

## FOUR FUNDAMENTAL PRINCIPLES

*In the name of Allāh; the Most Merciful; the Bestower of Mercy.*

### [KEYS TO HAPPINESS]

I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā' in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

- show Shukr (gratitude) when bestowed with a blessing.
- have Ṣabr (patience) when afflicted [with a calamity].
- make Istighfār (seek forgiveness) when committing a sin.

Indeed these three [characteristics] are the keys of happiness.

### [AL-ḤANĪFIYYAH]

Know - may Allāh guide you to His obedience - that al-Ḥanīfiyyah is the religion of Ibrāhīm ﷺ: that you worship Allāh alone, making the religion sincerely for Him; as He (the Most High) said: "*I did not create jinn nor mankind except to worship Me.*" [51:56]

When you have acknowledged that Allāh created you for His worship, know that worship is not regarded as being worship unless it is accompanied by Tawhīd, just as Ṣalāh is not regarded as being a valid prayer unless it is accompanied by purification. If Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

When you have acknowledged that if Shirk is mixed with worship it invalidates it, negates all actions and leads the person to Hell-Fire for eternity, you will realise the most important matter upon you is: to have knowledge regarding this, so that Allāh may save you from the abyss of committing Shirk. Allāh said regarding this: "*Indeed Allāh does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills.*" [04:116]

This knowledge comprises of four principles which Allāh (the Most High) has mentioned in His Book.

## [THE FIRST PRINCIPLE]

You should know that the disbelievers whom the Messenger of Allāh ﷺ fought, used to affirm that Allāh (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islām.

The evidence of this is the saying of the Most High: "Say (O Muḥammad): 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: 'Allāh.' Say: 'Then will you not fear Him?'" [10:31]

## [THE SECOND PRINCIPLE]

The disbelievers say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allāh].'

The evidence [of them claiming to seek] nearness, is His saying: "Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allāh.' Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever." [39:03]

The evidence [of them claiming to seek] intercession is the saying of the Most High: "They worship other than Allāh that which neither hurts them nor benefits them, and they say: 'These are our intercessors with Allāh.'" [10:18]

## [THE TYPES OF INTERCESSION]

Shafā'ah (Intercession) is two types: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do.

The evidence is the saying of the Most High: "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." [2:254]

The [correct] affirmed intercession is that which is sought from Allāh. 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 Allāh, after He gives Permission.

He (the Most High) said: "Who is he that can intercede with Him except with His Permission?" [02:255]

### [THE THIRD PRINCIPLE]

The Prophet ﷺ came to people differing in their 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 Allāh ﷺ fought them all and did not differentiate between them.

The evidence is the saying of the Most High, "Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allāh (alone)." [02:193]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High: "And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor the moon, rather prostrate to Allāh who created them, if you truly worship Him alone." [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High: "Nor did He order you to take the angels and Prophets as lords..." [03:80]

The evidence [that they worshipped] the Prophets is the saying of the Most High: "When Allāh will say, 'O ʻIsā ibn Maryam, did you say to the people, "Worship me and my mother as two gods besides Allāh?"' 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.'" [05:116]

The evidence [that they worshipped] the righteous people is the saying of the Most High: "Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest, they hope for His Mercy and fear His Torment." [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-ʻUzzah and Manāt, the other third?" [53:19] Also, the Ḥadīth of Abū Wāqid al-Laythī ﷺ who said: 'We departed with the Prophet ﷺ to Ḥunayn and we had recently left disbelief. The Mushrikūn (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: 'Dhāt Anwāt'. We passed by a lote-tree and said, "O Messenger of Allāh, appoint for us a Dhaat Anwaat like they have a Dhāt Anwāt..."'

#### [THE FOURTH PRINCIPLE]

The Mushrikūn (polytheists) of our time are worse in their Shirk than the Mushrikūn (polytheists) who came before. This is because those who came before, committed Shirk during times of ease whilst directing their worship sincerely to Allāh during times of difficulty and hardship. However, the Shirk of the Mushrikūn (polytheists) of our time is constant, during times of both ease and difficulty. The evidence is the saying of the Most High: "When they embark on a ship they invoke Allāh 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." [29:65] May the peace and blessings of Allāh be upon our Prophet Muḥammad and his family and all his companions.