



## **Readings in al-Qawaa'id al-Arba'ah (The Four Principles) : Part 3**

Text by

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From this treatise:

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification

## Part 3: The Purification of Tawheed

Shaikh Salih al-Fawzaan says:

### TEXT

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification.

### EXPLANATION

**“When you acknowledge that Allaah has created you for His worship”**: means you acknowledge the verse:

*“And I have not created the jinn and mankind except to worship Me (Alone).”* [adh-Dhaariyaat (51):56]

And you acknowledge that since you are from mankind this verse applies to you. And you acknowledge that Allaah did not create you for mere amusement, or for you to simply eat and drink, living in this world roaming around and joking, rather He created you for His worship. However He subjected these things in order to aid you in His worship since you are not able to live without these things and you will not be perform the worship of Allaah except by these things, he has subjected them for you so that you may worship Him, not so that you may become pleased by them and roam freely and joke and commit sins and evil, eating and drinking whatever you desire. This is the condition of the animals. As for mankind, then Allaah, the Mighty and Majestic, has created them for a great purpose and a supreme wisdom which is worship.

*“And I have not created the jinn and mankind except to worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures)”* [adh-Dhaariyaat (51):56-57]

Allaah did not create you so that you could earn or gather wealth for Him as Bani Aadam do and some of them take others as employees who earn profit for them. No, Allaah is not in need of any of this, and He is not in need of the 'aalam. And due to this He said,

*“I seek not any provision from them nor do I ask that they should feed Me”* [adh-Dhaariyaat (51):57]

Allaah, the Mighty and Most High, is the One who feeds while He is not fed. He is not in need of food and He, the Mighty and Most High, is not in need of anything and He has no need of your worship. If you were to disbelieve in Him, you would not have decreased anything from the dominion of Allaah, rather you are the one who is need of Him and you are the one who is in need of worship. So from His mercy is that He ordered you to worship Him for the purpose of your benefit, since when you worship Him, then He, the one free from all imperfections, will honour you with recompense and reward. So worship

is the reason for Allaah honouring you in the world and the Hereafter, so who is the one who benefits from worship?

The one who benefits from worship is the worshipper himself, as for Allaah, the Mighty and Most High, then He is in no need of His creation.

His saying **“then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah).”** When you recognise that Allaah created you for His worship, then you should know that worship does not become correct and pleasing to Allaah, the One free from all imperfections, unless it satisfies two conditions, if one of the conditions is missing then all of it becomes invalid.

The first condition is that it should be sincerely for the sake of Allaah without any shirk in it, for if shirk were to enter into it, it would become invalid, similar to purification, which becomes invalid through. Thus if you worshipped Allaah and then committed shirk with Him, your worship would be invalid.

The second condition is to follow the Messenger (may Allaah's peace and blessings be upon him) so any form of worship which the Prophet (may Allaah's peace and blessings be upon him) did not come with is false and rejected because it is an innovation and a lie. And due to this he (may Allaah's peace and blessings be upon him) said: *“Whoever does a deed which has not been ordered by us, then it is rejected.”* [Muslim (1718)] and in another narration: *“Whoever introduces into this affair of ours that which is not from it will have it rejected.”* [al-Bukhaari (2697) and Muslim (1718)]

So it is necessary for worship to conform to what the Messenger (may Allaah's peace and blessings be upon him) came with and not to what the people deem good or in accordance with their intentions and desires. As long as the action is not proved by evidence from the deen then it is a bidah and it does not benefit the doer, rather it harms him because it is disobedience, even if he claims that by this action he is seeking nearness to Allaah, the Mighty and Majestic.

So it is necessary for worship to conform to these two conditions: sincerity and following the Messenger (may Allaah's peace and blessings be upon him), such that worship becomes correct and beneficial for its doer. And if shirk enters it, it becomes invalid and it becomes innovated without any evidence for it, then it is also invalid. There is no benefit to worship without these two conditions because it would be something that Allaah has not legislated and Allaah only accepts what He has legislated in His book or upon the tongue of His Messenger (may Allaah's peace and blessings be upon him).

So there is nobody from the creation who is obliged to be followed except the Messenger (may Allaah's peace and blessings be upon him). As for other than the Messenger (may Allaah's peace and blessings be upon him) then he is followed and obeyed when he follows the Messenger (may Allaah's peace and blessings be upon him). As for when he opposes the Messenger (may Allaah's peace and blessings be upon him), then there is no obedience. Allaah, the Most High says:

*“Obey Allaah and obey the Messenger, and those of you who are in authority.”* [an-Nisaa (4):59]

Those who are in authority are the rulers and the scholars, so when they obey Allaah, it becomes obligatory to obey and follow them. As for when they oppose the command of Allaah then it is not permissible to follow or to obey them. This is because there is no one from the creation who is to be obeyed independently (blindly) except the Messenger (may Allaah's peace and blessings be upon him). As for other than him then such an individual is obeyed and followed only when he obeys and follows the Messenger (may Allaah's peace and blessings be upon him) and this is the correct way to worship.

## **TEXT**

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: 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 of four principles which Allaah, the Most High, has mentioned in His Book.

## **EXPLANATION**

Which means that as long as you have understood tawheed, which is to single out Allaah alone for worship then it is obligatory on you to recognise shirk, because the one who does not know something falls into it. So it is necessary for you to know the types of shirk in order for you to avoid them, since Allaah has warned us against shirk and 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):48]

So the danger of shirk is that it prohibits entrance into Paradise.

*“Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him.”* [al-Maaidah (5):72]

And it prevents an individual from being forgiven by Allaah,

*“Verily, Allaah forgives not that partners should be set up with him in worship.”* [an-Nisaa (4):48]

Therefore it is a great danger which is obligatory for you to have knowledge of before any other danger, since shirk misguides the understanding and intellect. In order that we may know about shirk from the Qur'aan and Sunnah, Allaah has not warned us about something except that He has clarified it and He has not commanded us to do something

except that He has clarified it to the people. So He would not prohibit shirk and leave it general, rather He clarified it in the Qur'aan and the Messenger clarified it in his Sunnah. So when we wish to know what shirk is, we must return to the Book and the Sunnah and we do not refer to the speech of so and so. And this will be mentioned later.