

AL-QAWA'ID UL-ARBA' THE FOUR FOUNDATIONS

MUHAMMAD IBN 'ABD UL-WAHHAAB



ENGLISH – إنجليزية

**MATN WA SHARH
TEXT AND COMMENTARY**

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In the Name of Allah, the Entirely Merciful, the Especially Merciful.

Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "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. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).

To proceed: This is a concise explanation of the text "The Four foundations" by Shaykh al-Islam Muhammad bin Abdul Wahhab al-Tamimi (may Allah have mercy on him). It is a brief treatise on the subject of creed, in which the author (may Allah have mercy on him) established some foundations of monotheism and polytheism, and mentioned in it the issue of judging the people of polytheism, and the division of intercession into negated and affirmed. So whoever masters these four foundations will know the reality of monotheism with which Allah sent the messengers, and will be able to distinguish between the state of the polytheists and the state of the monotheists. These foundations are derived from the Book and the Sunnah, as is the habit of the author (may Allah have mercy on him). It should be noted that this text is summarized from the book "Removal of Doubts" by the same author, and due to its ease, it is considered an intermediate stage between "The Three Fundamental Principles" and "The Book of Monotheism."

We have relied in this explanation on division and tabulation according to the contemporary academic method, and we have included a test to help the student review his memorization and understanding. We ask Allah, the Ever-Living, the Self-Subsisting, to make this work purely for His noble countenance, and to benefit from it the reader, the writer, and the assistant. Indeed, He is the Patron of that and Capable of it. May Allah send prayers, peace, and blessings upon Muhammad, the Unlettered

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Prophet ﷺ, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment. Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the messengers. And praise be to Allah, the Lord of the worlds.

Author of this text:

He is Shaykh al-Islam, and reviver of the call to monotheism, Imam Muhammad bin Abdul Wahhab bin Sulayman al-Tamimi, his patronymic: Abu al-Husayn, born in al-Uyaynah in the year (1115 AH), and died in al-Dir'iyyah in the year (1206 AH).

Importance of this text:

This text is the second text among the series of texts studied by the student of knowledge, and the attention to this text was based on several reasons.

Among the reasons for attention to this text:

- [1] The advice of our scholars to study it.
- [2] Following the example of the scholars of the righteous predecessors.
- [3] Because in it is the refutation of the doubts of the polytheists of our time.
- [4] Because it is a summary of the book "Removal of Doubts".

This text is summarized from the book "Removal of Doubts" by the author himself; just as the text of "The Three Fundamental Principles" is summarized from "The Book of Monotheism".

It is appropriate to study this text before the book "Removal of Doubts" so that no doubt attaches itself to the student of knowledge, and also because we are students, and the student refers to the scholars regarding gradual progression in study, and he is not to advance or delay; rather, some scholars generally even permit reading the book "Removal of Doubts" before studying "The Book of Monotheism".

This text is divided into three sections:

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- [1] The introduction (the title of happiness).
- [2] The importance and obligation of monotheism.
- [3] The four foundations.

INTRODUCTION

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

The reason for the author beginning with the Basmalah:

- [1] Following the example of the Book of Allah and the Prophets ﷺ.
- [2] Following the example of the scholars and the predecessors (Salaf) whose habit it was to begin their writings with the Basmalah.
- [3] From the aspect of seeking blessing by the noble name of Allah.

I ask Allah, the Most Generous; the Lord of the Great Throne, to protect you...

After the Basmalah, the Shaykh - may Allah forgive him - began his introduction with supplication for the student of knowledge, as is his custom. This is evidence of his generosity, his love for the students of knowledge, and his asking Allah ﷻ for them that they may receive all that is good.

...in this world and the Hereafter;

The allies (Awliya) of Allah ﷻ are those who combined faith and righteousness.

Shaykh al-Islam Ibn Taymiyyah ﷺ said in "Majmu' al-Fatawa" (42): [meaning]: "Everyone who is a believer and righteous is an ally of Allah"; and the evidence is the saying of Allah the Exalted: [meaning]: "Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve" (Quran, 10:62).

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that He makes you blessed wherever you are

The meaning of blessing (Barakah) and what is derived from it:

Al-Barakah: growth and increase.

Al-Tabarruk: seeking growth and increase.

Al-Mubarak: that which is benefited from wherever it is placed.

Seeking blessing (Al-Tabarruk) is divided into two categories:

(1) Legislated: And from its examples:

A. Knowledge, supplication, and the like. So a man is blessed by his knowledge and his calling to good, and this is blessing (Barakah); because we have obtained from him much good. Such as the books of Shaykh al-Islam  and others from the Ummah whom Allah placed in their books blessing and good, and the Ummah has benefited from them.

