

BISMILLAAHIR RAHMAANIR RAHEEM

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

TAUGHT BY: Abu Iyaad Amjad Rafiq

www.troid.ca

Lesson - Two

3rd March, 2013

After reciting Khutbah al-Haajar, Aboo Iyaad began by an overview of the first lesson:

In the previous lesson we looked at a short biography of Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullaah). There were many lessons to be taken from that biography, even though we didn't have time in the lesson to extract some of those benefits. The main things that a person should realise is that when we look at these small works written by Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullaah), or any of the Imaams of the Salaf, there are histories behind these books; there are trials and tribulations behind these books. So when we pick up these books, writings and these lines that we so easily and readily have available to us, we must always try to remember the struggles and trials that the author went through in penning these lines. We should remember why he wrote these lines and the trials he went through on account of these lines. This will make a person more serious and determined in his study in terms of wanting to understand, act and implement what he reads and sees in the likes of these short works. Especially considering Allaah ta'alaah gave tawfeeq and barakah - success and blessings to the da'wah of Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullah).

In the previous lesson we mentioned how one of the rulers, named Ibn Ma'mur, initially helped and aided the Shaykh, he however chose the life of this world by agreeing to another ruler who ordered him to expel the Shaykh from the city and to have him killed. So Ibn Ma'mur inclined towards that earth in that moment of weakness, even though later he regretted this action. We see instead that Muhammad ibn Saud (rahimahullaah), was decreed by Allaah, to aid and support Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullaah). This is why today we see the barakah of Allaah ta'alaah upon Muhammad ibn Saud and his offspring, in that we have with us today the Kingdom of Saudia. Allaah decrees everything, let's say Ibn Ma'mur had responded to the Shaykh, raised the Tawheed of Allaah ta'alaah and put the Deen first; before the issues of wealth and land taxes, which he considered when listening to the ruler. Then perhaps, Allaah knows best, we might have even had the kingdom of Ma'muriyyah; but Allaah knows and Allaah decreed that it should be Muhammad ibn Saud who would aid and support the Shaykh. For that reason we see that Allaah gave barakah, increase and generations upon generations of rulers and Scholars from the offspring of Muhammad ibn Saud who have aided the Deen of Allaah ta'alaah. Because of that the likes of us, in various lands, are able to benefit and arrive at the knowledge of the Tawheed of Allaah ta'alaah. This was after a time in which the world was filled with the darkness of innovation, deviation, heresy and shirk.

So there are many lessons to be taken from the biography of Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullaah), so we really appreciate the lines we have before us and give them their true worth.

Abou Iyaad went on to mention the first principle of al-Usool as-Sittah:

In the Name of Allaah, ar-Rahmaan, ar-Raheem. From the most amazing of affairs and the greatest of signs that indicate the power of the Malik, (King) and Ghallaab (Overcomer, Victor) are Six Foundational that Allaah, the Most High, has explained in the most clear manner for the common people [to know and understand] - above and beyond what the suspicious ones may think. Then after this, many of the shrewd people of the world and the intelligent ones amongst Banee Aadam (the offspring of Aadam), excepting a very few, erred with respect to them.

[Taken from www.salafipublications.com]

Shaykh al-Islam Muhammad ibn Abdul-Wahhaab began by saying:

al-Usool as-Sittah - the Six Foundational Principles - from the most amazing and strangest of affairs; from the greatest of signs which indicate the power of the King and the Victor are six principles; which Allaah the most High has explained with the most clear of explanations. Above and beyond what those who presume might presume. Thereafter many of the shrewd, smart, intelligent people from the children of Aadam erred with respect to these usool, except a very small number of them.

So we'll remain with this passage for the rest of the lesson. We'll try to take some of the important benefits from this.

Shaykh Zayd al-Madkhali (hafidhahullaah) has a brief passage upon this statement. He says that in this introduction the author (rahimahullaah) expresses an amazement and he is surprised from the mistake of those who erred in something that Allaah - the Mighty and Majestic - made so clear in the noble Qur'aan and in the purified Sunnah. Despite this many of the people erred with respect to these usool. Due to their lack of understanding of the texts that mention the issues of belief specifically, but in a more general sense they did not understand the texts of the Shar'iah.

