

# Al-Qawā'id Al-arba' (The Four Fundamental Principles)

## Lesson 1 – Keys to happiness

Similarly, to 'Al Usūl Al Thalāthah' The author starts with the 'Basmala' once again

Why start with the Basmala? –

1. Soorahs of the Qur'an begin with the Bismillah, and the letters of the Prophet (Qur'an & Sunnah)
2. Following the example of the Salaf; they would begin their books in the Name of Allah
3. By beginning with His name, we seek blessing from Allah

*Sheikh Fawzan stated "those people who do not begin their works and their letters with, Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm, those people have left the Prophetic sunnah and left following the example of the Book of Allaah the Mighty and Majestic and perhaps because of that these books of theirs and these letters of theirs do not contain blessing and do not contain benefit, because they are deprived of, Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm. So therefore, they are deprived of benefit." Sharh Usool-ith-Thalaathah – Shaykh Fawzan*

Translation – 'Ar-Rahman' is the essence of Allah, 'Ar-Raheem' is the action of Allah SWT, mentioned by Ibn Qayyim al-Jawziyya

The author states "I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā"

Who are the Awliyā?

- Shaykh al-Islām Ibn Taymiyyah said: A Walī is a person who has Īmān and Taqwā.
- "Indeed the Awliyā' of Allāh, no fear shall come to them, nor shall they grieve. They are those who believed, and maintained Taqwā" {10:62}

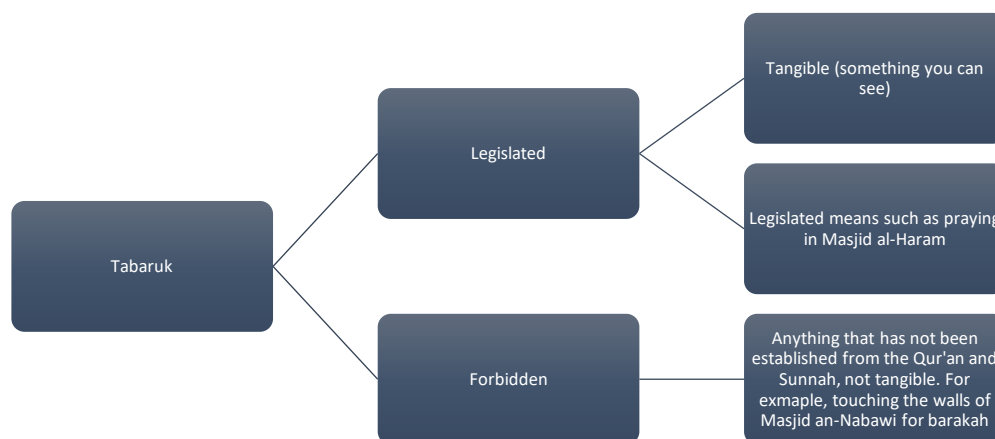
The author then states "in this world and the Hereafter; that He makes you blessed wherever you are"

'Barakah' means – "an increase/growth in goodness"

'Tabaruk' means – "seeking barakah (increase in goodness)"

Tabaruk is of 2 types:

- Legislated
- Forbidden



Next, the author continues the dua "... and makes you from those who:

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

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### In regards to the point of 'Shukr' –

- When we have a blessing, we should know that it may be a test from Allah. Will we use it for good (obeying Allah) or for bad (disobeying Allah)
- "Your wealth and your children are but a trial, and Allah has with Him a great reward." {64:15}
- "Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned." {21:35}

How should we deal with blessings?

1. Before the blessing – Attribute the blessing to Allah (swt)
2. After the blessing – Thank Allah (swt) with:
  - The heart – Attribute it with your heart back to Allah
  - Tongue – To thank Allah by speaking about his blessings, praising Him. "As for the blessings of your Lord, make a mention of them" {93:11}
  - Limbs – Use the blessing in a way which pleases Allah, use it for obedience and not Haram. For example, if you have been blessed with a car, use to it go to the masjid and not to go to the cinema or shisha.

### In regards to the point 'Sabr' –

Patience is of 3 types:

- Patience upon obedience to Allah such as, patience upon Salaah and Da'wah
- Patience to stay away from sins such as being patient when enticed by greed for Haraam
- Patience upon the decree of Allah when facing difficulties such as poverty and ill-health

The ruling on 'sabr' is that it is obligatory to have patience when calamity befalls.

The types of people in relation to afflictions and calamities

1. **Despondent and complaining:** This is Haraam (impermissible), a person can be despondent in his heart, with his tongue or in his actions. Examples include, a woman ripping her clothing and screaming loudly, an individual cursing.
2. **Patient:** This is an obligation when afflicted by any calamity.
3. **Pleased:** This is recommended, and a level higher than patience.
4. **Gratitude:** This is the highest level a person may achieve.

### In regards to the point 'Istighfār' –

- Ibn Umar reported: We counted the Messenger of Allah, peace and blessings be upon him, saying one hundred times in a single sitting before he stood up, "My Lord, forgive me and accept my repentance. Verily, you alone are the Relenting, the Forgiving." **Sunan al-Tirmidhī 3434**
- And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals." {11:52}

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Him in whose hand is my soul, if you did not sin, Allah would replace you with people who would sin and they would seek forgiveness from Allah and he would forgive them." **Ṣaḥīḥ Muslim 2749**

The above Hadith is not an encouragement to sin, rather it shows us the importance of seeking Istighfār. We should always turn back to Allah and increase in Istighfār.