

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

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Lesson - four

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After reciting Khutbah al-Haajah, Aboo Iyaad began by giving an overview of the previous lesson which was the explanation of the first principle of the Six Principles by Shaykh 'Ubayd al-Jaabiree (hafidhahullaah).

Ikhlaas was discussed, including the linguistic definition and the intending meaning in the Sharee'ah as it relates to Tawheed and shirk. The Shaykh established four proofs from the Qur'aan that indicate the obligation to have ikhlaas (sincerity and purity of intention in one's worship of Allaah ta'alaah). The Shaykh (hafidhahullaah) also mentioned four ahadeeth from the Sunnah to establish the obligation of al-ikhlaas and to warn against shirk. Finally, the Shaykh made three points about this principle:

- Allaah ta'alaah Spoke about shirk and Tawheed and their realities, in clear way that the common people would be able to understand.
- in this Ummah there occurred what happened to the people of Nuh ('alayhimus-salaam), who exaggerated in the status of the righteous people. As time passed by they began to take them as objects of worship. In this Ummah as time transpired and the Ummah moved further away from the era of Prophethood, when knowledge diminished and ignorance increased; then the same type of deviation occurred.
- shaytaan made the people see ikhlaas and Tawheed to be a form of belittlement of the status of the righteous people. To worship them besides Allaah, to invoke and seek their aid and assistance, was a form of giving them their due right and honouring them.

Today we will go through the explanation of Shaykh Ahmad bin Yahyah an-Najmee (rahimahullaah).

The First Principle:

Making the religion sincerely and purely for Allaah alone, the Most High, without any partners and the explanation of its opposite which is Shirk (associating partners) with Allaah, and (the explanation) that the majority of the Qur'aan is in explanation of this foundation, from a variety of different angles, with such words that even the most dumb from the common-folk can understand. Then, when there occurred to the Ummah what occurred [to it], Shaytaan presented to them [what they presumed to be] Ikhlaas by portraying a picture of belittlement of the Righteous people and absence of the fulfillment of their rights. And he made Shirk to appear amongst them in the form of love of the Righteous and their followers.

[Taken from salafipublications.com]

Shaykh Muhammad ibn Abdil-Wahhaab (rahimahullaah) said:

To make sincere and pure the religion for Allaah, the Exalted, alone; without any partners. An explanation of its opposite, which is shirk with Allaah. The majority of the Qur'aan is an explanation of this principle from many different angles, with such Speech that even the most common of the common people would be able to understand. Then when that which occurred to the majority of the Ummah occurred, shaytaan made ikhlaas appear to them in the form of being a belittlement of the righteous people, and being negligent in fulfilling their rights. Then he portrayed shirk to them in the form of loving the righteous people and their followers.

So regarding this the Shaykh (rahimahullaah) said:

Ikhlaas to Allaah is a great and mighty foundation from the foundations of the Deen; from those foundations which the Deen itself is built and founded upon. Following on from this foundation is the foundation of al-mutaabahaa (to follow and imitate the Messenger Muhammad (sallallaahu 'alayhi wa sallam)).

Hence, the entire religion is founded upon these two principles and foundations:

Firstly: to make one's Deen sincerely and purely for Allaah, the Exalted, alone, without any partners.

Secondly: to follow and imitate His Messenger (sallallaahu 'alayhi wa sallam).

The Shaykh says that no action will be accepted except with the fulfillment of these two conditions within that action. Therefore, whoever does an action which is not founded upon these two principles, then his action would be rejected against him, even if he was to bring one of these two things and omit the other one.

For Example:

He was sincere to Allaah in his intention, yet he didn't make ittibah (he didn't follow the Messenger of Allaah (sallallaahu 'alayhi wa sallam) in his action), then his action is rejected; because al-mutaabahaa (following and imitating) is not present.

Whoever followed and imitated the Messenger (sallallaahu 'alayhi wa sallam) only, and he was not sincere to Allaah in his intention, then his action, likewise, is rejected because ikhlaas is not present. So outwardly he might be doing everything which is correct and in accordance with the Sunnah, but inwardly his ikhlaas is absent and his deeds are for some other reason and motive. Therefore it is rejected from him.