Shaykh an-Najmee (rahimahullaah) has a similar statement. He says that if anything this indicates their being far away from Allaah and their abandoning action by the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) except those whom Allaah guided.

We will come back to the words of Shaykh Ahmad an-Najmee's words to the end of the lesson.

Shaykh 'Ubayd al-Jaabiree didn't really comment on this opening passage.

We will take some benefit from some other explanations.

Abou Iyaad then advised of eight benefits that can be derived from this opening passage:

FIRST BENEFIT:

The book is called al-Usool as-Sittah. 'al-Asl' in Arabic means the lowest part of something, upon which something else is built upon. What we mean by 'usool' here is the usool of the Deen, the foundations of the Aqeedah; which every single Muslim ought to know and act upon.

We see that from the way of Muhammad ibn Abdil-Wahhaab (rahimahullaah) was to be concerned with writing small, extremely beneficial works, which both the average person and the student of knowledge could benefit from as well. This is something that we see uniquely in the style and method of Shaykh al-Islam Muhammad ibn Abdul-Wahhaab (rahimahullaah). He was given such fiqh, understanding and grasp of the Deen of Allaah that he was able to pen these great and mighty works. If a common person was to just read the text, then he would be able to benefit. Likewise a student of knowledge would be able to read and benefit. Likewise an aalim could read and study, according to his level, would also be able to benefit.

We see that the Shaykh wrote many books that are similar to al-Usool as-Sittah, like Thalaathatul-Usool, Al-Qawaa'id al-Arba'ah, The Six points of Benefit from the Seerah. So this is from the style and way of the Shaykh (rahimahullaah).

There are two major reasons why in this book the Shaykh restricted himself to only six principles:

- because these six principles specifically were the ones in which was the most opposition in his time. In his time the innovations and misguidance that they were upon were in relation to these six areas. As the Shaykh received much opposition, enmity and hatred on account of these six issues, then he put them down and placed them as six foundational and important principles. From his experience these were the issues that came up over and over again. The shubuhaat came with respect to these issues over and over again. Enmity was shown to him over these issues over and over again. So realising and recognising the greatness of these Usool, he put them down in this book.
- when you think and reflect about these six principles you will realise that the entire religion of Islaam rests upon them. When these six foundational principles are found and established then we have the Deen that is Saheeh - a sound and correct Deen. When we see that these six principles are absent or there are deviations with respect to them, then we do not have the complete and sound religion established.

For that reason the Shaykh wanted to mention these six principles and make sure that the Muslims understand their greatness, loftiness and their great position as it relates to the Deen of Islaam.

On the topic of **usool ud-Deen**, we as Ahl-us-Sunnah-wal-Jamaa'ah, when we say Usool ud-Deen, and we speak of usool, then there are a number of things that we should point out:

★ the core usool of the Deen are the six pillars of eemaan. So when we say the Deen of Islaam has usool and foundations then we are speaking of the pillars of eemaan. Which means, belief in Allaah, belief in the angels, belief in the Books, belief in the Messengers, the Last Day and al-Qadar. This is as it relates to eemaan.

★ as it relates to Islaam then it has three elements.

To single out Allaah alone in worship.

To deny and reject worship of everything which is besides Him, to reject the taaghoot.

To free oneself shirk and its people. That is the authentic Islaam that is built upon those three things.

★ the outward Islaam are the five pillars of Islaam. The outward testimonial shahaadah, the salaah, zakaah, Hajj and fasting. So that is Islaam.

So when we speak of the Usool of the religion as Ahl-us-Sunnah-wal-Jamaa'ah, and someone asks us to explain Islaam, then this is exactly what we say.

We say:

Islaam is to single out Allaah in worship.
To deny and reject the worship of everything besides Him.
To free oneself from shirk and its people.

Upon that is built the outward testimonial Islaam:

Shahaadah
Salaah
Fasting
Zakaah
Hajj

For this Islaam to be valid there has to be the inward eemaan. This inward eemaan is what relates to the usool of the Deen:

Belief in Allaah
His Angels
His Books
His Messengers
The Last Day
Al-Qadar

So this is what we mean when we say usool of the Religion.

