

al-Usool as-Sittah

Explanation of The Six Fundamental Principles

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab

USING EXPLANATIONS BY: Shaykh Ahmad an-Najmee and Shaykh 'Ubayd al-Jaabiree

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Lesson - one

After reciting Khutbah al-Haajah, Aboo Iyaad started off by saying:

First and foremost we praise and thank Allaah ta'alaah for opening up these ways and means by which we can make cooperation upon piety and righteousness. Also, we can aid and support each other in gaining closer to Allaah ta'alaah, by way of understanding - gaining fiqh - in the deen of Allaah ta'alaah.

Thereafter I would like to thank the brothers at TROID in the city of Toronto, Canada; for this class and like of this class, for the benefit of the Muslims and the benefit of Ahl-us-Sunnah-wal-Jamaa'ah. So may Allaah reward them for that and place it on their scales of Yawm-al-Qiyyamah. We ask Allaah to give us Ikhlās - sincerity, and the success in speaking that which is the truth.

Aboo Iyaad went on to explain the structure of the lessons:

So the structure for this opening lesson on the Six Principles of Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah), is that we will put some historical context into this work that we will be studying, insha'Allaah. This will be by mentioning Shaykh al-Islam Muhammad ibn Abdil-Wahhaab in a historical context. Thereafter, we will give a brief overview of the Six Principles. Then, we will briefly mention the explanations that we are going to rely upon, and the authors of those explanations.

Next, Aboo Iyaad mentioned four great men in the history of Islaam:

We begin first of all by stating Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah) is from a number of great men in the history of Islaam. In fact, we can mention four such great men in the history of Islaam.

THE FIRST - and the greatest of them, without any doubt, is the greatest man upon this earth after the Prophets and the Messengers, is Aboo Bakr as-Siddeeq (radiyallaahu'anhu). Aboo Bakr as-Siddeeq (radiyallaahu'anhu) is known for the stance which he took against those who became apostates after the passing away of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). There were many people, many of whom were hypocrites; when they saw that the Messenger (sallallaahu 'alayhi wa sallam) had passed away, they began to rebel and refrain abiding by the hakaam - the rulings. This, at the very dawn of Islaam, in the very early stages of Islaam was a threat. So, Aboo Bakr as-Siddeeq (radiyallaahu'anhu) took a firm position and stance; he fought them for the sake of Allaah ta'alaah. Why? Because they were withholding the right of Allaah ta'alaah. So Aboo Bakr as-Siddeeq (radiyallaahu'anhu) aided the deen of Allaah and held these apostates at bay. He defended and gave strength to Islaam at a time that was very, very crucial. So for that reason this is one of the great lofty stations of Aboo Bakr as-Siddeeq (radiyallaahu'anhu).

THE SECOND - we move back 200 years later to the time of Imaam Ahmad ibn Hanbal (rahimahullaah). Ahmad ibn Hanbal (rahimahullaah) stood against another great and mighty threat, this was the threat of Ilm-al-Kalaam; and the people of kalaam - Ahl-al-Kalaam. These people were from the likes of the Jahmiyyah, the Mu'tazilah and the Kulaabiyyah. They began to speak about the foundations of the deen of Islaam and the foundations of the belief in Allaah upon a foreign language, a foreign terminology borrowed from the nations who came previously from the Jews, Christians and the star worshipping Sabiyyah. Who in turn had taken this type of language from the philosophers from amongst the Greeks. So this became known as Ilm-al-Kalaam when it entered amongst the Muslimeen in the first century. The Mu'tazilah were the leaders and pioneers of this

