

AL-USOOL AS-SITTAH THR SIX FUNDAMENTALS

MUHAMMAD IBN 'ABD UL-WAHHAAB



ENGLISH – إنجليزية

**SHARH
COMMENTARY**

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THE SIX FUNDAMENTALS

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

All praise is due to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and from the misdeeds of our actions. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger ﷺ.

Allah says [meaning]: "O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]." (Quran, 3:102).

Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom (In whose name) you ask one another, (i.e., request favors and demand rights.) and the wombs. (i.e., fear Allāh in regard to relations of kinship.) Indeed Allāh is ever, over you, an Observer. (Ever-present and taking account of everything.)" (Quran, 4:1).

Allah says [meaning]: "O you who have believed, fear Allāh and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment." (Quran, 8:46).

To proceed: Among what a student of knowledge should be keen on is mastering the rules and foundations that the Sharia has brought. Among the most important concise epistles concerned with this is a valuable epistle by Sheikh Al-Islam Muhammad bin Abdul Wahhab (d. 1206 AH), which he named "The Six Foundations." It is a treatise of six foundations that the scholars have given great attention to. The author presented and established them clearly and plainly, as affirmed by Allah and His Messenger ﷺ. Yet, many people have erred and deviated from what Allah has legislated.

In our explanation of this treatise, we have adopted a tabulated method for ease of understanding and simplification, relying primarily on the explanation of the esteemed scholar Muhammad bin Saleh Al-Uthaymeen (d. 1421 AH), with some minor additions as needed.

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We ask Allah to make this work purely for His sake and to benefit the writer and the reader. May Allah send peace and blessings upon His trustworthy Messenger, his family, his companions, and those who follow them in righteousness until the Day of Judgment. All praise is due to Allah, Lord of the worlds.

INTRODUCTION

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

From the most amazing affairs and the greatest signs that demonstrate the ability of al-Malik (i.e., The Sovereign Owner) and al-Ghallaab (i.e., The Victorious), are six principles that Allah, the most High, has clearly explained for the common people – [He did this in a manner] above and beyond the thinking of those who doubt.

Despite this, many of the clever people of this world and the intelligent ones from the children of Adam erred with regards to them – except a very little few.

Summary of the Foundations of the Sunnah:

The First Foundation: Sincerity and its opposite, which is shirk (associating partners with Allah).

The Second Foundation: The unity in the religion and prohibited division in it.

The Third Foundation: Hearing and obeying the rulers, and its opposite is rebellion and disobedience.

The Fourth Foundation: Clarifying knowledge and scholars, jurisprudence and jurists, and its opposite is those who imitate them but are not from them.

The Fifth Foundation: Clarifying who are the allies of Allah, and their opposite; the allies of shaytan.

The Sixth Foundation: Seeking guidance from the Book and the Sunnah, and its opposite is abandoning the Quran and the Sunnah.

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Why Study the Six Foundations?

[1] The scholarly advice of them.

[2] To know the foundations of Islam, believe in them, and act upon them.

The Author Began with the Basmalah (In the Name of Allah), Which Is the Way of the Scholars, and This Is Due to:

[1] Following the example of the Noble Book and the Prophets and Messengers.

[2] Drawing comfort from the hadith:

"Every matter of importance that does not begin with the remembrance of Allah is cut off," even if it is weak.

[3] Following the example of the early scholars, may Allah have mercy on them.

[4] Seeking blessings by beginning with the name of Allah.

What Is the Meaning of the Basmalah?

[1] "Bism" (In the Name):

Meaning: "I begin writing in the name of Allah," and placing Allah's name first for blessing and exclusivity.

[2] Allah

The Name of Allah, and it is followed by all His Names.

[3] Ar-Rahman (The Entirely Merciful):

The One who is described with vast mercy that encompasses all creation.

[4] Ar-Raheem (The Especially Merciful):

The One who is described with Mercy that is reaching [the Muslims], and he makes His Mercy reaches whom He wants of His worshippers.

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Did the Author Intend to Limit the Six Foundations?

