship except Allah, the Most Glorious and Exalted, and again, I bear witness that Muhammad – may peace and blessings of Allah be upon him – is His servant and Messenger. Allah sent him with the truth, and he fulfilled his mission by conveying the message of His Lord, Almighty, leaving His followers (Believers) upon the straight path. May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in truth and righteousness until the Day of Judgment?

**Thereafter;** this is the translation of the book: **الْقَوْلُ الْأَبْلَغُ عَلَى الْقَوَاعِدِ الْأَرْبَعِ** by the esteemed scholar Dr. Khalid Ibn Mahmud Al-Juhani' **مفتي الله** into English, which conveys the meaning of “The Most Effective Statement On The Four Foundational Principles” The original book is: “**الْقَوَاعِدُ الْأَرْبَعُ**” authored by the esteemed scholar, reformist, Shaykh al-Islam Muhammad Ibn Abdul Wahhâb (رحمه الله), focusing on differentiating between the Mu'min (believer) and Kâfir (disbeliever) as well as the Mushrik (Polytheist) and the Muwahhid (Monotheist)

**I have taken on** the task of translating this book into English due to its benefit for the Ummah in rectifying their beliefs; practicing the religion based on the clear guidance of the Qur'an and the Sunnah of the Prophet ﷺ, according to the understanding of the righteous predecessors (the Companions and the Tâbi'een)

**I pray that Allah,** the Exalted, accepts this service from me, benefits the Ummah & our community, and makes it a means of guiding humankind toward Tauhîd.

**Translator:**

Imam Muhammad Jalaal Deen Umar

An Gama Ranar: 17/08/2025 - 23/02/1447

Accra - Ghana





## Author's Introduction

*All praise is due to Allah; we thank Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and our wicked deeds. Indeed, whomever Allah guides, none can mislead, and whomever Allah misleads, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone with no partners. I also bear witness that Muhammad ﷺ is His servant and Messenger.*

*“O you who have believed! Fear Allah as He should be feared and do not die except as Muslims.” (Ala-Imran: 102)*

*“O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs [that bore you]. Indeed, Allah is ever, over you, an Observer.” (An-Nisa’: 1)*

*“O you who have believed! Fear Allah and speak words of appropriate justice. He will cause your deeds to be righteous and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Ahzab: 70-71)*

**Therafter,** *Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Prophet Muhammad ﷺ. The worst of matters are those that are newly invented (in religion), and every innovation is misguidance, and every misguidance leads to the Hell-Fire*

**Afterthat;** *This is a concise commentary on the message: **الْقَوَاعِدُ الْأَرْبَعُ** (The Most Effective Statement On The Four Foundational Principles) by the reformist, Sheikh Muhammad ibn Abdul Wahhâb, (may Allah have mercy on him), which emphasizes the importance of Tauhîd (Monotheism) and what opposes it of shirk. He mentioned four significant foundations to refute those who worship the graves of saints. Indeed, he derived these four foundations from the Book of Allah (the Glorious Quran) and the purified Sunnah (Hadith of the Prophet ﷺ).*





*Tauhîd (Monotheism) is the greatest command that Allah, the Most High, has commanded us with, and He does not accept any act of worship from a Mushrik - polytheist (one who associates partners with Allah), as He said:*

﴿وَلَقَدْ أَوْحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

*“And indeed, it has been revealed to you and to those before you: If you should associate [anything] with Allah, your work would surely become worthless, and you would be among the losers.” (Zumar: 65)*

*Indeed, Allah, the Most High, has commanded us to purify our worship for Him alone, as He stated:*

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

*“Indeed, We sent down to you the Book (Qur’an) in truth, so worship Allah, making religion pure for Him.” (Zumar: 2)*

*We ask Allah to forgive our mistakes and shortcomings, and we seek Him to envelop us with His mercy. Indeed, He is the Most Responsive, and He is capable of doing so.*

*Written By:*

*Dr. Khalid Ibn Mahmud Al-Juhani’*

*08/03/1432 After Hijra*



## الدَّرْسُ الْأَوَّلُ | LESSON ONE

**The Scholar said:** This is the first lesson from the lessons of the book: **الْقَوْلُ** **الأبْلَغُ عَلَى الْقَوَاعِدِ الْأَرْبَعِ** (*The Most Effective Statement On The Four Foundational Principles*)” by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

This book discusses four foundations which pertain to the Tauhîd Uluhiyya (Oneness of Worship). They were derived from the Book of Allah and the Sunnah of His Messenger, peace and blessings of Allah be upon him.

