

## Explaining "شرح القواعد الأربع" of Ash'Sheikh Ar'Raajhiyy 1

بسم الله الرحمن الرحيم

الحمد لله رب العالمين وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين, أما بعد

The Book: [Arabic Text Shahr Qawaa'idul-Arba'ah](#)

### **Brief Biography of Author >>>**

- He is Ash-Shaikh `Abdul-`Azeez ibn `Abdillaah ibn `Abdir-Rahmaan Ar-Raajhiyy
- He was born in the year 1361 AH in a city in the district of Qaseem in Saudi Arabia where he was brought up in a pious environment.
- He travelled to Riyaadh where he studied in Jaamia`tul Muhammad Ibn Su`ood al-Islamiyyah in the College of Sharee`ah.
- After graduating from there he joined the College of Foundations of the Religion (usoolul-Deen) and the faculty of `Aqeedah. He is presently a teacher of this very college.

### **His Teachers**

- Shaykh Muhammad ibn Ibraaheem Aal Ash-Shaykh.
- Shaykh `Abdullaah ibn Humayd - former chairman of the Supreme Court.
- He is one of the biggest students of Shaykh bin Baaz (rahimahullaah) and stayed with him for 20 years. He was influenced very much with his way of teaching and akhlaaq and his samt.
- He has many recommendations from the scholars and they are available on the internet.

### **His Works**

- Shaykh Ar-Raajhiyy is still alive and well. He has plenty of works available and many duroos - especially explaining the `Aqeedah and refuting the people of innovation from different aspects of `Aqeedah.

He (Shaykh A- Raajhiyy) says:

كتب الشيخ - رَحِمَهُ اللهُ - هذه الرسالة للتمييز بين الشرك والكفر، والتوحيد، وتمييز المسلم من غيره من المشركين، والمؤمن الموحد من الكافر، وأدلتها مأخوذة من الكتاب والسنة.

This is a very important start, the point that the Shaykh has mentioned here because the most important thing that a student - especially a beginner - has to know about the book, is the reason for which the book was written, because this helps him understand the book and benefit from it in the proper manner. If a student just reads a book without a reason, without an aim, without him knowing what benefit he hopes to get from that when he finishes it, then the student will not benefit from it in the right manner.

And what is meant, briefly, is that, the student does not just read or study the book without knowing what benefit he is going to come out with from studying it, but he has to know what does this book discuss, what is the topic of this book. Secondly, what is the benefit and what is the knowledge that the student of knowledge should obtain, from studying this book – this is a very important thing, and this is one of the things that is neglected by many students of knowledge today, because many students of knowledge study this book just because it is studied, and this is a very wrong approach - especially for the beginner.

So the Shaykh started with mentioning why this book was written and what is the benefit every student of knowledge should get from studying this book, so he said:

كتب الشيخ - رَحِمَهُ اللهُ - هذه الرسالة للتمييز بين الشرك والكفر، والتوحيد، وتمييز المسلم من غيره من المشركين، والمؤمن الموحد من الكافر، وأدلتها مأخوذة من الكتاب والسنة.

The Shaykh wrote - rahimahullaah - this treatise for the distinction between polytheism, disbelief and tawheed. --- And this means studying this book would give you the general understanding of what is At Tawheed and what is Ash Shirk and if you understand the difference between at Tawheed and Ash Shirk you will then understand how to distinguish he who is upon at tawheed and he who is not. You will get that recognition, you will recognize who is upon the real islam and who is not upon the real islam, because at tawheed is al islam, that is why he said, based upon you knowing the difference between At tawheed and ash shirk, he said,

وتمييز المسلم من غيره من المشركين

Once you understand the difference between monotheism and polytheism only then will you understand the difference between the monotheistic believer and the polytheist

والمؤمن الموحد من الكافر

And the monotheistic believer from the disbeliever,

وأدلتها مأخوذة من الكتاب والسنة.

And its evidences are taken from the Book and the Sunnah.

Look how the scholar explains, he focuses on the main important points, so our scholar hafidhahullahu ta'ala, gave you a very important point, that you should always put in mind when studying this book because if you do not know this point you will look at the information laid in this book as bunch of benefits that you are going to learn but if you know the reason for which this book is written then you will look at every bit of information mentioned as a point serving that purpose (distinguishing between at tawheed and ash shirk, and distinguishing between a monotheistic believer and a polytheist)

Ash Shaykh Muhammad bin Abdul Wahhab, pointed out to this reason in his books, as in الدرر السنية في الأجوبة النجدية, it's a very valuable book, in 16 volumes, and this book is prepared by Abdur Rahman ibn Qaasim.

