

الستة اصول

The six principles

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the Most Beneficent the Most Merciful.

قَالَ الشَّيْخُ - رَحِمَهُ اللَّهُ - :

The Shaykh – *rahimahullah* – said:

مِنْ أَعْجَبِ الْعُجَابِ، وَأَكْبَرَ الْآيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ الْمَلِكِ الْعَلَّابِ: سِتَّةُ أُصُولٍ بَيَّنَّهَا اللَّهُ تَعَالَى بَيَانًا وَاضِحًا لِلْعَوَامِّ فَوْقَ مَا يَظُنُّ الظَّانُّونَ، ثُمَّ بَعْدَ هَذَا غَلِطَ فِيهَا كَثِيرٌ مِنْ أَذْكِيَاءِ الْعَالَمِ، وَعُقَلَاءِ بَنِي آدَمَ؛ إِلَّا أَقْلَ الْقَلِيلِ.

From the most remarkable and the biggest signs that points out the Power of the Overwhelming King are six principles which Allah – in a clear clarification – has explained for the average person, different from what most people think. Then after this many of the wise people and the intelligent ones from the sons of Adam are mistaken in this, except very few.

الأصل الأول:

The first principle:

إِخْلَاصُ الدِّينِ لِلَّهِ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ، وَبَيَانُ ضِدِّهِ الَّذِي هُوَ الشِّرْكَ بِاللَّهِ، وَكَوْنُ أَكْثَرِ الْقُرْآنِ لِبَيَانِ هَذَا الْأَصْلِ مِنْ وُجُوهِ شَتَّى بِكَلَامٍ يَفْهَمُهُ أَبْلَدُ الْعَامَّةِ، ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا صَارَ؛ أَظْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي صُورَةٍ تَنْقُصِ الصَّالِحِينَ وَالتَّقْصِيرَ فِي حُقُوقِهِمْ، وَأَظْهَرَ لَهُمُ الشِّرْكَ بِاللَّهِ فِي صُورَةٍ مَحَبَّةِ الصَّالِحِينَ وَاتِّبَاعِهِمْ.

The sincerity in the religion to Allah alone who has no partners, along with the clarification of its opposite which is *shirk billah* (associating partners with Allah). Most of the Qur'an is a clarification of this principle from various angles, with words that even the most stupid of the average people understand. Then when that which happened to most of the *ummah* happened, the *sheytaan* showed them the 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 billah* (associating partners with Allah) in a form of it being love towards the righteous and following them.

الأصل الثاني:

The second principle:

أَمَرَ اللهُ بِالْاجْتِمَاعِ فِي الدِّينِ، وَنَهَى عَنِ التَّفَرُّقِ فِيهِ؛ فَبَيَّنَ اللهُ هَذَا بَيَانًا شَافِيًا تَفْهَمُهُ الْعَوَامُّ، وَهَنَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا وَاحْتَلَفُوا قَبْلَنَا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالْاجْتِمَاعِ فِي الدِّينِ، وَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ، وَيَرِيدُهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعُجَابِ فِي ذَلِكَ، ثُمَّ صَارَ الْأَمْرُ إِلَى الْاِفْتِرَاقِ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمَ وَالْفِئَةِ فِي الدِّينِ، وَصَارَ الْاجْتِمَاعُ فِي الدِّينِ؛ لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ!

Allah commanded (the people) to be united in the religion and forbade being divided therein. Allah clarified this with a conclusive clarification which the average people understand. He forbade us to be as the ones who were divided and who disagreed before us who were destroyed, and He mentioned that He commanded the Muslims to be united in the religion and He forbade them to be divided therein. And what has been narrated from the *Sunnah* – from the most remarkable regarding this – increases this in clarity. After that the situation changed into that division in the principles and branches of the religion became knowledge and understanding in the religion, and none but a *zindeeq* (disbeliever) or a crazy person would mention the commandment of being united upon the religion.

الأصل الثالث:

The third principle:

أَنَّ مِنْ تَمَامِ الْاجْتِمَاعِ السَّمْعَ وَالطَّاعَةَ لِمَنْ تَأَمَّرَ عَلَيْنَا -وَلَوْ كَانَ عَبْدًا حَبَشِيًّا-؛ فَبَيَّنَ اللهُ هَذَا بَيَانًا شَافِيًا كَافِيًا بِوُجُوهٍ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَقَدْرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ، فَكَيْفَ الْعَمَلُ بِهِ؟!

That from the fulfillment of being united is listening and obeying the one who is appointed as a leader over us, even if this should be an Ethiopian slave. Allah clarified this with a conclusive sufficient clarification from different angles of the kinds of clarifications in both the *shar'* (law) and the *qadar* (decree). After that this principle became unknown among most of those who claim to have knowledge, so how should it be acted upon?