Sheikh Muhammad Ibn Abdul Wahhâb (May Allah have mercy on him) said:

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

*In the name of Allah, the Most Gracious, the Most Merciful*

The Sheikh (may Allah have mercy on him), began his message with the Basmala (saying: In the name of Allah), following the example of the Noble Book and emulating the Messenger, peace be upon him, who would start his correspondences and letters with it. He began with the Basmala seeking blessing in the name of Allah, the Exalted, and seeking assistance through it.

Thus, the mention of the Basmalah is primarily for two reasons:

- **First: التَّبَرُّكُ** (At-Tabarruk): Seeking blessings, which means I ask for blessings through the name of Allah.
- **Second: الاسْتِعَاذَةُ** (Al-Isti'ânah): Seeking assistance, which means I seek help (aid, support, and assistance) through the name of Allah.

**أَسْأَلُ اللَّهَ الْكَرِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّاهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ، فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانُ السَّعَادَةِ.**



*I ask Allah, the Generous, Lord of the Mighty Throne, to take care of you in this world and the Hereafter, and to make you blessed wherever you are, and to make you among those who, when given, are grateful; when tested, are patient; and when they sin, ask for forgiveness, for these three are the titles of happiness.*

And his statement: **أَسْأَلُ اللَّهَ الْكَرِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّاكَ فِي الدُّنْيَا وَالْآخِرَةِ** This is one of the natural disposition of the author (may Allah have mercy on him), that he begins his message with a supplication for the reader (student of knowledge who wishes to learn sound beliefs) and the listener (one who seeks to know the truth and attain success; that may Allah make him among the allies of Allah). Here, he prays for the reader and listener that Allah takes care of his affairs in this world and the Hereafter. For Indeed, whoever Allah, the Most High, takes care of in this world and the Hereafter will be saved from all forms of distress, fear, and all kinds of evil.

Allah, the Most High, said: **إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** “Indeed, those who say 'Our Lord is Allah' and then remain steadfast, there will be no fear upon them, nor will they grieve.”

Thus, we ask Allah, the Most High, to make us among them.

And he (may Allah have mercy on him) said: **وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ** this is the second supplication from him (may Allah have mercy on him), asking Allah to make the reader and listener a blessed person wherever he may be. The intended meaning of: **الْبَرَكَاتُ** (Blessings): is an increase in wealth, health, family, and the blessings of time.

Allah, the Most High, spoke about Prophet Jesus (peace be upon him): **وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ** “And He made me blessed wherever I am”. Thus, if Allah, the Exalted and Most High, makes you blessed, you can accomplish many deeds in a short time.

And he (may Allah have mercy on him) said: **وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ** This is the third supplication from the author (may Allah have mercy on



him) for the reader and the listener, that he be grateful to Allah, the Most High, when He grants him a blessing. And **الشُّكْرُ** Gratitude to Allah, the Most High, is a great act of worship that only a few of His servants are able to perform, as He said, the High Exalted: **اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ** “Work, O family of David, in gratitude. And few of My servants are grateful” (Quran 34:13)

Gratitude is shown by adhering to the commands of Allah, the Most High, and avoiding His prohibitions. Thus, whoever wishes to be grateful to Allah, the Most High (for a blessing), must submit humbly to His commands and act accordingly, while avoiding what Allah and His Messenger (peace be upon him) have forbidden.

And his saying: **وَإِذَا ابْتَلِيَ صَبْرٌ** this means that when a calamity or trial befalls him, he should exercise patience and have hope for goodness and reward from Allah.

And **الصَّبْرُ** (Patience): it is the restraint of the self in obedience to Allah, holding it back from disobedience to Allah, and restraining it from showing impatience with Allah's decree and from expressing anger and discontent at Allah's judgment.