B. Praying in the Masjid Al Haraam (i.e., in Makkah) and Al Masjid An Nabawi (i.e., of the Prophet )

(2) Prohibited:

And it is a type of the lesser polytheism (Ash-Shirk al-Asghar).

and makes you from those who:

1. show gratitude when provided for

The blessing is a test, and the evidence for that is many, among them: [meaning]: "And We test you with evil and with good as trial" (Quran, 21:35). So when he saw it settled, he said: "This is from the favor of my Lord to test me whether I am grateful or ungrateful" (Quran, 27:40). And the saying of Allah the Exalted: [meaning]: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ" (Quran, 11:118). And the saying of Allah the Exalted: [meaning]: "As for man, when his Lord tries him and honors him and bestows favors upon

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him, he says: 'My Lord has honored me.' But when He tries him and restricts his provision, he says: 'My Lord has humiliated me'" (Quran, 89:15-16).

And in the hadith: "Indeed, three among the Children of Israel: a leper, a bald man, and a blind man, Allah decided to test them, so He sent an angel to them..." agreed upon.

And gratitude for the blessing occurs before obtaining it as it occurs after it, and an explanation of that will come.

The blessing is connected to Tawheed of Lordship (Rububiyyah) and Tawheed of Worship (Uluhiyyah), and gratitude for it is divided into two categories:

[1] Gratitude before the occurrence of the blessing:

This type is required from the slave as a firm belief and conviction that the Bestower is Allah. So his heart does not attach to other than Allah nor does he seek good except from Allah. Just as Paradise is to be sought from Allah ﷻ; because He is its Owner, likewise provision cannot be sought except from Allah ﷻ. [Meaning]: "And rely upon the Ever-Living who does not die" (Quran, 25:58). [Meaning]: "Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision" meaning from Allah not from others is provision [meaning]: "and worship Him and be grateful to Him" (Quran, 29:17).

[2] Gratitude after the occurrence of the blessing: And it is through:

(a) Heart:

And that is by the sincerity of faith and conviction, and the slave's certain knowledge that the Bestower of the blessing is Allah ﷻ, and that every blessing that exists is from Allah ﷻ.

(b) Tongue:

And that is by speaking about the blessing of Allah, and praising Him for it, and thanking Him, and lauding Him ﷻ; due to the saying of Allah the Exalted: [meaning]: "But as for the favor of your Lord, report [it]" (Quran, 93:11).

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(c) Limbs:

And that is by spending the blessing in the manner that pleases Him ﷻ, in addition to performing acts of obedience as a means of drawing near to Him ﷻ, and avoiding acts of disobedience in compliance with His command.

Note: Many people think and speak to themselves, saying: (If only I could get to know the president, or the prince, or the rich man, and he would give me from his wealth!) This is from attachment to other than Allah. For just as Paradise is not to be sought except from Allah, likewise provision is not to be sought except from Allah. He the Exalted said: [meaning]: "And rely upon the Ever-Living who does not die" (Quran, 25:58).

2. are patient when afflicted [with a calamity]

Because patience is obligatory by the consensus of the Ummah.

And the people at the occurrence of a calamity are four, and the explanation of the four categories and the ruling on each will come.

The people at the occurrence of calamities in this world are four categories:

[1] The one who shows discontent (mutasakhkhith): And this is forbidden and a major sin from the major sins. And it occurs through:

(a) The heart: From what is understood from the speech of Ibn al-Qayyim رحمه الله that some people do not dare to object to the decree of Allah ﷻ with their tongue, but their soul which is between their sides testifies to that by their thinking evil of their Lord, saying: In his heart: "My Lord has wronged me, my Lord has deprived me, my Lord has prevented me..." etc., some doing a little and some doing a lot. So search within yourself: are you safe? For if you are saved from this, you are saved from a great matter.

(b) The tongue: It occurs by wailing, crying out loudly, saying "Woe" and "Alas," cursing, and insulting.

(c) The limbs: It occurs by slapping the cheeks, tearing open the pockets/collars, and pulling out the hair.

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[2] The patient one (sabir): And patience is obligatory by the consensus of the Ummah.

And he must be patient with his heart, his tongue, and his limbs. Ibn al-Qayyim رحمہ اللہ said in "Madaarij al-Salikeen" (1/166): (Imam Ahmad رحمہ اللہ said: Allah mentioned patience in the Quran in about ninety places, and it is obligatory by the consensus of the Ummah, and it is half of faith, for faith is two halves: half patience, and half gratitude).

