

الْأُصُولُ السَّيِّدَةُ

THE SIX FUNDAMENTALS

لِلْمُجَدِّدِ الْإِمَامِ
مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ

BY THE REVIVER, THE IMĀM
MUḤAMMAD IBN 'ABD AL-WAHHĀB
MAY ALLĀH HAVE MERCY ON HIM



-AL-KUTTĀB AS-SALAFĪ-

الْكِتَابُ السَّلَافِيُّ

CULTIVATION UPON THE WAY OF AS-SALAF AS-SAALIH

AL-KUTTĀB MEDIA
TRANSLATIONS

-1447-



AL-KUTTAAB AS-SALAFY
CULTIVATION UPON THE WAY OF AS-SALAF AS-SAALIH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLĀH,
THE MOST GRACIOUS, THE MOST MERCIFUL.**

قَالَ الشَّيْخُ - رَحِمَهُ اللَّهُ - : " مِنْ أَعْجَبِ الْعُجَابِ وَأَكْبَرِ الْآيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ الْمَلِكِ الْعَلَّابِ؛ سِتَّةُ أُصُولٍ بَيَّنَّهَا اللَّهُ تَعَالَى بَيَّانًا وَاضِحًا لِلْعَوَامِّ فَوْقَ مَا يَظُنُّ الظَّانُّونَ، ثُمَّ بَعْدَ هَذَا غَلَطَ فِيهَا كَثِيرٌ مِنْ أَدْكِيَاءِ الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا أَقْلًا قَلِيلًا."

The Shaykh – may Allāh have mercy upon him – said: “Among the most astonishing wonders and greatest signs indicating the Power of the All-Dominant King are Six Principles which Allāh, the Most High, has clarified with utmost clarity to the common people; beyond what anyone could imagine. Yet, after this, many of the intelligent ones of the world and the intellectual thinkers among the children of Ādam have erred regarding them, except for very few.”

الأصلُ الأولُ

THE FIRST PRINCIPLE

إِخْلَاصُ الدِّينِ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَبَيَانُ ضِدِّهِ الَّذِي هُوَ الشِّرْكُ بِاللَّهِ، وَكَوْنُ أَكْثَرِ الْفُرَاقِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ وَجْهِ شَتَّى، بِكَلَامٍ يَفْهَمُهُ أَبْلَدُ الْعَامَّةِ، ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا صَارَ، أَظْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي صُورَةٍ تَنْقُصُ الصَّالِحِينَ، وَالتَّقْصِيرَ فِي حَقِّهِمْ، وَأَظْهَرَ لَهُمُ الشِّرْكَ بِاللَّهِ فِي صُورَةٍ مَحَبَّةِ الصَّالِحِينَ وَاتِّبَاعِهِمْ.

Making the Religion purely and sincerely for Allāh alone, with no partners for Him. And clarifying its opposite: shirk (associating partners with Allāh). The majority of the Qur'ān explains this principle from various aspects, in a language so clear that even the simplest of the common people can understand. Then, when the state of most of the Ummah became what it became, Shayṭān presented sincerity in the form of belittling the righteous and neglecting their rights, and he presented shirk in the form of loving the righteous and following them.

الأصل الثاني

THE SECOND PRINCIPLE

أَمَرَ اللَّهُ بِالْإِجْتِمَاعِ فِي الدِّينِ وَنَهَى عَنِ التَّفَرُّقِ فِيهِ، فَبَيَّنَّ اللَّهُ هَذَا بَيِّنًا شَافِيًا تَفْهَمُهُ الْعَوَامُّ، وَنَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا وَاحْتَلَفُوا قَبْلَنَا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ الْمُرْسَلِينَ بِالْإِجْتِمَاعِ فِي الدِّينِ وَنَهَايَهُمْ عَنِ التَّفَرُّقِ فِيهِ. وَيَزِيدُهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعَجَابِ فِي ذَلِكَ. ثُمَّ صَارَ الْأَمْرُ إِلَى أَنَّ الْإِفْتِرَاقَ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ، هُوَ الْعِلْمُ وَالْفِقْهُ فِي الدِّينِ. وَصَارَ الْأَمْرُ بِالْإِجْتِمَاعِ فِي الدِّينِ لَا يَقُولُ بِهِ إِلَّا زُنْدِيقٌ أَوْ مَجْنُونٌ!

