

# 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 - Eight

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Abu Iyaad started by reciting Khutbatul-Haajah and then informed us that in this lesson we will complete our discussion of the second principle from the speech of Shaykh Ahmad an-Najmee (rahimahullaah) and Shaykh Zayd al-Madhkhalee (hafidhahullaah).

Both have a very brief commentary on this principle, so our aim is to try to get through both of their commentaries in this lesson insha'Allaah.

## The Second Principle:

**Allaah has commanded unity (al-ijtimaa') in the religion and has prohibited separation (at-tafarruq) therein. So Allaah has explained this, clearly and sufficiently, [in a manner] that the common people can understand. And He forbade us to be not like those who split and differed [amongst themselves] before us and were destroyed [by this]. And He mentioned that He commanded the Muslims to be united in the religion, and forbade them from becoming separated therein. And this is increased in clarity by what has been reported in the Sunnah of amazing affairs pertaining to that [blameworthy] splitting in the foundations (usool) and subsidiary branches (furoo') of the religion was turned into (the real) knowledge ('ilm) and understanding (fiqh) of the religion, and (such that) no one spoke of unity in the religion except [that he was considered] a zindeeq (heretic) or a majnoon (mad person).**

**[Taken from salafipublications.com]**

We will begin by reading the principle again:

Shaykh al-Islam Muhammad ibn Abdil-Wahhaab said:

Allaah commanded unity in the religion and prohibited separation therein. Allaah explained this with a sufficient explanation which the common people can understand. He prohibited us from being like those who split and differed before us; as a result who perished. He mentioned that He ordered the Muslims to be united upon the religion and prohibited them from separating therein. What increases this in clarity is what is narrated in the Sunnah of amazing affairs with respect to that. Then the affair became overturned, such that spitting in the foundations of the religion and its branches was considered to be knowledge and understanding of the Deen. Unity in the religion would not be spoken of by anyone except a zindeeq and one who is mad.

## **So regarding this, Shaykh Ahmad an-Najmee (rahimahullaah), said:**

Allaah ta'alaah has combined and made a connection between al-ijtimaa' fid Deen (unity in the religion and not being separated in the religion) with ibaadah (worship). As this unity itself is from ibaadah. To be united and not to be disunited, is itself from worship of Allaah ta'alaah. For that reason, in two verses in the Qur'aan, Allaah ta'alaah made a connection between these two things.

**Truly, this, your Ummah [Shari'ah or religion (Islaamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).**

[Soorah Al-Anbiaa(21):92]

In this ayah, there is a connection between unity (being a single Ummah) and the command to worship Allaah alone.

Then we see in another ayah:

**And verily, this your religion (of Islaamic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.**

[Soorah Al-Mu'minun(23):52]

The Shaykh says that the benefit that we get from these two verses:

- the One worshipped is Allaah ta'alaah, so it is not permissible to worship anyone besides Him.
- it is vital that the Ummah is united and is a single Ummah upon the objective of worshipping Allaah alone without any partners.

So, we see a connection in the command to unity (being a single Ummah) and there being a single ma'bood. This unity is built upon the objective of making worship for Allaah ta'alaah alone.

All of this is taken from our Lord by way of the Prophet (sallallaahu 'alayhi wa sallam). So this nation takes its commands and its prohibitions from the Messenger of Allaah (sallallaahu 'alayhi wa sallam) by way of what has come in the Book and the Sunnah. Then acts upon what has come in the Book and the Sunnah. This is what is legislated by Allaah ta'alaah and what is legislated by every single Prophet and Messenger. At the head of them the Messengers of firm determination.

So we see in the ayah that we mentioned in the previous lesson, Allaah says (what translated means):

**He (Allaah) has ordained for you the same religion (Islaamic Monotheism) which He ordained for Nuh, and that which We have revealed to you (O Muhammad (sallallaahu 'alayhi wa sallam)), and that which We ordained for Ibraheem, Moosa and Essaa saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in the (religion) (i.e. various sects in religion).**

[Soorah Ash-Shra(42):13]

This ijtimaa' upon Tawheed is the Deen revealed upon each and every single Messenger of Allaah (sallallaahu 'alayhi wa sallam).