So then the Shaykh goes onto bring numerous proofs from the Qur'aan for this particular foundation, which is the greatest foundation of the religion.

The first evidence that the Shaykh brings is the same as the verse Shaykh 'Ubayd brought in the previous lesson.

FIRST QUR'AANIC EVIDENCE:

Say (O Muhammad (sallallaahu `alayhi wa sallam)): "Verily, my Salaat (prayer), my sacrifice, my living and my dying are for Allaah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

[Soorah Al-An'aam(6):162-163]

This is one of the verses that the Scholars of Tawheed and Scholars of the Sunnah use as being representative of the Tawheed of the Messengers. As in this ayah is the affirmation of the kalimah, there is a denial of any partners to Allaah and an affirmation that worship are for Allaah ta'ala, Lord of the worlds. From the greatest forms of worship is the salaah and sacrifice for the sake of Allaah ta'ala.

SECOND QUR'AANIC EVIDENCE:

Say (O Muhammad (sallallaahu `alayhi wa sallam)): "I am only a man like you. It has been revealed to me that you Ilaah is One Ilaah (i.e. Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

[Soorah Al-Kahf(18):110]

The point of evidence: **associate none as a partner in the worship of his Lord.** This means the sincerity, ikhlaas, niyyah and so on. This ayah comprises of the two principles the Shaykh mentioned. It comprises of the principle of al-ikhlaas and the principle of the righteous action which is in agreement with the Sunnah - **let him work righteousness.** A deed is only righteous if it is accordance with the Sunnah, this indicates the condition of al-Ikhlaas.

THIRD QUR'AANIC EVIDENCE:

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone, and perform As-Salaat and give Zakaat, and that is the right religion.

[Soorah Al-Baiyyinah(98):5]

So we see **they should worship Allaah, and worship none but Him Alone.** He mentioned this along with some of the outward actions. So we see that the Salaah and zakaah are mentioned, which are outward actions. We see that it is mentioned alongside, making the Deen purely and sincerely for Allaah alone, this indicates the purity of the intention and niyyah, in seeking only the Face of Allaah ta'ala; and not directing ibaadah to anyone else besides Allaah ta'ala.

FOURTH QUR'AANIC EVIDENCE:

So, call you (O Muhammad (sallallaahu `alayhi wa sallam) and the believers) upon (or invoke) Allaah making (your) worship pure for Him (Alone) however much the disbelievers (in the Oneness of Allaah) may hate (it).

[Soorah Ghaafir(40):14]

So here the du'aa, the da'wah - the call and invocation to Allaah, should be purely and sincerely for Him alone.

The Shaykh says that there are many other evidences like this for this particular issue. The majority of the chapters that were revealed in the period in Mecca, which were involved in the dialogue with the mushrikeen and explaining the falsehood of their deen; bringing evidences indicating their deen to be false. Explaining that the gods that they worship do not have any control or power over anything. These are the types of issues that were being dealt with, in the period in Mecca in the verses and chapters that were being revealed. As a dialogue with the mushrikeen to cut off the foundations of their shirk.

FIFTH QUR'AANIC EVIDENCE:

From those verses the Shaykh mentions:

And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date stone).

[Soorah Faatir(35):13]

SIXTH QUR'AANIC EVIDENCE:

In another ayah the Shaykh mentions, Allaah says (what translated means):

Or have they a share in the dominion? Then in that case they would not give mankind even a Naqira (speck on the back of a date stone).

[Soorah An-Nisaa(4):53]

Here Allaah ta'alaah explains those things which are worshipped besides Allaah do not have any control or share in any of the affairs of the world.

SEVENTH QUR'AANIC EVIDENCE:

Likewise, Allaah ta'alaah explains the incapacity of those that they worship besides Allaah and their weakness. By way of example, Allaah says (what translated means):

O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allaah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

[Soorah Al-Hajj(22):73]

So all of these Verses are brought by the Shaykh to indicate the falsehood of shirk and worshipping others besides Allaah; and the obligation of making one's ibaadah purely and sincerely for the sake of Allaah ta'alaah alone.