The rule is that when a number is mentioned in the Book, the Sunnah, or the statements of the scholars:

[1] If we did not find in the texts of the Quran and Sunnah anything more than this number, then the number thus has a concept—that is, it cannot be increased—similar to the pillars of Islam and the pillars of faith, as in the famous Hadith of Jibreel.

[2] If we find in the texts of the Book and the Sunnah what exceeds this number, then the number has no restrictive meaning. That is, it can be expanded upon with what is mentioned in the Book and the Sunnah, such as His saying: "Five are from the fitrah..." and His saying: "Avoid the seven destructive sins..."

Why is a number sometimes mentioned without having a restrictive meaning?

This is part of the excellence of teaching methodology, where the speaker intends for the listeners to memorize what is mentioned in this gathering, so that it becomes easy to recall these matters later. As the Prophet ﷺ said: "Take from me five things..." [Tirmidhi] and the author has continued upon this.

Important Matters:

[1] Is there consensus on the Six Principles among the Salaf (early Muslims)?

Yes, they are supported by the Qur'an, the Sunnah, and the sayings of the Companions, the early generations, and the Imams.

[2] Who was the first to author a work on the Six Principles?

No book on creed is without these principles. However, the first to compile them in an independent treatise was the reforming Imam (i.e., Muhammad ibn Abd al-Wahhab).

[3] How do we grasp the Six Principles?

By understanding each principle and what contradicts it.

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Do the books titled "Foundations of the Sunnah," "Creed," "Sunnah," and "Principles of the Sunnah" have the same content or do they differ?

They are writings on the same topic, but scholars vary the titles of books to avoid confusing the student, or to provide additional clarification, or due to specific circumstances and needs. Sometimes the title of the book is "Foundations of the Sunnah," like "Foundations of the Sunnah" by Imam Ahmad, or "Creed," like "Al-Aqeedah Al-Wasitiyyah" by Sheikh Al-Islam Ibn Taymiyyah, or "Sunnah," like "Al-Sunnah" by Al-Khallal, or "Faith," like "Al-Iman" by Ibn Abi Shaybah, or "Guidance," like "Al-Huda" by Ibn Khuzaymah, or "The Six Foundations," like "The Six Foundations" by the Reviver Imam.

THE FIRST FUNDAMENTAL:

Al-Ikhlaṣ (i.e., sincerity) in actions, for the sake of Allah alone; He has no partners. Also, an explanation of its opposite which is to commit acts of shirk with Allah.

Most of the Quran – from various angles – is an explanation of this principle; [it has been explained so clearly] that even the most unintelligent of the common people can understand.

Despite this, when the situation of most of the Ummah changed to what it is, Shaytan [deceived the people] by making sincerity appear to mean diminishing the status and rights of the righteous people and he made Shirk with Allah to appear to mean loving the righteous people and their followers.

Sincerity to Allah: (It is when a person intends in his worship to draw closer to Allah and attain His noble abode). It includes:

- [1] That one's intention is purely for Allah.**
- [2] That one's love is purely for Allah.**
- [3] That one's actions are purely for Allah.**
- [4] That one is sincere to Allah in both outward and inward actions.**
- [5] That one seeks nothing with his worship except the Face of Allah and attainment of His noble abode.**

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Some of What the Quran Mentions About Sincerity:

[1] Allah says [meaning]: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds." (Quran, 6:162).

[2] Allah says [meaning]: "And they were not commanded except to worship Allah, being sincere to Him in religion" (Quran, 98:5).

[3] Allah says [meaning]: "And We sent not before you any messenger except We revealed to him that, "There is no deity [worthy of worship in truth] except Me, so worship Me."" (Quran, 21:25).

Some of What the Sunnah Mentions About Sincerity:

[1] A man said, "What Allah wills and you will." The Prophet ﷺ said: "Have you made me an equal to Allah? Rather, what Allah alone has Willed." (Ahmad).

[2] The Prophet ﷺ said: "Whoever makes an oath by other than Allah has committed kufr or shirk." (Narrated by Ahmad, Abu Dawud, and Al-Tirmidhi).

[3] The Prophet ﷺ said: "O people, fear Allah and be upright in your speech. Do not let Satan deceive you. I am Muhammad, son of Abdullah, the servant of Allah and His Messenger. I do not like you to elevate me above the status that Allah has given me." (Narrated by Ahmad).