Our Messenger (peace be upon him) said: **عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِذَا أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ** “Amazing is the affair of the believer; all of his affairs are good, and this is not the case for anyone except the believer. If good befalls him, he is grateful, and that is good for him; and if harm befalls him, he is patient, and that is good for him.”

For the (true) believer: he is patient in the face of trials. Therefore, it is fitting for you, O brother! And for you, O dear sister! That if a calamity befalls any one of you, he should be patient.

Allah, the Most High, said: **وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ** “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits. And



*give good tidings to the patient” Who are those, O Lord? Who are they that You commanded Your Messenger (peace be upon him) to give glad tidings to? Allah, the Most High, said: الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* “Those who, when disaster strikes them, say: ‘Indeed we belong to Allah, and indeed to Him we will return”. (Quran 2:156)

And His saying: *وَإِذَا أذْنَبَ اسْتَغْفَرَ* means that when he commits a sin, he seeks forgiveness and repents to his Lord, the Most High. This is one of the signs of the righteous (those who fear Allah), for the righteous, when they sin, return to Allah, the Most High, and seek His forgiveness. Allah, the Most High, said: *وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا* *وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا* “And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins. And who can forgive sins except Allah? And they do not persist in what they have done while they know” (Quran 3:135)

And His saying: *فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنَوَانُ السَّعَادَةِ* means that these three matters are the keys to happiness and the reasons for attaining success in this world and the Hereafter:

Therefore, whoever adheres to these three matters

- *Gratitude* for the gifts (blessings and favors that Allah has bestowed upon a person).
- *Patience* in the face of any trial that befalls a servant.
- *Seeking forgiveness* for sins (and repenting to Allah after committing a sin)

Then he will live in happiness (and be content) in this world and the Hereafter. Thus, O you who want to attain happiness both in this world and in the Hereafter! Make sure to affirm these three matters.

And the term *السَّعَادَةُ* (Happiness): is when a servant is content with everything that Allah has given him, and he feels secure and not afraid of anyone except Allah, the Exalted and Most High.





اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَنْ تَعْبُدَ اللَّهَ  
وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى:  
﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

*Know, may Allah guide you to His obedience, that the Al-Hanifiyyah (the pure religion free from shirk) is the religion of Ibrahim, peace be upon him, which is to worship Allah alone, dedicating religion to Him. And with this, Allah commanded all people and created them for it, as He said: "And I did not create the jinn and mankind except to worship Me" (Dhariyat: 56).*

*And the meaning of His saying: اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ is that may Allah the Exalted and Almighty, guide you to perform acts of obedience to Him.*

*Obedience means adhering to the commands of Allah, the Most High.*

*And the meaning of His saying: أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ this means that Al-Hanifiyyah (the pure religion free from shirk) following the path of Prophet Ibrahim (peace be upon him) is that you dedicate worship to Allah, the Exalted and Most High, without associating anything with Him. Therefore, do not divert any part of your acts of worship to others besides Him, the Exalted and Most High.*

*And the meaning of His saying: وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ is that with sincerity in worship Allah, the Exalted and Almighty commands all people and created them for this purpose, so that they will dedicate worship to Him, the Exalted and Most High. Thus, Allah the Exalted and Almighty created us for His worship; He did not create us for amusement, uselessly (without any purpose), or idle pursuits or (to be occupied with the) worldly work, but solely for His worship. Therefore, if worship collides with work, it is obligatory for the servant to prioritize worship.*

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ، فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ  
كََمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ



*So if you understand that Allah created you for His worship, then know that worship is not called worship unless it is associated with Tauhîd, just as prayer is not called prayer unless it is accompanied by Tahârah (purity).*

*And the meaning of His saying: فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ is that if you know, O you who are being addressed, that Allah, the Exalted and Most High, did not create you except to worship Him alone, then know that worship is only called worship (which Allah commands and accepts when performed) if it is coupled with Tauhîd (Monotheism).*

