



## **Readings in al-Qawaa'id al-Arba'ah (The Four Principles) : Part 4**

Text 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 4: The First Principle

Shaikh Salih al-Fawzaan says:

### TEXT

The first principle is that you know the kuffaar, whom the Messenger saws fought, used to affirm that Allaah, the Most High, was the Creator and the Disposer of all the affairs but that did not enter them into Islaam and the proof is His, the Most High's, saying,

*"Say: Who provides for you from the sky and from 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)?" [Yunus (10):31].*

### EXPLANATION

**The first principle** is that you know that the disbelievers, whom the Messenger (may Allaah's peace and blessings be upon him) fought, used to affirm tawheed ar-rububiyyah (Lordship) but despite this it did not enter them into Islaam and it did not prohibit their blood being shed and their property being taken.

So this proves that that tawheed is not just the affirmation of rububiyyah, and shirk is not just shirk in rububiyyah, rather there is no one who has committed shirk in the Rububiyyah except the most deviant of the creation, otherwise all the nations used to affirm tawheed ar-rububiyyah.

Tawheed ar-rububiyyah is the affirmation that Allaah is the Creator, the Sustainer, the One who gives life, the One who gives death, the Disposer of all the affairs. In brief form it is to single out Allaah alone in His actions, the One free from all imperfections and the Most High.

So there is no one from the creation who claims that there is someone who creates alongside Allaah, the Most High, or sustains alongside Allaah, or gives life or death, rather even the mushrikeen used to affirm that Allaah is the Creator, Sustainer, the Giver of life and death, the Disposer of all the affairs.

*"And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allaah." [Luqmaan (31):25]*

*"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say "Allaah" [al-Mu'ninoon (23):86]*

Read the verses towards the end of Surat-al-Muminoon and you will find that the mushrikeen used to affirm tawheed-ar-rububiyyah. And similarly in Surah Yunus,

*“Say: Who provides for you from the sky and from 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.” “ [Yunus (10):31]*

So they used to affirm this fact.

So tawheed is not simply affirmation of tawheed ar-rububiyah as the ‘ulemaa of Kalaam and an-Nudhaar say in their ‘aqeedah. They affirm that tawheed is the affirmation that Allaah is the Creator, the Sustainer, the Giver of life and death, so they say, “One in His essence, there is no division to Him. One in His attributes, there is nothing like Him. One in His actions, there is no partner to Him.”

This is tawheed ar-rububiyah and if you refer to any of the books of the ‘ulemaa of Kalaam you will not find them going beyond the sphere of tawheed ar-rububiyah.

However, this was not the tawheed that Allaah sent His Messengers with and only affirming tawheed ar-rububiyah does not benefit the individual. This is because the mushrikeen and the leaders of disbelief used to affirm this but it did not bring them out of kufr and it did not enter them into Islaam. So this is a great mistake. Whoever believes this has no better ‘aqeedah than Abu Jahl or Abu Lahab. And we find that some of the educationalists are upon the affirmation of tawheed ar-rububiyah only. They do not go into tawheed al-uluhiyyah and this is a great mistake regarding the meaning of tawheed. As for shirk, they say, “It is to believe that someone creates or sustains alongside Allaah.” In response we say, “This was the saying of Abu Jahl and Abu Lahab and they did not say that someone creates and sustains alongside Allaah, rather they used to affirm that He is the Creator, the Sustainer and the Giver of life and death.”