[3] The satisfied one (radi): And this rank is higher than patience, and it is recommended (mustahabb).

[4] The grateful one (shakir): And this is the best and most complete of the ranks, and it is recommended (mustahabb).

Note: It may be that the Muslim is patient in some calamities, satisfied in some of them, and grateful in some of them, but he must beware and supplicate to Allah that he not be among the discontented.

3. seek forgiveness when committing a sin.

He رحمہ اللہ said: "Every son of Adam sins frequently, and the best of those who sin frequently are the repentant." Narrated by some of the compilers of the Sunan. "So there is no infallibility for anyone except the Prophets; therefore, it is upon a person when he falls into an error or a sin to hasten to return and repent to Allah ﷻ, so the problem is in not repenting."

Indeed, these three [characteristics] are the keys to happiness.

Know - may Allah guide you to His obedience - that al-Ḥaneefiyyah (i.e., inclining towards Tawheed and truth, away from shirk and falsehood) is the religion of Ibraheem عليه السلام: that you worship Allah alone, making the religion sincerely for Him; as He (the Most High) said [meaning], **"I did not create jinn nor mankind except to worship Me."** (Quran, 51:56)

The author explains why we study monotheism (Tawheed).

When you have acknowledged that Allah created you for His worship, know that worship is not regarded as being worship unless it is accompanied by Tawheed, just as the Ṣalah is not regarded as prayer unless it is accompanied by

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purification.

Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it. Allah said regarding this [meaning], **“It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.”** (Quran, 9:17)

When you have acknowledged that shirk entering into worship invalidates it, negates all actions and enters a person in it to eternal Hell-Fire, you will therefore realise the most important matter upon you is: to have knowledge regarding this, so that Allah may save you from this net (i.e., dangerous trap) of committing shirk with Him. Allah said regarding this [meaning], **“Indeed Allah does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills.”** (Quran, 4:116) This knowledge comprises of four foundations which Allah, the Most High, has mentioned in His Book.

The danger of polytheism (Shirk) and its types:

- Polytheism has dangerous effects, grave corruptions, and destructive harms, including, by way of brief summary:

- That major polytheism (Shirk Akbar) is a cause for the occurrence of distresses and causes fear and removes security in this world and the Hereafter.

- That it is a cause for misguidance in this world and the Hereafter, [meaning]: "And whoever associates partners with Allah has certainly strayed far astray" (Quran, 4:116).

- That Allah does not forgive if its practitioner dies before repentance.

- That it nullifies all deeds, [meaning]: "And if they had associated partners with Allah, then worthless to them would be whatever they were doing" (Quran, 6:88).

- That it necessitates the Fire for its practitioner, wherein he will abide forever, and Paradise is forbidden for him, as narrated by Jabir , raised to the Prophet: "Whoever dies associating nothing with Allah enters Paradise, and whoever dies associating something with Allah enters the Fire." Narrated by Muslim.

- That it is the greatest injustice and falsehood, [meaning]: "Indeed,

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association [with Allah] is great injustice" (Quran, 31:13).

- That Allah ﷻ and His Messenger ﷺ declare immunity from the polytheists, [meaning]: "And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the polytheists, and [so is] His Messenger" (Quran, 9:3).

- That it is the greatest cause for earning the anger of Allah and His punishment, and distance from His mercy.

- That it extinguishes the light of the innate nature (Fitrah); because Allah ﷻ created people with the innate nature upon His Tawheed and obedience. He the Exalted said: [meaning]: "So direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He has created all people" (Quran, 30:30). And in the hadith: "Every child is born upon the Fitrah, then his parents make him a Jew, or a Christian, or a Magian." Agreed upon.

- That it destroys virtuous morals; because they are from the Fitrah, and Shirk destroys the Fitrah.

- That it destroys self-esteem; because the polytheist lowers himself to all creatures and believes that he has no protector except them.

- That it protects blood and wealth; due to his saying ﷺ: "I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and establish the prayer, and give the Zakat. So if they do that, they protect from me their blood and their wealth except by the right of Islam, and their account is with Allah." Agreed upon.

- That it necessitates enmity between its practitioner and the believers, so it is not permissible for them to have allegiance to him even if he were the closest relative.

- That the lesser Shirk diminishes faith, and it is among the means to greater Shirk.