الأصل الرابع:

The fourth principle:

بَيَانُ الْعِلْمِ وَالْعُلَمَاءِ، وَالْفِقْهِ وَالْفُقَهَاءِ، وَبَيَانُ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ تَعَالَى:

The clarification of who the average person and the scholars is, and the *fiqh* (understanding) and the *fuqahaa* (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:

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴾

"O Children of Israel, remember My Favour which I bestowed upon you."

(Al-Baqarah 2:40)

إِلَى قَوْلِهِ قَبْلَ ذِكْرِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ:

Until His words before mentioning Ibrahim (*alayhi as-salaam*):

﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا ﴾ الْآيَةُ

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

وَيَزِيدُهُ وُضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِيِّ الْبَلِيدِ، ثُمَّ صَارَ هَذَا أَعْرَبَ الْأَشْيَاءِ، فَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبِدْعُ وَالضَّلَالَاتُ، وَخِيَارُ مَا عِنْدَهُمْ لَبْسُ الْحَقِّ بِالْبَاطِلِ، وَصَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللَّهُ تَعَالَى عَلَى الْخَلْقِ وَمَدْحَهُ لَا يَتَفَوَّهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ، وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالنَّهْيِ عَنْهُ؛ هُوَ الْفَقِيهَ الْعَالِمَ.

And the many obvious and clear words that have been declared about this in the *Sunnah* increase it in clarity are for the stupid average person. Then after this it became from the strangest of things. And the knowledge and understanding became innovation and misguidance, while the best that they have is: covering the truth with falsehood. And the knowledge which Allah has obligated upon the creation and complimented became so that none except a *zindeeq* or crazy person would speak of it (according to them). 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 the *faqih* and the scholar.

The fifth principle:

بَيَانُ اللَّهِ سُبْحَانَهُ لِأَوْلِيَاءِ اللَّهِ، وَتَفْرِيقُهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَاءِ اللَّهِ الْمُنَافِقِينَ وَالْفُجَّارِ، وَيَكْفِي فِي هَذَا: آيَةٌ فِي سُورَةِ آلِ عِمْرَانَ؛ وَهِيَ قَوْلُهُ تَعَالَى :

Allah's clarification of who His allies are and His distinction between them and those who resemble them from His enemies; the *munafiqun* and the sinners. And sufficient for this is the verse in Ali 'Imran, and those are His, the Exalted's, words:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ ﴾

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

وَآيَةٌ فِي سُورَةِ الْمَائِدَةِ؛ وَهِيَ قَوْلُهُ تَعَالَى :

And the verse which is in Al-Ma'idah and those are His, the Exalted's, words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

"O you who believe, whoever from among you turns back from his religion..."

(Al-Ma'idah 5:54)

وَآيَةٌ فِي يُونُسَ؛ وَهِيَ قَوْلُهُ تَعَالَى :

And a verse in surah Yunus and those are His words:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾

"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)

ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدْعِي الْعِلْمَ، وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحِفَاطِ 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 تَعَهَّدَ بِالْإِيمَانِ وَالتَّقْوَى فَلَيْسَ مِنْهُمْ! يَا رَبَّنَا! نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ؛ إِنَّكَ سَمِيعُ الدُّعَاءِ.

Then after that the issue became – with most of those who claim to have knowledge, that they are guiders 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 following the Messenger, and that the one who follows him are not from them. And it is a must to leave *jihaad* (striving), 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 invocations.

الأصلُ السَّادِسُ :

The sixth principle:

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ، وَاتِّبَاعِ الآرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ؛ وَهِيَ: أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، وَهُوَ الْمَوْصُوفُ بِكَذَا وَكَذَا -أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَةً فِي أَبِي بَكْرٍ وَعُمَرَ!-، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ؛ فَلْيُعْرَضْ عَنْهُمَا فَرَضًا حَتْمًا -لَا شَكَّ وَلَا إِشْكَالَ فِيهِ!-، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا؛ فَهُوَ: إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ -لَأَجْلِ صُعُوبَةِ فَهْمِهِمَا!-. فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ! كَمْ بَيَّنَّ اللَّهُ سُبْحَانَهُ -شَرْعًا وَقَدَرًا، خَلْقًا وَأَمْرًا- فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِ شَيْءٍ بَلَغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَّةِ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ :

The refutation of the doubt fabricated by *shaytaan* regarding leaving 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 and that description which not even Abu Bakr and 'Umar might completely have. So if the person is not like this then people are turned away from them with a decisive command in which there is no doubt nor a problem, and whoever seeks the guidance with them then he is either a *zindeeq* or crazy person due to the difficulty of understanding them. *SubhanAllahi wa bi hamdihi*, how much have Allah clarified in the *shar'* (law), the *qadar* (decree), the *khalq* (creation) and the *amr* (commandment) regarding the refutation of this cursed doubt from different angles. It has reached the border of general necessities but most people do not know.

﴿ 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

الدُّكْرَ وَحَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿

“Verily! We have put on their necks iron collars reaching to 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)

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

This was the last of it (the *risaalah*). 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.

Translated by: Abu Hajar