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[Four Principles The Religion Is Based Upon](#)

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أَرْبَعُ قَوَاعِدَ تَدُورُ الْأَحْكَامُ عَلَيْهَا

Workbook: **Four principles the religion
is based upon**

Authored by
Muḥammad Ibn ‘AbdulWahhāb

Translated by
Abul Abbaas Naveed Ayaaz



Workbook: arba' qawā'id tadūr al-aḥkām 'alayhā

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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]

Notes

Please note: for the sake of readability, the title of this treatise has been paraphrased to: “Four principles the religion is based upon.” The exact translation is “*Four principles the rulings of the religion revolve around.*”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

هَذِهِ أَرْبَعُ قَوَاعِدَ مِنْ قَوَاعِدِ الدِّينِ الَّتِي تَدُورُ الْأَحْكَامُ عَلَيْهَا ، وَهِيَ مِنْ أَعْظَمِ مَا أَنْعَمَ اللَّهُ تَعَالَى بِهِ عَلَى مُحَمَّدٍ ﷺ وَأُمَّتِهِ ؛ حَيْثُ جَعَلَ دِينَهُمْ دِينًا كَامِلًا وَافِيًا ، أَكْمَلُ وَأَكْثَرُ عِلْمًا مِنْ جَمِيعِ الْأَدْيَانِ ، وَمَعَ ذَلِكَ جَمَعَهُ لَهُمْ سُبْحَانَهُ وَتَعَالَى فِي الْفَاطِطِ قَلِيلَةٍ ، وَهَذَا مِمَّا يَنْبَغِي التَّفَقُّنَ لَهُ قَبْلَ مَعْرِفَةِ الْقَوَاعِدِ الْأَرْبَعِ.

In the name of Allāh, the most Merciful the Bestower of mercy.

These four principles are from the fundamental principles of the religion, the rulings [of the Sharī'ah] are based upon them.

They are the greatest blessings which Allāh, the Most High, has blessed Muḥammad ﷺ and his Ummah with.

He made their religion perfect and comprehensive; encompassing and more knowledge based than the other religions.

Allāh, the Blessed and Most High, combined all this for [the followers of Islām], in very little words. This is something that should be paid attention to before knowing the four principles.

وَهُوَ أَنْ تَعْلَمَ قَوْلَ النَّبِيِّ ﷺ لَمَّا ذَكَرَ لَنَا مَا خَصَّهُ اللَّهُ بِهِ عَلَى الرُّسُلِ ، يُرِيدُ مِنَّا أَنْ نَعْرِفَ نِعْمَةَ اللَّهِ وَنَشْكُرَهَا قَالَ لَمَّا ذَكَرَ الْخَصَائِصَ : ((وَأُعْطِيتُ جَوَامِعَ الْكَلِمِ))
 قَالَ إِمَامُ الْحِجَازِ مُحَمَّدُ بْنُ شِهَابٍ الزُّهْرِيُّ : "مَعْنَاهُ أَنَّ اللَّهَ يَجْمَعُ لَهُ الْمَعَانِي الْكَثِيرَةَ فِي أَفْظَاظٍ قَلِيلَةٍ".

You should know the statement of the Prophet ﷺ, when he mentioned to us that he had certain qualities which Allāh exclusively chose for him over the other Messengers.

He wanted from us to know this blessing of Allāh and show gratitude to Him.

He said, when he mentioned, the exclusive qualities:

'I have been given Jawāmi' al-kalim' [al-Bukhārī]

The Imām of Hijāz, Muḥammad ibn Shihāb az-Zuhrī said: 'Its meaning is that Allāh gave him the ability to communicate deep meanings with little words.'

القَاعِدَةُ الْأُولَى:

تَحْرِيمُ الْقَوْلِ عَلَى اللَّهِ بِلَا عِلْمٍ؛ لِقَوْلِهِ تَعَالَى:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ﴾ إِلَى قَوْلِهِ: ﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

The First Principle:

The prohibition of speaking about Allāh without knowledge.

This is due to His saying, the Most High,

{Say, "My Lord has only forbidden immoralities..."}

to His saying,

{...and that you say about Allāh that which you do not know} [07:33]

القاعدةُ الثانيةُ:

أَنَّ كُلَّ شَيْءٍ سَكَتَ عَنْهُ الشَّارِعُ، فَهُوَ عَفْوٌ، لَا يَحِلُّ لِأَحَدٍ أَنْ يُحَرِّمَهُ أَوْ يُوجِبَهُ أَوْ يَسْتَحِبَّهُ أَوْ يَكْرَهُهُ؛ لِقَوْلِهِ تَعَالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ﴾

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا))

The Second Principle:

Every matter which the Legislator remained silent over, is a pardoning.

