

متن

# القواعد الأربعة

## THE FOUR PRINCIPLES

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ARABIC AND ENGLISH TEXT

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَائِعِهِ أَنْ الْحَبِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ .

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ، فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَّارَةِ . فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَّارَةِ، كَمَا قَالَ تَعَالَى ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾ .

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا وَأَحْبَطَ الْعَمَلَ وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ، عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ؛ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ، الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ .

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ .



## القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ مُقْرُونَ أَنَّ اللَّهَ هُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْمُدَبِّرُ لِجَمِيعِ الْأُمُورِ وَمَنْ يُدْخِلُهُمْ ذَلِكَ فِي الْإِسْلَامِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى ﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾.

## القاعدة الثانية

أَنْهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلِبِ الْقُرْبَةِ وَالشَّفَاعَةِ.

فَدَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾.

وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾.

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ، وَشَفَاعَةٌ مُثَبَّتَةٌ.

فَالشَّفَاعَةُ الْمَنْفِيَّةُ مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾.

وَالشَّفَاعَةُ الْمُثَبَّتَةُ هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ. وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ. وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلُهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ، كَمَا قَالَ تَعَالَى ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾.



## القاعدة الثالثة

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أَنَسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾.

فَدَلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ تَعَالَى ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾.

وَدَلِيلُ الْمَلَائِكَةِ قَوْلُهُ تَعَالَى ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾ الآية.

وَدَلِيلُ الْأَنْبِيَاءِ قَوْلُهُ تَعَالَى ﴿وَإِذْ قَالَ اللَّهُ لِيَعْقُوبَ يَا بَنِي إِسْرَائِيلَ إِنِّي جَعَلْتُ لَكُمْ آلِهَةً مِمَّا كَفَرْتُمْ فَاعْبُدُوا اللَّهَ وَارْجِعُوا إِلَيْهِ وَإِنَّ رَبِّي لَعَلِيمٌ ذُو الْبُرُوجِ﴾. وَأَمَّا قَوْلُهُ تَعَالَى ﴿وَلَا تَتَّخِذُوا لِلدِّينِ حُدُودًا﴾ فَمِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعَالَى مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ﴾.

وَدَلِيلُ الصَّالِحِينَ قَوْلُهُ تَعَالَى ﴿قُلْ أَدْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾ (١٦) أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾.

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ قَوْلُهُ تَعَالَى ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾ (١٧) وَمَنْوَةَ الثَّالِثَةَ الْأُخْرَى﴾.

وَحَدِيثُ أَبِي وَقِيدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَىٰ حُنَيْنٍ وَنَحْنُ حَدَثَاءُ 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. فَقَالَ رَسُولُ اللَّهِ ﷺ اللَّهُ أَكْبَرُ! إِنَّهَا السُّنُنُ، فَلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَىٰ ﴿اجْعَلْ لَنَا آلِهَةً كَمَا لَهُمْ آلِهَةٌ﴾.



## القاعدة الرابعة

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّهْم إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾.

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ





I ask Allah, the Most Generous, Lord of the Great Throne to take care of you in this life and the last, and to make you blessed wherever you are, and to make you amongst those who are thankful when they are given, and patient when they are tested, and repent when they sin, for these three are the signs of happiness.

Know, may Allah guide you to His obedience, that *Al-Haneefiyah*, the religion of Ibraheem, is that you worship Allah alone, making the religion purely for Him. That is what Allah has commanded all people and what He has created them for, as He, Most-High, says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

***“And I did not create Jinn and Humans except to worship Me.”***

So, if you have come to know that Allah has created you for His worship, then know that worship is not called worship except with Tawheed, just like the prayer cannot be called prayer except with purification. Thus, if shirk enters into worship, it becomes corrupted, similar to *hadath* entering into purification, as the Most-High said:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِهِمْ خَالِدُونَ﴾

***“It is not for the polytheists to maintain the Mosques of Allah while witnessing against their ownelves with disbelief. Those, their deeds have become worthless and in the fire they will abide eternally.”***



Thus, if you know that whenever shirk mixes with worship, it becomes corrupted, destroys all actions, and the doer becomes of those eternally in the fire, then you will know that it is the most important matter for you to learn. Perhaps Allah will save you from this snare, that is, shirk with Allah, which Allah has said about:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

***“Verily, Allah does not forgive associating [partners] with Him, but He forgives what is less than that for whom He wills.”***

And that is by understanding four principles that Allah has mentioned in His Book.



