



THE MEANS TO ATTAINING CLARIFICATION CONCERNING THE SIX PRINCIPLES

[BEING A TRANSLATION OF THE BOOK, SULLAMUL-WUSOOL
ILAA BAYAAN SITTATIL-USOOL]

Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H)
Explanation by Shaykh Zayd Ibn Muhammad al-Madkhalee

Version 1.0

So this is the third part of the series, *ad-Duroosus-Salafiyyah*, from the *al-Qar'aawiyyah* seminar. This series is entitled, *Sullamul-Wusool ilaa Bayaan Sittatil-Usool* (The Means to Attaining Clarification Concerning the Six Principles), and it is an explanation of *as-SittatulUsool* of the Imaam, al-Mujaddid Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaahu ta'aalaa*. The aforementioned explanation was made by our Shaykh, al-'Allamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - may Allaah grant him success in whatever He is pleased with.

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FORWARD:



The praise is for Allaah, Lord of the worlds, He is praised for His abundant blessings and in a manner that is adequate for His utmost greatness. And may peace and salutations be upon the most merciful of guides and the most blessed of benefactors, our Prophet: Muhammad and may complete and abundant greetings be upon his Family and his Companions. To proceed:

So this is the third part of the series, *ad-Duroosus-Salafiyyah*, from the *al-Qar'aawiyyah* seminar. This series is entitled, *Sullamul-Wusool ilaa Bayaan Sittatil-Usool* (The Means to Attaining Clarification Concerning the Six Principles), and it is an explanation of *as-SittatulUsool* of the Imaam, al-Mujaddid Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaahu ta'aalaa*. The aforementioned explanation was made by our Shaykh, al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - may Allaah grant him success in whatever He is pleased with.

So after completing this, preparing it and cleaning it up, I present it - with the aid of Allaah - to the noble brothers, especially to the students of knowledge of whom mankind is more in need in every time and place than their need for breathing, drinking and eating. Rather, mankind is in greater need of the students of knowledge than the doctors of physical bodies. And I hope from Allaah that He will make the intention good and the action righteous and accepted. And Allaah is entrusted with that and He is well capable over it.

Written by,
Fawwaaz Ibn 'Alee Ibn 'Alee al-Madkhalee
Friday morning, 16/10/1423H

LESSON ONE:

The praise is for Allaah, and many peace and salutations be upon the Messenger of Allaah, his Family, his Companions and all those who ally themselves with him. To proceed:

EXPLANATION OF WHAT IS COMPRISED IN THE SIX PRINCIPLES:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "**THE SIX PRINCIPLES:** From the most amazing of affairs and the greatest of signs indicating the power of al-Malik (the King), al-Ghallaab (Overcomer) are the Six Principles, which Allaah the Exalted has clarified with a clear elucidation for the common-folk - above whatever the suspicious ones may think. Then after this, many of the sharp-witted people of the world and the intelligent ones from amongst the children of Aadam (*'alayhis-salaam*), except very few, have erred concerning them."

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "So these six principles are connected to clarifying the *'aqeedah* (creed) of the *Salafus-Saalih* and explaining them, as well as explaining that which opposes it. And they are connected to clarifying the *Salafee manhaj* (methodology), whose source is the Book and the *Sunnah* with the understanding of the *Salaf* of the *Ummah*, and likewise, *ijmaa'* (consensus).

So in this preface and introduction, the author - *rahimahullaah* - is amazed at the error of those who err in something that Allaah the Mighty and Majestic has clarified in the noble *Qur'aan* with a clear elucidation, and which the Prophet (*sallallaahu 'alayhi wa sallam*) has clarified in his purified *Sunnah* likewise. Despite that, many of the people have erred in them due to their insufficient understanding about the texts pertaining to *i'tiqaad* (creed) in a specific way and the texts of the *Sharee'ah* in a general way!!"

THE FIRST PRINCIPLE:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "**THE FIRST PRINCIPLE:** Making the Religion sincerely for Allaah the Exalted alone, without any associates and a clarification of its opposite, which is *Shirk* with Allaah."

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "These six principles are connected to the creed of *as-Salafiyyah* and the *Salafee manhaj*. The first of them is: The First Principle: Making the Religion sincerely for Allaah the Mighty and Majestic.

And this means to direct all acts of worship, whether they are related to ones wealth or physical body, or to both the wealth and the physical body together, to Allaah the Mighty and Majestic, upon the path of sincerity (*ikhlaas*) and singling out Allaah alone without any

associate. Since, Allaah the Mighty and Majestic is the One who is singled out with the ability to create, manage and have unrestricted disposal over the universe, without any associate or helper. He is the One whom it is obligatory to single out with worship, alone, to the exclusion of anyone else, without any rival, or any equal or any peer, or any helper.

Therefore, it is obligatory for the *ikhlaas* (sincerity) to occur in all of the actions. And its foundation is the *Tawheed* of Allaah with all of its three categories, and remaining innocent from whatever opposes *Tawheed*. That is *Shirk* with Allaah the Mighty and Majestic, regardless of whether it is major *Shirk* or minor *Shirk*. And it is known from the *Sharee'ah* and the intellect that everything has a reason.

So the reason for understanding *Tawheed* is that it will bring about concern for *fiqh* (understanding) of the Religion and encourage one to sit in the circles of knowledge, which give importance to explaining the principles and solid foundations of the Religion. Likewise is the case with the *fiqh* of the acts of worship, interactions and the rest of the affairs of *halaal* (lawful) and *haraam* (unlawful), manners, dealings and character and other than that from whatever has been covered completely in the Book of our Lord – how majestic is His affair – and the authentic *Sunnah* of our Prophet Muhammad (*'alayhis-salaatu was-salaam*).

THE CATEGORIES OF SHIRK:

So *Shirk* with Allaah the Blessed and Exalted is of two categories: [i] Major *Shirk*, which nullifies the action and takes one out of the Religion and [ii] Minor *Shirk*, which does not take one out of the Religion, nor does it nullify the action.

As for Major *Shirk*, then it is the one whose affair Allaah spoke about,

“Indeed, Allaah does not forgive that others be associated with Him, but He forgives whatever is below that for whomsoever He wills.” [Sooratu-Nisaa‘ 4:48]

And the general rule concerning Major *Shirk* is that when the servant directs something from amongst the acts of worship to other than Allaah the Mighty and Majestic, or when he directs it to Allaah and to other than Allaah along with Him, whether it be a supplication (*du'aa'*), or seeking aid (*isti'aanah*), or seeking rescue or salvation (*istighaathah*), or sacrificing (*dhabh*), or taking an oath (*nadhr*), or hope (*rajaa'*), or reliance (*tawakkul*), or fear (*khawf*), or other than that from the various types of worship, then whosoever directs something from that to other than Allaah, then he is a *mushrik* (polytheist), *kaafir* (disbeliever) after the evidence from the revelation has been established upon him.

And Minor *Shirk* is that which is below Major *Shirk*. It is a danger for the *Ummah*. It is the second level after Major *Shirk*, and after it come misguided innovations and after them

come the major sins and then the minor sins. This is the arrangement of the acts of disobedience.¹

So Minor *Shirk* has numerous manifestations: from them is behaving with *ar-riyaa'* (showing off).

So *ar-riyaa'* is when the Muslim servant sets out to do an action for Allaah the Mighty and Majestic, then he embellishes that action because the people are looking at him, so that they will praise him and commend him. And this is an evil objective, because he has entered into a matter from amongst the matters of Minor *Shirk*, and that is *ar-riyaa'*. So the obligation is to wage war against this type of *Shirk*, and that is done by directing all of the acts of worship to Allaah the Mighty and Majestic and by distancing oneself from vile objectives, such as when one desires that the people praise and commend him and whatever resembles that from whatever enters into worship. So this type of *Shirk* has overtaken many of the people who have fallen into it. Due to this, there has come an *athar* from the Prophet (*sallallaahu 'alayhi wa sallam*) directing towards a *dhikr* (remembrance) by which the servant will be able to fortify himself against the destruction of this type of *riyaa'*. It is his (*alayhis-salaatu was-salaam*), "O Allaah, I seek refuge with You from committing *Shirk* with You whilst I know and I seek Your forgiveness for that which I do not know."²

And there occurs in another wording, "O Allaah, I seek refuge with You from committing *Shirk* with You with something that I know, and I seek Your forgiveness for that which (only) You know."³

So this is perceived as something from *ar-riyaa'* (showing off) or vanity, or when the servant intends an evil objective, or he desires to be praised by the people for recitation, or Prayer, or charity, or *Jihaad*, or *da'wah*, or other than that from the acts of worship in which it is obligatory to have sincerity towards Allaah alone.

And also from the manifestations of this that which is uttered upon the tongues of some of the common people from their statement, 'If it were not for Allaah and so and so, then such and such would have occurred.' They connect the person to Allaah. 'If it were not for Allaah and so and so.' It is as if he is associating so and so with Allaah for the blessing or excellence that must be attributed to Allaah the Mighty and Majestic, or for the adversity of trial that has been removed from him. It is as if he is saying, 'If it were not for Allaah and so and so, the task could not have been completed,' or, 'If it were not for Allaah and so and so, my need would not have been fulfilled,' and other than that from the statements in which it is not permissible for the servant to associate anyone along with Allaah the Blessed and Exalted. So the correction of this statement is that that servant should say, 'If

¹ This is in accordance to following up and careful study of the texts of the two revelations.

² **Saheeh:** Related by Ibn Abee Shaybah in *al-Musannaf* (7/88), al-Haythamee in *Majma'uz-Zawaa'id* (10/224), Abee Ya'laa in *al-Musnad* (1/60, 62) and al-Bukhaaree in *al-Adabul-Mufrad* (1/250). It was authenticated by al-Albaanee in *Saheehul-Adabul-Mufrad* (no. 265), and he said, "There is nothing about it in the six books..."

³ **Saheeh:** Related by Ahmad (4/403), it was authenticated by al-Albaanee in *Saheehut-Targheeb* (1/19).

it were not for Allaah, then so and so...' So the person will be the cause, and Allaah the Mighty and Majestic will be the fulfiller of the need, the remover of the alleviator of the difficulty and the averter of the adversities and the trials.

And also from its illustrations is the statement of some of the common people, 'Whatever Allaah wills and what so and so wills,' or 'Whatever Allaah wills and what you will O so and so,' as occurred in the first illustration. So when that was said to the Prophet (*sallallaahu 'alayhi wa sallam*), he replied, "Do you make me a rival to Allaah?! Rather, it is whatever Allaah alone wills."⁴

So the will is the will of Allaah the Blessed and Exalted. As for the will of the servant, then it is subject to the will of Allaah. So whatever Allaah wishes will be and whatever He does not wish will not be.

This is in connection to the first principle, which actualizes the *Tawheed* of Allaah the Blessed and Exalted with all of its categories and issues, along with freedom (*baraa'ah*) from *Shirk* with all of its categories and illustrations and freedom from its people. Since, *Tawheed* and *ikhlaas* (sincerity) are not complete, except with freedom from the opposite of that, and that is *Shirk* with Allaah the Blessed and Exalted, with all of its illustrations."

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "And the majority of the *Qur'aan* consists of an explanation of this principle from various angles, with speech that even the most idiotic of the common-folk can understand."

THE CAUSES FOR IGNORANCE:

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "Meaning, ignorance became prevalent and its causes were widespread.

And the causes for ignorance include: the scarceness of upright Scholars, Scholars of the Book and the *Sunnah* and the abundance of those who outwardly appear to have knowledge and are described with it, whilst they are not qualified for that. This either is because such a person has knowledge, but he is afflicted with deviance, so he deviates from the truth due to personal interests, or he is ignorant, but he raises himself up to the level of the Scholars. So he commands and prohibits, he delivers religious verdicts and teaches upon ignorance and misguidance. So this one harms and does not bring about benefit and he carries the burden of that, because it is inevitable that teaching must come from knowledge of the Book and the *Sunnah*. And whosoever is not like that, then he will not benefit the people, he will only harm them."

⁴ **Saheeh:** Related by Ahmad (1/214, 283, 347), Ibn Maajah (2/684), al-Bukhaaree in *al-Adabul-Mufrad* (1/274), at-Tabaraanee in *al-Mu'jamul-Kabeer* (12/244), Aboo Nu'aym in *al-Hilyah* (4/99) and at-Tahaawee in *Mushkilul-Aathaar* (1/218), from the *hadeeth* of Ibn 'Abbaas (*radiyallaahu 'anhumaa*). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 139) and *Saheehul-Adabul-Mufrad* (no. 292).

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "Then, when there passed over the majority of the *Ummah* whatever passed over it, *Shaytaan* made apparent to them *ikhlaas* (sincerity) through the manifestation of belittling with the righteous and neglecting their rights."

