

القَوَاعِدُ الأَرْبَعُ

Workbook
**The Four Fundamental
Principles**

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Workbook: al-Qawā'id al-Arba' (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 أَيَّمَا كُنْتَ وَأَنْ
يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذْنَبَ اسْتَغْفَرَ.
فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ.

In the name of Allāh, ar-Raḥmān
(the most merciful), ar-Raḥīm (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;

[I ask Allāh] 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]; and seek forgiveness
after committing a sin.

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

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ: أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ، أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} الذاريات: ٥٦

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ، فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشَّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ.

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 ṣalāh is not called "ṣalāh" unless it is accompanied by purification.

Similarly, if shirk enters worship it invalidates it, just like impurity [invalidates] purification when it enters 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 يُخْلِصَكَ مِنْ هَذِهِ الشَّبَكَةِ. وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي
قَالَ اللَّهُ تَعَالَى فِيهِ: {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} النساء: 48

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

When you have acknowledged that shirk entering into worship invalidates it, negates all actions and a person remains in the Fire for eternity, 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, the most-high, 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 مُقَرَّرُونَ 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} يونس : 31

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 absolute creator and the one who controls all affairs.

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

The proof 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]

الْقَاعِدَةُ الثَّانِيَّةُ: أَنَّهُمْ يَقُولُونَ، مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لِيَطْلُبَ الْقُرْبَةَ وَالشَّفَاعَةَ.

فَدَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى: {وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ} الزمر: ٣

وَدَلِيلُ الشَّفَاعَةِ قَوْلُهُ تَعَالَى: {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ} يونس: ١٨

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 proof [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 proof [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 مَنفِيَّةٌ وَشَفَاعَةٌ مُثَبَّتَةٌ.

فَالشَّفَاعَةُ الْمَنفِيَّةُ: مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ} البقرة: ٢٥٤

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلُهُ بَعْدَ الْإِذْنِ، كَمَا قَالَ تَعَالَى: {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ} البقرة: ٢٥٥

Shafā'ah is two types of intercession: The negated intercession and the [correct] affirmed intercession.

The intercession which is negated, is when it is sought from other than Allāh, for something which only Allāh can provide.

The proof 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} [02:254]

The [correct] affirmed intercession is that which is sought from Allāh.

The one who intercedes is honoured with [his] intercession [being accepted], and the one who is interceded for, is the one whose deeds and actions Allāh is pleased with, after he gives permission [for intercession to be sought], as he, the most-high, said,

{Who is he that can intercede with Him except with His permission?} [02:255]

القَاعِدَةُ الثَّالِثَةُ: أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى 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.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ} الأنفال: ٣٩
وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ قَوْلُهُ تَعَالَى: {وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ} فصلت: ٣٧

The Third Principle: The Prophet ﷺ emerged amongst a people who were diversified in their objects of worship.

Amongst them were people who worshipped angels; some worshipped 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 proof 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 proof [that they worshipped] the sun and the moon is the saying of the most-high,

{And from 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...} آل عمران : ٨٠

وَدَلِيلُ الْأَنْبِيَاءِ قَوْلُهُ تَعَالَى: {وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن

دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي

نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ} المائدة : ١١٦

وَدَلِيلُ الصَّالِحِينَ قَوْلُهُ تَعَالَى: {أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ

وَيَخَافُونَ عَذَابَهُ} الإسراء : ٥٧

The proof [that they worshipped] angels is the saying of the most-high, {**Nor would he order you to take the angels and prophets as lords...**} [03:80]

The proof [that they worshipped] 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 all-knowing of all that is hidden**} [05:116]

The proof [that they worshipped] 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} النجم: ١٩

وَحَدِيثُ أَبِي وَقِيدِ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ، وَنَحْنُ حُدَثَاءُ عَهْدٍ

بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيُنُوطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ فَمَرَرْنَا

بِسِدْرَةٍ.

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

The proof [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 (radīaAllāhu 'anhu), 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..." [1]

[1] Narrated by Abu Wāqid al-Laythī; Collected by at-Tirmidhī.

القَاعِدَةُ الرَّابِعَةُ: أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَطَ شِرْكًَا مِّنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ 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} العنكبوت : ٦٥

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

The Fourth Principle: The mushrikūn (polytheists) of our time are worse in their shirk than those who preceded.

This is because those who preceded would commit shirk during times of ease whilst directing their worship sincerely to Allāh during difficulties and hardship.

However, the mushrikūn (polytheists) of our time, their shirk is constant - during times of both ease and difficulty.

The proof is the saying of the most-high,

{When they embark on a ship they invoke Allāh, with sincerity in their actions, but when he brings them safely to land, behold, they direct a share of their worship to others} [29:65]

May Allāh send salutations of praise and peace be upon our Prophet Muḥammad; his family and all his companions.