(Who is Abdur Rahman ibn Qaasim has another work also beside this book, a very popular book, every student of knowledge knows this book, he and his son, Muhammad, gathered the Majmoo Al Fatawa of Ibn Taymiyah, every one knows the Majmoo al fatawa but no one knows who gathered these fatawas from different public libraries of the world. They gathered many manuscripts from every where in the world and gathered it in the Majmoo Fatawa ibn Taymiyah.

In the book, الدرر السنية في الأجوبة النجدية, Muhammad ibn Qaasim has compiled all the books and the fatawa of the scholars of Najd, from the time of Muhammad bin Abdul Wahhab, until his time.

Great scholars like Shaykhul Islam Muhammad bin Abdul Wahhab, Sulaiman ibn Abdullah bin Muhammad bin Abdul Wahhab, Abdur Rahman ibn Hasan bin Muhammad bin Abdul Wahhab, Abdullah bin Muhammad bin Abdul Wahhab, Sulaiman bin ..... (didn't get it) and many other scholars of their likes.

In this book, الدرر السنية في الأجوبة النجدية, we find many editions (one than one edition) to the four fundamental principles, which is the 2<sup>nd</sup> volume of this book, on page number

27, the author Muhammad bin Abdul Wahhab (rahimahullahu ta'ala) mentions this reason, in the beginning of one of the editions of his book,

فهذه أربع قواعد، ذكرها الله في محكم كتابه، يعرف بها الرجل: شهادة أن لا إله إلا الله، ويميز بها بين المسلمين، والمشركين

He says here: these are four principles, which Allaah mentioned in His Perfect Book, by them the man knows the testimony of لا إله إلا الله, and distinguishes by them the Muslims and the polytheist.

And in another edition, which is in the same volume, pg 33, the author also says,:

فهذه أربع قواعد الدين، ويميز بهن المسلم بين مذهب المسلمين، من مذهب المشركين

Which means: “These are four principles, of the principles of religion, by which the Muslim distinguishes between the way of the Muslims, from the way of the Polytheist”

So these are the words of the author himself and of course he is the most knowledgeable with the reason for which his book was written and we get many benefits from these quotes over here.

1. Allaah mentioned those four principles in His book, so it is nothing new that he came up with, he just clarified. That is why Shaykh Raajhi said,

وأدلتها مأخوذة من الكتاب والسنة.

It's evidences are taken from the Book and the Sunnah

2. From those 4 principles the man would know the shahadah, لا إله إلا الله — why? Because he will know that islam is ash shahadatu, لا إله إلا الله, because al islam, al imaan, tawheed, ad deen and al ihsan all of these are names to one thing,

عبادة الله وحده لا شريك له

So when the person reads this book, he knows the shahadah of لا إله إلا الله, and he knows that this shahadah, is what gets the person into islam, it's not knowing that Allaah is his creator only.

3. Once the student has these 4 principles he will be able to distinguish between islam and shirk and based on that he will be able to distinguish between al muslim and al mushrik because the Shaykh was calling people who had

misconceptions about firm islamic foundations so he revived the deen by explaining to them the shirk Allaah forbade in His book and the tawheed which Allaah ordered in His book.

Now you have a different approach to this book, now your focus will be directed and concentrated on this reason that the author wanted you to understand from the information you read in this book, and this book was written for the laymen, it's not just written for the student of knowledge it's written for every muslim.

Then he says (Shaykh Ar Raajhi):

قال المؤلف رَحِمَهُ اللهُ: (أَسْأَلُ اللهَ الكريم ...) الخ، وهذا من نُصَح هذا الإمام أنه يعلمك ويدعوك، وفيه توسل إلى الله بعظمته وبربوبيته للعرش الذي هو أعلى المخلوقات، وباسمه الكريم.

Now ustaadh advises the students that it is a very good opportunity to start memorizing this book, slowly slowly, and he will inshaaAllaah soon upload a tutorial that contain the charts to help us memorize the book slowly slowly, sentence by sentence, the audio is available on wiziq, and he will be monitoring the students as well inshaaAllaah, may Allaah protect him..ameen

قال المؤلف رَحِمَهُ اللهُ: (أَسْأَلُ اللهَ الكريم ...) الخ، وهذا من نُصَح هذا الإمام أنه يعلمك

This is the quote of the author, Sheikh Muhammad bin Abdul Wahhab, which Sheikh Raajhi has started to explain, this is how they explain in the books, the matan/original text is placed within the brackets.