The opposite of sincerity is shirk:

[1] Allah says [meaning]: " Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin." (Quran, 4:48).

[2] Allah says [meaning]: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false deities.'" (Quran, 16:36).

[3] The Prophet ﷺ said: "Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire." (Narrated by Muslim).

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Shirk is of two types:

[1] Major shirk which expels the person out from Islam:

And it is: (Every form of polytheism (shirk) mentioned in religious law that is in absolute contradiction with monotheism).

For example: calling upon the person of a grave, or calling upon an absent person to save one from a matter that only someone present can handle.

[2] Minor shirk, which does not expel one from Islam:

It is any verbal or practical act that the Lawgiver describes as shirk but does not completely nullify Tawheed.

Examples: Swearing by other than Allah, showing off.

The Levels of Prohibitions:

[1] Major Shirk [2] Minor Shirk [3] Major Sins [4] Minor Sins

The Difference Between Major and Minor Shirk:

[1] Minor Shirk:

- Does not expel from Islam.
- Nullifies the specific act it accompanies.
- Its perpetrator is not eternally condemned to Hell if he dies upon it.
- Does not permit bloodshed or wealth seizure.
- Making something a means that Allah has not made a means.
- There is disagreement over whether it is forgiven if one dies upon it.
- Evidence indicates it is minor.
- Anything that is a means to major shirk is minor shirk.
- Anything described as shirk without specification is presumed minor.

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[2] Major Shirk:

- Expels from Islam.
- Nullifies all good deeds.
- Its perpetrator is eternally condemned to Hell.
- Permits bloodshed and wealth seizure.
- Believing that other than Allah has control over creation.
- Unforgivable if one dies upon it.
- Evidence indicates it is major.
- Believing that other than Allah has independent control over creation.

Fear of Shirk:

Shirk is very hidden. Even the close friend of Ar-Rahman (i.e., Ibrahim ؑ) feared it, as Allah mentioned about him: "And distance me and my sons away from worshipping idols." (Quran, 14:35). Ibn Abi Mulaykah said: "I met thirty Companions of the Prophet ﷺ, all of whom feared hypocrisy for themselves." No one thinks that he is safe from hypocrisy except the negligent, and no one fears hypocrisy except the believer. Fearing shirk is through:

[1] Learning Tawheed, acting upon it, calling to it, and having patience

[2] Studying shirk, knowing its means and how to avoid it.

[3] Supplicating and seeking help from Allah.

[4] Disavowing shirk and its people, and distancing from them.

THE SECOND FUNDAMENTAL:

Allah commanded unity in the religion and prohibited division in it. Allah has explained this in a very clear manner that even the common people are able to understand. He forbade us from resembling the people who differed and became

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divided before us and so they were destroyed. He mentioned that He [also] commanded the Muslims with being united in the religion and forbade them from division in it. This matter is made clearer by what is found in the Sunnah.

Then, from the most amazing affairs, is that differing in the core principles and branches of the religion became [authentic] knowledge (i.e., 'ilm) and understanding of the religion (i.e., fiqh).

As for unity in religion, it became such that nobody spoke about it except [that he is labelled as] a zindeeq (i.e., heretic) or a crazy person.

Some of What the Quran Mentions About Unity:

[1] Allah says [meaning]: "And hold firmly to the rope of Allah all together and do not become divided" (Quran, 3:103).

[2] Allah says [meaning], "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment." (Quran, 3:105)

[3] Allah says [meaning]: "Indeed, those who have divided their religion and become sects—you, [O Muhammad], are not [associated] with them in anything." (Quran, 6:159).

[4] Allah says [meaning]: "And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient." (Quran, 8:46).

Some of What the Sunnah Mentions About Unity:

[1] The Prophet ﷺ said: "A Muslim is the brother of another Muslim. He does not oppress him, nor betray him, nor humiliate him. Piety is here—and he pointed to his chest—it is enough evil for a person to despise his Muslim brother. Everything of a Muslim is sacred to another Muslim: his blood, his honor, and his wealth." (Agreed upon).