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "This is an aspect from amongst the aspects that are befitting for every student of knowledge to complete. That is because the one who belittles the righteous Scholars, criticizes them and describes them with that which they are free from, then he has been afflicted with the disease of doubt and the disease of lust. And the distinguishing sign of the people of innovation was that they would find fault with the righteous Scholars.⁵

What a distinguishing sign! It is possible for you to take it from the voices of those who speak with belittlement of the Scholars and criticism of them with his statement, 'They are hypocritical flatterers,' or 'They are immersed in the worldly life,' or 'They do not have knowledge about the current affairs of the people,' and whatever resembles that⁶ from that which is uttered upon the tongues of the people of innovation who do not have any respect for the Scholars. And the Scholars are those who have a firm footing in knowledge and they have long years of experience in the area of calling to Allaah, *Jihaad* in the path of Allaah, enjoining the good and forbidding the evil and advising the Muslims in their various levels and other than that from the topics of knowledge and action.

Therefore, the one whom we hear belittling the affair of the Scholars of the past and the present - I am referring to the righteous *Salafee* Scholars - then he is from amongst the people of innovation. And his defamation of the honours of the Scholars who traverse the *manhaj* of the *Salaf* proves the corruption of his tongue and his heart. Since, finding fault with the upright Scholars is from the distinguishing signs of the people of desires, the

⁵ Stated Aboo Haatim ar-Raazee (d.277H), "The distinguishing sign of the people of innovation is that they find fault with the people of narration (*Ahlul-Athar*).” Refer to *Sharh Usoolul'I'tiqaad* (1/200) of al-Laalikaa'ee.

⁶ Our Shaykh, Ahmad Ibn Yahyaa an-Najmee - *hafidhahullaah* - stated, "**The Twenty Fifth Observation Concerning the Ikhwaanul-Muslimoon:** They abandon the Scholars of the *Sunnah* and they insult them with disgraceful nicknames. So they describe some of them as agents and they will describe some others are hypocritical flatterers. And they will sometimes say about them that they are Scholars of money and Scholars of menstruation and childbirth and that they are ignorant about the current state of affairs and so on, to the end of the dictionary that their founder has spit into their chests. So they drive the youth away from the Scholars and cause them to abandon them and their circles. So they do not look at them, except with an eye of disdain, and they make that an obstacle and a barrier that divides between those ones and those ones. That is, between the Scholars and the students. So the result is bitter and the outcome is evil, because when they abandon their Scholars and accuse them with regards to the Religion, they end up drawing analogous conclusions for the affairs with their desires and they do whatever their leader directs them with. So they remain upon that. Thus, the *sunan* die out and innovations start to circulate and become prevalent. And they begin to adopt these innovations from each other, until there comes a time one thinks that what he is upon is actually a *Sunnah*. So we are from Allaah and to Him we shall return. O Allaah, show us the truth as truth and sustain us to follow it. And show us the falsehood as falsehood and sustain us to avoid it and do not make it ambiguous upon us, such that we stray.” Refer to *al-Mawridul-'Adhabiz-Zilaal* (p. 204) of Ahmad an-Najmee.

innovators to whom *Shaytaan* has beautified their actions. So he has deviated them from the path of those who were guided. They were those who considered love for Allaah and hatred for Him to the strongest handhold of *eemaan* and they considered it from the best attributes of the obedient people. May Allaah make us from amongst them through His graciousness and generosity. Indeed, He is the best of those who forgive and the Most Merciful of those who show mercy.”

THE RULING UPON EXAGGERATION CONCERNING THE RIGHTEOUS:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), “So he made apparent to them *Shirk* with Allaah in the manifestation of love for the righteous and their followers.”

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “So *Shaytaan* made *Shirk* with Allaah the Mighty and Majestic apparent for many of the people in the manifestation of loving the righteous and their followers. This is *ghuluww* (exaggeration) concerning the righteous people. And this is a reason for the destruction of the people and their becoming distant from the *Sharee'ah* of Allaah and their becoming distant from the sound *'aqeedah* of *Tawheed*. It is that which the Messenger (*sallallaahu 'alayhi wa sallam*) said about it, “Beware of *al-ghuluww* (extremism), since those who came before you were destroyed by *ghuluww* for the righteous.”⁷ So it is to exceed the boundary in loving them and raising them above the level that Allaah the Glorified and Exalted granted them for that, where that which no one has the power to grant besides Allaah is requested from them, such as those who request the *awliyyaa'* (close allies of Allaah) to fulfill a need, or to alleviate a difficulty, or to grant a child of noble breed, or the bestowal of sustenance, or the removal of a calamity. They call upon them and seek rescue with them and hope for that from them. And they believe that this claims love and high esteem for them and that it is recognition of their status. All of this is falsehood. So the righteous ones from amongst the people - whether they are living or dead - they are the *awliyyaa'* (close allies) of Allaah. And it is obligatory to love the close allies of Allaah. However, it is not permissible to exaggerate concerning them. So whoever exaggerates concerning them, then he has oppressed himself and displayed evil manners with Allaah the Mighty and Majestic, with the purified *Sharee'ah* and with the righteous servants of Allaah.

Therefore, *ghuluww* (exaggeration) concerning the righteous is not a *Sharee'ah* legislated path. It is either a path of the people of Major *Shirk*, or it is a path of the people of

⁷ **Saheeh:** Related by Ahmad (1/347, 215), Ibn Maajah (2/1008), Ibn Abee 'Aasim in *as-Sunnah* (no. 98) and al-Haakim (1/637) who said it was *saheeh* upon the condition of the *Shaykhayn* (al-Bukhaaree and Muslim), and adh-Dhahabee agreed. However, al-Albaanee said in *Silsilatus-Saheehah* (3/278), “It is not like that, since al-Bukhaaree did not relate from Ziyaad Ibnul-Husayn in his *Saheeh*. So it is only upon the condition of Muslim.” It is also related by al-Bayhaqee in *as-Sunanul-Kubraa* (2/435), Ibn Hibbaan in his *Saheeh* (9/183), Abee Ya'laa in *al-Musnad* (4/316) and at-Tabaraanee in *al-Mu'jamul-Kabeer* (12/156). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 2455).

innovation and misguidance who have been deprived of the 'aqeedah of *eemaan* (faith) with its correct meaning.”

THE SECOND PRINCIPLE:

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), **“THE SECOND PRINCIPLE:** Allaah has commanded with unity (*ijtimaah*) in the Religion and He has prohibited splitting (*tafarruq*) therein. So Allaah has clarified this with a sufficient explanation that can be understood by the common-folk.”

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “I say: This is truth that has been spoken about in the Book of Allaah the Mighty and Majestic, where He said,

“And hold firmly to the rope of Allaah all together and do not become divided. And remember the favour of Allaah upon you, when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of Fire, and He saved you from it.” [Soorah Aali'Imraan 3:103]

So Allaah the Glorified and Exalted commanded with holding firmly to His rope. And it is the solid Religion, which the Book of the Lord of the worlds and the *Sunnah* of the leader of the early ones and the latecomers, our Prophet, Muhammad - may the most excellent of peace and complete salutations from Allaah be upon him - have come with. And Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) prohibited from splitting and disagreement (*ikhtilaaf*) in the Religion, because it is the path of the polytheists and the path of the innovators. As for those who understand the Religion of Allaah the Mighty and Majestic from the Book of their Lord and the *Sunnah* of their Prophet. So they have united upon the Religion in its entirety and they do not differ, in conformity to the instruction of Allaah to them in His precise revelation.

Therefore, unity upon the evident truth is the path of the *Salafus-Saaliheen*, those who adhered to the correct understanding of the texts of the magnificent Book of Allaah and the trustworthy *Sunnah* of the Prophet - may peace be upon him, his Family and all of his Companions. And division (*iftiraaq*) is the path of the people of innovation who are misguided and misguide others. So they are the ones who come with division, due to their deviation from the Straight Path (*assiraatul-mustaqeem*), without a doubt or falsehood.

Indeed, Allaah commanded the entire *Ummah* to traverse one path. It is the Straight Path. And Allaah warned them against the crooked paths in His truthful statement,

“Indeed, this is My Straight Path, so follow it. And do not follow the other paths, as they will separate you from His path.” [Sooratul-An'aam 6:153]

So as for the people upon the Book and the *Sunnah* with the correct understanding, then they have taken this divine instruction into their hearts and it is upon their tongues and they act upon it with their limbs. So they do not deviate from the upright path, which leads to Allaah the Blessed and Exalted and which procures His pleasure.

As for the people of innovation, then they have deviated from the Straight Path and gone to the other paths, which are situated to its right and its left. It is related from Jaabir Ibn 'Abdullaah⁸ (*radiyallaahu 'anhumaa*) that he said, "We were sitting with the Prophet (*sallallaahu 'alayhi wa sallam*). So he drew a line like this in front of him. So he said, "This is the path of Allaah." And he drew two lines to its right and two lines to its left and said, "These are the paths of *Shaytaan*." Then he placed his hand upon the middle line, then he recited this *aayah*,

"Indeed, this is My Straight Path, so follow it. And do not follow the other paths, as they will separate you from His path." [Sooratul-An'aam 6:153]."⁹

So whoever takes this middle path will be saved and fortunate. And whosoever deviates from the middle path and traverses upon the deviated paths, then he will fall into destruction in the worldly life, the *barzakh* (interval between the life of this world and the Hereafter) and the Hereafter.

"And he for whom Allaah has not granted light, then there is no light for him." [Sooratun-Noor 24:40]."

THE DANGER OF DIVISION AND DIFFERING IN THE RELIGION:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "So Allaah prohibited us from being like those who split up and differed before us, such that they were destroyed. And He mentioned that He commanded the Muslims to unite upon the Religion, and He prohibited them from splitting therein. And this is increased in clarity by that which has been mentioned in the *Sunnah* from amazing affairs concerning that. Then the affair became such that splitting with regards to the foundations of the Religion and its subsidiary affairs was considered knowledge and *fiqh* (understanding) of the Religion. And the affair became such that no one spoke about unity in the Religion, except that he was considered a heretic or a mad man."

⁸ He is Jaabir Ibn 'Abdullaah Ibn 'Amr Ibn Haraam - with an omission behind al-Ansaaree, then as-Salamee with *fathatayn*. He was a Companion and the son of a Companion. He went out for twenty-nine military excursions, and he died in al-Madeenah in 74H. He was a man of 49 years. Refer to *Taqreebut-Tahdheeb* (1/122).

⁹ **Saheeh:** Related by Ahmad (1/435), Ibn Maajah (1/6), Ibn Hibbaan in his *Saheeh* (1/180), ad-Daarimee in *as-Sunan* (1/78), Sa'eed Ibn Mansoor in *as-Sunan* (5/112), al-Haythamee in *Majma'uz-Zawaa'id* (7/22) and *as-Sunanul-Kubraa* (6/343), al-Bazaar in his *Musnad* (5/13, 99, 114, 215) and at-Tiyaalisee in his *Musnad* (1/33). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 11).

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee – *hafidhahullaah*, “Indeed, the author – *rahimahullaah* – has clarified here that Allaah the Mighty and Majestic has prohibited division and disagreement. And at the first level, He has prohibited division with regards to *'aqeedah*. And He has prohibited division with regards to the *manhaj* of *Jihaad* and *da'wah*. And He has prohibited division with regards to the obligation of commanding the good and prohibiting the evil. And He clarified that division within the Religion is from the attributes of the people of *bida'ul-mukaffarah* (innovation which takes one out of Islaam), or the people of *bida'ul-mufassaqah* (innovation that amounts of disobedient sin). Since, every innovation in the Religion is evil. Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) called it misguidance. And Allaah the Mighty and Majestic rebuked division and its people with a profound rebuke in the statement of Allaah the Exalted,

“Indeed, those who have divided their Religion and become sects, you have nothing to do with them at all.” [Sooratul-An'aam 6:159]

And He said,

“And do not be like those who became divided and differed after the clear proofs had come to them.” [Soorah Aali-'Imraan 3:105]

So Allaah the Blessed and Exalted warned us, so that we may not fall into what those who came before us fell into from division, differing, mutual aversion and splitting, as a mercy upon us, kindness towards our condition, as a clear excusal and a radiant argument. Allaah did this so that no one could come on the Day of Judgement and say, ‘No one came to us as a bringer of glad tidings, nor as a cautioner. And we did not hear anyone conveying the command of Allaah the Exalted, the Great, and the command of His Messenger (*'alayhis-salaatu was-salaam*) the bringer of glad tidings and the cautioner.

In truth, Allaah the Blessed and Exalted absolved them by sending Messengers and those whom Allaah the Blessed and Exalted has appointed to teach whatever the Messengers of Allaah have come with.