*An example of this: Prayer is not called prayer (which Allah desires) unless it is accompanied by purification; just as it is said that one who prays without purification does not have their actions called prayer, likewise, one who worships Allah, the Exalted and Most High, in all forms of worship, does not have their actions called worship unless they dedicate it to Allah, the Exalted and Most High, for the polytheist, no matter what acts of obedience they perform, their actions are not called worship because they do not dedicate it to Allah, the Exalted and Most High.*

**فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ؛ كَمَا قَالَ تَعَالَى: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِهِمْ خَالِدُونَ﴾**

*So if shirk enters into worship, it certainly corrupts it, just as impurity corrupts purification. As Allah, the Most High, said: “It is not for the polytheists to maintain the mosques of Allah while witnessing against themselves with disbelief. It is they whose works have failed, and in the Fire they will abide” (Taubah: 17)*

*And the meaning of His saying: فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ is that if shirk enters into worship, it will certainly spoil it, just as impurity (such as urine, excretion, pre-seminal fluid, or wind) enters in purification corrupts it and makes it invalid.*





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 فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ

*So if you know that shirk, when mixed with worship, corrupts it, nullifies the deed, and its adherent will become among those eternally punished in the Fire, then know that the most important thing for you is to understand this (Shirk Al-Akbar); perhaps Allah will save you from this trap; and it is the shirk that Allah spoke of when He said: "Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills." (Nisa'i: 48) and (attaining this is achieved) through knowing and understanding the four foundations of shirk, mentioned and clarified by Allah, the Exalted and Almighty in the His Book.*

And the meaning of: فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا وَأَحْبَطَ الْعَمَلَ is that if you know - O the addressee! that shirk, when mixed with worship, corrupts it, nullifies it, and destroys the entire deeds, and its adherent (practitioner) becomes among those eternally in the Fire - then you have understood that what is most important for you to know and understand is Tauhîd (oneness of Allah in worship) with which all worships are valid.

And Allah, the Most High, said: وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ "And it was already revealed to you and 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"

This means that, Indeed, it has been revealed to you, O our Messenger ﷺ and to those before you from among the Prophets and Messengers, (that they should worship Allah and avoid idols). Indeed, if you commit shirk



(associating partners with Allah in His worship), then certainly your righteous deeds will be nullified. And you will surely be among the losers (of your religion) in this world and face severe punishment in the Hereafter.

And He said, the Exalted and Most High: **إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ** “Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills”

And the meaning of His saying: **لَعَلَّ اللَّهَ أَنْ يُخْلِصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللَّهِ الَّذِي قَالَ اللَّهُ فِيهِ: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ** The author (may Allah have mercy on him) likened shirk to a trap, because a trap: when a person falls into it, he cannot escape easily. Likewise, shirk is such that when a person falls into it, he cannot easily separate from it.

## الدَّرْسُ الثَّانِي | LESSON TWO

**The Scholar said:** This is the second lesson from the lessons of the book: **الْقَوْلُ الْأَبْلَغُ عَلَى الْقَوَاعِدِ الْأَرْبَعِ** (The Most Effective Statement On The Four Foundational Principles), by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

Sheikh Muhammad Ibn Abdul Wahhâb (May Allah have mercy on him) said:

### THE FIRST FOUNDATION OF SHIRK

**Acknowledging The Oneness Of Lordship (Tauhîd Rububiyyah) Didn't Include The Kuffâr (Disbelievers) In (The Fold Of) Islam**



الْقَاعِدَةُ الْأُولَى: أَنْ تَعْلَمَ أَنَّ الْكَافِرِينَ الَّذِينَ قَاتَلَهُمُ رَسُولُ اللَّهِ ﷺ مُقِرُّونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ الرَّازِقُ الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَهُمْ يَدْخُلُهُمْ 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 يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ قُلْ أَفَلَا تَتَّقُونَ﴾

*The First Foundation: You should know that the Kuffâr (disbelievers) whom the Messenger of Allah (peace be upon him) fought were acknowledging that Allah, the Most High, is the Creator, the Provider, and the Planner, yet this did not enter them into Islam. The evidence for this is His saying: "Say, 'Who provides for you from the heaven and the earth? Who owns hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who directs the matter?' They will say, 'Allah.' Say, 'Then will you not fear Him?' (Yunus: 31)*