[2] The Prophet ﷺ said: "Do not envy one another, do not hate one another, do not spy on one another, and do not undercut one another. Be worshippers of Allah as brothers." (Agreed upon).

[3] The Prophet ﷺ said: "The believer to the believer is like a building; holding themselves tightly together." (Agreed upon).

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In contrast, the Prophet ﷺ warned against everything that causes division and hatred among Muslims and encouraged love and harmony through his words and actions.

The Practice of the Companions:

Differences (which are non-creedal) happened, but it did not lead to division, enmity, or hatred. An example is when the Prophet ﷺ said after the Battle of the Trench: "None of you should pray Asr except at Banu Quraydhah." Some understood this literally and prayed late, while others prayed on time, thinking the Prophet ﷺ meant urgency. Neither group condemned the other.

The Practice of the Early Scholars:

Among the principles of Ahl al-Sunnah in disputed issues is that if the difference is due to ijihad (scholarly reasoning) in matters where differing is permissible, they excuse one another and do not accuse each other of sin.

Manifestations of Unity in Islamic Law:

- Unity in worshipping One Lord.
- We follow on Prophet (ﷺ).
- Unity in acting on one Sharia.
- We have one qiblah.
- We have one caliph.
- We unite in every neighborhood give times for the obligatory salah.
- The people of the area unite every Jumu'ah.
- We unite every Eid – even the women, but without freemixing.
- All peoples unite on Arafah [in hajj]

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Note: The hadith "Differences in my Ummah is a mercy" is not authentic, so, it should not be used as evidence. If differences were a mercy, what would agreement be?!

THE THIRD FUNDAMENTAL:

From the perfection and completion of unity is to hear and obey the one who has authority over us – even if he is an Abyssinian slave.

So, Allah explained this in a very clear, manifest and sufficient manner, using various means – both religious as well as universal, then [despite this] this principle became unknown amongst the people who claim [to have] knowledge [let alone to others], so, how could it be applied!

Listening to and obeying the rulers entails:

[1] Complying with their orders.

[2] Avoiding what they forbid.

Some of What the Quran Mentions About Obeying the Rulers:

[1] Allah says [meaning]: "O you who believe, obey Allah and obey the Messenger and those in authority among you." (Quran, 4:59).

[2] Allah says [meaning]: "And obey Allah and His Messenger and do not dispute and [thus] lose courage" (Quran, 8:46).

[3] Allah says [meaning]: " And hold firmly to the rope of Allah all together and do not become divided." (Quran, 3:103).

Some of What the Sunnah Mentions About Obeying the Rulers:

[1] We gave pledge of allegiance to the Messenger of Allah ﷺ to listen and obey [the orders of the ruler] both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having blatant Kufr for which we would have a proof with us from Allah. (Agreed upon).

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[2] The Prophet ﷺ said: "Whoever sees something objectionable from his ruler should be patient, for whoever separates from the Jama'ah even a handspan and dies, he dies a death of ignorance." (Agreed upon).

[3] The Prophet ﷺ said: "Whoever abandons obedience will meet Allah on the Day of Resurrection without an excuse." (Narrated by Muslim).

The State of the Ummah Throughout History Shows That:

[1] When they were united, obeyed their rulers, and advised them kindly, they achieved dominance and honor over the lands.

[2] When they introduced innovations, divided, rebelled against their rulers, and revolted, they became weak in the eyes of their enemies, lost their strength, and were overrun by other nations.

What Is Required of Us all:

To fulfill what Allah has obligated upon us: love, cooperation in righteousness, unity for common interests, standing firm on truth, sincerity in all actions, and striving for one goal—reforming this Ummah religiously and worldly as much as possible, and this will never be possible except if our word is the same (i.e., agree and unite upon the same methodology), and to abandon disputes and division.

Important Matters for Obedience and Avoiding Revolt:

- Supplicating for the rulers and scholars.
- Paradise is not sought from anyone except from Allah, similarly, provision should not be sought except from Allah; He said [meaning]: And depend on the Ever-Living who does not die (Quran, 25:58).
- Not being among those who are pleased only when given something, and they become displeased if they are not given.
- Supplicating: "O Allah, suffice me with Your lawful from Your unlawful, and enrich me by Your favor from others."
- Reliance should only be on Allah alone, not on rulers, scholars, ministers, or the wealthy.
- The Prophet ﷺ said, "No believer should hate a female believer."