As Allaah says (what translated means):

**you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in the (religion) (i.e. various sects in religion).**

[Soorah Ash-Shra(42):13]

This is a clear command for the Ummah to be united as a single Ummah. If there is any controversy or difference then the return is back to Allaah and His Messenger (sallallaahu 'alayhi wa sallam) as we see in other ayaat in the Qur'aan. The Shaykh mentions two verses

**And in whatsoever you differ, the decision thereof is with Allaah (He is the ruling Judge). Such is Allaah, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.**

[Soorah Ash-Shura(42):10]

**If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).**

[Soorah An-Nisaa(4):83]

This ayah is a proof that issues are to be returned back to the Messenger of Allaah (sallallaahu 'alayhi wa sallam) whilst was still alive. Then to the people of knowledge, who would advise the people in respect to those issues. So, the Shaykh mentions these two ayaat as a proof to show that any differences which occur are to be returned back to Allaah, the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and to the people of knowledge.

Then the Shaykh goes onto say that whoever reflects upon all of the rulings of the Shar'iah will find that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) in the various legislations, has not left any cause or reason which leads to differing, except that He put a barrier in front of it.

As an example, Allaah says (what translated means):

**And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves.**

[Soorah Al-'Imraan(3):103]

Another example:

**"And verily, this (i.e. Allaah's Commandments) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.**

[Soorah Al-An'aan(6):153]

These and other verses are similar to what we have mentioned in some of the previous lessons and the commentary of the Salaf upon these verses and what they meant.

Then Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab (rahimahullaah) said that then what increases this in clarity is what is narrated in the Sunnah of amazing affairs regarding the issue of unity upon the religion and avoiding disunity.

Then the Shaykh brings a number of ahadeeth, from them he says the statement of the Messenger of Allaah (sallallaahu 'alayhi wa sallam):

**From Anas ibn Maalik (radiyallaahu 'anhu) who said that Allaah's Messenger (sallallaahu 'alayhi wa sallam) said:**

**"This Ummah will split into seventy-three sects, all of them in the Fire (of Hell) except one."  
They asked, "And what is that sect?" He said, "That which I and my Companions are upon today."**

**[Taken from 'The Call to Islam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed. Translated by Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah) (page 14). Reported by at-Tabaraanee in al-Mu'jamus-Sagheer (# 724).]**

These are some sample texts the Shaykh has brought as an evidence to establish this principle. The Shaykh mentions that there are other types of evidences.

Then he says, quoting Shaykh Muhammad Ibn Abdil-Wahhaab, that the affairs became turned such that splitting in the foundations of the religion and its branches was considered to be knowledge, ilm and fiqh in the religion. As for unity in the religion then no one spoke of it except that he was considered to be a zineeq (heretic or a mad person).

The Shaykh says that perhaps Shaykh al-Islam Muhammad ibn Abdil-Wahhaab intended by these words is what happened to the Muslimeen of splitting in the foundations of their religion. This has occurred a great deal. For example, we have the Jahmiyyah, the madhab of the Mu'tazilah, the Qadariyyah (those who deny al-Qadr) and the Murjiah. These are sects that the Shaykh has mentioned by way of example to illustrate that the splitting in the Usool of the Deen has occurred a great deal, despite all that is found in the Book and the Sunnah in reference to the command to unity.

Likewise the Shaykh mentions the splitting in the subsidiary issues in the religion. He says, therefore we see the Hanafiyyah, Maalikiyyah, Shafiyyah, Hanabilah and the Zarhiah, which is splitting in the Islaamic Fiqh. The Shaykh makes a point, that this in reality is not to be considered the splitting which is blameworthy. As there is room in this type of jurisprudence for the understandings of the Scholars to vary. It is a difference in issues in which differing is permissible. This is not something that is blameworthy or a deficiency. However, what is a deficiency and a blame is when a person abandons the evidence for the saying of an Imaam. So we have an evidence that comes to you and then you abandon that evidence for the saying of an Imaam. This is the thing for which a person is to be criticized and considered blameworthy.

The Shaykh is making a point that when it comes to the issues of ahkaam and the ibaadaat, that these affairs are such that understandings can differ. The Scholars can vary in their understandings and derivation of evidence. Therefore the rebuke and criticism of splitting and differing does not really apply to these types of issues, unless we have a situation where a person will not abandon a saying of his Imaam even when evidence comes to him. This now becomes the splitting that is blameworthy, because he has now introduced splitting by way of his action.