“We sent Messengers as bringers of glad tidings and cautioners so that mankind will have no argument against Allaah after the Messengers.”
[Sooratu-Nisaa' 4:165]

And the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Indeed, the Scholars are the inheritors of the Prophets. And the Prophets do not leave behind inheritance neither *deenaar*, nor *dirham*, they only leave behind knowledge. So whosoever takes that, then he has taken an ample allotment.”¹⁰

¹⁰ **Saheeh:** Related by Aboo Daawood (3/316), at-Tirmidhee (5/48), Ibn Maajah (1/81), ad-Daarimee (no. 342), Ibn Hibbaan (1/289-290), al-Baghawee in *Sharhus-Sunnah* (1/275) and Ibn 'Abdul-Barr in *Jaami'*

Therefore, division within the foundations of the Religion, rather in all of the Religion, is rebuked and it is not from the attributes of the people of *eemaan* and *yaqeen* (certainty). However, it is from the attributes of the deviants and the innovators.

As for the differing with regards to the *furoo'* (subsidiary affairs) of the *Sharee'ah*, from those issues within which differing is permitted, such as differing in something from the acts of worship, or something from the *mu'aamalaat* (manners of interaction) and the likes of that from that within which differing is permitted for the people of *ijtihaad* (independent reasoning), then this does not obligate division, nor does it obligate mutual hatred, nor mutual plotting, nor boycotting. So when something emanates from the people of *ijtihaad*, then one must look into everyone's proof and see what he relies upon and what he uses as support. So when the truth becomes, even if it be in the issues of *furoo'*, then it becomes obligatory to accept it and abandon everything else.

So the only important issue that it is befitting for us to know is that disagreement within the issues of *furoo'*, within which *ijtihaad* is permitted – for those who are capable of research and study – does not obligate the severance of mutual relations, nor does it obligate mutual plotting. These issues have not come to cause division amongst the people. Indeed, the *Salaf* would differ in some issues and everyone from amongst them would have his opinion. This was because they were people of *ijtihaad* firstly. And secondly, their disagreements did not enter into the dispraised *ikhtilaaf* (differing). And whenever the truth becomes clear in the issues of disagreement, it becomes obligatory to follow it.

So whatever the situation may be, the one who is upon the correct position in this disagreement, then he has two rewards. And the one who errs, then he has one reward and he is pardoned for his error.”¹¹

Bayaanul'Ilm (1/168), from part of the *hadeeth* from Katheer Ibn Qays (*radiyallaahu 'anhu*). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 182).

¹¹ **Translator's Note:** From 'Abdullaah Ibn 'Amr Ibnul-'Aas (*radiyallaahu 'anhu*) who said, 'The Prophet (*sallallaahu 'alayhi wa sallam*) said, 'When the judge makes a judgement and he strives to be correct, and then he is correct, then he has two rewards. And when he judges and strives to be correct, but he errs, then he still has one reward.' Related by al-Bukhaaree (13/318) and Muslim (12/13-14).

LESSON TWO:

The praise is for Allaah and may peace and salutations be upon the Messenger of Allaah.
To proceed:

A SUMMARIZED REVIEW OF THE FIRST TWO PRINCIPLES:

So we have previously mentioned that these principles, the six principles, are themes of the clearly evident Islaamic *'aqeedah*. Indeed, the author has gathered within them a clarification of the correct belief and an explanation of whatever opposes it and negates it. And he has clarified the active application that is obligatory upon those under compulsion (*mukallifeen*), and they are required and bound to learning these principles. So the first principle has passed, and it is a sound principle and a strong rope. Indeed, it is: the obligation to observe sincerity in the Religion for Allaah the Glorified and Exalted, in conformity to His – how mighty is His affair – statement,

**“So worship Allaah, making the Religion sincerely for him.
Unquestionably, for Allaah is the pure Religion.”** [Sooratuz-Zumar 39:2-3]

And it is well known that an action will not be accepted, and it will not be raised up to Allaah the Mighty and Majestic, except if its doer is sincere in it, whilst traversing upon the *manhaj* of our noble Prophet (*sallallaahu 'alayhi wa sallam*). And he must be an adherent to the sound *'aqeedah*, as Allaah the Exalted said,

“And they were not commanded, except to worship Allaah, being sincere to Him in Religion, inclining towards the truth, and to establish the Prayer and to give in charity. And that is the correct Religion.” [Sooratul-Bayyinah 98:5]

And Allaah the Exalted said,

“So whoever desires to meet his Lord, then let him perform righteous deeds and not associate anyone along with his Lord in worship.”
[Sooratul-Kahf 18:110]

Indeed, there have come *aayaat* from the *Qur'aan* and *ahaadeeth* from the Prophet (*sallallaahu 'alayhi wa sallam*) clarifying, elucidating and elaborating upon this magnificent principle. Without this principle, the Religion of the person cannot be established. And he cannot be from amongst the people of the Religion upon the path of certainty (*yaqeen*), except if he is sincere to Allaah the Blessed and Exalted in all of his statements, deeds and actions, whether they are done openly, or in secrecy.

Likewise, there passed in the lesson that has preceded that the opposite of this sound principle is *Shirk* with Allaah, which consists of two categories: Major *Shirk* and Minor *Shirk*.

So as for Major *Shirk*, then when the person falls into it, then his Religion becomes futile and his action is nullified and obliterated. And if such a person dies whilst he is still doubtful about it, then he will be from amongst the people of the Fire. He will not die, nor will he live therein. And this is after the evidence of the revelation has been established against him.

And the *Shirk* below that is called Minor *Shirk*, and we brought examples of it in the previous lesson, with that which the Scholars who follow the texts of the Book and the *Sunnah* have brought as examples for the practice of *ar-riyaa'*. And we brought examples of statements that were dictated by the devils from amongst mankind and the Jinn to the common people who do not have any *fiqh* (understanding) of the Religion of Allaah. And at the outset of *fiqh* in the Religion of Allaah is *al-fiqhul-akbar* (the greater understanding). It is the correction of belief and waging war against everything that opposes the belief, such that it negates the basis of the belief, or that it negates its completeness.

So the topic of our lesson is the second principle from the principles of *AhluSunnah wal-Jama'ah*, which is: the obligation of uniting upon the truth. This is an affair whose importance Allaah has magnified in His statement,

“So is He who guides to the truth more worthy to be followed, or he who cannot guide, unless he himself is guided? So what is wrong with you, how do you judge?” [Soorah Yoonus 10:35]

And there is the statement of Allaah the Mighty and Majestic,

“And say: The truth is from your Lord. So whoever wills, then let him believe and whosoever wills, then let him disbelieve.” [Sooratul-Kahf 18:29]

So this choice in this *aayah* is not of its regular category. It is only a choice that carries a severe threat for the one who deviates from the path of the truth and the correct position and wallows in the paths of falsehood with their various types. Since, there has come after it a severe threat that causes the submissive hearts to be moved and the humbled skins to shiver. It is the statement of Allaah the Mighty and Majestic,

“And say: The truth is from your Lord. So whoever wills, then let him believe and whosoever wills, then let him disbelieve. Indeed, We have prepared for the disbelievers a Fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil,

which scalds their faces. Wretched is the drink and evil is the resting place.” [Sooratul-Kahf 18:29]

So this is for the one who disbelieves, and as such, he is deprived of sincerity and falls into the types of Major *Shirk*, which obligates for its doer that he will abide forever in the Fire, which will not remain, nor will it cease to be an oasis for mankind. After that, Allaah the Mighty and Majestic said,

“Indeed, those who have believed and done righteous deeds, We will not allow the reward of any who did well in deeds to be lost.” [Sooratul-Kahf 18:30]

Therefore, the command to unite upon the truth is a principle from amongst the principles of *AhluSunnah wal-Jamaa’ah*, the *Salafus-Saalih* and their followers whose actions, whether they are done publicly or in private, do not originate, except from the Book of their Lord and the authentic *Sunnah* of their Prophet (*sallallaahu ’alayhi wa sallam*) with the correct understanding.

So from the aspect of the command to unite upon the truth, loving it, calling to it and aiding it, then the prohibition from splitting and differing has come in the noble *Qur’aan* and the magnificent and purified *Sharee’ah*. This is because uniting upon the truth calls for unity, harmony and unification of the hearts and unification of the word. So when unity upon the truth is not achieved, then there will be no harmony, no unity and no unification of the Muslims from every area. This is due to the entrance of misguided innovations upon the hearts and intellects of those whose chests have become expanded. So at that point, it is inevitable that the people have divided each other into two categories:

[1]: A category that is the noblest of the categories unrestrictedly: They are the ones who have understood the intended meaning of Allaah the Blessed and Exalted. And they understood the *da’wah* of the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) from him, the true *da’wah* that calls to harmony, unity and unification of the hearts and unification of the word. So these ones are few in every time and place. So they direct their concern to giving importance to the Book of their lord, reciting it properly, understanding its meanings, deriving wisdoms and *ahkaam* (rules, regulations), permitting the *halaal* (lawful), prohibiting the *haraam* (unlawful), displaying good manners and morals that have been called for by the *aayaat* of the *Qur’aan* and the *ahaadeeth* of the Prophet (*sallallaahu ’alayhi wa sallam*) from purified etiquette and noble and *Sunnee* manners and good dealings, in which the doer follows the example of the noble Messengers and magnificent Prophets of Allaah, drawing closer thereby to Allaah the Possessor of Sublimity and Honour.

[2]: A category that opposes this category in every time and place: They are a people who have turned away from the truth and from understanding it due to them being distant from the wise remembrance. And they wallow in the paths of misguidance, innovations and misguidance in their various manifestations. Along with this, they see themselves as

being the people of the truth and correctness. They believe that they are the callers to unity, unification of the world they believe that they are the people of harmony and other than that from those who speak about it, whilst remaining aloof from the truth and the correct path. They remain aloof from the *manhaj* of *Ahlus-Sunnah wal-Jamaa'ah*, which calls to unity and the truth, which is obligatory for the *mukallifeen* (those under compulsion) must hold onto in every action from amongst the actions and in every affair from amongst the affairs. So this is the category that is compared to the first category, and it will have its reward in accordance to whatever it perpetrated from innovations. Then, the dispute developed between them and the first category: *Ahlus-Sunnah wal-Jamaa'ah*, those who traverse the *manhaj* of the *Salaf*. They are those who do not allow themselves to remain silent about the innovations that have emerged in their societies. So they strive hard to remedy, refute and confront the innovations with the *Sunnah* and its people. They exert every conceivable effort and utilize the utmost limits of their power for this. It is inevitable that they must confront those to whom the truth is concealed and who have become misguided and are misleading others from the correct *manhaj* in their various harmful groups. And they will receive whatever Allaah has written for them of abundant reward and much goodness if they should bear the burden, remain patient and reflect in hoping for the pleasure of Allaah. They do not do this so that it may be said, 'So and so was patient and reflective.' Rather, they do this in hoping for the mercy of Allaah and fearing His punishment.

So this struggle between the two aforementioned categories occurs in every time and place. There has not been a period of time, just as there has never been a place, nor has there ever been any society that has been free from this struggle. And this has extended up to the current lifetime. So the fortunate one is he whom Allaah the Blessed and Exalted has granted the success to follow the path of the righteous. And whosoever becomes misguided, then he only becomes misguided by himself, and no one bears the burden of another. And no soul earns something, except for itself. So since the affair is like that, then it is inevitable to understand the texts of the Book and the *Sunnah* with the correct understanding. And it is inevitable to gain an understanding of what the Prophet (*sallallaahu 'alayhi wa sallam*) came with in its entirety and in detail. One must begin with the '*aqeedah*', and then move on to the acts of worship and understanding the rules of dealings, and one must gain an understanding of the *manhaj* of *Jihaad*, calling to Allaah and commanding the good and prohibiting the evil. And they must strive hard in advising, which was the path of the Prophets and Messengers of Allaah and the rest of those who traversed their *manhaj* in goodness.

So now, after this important summary, we come to the explanation of what is comprised in the third principle from amongst the six principles and from the '*aqeedah*' of *Ahlus-Sunnah wal-Jamaa'ah* and their *manhaj*:

THE THIRD PRINCIPLE:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "**THE THIRD PRINCIPLE:** From the completion of unity is listening and obeying the one who has been granted authority over us, even if he is an Abyssinian slave."