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Sheikh As-Si'di rahimahullah said, "This ruling extends to rulers as well."

- Our call is one of reform of the individual and society.
- Studying the biographies of the predecessors and how they dealt with rulers.
- Avoiding excessive exposure to news.

THE FOURTH FUNDAMENTAL:

A clarification of knowledge and the people of knowledge, and fiqh (i.e., jurisprudence) and the people of fiqh; the fuqahaa (i.e., the jurists). Also, a clarification of those who resemble them but are not actually from them.

Allah has explained this principle in the beginning of Surat al-Baqarah; from His saying [meaning], "**O Children of Israa'eel, remember My favor which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me**", to His saying before the mention of Ibraheem ؑ [meaning], "**O Children of Israa'eel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.**" (Quran, 2:40-122)

This principle is made even clearer with what is stated in the Sunnah of much manifest, clear statements for [even] the unintelligent common person. Then [despite this], [this very same principle] became from the strangest affairs!

Knowledge and fiqh became [perceived as] innovations and misguidance, and the best that they have is regarded as truth mixed with falsehood! Then, [true] knowledge that Allah, the most High, has obligated upon creation and has praised, is [falsely considered to be] only be followed by heretics or crazy people, whereas the one who forbids this [true knowledge], shows animosity towards it and strives to write [books] in warning against it – he is [falsely considered to be] the scholar and faqeeh!

Knowledge Is of Two Types:

[1] *Religious* knowledge and what is related to it:

It is the knowledge of what Allah revealed to His Messenger of clear proofs and guidance. This is what is praised absolutely and is the primary subject of the Book and Sunnah.

[2] *Worldly* knowledge:

Like medicine, engineering, etc., it has states:

- A. If it is a means to good, then it is good.
- B. If it is a means to evil, then it is evil.
- C. If it was not a means to either, then it is heedlessness and time-wasting.

Some of What the Quran and Sunnah Mention About the Virtues of Knowledge:

[1] Allah says [meaning]: "...Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding." (Quran, 39:9).

[2] The Prophet ﷺ said: "The Prophets did not leave behind gold or silver, but they left knowledge. Whoever takes it has taken a great share." (Narrated by Ahmad and others).

[3] The Prophet ﷺ said: "Whoever Allah wills good for, He grants him understanding of the religion." (Agreed upon).

Virtues of Knowledge:

[1] Allah elevates people of knowledge among His servants in this life according to the good deeds they have performed, and in the Hereafter, He raises their ranks in Paradise.

[2] It is of the things that remain for a person after his death. The Prophet ﷺ said: "When a worshipper dies, his deeds cease except for three: ongoing charity, beneficial knowledge..." (Narrated by Muslim).

[3] Envy has been made permissible in it. The Prophet ﷺ said: Envy is [permitted] only in two cases; a man whom Allah gives wealth and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it. (Agreed upon).

[4] It is the inheritance of the Prophet ﷺ [who said]; "They have only left for inheritance knowledge."

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[5] It is a light by which a worshipper is enlightened (i.e., guided); through it, they learn how to worship their Lord and how to deal with others.

[6] The scholars is like a guiding light for people in their religious and worldly affairs.

What Is Required of Us:

We must know who the true scholars are: those who call people to the Shari'ah of their Lord. Among their most prominent signs are: relying on the Book and Sunnah, following the way of the early scholars, acting upon knowledge, abundance of worship, and being testified for by scholars, and how they warns against shirk and bida' (i.e., innovations).

THE FIFTH FUNDAMENTAL:

An explanation by Allah, may He be Glorified, regarding the awliyaa' (i.e., pious, allies; fearful believers) of Allah; and how He distinguished between them and between those who imitate – or claim to be from – them, [while in reality] they are from the enemies [of Allah], hypocrites and defiantly disobedient people.