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab (rahimahullaah) mentioned splitting in the Usool of the Deen and the furoo' of the Deen in his principle. Shaykh Ahmad an-Najmee (rahimahullaah) commented that perhaps the author (rahimahullaah) intended by including splitting in the furoo' is that many of the people in his time were of the view that anyone who abandons any one of these \_\_\_\_\_ and who takes the evidence then they would accuse him of madness and zandaqah. This is how the situation became, that partisanship and taqleed (blind following) was a disease which had crept in. We accept and know that differing in the furoo', in the ahkaam and ibaadaat, is something that is going to occur by necessity due of the difference in the understanding of the Scholars. Even though we accept this, the situation became such that this partisanship and blind following led them to not abandon the saying of an Imaam even when there is an explicit evidence from the Messenger of Allaah (sallallaahu 'alayhi wa sallam). For that reason Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab made a point of including the usool and the furoo' - differing therein to be something that is blameworthy.

This is the end of the commentary of Shaykh Ahmad an-Najmee (rahimahullaah).

## **Now we move to the commentary of Shaykh Zayd al-Madhkhalee (hafidahullaah).**

He begins by stating that this principle is a truth that the Book of Allaah has Spoken of. Then he quotes the ayah in Soorah Al-'Imraan:

**And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it.**

[Soorah Al-'Imraan(3):103]

Shaykh al-Islaam Muhammad Ibn Abdil-Wahhaab has taken this principle from this ayah and what is similar to it. So Allaah ordered holding fast to His Rope, which is His religion - which the Book of Allaah and the Sunnah of the chief of the Messengers Muhammad (sallallaahu 'alayhi wa sallam).

He prohibited splitting and differing in the Deen because this is the way of the Mushrikeen and the way of the Mu'tadideen. So all of these ayaat, as we mentioned in the previous lessons, even though they came blaming the Jews and the Christians and those who were given the Book before us for splitting, as this is a characteristic of theirs from the people of shirk. Even though this is the foundation of the meaning of these verses, nevertheless they also apply to the people of bid'ah and dalaalah in this Ummah, because that is the intent.

The nations that came before, from the Jews and the Christians split in the matters of al-Qadar. They deviated in the matter of Allaah's Names and Attributes. They deviated in the matter of worshipping Allaah alone.

We find that amongst the Muslimeen division occurred in all the same issues that those previous nations were disputing in. If you were to look in the books of the Jews before the coming of Eessa (alayhi wasallam). Likewise if you were to look in the books of the Christians before the coming of Muhammad (sallallaahu 'alayhi wa sallam) you will find amongst them those whom we could call Jahmiyyah, because they spoke of Allaah's Names and Attributes in the same way. We would find in their books the same issues pertaining to al-Qadr, in which the Qadariyyah and Jabariyyah deviated. Likewise in the issues of faith, we will find these types of issues in the books of the scholars of the Jews and the Christians.

Therefore, the Shaykh says that we are prohibited in splitting in the Deen because it is the way of the Mushrikeen and the way of the innovators. So this applies to the innovators in Islaam.

As for those who understand the Deen of Allaah from the Book of their Lord and the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam) then they unite upon the religion, they don't split and they don't differ; because they fulfill this command of Allaah ta'ala, in His precise revelation.

So this ijtimaa' upon the Haqq (the Truth) is the way of the Salaf as-Saaliheen. This is the way of the people who have a sound and correct understanding of the Book of Allaah and the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam). They unite upon the religion upon the correct understanding. This can only be by taking the understanding of the Salaf.

As for splitting then this is the way of Ahl-ul-Bid'ah, those who are astray and lead others astray. They are the ones that bring the underlying reasons of splitting and differing because of their deviation away from the straight path. For that reason Allaah ta'ala commanded this Ummah to follow this one path, this moderate, middle path.

Then the Shaykh mentions the ayah in the Qur'aan:

**"And verily, this (i.e. Allaah's Commandments) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.**

[Soorah Al-An'aan(6):153]

The Shaykh says that the people of the Book and the Sunnah with the correct sound understanding are the ones that have taken this wasiyyah - this advice and command from Allaah ta'ala. They have taken it in their hearts and upon their tongues and they have practically implemented with their limbs.

