

الأصول الستة

Al-Usūl as-Sittah **The Six Fundamental Principles**

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STUDY WORKBOOK

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بسم الله الرحمن الرحيم

مِنْ أَعْجَبِ الْعُجَابِ وَأَكْبَرَ الْآيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ الْمَلِكِ الْغَلَّابِ سِنَّتُهُ أَصُولٌ بَيَّنَّهَا اللَّهُ تَعَالَى بَيَانًا وَاضِحًا لِلْعَوَامِ
فَوْقَ مَا يَظُنُّ الظَّالِمُونَ، ثُمَّ بَعْدَ هَذَا غَلَطَ فِيهَا كَثِيرٌ مِنْ أَدْكِيَاءِ الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا أَقَلَّ الْقَلِيلِ

From the most remarkable and the greatest signs that indicate the Power of the Overwhelming King are six principles which Allah the Most High has explained for the common folk, different from what most people think. Then after this (clear explanation) many of the intellectual people and the intelligent ones from the sons of Adam are mistaken in this, except for a very few.

Notes:

الأصل الأول:
إِخْلَاصُ الدِّينِ لِلَّهِ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ، وَبَيَانُ صِدِّهِ الَّذِي هُوَ الشِّرْكُ بِاللَّهِ، وَكَوْنُ أَكْثَرِ الْقُرْآنِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ وُجُوهِ شَتَّى بِكَلَامٍ يَفْهَمُهُ أَوَّلُ الْعَامَّةِ، ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا صَارَ أَظْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي صُورَةٍ تَنْقُصُ الصَّالِحِينَ وَالتَّقْصِيرَ فِي حُقُوقِهِمْ، وَأَظْهَرَ لَهُمُ الشِّرْكَ بِاللَّهِ فِي صُورَةٍ مَحَبَّةِ الصَّالِحِينَ وَاتِّبَاعِهِمْ.

The first principle:

Sincerity in the religion is to Allah alone who has no partners, along with the clarification of its opposite which is shirk (associating partners with Allah). Most of the Qur'an is a clarification of this principle from different angles, with speech that even the most foolish of the common folk can understand. Then when that which occurred to most of the ummah occurred, the devils showed them sincerity (dedicating worship only to Allah) in a form of it being a degradation of the righteous and negligence in their rights, and he showed them shirk (associating partners with Allah) in a form of it being love towards the righteous and their followers.

This image shows a single sheet of white paper with horizontal blue 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.

الأصل الثالث

أَنَّ مِنْ تَمَامِ الْاجْتِمَاعِ السَّمْعَ وَالطَّاعَةَ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ عَبْدًا حَبَشِيًّا، فَبَيَّنَ اللَّهُ هَذَا بَيَانًا شَائِعًا كَافِيًا بِوُجُوهِ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَقَدْرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ

The third principle:

That from the completion of being united is listening and obeying the one who is appointed as a leader over us, even if this be an Ethiopian slave. Allah clarified this with a decisive and sufficient clarification from various

angles of the kinds of clarifications in both the legislation and the decree. After that this principle became unknown among most of those who claim to have knowledge, so how could it then be acted upon?

Notes:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface. The overall appearance is that of a clean, unused piece of stationery.

الأصل الرابع

بَيَانُ الْعِلْمِ وَالْعُلَمَاءِ، وَالْفِقْهِ وَالْفُقَهَاءِ، وَبَيَانُ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَّ اللَّهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ سُورَةِ الْبَقَرَةِ: [40] إِلَى قَوْلِهِ قَبْلَ ذِكْرِ إِبْرَاهِيمَ [الْبَقَرَةِ مِنْ قَوْلِهِ: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ سُورَةِ الْبَقَرَةِ: 122]. وَيَزِيدُهُ وَضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا الْكَلَامِ الْكَثِيرِ الْبَيِّنِ]: يَا بَنِي إِسْرَائِيلَ الْوَاضِحَ لِلْعَامِيِّ الْبَلِيدِ، ثُمَّ صَارَ هَذَا أَغْرَبَ الْأَشْيَاءِ، وَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبَدْعُ وَالضَّلَالَاتُ، وَخِيَارُ مَا عِنْدَهُمْ لَبَسَ الْحَقَّ بِالْبَاطِلِ، وَصَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللَّهُ تَعَالَى عَلَى الْخَلْقِ وَمَدَحَهُ لَا يَتَّقُوهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ، وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالنَّهْيِ عَنْهُ هُوَ الْفَقِيهَ الْعَالِمَ

The fourth principle:

The clarification of who the common folk and the scholars are, and the fiqh (understanding) and the men of understanding. And the clarification of those who imitate these people but who are not from them. Allah verily clarified this principle in the beginning of surah Al-Baqarah in His words:

"O Children of Israel, remember My favour which I bestowed upon you." (Al-Baqarah 2:40)

Until His statement before mentioning Ibrahim عليه السلام:

"O Children of Israel, remember.." to the end of the ayah. (Al-Baqarah 2:122)

And the many obvious and clear statements regarding this in the Sunnah increase it in clarity for the average foolish person. Then after this it became the strangest of things. And the knowledge and understanding became innovation and misguidance, while the best that they have is: disguising the truth with falsehood. And the knowledge which Allah has obligated upon the creation and praised became that none except a heretic or crazy person would speak of it (in their view). And the one who rejects it (knowledge) and shows enmity towards it and makes an effort in warning against it and forbidding it, he is (in their view) the faqih (the one with understanding) and the scholar.