From this point onwards we see many of the Scholars of Islaam and the Sunnah wrote works which they called Usool us-Sunnah or Thalaathatul-Usool. What they mean by 'usool' are many of the other principles that are found in the Qur'aan and Sunnah which relate to matters of belief, action and methodology. So they wrote books in this regard and extracted from the texts of the Qur'aan and Sunnah many usool. This is the reason we see Imaam Ahmad (rahimahullaah) writing books like Usool ul-Sunnah and other Scholars as well.

So we need to distinguish between two things. The first of which is the actual usool of the Deen, the greatest Usool that Islaam, the Qur'aan and the Messenger (sallaallaahu 'alayhi wa sallam) came with. This is what we know as the usool of Islaam, the pillars of Islaam and the pillars of eemaan. Secondly, there are many usool that the Scholars derived and extracted with evidences for them, then write about them. For that reason we see that this is what Shaykh ul-Islaam Muhammad ibn Abdul-Wahhaab did when he wrote his various works. Likewise Scholars before him extracted many usool from the Qur'aan and the Sunnah, and wrote works around those specific usool.

Now in all of this we differ from the people of innovation and misguidance. As the people of misguidance such as the Mu'tazilah, Ash'ariyyah, Raafidhaah, Zaydiyyah and others besides them, also use this term and say, "We have usool ud-Deen." In fact many of the Muslimeen speak of this term usool ud-Deen. We should know and understand that when they use this word usool ud-Deen then they mean something other than what we mean by usool ud-Deen. The usool of the Deen according to the Qur'aan and the Sunnah are the six pillars of eemaan, all of those affairs which are from the affairs of the unseen. The eemaan and Aqeedah of Ahl-us-Sunnah wal-Jamaa'ah is built around a study of these usool. These usool are mentioned in the Qur'aan collectively together.

We see in three or four verses in the Qur'aan that Allaah connects these issues of belief - belief in Allaah, His angels, His Books, His Messengers, the Last Day and al-Qadar. So belief in usool as we understand are derived in the Qur'aan.

As for the usool of the Deen with the Mu'tazilah, when they say the usool of the Deen with us are at-Tawheed; they do not mean the Tawheed of the Messengers - to single out Allaah in worship. Rather, they mean by their Tawheed, to deny the Attributes of Allaah ta'ala. Likewise they say the second principle is al-adl; by al-adl they actually mean to deny al-Qadar. They say the third principle is al-wa'ad al-waeed; what they really mean by this is that they make takfeer of the major sinners. The fourth principle that they speak of is that they claim to enjoin the good and prohibit the evil; what they really mean by this is to rebel against the rulers who might have some sins and disobedience. Likewise they say as their fifth principle, a position between two positions. By which they mean that if a person commits a major sin we don't say he is a kaafir nor a believer, but he is in a position in between the two. So to a Mu'tazilee the usool of the Deen are these five principles which are deviated, innovated principles that they brought from themselves. Then they built a whole curriculum around that and this is what they teach. To them they have an understanding of usool ud-Deen that they call to, which is in opposition to Ahl-us-Sunnah wal-Jamaa'ah.

Likewise the Raafidhaah have the usool al-ar'baa, which they mainly took from the Mu'tazilah. They speak of their usool with an imaamah, nuboowah, Tawheed and al-adl. They were affected by the Mu'tazilah in that regard as well.

Likewise when we see the Ash'ariyyah when they use this term usool ud-Deen, then they mean by this is the foundational beliefs of Islaam that we have to establish by the intellect with the 'aql. So with the intellect we establish Allaah's existence, the resurrection and so on and so forth. To them usool ud-Deen means the rational evidences which the mind and the 'aql thinks of. Then they build a whole curriculum based around them. This is what they mean by usool ud-Deen.

So the first point that we should understand, as Ahl-us-Sunnah wal-Jamaa'ah, when we speak of usool ud-Deen, when we speak of usool, we should be very clear to what we mean. First of all as it relates to the Shari'ah texts. Then the greatest core usool of this Deen are the usool of Islaam and the usool of eemaan.

As for the innovators, whether they be the Mu'tazilah, Khawarij, Jahmiyyah, Ash'ariyyah or the Maturidiyyah; likewise in a modern context Jamaa'at ut-Tabligh - who have their six principles, Ikhwaan al-Muslimeen - have their principles, Hizb ut-Tahrir - who have their own principles around which their deen, manhaj and da'wah exists; then we need to be very clear as to what we mean by usool ud-Deen.