*This is the First Foundation among the four foundations, and its brief (explanation) is that, acknowledging Tauhîdir-Rububiyyah (Oneness of Lordship) alone does not suffice (to consider one in the fold of Islam), because the disbelievers of the time of the Messenger of Allah ﷺ firmly acknowledge Tauhîdir-Rububiyyah (Oneness of Lordship); 'Which is to affirm and acknowledge that indeed Allah, the Most High, is the Creator, the Provider, and the Planner', however, this (acknowledgment and affirmation of the oneness of Lordship) did not enter them in (the fold of) Islam, and the Messenger of Allah (peace be upon him) fought them.*

*The evidence for this is His saying, the Exalted: قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ this means say, O Muhammad! To these polytheists: "Who brings you sustenance from the heavens and the earth? أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ Or who possesses hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who directs the matter? فَسَيَقُولُونَ اللَّهُ They will respond that it is Allah who possesses hearing and sight, and who brings the living out of the dead and brings the dead out of the living, and*



who directs the matter. **فَقُلْ أَفَلَا تَتَّقُونَ** so say to them O Muhammad! “Will you not then fear the polytheism that you are upon?”

Then said the author (may Allah have mercy on him) explaining the second principle, which is about the reason for the disbelief of the polytheists of Quraysh.

## THE SECOND FOUNDATION OF SHIRK

### The Excuse Of The Polytheists Regarding Their Polytheism And The Refutation Of This Excuse

**الْقَاعِدَةُ الثَّانِيَّةُ: أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِنَّا لَطَلَبُ الْقُرْبَى وَالشَّفَاعَةِ، فَدَلِيلُ الْقُرْبَى قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِنَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾**

*The Second Foundation: They (the Polytheists) say: We did not call upon them (saints and deities) or direct ourselves to them except for the purpose of seeking closeness and intercession. The evidence for seeking closeness is His saying: “And those who have taken protectors besides Him say, “We do not worship them except to bring us closer to Allah in position.’ Indeed, Allah will judge between them concerning that in which they differ. Indeed, Allah does not guide he who is a liar and a disbeliever” (Zumar: 3)*

*This second foundation contains a refutation of what the polytheists use as evidence for their polytheism. then it manifested that the reason for the disbelief of the polytheists of Quraysh was their taking these protectors as intercessors, placing them between themselves and Allah, the Most High, because the polytheists of the time of the Messenger of Allah ﷺ had appointed others as intercessors to Allah, the Exalted and Most High, and placed some intermediaries between themselves and Allah, the Exalted and Most High – thus, Allah the Exalted disbelieve them. This is indeed the essence of the polytheism of Quraysh, that they took some as intercessors and intermediaries apart from Allah, the Exalted and Almighty.*





And the evidence for holding certain entities as intermediaries is disbelief is His saying, the Exalted and Almighty: **وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ** this means that those polytheists who have taken besides Allah the Most High (others as their protectors and helpers before Allah) say: **مَا نَعْبُدُهُمْ إِلَّا** **لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى** this means we do not worship them except to bring us closer to Allah in a high exalted positions, then He said the Most High: **إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ** thus, Allah the Exalted and Almighty called them liars and disbelievers.

**وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾**

And the evidence for intercession is His saying, the Exalted: “And they worship besides Allah that which harms them not and benefits them not, and they say, ‘These are our intercessors with Allah.’” [Yunus: 18].

Meaning the evidence (on taking others) intercessors (besides Allah) is disbelief is His saying, the Exalted: **وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ** this means that these (allies and deities of worship) are our intercessors before Allah, the Exalted and Almighty.

**وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ، فَالشَّفَاعَةُ الْمَنْفِيَةُ مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِي مَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ. وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٍ وَلَا شَفَاعَةٍ ۚ**  
**وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾**

Intercession is in two types: there is denied intercession and affirmed intercession. Denied intercession is that which is sought from others besides Allah in matters that only Allah has power over. The evidence for this is His saying: “O you who have believed, spend from that which We have provided for you before there comes a Day in which there will be no



*bargaining, nor friendship nor intercession. And the disbelievers – they are the wrongdoers (in truth due to their disbelief in Allah).” [Baqara: 254].*

*Thus, denied intercession is what is sought from others besides Allah in matters that only Allah has authority over; for example, seeking intercession from the dead or the living in matters where they have no power except Allah the Exalted and Almighty, like those who go to the graves of the allies and seek from them things that only Allah, the Exalted and Almighty alone has power over.*

*The evidence for denied intercession is what the author (may Allah have mercy on him) mentioned, which is His saying, the Exalted: يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ “O you who have believed, spend from that which We have provided for you before there comes a Day in which there will be no exchange and no friendship and no intercession.”*

*This is a statement from Allah, the Most High, to the believers (those who have faith) that they should spend from what Allah, the Exalted and Most High, has provided them before that Day comes when trading will not benefit them, nor will friendship, nor intercession.*

*And the term خُلَّةٌ (Friendship): is the highest rank in terms of closeness, so the intended meaning of intercession here (in this verse) is denied intercession.*

**وَالشَّفَاعَةُ الْمُتَبَيَّنَةُ هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾**

*And the Affirmed intercession is that which is sought from Allah, and the intercessor is honored with intercession, and the one for whom intercession is made is the one whose words and actions please Allah after permission, as He said, the Exalted: “Who is it that can intercede with Him except by His permission” [Baqara: 255].*



*Thus, affirmed intercession is that which is sought from Allah. The author (may Allah have mercy on him) mentioned two conditions for it:*

- ❖ *First: Allah, the Exalted, must grant permission for intercession.*
- ❖ *Second: Allah, the Most High, must be pleased with the one for whom intercession is made.*

*Then the author (may Allah, the Exalted and Most High, have mercy on him) mentioned the third foundation, which can be summarized as follows: whoever diverts any act of worship to other than Allah is a polytheist, and it is obligatory for the guardians of Muslim affairs (leaders) to fight him.*

## THE THIRD FOUNDATION OF SHIRK

### The Types Of People That The Prophet ﷺ Manifested Among Them

القَاعِدَةُ الثَّالِثَةُ: أَنَّ النَّبِيَّ ﷺ ظَهَرَ فِي أَنْاسٍ مُتَفَرِّقِينَ فِي عِبَادَتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَحْجَارَ وَالْأَشْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ، وَلَمْ يُصَرِّقْ بَيْنَهُمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ﴾

*The Third Foundation: The Prophet (peace be upon him) encountered people who were diverse in their worship; among them were those who worshipped angels, those who worshipped prophets and righteous people, those who worshipped stones and trees, and those who worshipped the sun and the moon. Then Messenger of Allah (peace be upon him) fought them all, without making distinctions among them. And the evidence for this is His saying, the Exalted: “And fight them until there is no fitnah (polytheism, disbelief, and averting people from the way of Allah) and until the religion is (acknowledged to be) for Allah” [Baqarah: 193].*

*This third foundation states that anyone who diverts any act of worship to other than Allah, the Most High, is a polytheist and disbeliever. And the evidence for this is what the author (may Allah have mercy on him) mentioned, that indeed the Prophet (peace be upon him) encountered*





various groups of people who were diverse in their worship. Among them were those who worshipped the sun and the moon.

**وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ: قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ﴾**

*And the evidence regarding the (prohibition of worshipping the) sun and the moon: His saying, the Exalted: “And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon” [Fussilat: 37].*

*And among them were those who worshipped angels.*

**وَدَلِيلُ الْمَلَائِكَةِ: قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾**

*And the evidence regarding the (prohibition of worshipping) the angels: His saying, the Exalted: “And He does not command you to take the angels and the prophets as lords” [Ala-imran: 80].*

