

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 - five

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After reciting Khutbah al-Haajah, Aboo Iyaad reminded us that previously we have looked at the commentary of Shaykh Ahmad bin Yahyah an-Najmee (rahimahullaah). He then recapped the essential points:

- the Shaykh established that the religion is built upon two foundational principles:

sincerity in the religion, making the Deen purely and sincerely for Allaah ta'alaah alone, without any partners - ikhlaas ud-Deen.

following the Messenger of Allaah (sallallaahu 'alayhi wa sallam) - mutabahatoo ur-Rasool

These are the greatest foundations of the religion. No action is accepted except when both of these two conditions are fulfilled.

- the Shaykh mentioned numerous proofs for the first and second foundations - following and obeying the Messenger of Allaah (sallallaahu 'alayhi wa sallam) in one's ibaadah.
- the Shaykh explained that regarding what happened to the Ummah when shaytaan began to make ikhlaas - sincerity, appear to be in the form of belittling the righteous people. Meaning he began to belittle the affair of Tawheed and make it seem in the eyes of the people as if it entailed belittling the righteous people. Conversely, he made shirk appear to them as if it is in the form of loving the righteous people. He portrayed it in a way that loving the righteous people is the truth and what is correct. The Shaykh explained that this occurred when there arose innovations in the religion. Like the innovations of the Soofies and the Shee'ah, mentioning them specifically. After the introduction of these innovation people began to think that calling upon the righteous people, seeking rescue from them, making them intermediaries between themselves and Allaah, then the people who did this have realised the true worth of these righteous people. As if a person can only realise, respect and honour these people and their rights by way of performing these actions. This is how he misguided a great deal of people.
- the Shaykh established that no one besides Allaah ta'alaah, not even the Messenger (sallallaahu 'alayhi wa sallam) or the angels, have any share with Allaah in those things which are unique to Him; such as the affairs of worship - having fear and having taqwaa of Him.
- the Shaykh then went on to give some examples of minor shirk. How a person could fall into minor shirk by equating someone in some of the actions of Allaah ta'alaah.
- the Shaykh concluded that a person can only actualise and fulfill the requirements of Tawheed when he establishes Tawheed as it came in the Book and the Sunnah. The claim that is made by people who practised Tawheed means belittling the righteous people is a statement which is baatil - false. The person is either ignorant or astray and misguided.

Today we will go through the explanation of Shaykh Zaid bin Haadi al-Madkhalee (hafidhahullaah).

The Shaykh began his commentary by explaining the meaning of Ikhlaas ud-Deen lillaahi.

THE FIRST PART OF THE FIRST FOUNDATION:

Sincerity or purity in the religion for Allaah, the Mighty and Majestic - meaning:

Ikhlaas ud-Deen - turning oneself or directing oneself towards Allaah, the Mighty and Majestic, with every type of worship; which either involves one's wealth or one's body.

Or that which involves the worship of the body and worship of wealth together. Meaning when we look at every single act of worship, we see some acts of worship only require the use of one's body, e.g. one's heart, tongue or limbs. Like the prayer and fasting involve the body. Thikr involves the tongue. There are some acts of worship which involve wealth like zakaah. Some acts of worship use both, like the Hajj involves the body and one's wealth together.

So the Shaykh informs that the **definition of ikhlaas to Allaah is to turn oneself to Allaah with every worship, whether based on one's wealth, with respect to one's body or with respect to both; upon a path where there is ikhlaas - sincerity to Allaah and singling out Allaah alone without any partners to Him.**

Then the Shaykh mentions the reason and the justification behind this, which is in fact the reason and argument in the Qur'aan. The Shaykh says that because Allaah ta'alaah is the One Who is singled out in creating, regulating and managing the universe in an absolute sense; without any partner, aider or assister. Since this is the case it follows on therefore that He is One with respect whom it is obligatory to worship alone without any partners - without any 'nid' an equal or rival, without any 'matheel' one who is like Him, without any 'shabeeh' one who resembles Him, without any 'nutheer' one who is like Him.