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "That is because Allaah the Blessed and Exalted commanded obedience to Himself and He commanded obedience to His Messenger (*'alayhis-salaatu was-salaam*), without any restriction or condition, as Allaah the Exalted said,

"O you who believe! Obey Allaah and obey the Messenger and those in authority over you." [Sooratu-Nisaa' 4:59]

So He commanded with obedience to Himself and obedience to His Messenger unrestrictedly, due to the infallibility of what has come from Allaah the Mighty and Majestic and the sufficiency of what has come from the Messengers of Allaah (*'alayhimus-salaatu was-salaam*). And he restricted obedience to the ruler of the Muslims from amongst those who have general sovereignty and those who have specific sovereignty to obedience to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*).¹²

So the intended meaning of 'the people of general sovereignty' is those who are in charge of the affairs of the Muslims, whether it be in all areas of the earth, or in the majority of the areas of the earth, or in a province from amongst the provinces of the earth. These ones are called rulers, and they have general sovereignty. So obeying them in obedience to Allaah the Mighty and Majestic and in obedience to His Prophet (*sallallaahu 'alayhi wa sallam*) is from the most indispensable of obligations and from the most necessary of important affairs. This is because obedience to Allaah and obedience to His Messenger (*sallallaahu 'alayhi wa sallam*) and the ruler of the Muslims establishes the Religion, causes security to prevail and causes the country, the servants and the roads to remain safe. It allows the people to complete their objectives and achieve their goals in the life of this world. And the goals of the people are numerous and variant. From amongst them is he whose goal is to endeavour rapidly in seeking knowledge and *fiqh* in the Religion. So he is able to complete that and he is safe, since Allaah has appointed those who will safeguard his honour, his wealth and his blood. And the roads will be safe for him, even if he travels through the various areas, then he will be travelling them whilst he is safe. And there are from amongst the people those who strike the earth seeking sustenance and desiring wealth. There is no problem with this and no objection to the doer, as long as he takes care of the obligation of whatever is required from him in terms of *Sharee'ah* knowledge so

¹² And the people of knowledge are from amongst the groups that have authority. They are from amongst those whom we have been commanded to obey in goodness. So the authority of the people of knowledge is in explaining the *Sharee'ah* of Allaah and calling to it. And the authority of the judges and the rulers is in carrying out the *Sharee'ah* of Allaah and compelling the people to it.

that he can establish whatever Allaah has required from him in terms of *'aqeedah*, worship, interaction, manners and dealings. And there are from amongst them and there are from amongst them... It is as the poet said,

*'Everyone has an objective that he intends to reach.
And the free person makes a higher achievement his objective.'*

So the objective is to complete these actions of the Religion and worldly life, and they cannot be completed in a correct manner, except under the leadership of a Muslim leader whom Allaah the Blessed and Exalted has appointed. So the servant becomes safe and the country is safe and the paths are safe and the affairs inevitably become easy. So the individuals of the society cannot establish this, and the individuals of the *Ummah* cannot establish this. However, it can be established by the Muslim leader, his representatives and his delegates.

THE OBLIGATION UPON THE MUSLIMS CONCERNING THE RULERS:

So due to the importance of appointing leadership over the Muslims, it is obligatory upon the subjects to listen and to obey the one whom Allaah has granted authority over their affair in goodness and to be patient with them, even if they transgress. And the subjects must supplicate for their guidance and correctness. And they must perform *Jihaad* along with them in order to make the word of truth uppermost and to co-operate with them openly and in secret, upon righteousness and piety. They must not spread their faults and they must strive to advise them in the manner of the *Sharee'ah*, which is to conceal their faults. And what is more beautiful than the supplication of the righteous for the Muslim leader. So Allaah the Glorified and Exalted answers the supplication of the caller when he supplicates. And some of the noble Imaams, such as Imaam Ahmad (d.241H)¹³ and al-Fudayl Ibn 'Iyaad (d.187H)¹⁴ and their likes aspired to strive in supplicating for the Muslim leader, to the extent that Imaam Ahmad said, "If I knew that I had a supplication that would be answered, I would make it for the ruler."¹⁵

Likewise, al-Fudayl Ibn 'Iyaad stated that he would not make a supplication for himself, if it were to be accepted, but he would make it for the ruler, because that which Allaah the Mighty and Majestic would rectify with the ruler from the issues and the affairs of the Religion and the worldly life is of much greater and more abundant benefit than the person supplicating for himself. And as I have mentioned previously, obedience to the

¹³ He is the Imaam, the Scholar, the evidence, the skilled *Mujtahid*, al-Haafidh Aboo 'Abdullaah al-Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaybaanee. He has many written works and the most famous of them is his *Musnad*. He was born in the year 164H and he died in the year 241H.

¹⁴ He is the Imaam, the ascetic, the worshipper, Fudayl Ibn 'Iyaad Ibn Mas'ood at-Tameemee, Aboo 'Alee. His origin was in Khuraasaan and he lived in Makkah. He died in the year 187H and it was said that he died before that. Refer to *at-Taqreeb* (2/113) and *Sifatus-Safwah* (2/237).

¹⁵ Refer to *Sharhus-Sunnah* (p. 114), *Tabaqaatul-Hanaabilah* (2/36), *Faydul-Qadeer* (6/399), *Hilyatul-Awliyaa'* (8/91) and *Siyar A'laamun-Nubalaa'* (8/434).

Muslim rulers in goodness, as was restricted by the noble Prophet (*sallallaahu 'alayhi wa sallam*) in his statement, "Obedience is only in goodness."¹⁶ And whatever from objectionable affairs and acts of disobedience appears from the ruler, or from his helpers, or from the subjects must be remedied in conformity to the *minhaaj* of Prophet (*sallallaahu 'alayhi wa sallam*). So the Prophet (*sallallaahu 'alayhi wa sallam*) remedied the affairs and the errors, which appeared in the society. And that was during the first generation, which the Prophet (*sallallaahu 'alayhi wa sallam*) testified for with unrestricted goodness and whatever came after it is likewise. There is no escape from striving to remedy and there is no escape from striving to establish the obligation of calling to Allaah the Mighty and Majestic. However, it must be done within the boundaries of the statement of Allaah the Exalted,

"Call to the way of your Lord with wisdom and a good admonition. And debate with them with that which is better." [Sooratun-Nahl 16:125]

And it is not befitting that obedience to the rulers of the Muslims be done out in public, whilst there is found in secrecy and in privacy that which contradicts the public behaviour. This is because the believer who is truthful in his *eemaan* and trustworthy in his *bay'ah* (oath of allegiance), his outward behaviour in interacting with Allaah the Mighty and Majestic and in interacting with the servants of Allaah is in agreement with his private behaviour. So the one who interacts with goodness with his Lord and with the people outwardly, whilst contradicting that in private, then he has resembled the hypocrites. So this is from the types of self-oppression. So when his outward behaviour is upright and his private behaviour is the same, then this is *eemaan* in truth and it is a sign of perfection."

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "So the Prophet (*sallallaahu 'alayhi wa sallam*) explained this principle with a universal and common explanation through every way from the types of explanation, both legislatively (*Sharee'ah*) and by way of the divine decree (*qadr*)."

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "There is no doubt about this, because Allaah the Glorified and Exalted commanded in His Book listening to and obeying the rulers of the Muslims. And in many of the Prophetic *ahaadeeth*, the noble Prophet (*sallallaahu 'alayhi wa sallam*) incited following of this principle and he was stern with regards to it so that there would be no obscurity upon the *Ummah* in any period and in any place, or in any time and place. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Listen and obey, even if a slave is given authority over you," to the end of the *hadeeth*.¹⁷ And the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Listen and obey, even if he

¹⁶ Related by al-Bukhaaree (6/2612, 2549), Muslim (3/1469), Ibn Hibbaan (10/429), al-Bayhaqee (8/156), Aboo Daawood (3/40), *as-Sunanul-Kubraa* (4/434), an-Nisaa'ee (7/159), Ibn Abee Shaybah (6/543), al-Bazaar in *al-Musnad* (2/206), Ahmad (1/72, 94, 124), at-Tiyaalisee in *al-Musnad* (1/15, 17) and Abee Ya'laa in *al-Musnad* (1/309, 454).

¹⁷ **Saheeh:** Related by Ahmad (3/114), Aboo Daawood (4/200-201), at-Tirmidhee (4/209) who said about it, "*Hadeeth hasan saheeh*." It was also related by Ibn Maajah (no. 15-17), ad-Daarimee (1/57), al-Haakim in *al-Mustadrak* (1/174), al-Haythamee in *Majma'uz-Zawaa'id* (5/192), al-Bayhaqee in *as-Sunanul-Kubraa* (4/413), an-

strikes your back and takes your wealth.”¹⁸ There are many other texts and all of them call to the actualization of this sound principle from the principles of *Ahlu-Sunnah wal-Jamaa’ah*. Since, unity cannot be achieved in truth, except by listening to and obeying the rulers of the Muslims in goodness.”

THE DEFINITION OF THE KHAWAARIJ:

Stated Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhaab - (d.1206H), “Then this principle became such that it was unknown amongst many of those who claim knowledge. So how could it be acted upon?”

Commented al’Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “Then the Shaykh - *rahimahullaah* - explained that this principle became unknown amongst the majority of the people. And these people who lacked knowledge of this principle - I am referring to obedience to the ruler of the Muslims in goodness - the reason for that was their ignorance about the texts of the Book and the *Sunnah*, or the cause for that was the evil objectives and intentions. So no one leaves this principle, except that he clings to a false principle that the *Khawaarij*¹⁹ have clung to.

So the *Khawaarij* are those who revolt with weapons against the Muslim leader, claiming that they desire the *Sharee’ah* in its entirety to rule. They believe that the rulers must be completely absolved of major sins, because whosoever falls into them from amongst the Muslims has disbelieved according to them. And they believe that if he dies upon that, then he will abide in the Fire forever. They believe that the people must always and forever be people of correctness and uprightness, because they perform *takfeer* (declaring one to be a disbeliever) upon the one who commits sins and dies upon that. So they revolt against

Nisaa’ee (7/154), Ibn Abee Shaybah in *al-Musannaf* (6/418-419) and at-Tabaraanee in *al-Mu’jamul-Awsat* (4/26) and *al-Mu’jamul-Kabeer* (1/260). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (1/13).

¹⁸ Related by Muslim (3/1476), Ibn Hibbaan (10/428), Aboo Daawood (4/95), *as-Sunanul-Kubraa* of al-Bayhaqee (8/157) and Ahmad (5/403), from the *hadeeth* of Hudhayfah Ibnul-Yamaan (*radiyallaahu ’anhu*).

¹⁹ **Khawaarij:** They are a sect that emerged during the time of ‘Alee Ibn Abee Taalib (*radiyallaahu ’anhu*) on the day of the two judges. They declared people disbelievers due to sins and they revolted against the leaders of the Muslims and their communities. They split into numerous sects, some of them gradually died out, such as the *Azaariqah*, the *Safariyyah* and the *Najdaat*, and some of them have remained until today. They are the *Ibaadiyyah* and the majority of them are found in Oman. Likewise, the label of the *Khawaarij* applies to everyone who adopts their principles and traverses their path, such as *Jamaa’atut-Takfeer wal-Hijrah*, which branched off from the *Ikhwaanul-Muslimeen*. They are those who nurture the youth upon reviling the Scholars and the rulers in statement and action. And their majority consists of youth who do not have a capital of *Sharee’ah* knowledge, or those whose knowledge is not complete. They do not take knowledge from the upright Scholars, they only become students of one another, or they learn from books, which contain muddiness. They do not refer back to the people of *Sharee’ah* knowledge, or they remain upon that which harms and does not benefit from the newspapers and magazines, as we have witnessed from many of the intellectuals and the adherents to slogans who do not possess understanding of the Religion upon the sound *manhaj*. They have not raised a single head with *Sharee’ah* knowledge as is obligatory upon them. Their only capital is the sympathies of the people. And there is no might, nor power, except with Allaah...

the leaders of the Muslims with the sword and they secede from obedience. So an abundance of bloodshed, killing of innocent people and entanglement of the affairs – both related to the worldly life and the Religion – occurs as is well known from the documents of history. Whenever a sect from amongst the people has emerged and traversed the path of the *Khawarij*, the societies were adversely affected by their actions and were forced to become pre-occupied with defending their honours, defending their wealth and defending their blood. So this is an impending evil and a dangerous action.

The example of the revolting against the rulers with weapons and revolting against them with speech is the same, regardless of whether the speech is written or contained within a cassette tape or delivered from atop the pulpits. So rebellion with speech is a means to rebellion with weapons and that is clearly misguidance. Whosoever desires to advise the rulers in their various levels and classes, then let him come in a manner that is legislated by the *Sharee'ah*. We do not say that we must leave off advising, commanding the good and prohibiting the evil. However, we say that it must be done with the methodology of the Scholars of the *Salaf*. They used to strive their utmost in advising the rulers of the Muslims in their various levels.²⁰ Moreover, the *Khawarij* and their followers do not know this principle. Indeed, this Imaam grieved due to their actions in his time, so he said, “Then this principle became such that it was unknown amongst many of those who claim knowledge. So how could it be acted upon?”

I say: Yes, the one who is ignorant of something is bound to repeat it and the one who does not possess something cannot give it. So since they were ignorant whilst they claimed knowledge, regardless of whether it was concerning this principle or other than it from amongst the principles, then it was not possible for them to benefit, nor was it possible for them to benefit the *Ummah* in any situation from amongst the situations.