*And among them were those who worshipped prophets.*

**وَدَلِيلُ الْأَنْبِيَاءِ: قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾**

*And the evidence regarding (the prohibition of worshipping) the prophets is His saying, the Exalted: “And [the Day] when Allah will say, ‘O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’ He will say, ‘Exalted are You! It was not for me to say that which I have no right to say. If I had said it, You would have certainly known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is the Knower of the unseen” [Ma’ida: 116].*



*And among them were those who worshipped righteous servants.*

**وَدَلِيلُ الصَّالِحِينَ: قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ  
أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾**

*And the evidence regarding (the prohibition of worshipping) the righteous servants: His saying, the Exalted: “Those whom they call upon (like angels, and righteous servants: Ezra, Jesus, Jinns etc) desire (for themselves) means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Indeed, the torment of your Lord is to be feared” [Isra’i: 57].*

*Some scholars say this verse was revealed regarding certain Arab tribes who were worshipping other tribes of jinn. The jinn had converted to Islam, but the Arabs continued to worship them, unaware that these jinn had submitted to Allah, the Most High, and these jinn were seeking what would bring them closer to Allah, the Exalted and Almighty.*

*And among them were those who worshipped stones and trees.*

**وَدَلِيلُ الْأَحْجَارِ وَالْأَشْجَارِ: قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾**

*And the evidence regarding (the prohibition of worshipping) stones and trees: His saying, the Exalted: “Have you seen (idols) Al-Lât and Al-Uzza? And (an idol called) Manât, the third one” (Najm: 19-20)*

*These were three stones and trees that were worshipped besides Allah, the Exalted, and Most High: Al-Lât, Al-Uzza, and Manât. Also, among the evidence on this is what the author (may Allah have mercy on him) mentioned from the Sunnah (Hadith of the Prophet ﷺ).*

**وَحَدِيثُ أَبِي وَقَدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ،  
وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُمُونَ 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 Hadith of Abu Wâqid Al-Laythi (may Allah be pleased with him): He said: "We went out with the Prophet (peace be upon him) to Hunain, while we were fresh from disbelief. The polytheists had a Sidir (Lote Tree) where they would pray (for blessings and victories) and hang their weapons, and it was called Dhâtu Anwât. We passed by the Sidr (Lote Tree) and said, 'O Messenger of Allah ﷺ, make for us a Dhâta Anwât just as they have a Dhâtu Anwât?.....till the end of the Hadith.*

*The Author brought this Hadith among proofs: Abu Wâqid Al-Laythi (may Allah be pleased with him), said: we went out with the Prophet (peace be upon him) to Hunain, while we were newly out from disbelief - meaning newly come from disbelief (i.e. recent converts) -. The polytheists had a Sidr (a lote tree) that they frequented - meaning they sit there to prayed by - and hang their weapons on it for blessings. They thought that whoever hung his weapon on this tree would never be defeated. This tree was called Dhâtu Anwât because the polytheists used to hang their weapons on it.*

*Abu Wâqid Al-Laythi (may Allah be pleased with him) said: "Then We passed by this Sidr (Lote Tree), and we said, 'O Messenger of Allah ﷺ! Make for us a Dhâta-Anwât (a tree to hang our weapons on for blessings), just as the polytheists have their Dhâtu-Anwât.' The Prophet (peace be upon him) became very angry and said: 'Allahu Akbar, Allahu Akbar (Allah is the Greatest). Indeed, they are the traditions - the path that people will follow.' Then the Messenger of Allah (peace be upon him) said: 'You have said, I swear by Him in whose hand is my soul, as the Children of Israel said to Musa: اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ "Make for us a god just as they have gods." He (Musa) said, "Indeed, you are a people behaving ignorantly (i.e. people who do not understand what is due to Allah in terms of glorification and monotheism, and what is inappropriate of Him in terms of associating partners and worshipping others)"*

*Then the author (may Allah, the Exalted and Most High, have mercy on him) mentioned the fourth foundation, which discusses the differences between the polytheists of his time, the end of times, and the polytheists of Quraysh.*



## THE FOURTH FOUNDATION OF SHIRK

### The Difference Between The Polytheists Of Quraysh, Polytheists Of The Author's Time And The Polytheists Of This End Of Times.