So that is the argument and reasoning why it is obligatory to have ikhlaas to Allaah ta'alaah.

The Shaykh then says, ikhlaas is something that is obligatory in all of the actions. What is the foundation of this ikhlaas? What underlies this ikhlaas? It is the three types of Tawheed. So the foundations that this ikhlaas, we are requested with, springs from stems from Tawheed with all of its three types:

Tawheed ar-Ruboobiyyah

Tawheed al-Uloohiyyah

Tawheed Asmaa' was-Sifaat

That is why a person's ikhlaas in jeopardy or harmed if there are defects and flaws in these three foundations, Tawheed ar-Ruboobiyyah, al-Uloohiyyah and Asmaa' was-Sifaat.

Then the Shaykh goes onto say that ikhlaas also comprises of freeing oneself from whatever clashes with Tawheed, which is setting up partners with Allaah, the Mighty and Majestic, whether it is major shirk or minor shirk.

Then he mentions that when we look in the Shar'iah or when we reason with our 'aql we find that everything has an underlining cause. So what are **the underlining causes behind understanding Tawheed** and gaining the fiqh of Tawheed? This is the issue that we as Muslimeen, Mu'mineen, Mu'wahideen are concerned with.

The Shaykh says that this includes:

- attending to fiqh in the religion, to acquire fiqh in the Deen.
- to sit in the gatherings and circles of knowledge in which we find the usool of the Deen are being explained (the usool of the Deen, of the people of the Sunnah, means belief in Allaah, His angels, His Books, His Messengers, al-Qadar and the Last Day; to elaborate on those. This differs from the usool of the Deen of the people of dalaalah and bid'ah).
- to understand the affairs of worship
- to understand the dealings between the people - those rulings that relate to the muaamaalaat, the affairs of halaal and haraam, the adaab, sulook, akhlaaq - affairs pertaining to behaviour, mannerisms and etiquettes. All of these things are clearly and abundantly explained in the Book of our Lord, the Mighty and Majestic. Likewise what is found in the authentic Sunnah of our Prophet Muhammad (sallallaahu 'alayhi wa sallam).

So the Shaykh says that engaging in all of these things is something that aids a person in understanding Tawheed, included is the affairs of the rulings. Because all of these things are things that branch off from the Tawheed of Allaah ta'alaah. When a person gains fiqh in the issues of the rulings, he will start to see connections between that and the Tawheed of Allaah ta'alaah. Many of the affairs of Tawheed will become apparent to him. Like, for example, a person understands that from the Names of Allaah ta'alaah is al-Hakeem- the All-Wise, and in all of Allaah's Actions there is hikmah - wisdom. Wisdom can be seen, not only in the created things that Allaah creates, but also in the ahkaam - the rulings of Allaah ta'alaah, in the affairs of halaal and haraam etc. So engaging in study of all of these different areas allows a person to gain fiqh of the Deen as a whole. Likewise to understand Tawheed in a more comprehensive way, because the Tawheed of Allaah permeates into every affair of the religion.

So then the Shaykh goes onto say that the shirk with Allaah ta'alaah, which is mentioned by Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah), the shirk which entered into the Ummah, then this shirk is of two types:

- shirk akbar - invalidates and nullifies a person's action and expels him from the religion.
- shirk asghar - does not expel him from the religion and does not invalidate a person's action completely and entirely.

Then the Shaykh goes onto elaborate upon the major shirk - shirk akbar. He says the following ayah in the Qur'aan has come regarding this:

Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.

[Soorah An-Nisaa(4):48]

Then the Shaykh goes onto to give a definition. **What is the rule of measure that defines this type of shirk?**

The Shaykh says, that a servant directs something of the affairs of worship to other than Allaah. Or he directs this act of worship to Allaah, but also to someone else alongside Allaah; whether this act of worship is du'aa - supplication, istiaanah - seeking aid, istighaatha - seeking rescue from someone in a time of calamity or hardship, sacrifice, making an oath, tawwakal - hope which is in the heart, kawf - fear. If a person directs this to anyone besides Allaah, or to Allaah and someone alongside Allaah, then he is a mushrik and a kaafir, after the hujjah has been established upon him - after the proof has been established upon him.