The following ayah in Surat al-Imran is sufficient for this, and it is the saying of Allah, the Most High [meaning]: **“Say, [O Muhammad]: “If you truly love Allah, then follow me, [so that] Allah will love you and forgive for you your sins.”** (Quran, 3:31)

Also the ayah in Surat al-Ma'idah [meaning]: **“O you who have believed, whoever of you should revert from his religion, Allah will bring forth [in place of them] a people He will love and who will love Him.”** (Quran, 5:54)

Also an ayah in Surat Yunus [meaning], **“Verily, for the Awliyaa' of Allah there will be no fear for them, nor will they grieve; those who believe and have Taqwa.”** (Quran, 10:62)

This then changed with most of the people who claim to have knowledge, claiming they are the ones who guide creation and are the protectors of the Shari'ah; that they consider the Awliyaa' to be those who abandon following the Sunnah and whosoever follows it is not from the Awliyaa'! And that it is a must to abandon Jihad (i.e., striving in the way – or sake – of Allah), so, whoever makes Jihad is not from the Awliyaa'! And that one has to abandon iman (i.e., faith) and taqwa (i.e., fearful consciousness and piety), and that whosoever maintains them is not from the Awliyaa'!

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O our Rabb (i.e., Lord), we ask You for pardoning and well-being, indeed, You are the One who is All-Hearing to the supplications.

How Do We Recognize the Allies of Allah?

[1] They are those who believe in Allah, fear Him, and remain steadfast on His religion. Allah says [meaning]: "Unquestionably, the allies of Allah will have no fear nor will they grieve." (Quran, 10:62).

[2] Claiming sainthood [of being a waliy] is a form of self-praise, and true sainthood lies in fearing Allah who said [meaning]: "So do not claim yourselves to be righteous; He is most knowing of who fears Him." (Quran, 53:32).

The Author Mentioned Three Verses:

[1] Allah says [meaning]: "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you.'" (Quran, 3:31). This is called the ayah of test.

Al-Hasan Al-Basri said: "During the time of the Prophet ﷺ, some people would say, 'O Messenger of Allah, we love our Lord intensely.' So Allah revealed this ayah to make love for Him conditional upon following the Prophet ﷺ."

[2] Allah says [meaning]: "O you who believe, whoever among you turns back from his religion, Allah will bring forth a people whom He loves and who love Him." (Quran, 5:54). Allah described them as:

- A. Humble toward the believers; so, they do not fight them, oppose them, or belittle them.
- B. Stern against the disbelievers; over-powering them, victorious against them.
- C. Striving to raise in the Religion of Allah.
- D. Fearing no blame from the critics.

[3] Allah says [meaning]: "Unquestionably, the allies of Allah will have no fear nor will they grieve." (Quran, 10:62). Allah clarified that His allies are those characterized by faith in their hearts and piety in their limbs.

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Sheikh Al-Islam Ibn Taymiyyah said:

"Allah and His Messenger ﷺ have clarified that there are allies among people, and Satan also has allies. So Allah distinguished between the allies of the Most Merciful and the allies of Satan." And he said: One of the scholars said: "If a man were to fly in the air or walk on water, do not be deceived by him until you see his adherence to the command and prohibition."

The Allies of Allah Are of Two Levels:

[1] The Foremost (Al-Sabiqun).

[2] The People of the Right Hand (As-hab Al-Yameen).

Allah mentioned them in several places in His Book: in Surat Al-Waqi'ah, Al-Insan, Al-Mutaffifin, and Fatir. The levels of Paradise vary greatly, and the allies of Allah—the believing, pious—are in those levels according to their faith and piety.

People's Stances Toward the Allies of Allah:

[1] The Negligent Stance:

Those who, if they believe someone is a saint, follow him in everything he claims is from his heart, submitting to him entirely.

[2] The Moderate Stance:

Not considering them infallible or sinless if they make mistakes. They are not followed blindly, nor are they declared disbelievers or sinners if they err in ijtiḥad.

[3] The Extremist Stance:

If a saint says or does something contrary to the Sharia, they completely deny his sainthood, even if he had erred out of ijtiḥad.