Allāh commanded unity in the Religion and forbade division. Allāh has clarified this in a complete manner that even the common people can understand. He forbade us from being like those who split and differed before us and were destroyed. He mentioned that He commanded the Messengers to unite upon the Religion and forbade them from division. The Sunnah increases this in clarity with astonishing examples. Then the affair reached a point where splitting within the fundamentals and branches of the Religion came to be seen as knowledge and fiqh in the Religion, and calling to unity upon the Religion came to be seen as something only a heretic or madman would say!

الأصل الثالث

THE THIRD PRINCIPLE

أَنَّ مِنْ تَمَامِ الْإِجْتِمَاعِ: السَّمْعُ وَالطَّاعَةُ لِمَنْ تَأَمَّرَ عَلَيْنَا، وَلَوْ كَانَ عَبْدًا حَبَشِيًّا. فَبَيَّنَ اللَّهُ هَذَا بَيَانًا شَافِيًّا كَافِيًّا بِوُجُوهِ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَقَدَرًا.

That from the completeness of unity is to hear and obey the one placed in authority over us, even if he is an Abyssinian slave. Allāh has clarified this thoroughly and sufficiently in various ways, both Legislatively and through Divine Decree.

ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ؟!

Then this Principle became something unknown to most of those who claim knowledge, so what about acting upon it?!

الأصل الرابع THE FOURTH PRINCIPLE

يَبَيِّنُ الْعِلْمَ وَالْعُلَمَاءَ، وَالْفِقْهَ وَالْفُقَهَاءَ، وَيَبَيِّنُ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ. وَقَدْ بَيَّنَّ اللَّهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾ [البقرة: ٤٠] إِلَى قَوْلِهِ قَبْلَ ذِكْرِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾ [البقرة: ١٢٢] كَالآيَةِ الْأُولَى.

Clarifying what True Knowledge and the Scholars are, and what True Fiqh and the true Jurists are, and clarifying those who only resembles them but are not from them. Allāh has explained this principle at the beginning of Sūrah al-Baqarah, from His statement: **“O Children of Israel! Remember My Favour which I bestowed upon you...”** [Al-Baqarah: 40] until His statement before mentioning Ibrāhīm (peace be upon him): **“O Children of Israel! Remember My Favour which I bestowed upon you...”** [Al-Baqarah: 122] – similar to the first verse.

وَيَزِيدُهُ وَضُوحًا: مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا مِنَ الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِّيِّ الْبَلِيدِ. ثُمَّ صَارَ هَذَا أَغْرَبَ الْأَشْيَاءِ! وَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبِدْعُ وَالضَّلَالَاتُ، وَخِيَارُ مَا عِنْدَهُمْ: لَيْسَ الْحَقُّ بِالْبَاطِلِ! وَصَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللَّهُ عَلَى الْخَلْقِ وَمَدَحَهُ، لَا يَتَّقَوُهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ! وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَجَدَّ فِي التَّحْذِيرِ عَنْهُ وَالنَّهْيِ عَنْهُ؛ هُوَ الْفَقِيهُ الْعَالِمُ!!

The Sunnah further clarifies this with abundant, clear, and explicit speech that even the most simple of the common folk can understand. Then this became among the strangest of affairs! Knowledge and fiqh came to be regarded as innovations and misguidance, and the best they had was mixing truth with falsehood! Knowledge – which Allāh made obligatory upon the creation and praised – came to be uttered only by one who is called a heretic or insane! And whoever denies this knowledge, opposes it, and strives to warn against it and forbid it – he is regarded as the true scholar and jurist!!