kalaam which affected many of the rulers of the Muslims. They made these rulers set up inquisitions to enforce the beliefs that they were propagating upon the Muslimeen. They denied many of the major symbols of Islaam and Islaamic belief; including belief in Allaah being above His Throne and above His creation, belief in Allaah's Attributes, belief in the seeing of Allaah ta'alaah in the Hereafter, belief in the decent of Allaah ta'alaah and other such affairs which relate to the belief in Allaah, His Names and Attributes. So the essentially eroded the deen of Islaam from the hearts of the average people. So, by way of affecting the rulers, this led to the killing of thousands and thousands of the great Scholars of the religion. Imaam Ahmad (rahimahullaah) in those years in which these trials were set up, stood firm and was forced to debate and argue with them in the courts of these rulers. He was beaten, imprisoned and lashed. By Allaah's Grace, Power and Might, Allaah made him stand firm and destroy the falsehood of these people. Until one of the khaleefahs listened to Imaam Ahmad and accepted the Truth, so all the trial and tribulation actually ended. As a result of Imaam Ahmad's patience, the position of the Mu'tazilah in the hearts of the average person dwindled. So they were subdued and humiliated. It is because Imaam Ahmad (rahimahullaah) took the position that he did that we today, wahamdulilaah, can benefit from the usool - the foundations of the religion that we adhere and hold fast to. This great Imaam who played a crucial role in the defense of the Sunnah and the foundations of the Deen. Likewise, he left for us works and writings which we give importance to and study.

THE THIRD - we go back a few hundred years to reach the time of Shaykh ul-Islaam Ibn Taymiyyah (rahimahullaah). In the time of Shaykh ul-Islaam Ibn Taymiyyah, we see many of the innovations that occurred in the earlier centuries, spread and became rooted and institutionalised amongst the Muslimeen; in terms of groups and parties. When he came in his time, he again defended the Truth. There wasn't a falsehood, or a sect of falsehood, or a person of falsehood, except that he wrote, authored and clarified the truth; because Allaah ta'alaah had gave him intelligence, knowledge, memory, understanding, determination and piety amongst other qualities. He wrote in aid of the Truth and in defense of the Truth. Therefore, we see from him an amazing and great heritage in the form of many of his books which are really a foundation for us to study. As Ibn Taymiyyah is a connection for the later part of this Ummah to the very first Salaf. He reconnected the Ummah to the Salaf. That is the role that he played in a time when we had the Soofiyyah, Itihaadiyyah, Hooluliyyah, Ash'ariyyah, Mu'tazilah, likewise many of those from the philosophers, every sect you can think of from the Khawaarij, Murji'ah and Qadariyyah. This had multiplied in the Ummah. So he essentially clarified the truth and connected those who came afterwards back to the books of the Salaf. He had encyclopedic knowledge of every sect, every group, he acquired thousands and thousands of books from the Salaf, through that, he established the truth. So therefore he is the third person worthy of mention in a historical context, who played an instrumental role in allowing those who came after to have a connection to the Salaf.

THE FOURTH - the time of Muhammad Ibn Abdil-Wahhaab was a time when the Arabian Peninsula had returned to many of the practices of al-Jaahiliyyah, from them shirk with Allaah ta'alaah.

Aboo Iyaad continued by giving a historical biography of Shaykh Muhammad ibn Abdul-Wahhaab

So we will speak about Shaykh Muhammad ibn Abdil-Wahhaab in biographical detail for the rest of the lesson. We will take this from the introduction of Shaykh 'Ubayd al-Jaabiree (hafidhahullaah) in his commentary on the 'Six Principles.' It is important when we study a book or a treatise that we understand the person who wrote that book and wrote the principles; because these writings are made in a certain historical context. There is a lot of historical background as to why a particular Shaykh wrote a particular book. What was his objective? What was his purpose? What were the difficulties he was trying to address and deal with? What were the challenges he was facing? When we understand these issues, then that book that is in our hand or those pages which are in our hand that has the writings of that Shaykh, which he put pen to paper from his mind; then we have a much better appreciation of what we are studying and reading. Especially when we consider the great trials and tribulations that such an author went through in the course of calling to the Truth and defending the Truth by way of his writings.

He began with Abdul-Wahhaab's full name and lineage:

So we begin with his name and lineage. His name the Shaykh and reviver Muhammad ibn Abdil-Wahhaab bin Sulaymaan bin Ali bin Muhammad bin Ahmad bin Raashid at-Tameeme. So, he is Muhammad the son of Abdil-Wahhaab - his father, the son of Sulaymaan - his grandfather. Then the name of his tribe - at-Tameeme. This is the well known tribe of Banu Tameem, which is mentioned in some of the ahaadeeth of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). There are many good qualities mentioned about this tribe, from amongst them is that they are the severest of the people against ad-Dajjaal. So we see that Banu Tameem are mentioned with praise in the Sunnah of the Messenger (sallallaahu 'alayhi wa sallam). The Shaykh's lineage goes back to that particular tribe.