Miracles of the Allies of Allah:

[1] Affirmed:

They have Karamat which Allah Graces His righteous allies with. And the

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best of the allies, their Karamat come as a proof for supporting Islam and Muslims.

[2] The Miracle of the Prophet ﷺ.

The blessings given to the followers of the Prophet ﷺ are also considered part of his miracles ﷺ.

[3] Miracles Are Not Necessary for Sainthood:

Miracles may occur based on a person's need. If someone's faith is weak, Allah may grant him miracles to strengthen his faith, while someone with stronger faith may not need them. This is why miracles were more common among the Tabi'in than the Companions.

Definition of Supernatural Acts:

They are events that defy normal human experience, like flying or walking on water. They are of four types:

[1] Ayah; Sign:

It is for the prophets, and it is not called a miracle, because this is what came in the Quran. And the miracle may be what some people are incapable of doing. And it may be for others than the prophets. And it is not possible for anyone to claim a sign after the death of the Prophet ﷺ.

[2] Karamah; Favor:

It is for the allies of the Merciful, who are those who combined between faith and piety. And an example of a favor is what happened with the Companions of the Cave [in Surat Al Kahf].

[3] Mu'jizah or Fitnah; Miracle or Trial:

It is for the allies of the Shaytan; we know it by knowing the state of the person, they have no faith and no piety. And an example of the miracle is what happens with the Dajjal.

[4] Fadeeha; Exposure:

It is for every liar against Allah, He exposes him in this world before the Hereafter. And an example of the exposure is what happened to

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Musaylimah the Liar, who spat in the eye of a sick person and so he went blind.

People's Stances Toward Supernatural Acts:

[1] The Denying/Belying Stance:

Denying that such acts can occur for non-prophets, or accepting them in general but rejecting specific claims.

[2] The Moderate Stance:

Believing that Allah grants some of His servants supernatural acts as He wills, but not every supernatural act is a miracle. They may also occur at the hands of magicians and deceivers.

[3] The Extremist Stance:

Believing that anyone who performs supernatural acts is a saint.

Summary of Differences Between the Allies of Allah and the Allies of Satan by Ibn Taymiyyah, may Allah have Mercy on him:

The Allies of Allah:

- They adhere to the Quran and Sunnah. They obey the divine scriptures and the Prophet's traditions.
- They are characterized by faith and piety. Their superiority is measured by their level of piety.
- They follow the Prophet ﷺ and do not deviate from his teachings.
- They encourage people to follow the Prophet ﷺ and to perform their religious duties and supplications.
- They believe that the Prophet ﷺ is superior to any friend of Allah. And true ally of Allah is not infallible as per consensus.
- Their miracles are a result of their faith and piety; reward for their actions.
- They must be loved in the sake of Allah.

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- They fear hypocrisy and are not deceived by their status.
- They don't try to distinguish themselves from others; the Sunnah appears on them.
- Maintain moderation. They are not excessive or negligent.
- They are described with iman both outwardly and inwardly.
- Whoever claims that Prophet Muhammad ﷺ had knowledge of the apparent meaning but not the implied/intended, is a disbeliever.
- There is no equal to the sainthood of Prophet Muhammad ﷺ.
- They surrender to Allah's decree and destiny, and they do not complain about their misfortunes.
- They do not persist in sin, and this is a sign of Allah's love for His servant.
- Their places of worship are the mosques.
- The pinnacle of grace is to remain steadfast on the straight path.

The Allies of Satan:

- They violate the Quran and Sunnah.
- They are characterized by disbelief, wickedness, divination, magic, insanity, and fraudulent revelations.
- They oppose the Prophet ﷺ and deviate from his laws.
- They encourage people to follow them, not to perform religious duties or supplications.
- They believe that an ally of Allah is superior to the Prophet ﷺ, and is infallible and can contradict scholarly consensus.
- They can get a miracle, fitnah, or disgrace.
- No disbeliever or hypocrite can be an ally of Allah. They praise and admire disbelievers.