Firstly: There must be knowledge and it must be taken from its people: the inheritors of the Prophets and Messengers, those who traversed upon the *manhaj* of the *Salafus-Saaliheen*.

Secondly: Knowledge must be followed up by actions, publicly and in private, as our early *Salaf* did. So they would perform actions and they would fear for themselves that their actions may perchance contradict their statements, or that their public behaviour may perchance contradict their private behaviour.

Yes, they feared that for themselves with a gravest of fear.

²⁰ And from the most important and greatest extent of that is advising the rulers in secrecy concerning whatever has emanated from them of errors. One must not publicize their faults from atop the pulpits, because that will cause chaos and an evil condition and disposition.

THE FOURTH PRINCIPLE:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "**THE FOURTH PRINCIPLE:** is an explanation of knowledge and the Scholars (*'ulamaa'*) and *fiqh* and the jurists (*fuqahaa'*) and an explanation of those who attempt to resemble them, whilst they are not from them. Indeed, Allaah the Exalted has explained this principle in the beginning of Sooratul-Baqarah in the statement of Allaah the Exalted,

"O Children of Israa'eel! Remember My favour upon you, which I bestowed upon you." [Sooratul-Baqarah 2:40]

Up until His statement before mentioning Ibraaheem (*'alayhis-salaam*),

"O Children of Israa'eel! Remember My favour, which I bestowed upon you and how I favoured you over all the worlds." [Sooratul-Baqarah 2:47]."

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "There are so many ways in which, Allaah the Blessed and Exalted has clarified the status of *Sharee'ah* knowledge, the status of the *Sharee'ah* Scholars and the status of Islaamic *fiqh*. This is taken from the Book of Allaah and the authentic *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) with the correct understanding. And Allaah has also explained the status of the *fuqahaa'* (jurists). So they are the heads of the *Ummah* and the illustrious ones of every society. And that is for no other reason, except that they strive hard and spend the majority of their time in gaining a *fiqh* concerning the Religion of Allaah, which is a distinguishing sign of good fortune for the one who strives hard in gaining *fiqh* of it. It is as the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Whosoever Allaah desires good for, He grants him understanding of the Religion."²¹ So the *fuqahaa'* of the Book of their Lord and the authentic *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*) are the people of truthfulness, sincerity, clarification and advice for the *Ummah*. They are the noble and excellent ones of the people, because they take the priceless inheritance of the Prophet (*sallallaahu 'alayhi wa sallam*), about which Allaah the Blessed and Exalted said,

"Then We caused to inherit the Book those We have chosen of Our servants; and amongst them is he who wrongs himself, and amongst them is he who is moderate, and amongst them is he who is foremost in good deeds by the permission of Allaah. That is the greatest virtue." [Soorah Faatir 35:32]

And those who have preceded to good deeds are the ones who are the noblest of categories of the people. They are the Scholars who act with the *Sharee'ah* of Allaah in every time and

²¹ Related by al-Bukhaaree (1/41), Muslim (2/718-719), Ibn Hibbaan (1/291), at-Tirmidhee (5/28), ad-Daarimee (1/85), al-Haythamee in *Majma'uz-Zawaa'id* (1/121, 182-183), Ibn Maajah (6/240), Ibn Abee Shaybah (7/240), Ahmad (1/306) and at-Tabaraanee in *al-Mu'jamul-Awsat* (2/117).

in every place. They are those who act in accordance to the *Sharee'ah* whilst not confining it to themselves, but they spread their benefit to other than them. So may it do them an abundance of good. How much they have from rewards if they are patient and sincere with Allaah the Blessed and Exalted in everything that they come to, spread, speak and do! They are truthful with the societies in striving hard to advise them for the acquisition of reward. Likewise, Allaah the Blessed and Exalted has directed towards that in His truthful statement,

“And do good; indeed, Allaah loves the doers of good.” [Sooratul-Baqarah 2:195]

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) has directed towards that with the clearest of expressions and the most beautiful of manners containing an exhortation for the one who strives hard in conveying the goodness to others, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, “So by Allaah, that Allaah guides one man through you is better for you than red camels.”²² Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Indeed, Allaah, the Angels, the people of the heavens and the people of the earth, and even the ants in their holes and the fish in the sea pray for the one who teaches the people goodness.”²³ Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Whosoever directs one towards goodness, then he has a reward like that of the doer.”²⁴ Likewise, the noble Prophet (*sallallaahu 'alayhi wa sallam*) said, “The one who has directed someone towards goodness is like the doer.”²⁵ So the people of *fiqh*, the *fuqahaa'* and the people of *Sharee'ah* knowledge are the ones who do not conceal their knowledge. Rather, they spread it seeking the pleasure of Allaah and hoping in His mercy. They seek to deliver mankind from their innovations, misguidance, straying and disobedience and bring them to forgiveness and a great reward, because the *da'wah* of the *daa'ee* (caller) extends to the Day of Judgement. So the generation in which the caller lives benefits from him and his *da'wah* is not cut off. So it is recorded for future generations. Indeed, is said that so and so said such and such, and so and so taught us such and such, and he reminded us that Allaah commanded us with such and such and that Allaah prohibited us from such and such, and he informed us that the noble Messenger (*sallallaahu 'alayhi wa sallam*) clarified with a sufficient clarification and he left the *Ummah* upon a clear white path whose night is like its day. This is how the remembrance of one who was knowledgeable about the commands of Allaah remains. So they were the Scholars of the *Sharee'ah* and the *fuqahaa'* of Islaam.

²² Related by al-Bukhaaree (3/1077), Muslim (4/1872) and Ibn Hibbaan (10/378).

²³ **Saheeh:** Related by at-Tirmidhee (5/50), al-Haythamee in *Majma'uz-Zawaa'id* (1/134), at-Tabaraanee in *al-Mu'jamul-Kabeer* (8/234), Ibn Hibbaan (1/525), al-Bayhaqee in his *Sunan* (9/28), Aboo Daawood (4/333), Ahmad (4/120) and at-Tiyaalisee in *al-Musnad* (1/85). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (1/376).

²⁴ Related by Muslim (3/1560).

²⁵ **Saheeh:** Related by Aboo Daawood (4/333), Ahmad (5/274), al-Haythamee in *Majma'uz-Zawaa'id* (1/166), al-Bazaar in *al-Musnad* (5/150), Abee Ya'laa in *al-Musnad* (7/275) and at-Tabaraanee in *al-Mu'jamul-Kabeer* (6/186). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 1660).

They learned the truth, they acted upon it and they taught it to others. So they are deserving of being described as *rabbaaniyyeen*.”²⁶

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), “And it was increased in clarity by the *Sunnah* with abundant speech that is clear and elucidative enough for even the most ignorant common person.”

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “This is because the *aayaat* of the *Qur'aan* are clear and shining brilliantly. Whosoever listens and gives ear to them whilst he is from amongst the people of reasoning will understand whatever they are instructing from the objective and desired goal. And the meanings will not be missed, except by one who turns away from the Mighty Book of Allaah and from the authentic and purified *Sunnah* due to whatever has overtaken him from his desires or whatever has pre-occupied him from his worldly life.”

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), “Then the strangest of things occurred. And knowledge and *fiqh* came to be considered innovations and misguidance. And the best of that which was with them was truth mixed with falsehood. And the affair became such that the knowledge, which Allaah the Exalted had obligated upon the creation and praised was not spoken about, except by one who was considered a heretic, or a mad man. And as for the one who rejected this and wrote in warning against it and prohibiting it, then he became considered a jurist and a Scholar.”

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “This is according to whom? And it is in the dictionary of whom? And it is in the hearts of whom? Indeed, it is in the hearts of the people of innovation, whether it be innovations that amount to disbelief, or innovations that amount to disobedience and misguidance.

And the difference between the two is that innovations that amount to disbelief take one outside the realm of al-Islaam, even if the doer was from the group of the Muslims before that.

Indeed, the people of innovation make desperate efforts to defend their innovations and they are bent upon attracting the people to them so that the people may be upon that likes of what they are upon. From amongst them are the worshippers of the graves and those who go to extremes with regards to the inhabitants of the tombs in every time and in every place.

²⁶ **Translator's Note:** To explain the meaning of '*rabbaanee*', Ibnul-Qayyim (d.751H) brought the following narrations in *Miftaah Daarus-Sa'aadah* (1/142): Ibn 'Abbaas (*radiyallaahu 'anhumaa*) said, “The *rabbaanee* Scholar is the teacher, and the term is taken from *tarbiyah* (education). That is, he educates the people with knowledge. And he educates them just as a father would educate his child.” And Aboo 'Umar az-Zaahid said: I asked Tha'lab about this term, *rabbaanee*. So he said: I asked Ibnul-A'raabee, so he said, “When a man is a Scholar who acts upon what he has learnt and teaches, it is said about him, ‘This one is *rabbaanee*.’ So if any characteristic from that is missed, then it cannot be said about him that he is *rabbaanee*.”

And O Allaah, how much harm have they afflicted upon the people. Indeed, the objectionable innovation of the graves has emerged, and its domain has become expansive through out the eastern and western parts of the world after the excellent generations, during the days of the state, which was called the *Faatimee* nation-state of the 'Abeediyyeen.²⁷ The people lived within that state for no less than a hundred years. So the innovations became widespread, the tombs were sanctified, built up and clothed with garments and outstanding fabrics, they were scented and people circled around them. The reason for this was the ignorance of the people who claimed knowledge, whilst they were ignorant about the command of Allaah and the command of His Messenger (*'alayhis-salaatu was-salaam*). So they embellished for the people that these ones were close friends of Allaah, they do not fear, nor do they grieve. And they say to the people, 'These ones are the close friends of Allaah, they have whatever they wish from Allaah and you are a nation of disobedient sinners, but you are people who have needs. So come and draw closer to them, seek salvation through them, seek intercession with their rank and seek a means of approach to Allaah through their persons. So they will hear you and raise your needs to Allaah with regards to bringing about goodness and removal of harms.'

And we say without hesitation that this was an action of the disbelieving Arabs and whosoever followed their way from amongst the creation in the time of the Messenger (*sallallaahu 'alayhi wa sallam*). They were those whom Allaah informed about in His statement about the advice that they gave to each other,

“Continue and be patient over your gods. Indeed, this is a thing intended. We have not heard of this in the latest religion. This is not but a fabrication.” [Soorah Saad 38:6-7]

Indeed, the *Ummah* lived – and refuge is sought with Allaah – for a long period of time and the majority of them were in this condition, which Allaah the Great and Exalted hates. And the earth was not devoid of the people of *Sharee'ah* knowledge and *fiqh* of the Religion. So those of them who were found at that time endured a good trial, even though their numbers were few. They clarified to the people that this was Major *Shirk*, and that there was no difference between this and the *Shirk*, which the disbelievers in the time of the noble Prophet (*sallallaahu 'alayhi wa sallam*) used to do. There is no difference between the polytheists in these instances, the worshippers of tombs and those who seek aid from them and between the polytheists whom the Prophet (*sallallaahu 'alayhi wa sallam*) fought. There is no difference between these ones and those ones. So they all used to say,

²⁷ Stated Imaam Ibn Katheer (d.774H) – *rahimahullaah* – in *al-Bidaayah wan-Nihaayah* (12/286) concerning the events of 567H, “The *Faatimiyyoon* were the wealthiest of the Caliphs and the possessors of the most wealth. They were the wealthiest, proudest, most oppressive and impure of the kings in conduct. And they were the most disgraceful of them in secrecy. Innovations and objectionable affairs emerged within their nation-state and the people of corruption became many. And the righteous people from the Scholars and the worshippers amongst them became few...”

“We only worship them that they may bring us nearer to Allaah in position.” [Sooratuz-Zumar 39:3]

So all of them would say, ‘We believe in Allaah, He is the Creator, the Sustainer, the One who grants life and the One who grants death.’ However, they were in agreement with regards to directing the majority of their worship to the inhabitants of the tombs from the people of the graves. And they were in agreement with regards to directing the majority of their worship to those whom they called *awliya*‘, even if they were still living. So they would draw close to them and they believed that they would bring about the benefits and remove the harms in terms of that which none can grant besides Allaah, the One, the Subduer.