الْقَاعِدَةُ الرَّابِعَةُ: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شُرَكَاءَ مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرِّخَاءِ وَيُخْلِصُونَ فِي الشَّدَةِ. وَمُشْرِكُو زَمَانِنَا شُرَكَهُمُ دَائِمٌ فِي الرِّخَاءِ وَالشَّدَةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

*The Fourth Foundation: Is that indeed, the polytheists of our time are more severe in their polytheism than those before them, because the earlier ones (polytheists of old) would commit shirk in times of ease and sincerely invoke Allah in times of hardship. But the polytheists of our time have persistent polytheism in both ease and hardship. The evidence for this is His saying, the Exalted: "But when they embark on a ship, they invoke Allah, making their religion sincere for Him. But when He delivers them to the land, at once they associate (their idols) with Him" [Ankabut: 65]*

*This foundation highlights the relationship between the polytheists of the author's time (may Allah have mercy on him) and those of the end of times. And he explained that the polytheists of Quraysh would commit shirk in times of comfort and ease, but when faced with hardship and calamity, they would dedicate their worship solely to Allah, the Exalted and Most High.*

*However, the polytheists of the author's time and the polytheists of this end of times commit shirk both in times of comfort and hardship. And the evidence that the polytheists of Quraysh would dedicate their worship to Allah, the Exalted and Most High, during calamities and hardships, while committing shirk during times of ease and blessings, is what the author (may Allah have mercy on him) mentioned, which is His saying, the Exalted: فَإِذَا رَكِبُوا فِي الْفُلِكِ this means that when these polytheists embark on a ship, دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ this means that they divert all worship solely for*





*Allah فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ this means that but when Allah, the Exalted and Almighty delivers them to the land, at once they associate others (their idols or deities) with Him (in His worship)”*

*Then the author (may Allah, the Exalted and Most High, have mercy on him) concluded his message with blessings and salutations upon our Prophet (Prophet) Muhammad (peace be upon him), stating:*

**وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ ، وَآلِهِ وَصَحْبِهِ وَسَلَّمَ**

*And may Allah send blessings upon our leader (Prophet) Muhammad, and upon his family and his companions, along with peace.*

*His Family; refers to those who follow him in his religion of Islam, while His Companions; refers to those who lived with him, believed in him, and died upon that faith (i.e. upon the Monotheistic religion of Islam).*



**مُصَلِّيًا مُسَلِّمًا عَلَى النَّبِيِّ كُلَّمَا**

*Supplicating for Allah's commendations and blessings to be placed upon the Prophet ﷺ so long as*

**رَقْرَقَ بَرَقَ أَوْ هَمَّا بِالْوَدْقِ مُزْنُ السَّحَابِ**

*Lightening and rain are associated with each other, and as long as the heavy rain pours down from the clouds*

**تِلْكَ تَرْجَمَةُ الْإِمَامِ مُحَمَّدٍ جَلَّالِ الدِّينِ عُمَرُ**

*This (i.e. booklet before you) is the translation of Imam Muhammad Jalaal Deen Umar.*

**كُلَّمَا ادَّكَّرْتُمُونِي لِلَّهِ قُولُوا لِي**

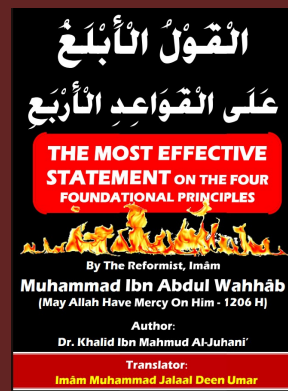
*Whenever you remember me for the sake of Allah pray for me (saying):*

**رَحِمَ اللَّهُ صَدَاكَ يَا بُنَيَّ عُمَرُ**

*May Allah have mercy on you, for your thirst (in Knowledge and religious services), O Son of Umar!*



# THE MOST EFFECTIVE STATEMENT ON THE FOUR FOUNDATIONAL PRINCIPLES



**SOCIETY FOR EDUCATION & DEVELOPMENT  
ACCRA – NORTH KANEISHI, REPUBLIC OF GHANA**