This is the difference between the people of the Sunnah and those upon the way of the Salaf, that they take this command - wasiyyah from Allaah in their hearts and upon their tongues and they mutually practice this with their limbs. This can only be said of the people of the Truth. It cannot be said by those besides them.

That's why the Scholars explained that this is from the greatest foundations of the religion, meaning unity. Those people who oppose this principle are treated to be from the people of innovation.

It is for that reason that our Scholars today, from them Shaykh Ra'bee, Shaykh 'Ubayd, Shaykh Muhammad ibn Haadee and the other mashaykh, that they have spoken against a group of people who have come and violated this great and mighty principle. They have violated the principle of maintaining the unity of Ahl-us-Sunnah, also the principle of having loyalty to Ahl-us-Sunnah, also the principle of having respect and veneration for the Scholars of Ahl-us-Sunnah.

These are three foundations, all of them tied to the issue of unity and not being divided. These people are the likes of Yahyaa al-Hajooree and his followers. This man came and corrupted the da'wah of Shaykh Muqbil (rahimahullaah). He took it and steered it in a direction away from what Shaykh Muqbil (rahimahullaah) used to be upon. So we see from him of not adhering to this principle of maintaining unity. He split them in Yemen, then he divided the people from the Scholars of the Sunnah, from Shaykh Rab'ee, from Shaykh 'Ubayd, from Shaykh Muhammad ibn Ha'dee, until there was no one left except himself. Loyalty is only around himself. All of the Scholars are spoken of with evil, disgusting, vile speech that has never been heard in the history of Ahl-us-Sunnah. That Ahl-us-Sunnah speak against Ahl-us-Sunnah with such vile and evil words.

For that reason this issue of unity is from the greatest concerns of Ahl-us-Sunnah in every single place, in every single time. Therefore, if a person comes along claiming to be on the sound creed, claiming to be against the people of bid'ah, but we see him violating this principle, causing schisms and making the people hate the Scholars of the Sunnah, dividing and splitting them in this way; then that person on that count alone is considered to be outside of Ahl-us-Sunnah. He is treated to be from those who split the Ummah and cause schisms.

That which Allaah has prohibited very severely and strongly in the Book and the Sunnah. Why? Because of his actions, behaviour and his dealings. A person can violate the usool of Ahl-us-Sunnah by way of his dealing in this way and by not maintaining those things which Allaah and His Messenger (sallallaahu 'alayhi wa sallam) have ordered to be maintained.

The Shaykh continues and says, as for the people of bid'ah, they are the ones who deviate from the straight path to the right and to the left. Then the Shaykh mentions the famous hadeeth:

**From 'Abdullaah ibn Mas'ood (radiyallaahu 'anhu) who said:**

**Allaah's Messenger (sallallaahu 'alayhi wa sallam) drew a line for us, then he said, "This is Allaah's Way." Then he drew lines to its' right and its' left, and said, "These are different ways, upon each of these ways is a devil calling to it." Then he recited:**

**"And verily this is my Straight Path, so follow it, and do not follow (other) paths for they will separate you away from His Path,"**

[Soorah al-An'aam(6):153]

[Taken from 'The Call to Islaam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed. Translated by Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah) (page 13). Reported by at-Tayaaliseen (#244) and from him Ahmad (1/435, 465).]

The Shaykh says that whoever took this middle line that the Messenger (sallallaahu 'alayhi wa sallam) drew in the sand, is the one who is saved and the one who will be happy. Whoever turns away from this, to the right or the left, to the deviated paths, then he will fall into destruction in three different lives. In the destruction of his worldly life, in the life of the barzakh and he will fall into destruction in the life of the Hereafter.

Then he quotes the ayah:

**And he for whom Allaah has not appointed light, for him there is no light.**

[Soorah An-Nur(24):40]

The Shaykh says that the author, Shaykh al-Islaam Muhammad Ibn Abdil-Wahhaab (rahimahullaah), has made this very clear. He prohibited ikhtilaaf.

