

سِنَّةُ أَصُولٍ عَظِيمَةٍ مُفِيدَةٍ

The Six Mighty
and
Beneficial Foundations

Shaykh'ul Islâm
Muhammad bin Abd'il Wahhâb
Rahimahullâh

Call to Tawhid
darultawhid.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

“(Real) knowledge and Fiqh (mentioned in the Kitâb and Sunnah) became innovation and misguidance, and to them (the people), the most auspicious became gearing the truth with falsehood. The knowledge Allâhu Taâlâ obligated upon His creation and which He praised overturned in (the sight of people) to something not uttered by anyone except a heretic or lunatic. As for the one who rejected this knowledge, displayed enmity against it, authored in warning and prohibiting from it, he was considered to be the jurist and scholar.”

سِتَّةُ أُصُولٍ عَظِيمَةٍ مُفِيدَةٍ

The Six Mighty and Beneficial Foundations

Author:

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
Rahimahullâh
(1206 H)

Darultawhid

Call to Tawhîd

 www.darultawhid.com

 info@darultawhid.com

 english@darultawhid.com

□ t.me/darultawhid

□ t.me/darultawhid_english

سِتَّةُ أَصُولٍ عَظِيمَةٍ مُفِيدَةٍ

The Six Mighty and Beneficial Foundations¹

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ said:

From the most amazing of affairs and the greatest of signs that indicate the power of al-Malik al-Ghallâb (the Prevailing King) are Six Foundations; Allâhu Taâlâ has elucidated them in the clearest manner beyond anyone's imagination for the common people. Thereafter, many incisive people of the world and intelligent ones amongst the children of Âdam, except for a very few, erring with respect to them.

The First Foundation:

Devoting the religion (worship) sincerely to Allâhu Taâlâ who is One and has no partners, the elucidation of its opposite which is associating partners with Allâhu Taâlâ, and the majority of the Qur'ân being regarding the elucidation of this foundation from a variety of angles, with such words that even the most dull-witted from the common-folk can comprehend. Then, when what ensued the majority of the Ummah (nation of Islâm) transpired, shaytân presented devoting (worship to Allâhu Taâlâ) to them in the form of belittling the righteous and neglecting their rights. And he presented associating partners to Allâhu Taâlâ to them in the form of loving the righteous and adhering to them.

¹ Mu'allafât'ush Shaykh, 1/393-397 and ad-Durar'us Saniyyah, 1/172-174.

The Second Foundation:

Allâhu Taâlâ commanded unity in the religion and prohibited separation therein.²

So Allâhu Taâlâ elucidated this in a satisfying [and sufficient]³ manner which the common people can comprehend. And He prohibited⁴ us from being like those who separated and differed afore us and were destroyed thereby. He also mentioned that He commanded the Muslimûn to be united in the religion and prohibited them from separating therein!⁵ The most astonishing affairs reported in the Sunnah pertaining to this increases its clarity. Then, the matter became such that separation in the foundations and subsidiary branches of the religion overturned into knowledge and understanding of the religion!.. Instructing unity in the religion became something not spoken by other than a heretic or a lunatic!..

The Third Foundation:

Verily, hearing and obeying the one who has authority over us, even if it be an Abyssinian slave is from the completion of unity (in religion).⁶

² Shaykh Rahimahullâh refers to the following verse and the like,

“And hold firmly to the rope of Allâh all together and do not become disunited...” (Âl-i Imrân, 3/103)

³ The addition in parentheses is found in ad-Durar'us Saniyyah.

⁴ Shaykh Rahimahullâh refers to the following verse,

“Do not be like those who became divided and fell into disputes after the clear signs had come to them...” (Âl-i Imrân, 3/105)

⁵ Shaykh Rahimahullâh refers to the following verse,

“He has ordained for you of religion what He enjoined upon Nûh, and that which We have revealed to you (O Muhammad), and that which We enjoined upon Ibrâhîm, Mûsâ, and Îsâ - to establish the religion and not be divided therein...” (ash-Shûrâ, 42/13)

⁶ This statement by Shaykh'ul Islâm Rahimahullâh indicates the following Hadîth

So, Allâhu Taâlâ explained this with a prevalent [satisfying]⁷ and sufficient explanation, through various aspects of elucidation, in terms of both legislative and divine decree (what He willed to occur in the creation). Then, this foundation became unknown to many of those who claim to have knowledge. When this is so, how could it be acted upon?

The Fourth Foundation:

It is the explanation of knowledge and the scholars, Fiqh, and the Fuqahâ (jurists), and the explanation of those who imitate them but are not from them.

