The Four Principles

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَسْأَلُ اللهَ الكَرِيمَ رَبَّ العَرْشِ العَظِيمِ، أَنْ يَتَوَلَّاكَ فِي الدُّنْيَا وَالآخِرَةِ، وَأَنْ يَجْعَلَكَ مُبَارَكاً أَيْنَمَا كُنْتَ.

I ask Allah The Most Generous, Lord of the Tremendous Throne, to protect you in this world and in the hereafter, and to make you blessed wherever you may be.

و أَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وإِذَا أَذْنَبَ اسْتَغْفَرَ، فَإِنَّ هَذِهِ الثَّلاَّثَ عُنْوَانُ السَّعَادَةِ.

And (I ask him) that he makes you from those who when they are given, they are grateful, and when they are tested, they are patient, and when they sin, they seek forgiveness (from Allah). For indeed these three (things) are the signs of Happiness.

ٱعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِهِ: أَنَّ الحَنِيفِيَّةَ _ مِلَّةَ إِبْرَهِيمَ _ :أَنْ تَعْبُدَ اللهَ وَحْدَهُ مُخْلِصاً لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ، وَخَلَقَهُم لَهَا، كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾.

Know, may Allah guide you to his obedience: That Al-Haneefiyyah was the religion of Ibrahim: (which is) that you worship Allah alone, making the religion sincerely for him and with this (religion) Allah has commanded the whole of mankind and created them for this (purpose). As he the Exalted says: {I did not create the jinn and mankind except to worship me} [Adh-Dhaariyaat: 51:56]

فَإِذَا عَرَفْتَ أَنَّ اللهَ خَلَقَكَ لِعَبَادَتِهِ: فَٱعْلَمْ أَنَّ العِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشِّرْكُ فِي العِبَادَةِ فَسَدَتْ، كَالحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ.

So when you come to know that Allah created you for (the purpose of) his worship, then (you should) know that worship is not considered (to be true legislated) worship unless (it is established) with Tawheed. Just as prayer is not considered (to be true legislated) prayer unless (it is established) with (religious) purification.So when Shirk enters into worship, it (i.e. the action of worship) becomes corrupted, just like impurity when it enters into purification (i.e. when it occurs after purification has been performed, it corrupts and invalidates it).

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ العِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ العَمَلَ، وَصَارَ صَاحِبُهُ مِنَ الخَالِدِينَ فِي النَّارِ:

عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ، لَعَلَّ اللهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللهِ، الَّذِي

قَالَ اللهُ تَعَالَى فِيهِ: ﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾.

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللهُ تَعَالَى فِي كِتَابِهِ:

So when you have come to know that when Shirk enters into worship, it corrupts it and it invalidates one's actions and its doer becomes among the eternal dwellers of the Hellfire;
Then you have realised that the most important matter upon you is to have knowledge of that, in order that Allah may save you from this entrapment, which is committing Shirk (worshipping others) with Allah, regarding which The Exalted (Allah) says: {Indeed Allah does not forgive the ascribing of partners to him, but he forgives what is less than that to whom he wills} [An-Nisaa: 4:116]

And this (knowledge and protection from Shirk) is achieved by knowing (and understanding) four principles (Fundamental and Basic Guiding Truths) which Allah has mentioned in his Book (The Qur'aan).

(القَاعِدَةُ الأُولَى)

أَنْ تَعْلَمَ أَنَّ الكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللهِ ﷺ مُقِرُّونَ بِأَنَّ اللهَ تَعَالَى هُوَ الخَالِقُ، الرَّازِقُ، المدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الإِسلاَمِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ﴾.

The First Principle

(Is) That you know that the disbelievers whom the Messenger of Allah fought against, used to acknowledge (and believe) that Allah The Exalted was The Creator, and The Sustainer and The Disposer of all affairs (of his creations), but that (belief) did not enter them into (the fold of) Islam.

And the evidence (for this) is the saying of The Exalted: {Say (Oh Muhammad to the polytheists) who provides for you from the sky and the earth? Or who possesses 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?" So they will say: Allah. Then Say (to them): Will you not then fear (Allah and his punishment)}. [Yunus: 10:31]

(القَاعِدَةُ الثَّانِيَةُ)

أَنَهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلاَّ لِطَلَبِ القُرْبَةِ وَالشَّفَاعَةِ.

فَدَلِيلُ القُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ﴾.

وَدَلِيلُ الشَّفَاعَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ﴾.

وَالشَّفاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ، وَشَفَاعَةٌ مُثْبَتَةٌ.

فَالشَّفَاعَةُ المَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللهِ فِيمَا لاَ يَقْدِرُ عَلَيْهِ إِلاَّ اللهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ۗ وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ﴾.

وَالشَفَاعَةُ المُثْبَتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللهِ.

وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ.

وَالمَشْفُوعُ لَهُ: مَنْ رَضِيَ اللهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ، كَمَا قَالَ تَعَالَى: ﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾.

The Second Principle

(Is) That they (the Mushrikeen) say: We do not call upon them (i.e. their idols) nor turn to them (with worship) except in seeking nearness (to Allah through them) and intercession (from them on the day of Judgement).

And the evidence for (their) seeking nearness (to Allah through them) is the saying of The Exalted: {And those who take Protectors besides Him (say): 'We do not worship them except that they shall bring us nearer to Allah.' Indeed Allah will judge between them concerning that which they differ in. Indeed Allah does not guide he who is a liar and a disbeliever} [Az-Zumar: 39:3]

And the evidence for (their) seeking intercession (by worshipping them) is the saying of The Exalted: {And they worship besides Allah that which harm them not nor benefit them. And they say: 'These are our Intercessors with Allah} [Yunus: 10:18]

And intercession is of two types.