Notes:

[illegible]

الأصل الخامس

يَبَيِّنُ اللَّهُ سُبْحَانَهُ لِأَوْلِيَاءِ اللَّهِ وَتَفْرِيقَهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَاءِ اللَّهِ الْمُنَافِقِينَ وَالْفُجَّارِ. سُورَةُ آلِ [وَيَكْفِي فِي هَذَا آيَةٌ مِنْ سُورَةِ آلِ عِمْرَانَ وَهِيَ قَوْلُهُ: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ عِمْرَانَ: 31]. الْآيَةُ، وَآيَةٌ فِي سُورَةِ الْمَائِدَةِ وَهِيَ قَوْلُهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ سُورَةُ الْمَائِدَةِ: 54]. الْآيَةُ، وَآيَةٌ فِي يُونُسَ وَهِيَ قَوْلُهُ: أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا [يُقِيمُ يُحِبُّهُمْ وَيُحِبُّونَهُ]. 62-63: سُورَةُ يُونُسَ، الْآيَتَانِ] هُمْ يَخْزَنُونَ ○ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ثُمَّ صَارَ الْأَمْرُ عِنْدَ اللَّهِ أَكْثَرَ مَنْ يَدَّعِي الْعِلْمَ وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُقَاقِ الشَّرْعِ إِلَى أَنَّ الْأَوْلِيَاءَ لَا بُدَّ فِيهِمْ مِنْ تَرْكِ اتِّبَاعِ الرُّسُلِ وَمَنْ تَبِعَهُمْ فَلَيْسَ مِنْهُمْ وَلَا بُدَّ مِنْ تَرْكِ الْجِهَادِ فَمَنْ جَاهَدَ فَلَيْسَ مِنْهُمْ، وَلَا بُدَّ مِنْ تَرْكِ الْإِيمَانِ وَالنَّفَقَى فَمَنْ تَعَاهَدَ بِالْإِيمَانِ وَالنَّفَقَى فَلَيْسَ مِنْهُمْ يَا رَبَّنَا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ إِنَّكَ سَمِيعُ الدُّعَاءِ

The fifth principle:

Allah's clarification of who His allies are and His distinction between them and those who resemble them from the hypocritical, sinful enemies of Allah. And sufficient for this is the ayah in Ali 'Imran in His statement:

"Say (O Muhammad) 'If you (really) love Allah then follow me.'" (Aali Imran 3:31)

And the ayah which is in Al-Ma'idah:

"O you who believe, whoever from among you turns back from his religion..."
(Al-Ma'idah 5:54)

And an ayah in surah Yunus:

"No doubt. Verily, the close friends of Allah no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Tawheed), and used to fear Allah much." (Yunus 10:62-63)

Then after that with most of those who claim to have knowledge the affair became such that they are guides of the creation and protectors of the (Islamic) law – that for the allies (of Allah) it is a must to leave following the Messenger, and that the one who follows him are not from them. And it is a must to leave jihaad, so the one who makes jihaad is not from them. And it is a must to leave imaan (belief) and taqwa (piety) so whoever adheres to imaan and taqwa he is not from them. O our Lord, we verily ask you for forgiveness and good health. Verily You are the One who hears all supplications.

Notes:

الأصلُ السادسُ

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ وَاتِّبَاعِ الْأَرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجَنِّهُدُ الْمُطْلَقُ، وَالْمُجَنِّهُدُ هُوَ الْمَوْصُوفُ بِكَذَا وَكَذَا أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَةً فِي أَبِي بَكْرٍ وَعُمَرَ، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ فَلْيُعْرِضْ عَنْهُمَا فَرَضًا حَتْمًا لَا شَكَّ وَلَا إِشْكَالَ فِيهِ، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا فَهُوَ إِمَّا زَنْدِيقٌ وَإِمَّا مَجْنُونٌ؛ لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَمْ بَيَّنَّ اللَّهُ سُبْحَانَهُ شَرْعًا وَقَدَرًا خَلْقًا وَأَمْرًا فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِ شَتَّى بَلَّغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَّةِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ: لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٢﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٣﴾ وَسَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٤﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ [سُورَةُ يَس: 7-11].

آخِرُ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ

The sixth principle:

The refutation of the doubt fabricated by shaytan regarding abandoning the Qur'an and Sunnah and following the different and divided opinions and desires. And that (doubt) is: That the Qur'an and Sunnah only are known by the absolute mujtahid (thorough seeker of knowledge and striver in religion). And the mujtahid is the one who is described with this description which perhaps were not even found in Abu Bakr and Umar. So if the person is not like this then people are turned away from them (the Qur'an and Sunnah) with a decisive command in which there is no doubt nor a problem, and whoever seeks the guidance with them (the Qur'an and Sunnah), then he is either a heertic or crazy person due to the difficulty of understanding them. So may Allah be praised are far removed from what they say, how much has Allah clarified in the legislation, the decree, the creation and the commandment regarding the refutation of this cursed doubt from various angles. It has reached the level of general necessities but most people do not know.

“Verily! We have put iron collars on their necks reaching to their chins, so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or you warn them not, they will not believe. You can only warn him who follows the Reminder (the Qur’an), and fears the Most Beneficent (Allah) unseen. So give him the glad tidings of forgiveness, and a generous reward (i.e. Paradise).” (Ya-Sin 36:11)

This was the last of the treaties. And all praise is due to Allah the Lord of all the worlds. And may the peace and abundant blessing of Allah be upon our leader Muhammad and upon his family and his companions until the Day of Judgment.

Notes:

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