



Readings in al-Qawaa'id al-Arba'ah (The Four Principles) : Part 5

Text by

Shaikh ul-Islaam the Imaam and the Reviver

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Explained 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 5: The Second Principle

Shaikh Salih al-Fawzaan says:

TEXT

The second principle: That they (the mushrikeen) say: "We do not call upon and turn towards them except to seek nearness and intercession (with Allaah)". So the proof against seeking nearness (through awliyaa) is His, saying,

"And those who take awliyaa besides Him (say): "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever." [az-Zumar (39):3]

And the proof against intercession (through awliyaa) is His, the Most High's, saying,

"And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." [Yunus (10):18]

And intercession is of two types: The prohibited intercession and the affirmed intercession. The prohibited intercession is that which is sought from other than Allaah concerning that which only Allaah is able to do. And the proof is His, the Most High's, saying,

"O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Dhaalimun (wrong-doers, etc.)." [al-Baqarah (2):254]

And the affirmed intercession is that which is sought from Allaah while the intercessor is honoured with the intercession and the one interceded for is someone whose deeds and speech are pleasing to Allaah, after He gives permission, as He, the Most High, said,

"Who is he that can intercede with Him except with His Permission?" [al-Baqarah (2):255].

EXPLANATION

The second principle is that the mushrikeen who were named as such by Allaah and declared to be eternally in Hell do not commit shirk in ar-rububiyah rather they commit shirk in al-uluhiyyah. They did not say that their deities create and sustain alongside Allaah or that they bring benefit or cause harm or dispose the affairs alongside Allaah rather they take them as intercessors, as Allaah, the Most High, has said about them,

“And they worship besides Allaah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allaah.” [Yunus (10):18]

“...things that hurt them not, nor profit them...” The mushrikeen acknowledge that their awliyaa cannot benefit them nor bring them harm, rather they take them as intercessors meaning as intermediaries in front of Allaah, in order to fulfil of their needs. So they sacrifice and vow for them, not because they create, sustain, benefit or bring harm, as they believe. Rather they believe them to be their intermediaries and intercessors with Allaah. Such is the belief of the mushrikeen.

And when you debate with a grave-worshipper of our times, he reiterates this statement word for word, saying, “I know that this wali or this righteous man cannot bring about harm or benefit. However he is a righteous man and I want him to intercede for me in front of Allaah.

Intercession can either be valid or false. The intercession that is valid and correct conforms to two conditions. The first condition is that it occurs by the Permission of Allaah and the second condition is that the one who is interceded for is from the people of tawheed i.e. he may be someone sinful from the muwahhideen. So if one of these two conditions is missing then the intercession is invalid and false. He, the Most High said;

“Who is he that can intercede with Him except with His Permission.” [al-Baqarah (2):255]

“And they cannot intercede except for him with whom He is pleased.” [al-Anbiyaa (21):28]

And they are the muwahhideen even though they may be sinful. As for the kuffaar and mushrikeen then they are not benefited by the intercession of those who intercede for them.

“There will be no friend, nor an intercessor for the Dhaalimun (polytheists and wrong-doers, etc.), who could be given heed to.” [Ghafir (40):18]

So these are the people who heard about intercession but they did not know its meaning and they began seeking it from those people without the permission of Allaah, the Mighty and Majestic. Rather, it was sought for the one who made shirk with Allaah, the one who will not be benefited by the intercession of the intercessors. So they are ignorant of the meaning of the valid and invalid types of intercession.

Intercession has conditions and limits, it is not unrestricted and it is of two types:

1) Intercession without Allaah’s Permission which He, the Mighty and Most High, has negated. So no one can intercede with Allaah except by His Permission. When the best of creation and the last of the prophets Muhammad (may Allaah's peace and blessings be upon him), intercedes for the people who are standing before their Lord on the Day of Judgement, he (may Allaah's peace and blessings be upon him) will fall in prostration before His Lord, supplicating, praising and glorifying Him. He will continue to prostrate until it will be said to him, **“Raise your head, speak and you shall be heard, intercede and your intercession shall be accepted.”** [Bukhaari (7510)]. So he

(may Allaah's peace and blessings be upon him) does not intercede except after permission.

2) The affirmed intercession is that which occurs for the people of tawheed. So the mushrik does not benefit from intercession. The one who seeks nearness and vows for the graves is the mushrik who does not benefit from the intercession.

In summary the negated intercession is the one which is sought without the Permission of Allaah or sought for a mushrik and the affirmed intercession is that which occurs for the people of tawheed after the Permission of Allaah is granted.