Therefore, the innovations are a disease and the most evil of them is the innovation that takes its doer out of the realm of al-Islam. And none of these innovations can be neglected. So the innovations that are below that level are also an impending evil upon their people and upon the societies in which they are spread and become prevalent. Indeed, the Prophet (*sallallaahu ‘alayhi wa sallam*) warned in his lifetime that innovations would appear. And that was from amongst his (*sallallaahu ‘alayhi wa sallam*) miracles. So the Prophet (*sallallaahu ‘alayhi wa sallam*) said, “Beware of newly invented affairs, since every newly invented affair is an innovation. And every innovation is misguidance and every misguidance is in the Fire.”²⁸ This does not exclude any innovation, whether it is related to statements, or actions. And it does not exclude any innovation, neither small nor large, due to whatever is contained within the innovations from evil. That is because the innovations are an accusation that the Religion of Allaah contains a shortcoming, and within them is association with Allaah in regards to legislation. And this is a great sin that no one is free from, except for the one who accepts the Book of his Lord and the authentic *Sunnah* of his Prophet (*sallallaahu ‘alayhi wa sallam*), asks about the *manhaj* of the *Salafus-Saalih* and learns at the hands of their followers. So Allaah the Blessed and Exalted has written success for him. Since, he has fulfilled his needs by relying (*tawakkul*) upon Allaah and taking to the permissible *Sharee’ah* causes. So if the causes are abandoned and reliance (*tawakkul*) upon Allaah, then the goals will be missed, the objectives will die out and evil, oppressive and harmful results, which do not benefit will come about.

Therefore, the innovations can occur in the societies with regards to *‘aqeedah*, as occurred from the evil belief of the *Jahmiyyah*,²⁹ the *Mu’tazilah*,³⁰ the *Ashaa’irah*³¹ and the *Soofiyyah*.

²⁸ Related by Muslim (2/592), Ahmad (3/310), Ibn Maajah (1/18), an-Nisaa’ee (no. 550), Ibn Hibbaan (1/179), Aboo Daawood (1/174), ad-Daarimee (1/75, 80), *as-Sunanus-Sughraa* (1/481), al-Haythamee in *Majma’uz-Zawaa’id* (1/171), al-Bayhaqee in *as-Sunanul-Kubraa* (3/214), who added the statement, “And every misguidance is in the Fire.” It was also recorded by al-Bayhaqee (no. 5800) and an-Nisaa’ee (3/179). The addition was declared *saheeh* by al-Albaanee in *Irwaa’ul-Ghaleel* (no. 608).

²⁹ **Jahmiyyah:** The companions of al-Jahm Ibn Safwaan. He was from the pure Jabariyyah (those who do not believe in free will). Their innovation emerged in Tirmidh. He was killed by Salam Ibn Ahwaz al-Maazinee in Marw, during the end of the rule of Banee Umayyah. So he agreed with the *Mu’tazilah* concerning negation of the eternal Attributes and he added some things to that belief. Refer to *al-Milal wan-Nuhal* (1/73) of ash-Shahrastanee.

And all of these were misguided innovations. Some of them took the doer outside of Islaam and some of them brought the greatest danger upon their doer, even though he did not leave the realm of al-Islaam.

Likewise, there have come innovations in the acts of worship. There are innovations in that which is connected to the Prayer, its remembrances and its positions. There are innovations in the social behaviour, from declaring the unlawful as lawful and the lawful as unlawful. And innovations have occurred with regards to whatever is connected to the *da'wah* to Allaah the Mighty and Majestic, such as the one who claims that he is from amongst the callers to Allaah, yet he traverses the path of the *Khawaarij* in his *da'wah*. So he directs all of his influence, his ideology and his sentiments in assaulting the rulers and their representatives. So he traverses various paths and does what the noble Messengers of Allaah, nor His magnificent Prophets, nor their followers from the creation did, such as marches, assassinations, secret organizations, protests and whatever resembles that from the newly invented affairs and crooked paths. So the followers of these paths - in many of their movements - have left the Straight Path that Allaah the Blessed and Exalted prescribed for His servant and His Messenger (*sallallaahu 'alayhi wa sallam*) and his *Ummah* with regards to that. Indeed, the Messenger (*sallallaahu 'alayhi wa sallam*) clarified the correct *manhaj* of *da'wah* to Allaah with the clearest explanation through statement and action. So it has been related from Jaabir Ibn 'Abdullaah³² (*radiyallaahu 'anhu*) that he said, "We were sitting with the Prophet (*sallallaahu 'alayhi wa sallam*). So he drew a line like this in front of him. So he said, "This is the path of Allaah." And he drew two lines to his right and two lines to his left, and he said, "These are the paths of *Shaytaan*." Then he placed his hand upon the line in the middle, then he recited this *aayah*,

"Indeed, this is My Straight Path, so follow it. And do not follow the other paths, as they will separate you from His path. This is what He has instructed you with, so that you may become righteous." [Sooratul-An'aam 6:153]."³³

³⁰ **Mu'tazilah:** They were the companions of Waasil Ibn 'Ataa' al-Ghazzaal. He boycotted the gathering of al-Hasan al-Basree (d.110H) whilst affirming that the one who commits a major sin is neither a believer nor a disbeliever. Rather, he affirmed a level between those two levels and other than that. So al-Hasan banished him, so he left him and was followed by a group called the *Mu'tazilah*. Refer to *al-Milal wan-Nihal* (1/38) of ash-Shahrastaanee.

³¹ **Ashaa'irah:** They were a sect that was founded by Abul-Hasan al-Ash'aree (d.324H) during the beginning of his affair, after he differed with the *Mu'tazilah*, but before he returned to the way of the *Salaf*. So the reference point according to them is the intellect and they nullify some of the Attributes and perform *ta'weel* (figurative interpretation) of the others. Refer to *al-Ajwibat-us-Sadeedah* (5/4) of Zayd al-Madkhalee.

³² He is Jaabir Ibn 'Abdullaah Ibn 'Amr Ibn Haraam - with an omission behind al-Ansaaree, then as-Salamee with fathatayn. He was a Companion and the son of a Companion He went out for twenty-nine military excursions, and he died in al-Madeenah in 74H. He was a man of 49 years. Refer to *Taqreebut-Tahdheeb* (1/122).

³³ **Saheeh:** Related by Ahmad (1/435), Ibn Maajah (1/6), Ibn Hibbaan in his *Saheeh* (1/180), ad-Daarimee in *as-Sunan* (1/78), Sa'eed Ibn Mansoor in *as-Sunan* (5/112), al-Haythamee in *Majma'uz-Zawaa'id* (7/22) and *as-Sunanul-Kubraa* (6/343), al-Bazaar in his *Musnad* (5/13, 99, 114, 215) and at-Tiyaalisee in his *Musnad* (1/33). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 11).

So since the affair is like that, then it becomes obligatory upon us to strive our utmost in presenting *Sharee'ah* knowledge and taking it from the mouths of the Scholars who are firmly grounded in *Sharee'ah* knowledge, those who traverse the *manhaj* of the *Salafus-Saalih*. And we must strive our utmost in choosing the books, which carry within their pages everything that is advantageous and beneficial. And we must strive our utmost in rejecting the innovations, boycotting their people and in freeing ourselves from their actions, which the noble Prophet (*sallallaahu 'alayhi wa sallam*) warned us against in any aspect from amongst the aspects of knowledge and action. All of it is evil and its people are callers to evil and deception against Islaam and the Muslims. And all goodness is found in the Book of our Lord and the authentic *Sunnah* of our Prophet (*sallallaahu 'alayhi wa sallam*) and in the understanding of our *Salafus-Saalih*. And all evil is found in whatever opposes that. So the people with regards to goodness are divided into those who have little and those who have much. Likewise, with regards to evil, they are divided into those who have little and those who have much. So the fortunate one from amongst the servants of Allaah is he who approaches the causes for the mercy of Allaah and His pleasure, such that mercy is bestowed upon him. And the one who deviates from the path of guidance is destroyed. And Allaah does not cause anyone to be destroyed, except for the one who is wretchedly destroyed.

Indeed, racing towards good deeds is an affair that has been encouraged and obligated by the *Qur'aan*, as Allaah the Mighty and Majestic said,

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the righteous.” [Soorah Aali-'Imraan 3:133]

And He further supported this meaning with His statement,

“Race towards forgiveness from your Lord and a garden whose width is like the width of the heavens and the earth, prepared for those who believe in Allaah and His Messengers. That is the bounty of Allaah, which He gives to whom He wills, and Allaah is the possessor of great bounty.” [Sooratul-Hadeed 57:21]

And similar to these two *aayaat* is the truthful statement of Allaah the Blessed and Exalted,

“So let the competitors compete.” [Sooratul-Mutaffifeen 83:26]

And may peace and salutations of Allaah be upon our Prophet Muhammad, his Family and his Companions.”

LESSON THREE:

The praise is for Allaah and may peace and salutations be upon the Messenger of Allaah.

To proceed: So I say: Our discussion continues related to the explanation of the six principles, which were derived by the Imaam, the reviver of the signposts of the Islaamic Religion after studying the majority of it during his time from the clear Book of Allaah and the *Sunnah* of the Messenger of the Lord of the worlds with the understanding of the *SalafusSaaliheen*.

THE SUMMARIZED REVIEW OF THE THIRD AND FOURTH PRINCIPLES:

In truth, the attributes of those who revived the signposts of the true Religion are to be applied to the Imaam, alMujaddid Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, because he began his *da'wah* with what the Messengers began with, from commanding with the *Tawheed* of Allaah the Mighty and Majestic, which is the foundation and basis of the Religion and the strong rope of Allaah and warning against the issues of *Shirk*, innovations and misguidance, in which many of the people of that time and before that time had become submersed. So the author wrote books that clarified the belief and he called the people to that and he explained the harms and evils of corruption, such as corruption in belief and corruption in the actions that are connected to the *Sharee'ah* duties. Indeed, he titled this treatise, 'The Six Principles' due to their importance. So they are from the foundations of Islaam and not from its subsidiary affairs. Due to that, it is befitting for all of the Muslims, male or female, Arab or non-Arab to actualize them. Since, this is what the Book of Allaah and the authentic *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) have come with from sincerity in the Religion for Allaah the Mighty and Majestic and avoiding whatever negates it. And from these principles is the command to unite upon the Religion of Allaah and the unlawfulness of division, which is caused by the people of desires and innovations. And from these principles is adherence to listening and obeying those whom Allaah the Mighty and Majestic has appointed in authority over the affair of the Muslims and he himself is from amongst the Muslims in any area from amongst the areas. He must be obeyed in whatever is good. And from these principles is respect for knowledge and the Scholars and *fiqh* and the *fuqahaa'* with the respect that is fitting for them, because they are the inheritors of the Prophets and they are at the level of the stars in the sky, guiding their followers to the Religion of Allaah the Blessed and Exalted.

These are the four principles that we have previously spoken about in that which has preceded, and the praise is for Allaah. So the conclusion is the fifth and sixth principles:

THE FIFTH PRINCIPLE:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "**THE FIFTH PRINCIPLE:** The explanation of Allaah the Glorified concerning His *awliyaa'* (close friends) and His differentiation between them and those who seek to resemble them from the enemies of Allaah, the hypocrites and the disobedient sinners. And that which is sufficient concerning this is the statement of Allaah the Glorified,

"Say: If you truly love Allaah, then follow me. Allaah will then love you and forgive you of your sins." [Soorah Aali-'Imraan 3:31]."

Commented al-'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "Yes, Allaah the Blessed and Exalted has distinguished between the *awliyaa'* of ar-Rahmaan (the Most Merciful) and the *awliyaa'* of *ash-Shaytaan*. And if the *awliyaa'* of *ash-Shaytaan* try to resemble the *awliyaa'* of ar-Rahmaan, then the proofs, actions, statements, deeds and beliefs are the issues that distinguish between the two factions.

THE ATTRIBUTES OF THE AWLIYAA' OF ALLAAH:

As for the *awliyaa'* of ar-Rahmaan, then at the outset of their actions is the correctness of belief. That is because they direct their actions to Allaah alone, to the exclusion of all else. And they are sincere to Him. They carry out the *Sharee'ah* duties and the acts of worship in the legislated manner, from purification, Prayer, charity, fasting, Hajj (pilgrimage) and *eemaan* (faith) in Allaah, His Angels, His Books, His Messengers, the Last Day and that the *Qadr* (divine pre-decree), the good and the evil of it is from Allaah the Exalted. They achieve *ihsaan* (beneficence) in whatever is between them and their Creator and Originator, and in whatever is between them and the creation in their various levels.

In general, they are those who recite the Book of their Lord, they take an abundant allotment from the *Sunnah* of their Prophet (*sallallahu 'alayhi wa sallam*) and they understand that with a good understanding and they follow that up with action. They do not confine that to themselves, but they convey whatever they have learnt to the *Ummah*, because the Scholars are the inheritors of the Prophets and the conveyors of their *da'wah*, and they traverse their *manhaj*. And whosoever is excluded from them, even if he attempts to resemble them, then resemblance without following their traditions does not amount to their attributes. And what are those, except mere claims from one who claims that he is a Scholar, or that he is a *walee* (close friend) of Allaah the Mighty and Majestic. This claim is not accepted, except after the establishment of *Sharee'ah* legislated proof for the correctness of the claims to the *wilaayah* (close friendship) of Allaah the Blessed and Exalted. And real proof is in holding onto the Book and the *Sunnah* upon the correct manner in its entirety and in detail. Whosoever abandons holding onto the Book and the *Sunnah* - even though he claims to be a *walee* of Allaah - then he is a liar concerning that. And it used to be said in ancient times,

'If the claims do not have proofs for them, then their people are merely claimants.'

