

الأصُولُ السَّتَّة

Workbook The Six Fundamental Principles

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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]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مِنَ أَعْجَبِ الْعُجَابِ وَأَكْبَرِ الْآيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ السَّمَلِكِ الْغَلَّابِ سِتَّةَ أُصُولٍ بَيَّنَّهَا اللَّهُ تَعَالَى بَيَانًا
وَاضِحًا لِلْعَوَامِّ فَوْقَ مَا يُظَنُّ الظَّائُونَ ثُمَّ بَعْدَ هَذَا غَلَطَ فِيهَا كَثِيرٌ مِنْ أَذْكِيَاءِ الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا
أَقَلَّ الْقَلِيلِ.

In the name of Allāh, the Most
Merciful the Bestower of Mercy.

From the most amazing affairs and
the greatest signs that demonstrate
the ability of al-Malik (the Sovereign
Owner) and al-Ghallāb (the
Victorious), are six principles that
Allāh, the most High, has clearly
explained for the common people.

[He did this in a manner] above and
beyond the thinking of those who
doubt.

Despite this, many of the clever
people of this world and the
intelligent ones from the children of
Ādam erred with regards to them –
except a very little few.

الأصل الأول: إخلاص الدين لله تعالى وحده لا شريك له وبيان ضده الذي هو الشرك بالله وكون أكثر القرآن في بيان هذا الأصل من وجوه شتى بكلام يفهمه أبلد العامة. ثم لما صار على أكثر الأمة ما صار، أظهر لهم الشيطان الإخلاص في صورة تنقص الصالحين والتقصير في حقوقهم وأظهر لهم الشرك بالله في صورة محبة الصالحين واتباعهم.

The first principle: Al-Ikhlās (sincerity) in actions, for the sake of Allāh alone; He has no partners. Also an explanation of its opposite which is to commit acts of shirk with Allāh.

Most of the Qur'ān - from various angles - is an explanation of this principle. [It has been explained so clearly] that even the most unintelligent of the common people can understand.

Despite this, when the situation of most of the Ummah changed to what it is, Shayṭān [deceived the people] by making sincerity appear to mean diminishing the status and rights of the righteous people and he made Shirk with Allāh to appear to mean loving the righteous people and their followers.

الأصل الثاني: أمر الله بالاجتماع في الدين ونهى عن التفرق فيه. فبين الله هذا بيانًا شافيًا تفهمه العوام ونهانا أن نكون كالذين تفرقوا واختلّفوا قبلنا فهلكوا وذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالاجْتِمَاعِ فِي الدِّينِ وَنَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ. وَيَزِيدُهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعُجَابِ فِي ذَلِكَ ثُمَّ صَارَ الْأَمْرُ إِلَى أَنَّ الْإِفْتِرَاقَ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمُ وَالْفِقْهُ فِي الدِّينِ وَصَارَ الْأَمْرُ بِالاجْتِمَاعِ فِي الدِّينِ لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ.

The Second Principle: The command of Allāh to be united upon the religion and the prohibition of division and discord regarding it.

Allāh has explained this in a very clear manner that even the common people are able to understand. He forbade us from resembling the people who differed and became divided before us and so they were destroyed.

He mentioned that He also ordered the Messengers with being united in the religion and forbade them from division and discord due to it. This matter is made clearer by what is found in the Sunnah.

Then, from the most strange affairs is that differing in the core principles of the religion as well as its subsidiary branches [appeared as] knowledge and understanding of the religion.

As for unity in religion, it became such that nobody spoke about it except a heretic or a mad person.

الأصل الثالث: أَنَّ مِنْ تَمَامِ الإِجْتِمَاعِ السَّمْعَ وَالطَّاعَةَ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ عَبْدًا حَبَشِيًّا. فَبَيَّنَ التِّيُّ
ﷺ هَذَا بَيَانًا شَائِعًا ذَائِعًا بِكُلِّ وَجْهِ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَقَدْرًا ، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ
أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ.

The Third Principle: From the perfection and completion of unity is: hearing and obeying the one who has authority over us, even if he is an Abyssinian slave.

Allāh explained this in a very clear, manifest and sufficient manner, using various means – both religious as well as universal.

Despite this, this principle became unknown amongst the people who claim knowledge, so how could it be applied and practised?!

الأصل الرابع: بيان العلم والعلماء والفقهاء، وبيان من تشبه بهم وليس منهم، وقد بين الله تعالى هذا الأصل في أول سورة البقرة من قوله: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون﴾ إلى قوله قبل ذكر إبراهيم عليه السلام: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾ الآية [البقرة: 40-47]

The Fourth Principle: A clarification of knowledge and the people of knowledge, and Fiqh and the people of Fiqh. Also, a clarification of those who resemble them but are not actually from them.

Allāh has explained this principle in the beginning of Sūrah al-Baqarah; from His saying,

{O Children of Isrāīl, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me}

to His saying before the mention of Ibrāhīm ('alayhi as-salām)

{O Children of Isrāīl, remember My favour that I have bestowed upon you and that I preferred you over the worlds} [02:40-47]

وَيَزِيدُهُ وُضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا مِنَ الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِّيِّ الْبَلِيدِ ثُمَّ صَارَ هَذَا
أَغْرَبَ الْأَشْيَاءِ وَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبِدْعُ وَالضَّلَالَاتِ ، وَخِيَارًا مَا عِنْدَهُمْ لَبْسُ الْحَقِّ بِالْبَاطِلِ.
وَصَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللَّهُ تَعَالَى عَلَى الْخَلْقِ وَمَدَحَهُ لَا يَتَفَوَّهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ وَصَارَ مَنْ
أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالتَّهْيِ عَنْهُ هُوَ الْفَقِيهُ الْعَالِمُ.