ويدعوك.

What does نص here means? Linguistically it means al khuloos, which is purifying, doing something sincerely, so this word when used here, it means over here, wanting good. Al Nush,

The Prophet said, An Naseehatu lillahi wa li rasoolihi....

Some people think naseeha means advising, no, it generally means wanting good, so it means the good you are giving to someone you purify from anything that is bad, so an نص is:

إرادة الخير للمنصوح له

An نص and an naseeha is a very inclusive word.

If we get an opportunity to read the commentary on Al Arbaaen An Nawawi, we will come to know in that,

- النصيحة لله: means believing in Allaah and worshipping Him sincerely
- النصيحة للرسول صلى الله عليه وسلم: is believing in his Prophethood and following what he has commanded and leaving what he has forbade
- An Naseeha for the people in authority: is obeying them in the truth and not leaving their obedience
- An Naseeha to the Muslims: in general is guiding them to what is good for them

So An naseeha in general is wanting good.

This is from wanting good of this imam that he teaches you and at the same time he invokes Allaah for you.

Then he says:

ويدعوك، وفيه توسل إلى الله بعظمته وبربوبيته للعرش الذي هو أعلى المخلوقات، وباسمه  
الكريم.

وفيه توسل.

Means: using means for seeking nearness

And of course the thing you use to get closer to Allaah has to be ordained by Allaah. And one of those things is ad dua, and of at tawassul by ad dua is tawasul through His Names and Attributes,

أسأل الله الكريم

Is like saying: I ask Allaah because He is Al Kareem,

And in hadith:

برحمتك أستغيث

Means literally: By your Mercy I seek help, and what is meant: I seek Your help because You are the Most Merciful

The main way of seeking nearness to Allaah: is by good deeds, and this is the meaning of the saying of Allaah, in which Allaah says: in Suratul Maida:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Over here in the matan the author says:

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

On this Shaykh Ar Raajhi comments and says:

وفيه توسل.

Fee hi – refers back to the statement,

In his statement are the means of seeking closeness to Allaah, by

بعظمته وبربوبيته للعرش الذي هو أعلى المخلوقات، وباسمه

In the statement of the author, did he ask Allaah by His Adhamah (His Glory), pay attention, the author said,

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

I ask Allaah The Most Generous, The Lord of the Tremendous Throne,

So where is the Adhamah? The Adhamah was mentioned for what? For the Throne, originally Al Adheem is the attribute of the Throne, but one could say that Al Adheem is an attribute for Ar Rabb, but what is more apparent that Al Adheem is the adjective given for the Arsh, cause he says:

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

If you make Al Adheem an adjective for the Arsh, you say Al Arshil Adheemi.

And if you want to make Al Adheem an adjective for Ar Rabb you say:

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

You say Al Adheema, so you make it an adjective for Ar Rabb.

So it is possible, although the closest is that Al Adheem is an attribute to Al Arsh.

This is in the Quran, a very good benefit,

وَهُوَ الْعَزُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ

If you want to give a word an adjective, that adjective will follow the word in it's ruling, the word Al Majeedu means the Glorious, what is meant over here? The Owner of the Glorious Throne or the Glorious Owner of the Throne? Glorious is the adjective for the Owner or the Throne? The Owner, cause the Glorious followed the dhu, if we wanted to give the adjective to the Throne we would say:

ذُو الْعَرْشِ الْمَجِيدِ

And this is one of the way of correct reading.

And this is understood by Grammar, so the one who doesn't understand Arabic cannot understand all this.

وَيَدْعُوكَ، وفيه توسل إلى الله بعظمته وبربوبيته للعرش الذي هو أعلى المخلوقات، وباسمه  
الكريم.

There is seeking nearness to Allaah by His Glory (considering that Al Adheem is an adjective given to Ar Rabb) and by His Lordship of the Throne, {one of the best ways to ask in dua is to use the name that best suits your request, so if you say for e.g.: برحمتك أستغيث, it means I ask Your help from the hardship because you the Most Merciful – it is understood in that sense} and by His Lordship of the Throne, which is the highest of all creation, (there are 7 heavens and above them is the sea, and above it is the kursi and above it is the Arsh and rising over the Arsh is Allaah subhanAllaahu wa ta'ala) also by his name Al Kareem.

End of Lecture 1

الحمد لله الذي بنعمته تتم الصالحات