Aboo Iyaad continued with the Shaykh's birth date and his places of residing as a youth:

He was born in the year 1115 after hijrah. He was born in a town named Al-Uyaynah, it is a town which is north of present day Riyadh. Riyadh is in the centre of the Arabian peninsula. He was born into a family of knowledge. His father was an aalim, likewise his grandfather was an aalim. They were known with knowledge and they were judges. So his family were known with knowledge, good qualities and attributes. He memorised the Qur'aan before he reached the age of ten. The Shaykh was given strength in intelligence and likewise strength in his body. He reached the age of maturity by the age of twelve; as his father explains: I saw that he was fit in leading the prayer in jamaa'ah, I also got him married in that particular year. So the Shaykh reached maturity early on, he memorised the Qur'aan, his father saw that he was worthy of leading the salaah, his father also got him married at an early age.

So, at an early stage in his life, the Shaykh pursued knowledge. He studied from his father first, in the fields of al-fiqh, tafseer of the Qur'aan and hadeeth; likewise creed. He studied these all from his father. The Shaykh also gave a great deal of importance to the books of Shaykh al-Islaam ibn Taymiyyah (rahimahullaah), likewise the books of Ibn Qayyim. We see the influence of those books upon the daw'ah of the Shaykh (rahimahullaah) and in his writings. As a youth the Shaykh travelled to the Haram in Mecca, where he made hajj. Here he met many of the people of knowledge; he took the rulings of halaal, haraam and ahkaam. He met many Scholars from different parts of the Islaamic countries. After that he went to Madinah, where he took knowledge of the ahaadeeth and the athar. From the notable people that he took knowledge from in Madinah is Abdullaah bin Ibraheem ibn Sayf al-Sayf. Secondly, from the Shaykh, the muhaddith Muhammad Hayaat as-Sindi. He was a Hanafi Shaykh who was grounded in the ahadeeth. He took ahadeeth from this Shaykh. Then he went towards Najd, from there he went to al-Basra; which is in the south of Iraaq. From Basra he went to make his way towards ash-Shaam, however he did not have enough finances in order to reach Shaam, therefore he had to return back to Najd - his home region. When he returned home he went to a place called al-Hissaa. In this city there were people of knowledge, he took knowledge from them. Finally, he returned back to Hurayminah - which is a place where he remained from that point onwards with his father, seeking knowledge. So this is a brief idea of him seeing knowledge.

Aboo Iyaad mentioned the Scholars that the Shaykh studied from:

His Shaykhs from Madinah:

- Abdullaah ibn Ibraheem Sayf al-Sayf an-Najdi
- Muhammad Hayaat as-Sindee
- Ali Afnadee Dugistaani
- Shaykh Ismaeel al-Ijlooni

From the Shaykhs of Hissaa:

- Shaykh Abdul-Lateef Afaalikee
- Shaykh Muhammad Afaalikee.

From the Shaykhs of Basrah:

- Shaykh Muhammad al-Majmooe
- Abdullaah ibn Abdul-Lateef Shafiee

So we see that from an early age the Shaykh travelled to seek knowledge; he spent from his wealth to seek knowledge in the various fields of the ahkaam, tafseer and ahadeeth.

Aboo Iyaad mentioned the qualities of Muhammad ibn Abdul-Wahhaab:

- ★ he was extremely intelligent
- ★ he was very shrewd
- ★ he was very determined in seeking knowledge
- ★ he was brave and courageous - especially when it came to the truth and defending the truth. This is greatly apparent in his jihaad - in his striving against the people of innovation and desires. The Shaykh was harmed many times when he enjoined the good and prohibited the evil. When he was in al-Basra he began to enjoin the good and forbid the evil by warning against innovations and showing rejection against innovations; so he was expelled from that city. He was expelled in the path of Allaah from that city. This shows that the Shaykh was willing to take on harm in the path of defending the truth.
- ★ he was very generous
- ★ he did not fear anyone in Allaah's path

★ his tongue was constantly in the remembrance of Allaah ta'alaah. His heart would never shake except from the fear of Allaah ta'alaah

★ There are clear signs that Allaah ta'alaah bestowed him with a great amount of insight and fiqh. This is very apparent when we reflect upon some of his works. When you look at Kitaab at-Tawheed, a great and mighty book, you see that when he extracts evidences from the text and the way he titles the chapters, we see that there is great understanding behind all of that. This is something that the Shaykh was blessed with a great deal. This is very evident in his works, in the way that he extracts points in the manner that he does.