And listen to the noble *aayaat*, with which Allaah addressed Muhammad (*sallallaahu 'alayhi wa sallam*), as they contain the scales with which one will know the *awliyyaa'* of ar-Rahmaan from the *awliyyaa'* of *ash-Shaytaan*. Allaah the Exalted said,

“Say: If you truly love Allaah, then follow me. Allaah will then love you and forgive you of your sins.” [Soorah Aali-'Imraan 3:31]

The Scholars of *tafseer* have stated:³⁴ People claim love for Allaah and they say, ‘We are *awliyyaa'* and the beloved of Allaah.’ So Allaah has tested them with this *aayah*, “**Say:**” O Muhammad – to these ones who claim love for their Lord, “**If you love Allaah,**” in truth, “**then follow me.**” That is because they claimed that they loved Allaah, but they did not follow the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) in whatever he came with. So Allaah tested them with that. So whoever followed the Prophet (*sallallaahu 'alayhi wa sallam*), at the outset in the correctness of belief, which the Prophet (*sallallaahu 'alayhi wa sallam*) called to for a long period of his life. Rather, he singled out calling for a period of thirteen years in Makkah, for teaching the people the meaning of *laa ilaaha illallaah* (there is no deity worthy of worship besides Allaah) continuously. This was before the revelation of the obligatory duties, the acts of worship and the explanation of the *halaal* and the *haraam*. And that is for no other reason, except the importance of *Tawheed* along with following the Prophet (*sallallaahu 'alayhi wa sallam*). And the establishment of that is a distinguishing sign for the love of Allaah and a distinguishing sign that the follower is a *walee* from amongst the *awliyyaa'* of Allaah. If he dies upon this action, then we hope well for him and we hope for mercy upon him. This is the distinguishing sign of goodness and a good end. This is as long as the person dies upon following the Prophet (*sallallaahu 'alayhi wa sallam*) in whatever he came with from the Book and the *Sunnah*.

So this *aayah* tests everyone who claims that he loves Allaah and loves His Messenger (*sallallaahu 'alayhi wa sallam*). Yes, they are tested with it. So when he recognizes that obedience to Allaah is in obeying His commands and avoiding His prohibitions, and when he recognizes that obedience to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) is likewise in his commands and prohibitions, then he is a *walee* from amongst the *awliyyaa'* of Allaah. And then his claims to loving Allaah and loving His Messenger (*sallallaahu 'alayhi wa sallam*) will be considered pure and truthful.

So if he alleges these claims, but in the deeds of his life and practical application he does not obey the command of Allaah, nor does he avoid His prohibitions, nor does he declare the *halaal* to be lawful and the *haraam* to be unlawful and he does not follow His Messenger (*sallallaahu 'alayhi wa sallam*), then his claims are false. This is because the crucial factor is the action and not merely the claims as has proceeded recently.”

³⁴ Refer to *Tafseer Ibn Jareer* (3/231) of Ibn Jareer at-Tabaree and *Fathul-Qadeer* (1/333).

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "And there is His statement,

"O you who believe! Whoever of you should revert from his Religion - Allaah will bring forth in place of them a people He will love and who will love Him." [Sooratul-Maa'idah 5:54]."

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "So similar to this *aayah* is that *aayah* from Sooratul-Maa'idah,

"O you who believe! Whoever of you should revert from his Religion - Allaah will bring forth in place of them a people He will love and who will love Him, who are humble towards the believers, powerful against the disbelievers; they strive in the cause of Allaah and do not fear the blame of a critic. That is the favour of Allaah; He bestows it upon whom He wills. And Allaah is all-Encompassing and all-Knowing." [Sooratul-Maa'idah 5:54]

Therefore, these ones are the *awliyyaa'* of Allaah in reality and in truthfulness. They are adorned with these sublime attributes. Indeed, Allaah has described them as those who perform *Jihaad* in His path, not fearing the blame of a critic. That is, they perform *Jihaad* by themselves and cause others to perform *Jihaad* as well. They establish the Prayer, they pay the *zakaat* (alms) and they are the people of mercy and compassion with the people of *eemaan*, and they are people of humility with them. Along with that, they are the people of might against the people of disbelief and transgression, because it is not befitting for the believer to humble himself in front of the disobedient sinners and the disbelievers. These attributes are the attributes of the *awliyyaa'*. So whoever claims that he is a *walee* of Allaah the Glorified and Exalted, then he must seek to actualize whatever Allaah has described the *awliyyaa'* with in the *aayaat* of al-Maa'idah, al-Anfaal ad other than them."

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "And there is His statement,

"Unquestionably, for the close friends of Allaah there will be no fear concerning them, nor will they grieve. They are those who believed and were fearful of Allaah." [Soorah Yoonus 10:62-63]."

Commented al'Allamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "So like these two *aayaat* are the two *aayaat* from Soorah Yoonus, and they are the statement of Allaah the Mighty and Majestic,

"Unquestionably, for the close friends of Allaah there will be no fear concerning them, nor will they grieve. They are those who believed and were fearful of Allaah." [Soorah Yoonus 10:62-63]

Indeed, Allaah described them with two magnificent attributes:

The First Attribute: It is the attribute of *eemaan* (faith) in everything that is obligated by *eemaan*, from the foundations, rights, subsidiary affairs and requirements of the Religion.

The Second Attribute: It is the attribute of *taqwaa* (fear, reverence), which is obedience to the commands and avoidance of the prohibitions.

THE DEFINITION OF 'IBAADAH:

Or it is as was stated by Shaykhul-Islam Ibn Taymiyyah³⁵ (d.728H) – *rahmatullaahi 'alayhi*, “A comprehensive noun referring to everything that Allaah loves and is pleased with from statements and actions, whether they are done privately, or in public.”³⁶

This is how Ibn Taymiyyah defined it, with this comprehensive definition. So the *aayaat* that we have previously are from the scales upon which the actions of the creation are to be weighed. So then the good actions and corrupt actions, and the correct actions and erroneous actions will become clear. These *aayaat* from amongst the proofs that distinguish between the *awliyyaa'* of ar-Rahmaan, who believed and observed *taqwaa*, and the *awliyyaa'* of *ash-Shaytaan*, who abandoned obedience to their Lord and following their Prophet (*'alayhis-salaatu was-salaam*). They answered the call of *ash-Shaytaan*, who called them to his party (*hizb*), so that they may be from amongst the people of the blazing fire of Hell. Indeed, Imaam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah* – faced groups of people who claimed that they were *awliyyaa'* and people of *taqwaa* whilst they were falling into Major *Shirk*, such as worshipping the idols and statues and obeying the magicians, conjurers and charmers. This was due to their slight and compounded ignorance, their lack of knowledge, the weakness of their intellects and their evil opinions. Along with that, they claimed knowledge and scorned the *muwahhideen* (followers of *Tawheed*) and accused them of misguidance out of their extreme stubbornness, haughtiness and preference of the worldly life over the Hereafter.”

AN EXPLANATION CONCERNING THE TRUE IGNORANCE OF THE EXTREME SOOFIYYAH:

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab – (d.1206H), “Then the affair, with most of those who claimed knowledge and claimed to be guides for the creation and

³⁵ He is Shaykhul-Islam Taqiyyud-Deen Ahmad Ibn 'Abdul-Haleem Ibn 'Abdus-Salaam Ibn 'Abdullaah Ibnul-Khudayr Ibn Taymiyyah al-Harraanee ad-Dimashqee. He was born in the year 661H and he died in the year 728H at the age of 68 years. All of his years were spent in striving for the cause of Allaah, in order to make the word of truth and mercy for the creation uppermost in the land – may Allaah bestow mercy upon him. Refer to *Tadhkiratul-Huffaadh* (4/1497).

³⁶ Refer to *al-'Uboodiyah* (p. 23) and *al-Fataawaa* (10/149) of Ibn Taymiyyah. This definition is from the most comprehensive definitions of *'ibaadah* (worship) due to two affairs: [i] it is easy for memorization and understanding; [ii] it is closely derived from the texts.

preservers of the *Sharee'ah*, became such that they deemed it necessary for the *awliyyaa'* to abandon following the Messengers. This went to the extent that whosoever followed the Messengers was not considered from amongst them.”

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “So these extreme *Soofiyyah* would say, ‘Indeed, the Messengers came with the *Sharee'ah* and conveyed it to the *Ummah*.’

Therefore, the *Sharee'ah* according to them was for the common people, whilst the knowledge of the *Soofiyyah* was the reality. So the meaning in truth is that the obligatory duties were revealed to them in disarray upon their hearts from Allaah directly.³⁷ As for the *Sharee'ah*, then it came through an Angel from amongst the Angels to a Messenger from amongst mankind. And the Messengers conveyed the message to the *Ummah*, but according to their corrupt allegation, there is elongation in the *Sharee'ah* and there is doubt in its *isnaad* (chain of narration) according to the *Soofiyyah* with regards to its authenticity or lack thereof and its truthfulness or lack thereof. As for them, then they claim that Allaah informs them of whatever He wants from them in their hearts. So they allegedly take from Allaah directly and they claim that they are the *awliyyaa'* of Allaah, but they have lied concerning that. So whatever has come from the Messengers contains all good.

So the reality is that whosoever abandons following the Messengers has become misguided without a doubt. And whosoever abandons *eemaan* and *taqwaa* and leaves them off, then he is from amongst the people of disbelief and hypocrisy, because Allaah the Mighty and Majestic described the *awliyyaa'* as those who believe and observe *taqwaa* with whatever is contained in the terms: *eemaan* and *taqwaa* from great meanings.”

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), “And they considered it necessary for the *awliyyaa'* to abandon *Jihaad*. So whoever performed *Jihaad*, then he was not from them. And they considered it necessary for them to abandon *eemaan* and *taqwaa*. So whoever adopted *eemaan* and *taqwaa*, then he was not from them. O our Lord, we ask you for forgiveness and pardon. Indeed, You are the One who hears the supplication.”

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “That is, the one who adopted *eemaan* and *taqwaa* according to these ones who claimed to be Scholars, whilst they were people of *Shirk* and innovations. They caused people to rely upon whatever they claimed from knowledge and they lifted money from people's pockets with falsehood and misguided them away from the straight path.

³⁷ As they say, ‘My heart informed me from my Lord.’ And, ‘We take from the Ever-Living who does not die, whilst you people take from the intermediaries.’ And, ‘We take the realities, whilst you people follow the examples!’ This went to the extent that it was said to some of them, ‘Will you not go to hear the *hadeeth* from 'Abdur-Razzaaq?’ So he replied, ‘What can the one who listens to the Master of the Creation listen to from 'Abdur-Razzaaq?’ Refer to *Mawaaridul-Amaan* *Min Ighaathatil-Lahfaan* (p. 199).

“That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge.” [Sooratu-Nahl 16:25]

“So whoever adopted *eemaan* and *taqwaa*, then he was not from them.” Meaning, he is not from the *awliyyaa‘* of Allaah, as was claimed by the enemies of Allaah whom this Imaam confronted with the truth and renewal of whatever he studied from the signposts of the pure and glorious Islaam.”

THE SIXTH PRINCIPLE:

Stated Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab - (d.1206H), **“THE SIXTH PRINCIPLE:** Refuting the doubt that *Shaytaan* has placed concerning abandonment of the *Qur‘aan* and the *Sunnah* and instead following the desires and opinions that are divided and differing...”

Commented al‘Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “I wonder what is this doubt, which these misguided ones have mentioned and which has been inherited from them by those who are like them?”

Stated Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab - (d.1206H), “It is that the *Qur‘aan* and the *Sunnah* cannot be understood, except by someone who is a *mujtahidul-mutlaq* (absolute jurist), and the *mujtahid* is described with such and such attributes, which perhaps are not found together even in Abee Bakr and ‘Umar (*radiyallaahu ‘anhuma*).”

Commented al‘Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, “This doubt is their statement that the texts of the *Qur‘aan* and the *Sunnah* cannot be understood, except by a *mujtahidul-mutlaq* (absolute jurist). Likewise, they say to the people, ‘You have not reached the qualification of *al-ijtihaad* (independent reasoning), so it is not possible for you to understand the texts of the Book and the *Sunnah* at all. This is because the texts of the Book and the *Sunnah* cannot be understood, except by a *mujtahidul-mutlaq*.’

