

وهو دعوة غيره معه

And it is to call upon other than Him along with Him.¹⁹

[19]:

This is the definition of *shirk*: it is to call upon other than Him along with Him – meaning that something from *'ibaadah* (worship) is directed to other than Allaah, whether it be (to) an angel from the angels or a prophet from the prophets or a righteous person from the righteous people or a building from the buildings or other than that from all the created beings. So whoever directs anything from worship to other than Allaah, then this is the greatest thing that Allaah has forbidden. This is *shirk*.

So know the explanation of *tamheed* and the explanation of *shirk* because there are from the people those who explain *tamheed* with other than its true explanation and those who explain *shirk* with other than its true explanation.

From the people are those who say, “*Shirk* is *shirk* with regards to *Haakimiyyah* (judgement and legislation)”. And this has appeared now unfortunately. *Al-Hukm bi ghayri ma anzal Allaah* (judging by other than that which Allaah sent down) is a type from the types of *shirk* called *shirk-ut-Taa'ah* (*shirk* of obedience). There is no doubt that obeying a created being in declaring lawful that which Allaah has made forbidden or in declaring forbidden that which Allaah has made lawful, *this* is a type of *shirk* - however there is that which is more serious than it and it is worshipping other than Allaah by slaughtering and making vows and performing circumambulation and calling for rescue. So what is obligatory is to warn against all *shirk*, not to take up something from it and to leave aside that which is worse and more dangerous than it. So *shirk* is not to be explained as being only *shirk-ul-Haakimiyyah* or *shirk* in political affairs. And (these people) say: “Shirk of the graves, this is just simple shirk”, meaning it is something easy. This is insolence towards Allaah, the Perfect and Most High. *Shirk* is the worst thing that Allaah has forbidden and it is to call upon something else besides Him along with Him. This is *shirk*.

And from them are those who say that, “*Shirk* is to have love of the *dunyaa* (worldly life) and to have love of wealth.” Wealth is something which Allaah has made beloved (to people) with their natural love.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ الفجر: ٢٠

And you love wealth with immense love. [89:20]

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾ العاديات: ٨

And indeed he (man) is certainly fervent in love of *khayr* [100:8]

Meaning: (of) wealth.

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ ﴾

Say: If your fathers and your children...

Up to His statement:

﴿ أَحَبَّ إِلَيْكُمْ ﴾ التوبة: ٢٤

are more beloved to you. [9:24]

He said: ‘are more beloved to you’, and He did not criticise them for loving them (their fathers, their children, etc). Rather He criticised them for giving precedence to love of them over the love of Allaah. Love of wealth is not *shirk* because it is a natural love. The people have need of wealth and they love it; love of wealth is not *shirk* because it is (a case) of love of things which are beneficial through which the people derive benefit. However those people who say these sayings (that *shirk* is love of wealth) - either they are ignorant people who do not know *tamheed* and *shirk* – or otherwise they are people who deliberately turn away, wishing to turn the people away from these realities towards things which they want and purposes which they desire . And Allaah knows best about people’s intentions and goals.

So what is important is that this is not *shirk*; *shirk* is to call upon other than Allaah along with Him or to direct anything from the types of worship to other than Allaah - such as sacrifice, and making vows, and supplicating and calling for rescue and seeking aid and turning for refuge and fear and hope and other than that - this is *shirk* which is the greatest of sins, calling upon other than Him along with Him, He the Perfect and Most High, because *ad-Du‘aa* (supplication) is the greatest type of worship, just as He, the One free of all imperfections, said:

﴿ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ ﴾ الرعد: ١٤

The True Call is that which is for Allaah; and those whom they call upon besides Him cannot respond to them with anything. [13:14]

And He said:

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾ غافر: ١٤

So call upon Allaah, making the religion purely and sincerely for Him even though the disbelievers detest it. [40:14]

So supplicating to other than Allaah is the *shirk* which Allaah and His Messenger made forbidden. As for these lesser matters which they declare *shirk* to be then that is not the case. However it is to be said: some of them are a part of *shirk*; however there is that

which is more dangerous than it and more important than it because shirk is of levels, some of them are worse than others. And Allaah's refuge is sought.

والدليل قوله تعالى : ﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

And the proof is His saying, the Most High:

And worship Allaah, and do not associate anything along with Him [4:36]²⁰

[20]:

His saying, “And the proof is His saying, the Most High:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

And worship Allaah, and do not associate anything along with Him. [4:36]”:

We have said that the proof that the greatest thing that Allaah has commanded is *tawḥeed* is His saying:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

And worship Allaah, and do not associate anything along with Him. [4:36]

Then he mentioned the rest of the rights. So the fact that He began with *tawḥeed* and with the prohibition of *shirk*, this is a proof that *tawḥeed* is the greatest thing which Allaah has commanded because He said:

﴿ وَأَعْبُدُوا اللَّهَ ﴾

And worship Allaah..

And He followed it with His saying:

﴿ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

and do not associate anything along with Him. [4:36]

So this is a prohibition. He began with the command for *tawḥeed* and the prohibition from *shirk*. So this proves that the greatest thing that Allaah has commanded is *tawḥeed* and the worst thing that He has forbidden is *shirk*, because Allaah began with that. And He, the Perfect, does not begin except with the most important thing and then what is next in importance. This is the way in which the *ayah* is a proof.

The Fourth Treatise: The Three Fundamental Principles Which it is Obligatory to Have Knowledge of.