After this, Islaam, the Qur'aan and the Sunnah has come with many other subsidiary usool. These subsidiary usool have evidences, therefore we see that the Scholars will write about them and extract them from the Book and the Sunnah. So there is no harm in this as long as it has evidence from the Qur'aan and the Sunnah. That is why we see Imaam Ahmad writing a book Usool us-Sunnah, where he mentions many issues of belief, all of which have evidences from the Qur'aan and Sunnah.

So we should be very clear about the issue of asl and usool.

SECOND BENEFIT:

The second issue is that Shaykh ul-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah) mentioned regarding Allaah ta'alaah, that **He is al-Malik and al-Ghallaab**.

Al-Malik is from the Names of Allaah ta'alaah. As for al-Ghallaab then this is not from the Names of Allaah ta'alaah. However, Shaykh al-Islam Muhammad ibn Abdil-Wahhaab has mentioned them from the angle of that it is an Attribute of Allaah ta'alaah. As a principle of Ahl-us-Sunnah that when we speak about the descriptions of Allaah ta'alaah, then this topic is much more vast than the Names of Allaah ta'alaah. So the Names of Allaah are restricted to a text, we cannot speak about Allaah except with a text. Likewise the Attributes of Allaah, even though the Attributes are more vast than the Names of Allaah it is still restricted to a text. But in many cases we see that Allaah is described with an action, and it is permissible to derive an Attribute from that action. Even though we don't we claim it is a Name of Allaah ta'alaah.

Let's give an example:

The Most Gracious (Allaah) rose over (Istawaa) the (Mighty) Throne (in a manner that suits His Majesty).

[Soorah Taa-Haa(20):5]

Here Allaah is described with an action - to make Istawaa. Therefore from the angle of describing Allaah ta'alaah, we can say Allaah is mustaw'in - that He is One who is ascended over His Throne. So here we use the word mustaw'in, not as a Name of Allaah ta'alaah, but as a descriptive title. So there are many descriptions of this nature which is taken from an action of Allaah ta'alaah.

As for this word: al-Ghallaab is the meaning that Allaah is al-Ghaalib - the One who is the Victor. This is better described from the Name al-Azeez. From the Name al-Azeez there are numerous meanings. It means that Allaah has al-izzaa which is might and power. Allaah has al-Kahar which means He subdues and dominates. Allaah has al-Ghalaba, which means Allaah is One who overcomes, is victorious, He dominates. So the meaning al-Ghallaab, even though it is not a Name of Allaah ta'alaah, then it is one of the meanings of some of the other Names of Allaah. Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah) has used it from the angle of it being something Allaah is described with.

So we should be clear that sometimes we come across titles or descriptions of Allaah that are not Names of Allaah, though they are based on actions of Allaah ta'alaah. This is something that is permitted in the view of Ahl-us-Sunnah-wal-Jamaa'ah.

THIRD BENEFIT:

The next issue is the **issue of the awwaam**. Shaykh al-Islam Muhammad ibn Abdul-Wahhaab (rahimahullaah) mentioned:

The Six Principles which Allaah the Most High made very clear to the common folk - the awwaam.

Aami is the singular of al-awwaam - this means a person who is not able to distinguish and he is from the general folk as opposed to being from the specific, special, elite people - the khaasaa. As it is from the way of the khaasaa to know, to have knowledge and to distinguish. It is from the way of the aamaa - the general folk, not to be able to distinguish.

So here these usool have been explained in such a way that even the general folk can understand. Every person who does not have knowledge in a certain field or area, then he can be said to be an aamee in that area. For example, a person might not have knowledge of the laws and rules of inheritance, so in relation to that specific topic, he has no tamyeez - he has no distinction. Therefore he is an aamee as it relates to that particular field of knowledge. So it can be the case that a person is an aamee in certain affairs and he is not an aamee in other affairs. This is how we understand the word al-aamee, meaning the common, average person.

FOURTH BENEFIT:

As for the Shaykh using the word: **from the most amazing of affairs**; then something which is ajeeb. Ajeeb is something which is uncommon and opposed to what is commonly known. It is something that we don't normally see as something which is accepted. When Muhammad (sallallaahu 'alayhi wa sallam) invited them to leave worship of that which is besides Allaah and worship only Allaah alone, this was something different to what they were used to. It was khilaaf al-aadah - it was opposed to what they knew to be the accepted way and the way that everyone used to be upon. So when the Messenger (sallallaahu 'alayhi wa sallam) called them to this, they made a remark.