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- They must be hated in the sake of Allah.
- They don't fear hypocrisy and deceive others about their state.
- They distinguish themselves from others through their clothes, clean-shaven appearance, etc., imitating disbelievers.
- They are characterized by both extremism and negligence.
- They differentiate between outward and inward faith.
- Their followers believe that they know hidden.
- Their followers believe in the unity of existence of the prophets and saints.
- They claim to have absolute free will (Qadaris) in worship, but when it comes to sin they claim that they are forced and have no will (Jabris).
- They believe Allah is everywhere and everything.
- Shayateen come/appear to them and they mistake them for angels.
- Their followers believe they possess the characteristics of prophethood and the qualities of angels.
- They take graves as places of worship.
- They perform what strengthens Satanic things; music, wailing, clapping.

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Refuting the doubt that Shaytan has placed of abandoning the Quran and Sunnah, and [instead], following many differing opinions and desires (i.e., personal inclinations), and [the essence of the doubt is] that the Quran and Sunnah cannot be understood except by an absolute Mujtahid. And the Mujtahid is the one who has certain, strict qualities – to the extent that these qualities would not [even] be found completely in Abu Bakr and Umar [Allah be pleased with them]!

So [according to them], whoever does not possess these qualities, should

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completely avoid the Quran and Sunnah; this being an [alleged] obligation without any reasoning or doubt; and [according to them] whoever takes his guidance from the Quran and Sunnah is either a heretic or a mad person because they are [too] hard to understand both.

He provided in refuting this cursed misconception, both legislatively and by way of divine decree, and by His creative ability and His legislative command, and from several aspects that amounted to be from the general indisputable facts of the religion, yet most of the people do not know.

[Allah said, meaning:] **“Already the word has come into effect upon most of them, so they do not believe. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. And We have put before them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them - they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.”** (Quran, 36:7-11)

Ijtihad:

[1] Linguistically: Exerting effort to achieve something difficult.

[2] Legislatively: Exerting effort to derive a legal ruling.

Of the Conditions for Ijtihad:

[1] One must have knowledge of the sources of Islamic law that are needed for their legal reasoning, such as the verses of the Qur'an and the Hadith.

[2] One must know what is related to the authenticity of a Hadith, such as its status as sound or weak, the chain of narrators, and the narrators themselves, in order to deduce legal rulings from them.

[3] One must know what is abrogating (nāsikh) and what is abrogated (mansūkh), as well as the locations of scholarly consensus (ijmā'), so as not to issue a ruling that contradicts the abrogated text or the consensus.

[4] One must know what is related to the legal ruling's derivation, such as specifying, restricting, or qualifying the wording, in order to deduce a ruling that is not in opposition to that.

[5] One must have knowledge of the Arabic language and the principles of

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Islamic jurisprudence related to their meanings, such as the general and specific terms, in order to deduce rulings based on the implications of those meanings.

[6] One must have the ability to deduce rulings from their sources.

Is Ijtihad divided into Parts?

Yes, ijtiḥād is; so, it is in a specific field or issue of the many fields or issues.

The Mujtahid's Duty; he must exert his effort, then:

[1] If he finds the ruling, he must rule by it.

A- If he errs, he is rewarded once.

B- If he is correct, he is rewarded twice.

[2] If he cannot, he must pause or follow another out of necessity.

When Is Taqlid (Blind Following) Permissible?

[1] For a common person who cannot derive rulings himself: Allah says [meaning]: "Ask the people of knowledge if you do not know." (Quran, 16:43).

[2] For a scholar facing an urgent issue with no time for research.

Types of Taqlid:

[1] General: This is when a person adheres to a specific school of thought (madhhab) and follows its licenses and rulings in all matters of their religion. This is disputed over because it involves an absolute following someone other than the Prophet ﷺ.

[2] Specific: When a person takes the opinion of a specific scholar on a specific issue. This is permissible if one is unable to know the truth on their own, whether that inability is: A- true inability, or B- ability but with great difficulty.

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CONCLUSION

In ending, all praise is due to Allah, the Lord of the worlds, and may the many peace and blessings of Allah be upon our master Muhammad ﷺ, upon his family and companions until the Day of Resurrection.

We ask Allah to grant the author the best reward and to admit us and him into His noble abode, He is the Continuously Graceful and Most Generous. All praise is due to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad.

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