The First Fundamental Principle: Knowledge and Awareness of Allaah, the Mighty and Majestic

فَإِذَا قِيلَ لَكَ مَا هِيَ الْأُصُولُ الثَّلَاثَةُ الَّتِي تَجِبُ مَعْرِفَتُهَا؟ فَقُلْ مَعْرِفَةُ الْعَبْدِ رَبِّهِ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

So if it is said to you, “What are the three fundamental principles which must be known?”, then say, “The servant’s knowledge of his Lord, and his Religion, and his Prophet Muhammad *sallallaahu‘alaihivasallam*.¹”

[1]:

His saying, “*al-Uṣool* (fundamental principles)”, this is the plural of *asl* which is that which something else is built upon. And the word *far’* (branch or detail) is that which is built upon something else. Therefore these (matters) are called *uṣool* because other matters from the religion are built upon them. Therefore they are called *uṣool* because the matter of the religion is built upon them. And the whole of the religion pivots upon these three fundamentals.

His saying, “The servant’s knowledge of his Lord”: *Rabbahu* (his Lord) is in the accusative case because it is the object of *ma’rifah* (knowledge) because the verbal noun *ma’rifah* (knowledge) is attached to the active particle *‘abd* (servant). And the verbal noun, if attached to something, acts in the manner of its verb according to the scholars of the Arabic grammar. So the verbal noun here is attached and acts in the manner of the verb.

His saying, “And his Religion and his Prophet”: This is joined – meaning: to the *mansoob* (accusative). These are the fundamentals of the religion in general, and their details will follow in the speech of the Shaykh *rahimabullaah* if Allaah wishes.

Why are these three fundamental principles specifically mentioned? Because they are the foundations of the religion of Islaam and because they are the matters about which the servant will be asked when he is placed in his grave. (This is) because the servant when he is placed in his grave and earth has been laid over him and the people have departed from him returning to their families, then two angels will come to him in the grave and his soul will be returned to his body and he will be given the life of the *barzakh* (transitional period between this life and the Hereafter); it is not a life like the life of this world. It is a life which Allaah knows best about. So they will make him sit up in his grave and they will say to him, “Who is your Lord and what is your religion and who is your prophet?” So the believer will say, “My Lord is Allaah and my religion is Islaam and Muhammad *sallallaahu‘alaihivasallam* is my prophet.” So it will be said to him, “How did you know that?” So he will say, “I read the Book of Allaah so I understood it and I knew.” So then a caller will call out, “My servant has spoken the Truth.” So they will lay

out for him a bed from Paradise and there will open for him a door to Paradise and his grave will be extended for him as far as the eye can see and the fragrance of Paradise and its gentle breeze will come upon him. So he will look to his living place in Paradise and he will say, “O my Lord, establish the Hour so that I can return to my family and my wealth.”

As for the doubter who lived upon misgivings and doubt and lack of certainty even if he claimed to be upon Islaam, if he had doubts and misgivings about the Religion of Allaah like the *munaafiq* (hypocrite) he will stutter. So when they say to him, “Who is your Lord?” He will say, “I don’t know.” And when they say, “What is your Religion?” He will say, “I don’t know.” And when it is said: “Who is your Prophet?” He will say, “I don’t know. Haah, haah, I don’t know, I heard the people saying something so I said it.”¹⁹

Meaning: that in the *dunyaa* (world) he would just say whatever the people said, without having *eemaan* - and Allaah’s refuge is sought. This hypocrite who outwardly displayed Islaam, whilst he did not believe it in his heart; rather he outwardly showed it to gain worldly benefits, so he said in the world, “My Lord is Allaah”, but he did not truly believe it; his heart denied it, and Allaah’s refuge is sought. He used to say, “My religion is Islaam”, but he did not have *eemaan* in Islaam; his heart denied it! He used to say, “My prophet is Muhammad *sallallaahu’alaibiwallaslam*”, but he did not truly believe in the messengership of Muhammad in his heart! Rather he said it upon his tongue only - this is the *munaafiq* (hypocrite). So it will be said to him: “You did not know and you did not read!” So he will be struck with an iron sledgehammer which will cause him to scream in such a manner that if men and jinn were to hear it, they would drop down dead. It will be heard by everything except for mankind; if he were to hear it he would drop down dead – meaning, he would die from terror. He will be crushed in his grave until his ribs cross over and a gate to the Fire will be opened for him and its fierce and poisonous wind will come upon him and its heat. And he will say, “O my Lord, do not establish the Hour!” This will be his life and his condition in the grave - and Allaah’s refuge is sought – because he did not give the correct answer.

And therefore a caller will call out, “My servant has lied”. So they will lay out for him a bed from the Fire and they will open for him a door to the Fire - and Allaah’s refuge is sought. So since these matters are this important it is obligatory upon us to learn them and to hold them as our creed and belief. And it is not sufficient just to learn them alone; rather we learn them and we hold them as our creed, and we have *eemaan* in them and we act upon them for as long as we live, hoping that Allaah makes us firm at the questioning in the grave. Allaah, the Most High, says:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ

الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (٢٧) إبراهيم: ٢٧

Allaah makes firm those who truly believe with the firm saying in the life of this world and in the Hereafter. And Allaah misguides the disbelieving wrongdoers. And Allaah does whatever He wishes. [14:27]

¹⁹ Reported by al Bukhaaree in abridged from the hadeeth of Anas (1338) and Muslim (2870).

So these three fundamental principles have tremendous importance, and therefore the Shaykh focussed upon them in this treatise and he clarified them so that we should study them and carefully examine them and so that we should hold them as our creed and belief and act upon them hoping that Allaah should make us and you firm with the firm saying in the life of this world and in the Hereafter.