

The Four Principles

By Shaykh Muhammad ibn ‘Abdul-Wahaab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I ask Allaah, the Most Generous, The Lord of the Mighty Throne, to protect you in this world and the Hereafter. And to make you blessed wherever you are. And to make you from those who, when given, are thankful, when tested are patient, and when sinful, seek forgiveness. For certainly these three are the keys of happiness.

Know - may Allaah guide you to His obedience, that *Haneefyyah*, the religion of Ibraheem is that you worship Allaah alone making the religion sincerely for Him. As He, Ta’aala, said:

{And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).} Translation of the meaning of adh-Dhaariyaat (51):56

So when you acknowledge that Allaah created you to worship Him, then know that worship is not (*considered*) called worship except with Tawheed, just as prayer is not (*considered*) called prayer except with purification. So when shirk enters into worship it corrupts it (literally it is spoiled), just like impurity when entered into purity (i.e.-it invalidates it).

So when you realize that shirk when it is mixed with worship, it (the shirk) ruins it (i.e.the worship), negates all the actions, and the one who does it (i.e. the shirk) is forever in the Fire, then you will realize that the most important matter (*obligatory*) upon you: Knowledge and awareness of this fact, so that Allaah may save you from this evil trap and it is committing shirk with Allaah. Which Allaah, The Most High, said concerning it:

{Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills} Translation of the meaning an-Nisaa’ (4):116

And that (will be achieved) by the knowledge and awareness of four principles which Allaah, Ta’aala, mentioned in His Book.

The First Principle

That you know the Kuffar, who the Messenger of Allaah (sallallaahu ‘alayhi was-sallam) fought, used to affirm that Allaah, The Most High, was the Creator and the Disposer of all the affairs but that didn’t enter them into Islaam. And the proof is His saying the Most High:

{Say (O Muhammad [sal-Allaahu 'alayhi was-sallam]): "Who provides for you from the sky and the earth? Or who owns 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?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's punishment (for setting up rivals in worship with Allaah)?"} Translation of the meaning Yunus (10):31

The Second Principle

That they (the Mushrikeen) say: "We do not call upon and turn towards them except to seek nearness and intercession (i.e.-with Allaah)". So the proof against seeking this nearness (through others, like Awliyyaa') is the saying of the Most High:

{And those who take Auliyyaa' (protectors, helpers, lords, gods) 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. } Translation of the meaning az-Zumar (39):3

And the proof of (i.e.-against) intercession (through Awliyyaa') is the saying of the Most High:

{And they worship besides Allaah things that harm them not, nor profit them, and they say: "These are our intercessors with Allaah."} Translation of the meaning 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 none is able to do, except Allaah. And the proof is the saying of the Most High:

{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 Zaalimoon (wrong doers).} Translation of the meaning al-Baqarah (2):
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And the affirmed intercession: it is that which is sought from Allaah and the intercessor is honored with the intercession. And the one interceded for is one whom Allaah is pleased with his speech and actions, after He gives permission, as He, Ta'aala, said:

{Who is he that can intercede with Him except with His Permission?} Translation of the meaning al-Baqarah(2): 255

The Third Principle

That the Prophet (sallallaahu 'alayhi was-sallam) encountered people differing in their forms of worship. Among them were people who worshipped the angels, and amongst them is he who worshipped the prophets and the righteous men. And amongst them is he who worshipped the trees, the stones, and others who worshipped the sun and the moon. The Messenger of Allaah

(sallallaahu ‘alayhi was-sallam) fought them and did not differentiate between them. And the proof is the saying of the Most High:

{And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allaah), and the religion (worship) will all be for Allaah Alone [in the whole of the world].} Translation of the meaning al-Anfaal (8):39

And the proof of the sun and the moon (*being worshipped*) is the saying of the Most High:

{And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him.} Translation of the meaning Fussilat (41):37

And the proof of the angels (*being worshipped*) is the saying of the Most High:

{Nor would he order you to take angels and Prophets for lords (gods).} Translation of the meaning Aali ‘Imran (3):80

And the proof of the prophets (*being worshipped*) is the saying of the Most High:

{And (remember) when Allaah will say (on the Day of Resurrection): "O Eesa (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allaah?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen);} Translation of the meaning al-Ma'idah (5):116

And the proof of the righteous (*being worshipped*) is the saying of the Most High:

{Those whom they call upon [like ‘Eesa (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest; and they [‘Eesa (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!} Translation of the meaning Al ‘Israa’ (17):57

And the proof of the trees and the stones (*being worshipped*) is the saying of the Most High:

{Have you then considered Al-Laath, and Al-'Uzzaa (two idols of the pagan Arabs). And Manaath (another idol of the pagan Arabs), the other third?} Translation of the meaning an-Najm (53):19-20

And the Hadith of Abu Waaqid Al Laythee- (radhiyallaahu ‘anhu) who said: *“We departed with the Prophet (sallallaahu ‘alayhi was-sallam) to Hunayn and we had recently left kufr (disbelief). The Musbrikeen (polytheists) used to have a tree they used to devote themselves to and hang their weapons upon. They called it Dhat Anwaat. So we passed by a tree and we said: ‘Ya Rasoolullah appoint for us a Dhat Anwaat like they have a Dhat Anwaat.’ ”*

The Fourth Principle

That the Mushrikeen of our time are worse in their shirk than the Mushrikeen who came before. This is because those who came before committed their shirk during times of ease And (*made their worship*) purely for Allah during times of hardship. (*However,*) the shirk of the Mushrikeen of our time is continuous, During (*times of*) ease and hardship. The proof is the saying of the Most High:

{ And when they embark on a ship, they invoke Allaah, 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.} Translation of the meaning al-Ankaboot (29):65

And Allaah, Subhaanahu wa ta'aalaa, knows best. And may the prayers of Allaah be upon Muhammad, his family and his companions.