The Shaykh has mentioned an important point, one of the issues being raised today by a group of people, the issue of ikaamatul hujjah - does the proof need to be established upon a person before we declare him to be a mushrik and a kaafir?

Shaykh Rabee (hafidhahullaah) commended a book that was written by one of the students of knowledge on the issue of the Shaykh's of the daw'ah, meaning Shaykh Muhammad ibn Abdil-Wahhaab, the author of the Six Principles. Likewise from his offspring, likewise all of those Scholars who came after them. What was their position on the issue of establishing proof upon an individual who falls into shirk?

So the Shaykh in his commendation of that book brings 30-40 citations from that lineage of Scholars establishing that they actually established the proof upon an individual before they judge him as being a mushrik and a disbeliever. This is because we have people present today who misunderstand some of the writings of Shaykh al-Islam Muhammad ibn Abdil-Wahhaab (rahimahullaah) and think that his position was that if a person falls into major shirk, then without establishing the proof we can judge him to be a kaafir - disbeliever. So here the Shaykh mentioned that anyone who directs ibaadah to other than Allaah, he is a mushrik and a kaafir, after the hujjah, which is in the message of the Qur'aan, is established upon an individual. Meaning, you make it clear to a person that what you are doing clashes with what the Messengers brought. Once he understands that he is opposing what the Messengers brought, meaning that it merely comes to his knowledge that in what he did has opposed the Tawheed of the Messengers. That is what he needs to understand, he does not need any detailed, elaborate, sophisticated understanding, he just needs to know he has opposed the Messengers. To that level the hujjah is established upon him. The issue of ikaamahtul hujjah that Ahl-ul-Sunnah-wa-Jama'aah observe when it comes to making takfeer of people even when it involves these types of affairs of shirk and kufr.

Then the Shaykh goes onto say shirk asghar - minor shirk, is less than the major shirk; it is very dangerous upon the Ummah. After shirk akbar - major shirk, it is at the second level. After it are the misguiding innovations, after them are the major sins, after them are the minor sins.

So the Shaykh has mentioned the different levels preferred by Iblees in order to misguide mankind. These are mentioned by Ibn Qayyim and others.

- The first level- shirk and kufr
 - innovations
 - major sins
 - minor sins
 - then shaytaan makes a person engaged in those things which are permissible. If he can't make a person fall into minor sins, then he will engage him in actions that are merely mu'bah - where he gains no reward or punishment, but he's just wasting his time.
- The last level- shaytaan involves him in a thing of a lesser reward, taking him away from a greater reward.

These are the stages taken by Iblees, with shirk being the most dangerous of them.

Then the Shaykh goes onto talk about the manifestations of minor shirk:

- ar-riyaa' - a muslim performs an action for Allaah, the Mighty and Majestic, then he begins to beautify that action because the people are looking at him, he feels that he wants them to praise him because of what he is doing. The Shaykh says this is an evil intention, it enters into one of the types of minor shirk, which is ar-riyaa'. He said it is obligatory to fight against this type, by turning to Allaah with all types of worship and keeping away from all the evil, lowly intentions and motives. Such as seeking to be praised by the people or whatever is similar to that, those things which are not permissible to enter into one's worship. The Shaykh says that this is the type that is found overwhelmingly amongst the people. This minor shirk most commonly occurs in most of the people. That is why there are narrations from the Prophet (sallallaahu 'alayhi wa sallam) where he gave them something by which they could fortify themselves with from the attack of this type of riyaa'.

O Allaah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.

