

القواعد الأربعة  
للشيخ محمد بن عبد الوهاب  
رحمه الله تعالى

**The Four Foundations**  
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(rahimahullah)

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## بسم الله الرحمن الرحيم

أسأل الله الكريم رب العرش العظيم أن يتولأك في الدنيا والآخرة، وأن يجعلك مباركاً أينما كنت وأن يجعلك ممن إذا أعطي شكر، وإذا ابتلي صبر، وإذا أذنب استغفر، فإنّ هؤلاء الثلاث عنوان السعادة.

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين كما قال تعالى **(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (سورة الذريات، الآية: 56)**. 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 كالحدث إذا دخل في الطهارة.

I ask Allah, the Most Merciful, Lord of the Great Throne to take care of (protect) you in this world and the Hereafter, and to make you blessed wherever you be, and to make you amongst those who are grateful when provided, those who are patient when tested and those who repent when they fall into sin - for, these are the three signs of happiness.

Know, may Allah guide you to His obedience, that Haneefiyah is the religion of Ibraheem; that you worship Allah making the religion purely for Him. Allah says: **“I (Allah) created not the Jinn and humans except that they should worship Me (Alone)” [Soorah adhDhariyaat (51): 56]**

So, if you have acknowledged that Allah has created you for his worship then know that the worship is not called worship unless it is accompanied by Tawheed, just like Salaat cannot be called Salaat except with purification.

فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار، عرفت أن أهم ما عليك معرفة ذلك لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه: **(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) (سورة النساء، الآية: 48)**.

وذلك بمعرفة أربع قواعد ذكرها الله تعالى في كتابه:

### القاعدة الأولى:

أن تعلم أن الكفار الذين قاتلهم رسول الله صلى الله عليه وسلم مقرون بأن الله تعالى هو الخالق المدبر، وأن ذلك لم يدخلهم في الإسلام، والدليل قوله تعالى: **(قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ)** (سورة يونس، الآية: 31)

If you recognize that when Shirk enters worship, it corrupts the worship, destroys all actions, and the doer is doomed to eternal fire, then you will (also) realize what is the most important matter for you (to learn). It is to learn this issue (i.e., Tawheed and Shirk) so that Allah purifies you from this snare of Shirk. **“Verily, Allah forgives not Shirk (i.e., associating partners with Him in worship), but He forgives except that (anything else) to whom He pleases”** [Soorah an-Nisa (4):48]

Knowing Shirk comprises of knowing four principles that Allah has mentioned in His Book;

### The First Foundation:

The disbelievers, whom the Messenger fought, affirmed that Allah is the Creator and Disposer of all affairs, yet their affirmation did not enter them into Islam and the proof of that is the Saying of Allah: **“Say, 'Who provides for you from the sky and from the earth? Or who owns your 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, 'Allah’”** [Soorah Yunus (10): 31]

## القاعدة الثانية:

أنهم يقولون ما دعوناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة. فدليل القربة قوله تعالى: (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 الزمر، الآية: 3)

ودليل الشفاعة قوله تعالى: (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ) (سورة يونس، الآية: 18)

والشفاعة شفاعتان : شفاعة منفية، وشفاعة مثبتة.

فالشفاعة المنفية ما كانت تُطلب من غير الله فيما لا يقدر عليه إلا الله، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) (سورة البقرة، الآية: 254).

والشفاعة المثبتة هي التي تطلب من الله، والشافع مكرم بالشفاعة، والمشفوع له من رضي الله قوله وعمله بعد الإذن كما قال تعالى: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) (سورة البقرة، الآية: 255)

## The Second Foundation:

They (the Arab pagans) said, “We do not call upon them and turn towards them except to seek nearness and intercession (with Allah).”

The proof of (the fact that they sought) nearness with Allah is the Saying of Allah: “Those who take awliya besides Him (say), 'We worship them only that they may bring us near to Allah.' Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever” [Soorah az-Zumar (39): 3]

Shafa'ah (intercession) is of two kinds:

- (i) The Forbidden Shafa'ah and
- (ii) The Affirmed Shafa'ah.