We see that the whole of the period in Mecca when the verses were being revealed, Allaah ta'alaah was explaining His Power over His creation, which He created, and His signs that he placed in this creation which would in turn indicate, show and prove His Perfection and His Power. Therefore, He is the true deity who is worthy of Uloohiyyah as opposed to anyone and anything else besides Him. He is the One for Whom all ibaadah should be made pure and sincere, because He has fadl over mankind; as He created them and brought them into existence, He gave them favours and bounties of sustenance. Due to all of these reasons, He alone is the One who is worthy of worship. This is the general message all of which is made abundantly clear in the texts of the Qur'aan.

Abou Iyaad summarised the first point that the Shaykh established:

The Shaykh firstly established this point regarding the first, mighty principle upon which the religion is based - making the religion purely and sincerely for Allaah, the Exalted, alone without any partners.

Next Abu Iyaad went onto to explain the second point - following and imitating the Messenger (sallallaahu 'alayhi wa sallaam), bringing evidences that the Shaykh brought:

As for the second principle which follows on from the first, which is al-mutaabahaa - to follow and imitate the Messenger (sallallaahu 'alayhi wa sallaam).

The Shaykh says that there are also many evidences for this from the Book of Allaah and from the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallaam).

FIRST QUR'AANIC EVIDENCE:

So from those evidences that the Shaykh brings is the statement of Allaah (what translated means):

And whatsoever the Messenger (Muhammad (sallallaahu 'alayhi wa sallaam)) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allaah; verily, Allaah is Severe in punishment.

[Soorah Al-Hashr(59):7]

SECOND QUR'AANIC EVIDENCE:

Likewise Allaah, the Mighty and Majestic, said (what translated means):

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error.

[Soorah Al-Ahzaab(33):36]

THIRD QUR'AANIC EVIDENCE:

O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he (sallallaahu 'alayhi wa sallaam) calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

[Soorah Al-Anfaal(8):24]

We see that this ayah is a proof for responding to Allaah.

FOURTH QUR'AANIC EVIDENCE:

The Shaykh brings another verse:

Say (O Muhammad (sallallaahu `alayhi wa sallam) to mankind): "If you (really) love Allaah, then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful."

[Soorah Al-`Imraan(3):31]

FIRST HADEETH:

After bringing proofs from the Qur'aan, the Shaykh then brings an evidence from the Sunnah:

Narrated Abu Huraira:

Allaah's Apostle said, "All of my followers will enter Paradise except those who refuse." They said, "O Allaah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses (to enter it)."

[Taken from sahihalbukhari.com (The Book of Holding Fast to the Book and the Sunnah #6811)]

Here the Shaykh has established the proofs for two mighty foundations upon which the entire religion is based upon.

Then Abu Iyaad moves onto the next part of the first principle:

Then he comments on the second part of the statement of Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah), when he speaks about the Ummah going through a period and stage in which the shaytaan made ikhlaas appear to them as representing belittling the righteous people; and shirk appearing to them as loving the righteous people.

He says, that which was intended by this speech is that when those innovations were entered into this religion that were entered, such as the innovations of the Soofiyyah and of Tashayoo. The Shaykh mentioned these two in particular. This is because these two innovations, the innovation of the Soofiyyah and the Tashayoo, the Shee'ah, they are really behind the emergence of the worship of others besides Allaah ta'alaah.

As for the bid'ah of the Soofiyyah, then Shaykh al-Islam ibn Taymiyyah explains that this originated in Basrah, after the turn of the first century, in the second century after hijrah. It appeared as something very small that didn't really appear to be a deviation of something necessarily incorrect. This is when there started to be a slight exaggeration that would be had in the fear and the awe of Allaah ta'alaah. This would appear in some of the Tabi'een, something that was not seen amongst the Sahaabah. So from this initial starting point, not necessarily evil or bad, beginning from this small point with many stages and additional influences from other sources, it eventually became something which has a great deal of exaggeration, deviation, reliance and connection upon people who seem to be chains, without whom you cannot reach Allaah. These people in these chains have to be essentially worshipped, a person must subdue himself to them. This is the bid'ah of the Soofiyyah in a nutshell. There are so many other doctrines and innovations that entered into the Soofies.