Allaah says: (what translated means)

"Has he made the aalihah (gods) (all) into One Ilaah (God -Allaah). Verily, this is a curious thing!"

[Soorah Saad(38):5]

As for what the Shaykh intends by using this expression and expressing his amazement, he means to say that these principles which have been made so clear in the Book of Allaah and in the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) that even the common person can understand, then it is almighty strange that there are people present that have become ignorant of these usool. They did not know these usool, nor did they learn them, nor did they act upon them, despite the fact that they are so apparently and abundantly clear in the Kitaab and the Sunnah.

FIFTH BENEFIT:

Then the Shaykh also mentioned - that these Six Principles, alongside it being so amazing and strange that the people have erred with respect to them. They are ayaat, they are from the greatest of the signs that a person can witness for the power of Allaah, the King, and the power of Allaah who is the Victor. As these six signs and usool are from the great and mighty foundations of the Deen of Islaam. Which when a person reflects upon and thinks about them; he thinks about the Tawheed of Allaah ta'alaah; he thinks about the command to unite and be united upon the Tawheed of Allaah; he thinks about the command to unite between the rulers to give them hearing and obedience. The command to venerate, respect and turn to the Scholars. To understand who are awliyyah of Allaah. To understand the obligation of making ittibaa - following the Qur'aan and the Sunnah. He sees in all of this the greatness of Allaah ta'alaah when he fathoms these matters and usool.

So the word aayat, is the plural of ayaah - sign. The signs of Allaah ta'alaah are of two types, either they are signs that are makroo'ah - they are recited and heard which refers to the Book of Allaah ta'alaah, it refers to His Speech and ayaat in the Qur'aan that we read, listen and memorise. This is the uncreated Speech of Allaah ta'alaah. Or the ayaat can be the created things we can see.

**Verily, in the creation of the heavens and the earth, and in the alternation of night and day,
there are indeed signs for men of understanding.**

[Soorah Al-Imraan(3):190]

We see many other things Allaah mentions as His ayaat, from the sun and the moon, from the alternation of the night and the day, from the spouses that we have, the fact that He created our father from dust. Everything that we see in the Qur'aan which are from the created ayaat.

Also an important point that we should understand is that in the Qur'aan Allaah ta'alaah has used specific words, such as ayaat and burhaeen - the signs of Allaah and the evidences of Allaah. These are the words used in the Qur'aan and the Sunnah. As for the words used by the people of kalaam, such as the Mu'jizaah. The word Mu'jizaah means miracle, as explained by Shaykh al-Islaam Ibn Taymiyyah (rahimahullaah) in his book 'Kitaab an-Nuboowaat' - a book which he deals with the issues of Prophethood and establishing the truth of Prophethood, he is refuting the people of kalaam, who used incorrect methods and ways in this whole field, he explains at the beginning of this book that in the Qur'aan Allaah uses the words ayaat and burhaeen - signs and evidences. Some of the other mashaykh explained that the word mu'jizah is not actually found in the Qur'aan nor the Sunnah. Rather, the first people to use the word Mu'jizah, which means miracle in English, are the people of i'tizaa - the Mu'tazilah, the people of kalaam. They used this word as part of their argumentation and their rational proofs in order to establish Allaah's existence and the correctness of Prophethood. So they began to use this word, the Mu'jizaah, which means a thing which renders someone incapable, they cannot bring the likes of it, they cannot reproduce it. However, as the Shaykhs explain, the word 'Mu'jizaah' is an ambiguous word. Does it mean, a thing which makes mankind unable to bring the like of it? Or does it mean mankind and Jinn together? Or does it mean only those to whom a Prophet was sent? What is the meaning of the word miracle? Who is it referring to? Who is it that is rendered incapable and unable by way of the Mu'jizah? This is an area of ambiguity. For this reason we see that this word is not used in the Qur'aan or the Sunnah. Rather, we see the word ayaah and burhaan, which is a clear, manifest, apparent evidence. This is something that is very clear and unambiguous. So we speak of the signs of Allaah. That is why Allaah ta'alaah, when he spoke of Moosa (alayhi wa salaam) and Fir'aun, and He spoke of the sign, He used the word 'ayaah'.