The forbidden Shafa'ah is the one that is sought from other than Allah concerning a matter which only Allah is able to do and the proof is the

Saying of Allah: “O you who believe, Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Dhalimoon (wrongdoers, etc.)” [Soorah alBaqarah (2): 254]

The affirmed Shafa'ah is that which is sought from Allah, and the intercessor is honored with the intercession and the one on behalf of whom the intercession is sought is someone whose deeds and speech are pleasing to Allah, (all of these conditions should be fulfilled) after Allah has given the Permission for intercession as Allah says: “Who is he that can intercede with Him except with His Permission?...” [Soorah al-Baqarah (2): 255]

### القاعدة الثالثة:

أن النبي صلى الله عليه وسلم ظهر على أناس متفرقين في عباداتهم، منهم من يعبد الملائكة ومنهم يعبد الأنبياء والصالحين ومنهم من يعبد الأشجار والأحجار ومنهم من يعبد الشمس والقمر، وقاتلهم رسول الله صلى الله عليه وسلم ولم يفرق بينهم. والدليل قوله تعالى: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) (سورة الأنفال، الآية: 39)

ودليل الشمس والقمر قوله تعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) (سورة فصلت، الآية: 37)

ودليل الملائكة قوله تعالى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا) (سورة آل عمران، الآية: 80)

ودليل الأنبياء قوله تعالى: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهِينَ مِنْ 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) (سورة المائدة، الآية: 116)

ودليل الصالحين قوله تعالى: (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) (سورة الاسراء، الآية: 57)

ودليل الأشجار والأحجار قوله تعالى: (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ \* وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ) (سورة النجم: 19-20)، وحديث أبي واقد الليثي رضي الله عنه قال: "خرجنا مع النبي صلى الله عليه وسلم إلى حنين ونحن حدثاء عهد بكفر، وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم يقال لها "ذات أنواط". فمررنا بسدرة فقلنا: يا رسول الله اجعل لنا ذات أنواط كما لهم ذات أنواط" الحديث

### **The Third Foundation:**

Allah's Messenger came to a people who differed in their object of worship; some worshiped the Angels while others worshiped the Prophets and pious, also there were those who worshiped stones and trees and some worshiped the sun and the moon, but the Prophet did not differentiate between them.

The proof is the Saying of Allah: “Fight them until there is no more Fitnah (i.e., Shirk) until the religion (worship) will all be for Allah Alone” [Soorah al-Anfal (8): 39]

The proof of the sun and the moon is the Saying of Allah: “And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him” [Soorah Fussilat (41): 37]

The proof of the Angels is the Saying of Allah: “Nor would he order you to take Angels and Prophets for lords (god). Would he order you to disbelieve after you have submitted to Allah's Will?” [Soorah aali-Imran (3): 80]

The proof of the Prophets is the Saying of Allah: “When Allah will say (on the Day of Resurrection), 'O Eesa (Jesus), son of Maryam (Mary)! Did you say unto men, 'Worship me and my mother as two gods besides Allah?' He will say, 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen'” [Soorah al-Maidah (5): 116]

The proof of the Saliheen (righteous) is the saying of Allah: “Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment” [Soorah al-Isra (17): 57]

The proof of stones and trees is the Saying of Allah: “Have you considered al-Laat and al-Uzza. And Manaat, and the other third?” [Soorah an-Najm (53): 19-20]

And the hadeeth of Abu Waaqid al-Laythee who said, 'We departed with the Prophet to Hunain and we had recently left Kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it, 'Dhaat Anwaat.' We passed by a tree and said, 'O Messenger of Allah, appoint for us a Dhaat Anwat like they have a Dhaat Anwat.'

He said, 'Allahu Akbar, Allahu Akbar! By the One is whose Hand is my soul, these are the ways. The like of what you have said is like what Bani Israeel said to Moosa, 'Make for us a god as they have gods.' He said, 'Verily, you are an ignorant people.' [Soorah al-A'raaf (7): 138] [at-Tirmidhee]

#### القاعدة الرابعة:

أن مشركي زماننا أغلظ شركاً من الأولين، لأن الأولين يشركون في الرخاء ويخلصون في الشدة، ومشركو زماننا شركهم دائماً في الرخاء والشدة. والدليل قوله تعالى: (فَإِذَا رَكِبُوا فِي الْفُلِّ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) (سورة العنكبوت، الآية: 65)

تمت وصلى الله على محمد وآله وصحبه وسلم

### **The Fourth Foundation:**

The mushrikeen (those who commit shirk) of our time are worse in Shirk than the previous generations because the former generations committed Shirk during times of ease but they would become sincere during difficult times unlike the mushrikeen of today, whose Shirk is continuous at times of ease and hardship. Proof is the Saying of Allah, “**When they embark on a ship they invoke Allah 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**” [Soorah al-Ankaboot (29): 65]

**(End of the treatise)**