Likewise the bid'ah of Tashayoo, the bid'ah of the Shee'ah Raafidah, began in exaggeration of Ali (radiyallaahu'anhu) ascribing divinity to him, then ascribing divinity to some of their alleged imaams. They are the ones who institutionalised the worship and the flocking to the graves of the dead people, as they did in Egypt in the fourth century, the Baatinees Ismealies.

Soofism and Tashayoo have connections, Soofism has taken from Shee'ism in many respects. The Shaykh mentioned that when the innovations of the Soofiyyah and Shee'ah were entered into the religion, then shaytaan appeared and emerged, making it appear to the people that being sincere to Allaah in ibaadah and not invoking the righteous people somehow entails belittling those righteous people and being negligent in fulfilling their rights. The one who calls upon those righteous people and seeks aid and rescue from them, makes them intermediaries between himself and Allaah, then only he is the one who has known their true worth and who has fulfilled their true right. This is alongside our clear knowledge that Allaah ta'alaah prohibits and refuses that anyone should be associated with Him in any type of worship, even if it is an angel, Messenger or Prophet which has been sent. So this is how shaytaan appeared to the likes of these people when the innovations had emerged of the Soofiyyah and the Shee'ah, in a stepwise pattern, when the time was appropriate, shaytaan appeared to them and overturned the scales for them in this particular way.

The Shaykh goes on to say that Allaah ta'alaah has made it very clear, in some of His verses, the extent to which the Messenger of Allaah (sallallaahu 'alayhi wa sallam) shares with Allaah in certain rights and those specific rights which are unique to Allaah ta'alaah. Allaah has made this very clear in the Qur'aan. The Shaykh gives a nice proof to illustrate what is meant here. If you reflect upon the following verse in Soorah An-Noor:

And whosoever obeys Allaah and His Messenger (sallallaahu 'alayhi wa sallam), fears Allaah and keeps his duty (to Him), such are the successful.

[Soorah An-Noor(24):52]

So you notice in the first part of the verse, Allaah ta'alaah has made obedience to be something shared between Him and between the Messenger (sallallaahu 'alayhi wa sallam). **And whosoever obeys Allaah and His Messenger (sallallaahu 'alayhi wa sallam).**

Then in the second half of the verse: **fears Allaah and keeps his duty (to Him), such are the successful.** He singled out al-khash'yaah and al-itkaa; He made them only for Himself, for Allaah ta'alaah.

This indicates that Allaah ta'alaah has made this affair very clear, in that the rights of Prophets and the righteous are made clear and distinct. Also those affairs that are only for Allaah ta'alaah, which are the affairs of worship, like du'aa and istiaanaah and so forth; all of these are very clear and explicit in the Qur'aan, that these are only for Allaah ta'alaah.

The Shaykh mentions another ayah in the Qur'aan explaining that Messenger of Allaah (sallallaahu 'alayhi wa sallam) even though he is the most noblest of the creation and the highest of them in rank and the most superior of them in status, He still says regarding the Messenger of Allaah (sallallaahu 'alayhi wa sallam): (what translated means)

Not for you (O Muhammad (sallallaahu 'alayhi wasallam), but for Allaah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimun.

[Soorah Al-Imraan(3):128]

From these evidences it becomes clear that this statement of those people, which is, "To worship Allaah alone and make ibaadah purely and sincerely for Him alone is a belittlement of the righteous people." The Shaykh says that this is a futile saying - baatil, and a repugnant mistake. It is not permissible for anyone to believe the likes of this. That those who single out Allaah in worship, somehow they are belittling the righteous people and not giving them their rights. Rather, the muwahiddeen - those who single out Allaah in worship love for the sake of Allaah, the righteous people, if they are the righteous people in reality. This is the way of the people of Tawheed.