Then after them We sent Moosa with Our Signs to Fir'aun and his chiefs, but they wrongfully rejected them.

[Soorah Al-A'raaf(7):103]

Likewise in another place He used the word burhaan and burhaeen.

So the point that we are making here is that we should always stick to the terminology and the words which are used in the Qur'aan. We see that Allaah uses ayaat and burhaan - signs and evidences. When we speak, even to the non-Muslims for example, we try to stick as closely as possible to the language of the Qur'aan. In the language and terminology of the Qur'aan there is safety, clarity, specificness and there is no ambiguity. So we speak about ayaat and burhaeen; and the Qur'aan is an ayaah. So this distinguishes from the people of kalaam, who are the people who started to use the word Mu'jizah. As we said, it is not wrong to use the word Mu'jizah, it is not unlawful, but it is just that the word Mu'jizah is an ambiguous term.

SIXTH BENEFIT:

Then we come to the end of the statement of Shaykh ul-Islaam Abdil-Wahhaab (rahimahullaah) when he mentions that many of the shrewd and intelligent people of the world erred with respect to these affairs.

Now this raises a very important point which is that intelligence - az-Zukaah, means that a person has a sharpness. He is very sharp in his understanding. He can understand something which is obscure, he can see it by way of his sharpness in understanding.

A crucial principle we should understand that is taken from the Qur'aan, is that there is no connection between az-Zukaah and al-eemaan. There is no connection between a person having intelligence and a person having eemaan. Rather, the connection is between az-Zakaah (with a zay) and al-eemaan.

We have two words:

az-Zukaah - which means shrewdness and intelligence

az-Zakaah - which means purity of the soul, heart and intention

So the connection is between az-Zakaah and al-eemaan. When a person has purity in the soul, purity in their intention and purity of the heart, then it is connected to al-eemaan, eemaan follows. As for az-Zukaah which is intelligence. They are not connected. Just because you have intelligence, just because you are smart and shrewd in the worldly affairs, just because you have an IQ of such and such, just because you are a specialist in any given field; you could be an engineer, a doctor, you might be the highest ranking of knowledge in a given field; you can amass wealth and status with that intelligence, you could be able to solve problems from the affairs of the dunya. However, that shrewdness and intelligence is not connected to al-eemaan. That is why a person could be the most shrewdest and intelligent of the people of the earth, yet he is a kaafir - a disbeliever. This is because even though he has az-Zukaah - intelligence, he has not been granted az-Zakaah - purity of the heart.

So eemaan is only binding and tied to az-Zakaah. That is why Shaykh al-Islaam Muhammad Abdil-Wahhaab (rahimahullaah) made a point of mentioning this because he saw in his time many of the most intelligent people, even in the religious affairs, they were not guided, they were misguided. Even though they were given az-Zukaah, they were not given az-Zakaah.

That is why Shaykh al-Islaam ibn Taymiyyah (rahimahullaah) had a very famous statement what he used to say when speaking about the philosophers. Those people who denied that Allaah created the universe, the angels, the revelation, prophethood and denied the Last Day, these were people like in our time they study the sciences of the world, what they call the natural sciences, they study the world around them. He acknowledges that they were of the most intelligent and shrewdest of people when it comes to the worldly sciences, he used to say:

They were given intelligence, but they were not given purity. They were given understanding (of many of the worldly affairs), yet they were not given the actual true sciences of knowledge. They were given the faculties of hearing, seeing and understanding.

And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayaat of Allaah

[Soorah Al-Ahqaaf(46):26]

From this we understand that shrewdness and intelligence has no connection to a person being guided. That applies to all of us. Our shrewdness, intelligence and our ability to excel in the worldly affairs whatever it might be. Then that has no connection to guidance. Rather guidance is connected to az-Zakaah - the purity of heart.

This is why you can find an 'aam person - a common person, who is unlearned, he cannot read or write, yet in his heart is such Zakaah - purity, that a thousand of those who have az-Zukaah - intelligence, would not be able to equal the Zakaah in the heart of an army; to whom Allaah gives blessing and guidance.