Intercession that is Negated (Prohibited).
Intercession that is Affirmed (Established and Permissible).
Thereupon The Negated Intercession: Is that which is sought from other than Allah regarding that which none is able to do except Allah.

And the evidence (for this Negated intercession) is the saying of the Exalted: {O you who Believe! Spend of that 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 wrong-doers} [Al-Baqarah: 2:254]

And The Affirmed Intercession: Is that which is sought from Allah.
And the (one interceding) Intercessor (is one who) is honoured (by Allah) with (the permission of doing) the Intercession.
And the one (being) Interceded for: Is one whom Allah is pleased with his statements and actions, after his permission (is given to the intercessor to intercede for him), as the Exalted says: {Who is he that can intercede with Him (Allah) except with His permission} [Al-Baqarah: 2:255]

(القَاعِدَةُ الثَالِثَةُ)

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أُناسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ المِلَائِكَةَ، وَ مِنْهُمْ مَنْ يَعْبُدُ الأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَشْجَارَ وَالأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللهِ ﷺ، وَلَمْ يُفَرِّقْ بَيْنَهُمْ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾.

وَدَلِيلُ الشَّمْسِ وَالقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾.

وَدَلِيلُ المِلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَـٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ﴾ الآيَةَ.

وَدَلِيلُ الأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ﴾ الآيَةَ.

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَ يَخَافُونَ عَذَابَهُۥٓ﴾ الآيَةَ.

وَدَلِيلُ الأَشْجَارِ والأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ الآيَةَ.

وَحَدِيثُ أَبِي وَاقِدٍ اللَّيْثِيِّ _ رضي الله عنه _ قَالَ:((خَرَجْنَا مَعَ النَّبِيِّ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيَنُوطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللهِ! ٱجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنوَاطٍ ..)) الحَدِيثَ.

The Third Principle

(Is) That the Prophet (peace be upon him) arose to (and came to) a people who were divided (and disunited) concerning their worship.
Amongst them were those who worshipped the Angels. And amongst them were those who worshipped the Prophets and the Righteous People (who passed away before them). And amongst them were those who worshipped the Trees and the Stones. And amongst them were those who worshipped the Sun and the Moon. However the Messenger of Allah fought them all and did not differentiate between them.

And the evidence for (his fighting against them all) is the saying of the Exalted: {And fight against them until there is no more fitnah (disbelief and worshiping of others besides Allah) (present) and the religion (worship) is all purely for Allah (alone)} [Al-Anfaal: 8:39]

And the evidence for (their worshipping of) the Sun and the Moon is the saying of the Exalted: {And among His signs are the Night and the Day and the Sun and the Moon. Do not prostrate to the Sun nor to the Moon, but rather prostrate to Allah who created them, if it is truly He whom you worship} [Fussilat: 41:37]

And the evidence for (their worshipping of) the Angels is the saying of the Exalted: {And nor did he command you to take the Angels and Prophets as lords (besides Allah to worship)} [Ali Imraan: 3:80]

And the evidence for (their worshipping of) the Prophets is the saying of the Exalted: {And when Allah will say: 'O Eesaa, son of Maryam! Did you say to the people: Take me and my mother as gods besides Allah?} [Al-Maa'idah: 5:116]

And the evidence for (their worshiping of) the Righteous People is the saying of The Exalted: {Those whom they call upon (besides Allah), they themselves seek the means of access to their

Lord as to which of them will be the nearest (to Him). And they hope for His Mercy and fear His Punishment} (Al-Israa: 17:57)

And the evidence for (their worshipping of) the Trees and the Stones is the saying of The Exalted: {Have you then considered Al-Laat and Al-'Uzzaa, and Manaat, the other third?} (An-Najm: 53:19-20)

And the Hadith of Abee Waaqidin Al-Laythee - May Allah be please with him - who said: "We went out with the Prophet (sallallaahu alayhi wa sallam) to (the battle of) Hunayn, and we had just recently left kufr (disbelief). The polytheists used to have a lote-tree, which they use to devote themselves (and their time) to and hang their swords on (seeking blessings from it); it was called Dhaatu Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allah! Make for us a Dhaatu Anwaat, just as they have a Dhaatu Anwaat .."

[Reported by At-Tirmidhee (2180-Hasan Saheeh) and Imam Ahmad (5/218)]

(الْقَاعِدَةُ الرَّابِعَةُ)

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكاً مِنَ الأَوَّلِينَ، لِأَنَّ الأَوَّلِينَ يُشرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي الشِّدَّةِ، وَ مُشْرِكُو زَمانِنا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ والشِّدَةِ.

والدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُواْ فِي ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾.

وَاللهُ أَعْلَمُ، وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

The Fourth Principle

(Is) That the Polytheists of our times are far worse regarding (their) Shirk than the earlier polytheist.

This is because the earlier polytheist used to commit Shirk during their times of ease and they made their worship sincere (for Allah) during their times of difficulty.

However the Shirk of the Polytheist of our times is continuous in times of ease and difficulty.

And the evidence (for this) is the saying of The Exalted: {And when they embark on a ship, they call upon Allah making their religion purely for Him alone. However when He brings them safely to land, behold they commit Shirk} [Al-'Ankaboot: 29:65]

And Allah knows best, and may Allah's high mention be upon Muhammad and his family and his companions.

Prepared and Translated by: Rayaan Barker