Allâhu Taâlâ explained [as He did the previous verse]⁸ this foundation in the beginning of Sûrat'ul Baqarah in His statement,

“O Children of Isrâ’îl! Remember My favour which I bestowed upon you” (al-Baqarah, 2/40),

Up until His statement before mentioning Ibrâhîm Alayh'is Salâm,

“O Children of Isrâ’îl...” (al-Baqarah, 2/122)

This is further clarified for the dull-witted common-folk by what is stated in the Sunnah of abundant, clear, and manifest speech. Subsequently, this affair became the strangest of things; (real) knowledge and Fiqh (mentioned

narrated by Abû Dharr Radiyallâhu Anh from Rasûlullâh Sallallâhu Alayhi wa Sallam,

“My close friend (Rasûlullâh Sallallâhu Alayhi ve Sallam) bequeathed me to listen and obey, even if it was a slave with a cut off nose and ears.” (Muslim, Hadîth no. 1837; also Ibnu Mâjah, Hadîth no. 2862)

After recording the Hadîth with this wording, Muslim stated this Hadîth was also narrated with the wording *“even if it was an Ethiopian slave whose nose was cut off.”*

⁷ The addition in parentheses is found in ad-Durar'us Saniyyah instead of the word “prevalent”.

⁸ The addition in parentheses is mentioned in ad-Durar'us Saniyyah.

in the Kitâb and Sunnah) became innovation and misguidance, and to them (the people), the most auspicious became gearing the truth with falsehood. The knowledge Allâhu Taâlâ obligated upon His creation and which He praised overturned in (the sight of people) to something not uttered by anyone except a heretic or lunatic. As for the one who rejected this knowledge, displayed enmity against it, authored in warning and prohibiting from it⁹, he was considered to be the jurist and scholar.

The Fifth Foundation:

Allâh Subhânahu's elucidation of the allies of Allâh and His discern between them and the hypocrites and immoral enemies of Allâh who imitate them.

A verse in Sûratu Âl-i Imrân is sufficient in this regard, and it is His statement,

“Say: If you love Allâh then follow me, Allâh will love you.” (Âl-i Imrân, 3/31)

Also, the verse in Sûrat'ul Mâ'idah, and it is His statement,

“O you who believe! Whoever from among you turns back from his religion, Allâh will bring a people whom He will love and they will love Him...” (al-Mâ'idah, 5/54),

Likewise, is the verse in Sûrah Yûnus, and it is His statement,

“Listen, the allies of Allâh shall have no fear, nor shall they grieve. Those who have believed and have been fearful of Allâh.” (Yûnus, 10/62-63)

Later, the matter overturned in such a manner that in the eyes of most of

⁹ This statement is found in ad-Durar'us Saniyyah as follows, **“...the one who strives to warn and prohibit from it...”**

those whom claim knowledge and being guides for the creation and protectors of the legislation, it became necessary for the allies of Allâh to abandon following the messengers, and that whoever followed the messengers, was not from them. It also became such that it was necessary for them to abandon Jihâd and the one who did Jihâd could not be from them. Again, the matter overturned in such a manner that it was necessary for them to abandon Îmân and piety and that the one whom limited himself with Îmân and piety could not be from them.

Our Lord, we ask You for forgiveness and wellbeing, verily You are the hearer of supplications (Âmîn)!

The Sixth Foundation:

Refuting the doubt that shaytân has placed concerning abandoning the Qur'ân and the Sunnah, and following instead the scattered and divergent opinions and desires.

This doubt is that "No one comprehends the Qur'ân and the Sunnah except for the one who is al-Mujtahid al-Mutlaq (an absolutely qualified jurist), and, the Mujtahid (qualified jurist) is described with such and such qualities..." Such qualities are perhaps not even found entirely in Abû Bakr Radiyallâhu Anh or Umar Radiyallâhu Anh... "It is certainly an obligation that one turns away from the Qur'ân and the Sunnah if he is not like this (decked with these qualities), without doubt nor obscurity. And whoever sought guidance from the Qur'ân and the Sunnah, then he is either a heretic or a lunatic, due to the difficulty in understanding both!.."

Glory and praise be to Allâh! How many times has Allâh Subhânahu explained, in terms of legislative and divine decree, through creation and command, in refuting this cursed doubt, through various aspects of elucidation that have reached general necessities (in knowledge).

"But most of the people do not know." (al-A'râf, 7/187)

“The word has indeed come true about most of them, so they will not believe. Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or do not warn them, they will not believe. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. So give him good tidings of forgiveness and noble reward.” (Yâ-Sîn, 36/7-11)

The treatise ends here. All praise is due to Allâh, the Lord of the worlds. May Allâh send peace and abundant salutations upon our master Muhammad, his family, and his companions until the Day of Judgement, (Âmîn!)