## THE FIRST PRINCIPLE

To know that the disbelievers, whom the Messenger of Allah ﷺ fought, affirmed that Allah is the Creator, the Provider, the one who gives life and causes death, the one who is in command of all things, yet that [affirmation] did not bring them into Islam, and the proof is the saying of Allah Most-High:

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

*“Say: Who provides for you from the sky and 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: ‘Allah’. Say: Will you not then be afraid.”*

## THE SECOND PRINCIPLE

They (the Mushrikun) say, ‘We do not call upon them and turn towards them except to seek nearness and intercession.’ The proof for nearness is the saying of Allah Most-High:

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

*“Those who take Awliya’ besides Him [say] ‘We worship them only so that they may bring us nearer to Allah in station.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”*





And the proof for intercession is the saying of Allah Most-High:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَ عِنْدَ اللَّهِ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

***“And they worship other than Allah that which neither harms them nor benefits them, and they say: ‘These are our intercessors with Allah’. Say: Do you inform Allah of that which He knows not in the heavens or on the earth? Exalted is He and high above all that which they associate with Him.”***

And intercession is of two types: Intercession which has been negated and intercession which has been affirmed.

The negated intercession is the one that is sought from other than Allah regarding a matter which only Allah is able to do. And the proof is the saying of Allah Most-High:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ﴿۱۰۰﴾ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

***“O you who believe, spend from that with which We have provided for you, before there comes a day in which there will be no exchange, nor friendship, nor intercession. And the disbelievers – they are the oppressors.”***

The affirmed intercession is that which is sought from Allah. The intercessor is honored with the intercession. The one whom the intercession is for, Allah must be pleased with his speech and actions. Thereafter, [Allah must give] permission [for intercession], as Allah the Most-High said:



﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

*“Who is it that can intercede with Him except by His Permission?”*

## THE THIRD PRINCIPLE

The Prophet ﷺ came to a people who differed in their worship; some worshipped the sun and the moon, some worshipped the angels, some worshipped the prophets and pious, and some worshipped trees and stones, and the Messenger of Allah ﷺ fought them and did not differentiate between them. The proof is the saying of Allah Most-High:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

*“Fight them until there is no more Fitnah and the religion is all for Allah”*

The proof for the sun and the moon is the saying of Allah Most-High:

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

*“And of His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon but prostrate to Allah Who created them, if it is Him that you worship.”*

The proof for the angels is the saying of Allah Most-High:

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا﴾

*“Nor would He order you to take the angels and prophets as lords.”*

The proof for the prophets is the saying of Allah Most-High:



﴿وَأَذَقَ اللَّهُ يَعِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ﴾

*“And when Allah will say: O Eesa son of Maryam, did you say to the people, 'Take me and my mother as two deities besides Allah'? He will say: Exalted are You! It was not for me to say that which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is you who is Knower of the unseen.”*

The proof for the pious is the saying of Allah Most-High:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

*“Say: Call upon those you have claimed besides Him, for they do not possess removal of harm from you nor its transfer. Those whom they call upon seek means of access to their Lord which of them would be nearest, and they hope for His mercy and fear his punishment. Indeed, the punishment of your Lord is [something] to be feared.”*

The proof for trees and stones is the saying of Allah Most-High:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٦﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿١٧﴾﴾

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

And the hadeeth of Abu Waaqid al-Laythee who said: We departed with the Prophet ﷺ to *Hunain* and we had recently abandoned disbelief. The Mushrikun used to have a tree which they used to devote themselves to and



hang their weapons upon; they used to call it, “*Dhaatu Anwat*”. We passed by a tree and said: O Messenger of Allah, appoint for us a “*Dhaata Anwat*” like they have a “*Dhaatu Anwat*”. Thus, the Messenger of Allah ﷺ said: Allahu Akbar! It is the ways. You have said – by the One Whom my soul is in His hand – as the children of Israel said to Moosa, “Appoint a god for us as they have gods.”

## THE FOURTH PRINCIPLE

The Mushrikun of our time are worse in shirk than the previous generations, because the former generations committed shirk during [times of] ease and would be sincere during hardship. As for the Mushrikun of today, their shirk is continuous, in ease and in hardship. The proof is the saying of Allah Most-High:

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

***“When they embark on a ship they invoke Allah sincere to Him in religion, but when He brings them safely to land, behold, they associate others with Him.”***

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