[Taken from the app 'myDuaa'. Related by Ahmad (4/403)]

This is what the Prophet (sallallaahu 'alayhi wa sallam) advised that you seek refuge from this very dangerous form of minor shirk, which is found the most amongst the people. The Shaykh says a person who perceives anything of this ar-riyaa' or ar-ujub - amazement, or he perceives he has an evil intent whilst people might praise him, for example for recitation, prayer, sadaqah, jihaad and whatever else of the types of worship, then it is obligatory upon him at that point to have ikhlaas for Allaah ta'alaah alone.

- When the people say, "Had it not been for Allaah and so and so, then such and such would have happened." So he used the conjunction 'and'. By way of this it is as if he is equating between that person and Allaah in terms of the ni'mah - bounty or favour, that Allaah brought to him. Or in terms of the repulsion, that Allaah repelled from him some harm or difficulty. It is as if he is saying, "If it wasn't for Allaah and so and so, I would not have gained this employment." Or, "If it wasn't for Allaah and so and so, then my need would not have been fulfilled." It is as if he is equating so and so with bestowing these things upon him, along side Allaah ta'alaah. All of this are from the words which constitute the minor shirk, they are an avenue that leads towards the major shirk. The correction of this phrase is that a person should say, "Had it not been for Allaah, then after Him so and so." In this case the so-and-so person becomes merely a means that Allaah ta'alaah used to aid His servant and to bring to His servant what He had decreed upon him to fulfill the need of the servant. Allaah is the One Who brought that goodness and the person in between was just merely a means, an avenue or mechanism. As it is rightly said, "Had it not been for Allaah first, and then for so and so." This point is elaborated in more detail in the books of Tawheed, so you can refer to them for a more detailed discussion.
- When the people say, "Whatever Allaah willed and whatever so and so willed." This statement was said to the Messenger of Allaah (sallallaahu 'alayhi wa sallam), who replied saying that have you made me a rival or equal to Allaah? Rather, you should say say, it is only Allaah alone willed. So mashee'ah is the Will of Allaah, as for the will of the servant it follows the Will of Allaah ta'alaah.

Hudayfah 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 Aboo Daawood (4980)]**

So this is another phrase uttered by a person's tongue that constitutes minor shirk.

Then the Shaykh concludes this part that all of this is connected to the first foundation. The foundation of actualising and implementing the Tawheed of Allaah ta'alaah, with all of its types, with an understanding of all of its various issues. As Tawheed as many issues. There are many issues under major shirk, also there are many issues under minor shirk. A person needs to be well informed and have deep understanding of these issues to avoid falling into them. Again a person can refer to Kitaab at-Tawheed in which Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab has brought all of these things together. The first part of the book focuses with minor shirk and the later part of the book focuses on the aspects of minor shirk.

So the Shaykh says actualising Tawheed, freeing oneself from shirk in all of its types and freeing oneself from the people of shirk constitute the entire religion. They are the foundations of this ikhlaas:

actualising Tawheed

freeing oneself from shirk

freeing oneself from the people of shirk

The Shaykh says, Tawheed and ikhlaas cannot be completed except by performing these three things.

THE SECOND PART OF THE FIRST FOUNDATION:

Then the Shaykh goes onto to comment on the second half of what was said by Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab in this principle, which is the fact **that the majority of the Qur'aan has come in explanation of this principle and that shaytaan misguided the Ummaah and made them see Tawheed in the form of belittling the righteous people.**

So the Shaykh says:

FIRSTLY: what led to this is jahal. When Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab says, **when there transpired upon the Ummah whatever transpired**, what he is referring to is al-jahal - ignorance and the spread of ignorance.

SECONDLY: what were the reasons for this spreading? The absence of the Scholars, those Scholars who cultivate the people upon the Book and the Sunnah. Likewise the abundance of those people who come and they make a claim to knowledge. They claim they possess knowledge, but they are not really worthy of that. This is because either they are people who have knowledge, then they are afflicted with deviation; so they turn away from the truth on account of personal motives. Or it could be the case that he is just an ignoramus, who puts himself in the ranks of the Scholars; then he starts to command and prohibit the people, give religious verdicts, starts teaching upon ignorance and misguidance; then this person harms the people and he will carry the burden for this misguidance that he is spreading. The Shaykh says that educating and teaching is something that must be based upon the knowledge of the texts of the Book and the Sunnah. Whoever is not upon that will not benefit the people, rather he will harm the people.