- That hidden Shirk - which is the Shirk of showing off (Riya) and acting for the sake of this world - nullifies the deed with which it is associated, and it is more fearsome than the False Messiah (Al-Masih ad-Dajjal); due to the greatness of its hiddenness and danger to the Ummah of Muhammad ﷺ.

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The greatest means to avoid Shirk:

Among the greatest means to avoid Shirk: supplication (Du'a); such as the supplication of Ibrahim ؑ: [meaning]: "And keep me and my sons away from worshipping idols" (Quran, 14:35). And in the hadith: "By the One in Whose Hand is my soul, Shirk is more hidden than the crawling of ants... Shall I not guide you to something which, if you say it, will remove from you the little and the much?" He said: "Say: O Allah, I seek refuge in You from associating partners with You knowingly, and I seek Your forgiveness for that which I do not know."

THE FIRST FOUNDATION

You should know that the disbelievers whom the Messenger of Allah ﷺ fought, they used to affirm that Allah, the Most High, is the Creator and the One who controls all the affairs.

However, this [belief in-of-itself] did not enter them into Islam. The evidence of this is the saying of the Most High [meaning], **"Say (O Muhammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: Allah. Say: "Then will you not fear Him?"**" (Quran, 10:31)

The disbelievers among whom the Prophet ﷺ was sent used to affirm Tawheed of Lordship (Rububiyyah), and despite that, the Messenger of Allah ﷺ fought them; so the dispute between them and the Prophet ﷺ was concerning Tawheed of Worship (Uluhiyyah). So whoever directs anything from worship to other than Allah ﷻ is a polytheist disbeliever.

THE SECOND FOUNDATION

They [the disbelievers] say: 'we do not call upon them [false gods] and turn towards them except to seek nearness and intercession ("shafa'ah") [to Allah].'

The evidence [of them claiming to seek] nearness, is His saying [meaning], **"Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allah.'** Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever" (Quran, 39:3).

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The people of Shirk and disbelief argue that they did not call upon their false objects of worship, nor did they turn to them, except to seek nearness and intercession, and by that they deserved that the Prophet ﷺ declare them disbelievers and fight them.

The evidence [of them claiming to seek] intercession is the saying of the Most High [meaning], **“They worship other than Allah that which neither hurts them nor benefits them, and they say: “These are our intercessors with Allah.”** (Quran, 10:18)

Shafa’ah is [classified in to] two types of intercession: The prohibited intercession and the [correct] affirmed intercession.

Intercession (Ash-Shafa'ah) linguistically: from the meaning of "joining" and making the one into two, and legally (in Shari'ah): (mediating for another to bring benefit or repel harm).

The prohibited intercession is that which is sought from other than Allah for something which only Allah is able to provide. The evidence is the saying of the Most High [meaning], **“O you who believe, spend of that with which We have provided for you, before a day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors.”** (Quran, 2:254)

The [correct] affirmed intercession is that which is sought from Allah. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allah, after He gives permission. He (the Most High) said [meaning], **“Who is he that can intercede with Him except with His Permission?”** (Quran, 2:255)

Categories of Intercession:

1. Negated:

- It is that which the Quran negated, and it is that which is sought from other than Allah regarding that which none is capable of except Allah, and it is that in which is major Shirk.

2. Affirmed:

- Allah the Exalted affirmed it for Himself, and it is sought from Him with conditions:

- 1) Permission for intercession.
- 2) Pleasure with the intercessor.
- 3) Pleasure with the one for whom intercession is made.

[Meaning:] “And whoever is in the heavens and earth belongs to Him, and indeed Allah has taken what He wills and chooses.”

3. What the servants are capable of:

It can only be correct if there are four conditions that all must be fulfilled:

- Alive
- Capable
- Present/Reachable
- Means

As for the affirmed, it is of two types:

(a) Specific for the Prophet ﷺ

- The great intercession; the praiseworthy station (al maqam al Mahmoud) which is Promised by Allah
- The intercession for his uncle Abu Talib that the punishment is lessened
- The intercession in opening the Gates of Paradise for its people

(b) General for the Prophet ﷺ and for all the Prophets, angels, people of tawheed, and the small children who passed away before puberty (afraat):

- The intercession for raising the ranks of believers.

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- The intercession for removing believers from Hellfire.
- The intercession for saving believers from entering Hellfire.

THE THIRD FOUNDATION

The Prophet ﷺ arose amongst a people who differed in their objects of worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones, and trees whilst others worshipped the sun and the moon.