This principle is made even more manifest due to the emphatic statements of the Sunnah in which there are many clear statements for even the unintelligent common person.

Despite this, [this very same principle] became from the strangest affairs. Knowledge and Fiqh were seen to be innovations and misguidance, whilst the closest they have to it is mixing truth with falsehood.

Similarly, knowledge that Allāh, the most High, has obligated upon creation and praised, is [seen to] only be followed by heretics or insane people and the one who forbids this [true] knowledge, shows animosity towards it and authors in warning against it – he is the scholar and Faqīh.

الأصل الخامس: بَيَانُ اللَّهِ سُبْحَانَهُ لِأَوْلِيَاءِ اللَّهِ وَتَفْرِيقَهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَاءِ اللَّهِ وَالْمُنَافِقِينَ وَالْفُجَّارِ، وَيَكْفِي فِي هَذَا آيَةٌ فِي آلِ عِمْرَانَ وَهِيَ قَوْلُهُ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ..﴾ [آل عمران: 31] وَآيَةٌ فِي الْمَائِدَةِ وَهِيَ قَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ...﴾ [المائدة: 54] الآية

The Fifth Principle: An explanation by Allāh, may He be Glorified, regarding the Awliyā of Allāh; and how He distinguished between them and between those who merely resemble them; in reality they are from the enemies of Allāh, hypocrites and disobedient people.

The following verse in Sūrah al-Imrān is sufficient for this: **{Say, [O Muhammad]: "If you truly love Allāh, then follow me; [so] Allāh will love you and forgive for you your sins." Allāh is Forgiving and Merciful}** [03:31]

Also the verse in Sūrah al-Māidah: **{O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him...}** [05:54]

وَأَيَّةٌ فِي يُونُسَ وَهِيَ قَوْلُهُ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ [يونس: 62-63] ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُقَافِظِ 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 وَالتَّقْوَى. فَمَنْ تَقَيَّدَ بِالْإِيمَانِ وَالتَّقْوَى فَلَيْسَ مِنْهُمْ. يَا رَبَّنَا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ إِنَّكَ سَمِيعُ الدُّعَاءِ.

Also the verse in Sūrah Yūnus, **{Verily, for the Awliyā of Allāh there will be no fear for them, nor will they grieve; those who believe and have Taqwa}** [10:62]

This then changed with most of the people who claim to have knowledge; claiming they are the ones who guide creation and are the protectors of the Sharī'ah: that they consider the Awliyā to be those who abandon following the Sunnah and whosoever follows it is not from the Awliyā. Similarly, one has to abandon Jihād, so whoever fights Jihād is not from the Awliyā.

Also, one has to abandon Imān and Taqwa, and whosoever maintains them is not from the Awliyā.

O our Lord, we ask You for safety and pardoning, indeed You are the One who hears [and responds] to the supplications.

الأصل السادس: رُدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ وَاتِّبَاعِ الآرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطَلِّقُ ، وَالْمُجْتَهِدُ هُوَ الْمَوْصُوفُ بِكَذَا وَكَذَا أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعُمَرَ. فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ فَلْيُعْرَضْ عَنْهُمَا فَرَضًا حَتْمًا لَا شَكَّ وَلَا إِشْكَالَ فِيهِ ، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا فَهُوَ إِمَّا زَنَدِيقٌ وَإِمَّا مَجْنُونٌ لِأَجْلِ صُعُوبَتَيْهِمَا.

The Sixth Principle: Refuting the doubt that Shayṭān has placed to abandon the Qur'ān and Sunnah, and instead to follow many differing opinions and desires.

[The essence of the doubt is] that the Qur'ān and Sunnah can only be known by an absolute Mujtahid.

And the Mujtahid is the one who has certain qualities and characteristics - to the extent that these qualities would not be completely found even in Abu Bakr and Umar!

So whoever does not possess these characteristics, he should completely avoid the Qur'ān and Sunnah; this being an obligation without any reasoning or doubt; and whoever takes his guidance from the Qur'ān and Sunnah is either a heretic or a mad person; this being due to the difficulty in understanding them both.

فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ : كَمْ بَيْنَ اللَّهِ سُبْحَانَهُ شَرَعًا وَقَدْرًا ، خَلَقًا وَأَمْرًا ، فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ
 مِنْ وُجُوهِ شَيْءٍ بَلَغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَّةِ: ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾
 ﴿لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ * إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
 مُقْمَحُونَ * وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ * وَسَوَاءٌ عَلَيْهِمْ
 أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ * إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ
 وَأَجْرٍ كَرِيمٍ﴾ [سورة يس ، الآيات: 7-11]

May Allāh be glorified and by His praise, how much has Allāh clarified this, both in the Sharī'ah and universal law, and due to [law of] creation as well as His command. [How much as he] refuted this cursed doubt in so many different ways, such that it has become from those matters which are known by necessity - yet most people are ignorant of this.

{Already the word has come into effect upon most of them, so they do not believe.

Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

And We have put before them a barrier and behind them a barrier and covered them, so they do not see..

And it is all the same for them whether you warn them or do not warn them - they will not believe.

You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward}

[36: 07-11]

آخِرُهُ ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى
يَوْمِ الدِّينِ .

In ending, all praise is due to Allāh,
the Lord of the Worlds.

May the many peace and blessings
of Allāh be upon our Master
Muḥammad, upon his family and
companion until the Day of
Resurrection.