Then regarding what Muhammad ibn Abdil-Wahhaab said, **that shaytaan made ikhlaas represent to them in the form of belittling the righteous people.**

We have previously covered this in the speech of Shaykh 'Ubayd and Ahmad an-Najmee, that shaytaan belittled Tawheed in the eyes and made it appear to be as if a person would be belittling the righteous people. But Shaykh Zaid al-Madkhalee has another angle. He takes up the angle of speaking about the Scholars in general. So regarding the issue of belittling the righteous people, the Shaykh takes the angle of speaking ill of the true Scholars.

He says, this is one of those issues that every student of knowledge should be wise to. Which is, the person who belittles the righteous Scholars, mocks them and describes them with that which they are free of, then this person has been afflicted with the disease of shubhaa and the disease of shahwaa. When you see someone attacking an aalim from the Uleema of the Sunnah, anyone who belittles them or speaks ill of them, mocks or reviles them, then know that there are two diseases in that person - shubhaa and shahwaa. Meaning these two diseases are what led him to his evil action. The Shaykh says that one of the signs of the people of innovation is speaking ill of the righteous Scholars. The Shaykh says that this is a clear sign that you can take it directly from the mouths of those people who start belittling these Scholars. For example, sometimes they might say that the Scholars are those that compromise in the Deen. They mean that they compromise with the rulers and in other issues. Or they might say that they are dunyahwiioon - they are people who are inclined towards the earth, they are worldly people seeking the world. Or they might say they don't have knowledge of the current affairs, knowledge of what the people are upon. All of these are types of insults they direct to the Scholars and these occur from the tongues of the people of innovation. Those who do not respect the Scholars who have a firm footing in knowledge. They have a great and lengthy experience in the field of da'wah to Allaah and striving in the path of Allaah, in enjoining the good and prohibiting the evil and giving advise to the Muslims in all of their different levels and circumstances. These are the Scholars that have all of these experiences behind them, yet these people come along and they start speaking ill of these Scholars. So know, as the Shaykh said, that anyone whose mouth anything like this appears he has the murud of shubhaa and the murud of shahwaa - the disease of the doubt and the disease of the lusts and desires.

The Shaykh says therefore when we hear anyone who speaks ill of either the earlier Scholars or the contemporary Scholars, he means here, the righteous Salafi Scholars, then we treat that person to be from the people of innovation. What he has shown by this attack in reality, when he is attacking the honour of those Scholars, the corruption upon his tongue and the corruption in his heart. Then the Shaykh goes onto say that this avenue of speaking ill and attacking the righteous Scholars is from the signs of the innovated people of desires, those to whom shaytaan has beautified this action of theirs and hindered them from the path of Allaah and from the path of those rightly guided people.

The Shaykh then quotes a statement from Shaykh Ahmad an-Najmee (rahimahullaah) in his book, in which he writes against the Muslim Brotherhood.

The 25th observation on the Muslim Brotherhood, then he describes a quality of the Muslim Brotherhood, they make the people to make zuhd - to flee from the Scholars of the Sunnah. They describe them with certain names and labels. They say that some of them are agents, some are compromisers, some are the Scholars of the paper, some are the Scholars of women's menses as if this is the only thing that they know in the religious affairs, they are ignorant of the current affairs.