Here we have that - he was deeply rooted in knowledge, he would spend from his wealth, he would spend upon his students, likewise upon his guests, he was very gentle, soft and kind. Alongside being stern and hard for the truth, he was also very gentle and very kind. This gentleness and kindness brought him love of many of the people from the different cities and towns.

★ The Shaykh was one who respected the people. He knew the position of the ruler and respected him. He knew the position of the aalim - the Scholar, and respected him. He knew the position of the students of knowledge and respected them. He involved his children, his sons, in the occupation of making daw'aah, writing and teaching. We see that because the Shaykh gave his attention to his children, then from his children became Shaykhs likewise. His children became great Shaykhs who continued in the teaching of what he left behind as a legacy. That is why there is a statement that is said, "That this cub is from that lion." So we see that these cubs who are the sons of Shaykh al-Islaam Muhammad Ibn Abdul-Wahhaab, who is the lion. His sons, Husayn (rahimahullaah), Abdullaah (rahimahullaah), Ali, Ibraheem (rahimahullaah); we see that they in turn continued the da'wah of their father; in turn their offspring continued the da'wah of the Shaykh. You can see the great benefits of all of that.

Muhammad ibn Abdul-Wahhaab wrote many books, Aboo Iyaad mentions the most famous of them:

There are many indeed, from the most famous and important of them:

- Kitaab at-Tawheed
- Kash ash-Shubuhaat
- Thalaathatul-Usool
- Masaa'il al-Jaahiliyyah
- Adab al-Mashy Ila as-Salaah
- Al-Qawaa'id al-Arba'ah
- Al-Usool as-Sittah

These are just a small example of many books written by the Shaykh. These books have become a curriculum for the people of the Sunnah, because when we see an Imaam from the Imaams of the Muslimeen who played an instrumental role in defending and aiding the deen of Islaam, then we see that the books that he wrote are crucial to the people of the Sunnah. Why? Because Allaah ta'alaah gave that individual, that Imaam, tawfeeq - gave him success in understanding the truth, speaking the truth and defending the truth in the midst of confusion. Therefore the works of such people become a treasure for us to study, to flock to, to memorise and to learn. So we see the books of Imaam Ahmad (rahimahullaah), like Usool as-Sunnah. We study them because in them are Usool and manhaj - methodology. Likewise the books of Shaykh al-Islaam Ibn Taymiyyah are indispensable.

Likewise the books of Shaykh al-Islam Muhammad Ibn Abdul-Wahhaab (rahimahullaah), these are books that explain to us the reality of the da'wah of the Messengers and the reality of whatever opposes them.

Aboo Iyaad then continues by looking at the da'wah of the Shaykh:

Now we return to looking at the da'wah of the Shaykh:

The Shaykh travelled to a lot of different places, Mecca, Medinah, Najd, Basrah, then he made his way to Sham, but he was unable, then he returned to Najd. In all of these travels he saw many things that were very saddening. From them he saw shirk with Allaah ta'alaah. He saw bid'ah. All of this in the land of the Haramain - in the two holy places. Likewise he saw it in Najd and Basrah. All of these things disturbed him and he was not able to remain silent on this. So when he eventually returned home to Huraymirah, after all of his travels during those years, he began to teach the people that no one should be sacrificed to except Allaah. No one should be called upon except Allaah. No one should have an oath made for him or to him except Allaah. No one should be sought for rescue except Allaah. The graves and stones don't benefit, nor do they harm. So he began to make this da'wah to Allaah ta'alaah.