This is an important lesson for all of us, that let him not be misguided into thinking that because of his shrewdness and intelligence he will be upon or remain upon guidance. It is the purity of heart and purity of intention that you bring.

SEVENTH BENEFIT:

Then the Shaykh says at the end, likewise he mentioned the **intelligent ones from Banee Aadam**. So this part of the statement indicates to us as well another benefit. Which is that the 'aql - the reason of an individual, it is impossible for the reason of a person to independently arrive at whatever is beneficial and whatever is harmful without the Shari'aah of Allaah ta'alaah.

The definition of al-'aql as is explained by Shaykh al-Islaam ibn Taymiyyah, Ibn Qayyim and others:

'aql is to have knowledge of that which is beneficial and to have knowledge of that which is harmful, then to traverse the path by which one attains the beneficial and to abandon the path by one which is afflicted with harm.

'aql - reason and intelligence does simply mean to understand something or to have deep knowledge in something. This is not what 'aql is. A person having 'aql means that he knows what is beneficial and knows what is harmful, then he traverses the path to achieve what is beneficial, and traverses the path to avoid what is harmful. A person is said to have 'aql when he brings all of these things.

So we should be very clear when we say, "So and so person is so intelligent." Do we mean he is intelligent because he has a mathematical mind? He has such a great knowledge in engineering. Is this the meaning of 'aql? The meaning of al-'aql in Islaam is a person who knows what is beneficial and acts in order to achieve that benefit. A person who knows what is harmful and acts in order to keep away from that which is harmful.

This is the aaqil - this is the intelligent person.

This tells us as well that the 'aql of an individual can never independently arrive at the knowledge of everything which is beneficial and everything which is harmful. That is why Allaah ta'alaah sent down the Books and within these Books are the legislations in which there are commands and prohibitions. Those commands and prohibitions are based upon the attainment of every good, and the repulsion of every evil. This shows that the 'aql of an individual cannot independently arrive at that which is correct and beneficial.

EIGHTH BENEFIT:

Except a very small number from amongst them. Meaning, the vast majority of the people of Aadam that they erred except for a very small number.

It is narrated on the authority of Aboo Huraira that the Messenger of Allaah (sallallaahu `alayhi wa sallam) said:

Islaam initiated as something strange, and it will revert to its (old position) of being strange, so good tidings for the stranger.

[Taken from Sahihmuslim.com (The Book of Faith, #270)]

Which means that those who erred and were astray; those who recognised the Truth - those that are astray are a large number, those who are on the Truth are a small number.

But few of My slaves are grateful.

[Soorah Saba'(34):13]

And if you obey most of those on the earth, they will mislead you far away from Allaah's path.

[Soorah Al-An'aam(6):116]

Most of mankind are ungrateful and misguided away from the straight path. For this reason it shows that a person cannot use the fact that a madhaab, a way or belief has so many followers and adherents that this therefore is a proof of it being correct. As we see in the Qur'aan that which is opposed to this.

Rather Allaah says in the Qur'aan: (what translated means)

Verily, in this is indeed a sign, yet most of them are not believers.

[Soorah Ash-Shu'araa(26):174]

This indicates that most of the people, despite the truth being clear to them, signs being clear to them, they do not believe. This indicates that the majority is never an indication or a sign of the Truth. Rather the indication of Truth is making iltizaam of the Kitaab and the Sunnah. Anyone who adheres to the Kitaab and the Sunnah upon the fahm - understanding of the Sahaabah, then this is what judges over everything else; over any opinion, statement or action. Whatever agrees with the Book and the Sunnah upon the way of the Salaf, then this is what is correct. Even if a person is alone or by himself. Therefore largeness in number is not a sign of the Truth. We see always in the Books of Allaah ta'alaah and in the Sunnah of the Messenger (sallallaahu `alayhi wa sallam) that smallness in number is something that is tied to the Truth. The people of Truth are always small in number.

Aboo Iyaad concludes this second lesson:

This is the final point that we finish with in today's lesson. We conclude our lesson today upon the introduction of Muhammad ibn Abdul-Wahhaab (rahimahullaah) which has many great and important benefits.

Insha'Allaah in the next lesson we will begin the first of these great and mighty principles of the Deen of Islaam, which is: To make the religion purely and sincerely for the sake of Allaah without having any partners with him.

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