However, even though they love the righteous people, they do not give them any of the rights of Allaah ta'alaah, because they know that this is something that entails the anger of Allaah. The Messenger of Allaah (sallallaahu 'alayhi wa sallam) made this clear when someone came and said to him:

Anas (may Allaah be pleased with him) narrated,

"Some people said, 'O Messenger of Allaah! You are the best of us, and the son of the best of us, and you are our sayyid (master) and the son of our sayyid.' Thereupon, the Prophet (sallallaahu 'alayhi wa sallaam) said, 'O people! Say as you used to say (i.e. call me the servant of Allaah and His prophet) and do not let Satan draw you (to say what is not lawful). I am Muhammad, Allaah's slave and Messenger. By Allaah! I do not like you to raise me above the rank which Allaah, Exalted be He, put me in,'

**[Taken from 'Concise Commentary on the Book of Tawhid' by Saalih Al-Fawzaan (page 456).
Related by An-Nasaa'i in his book 'Amal Al-Yawm Wal-Laylah (248,249)]**

So the Prophet (sallallaahu 'alayhi wa sallam) rejecting this type of raising above and beyond his status in reality with Allaah ta'ala.

Another example is that another man came and said to him:

Jubayr Ibn Mut'im (may Allaah be pleased with him) said:

"A Bedouin came to the Prophet (sallallaahu 'alayhi wa sallam) and said, 'O Messenger of Allaah! People are fatigued, children are starving and properties have ruined, so invoke Allaah for rain, as we indeed seek Allaah's intercession with you and yours with Him on our behalf. Thereupon, the Prophet (sallallaahu 'alayhi wa sallam) said, 'Glorified is Allaah,' and he continued glorifying Allaah until fears appeared on the faces of his Companions (because of the anger they noticed on the Prophet's face). Then the Prophet (sallallaahu 'alayhi wa sallam) said, 'Woe unto you! Do you not know who Allaah is? Allaah's greatness is far above that; it is not permissible to seek Allaah's intercession with one of His creatures.' "

**[Taken from 'Concise Commentary on the Book of Tawhid' by Saalih Al-Fawzaan (page 449).
Related by Abu Daawood (4726)]**

The point here is that when these types of situations occurred the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and the people came and said something that was unbecoming, exaggeration or entailed minor shirk - like when the man came and said, "Whatever Allaah willed and what you willed." So the Messenger (sallallaahu 'alayhi wa sallam) reprimanded him and explained that say, whatever Allaah willed and THEN what the Messenger willed.

There are many examples of these kinds of situations in the Sunnah. when the people came and said something that was unbefitting, or exaggeration, or entailed minor shirk. Like when the man said:

Hudhayfah narrated that the Prophet (sallallaahu `alayhi wa sallam) said:

“Do not say, ‘If Allaah wills and so-and-so wills,’ but say, ‘If Allaah wills and then so-and-so wills,”

**[Taken from ‘Concise Commentary on the Book of Tawhid’ by Saalih Al-Fawzaan (page 334).
Related by Abu Daawood (4980)]**

We see there are many examples like that in the Sunnah. The Shaykh (rahimahullaah) mentioned a few examples indicating to us in the context of what Shaykh ul-Islam Muhammad ibn Abdil-Wahhaab had mentioned that this claim of these people is false. It is baatil to claim that to not worship, not invoke, not call upon, not seek aid and rescue from the Prophets and the righteous people, that this somehow entails belittling their status, diminishing them and being discourteous to them. This of course is baatil (a false principle). We see in the Sunnah ample rejection of that from many different angles.

Concluding:

Finally the Shaykh concludes his commentary by saying, that from all of this it has now become very clear that whoever claims that actualising Tawheed, meaning practically acting upon this Tawheed and making it purely and sincerely for Allaah, the Most High, that somehow it is belittling the righteous, then it has become clear that this is a saying that is baatil. He says, indeed this statement is baatil. Indeed such a person is a misguided person from the misguided people. It is obligatory upon the Muslimeen to be cautious of the likes of these people with respect to their religion, from Allaah is the success.

This concludes the discussion of the Shaykh (rahimahullaah) and this concludes our lesson for today. Insha’Allaah in the next lesson we will go through the discussion of Zayd al-Madhkaalee (hafidhahullaah).

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