At this stage he began to call to those people who were around him, up until the stage when his father passed away. His father passed away in 1153 Hijrah. So by this time the Shaykh was 38 years old. Then, while he was in Huraymirah enjoining the good and prohibiting the evil, there were some evil people who used to cause corruption on the earth. When the Shaykh prohibited them from that they wanted to kill him. They decided to kill the Shaykh because they didn't like the fact that he was prohibiting them from evil. So they surrounded his house. When the people realised that they had surrounded his house to kill him they began to make some commotion. As a result those people fled and the Shaykh's life was spared by the grace of Allaah ta'alaah. Now when the Shaykh encountered some of these experiences he realised that Huraymirah was not a place that was safe for him. So he secretly went to Uyaynah. In Uyaynah he came across the ruler. The ruler of Uyaynah was Ibn Ma'mur. So the Shaykh went to this ruler and invited him to the Book and the Sunnah, to judge by the Book and the Sunnah. He reminded him of Allaah ta'alaah, he recited the verses of the Qur'aan to him, he reminded him with ahadeeth. He said to him that if you follow this then you will be supported, you will be given tamkeen, you will be planted firmly on the earth by way of Allaah ta'alaah. The Shaykh managed to win over the support of Ibn Ma'mur. So this was the first ruler whose aid the Shaykh won, in order to spread the call to Tawheed more openly. As a result of this the Shaykh began to destroy those trees that were worshipped besides Allaah ta'alaah. Likewise the domes, tombs and graves worshipped besides Allaah. He also established the hudood. This shows the great wisdom of the Shaykh, in that he did not go about doing these activities of destroying the shrines, tombs and trees; rather he sought the aid of the person who was the ruler, who had the ability and power in order to implement the order of these things. This shows the great fiqh and wisdom of Shaykh al-Islam Muhammad ibn Abdil-Wahhaab in the way and manner that he proceeded in his da'wah. As a result of winning the aid of Ibn Ma'mur, the Shaykh started becoming well known. The people began to respect him. When a ruler, from al-Ahsah, called Sulaymaan bin Muhammad heard of the Shaykh and his daw'ah, that he was well known, he then wrote a letter to Ibn Ma'mur. He said to him that I order you to expel the Shaykh from Uyaynah, you have to kill him, if you do not do so then I will withhold from you the payment of the land taxes - the khiraaj. Sulaymaan bin Muhammad was a higher authority than Ibn Ma'mur. So he basically made this threat to Ibn Ma'mur, that either you expel him or kill him, otherwise we will withhold this from you. So Ibn Ma'mur forgot the fear of Allaah ta'alaah, he forgot the admonition given to him by Shaykh al-Islam Muhammad ibn Abdil-Wahhaab; he listened to Sulayman ibn Muhammad. So he expelled Shaykh al-Islam Muhammad ibn Abdil-Wahhaab from Uyaynah. He also delegated an individual to walk behind him and kill him as the Shaykh left. When this person came and pursued the Shaykh, it so happened that this individual's hand began to tremble, he wasn't able to kill the Shaykh with the weapon that he had in his hand. In this time Shaykh al-Islam Muhammad ibn Abdil-Wahhaab was reciting the statement of Allaah ta'alaah:

(what translated means)

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose.

[Soorah At-Talaaq(65):3]

So the Shaykh was saved on this occasion from another attempt on his life.

Then the Shaykh eventually came to a place called ad-Dar'iyah. This was in the year 1158 Hijrah, meaning five years after he made his open call to the Tawheed of Allaah ta'alaah. So when he came to Dar'iyah, it was ruled by Muhammad ibn Saud, a name that should be familiar to you. When he came to Dar'iyah there were a number of people who were his students previously. Ahmad ibn Suhaylim, Ali ibn AbdurRahmaan Suhaylim; they were cousins; they were former students of the Shaykh, so they received the Shaykh in Dar'iyah. The Ameer was Muhammad ibn Saud. The cousins feared that the Shaykh might be harmed by Muhammad ibn Saud, because Muhammad ibn Saud recognised and knew that the da'wah of the Shaykh would be rejected by the people. However the Shaykh was firmly determined, he had yakeen in that which he was calling to, he had trust in Allaah ta'alaah. He began to call these individuals that he called to his house and teach them the Tawheed of Allaah, he would make them understand the Tawheed of Allaah. It so happened that some of the sons of the brother of the ruler, therefore the nephews of the ruler - Muhammad ibn Saud, also began to come to the house of Shaykh Muhammad ibn Abdil-Wahhaab; they began to listen to what he had to say. When he made them understand the Tawheed of Allaah ta'alaah, and they recognised the beauty in this da'wah and this Tawheed, they saw that the Shaykh's intentions were pure and good; then they along with the wife of the aamir - Muhammad ibn Saud, she too began to recognise the truth of the call of Muhammad Ibn Abdil-Wahhaab (rahimahullaah). She was an intelligent woman, she was given intelligence and understanding. So these two brothers, the nephews of the ruler, likewise the wife of the ruler, began to explain to Muhammad ibn Saud the da'wah of the Shaykh. How it is good, and how it will be a great benefit and a ghaneemah - a booty, if he was to accept and support this da'wah. So they encouraged him to visit the Shaykh in his house. So Muhammad ibn Saud visited the Shaykh (rahimahullaah). When he reached the house, the Shaykh explained to him the Tawheed of Allaah; he reminded him; he admonished him; he made him have the hope that he will become an Imaam of the Muslimeen if he was to accept this da'wah. That Allaah ta'alaah will gather for him and unite for him both the deen and the dunyah; that he will make it for him and his offspring if he was to hold fast to this Aqeedah Salafiyah. This is what Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab told Muhammad ibn Saud. It so happened by Allaah's decree that Allaah expanded the chest of the ruler, the Imaam Muhammad ibn Saud. He loved and liked the Shaykh, he became satisfied with the da'wah of the Shaykh. So he made a number of conditions in order to accept this da'wah of the Shaykh.

