

القواعد الأربع

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القاعدة : الأساس

The Shaykh's purpose is that if a person knows these 4 principles, a person can differentiate between what is Shirk and what is Tawhīd.

If Allah is your supporter in this life then he will aid you and protect you from harm and if he is your supporter in the next life then he will protect you from the hellfire.

In Sahīh Ibn Hibān the 3 components of happiness are mentioned in a Hadith.

It is an obligation on us to be grateful to Allah for everything he has given us and the greatest blessing is Islām.

Despair, complaining and losing hope are signs of weak Imān.

It is not possible that a believer does not do sin, rather he will sin but he seeks forgiveness and doesn't persist in sin.



إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {سورة النحل 120}

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ {سورة البينة 5}

The Shaykh explains the meaning of the word حنيفية that it is to worship Allah alone sincerely therefore it is Tawhīd.

The scholars say its root is from حنف which means ميل to divert something. This is because the حنيف he turns away from Shirk and turns towards Tawhīd.

حنيف: مقبل على الله معرض عما سوى.

It was attributed to Ibrahim (a) because he is the father of the majority of Prophets.

We were created for worship and he commanded us to worship him alone. The youngest Muslim can know this and the oldest disbeliever is ignorant of it.

The Shaykh gives an analogy of Salah and purity because it is something every Muslim knows.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ {سورة زمر 65}

If you understand the danger, you understand how important it is to avoid it. That is why it is important what Shirk is.

Shirk can enter into any of the 3 types of Tawhīd but the most common is in توحيد الألوهية.

There is a lot of distortion regarding these principles because of أهل الكلام and other deviant sects because they think that affirming Allah is the Lord is sufficient to be a Muslim.

This is why a Muslim has to know these principles in order to differentiate between the truth and falsehood. Knowing these principles is enough to refute the deviant sects and their misconceptions.

القاعدة الأولى



There is a great amount of evidence that the Quraysh of the Prophet's time before Islām affirmed that Allah is the Lord. This did not mean they were good because they associated partners with Allah.

In Surah Fil Allah says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ {2}

In this story there is a proof that they affirmed Allah as the Lord. Abdul-Mutallib said to Abraha that I am the owner of my camels, the Kabah's owner is Allah. This shows that they knew Allah and worshipped Allah but also worshipped other than him with him.

In Arabian poetry like المعلقات السبع it is filled with the mention of Allah and glorification of Allah.

This did not benefit them or make them Muslim.

The Shaykh mentioned this principle first because the grave-worshippers etc say that Tawhīd is just ريبوية that Allah is the creator. So if we tell them this principle then what will be their position that you and the disbelievers are the same as you are not distinguished from the disbelieving Quraysh.

Some respond with a doubt saying that the Quraysh said Allah was their lord out of hypocrisy, not meaning it. The response to this is that hypocrisy came about in Madinah, there was no need for it in Makkah when the Prophet (s) was in a weak position compared to them.

Additionally if it was hypocrisy Allah would have exposed their liar just like he exposed the hypocrites in Madinah but Allah affirmed in many places that they had ريبوية.

Another proof is their تلبية they used to make during their Hajj: لبيك اللهم لبيك، لبيك لا شريك لك لبيك إلا شريك هو لك تملكه وما ملك.

There is a lot of evidence but the Shaykh wanted to keep it brief.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {سورة يوسف 106}

Their Imān was that Allah is the creator, their Shirk was worshipping others with Allah.

القاعدة الثانية



Every single polytheist from the beginning of time till now use either of these two excuses.

Allah has clarified for us how to become closer to him like Salah.

There is no place in the Qurān and the Sunnah is it mentioned that going to the grave and supplicating to them makes you closer to Allah. If it did Allah would have informed us about it.

Hadith Ibn Abbas the Prophet (s) says: إذا سألت فاسأل الله. وإذا استعنت فاستعن بالله. Why didn't the Prophet (s) say إذا سألت فاسألني. This is clear Shirk.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ 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 {سورة زمر 3}

The Quraysh said that they only seek the idols as a means of going closer to Allah. Allah responds to them by saying that they are كاذب meaning the fact that they say its only as a means of drawing closer to Allah is a lie and كفار because of their worship which is disbelief.

The argument is always that they are not worshipping Jesus, or idols, or the pious or the graves but they are using them as a means.

It is clear in the Quran and the Sunnah that any need we have, only Allah can fulfil them for us and answer our Dua's.

One of the means of getting your Dua's answered is righteous actions as is shown in the Hadith regarding the 3 men trapped in the cave who used their righteous deeds to receive salvation from Allah.

All of it is comprised in Surah Talāq:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2} وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And nowhere is it mentioned that a mean is to go to the deceased.

If the entire world interceded for a disbeliever it would not help him as Allah says:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {سورة مدثر 48}

Only your Imān and your Tawhīd will save you.

The Shaykh clarifies in this principle that all the Muslims doing this are resembling the polytheists not the Muslims.

Then the Shaykh mentions the 2 types of intercession to clarify what is legislated and what is not.

There is nothing wrong with seeking help from people in something that does not contain sin and the person has the ability to do it.

The intercession with Allah is not the same as the one that takes place among people.

Intercession among people can happen without permission or the happiness of the one interceding.

Another difference is that the one interceding effects the one they are asking from in some way as they are doing something for them. As for the intercession with Allah, Allah is the one who wanted to honour the one being interceded with and have mercy on the interceder.

القاعدة الثالثة



A point that must be mentioned is that Jihād in Islām is legislated and has principles and rulings. It is not the Jihād of the extremists. It is to raise the Deen of Allah high.

It is easily seen from the Seerah of the Prophet (s) that he and the believers had differences between Quraysh and the polytheists and there were many battles amongst them.

He did not fight them for money or power, rather it was due to differences in their Aqīdah.

The objective of Jihād is to spread the truth to people.

As the Shaykh mentions the fighting of the Prophet (s), people say against him that he says this only because he wants to fight people.

All those who worship other than Allah no matter what they worship, there is no difference between them.

اللات without a Shaddah on the ت is a rock that is worshipped besides Allah.

اللاتّ with a Shaddah on the ت is the grave of a righteous man who used to crush سوق for pilgrims.

العزى is three trees gathered and joined and they used to hear a sound from it so they said on top of it is a woman who lives inside, they called her a Jinni and they called upon her and ask her for things etc.

المناة is a stone that people used to go to to sacrifice their animals and think that it would give them strength and blessings to do it at that stone.

The conquest of Makkah took place in Ramadhan in the 8th year after Hijra. 10 days after Eid the Prophet (s) went to Tāif for a battle. So those who accepted Islām in Makkah had only been Muslims for 20 days and a lot of the army were new muslims.

يعكفون means staying there for a long time.

ينوطون means to hang.

Those people were intelligent and wise but this is how a person will end up if they leave Tawhīd.

People today hang padlocks in some places and think it will bring good so it is even present today.

It does not matter whether a person worships the best of creation like a prophet or the worst or meaningless things like rocks, both are Shirk.

القاعدة الأربعة



It is known among scholars that there are extreme sects like the Sufi's who even in hardship and severe situations call upon their Imams or their Shaykh's instead of Allah, even if they are on a boat in a storm they don't call upon Allah.

So it is a strange thing but the polytheists today are worse than the polytheists at the Prophet's time.