The first and the greatest thing in which ikhtilaaf is prohibited is in the matters of Aqeedah - belief. Then in the matters of methodology. Whether that manhaj applies to da'wah, or the manhaj of jihaad; as these are the issues which we find that the Jama'at and the firq of today have deviated upon. In the matter of da'wah of Allaah, we see the Ikhwaan, the Tabligh, the Hizbut Tahreer, the jama'aah of Moudoodi, all of them claim to call to Allaah ta'alaah. Likewise in the manhaj of jihaad we see that the Takfeeriseen, the Khawaarij and other than them deviate in the methodologies in this issue. Likewise in commanding good and prohibiting evil we see there are groups.

So, all of these ways are ways in which the people deviated. Splitting on these issues are characteristics of Ahl-ul-Bid'ah, either with the bid'ah which takes them outside the fold of Islaam or a bid'ah which makes them sinners. Every bid'ah in the Deen is evil. That is why the Messenger of Allaah (sallallaahu 'alayhi wa sallam) described bid'ah as dalaalah. He rebuked differing and splitting in the most severe of ways.

The Shaykh mentioned the ayah:

**Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (sallallaahu 'alayhi wa sallam)) have no concern in them in the least.**

[Soorah Al-An'aan(6):159]

**And be not as those who divided and differed among themselves after the clear proofs had come to them.**

[Soorah Al-'Imraan(3):105]

The Shaykh says that all of this is an evidence that Allaah has given and established the huj'jaa (the clear manifest evidence) upon mankind.

The reason why Allaah has mentioned all of these ayaat is:

- out of Mercy and compassion to us; for us to not be like those before us who split and divided.
- to establish the huj'jah (the clear manifest evidence).

Just in case a person comes on Yawm al-Qiyyamah claiming no one came to us to give us glad tidings and no one came to us to warn. So he is using this as an excuse as to why he split, deviated and turned into groups and sects. Here, all of these ayaat are the huj'jah of Allaah against this Ummah, in case they come thinking they have any excuse. They do not have any excuse, because Allaah has conveyed by way of His Book and by way of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

Allaah establishes in a Verse in the Qur'aan:

**Messenger as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers.**

[Soorah An-Nisaa(4):165]

In a hadeeth, Messenger of Allaah (sallallaahu 'alayhi wa sallam) said:

**Abu Darda (radiallaahu 'anhu) narrated that the Messenger of Allaah (salallaahu 'alayhi wa sallam) said:**

**Whoever seeks a path to knowledge, Allaah will make easy for him a path to Paradise. Indeed, the angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the inheritors of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.**

[Ahmad, Abu Daawood]

The hadeeth indicates that the Messengers came and established the huj'jah; the Scholars who are the inheritors of the Prophets likewise conveyed this huj'jah. The Scholars of the Sunnah are the ones the people unite around. Unity is behind the people of hadeeth, the people of athar, the people of the Sunnah, the people upon the way of the Salaf and the Scholars.

So the Shaykh says that splitting in all of the religion it is blameworthy and not from the characteristics of the people of eemaan. Rather, it is from the traits of the people of the deviants and the innovators.

The Shaykh finishes by making the same point that was made by Shaykh Ahmad an-Najmee (rahimahullaah). He speaks of differing in the furoo' (in the subsidiary branches). The matter of differing in the furoo' is a matter that is permissible to differ in, in the acts of worship and the dealings etc. for those who are worthy of making ijtihaad. In those issues we do not split, nor do we have any mutual hatred or any boycotting; because everybody is looking at his evidence and taking it upon his understanding. He has an evidence which he depends upon in his view or opinion. Therefore, when the Truth is made clear then a person holds onto that Truth and he leaves from what is other than it from the opinions and ijtihaad.

However, the Shaykh says what it is important for us to know and understand that differing in the ahkaam and the ibadaat from those people who are qualified and fit to make ijtihaad in the first place, that this is not something that necessitates cutting off and splitting.

The Salaf themselves used to differ in some of the issues. Each one would have his opinion, they would make ijtihaad, they would have evidences they depended upon. This would not lead them to the ikhtilaaf which is blameworthy and mentioned in the Shari'iah texts. Secondly, these Scholars were people of ijtihaad, they were qualified and fit to make ijtihaad. Therefore, the situation is such that whoever is right amongst them is given two rewards and the one who makes a mistake only receives one reward. He is pardoned for the mistake he has made due to ijtihaad.

So this concludes our discussion of this great and mighty principle from these three mashaykh. Shaykh 'Ubayd, Shaykh Zayd al-Madkhalee and Shaykh Ahmad an-Najmee.