الأصل الخامس

THE FIFTH PRINCIPLE

بَيَّانُ اللَّهِ سُبْحَانَهُ لِلْأَوْلِيَاءِ، وَتَفْرِيقُهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَائِهِ الْمُنَافِقِينَ وَالْمُفْجَرِ. وَيَكْفِي فِي هَذَا آيَةُ آلِ عِمْرَانَ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١] وَالآيَةُ الَّتِي فِي الْمَائِدَةِ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ﴾ [المائدة: ٥٤] وَآيَةُ فِي سُورَةِ يُوسُفَ، وَهِيَ قَوْلُهُ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٦٢) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ [يونس: ٦٢-٦٣]

Allāh – Glorified be He – has clarified who His Awliyā’ (Allies) are, and He distinguished them from those who only resemble them among His enemies from the hypocrites and wicked people. It is sufficient for this principle to cite the verse in Āl ‘Imrān: **“Say: If you (really) love Allāh, then follow me; Allāh will love you.”** [Āl ‘Imrān: 31] and the verse in al-Mā’idah: **“O you who believe! Whoever from among you turns back from his Religion...”** [Al-Mā’idah: 54] and a verse in Yūnus: **“No doubt! Verily, the Awliyā’ of Allāh – no fear shall come upon them nor shall they grieve. (62) Those who believed and used to fear Allāh.”** [Yūnus: 62-63]

ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُقَاطِ الشَّرْعِ، إِلَى أَنَّ الْأَوْلِيَاءَ لَا بُدَّ فِيهِمْ مِنْ تَرْكِ اتِّبَاعِ الرَّسُولِ، وَمَنْ اتَّبَعَهُ فَلَيْسَ مِنْهُمْ! وَلَا بُدَّ مِنْ تَرْكِ الْجِهَادِ، فَمَنْ جَاهَدَ فَلَيْسَ مِنْهُمْ! وَلَا بُدَّ مِنْ تَرْكِ الْإِيمَانِ وَالتَّقْوَى! فَمَنْ تَقَيَّدَ بِالْإِيمَانِ وَالتَّقْوَى، فَلَيْسَ مِنْهُمْ! يَا رَبَّنَا إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، إِنَّكَ سَمِيعُ الدُّعَاءِ.

Then the situation with most of those who claim knowledge and claim to be guides for the creation and protectors of the Sharī‘ah became that they considered that being an ally of Allāh requires abandoning the following of the Messenger, so whoever follows him is not from them! And abandoning Jihād, so whoever fights in the path of Allāh is not from them! And abandoning Īmān and Taqwā, so whoever adheres to Īmān and Taqwā is not from them! O our Lord, we ask You for pardon and well-being; indeed, You are the All-Hearing of supplication.

الأصلُ السادسُ

THE SIXTH PRINCIPLE

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ، فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ، وَاتِّبَاعِ الْأَرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ، وَهِيَ: أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ؛ وَالْمُجْتَهِدُ هُوَ: الْمُوصُوفُ بِكَدٍّ وَكَدًّا، أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعُمَرُ! فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ؛ فَلْيُعْرِضْ عَنْهُمَا فَرَضًا حَتْمًا لَا شَكَّ وَلَا إِشْكَالَ فِيهِ، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا؛ فَهُوَ إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ، لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا!! فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ: كَمْ بَيَّنَّ اللَّهُ سُبْحَانَهُ شَرْعًا وَقَدَرًا، خَلْقًا وَأَمْرًا فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِ شَتَّى، بَلَغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَّةِ: ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الأعراف: ١٨٧] ﴿لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ﴾ إِلَى قَوْلِهِ: ﴿فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾ [يس: ٧-١١].

Refuting the doubt which Shayṭān placed, calling to abandon the Qur’ān and Sunnah and to follow the various, conflicting opinions and desires. That doubt is: that none can understand the Qur’ān and Sunnah except the absolute mujtahid; and that a mujtahid must have such and such qualities – qualities that perhaps even Abū Bakr and ‘Umar did not completely possess! And that if a person does not have these qualities, he must turn away from them (the Qur’ān and Sunnah) absolutely, with no doubt or question about it. And that whoever seeks guidance from them is either a heretic or insane, because of the “difficulty” of understanding them! Glorified be Allāh and praised is He! How often has Allāh clarified – legislatively and through His decree, in creation and command – the refutation of this cursed doubt, from many aspects, until it has reached the level of self-evident necessities: **“But most of mankind do not know.”** [Al-A’rāf: 187] **“Indeed, the Word has proved true against most of them, so they will not believe. (7) Verily, We have put on their necks iron collars reaching to the chins, so that their heads are forced up...”** until His statement: **“So give to such a person the glad tidings of forgiveness and a generous reward.”** [Yā Sīn: 7-11]