Then, they described the *mujtahidul-mutlaq* with descriptions, as the author - *rahimahullaah* - mentioned, “are not found together in even Abee Bakr and ‘Umar,” even though they are the best of the *Ummah* after our Prophet (*‘alayhis-salaatu was-salaam*).

Therefore, this doubt is a false doubt, because Allaah the Mighty and Majestic revealed the entire *Qur‘aan* to the *Ummah* and directed them to contemplate over it when Allaah the Blessed and Exalted said,

“So remind whosoever fears My threat with the Qur‘aan.” [Soorah Qaaf 50:45]

So how can they be reminded with something that they cannot understand?! Indeed, that is preposterous! And Allaah the Mighty and Majestic said about the affair of His Book,

“And that those of understanding would be reminded.” Soorah Saad 38:29]

That is, all of the people of intellect.

“Indeed, We have made the Qur’aan easy for remembrance, so are there any who will remember?” [Sooratul-Qamar 54:17]

Meaning, is there anyone who will receive a reminder, or an admonition or benefit from the *aayaat* of the *Qur’aan*?!]

In truth, even if some of the *aayaat* of the *Qur’aan* are recited to the people with the least amount of knowledge, then they will be able to understand them merely by listening to them, such as the statement of Allaah the Blessed and Exalted,

“And your Deity is One Deity.” [Sooratul-Baqarah 2:163]

When this sentence is recited to the intellectuals, they come to know that Allaah the Blessed and Exalted alone is their Deity who is deserving of worship. So He is the One whom it is obligatory to worship and to follow His commands, avoid His prohibitions and obey His Messengers. And when the intelligent person hears the statement of Allaah the Exalted,

“Maintain with care the Prayers and in particular the middle Prayer and stand before Allaah, devoutly obedient.” [Sooratul-Baqarah 2:238]

He has understood that Allaah has commanded him with maintaining the Prayers, to the extent that he is not even in need of asking a Scholar about their ruling, except if he asks about the details of how to perform them. And he knows that Allaah has commanded him whenever he hears the statement of Allaah the Exalted,

“And they were not commanded, except to worship Allaah, being sincere to Him in Religion, inclining to the truth, and to establish the Prayer and to give the zakaat (obligatory alms). And that is the correct Religion.” [Sooratul-Bayyinah 98:5]

So the person will understand that Allaah the Mighty and Majestic has commissioned the *Ummah* with these obligatory duties, which consist of His *Tawheed*, establishment of the Prayer, giving the *zakaat*, holding onto the true Religion and other than that from what is commissioned in the *aayaat* of the *Qur’aan*. The people can understand it by merely reading it or listening to it. And there is no doubt that with regards to some of the *aayaat*

of the *Qur'aan* and the texts of the *Sunnah*, the people are in need of the Scholars to explain the ruling, the *ahkaam* (rules, regulations), the *halaal*, the *haraam* and whatever is in the *Qur'aan* of exhortation and warning.

From here it becomes obligatory upon those under obligation to learn and believe that the source of goodness and the foundation of the Religion is whatever is taken from the noble *Qur'aan* and from the authentic *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*). And it becomes obligatory to learn that the Book and the *Sunnah* are a convenient and easy affair. It is not difficult, except to one who has turned away from it and distanced himself from the Book of his Lord and the authentic *Sunnah* of his Prophet (*sallallaahu 'alayhi wa sallam*). So this one has oppressed himself and this is the one whom Allaah has mentioned in His truthful statement,

“And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.” [Sooratuz-Zukhruf 43:36]

That is, he has turned away and distanced himself from the remembrance of Allaah contained within the Book and the *Sunnah*. And whosoever turns away from the Book and the *Sunnah*, then nothing will remain with him, except the inspiration of *Shaytaan*, which turns one over to *Shirk* with Allaah, misguidance, innovations, desires and division.

Then, the Imaam, the *Mujaddid* (reviver) explained the statements of these ones whom he faced with the correct *da'wah* and battles ensued between him and them. And along with him were the leaders of Aali-Sa'ood – may Allaah bestow mercy upon their deceased and grant success towards everything that is good and righteous for their living.”

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab – (d.1206H), “So if a person is not like that, then he must turn away from them. If he is not a *mutjahid*, then he must turn away from the Book and the *Sunnah* by certain obligation, concerning which there is no doubt or ambiguity. And whosoever seeks guidance from the *Qur'aan* and the *Sunnah*, then he is either a heretic, or a mad man, due to the difficulty of understanding them.”

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee – *hafidhahullaah*, “This is how the ideologies of the common people were destroyed by those who claimed knowledge in the time of Imaam Muhammad Ibn 'Abdul-Wahhaab, yet they were upon misguidance. They would say to the people, ‘If you wish to seek the guidance from the Book and the *Sunnah* whilst you are Bedouins and from amongst the common people, then this is a sign of *zandaqah* (heresy).’³⁸ And *zandaqah* is hypocrisy of belief. It is the most evil of sins, or it

³⁸ **Zandaqah:** It is a Persian word that was adopted into Arabic. The historians did not consider it a united movement or school of thought that has followers. Rather, it was considered an attribute of individual behaviour that was outside of the traditions, the values of this world and inherited customs. Indeed, this term has been connected to the name of al-Hallaaj who founded the uprising of az-Zanj, so his stubbornness was ended. Likewise, from amongst the most famous of those who were described with *zandaqah* in Arabic

is proof of insanity. So this is the highest level of misguidance and deception upon the people. So the *da'wah* of the *Zanaadiqah* is the opposite of the *da'wah* of the Messengers and those who called with their *da'wah*. And the Messengers did not call, except with that which Allaah revealed to them. Then, they would convey it to the *Ummah* just as they heard it from Allaah. Indeed, Allaah the Mighty and Majestic commanded the Prophet (*sallallaahu 'alayhi wa sallam*) to openly proclaim his *eemaan* in every Book and in every Messenger. Allaah the Exalted said,

“Say: I have believed in whatever Allaah has revealed of a Book.”
[Sooratush-Shooraa 42:15]

And his *Ummah* followed him in that. It was upon them to say, ‘We have believed in whatever Allaah has revealed of a Book and in whoever He sent as a Messenger.’ This is in following the command of Allaah that says,

“Say: We have believed in Allaah and whatever has been revealed to us and whatever has been revealed to Ibraaheem, Ismaa’eel, Ishaq, Ya’qoob and the descendants and whatever was given to Moosaa and ‘Eesaa and whatever was given to the Prophets from their Lord. We make no distinction between any of them, and we submit to Him.” [Sooratul-Baqarah 2:136]

This is the *'aqeedah* of the believing Muslims. Their source is the magnificent Book of Allaah and the authentic *Sunnah* of the noble Prophet – may the most excellent peace and the purest of salutations be upon him.

So it is upon the entire *Ummah* in every time and in every place to attempt to gain an understanding of the *Qur'aan* and to learn from the *Sunnah* that which they have the capability for and to safeguard the understanding in the obligation upon them, up until they are truly from amongst the *awliyaa'* of Allaah and from the truthful followers of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

Indeed, the reason of the ignorance, the misguidance and the distance from understanding the Book and the *Sunnah* is turning away from the sittings of knowledge and the sittings of *fiqh* in the Religion and being distant from the Scholars, whilst being immersed into whatever the people are upon from ignorance. And whosoever worships Allaah without knowledge and without understanding for his worship, then his worship is not accepted, because the acceptance of any act of worship has three conditions: [i] correctness; [ii] sincerity; [iii] correctness of belief.³⁹

Islaamic history were Ibnur-Raawandee, Jaabir Ibn Hayyaan, ar-Raazee, Ma'bad al-Juhanee and Bashaar Ibn Bard the famous poet. And the *Zanaadiqah* (adherents to *zandaqah*) do not believe in a Religion, nor do they affirm a deity, nor do they recognize a Day of Resurrection, nor do they believe in the oneness of the Creator. Refer to *al-Mawsoo'atul-'Arabiyyah* (2/175).

³⁹ Refer to *Tafseer Ibn Katheer* (2/52) and *al-Adwaa'ul-Bayaan* (4/9) of ash-Shanqeetee.

So the meaning of correctness is that the act of worship must be done in the manner that Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) intended.

And sincerity means that the servant must direct all of his actions towards Allaah alone, to the exclusion of all else, whilst hoping for His pleasure and mercy and fearing His displeasure and His punishment.

Then, you must learn - O Muslim - that these principles were taken by Imaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah* - from the texts of the Book of Allaah and from the authentic *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). So he called them the six principles, because it is obligatory upon every person under obligation, let alone an adherent to the *Sunnah*, to understand them with a good understanding. He must adopt whatever is within them from *ahkaam* (rules, regulations) and straightforward guidelines. And he must examine his own condition with regards to sticking to them and enveloping oneself in their shade. And the trust is with Allaah alone and reliance is placed upon Him."

Stated Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - (d.1206H), "So how free is Allaah from all imperfections and by His praise, how much has Allaah explained, both legislatively and by way of *Qadr* (divine decree); by way of His ability of creation and command in refuting this accursed doubt from various angles that have reached the level of general necessities. However, the majority of the people do not know.

"Indeed, the word has come into effect upon most of them, so they do not believe. Indeed, We have placed shackles upon their necks, and they are to their necks, so they are with their heads aloft. And We have placed 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 glad tidings of forgiveness and noble reward." [Soorah Yaa Seen 36:7-11]."

A SUMMARY OF THE SIX PRINCIPLES IN A POEM:

Commented al'Allaamah Zayd Ibn Muhammad al-Madkhalee - *hafidhahullaah*, "So from the aspect of blessed discourse, I have completed reading them and contemplating upon their meanings. So I have placed these meanings in the following poem, under the title, 'The Beneficial Foundations from the *Minhaaj* of the People of Beneficence in 'Aqeedah.' And before you is the text of the poem,

*'And listen to the principles formulated by some of the Salaf.
The revelation came with them by way of those who proceeded.
The first of them is sincerity - O reasonable one,
it was brought by the Qur'aan and the beloved,*

Muhammad, the guide, the great Prophet.
He was sent by my Lord, the Sublime, the Honourable.
The opposite of sincerity is objectionable Shirk,
And how many of its manifestations have not been rejected.
So seek them O brother in eemaan,
From the Sunnah of the guide along with the Qur'aan.
Then there was unity along with harmony,
A clear extending text came with it.
And its opposite is a dangerous evil for you,
My Lord the Exalted explained it so understand,
In Aali'Imraan it came clearly,
And its like came in al-Anfaal, so understand O youth.
And in Sooratur-Room there came a warning,
From every party that was rebuked by the all-Mighty.
The third was to listen and obey the one who,
Has been granted authority, order to beware of the trials.
So how many reports have come, which obligate
Obedience to the ruler with a condition so know it well.
I am referring to goodness that has been recorded by the Sharee'ah.
And its opposite is the objectionable affair. Indeed, it will not be accepted.
And the fourth is knowledge that my Lord the Exalted has favoured the Scholars from the sky.
So whoever desired to attain their excellence,
Then let him traverse the Straight Path like them.
And whosoever shows enmity towards a Scholar who acts,
Upon his knowledge in truth, then that one has been tried,
With war from my Lord, since it has been decreed.
And his defeat by the Compeller has been validated by the informant.
And the fifth is loving all of the awliyyaa',
From those who believe in Allaah and then observe taqwaa.
They are those whom my Lord has specified with a truthful promise,
About His abode of the Hereafter, the station of those who observe taqwaa.
This is not the case of one who merely speaks about the reality of the walee,
From the aspect of the truth and the sent guidance.
Rather, this one has lied. Rather, he has fabricated.
Indeed, the revelation and the manhaj of the warner have declared war upon him.
And the sixth is certain and exemplary knowledge,
That my Lord with regards to the close friend, Messenger,
And recipient of His clear Book guides to the truth and a plain light.
And whosoever says that the Book and the Sunan,
Their knowledge is trivial, such that he turns away from them,
Then that one is a heretic and he is submersed in trials,
Due to the objectionable statement and his plain lie,
Upon everyone religious person who is learned concerning the Qur'aan
And has practiced the magnificent truth as his Religion,

*In front of Allaah, my Lord, besides whom there is no other deity,
The Sublime, the Mighty and Exalted in Might.
O Lord, grant us the success to preserve the sunan,
And allow us to perform many good and excellent works.
We hope for a reward, along with Your endless pleasure.
And pardon us always and forever.
And send peace – O Lord – upon the Prophet,
And the Family and the Companions and likewise those who have observed taqwaa.
Along with that, send salutations that fill whatever is between the heavens,
And your earth. This is it, so actualize it and learn it.'*

So these lines of poetry have been placed in my book, *al-Mandhoomaatul-Hassaan fil'Aqaa'id wal-Manaahij wa Qutoof min 'Uloomil-Qur'aan* (p. 43).

And may the peace and salutations of Allaah be upon our Prophet Muhammad, upon his Family and his Companions.