THE FIRST CONDITION: was the Shaykh should not return back to his own city if they were successful and Allaah gave them victory and strength.

THE SECOND CONDITION: was if they are successful then Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab should not prevent the ruler from taking the kharaaj - the land tax, from the people of Dar'iyah.

So Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab said: as for the first one, by blood, by destruction by destruction. Meaning I'll be with you, no matter what. As for the second, then maybe Allaah will open up for you victories so that you will not even be in need of taking this land tax from the people.

So then the bay'ah - the pledge of allegiance was concluded between these two great men. Then Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab and the Aamir - Muhammad ibn Saud (rahimahullaah). From that time is the time that the state of Saudia Arabia was founded, the state of Tawheed and Sunnah. The great blessings and effects of that da'wah of Shaykh Muhammad ibn Abdil-Wahaab. When this allegiance was made to aid and support the deen of Allaah, we see that in turn Allaah aided and supported those who aided Him and His cause.

Then the Shaykh began to write to the rulers and leaders of other regions asking them to give obedience and to avert from shirk. Amongst them were those who followed him, amongst them were those who opposed him and began to mock him and revile him. Some of them were stubborn, some of them accused him of magic, sorcery,

madness and foolishness. Despite all of that the Shaykh continued in his da'wah. He began to write many of the books that we now have in our possession. So he began to send them, so as a result there were many enemies who arose against him. However, because he was holding onto the Tawheed of Allaah ta'alaah, then it was like a sword, with him was the shield of Tawheed. So Allaah ta'alaah aided him and supported him against all of the enemies. Up until all of the region and the peninsula came to accept the da'wah of Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah).

A point should be made here that the Shaykh never set out in order to fight against the people. He never initiated any fighting whatsoever, rather he fought in defense of himself when people showed stubborn rejection and against those enemies in order to defend the Tawheed of Allaah; and to defend the right of Allaah ta'alaah. So through his pen, through his tongue and through his sword were the shirk and the bid'ah destroyed, which were found in many of those lands, in the peninsula in particular.

So from that time we see the fruits of that da'wah to Tawheed. The Shaykh (rahimahullaah) lived to a time for ninety-one years and he managed to see some of the fruits in his lifetime of the revival of the call to Tawheed. He died in the year 1206 Hijrah, at the age of about 91. We ask Allaah to shower an abundance of mercy and forgiveness upon the Shaykh (rahimahullaah); on account of whom, we today are able to understand, know and recognise the Tawheed which the Messengers called to.

