

القواعد الأربعة

Al-Qawā'id al-Arba' **The Four Fundamental Principles**

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STUDY WORKBOOK

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّاكَ فِي الدُّنْيَا وَالْآخِرَةِ

I ask Allah, Al Kareem, Rub of The Mighty Throne, to protect you in this world and the hereafter.

وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلَاءِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ

And to bless you wherever you are and to make you from those who, when given, are thankful, when tested are patient, and when sinful seek forgiveness. For certainly, these are the three signs of happiness.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبُطَانَتِهِ: أَنَّ الْخَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]. 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 الشِّرْكُ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ

Know may Allah guide you to His obedience, that Haneefiyyah is the religion of Ibraheem: That you worship Allah making the religion sincerely for Him alone. As He, Ta'aala, said:

{And I have not created the jinn and mankind except to worship Me (alone).} [Adh Dhaariyaat 51:56]

When you acknowledge that Allah created you to worship Him, then you know that worship is not (regarded as) worship except with Tawheed. Just as prayer is not (regarded as) prayer except with purification. So when shirk enters into worship it corrupts it just like impurity when entered into purity (i.e.-it invalidates 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 يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 116]. وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ

So when you realize that if shirk enters into worship, it corrupts it, negates all the actions and the one who does it is forever in the Fire, then you will realize the most important matter (obligatory) upon

you: knowledge and awareness of this fact, so that Allah may save you from the abyss of committing shirk with Him, of which Allah, Ta'aala, said of it:

{Verily, Allah forgives not that partners be set up with Him in worship, but He forgives except that (i.e.-anything else) to whom He pleases} [An Nisaa 4:116]

And this knowledge and awareness comprises of four principles which Allah, Ta'aala, mentioned in His book.

Notes:

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القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُقِرُّونَ بِأَنَّ اللَّهَ - تَعَالَى - هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي
الإسلام؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
31: الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ يونس

The first principle

That you know the Kuffar, who the Messenger صلى الله عليه وسلم fought, used to affirm that Allah, Ta'aala, was the Creator and the Disposer of all the affairs but that didn't enter them into Islam and the proof is the saying of the Most High:

{Say: Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? They will say: "Allah". Say: Will you not then be afraid of Allah's punishment (i.e.-for setting up partners with Allah)?} [Yunus

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القاعدة الثانية

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ، 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: 3]. وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾ يونس

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِمَّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ البقرة

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَّمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ؛ كَمَا قَالَ 255: تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ البقرة

The second principle

That they (the Mushrikeen) say: “**We do not call upon and turn towards them except to seek nearness and intercession (i.e.-with Allah)**”. So the proof against seeking this nearness (through others, like Awliyyah) is the saying of the Most High:

{And those who you take allies besides Him (they 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.} [Az Zumar 39:3]

And the proof of (i.e.-against) intercession (through Awliyyah) is the saying of the Most High:

{And they worship besides Allah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allah.”} [Yunus 10:18]

And intercession is of two types: the **prohibited intercession** and the **affirmed intercession**:

The prohibited intercession is that which is sought from other than Allah concerning that which only Allah is able to do. And the proof is the saying of the Most High:

{O you who believe! Spend from that 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 Zhaalimoon (wrong-doers, evil ones, etc.).} [Al Baqarah 2:254]

And the affirmed intercession is that which is sought from Allah, and the intercessor is honored with the intercession and the one interceded for , is one whom Allah is please with his speech and actions, after he gives permission, as He, Ta’aala, said:

{Who is he that can intercede with Him except with His permission?} [Al Baqarah 2:255]

Notes:

القاعدة الثالثة

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ظَهَرَ عَلَى أَنْاسٍ 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 - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يُفَرِّقْ بَيْنَهُمْ

39: وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال]

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

37: إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ فصلت

80: وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا...﴾ [آل عمران]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ الْآيَةُ
[المائدة: 116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ...﴾ الْآيَةُ
[الإسراء: 57]. 91، 20. وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى﴾ [النجم

وَحَدِيثُ أَبِي وَاقِدٍ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى حُنَيْنٍ وَنَحْنُ حُدَنَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا دَاثُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا دَاثَ أَنْوَاطٍ كَمَا لَهُمْ دَاثُ أَنْوَاطٍ. الْحَدِيثُ

The third principle

That the Prophet صلى الله عليه وسلم encountered people differing in the worship. Among them were people who worshipped angels, some who worshipped the prophets and the righteous men and others who worshipped stones, trees, the sun and the moon. The messenger of Allah صلى الله عليه وسلم fought them and did not differentiate between them. And the proof is the saying of the Most High:

{And fight them until there is no more Fitnah (disbelief and shirk) and the Deen will be only for Allah} [Al Anfaal 8:39]

And the proof of the sun and the moon (being worshipped) 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.} [Fussilat 41:37]

And the proof of the angels (being worshipped) is the saying of the Most High:

{Nor would he (Muhammad) order you to take angels and prophets for lords (gods)} [Aali 'Imran 32:80]

And the proof of the prophets (being worshipped) is the saying of the Most High:

{And when Allah will say (on the Day of Resurrection) "Ya 'Isa ibn Mariam did you say to men, 'Worship me and my mother as two gods besides Allah'?" He will say, "Subhanaka! It was not for me to say that which I have not right (to say). Had I said such a thing You would surely

have known it. You know what is in my inner-self thought I do not know what is in Yours, truly You are the All-Knower of all that is hidden.} [Al Ma'idah 5:116]

And the proof of the righteous (being worshipped) is the saying of the Most High: **{Those who they call upon desire (for themselves) means of access to their Rub (Allah), as to which of them should be nearest and they hope for His Mercy and fear His Torment}** Al 'Israa (17):57, and the proof of the trees and the stones (being worshipped) is the saying of the Most High:

{Have you considered al Laat and al ‘Uzza. And Manaat, the other third?} [An Najm 53:19-20]

And the Hadiith of Abu Waaqid Al Laythee رَضِيَ اللهُ عَنْهُ who said: “We departed with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Hunayn and we had recently left kufr (disbelief). The Mushrikeen (polytheists) used to have a tree they used to devote themselves to and hang their weapons upon, they called it Dhat Anwaat. So we passed by a tree and we said: ‘Ya Rasoolullah appoint for us a Dhat Anwaat like they have a Dhat Anwaat.’

The rest of the Hadith (not included in the Arabic text) is: So the Messenger of Allah صلى الله عليه وسلم said: "Allahu Akbar! By Him in Whose Hand is my soul, verily you have said just as the Bani Isra'eel said to Moosaa: *{Appoint for us a god, just like they have gods, he (Moosaa) said: Verily you are an ignorant people.}* [Al 'Araaf 7:138] Verily you will follow the ways of those before you."

Notes:

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This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

أَنْ مُشْرِكِي زَمَانِنَا أَغْلَطَ شِرْكَاً مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّحَاءِ، وَيُحْلِصُونَ فِي الشِّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّحَاءِ وَالشِّدَّةِ

65: وَالدَّيْلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ العنكبوت

The fourth principle

That the Mushrikeen of our time are worse in their shirk than the Mushrikeen who came before. This is because those who came before committed their shirk during times of ease and made their worship purely for Allah during times of hardship. However, the shirk of the Mushrikeen of our time is continuous, during times of ease and hardship. The proof is the saying of the Most High:

{And 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.} [Al Ankaboot 29:65]

And Allah, Subhanahu, knows best. And may the prayers of Allah be upon Muhammad, his family and his companions.

Notes:

[illegible]

This image shows a single sheet of white paper with horizontal blue or grey ruling lines, typical of notebook paper. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.