The Shaykh says that all of these are from the dictionary of their words which they blow onto their followers, therefore as a result their youth are turned away from the Scholars, they don't look towards the Scholars except with a belittling eye. As a result of all of this, a barrier develops between the youth and the Scholars, so the Scholars have been separated from the students, the result is a very bitter and evil one. The Shaykh continues, that when they are far away from the Scholars and they accuse them in the affairs of the religion, then these people will start to analogise for the affairs by way of their desires. As they have been cut off from knowledge and its people. Therefore they will rely upon analogies, using their desires, they will turn to whatever direction their leaders turn them to. As a result of their ignorance and their ignorance of the rulings of the Shar'iah, they will start falling into mistakes thinking that these mistakes are correct. Then as they continue and persist upon these mistakes a consequence of that will be that the affairs of the Sunnah will die and innovation will become widespread. Then as time progresses it will reach a stage when the later people will think that these rulings and innovations, the things that were based on the jahl of the people who came before, that this is in fact the Sunnah. That this is the Sunnah and it's always been the Sunnah. The Shaykh says, to Allaah we belong and to Him we shall return. He basically described that this is what happens when you start belittling the Scholars. Belittling the Scholars isn't just a light affair, it is an affair that has bitter and evil consequences in the centuries to come.

Aboo Iyaad states that the Shaykh has described a very nice illustration of what happens. That when you start attacking and speaking ill of the Scholars, essentially what you are doing is you are killing off the Sunnah and you are replacing it with bid'ah and dalaalah; even though it isn't taking place right now as you belittle that Scholar, it is something that will arise as a consequence of your evil actions over time. That is why we see that when anyone speaks ill of any righteous Salafi Scholar we automatically judge that individual as having the disease of shubhaa and the disease of shahwaa. As he would not have made that kalaam unless there was corruption upon his tongue and corruption upon his heart.

The Shaykh concludes his explanation by mentioning a point regarding ghuloo. He says that shaytaan made many people fall into shirk in the form of loving the righteous people. On the one hand we have belittlement of the righteous Scholars and on the other hand we have ghuloo - exaggeration in the righteous worshippers. The Shaykh says, the ghuloo in the righteous people is the cause of the destruction of people and making them far away from the legislation of Allaah, and far away from the Tawheed.

This was the very thing that was mentioned by the Messenger of Allaah (sallallaahu ‘alayhi wa sallam):

Ibn ‘Abbaas (may Allaah be pleased with him) narrated that the Prophet (sallallaahu ‘alayhi wa sallam) said:

“Beware of excessiveness, for it was only this which led those (nations) before you to destruction.”

**[Taken from ‘Concise Commentary on the Book of Tawhid’ by Saalih Al-Fawzaan (page 161).
Related by Ahmad in his Musnad (1/215,347)]**

This ghuloo is surpassing the limit in loving them and raising them above what Allaah ta’alaa gave to them. In that a person begins to seek them for fulfillment of the needs and removing hardships, seeking offspring, seeking sustenance, repelling calamities, calling upon them for rescue, hoping in them, all of this is baatil. They claim that all of this is loving, respecting and knowing their right. All of this is in fact baatil because the righteous people amongst mankind, whether they are alive or dead, they are the awliyaa of Allaah, no doubt. We are obliged to love them, however this love has a limit and has been defined. It is not permissible to go into ghuloo in that particular type of love.

Any person who goes beyond these limits that are defined, then he has done four wrongs:

- FIRST CRIME: he wrongs himself, he thulms himself
- SECOND CRIME: he has behaved badly with Allaah, the Mighty and Majestic. He has done evil with his adhaab - behaviour with Allaah
- THIRD CRIME: he has done wrong with the legislation with Allaah
- FOURTH CRIME: he has done thulm against the righteous servants of Allaah. Raising a person above and beyond his rank means that you have oppressed him.

These are the four crimes that a person falls into when he goes beyond the defined limits.

Therefore the Shaykh concludes that ghuloo - exaggeration in the righteous people is not a legislated path, rather it is either the way of the people who are upon major shirk or it is the way of the people who are upon bid’ah and dalaalah. Those people who have been deprived of the light of the aqeedah of eemaan in its correct understanding.

This is where the Shaykh concludes his explanation (hafidhahullaah) and we conclude our discussion of this lesson.

All Praise is due to Allaah, We’ll send the salaam 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.