Abou Iyaad mentioned the reasons for studying the biography of the Shaykh

So this is a biography of the Shaykh in a historical context. The whole point of all of this is that we ought to understand that when we are holding in our hands these two, three or four pages of this risaala, we should think in our minds that the man that wrote these lines and words, what is it that he went through, what is it that he experienced, what striving did he make, such that we are able today to hold in our hands with such ease the writings of this man. The Usool that this man clarified which Allaah gave him tawfeeq, on account of which Allaah brought about countless good that we see today. We mean here, the family of the Shaykh, because the Scholars of the Shaykh continued and multiplied. Likewise the rulers, we see a huge amount of khayr that Allaah brought about through them. So when we hold these papers in our hand, we need to understand that this is not a light matter, this is not something easy, this is not something that we take as granted. Rather we need to see the blood and the sweat, the patience and the striving, the effort and everything that went behind into what the Shaykh stood for and he called to. That is what we are seeing in these lines that we are about to study, insha'Allaah. That is what we should be seeing in these lines, in these small treatise or whether it is al-Usool as-Sittah, Thalaathatul-Usool, or Al-Qawaa'id al-Arba'ah. When we see things in this way then we realise that what we are carrying and what we are engaged in is something very great and mighty; and very significant. This makes us all the more concerned, serious and determined in gaining fiqh of the Deen of Allaah ta'alaah, in understanding these Usool, understanding this risaala, understanding the lessons, understanding the reasons behind why the Shaykh wrote what he wrote.

Abou Iyaad mentioned the books that will be relied upon for our study of the Six Principles:

With that we will mention the books that we will rely upon, insha'Allaah, to help us gain an understanding of these usool. From them is the book by Shaykh Ahmad bin Yahya an-Najmi (rahimahullaah). In his book the Shaykh has explanations of four books, Usool al-Thalaathah, Al-Qawaa'id al-Arba'ah, al-Usool as-Sittah and an-Nawaqid al-Islam. So we will be relying on this book insha'Allaah.

Likewise we have the book sunnah al-wasaool iyaah biyaani as-sittah is-usool. Which is the step ladder to arriving at the explanation of the six principles. This is by the Shaykh Zaid ibn Muhammad bin Haadee al-Madkhalee (hafidhahullaah).

The third book is by the Shaykh Ubayd ibn Abdullaah bin Sulaymaan al-Jaabiree (hafidhahullaah). It is *tambeeh* - Notifying the People of Sound Intellects of the Benefits derived from the Six Mighty Principles.

So these are the books insha'Allaah, maybe we can draw upon some other works as well, because there are many explanations of the Six Principles. We will try to bring as much benefit as we can from these works.

This brings us to an end of our introductory lesson insha'Allaah.

An overview of the Six Principles:

- Purifying the deen for Allaah without any partners
- Unity in the religion
- Hearing and obeying the one who has been given authority over us
- An explanation of what is knowledge and who are the Scholars, what is fiqh and who are the jurists
- Who are the true awliyaa
- Refuting the doubt in abandoning the Qur'aan and the Sunnah

There is a connection between each of these six principles. If you start at the beginning you see the first is sincerity in the Deen to Allaah ta'alaah, which is Tawheed. That is the foundation of unity. When call for the unity for the Muslimeen that unity begins with the call to Tawheed. Then notice how after this the second one is unity in the religion. Unity in the religion is only built upon the Tawheed of Allaah ta'alaah. Thirdly he mentions unity behind the ruler, because unity cannot be perfected or completed except by unity behind a leader and with unity to a ruler. So the asl of unity is Tawheed of Allaah ta'alaah, so the people unite upon that. Then a completion of that unity and perfection of that unity is by way of the ruler. Then we see fourthly, who are the true Scholars. We see that the rulers and the subjects are in need of the Uleema. The Uleema are the ones who guide the ahkaam towards that which is correct in the deen; in the affairs that arise, in the affairs that they need guidance. Look at how the rulers are mentioned in the fourth principle. Then we see who are the awliyaa of Allaah ta'alaah, and to distinguish them from those who are the awliyaa of ash-shaytaan, whilst claiming that they are the awilyaa of Allaah. Finally, refutation of a doubt in following of the Qur'aan and the Sunnah. So we see that there is a connection and a flow between all of these principles, indicating the great understanding of the Shaykh in combining and bringing these six principles in particular together in one treatise.

Abou Iyaad concludes:

So with this we conclude our introductory lesson today. This is to prepare the ground to make a start in the introduction. Insha'Allaah we will begin with the mu'qadimah in our next lesson, insha'Allaah.

All Praise is due to Allaah, We'll send the salaah and the salaam on the finest of Allaah ta'alaah's creation, the Messenger Muhammad and those who follow him, love him, have allegiance with him until the Last Day.

