

القَوَاعِدُ الأَرْبَعُ

Workbook
**The Four Fundamental
Principles**

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{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّأَكَ فِي الدُّنْيَا وَالْآخِرَةِ ، وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ ،
وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ ، وَإِذَا ابْتُلِيَ صَبَرَ ، وَإِذَا أذْنَبَ اسْتَغْفَرَ . فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانُ

In the name of Allāh, the Most Merciful the Bestower of Mercy.

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

- show gratitude when provided for
- are patient when afflicted [with a calamity]
- seek forgiveness when committing a sin.

Indeed, these three [characteristics] are the keys to happiness.

اعلم أرشدك الله لطاعته: أن الحنيفية ملة إبراهيم: أن تعبد الله وحده مخلصاً له الدين، كما قال
تعالى: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

فإذا عرفت أن الله خلقك لعبادته، فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد، كما أن الصلاة
لا تسمى صلاة إلا مع الطهارة، فإذا دخل الشرك في العبادة فسدت، كالحديث إذا دخل في الطهارة.

Know - may Allāh guide you to His
obedience - that al-Ḥanīfiyyah is the
religion of Ibrāhīm ('alayhi as-
salām): 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 Tawḥīd, just as the
Ṣalāh is not regarded as prayer
unless it is accompanied by
purification.

Similarly, if Shirk enters into worship
it invalidates it, just like impurity
[invalidates] purification when it
enters into it.

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا وَأَحْبَطَ الْعَمَلَ وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ:
عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ

وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}
وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

When you have acknowledged that shirk entering into worship invalidates it, negates all actions and enters a person in it to eternal Hell-Fire, you will therefore 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 with Him.

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.

القَاعِدَةُ الْأُولَى: أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ مُقِرُّونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ
الْمُدَبِّرُ.

وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ}

The first principle: You should know that the disbelievers whom the Messenger of Allāh ﷺ fought, they used to affirm that Allāh, the Most High, is the Creator and the One who controls all the affairs.

However, this [belief in-of-itself] did not enter them into Islām.

The evidence of this is the saying of the Most High,

{Say (O Muhammad): 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]

القَاعِدَةُ الثَّانِيَّةُ: أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلِبِ الْقُرْبَةِ وَالشَّفَاعَةِ. فَدَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى: {وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ}

وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى: {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ}

The Second Principle: They [the disbelievers] say: ‘we do not call upon them (the 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]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ ، وَشَفَاعَةٌ مُثَبَّتَةٌ

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَّ يَوْمٌ لَّا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ}

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلُهُ وَعَمَلُهُ بَعْدَ الْإِذْنِ كَمَا قَالَ تَعَالَى: {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ}

Shafā'ah is [classified in to] two types of intercession: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allāh for something which only Allāh is able to provide.

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]

الْقَاعِدَةُ الثَّلَاثَةُ: أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَىٰ أَنَاثِ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ

مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: {وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ}

وَدَّلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ تَعَالَى: {وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ}

The Third Principle: The Prophet ﷺ arose amongst a people who differed in their objects of 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 or the moon, rather prostrate to Allāh, the One who created them if you [truly intend] to worship Him}** [41:37]

وَدَلِيلُ الْمَلَائِكَةِ قَوْلُهُ تَعَالَى: {وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا...}

وَدَلِيلُ الْأَنْبِيَاءِ قَوْلُهُ تَعَالَى: {وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ}

وَدَلِيلُ الصَّالِحِينَ قَوْلُهُ تَعَالَى: {أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ}

The evidence [that they worshipped] the angels is the saying of the Most High , {**Nor could 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 ‘Eesa son of 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]

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ قَوْلُهُ تَعَالَى: {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ}

وَحَدِيثُ أَبِي وَقْدِ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ -

قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيَتَوَطَّئُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ

فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: "يَا رَسُولَ اللَّهِ ﷺ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ..." الْحَدِيثُ.

The evidence [that they worshipped] the stones and trees is the saying of the Most High,

{Have you considered al-Lāt and al-‘Uzza. And Manāt, the other third?} [53:19]

Also, the Ḥadīth of Abu Wāqid al-Laythī (may Allāh be pleased with him) 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 ﷺ appoint for us a Dhāt Anwāt like they have a Dhāt Anwāt...”.

الْقَاعِدَةُ الرَّابِعَةُ: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَطَ شِرْكًَا مِنْ الْأَوَّلِينَ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُجْلِصُونَ فِي الشَّدَّةِ ، وَمُشْرِكُو زَمَانِنَا شَرُّهُمْ دَائِمًا فِي الرَّخَاءِ وَالشَّدَّةِ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

The Fourth Principle: The Mushrikūn of our time are worse in their shirk than those 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 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.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين الدين

أما بعد: قد أجزت/ بـ «القواعد الأربعة»

للإمام المجدد محمد بن عبد الوهاب رحمه الله إجازةً خاصةً ، وذلك والكتاب أرويه إجازة عن الشيخ عبد المحسن بن محمد المنيف ، عن الشيخ حمود بن عبد الله التويجري عن القاضي عبد الله بن عبد العزيز العنقري ، عن الشيخ محمد بن إبراهيم بن محمود النجدي ، عن الشيخ عبد الله أبي بطين ، عن الشيخ حمد بن معمر ، عن شيخ الإسلام محمد بن عبد الوهاب. (ح) ويرويه الشيخ عبد الله العنقري ، عن الشيخ سعد بن حمد بن عتيق ، عن الشيخ أحمد بن إبراهيم بن عيس ، عن الشيخ عبد الرحمن بن حسن، عن شيخ الإسلام محمد بن عبد الوهاب.

وقد أجزت المذكور بالكتاب إجازة خاصة بالشرط المعتبر عند أهل العلم ، وأوصيه بتقوى الله تعالى ، والاستزادة من العلم والعمل.

والله ولي التوفيق.

قاله أ. د خالد بن علي المشيقح

1445/ 6 /12 هـ من هجرة النبي ﷺ