The Messenger of Allah ﷺ fought them all and did not differentiate between them. The evidence is the saying of the Most High [meaning], **“Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allah (Alone)”** (Quran, 2:193)

The evidence [that they worshipped] the sun and the moon is the saying of the Most High [meaning], **“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, rather prostrate to Allah, the One who created them if you [truly intend] to worship Him”** (Quran, 41:37)

The evidence [that they worshipped] the angels is the saying of the Most High [meaning], **“Nor Could He Order You To Take The Angels And Prophets As Lords.”** (Quran, 3:80)

The evidence [that they worshipped] the Prophets is the saying of the Most High [meaning], **“When Allah will say, ‘O ‘Eesa son of Maryam, did you say to the people, ‘Worship me and my mother as two gods besides Allah’.’ He will say, ‘May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden”** (Quran, 5:116)

The evidence [that they worshipped] the righteous people is the saying of the Most High [meaning], **“Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest, they hope for His mercy and fear His torment.”** (Quran, 17:57)

The evidence [that they worshipped] the stones and trees is the saying of the Most High, **“Have you considered al-Lāt and al- ‘Uzza. And Manāt, the other third?”** (Quran, 53:19)

And the Hadith of Abu Waqid Al Laythiy, Allah be pleased with him, who said:

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“We departed with the Prophet ﷺ to Hunayn and we had recently left kufr (i.e., disbelief). The polytheists had a lote-tree they devote themselves to and hang their weapons upon, they called it, “Dhat Anwat.” So, we passed by a lote-tree and we said: “O Messenger of Allah ﷺ, appoint for us a Dhat Anwat like they have a Dhat Anwat.” So, the Messenger of Allah ﷺ said, “Allahu Akbar (i.e., Allah is The Greatest)! Verily, what you said, are ways [of those before you]! By Him in Whose Hand is my soul, verily you have said just as the Children of Isra’eel said to Musa ﷺ [meaning]: **“O Moses, make for us a god just as they have gods.”** (Quran, 7:138). Certainly you will follow the ways of those who went before you.”

This foundation is a clear and evident proof in refuting whoever says: Shirk is only in worshipping idols, for the legal evidences came specifically regarding idols and other false objects of worship in that period of time. So the Messenger ﷺ did not distinguish between them, rather he counted all of them as Taghut (false deities) and fought them without exception so that the entire religion would be purely for Allah.

THE FOURTH FOUNDATION

The Mushrikūn of our time are worse in their shirk than those who came before.

This is because those who came before have committed shirk during times of ease whilst directing their worship sincerely to Allah during times of difficulty and hardship. However, the Shirk of the Mushrikūn of our time is constant – during times of both ease and difficulty.

The evidence is the saying of the Most High [meaning], **“When they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”** (Quran, 29:65)

So, upon this, the one who invokes is a worshipper, and the proof of this is the saying of the Most High [meaning], **“And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection (i.e., never), and they, of their invocation, are unaware.”** (Quran, 46:5)

The author explained in this foundation the extent of the danger of the situation of the polytheists of our time, for they are more severe in Shirk than the earlier polytheists; because the polytheists of our time associate partners with Allah in hardship and ease, whereas the polytheists of the past used to associate partners [with Him] in ease, and they would

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acknowledge Allah ﷻ and His oneness in hardship.

For indeed, the disbelievers among whom the Prophet ﷺ was sent were lesser in Shirk, yet Allah ﷻ declared them disbelievers, so what about the one who associates partners with Him constantly in ease and hardship; they are disbelievers by even greater reason.

And Allah knows best, and may the peace and blessings of Allah be upon our Prophet Muḥammad and his family and all his companions.

The refutation of doubts (Shubuhaat) is from two aspects:

[1] General (Mujmal): That everyone follows the clear unambiguous verses (Muhkam) and does not follow the ambiguous verses (Mutashabih) in obedience to Allah. Aisha ﷺ said: The Messenger of Allah ﷺ recited this verse: [meaning]: "It is He who has sent down to you the Book; in it are verses [that are] clear (Muhkam) - they are the foundation of the Book - and others ambiguous (Mutashabih). As for those in whose hearts is deviation [from truth], they will follow that of it which is ambiguous, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, 'We believe in it. All [of it] is from our Lord'" (Quran, 3:7). The Messenger of Allah ﷺ said: "So when you see those who follow what is ambiguous from it, then those are the ones whom Allah has named, so beware of them." Agreed upon.

[2] Detailed (Mufasssal): And this is specific to the firmly grounded scholars (Rabbaniyyoon).

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