It is not permitted for anybody to prohibit, obligate, recommend or dislike [what Allāh remained silent over].

This is due to His saying, the Most High,

{O you who have believed, do not ask about things which, if they are shown to you, will distress you} [05:101]

The Prophet ﷺ said,

‘He [Allāh] remained silent over matters as a mercy upon you, not due to forgetfulness; so do not ask regarding those matters.’ [Dārquṭnī]

القاعدة الثالثة:

أَنَّ تَرَكَ الدَّلِيلِ الْوَاضِحِ ، وَالِاسْتِدْلَالَ بِلَفْظٍ مُتَشَابِهٍ هُوَ طَرِيقُ أَهْلِ الزَّيْغِ ؛ كَالرَّافِضَةِ وَالْخَوَارِجِ ، قَالَ تَعَالَى:

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ﴾

وَالوَاجِبُ عَلَى الْمُسْلِمِ اتِّبَاعُ الْمُحْكَمِ ، وَإِنْ عَرَفَ مَعْنَى التَّشَابُهِ وَجَدَهُ لَا يُخَالِفُ الْمُحْكَمَ بَلْ يُوَافِقُهُ ، وَإِلَّا فَالْوَاجِبُ عَلَيْهِ اتِّبَاعُ الرَّاسِخِينَ فِي قَوْلِهِمْ:

﴿أَمَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾

The third principle:

Abandoning clear and precise, and instead utilising [relatively] ambiguous evidence is the methodology of the people of deviation, like the Rāfiḍah and Khawārij.

The Most High said,

{As for those in whose hearts is deviation [from truth], they will follow that of it which is ambiguous} [03:07]

The obligation upon a Muslim is to follow the clear direct evidences; if a person knew the meaning of the ambiguous proofs, he would realise that they do not contradict the clear evidences, rather agree with them.

In all cases, it is obligatory to follow the scholars of deep knowledge, in their saying:

{We believe in it. All [of it] is from our Lord} [03:07]

القاعدةُ الرَّابِعَةُ:

أَنَّ النَّبِيَّ ﷺ ذَكَرَ: ((أَنَّ الْحَلَالَ بَيِّنٌ ، وَالْحَرَامَ بَيِّنٌ ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ))

فَمَنْ لَمْ يَفْطَنْ لَهُدِهِ الْقَاعِدَةَ ، وَأَرَادَ أَنْ يَتَكَلَّمَ عَلَى مَسْأَلَةٍ بِكَلَامٍ فَاصِلٍ ، فَقَدْ ضَلَّ وَأَضَلَّ.

The fourth principle:

The Prophet ﷺ mentioned, 'the Halāl (permitted matters) are clear; the Harām (forbidden matters) are clear; and between them are doubtful matters.'

So whoever does not understand this principle with intelligence, yet speaks decisively, he is truly misguided and misleading others.

فَهَذِهِ ثَلَاثٌ ذَكَرَهَا اللَّهُ فِي كِتَابِهِ ، وَالرَّابِعَةُ ذَكَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأَعْلَمَ رَحِمَكَ اللَّهُ أَنَّ أَرْبَعَ هَذِهِ الْكَلِمَاتِ مَعَ اخْتِصَارِهِنَّ يَدُورُ عَلَيْهَا الدِّينُ.

سَوَاءٌ كَانَ الْمُتَكَلِّمُ يَتَكَلَّمُ فِي عِلْمِ التَّفْسِيرِ ، أَوْ فِي عِلْمِ الْأُصُولِ ، أَوْ فِي عِلْمِ أَعْمَالِ الْقُلُوبِ الَّذِي يُسَمَّى
عِلْمَ السُّلُوكِ ، أَوْ فِي عِلْمِ الْحَدِيثِ ، أَوْ فِي عِلْمِ الْحَلَالِ وَالْحَرَامِ وَالْأَحْكَامِ الَّذِي يُسَمَّى عِلْمَ الْفِقْهِ ، أَوْ فِي
عِلْمِ الْوَعْدِ وَالْوَعِيدِ ، أَوْ فِي غَيْرِ ذَلِكَ مِنْ أَنْوَاعِ عُلُومِ الدِّينِ.

The [first] three principles were mentioned by Allāh in His Book, and the fourth was mentioned by the Prophet ﷺ.

Know, may Allāh have mercy upon you, that these four statements, despite their concise nature, the religion is based upon them.

[These four principles] apply, regardless of whether a person is speaking about the knowledge of Tafsīr, knowledge of Uṣūl, the knowledge of the actions of the heart, the knowledge of promised [reward] and the threats [of punishment] or other branches of religious knowledge.