



AN EXPLANATION OF THE SIX PRINCIPLES

of Muhammad ibn 'Abd al-Wahhāb
By his Eminence, Ṣāliḥ ibn Fawzān al-Fawzān

An Explanation of the Six Principles

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Transliteration System for Arabic and Persian

Consonants A = Arabic / P = Persian

		A	P			A	P			A	P
ا	آ	ʾ	ʾ	ز	ز	z	z	ك	ك	k	k or g
ب	ب	b	b	ژ	ژ	—	zh				
پ	پ	—	p	س	س	s	s	گ	گ	—	g
ت	ت	t	t	ش	ش	sh	sh	ل	ل	l	l
ث	ث	th	s	ص	ص	ṣ	ṣ	م	م	m	m
ج	ج	j	j	ض	ض	ḍ	ḍ	ن	ن	n	n
ح	ح	—	ch	ط	ط	t̤	t̤	ه	ه	h	h
خ	خ	kh	kh	ظ	ظ	ẓ	ẓ	و	و	w	v or n
د	د	d	d	ع	ع	ʿ	ʿ	ي	ي	i	i
ذ	ذ	dh	z	غ	غ	gh	gh	ا ²	ا ²	a ²	
ر	ر	r	r	ف	ف	f	f	آ ³	آ ³	ā ³	
				ق	ق	q	q				

¹When h is not final ² In construct state: *at*. ³ For the article, al- and -l-

Arabic and Persian Vowels

Long i	or	ي	ī	
		و	ū	
		ي	ī	
<hr/>				
Doubled	ي-ي	yy (final form i)	ā	words of Arabic and Persian origin only
	و-و	uw (final form ū)	ū	
Diphthongs	او	au or aw	ī	
	اي	ai or ay		
<hr/>				
Short		ا	a	
		و	u	
		ي	i	

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Publishers Preface

By the time Muḥammad ibn ‘Abd al-Wahhāb (d. 1206^{AH}) had embarked upon his journey to rectify the situation of the Arabs, ignorance had become very much entrenched in Arabia. Most of its inhabitants were misdirected and had returned to the ways of pre-Islamic Arabia. Mystical leaders and people of deviation ruled over the people. Extreme sūfis’ erected graves in exaltation of their saints. The tree of at-Tarfiyyah: which women would approach and seek blessings from was venerated, the grave of Zayd ibn al-Khaṭṭāb was converted into a place of pilgrimage and idols were taken as objects of adulation in al-Kharj. The days of ignorance were no longer a thing of the past.

Blind partisanship to the four schools of thought had divided the Islamic community. The affair had escalated to the extent that at the holy mosque of Mecca, the five daily prayers were established four-fold. The followers of a particular school of thought would pray separately in congregation with their own *imām*.

It is due to this historical background that we find the majority of authorship by Muḥammad ibn ‘Abd al-Wahhāb (d. 1206^{AH}) centre around the rebuttal of polytheism and superstitions. From them is his well-known book: *Kitāb at-Tawḥīd* - which is undoubtedly considered his magnum opus; *Masā’il al-Jāhiliyyah allatī Khālaḥa fihā Rasūl Allah ahl al-Jāhiliyyah, al-Qawā’id al-Arba’*, *Kashf ash-Shūbūhāt fī at-Tawḥīd*, and here - before the reader, is a translation of his book: *Usūl as-Sittā* (The Six Fundamental Principles) in which this great reviver identifies the six greatest factors that distinguish the Saved Sect from its counterparts. It would not be an exaggeration to describe this treatise as a somewhat curriculum for Muslims today. Despite being over 200 years old, the reader will - with little observation, realise that these principles are

still very much applicable in our time, and it is as though Ibn ‘Abd al-Wahhāb is addressing the Islamic community of today.

This is the second edition of this publication which has undergone much revision. For the benefit of the student of knowledge and the learner of the Arabic language, a parallel translation has been introduced to help with following and studying the text. The translation has been kept as simple as possible in order to cater to a wider audience. Words which have no satisfactory English equivalent have simply been transliterated with explanations by the translator in the footnote ^[TN]. The speech of Muḥammad ibn ‘Abd al-Wahhāb is presented in a smaller indented font adjacent to: ‘*The Text*’, whilst the remaining is that of Ṣālīḥ al-Fawzān.

Many days and weeks were sacrificed to edit and revise this publication, and in this regard, I thank Allah first and foremost for allowing us to present this magnificent work to the English speaking world. I then extend thanks to those who contributed their time and effort to this project, namely ‘Abdullah Hylton, ‘Abd ar-Raḥmān Hugh, Umm Sūfyān Fāṭimah and all those who have served this translation with their valuable input and help.

May Allah bless this effort, make it sincerely for His Face and allow us to find it weighing heavy on our scale of good deeds on;

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ (الشُّعْرَاءُ : ٨٨-٨٩)

a day in which neither wealth nor children will avail, except he who comes to Allah with a clean heart.

Ṣalāḥ al-Irānī

Riyadh, Kingdom of Saudi Arabia

25th September 2016 / 22nd Dhul Qad‘ah 1437

Introduction

In the Name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah, Lord of all creation. May Allah send salutations of praise, peace and blessings upon our Prophet Muḥammad and upon all of his family and companions.

The noble scholar, Muḥammad bin ‘Abd al-Wahhāb said:

THE TEXT

Among the most astonishing of affairs and the greatest of signs that indicate to the omnipotence of the Ever Triumphant King are six fundamental principles. Allah explained them clearly for the common people, regardless of what sceptics may think. After this, many of the intellectuals of the world and the thinkers from the progeny of Adam erred regarding these principles, except for a small minority.

All praise is due to Allah, Lord of all creation. May Allah send salutations, peace and blessings upon our Prophet Muḥammad, his family and all of his companions.

There is no doubt that Allah sent down the Qur’ān as a clarification of everything, and that the Messenger explained the Qur’ān decisively. The greatest issue that Allah and His Messenger clarified in this Qur’ān is the issue of *tawḥīd* [monotheism] and *shirk* [polytheism], because *tawḥīd* is the foundation of Islam and the religion. It is what all deeds are based upon, whereas *shirk* invalidates and corrupts this foundation and renders it non-existent. This is because they are opposite and contrary to each other and can never coincide.

المقدمة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

قَالَ الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ:

من أعجب العجائب، وأكثر الآيات الدالة على قدرة الملك الغلاب سته أصول
بينها الله تعالى بيانا واضحا للعوام فوق ما يظن الظالمون، ثم بعد هذا غلظ
المتن فيها كثير من أذكياء العالم وعقلاء بني آدم إلا أقل القليل.

الحمد لله رب العالمين، وصلّى الله وسلّم وبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

لا شك أن الله سبحانه أنزل القرآن بيانا لكل شيء، وأن الرسول ﷺ
بيّن هذا القرآن بيانا شافيا، وأعظم ما بينه الله ورسوله في هذا القرآن قضية
التوحيد والشرك، لأن التوحيد هو أصل الإسلام وأصل الدين.
وهو الذي ثبت عليه جميع الأعمال، والشرك يبطل هذا الأصل
ويفسده، ولا يكون له وجود، لأنهما أمران متضادان و متناقضان لا
يجتمعان أبدا.

So for this reason, Allah clarified this foundational principle throughout the entire Qur'an. Hence, almost every chapter has a mention of *tawhīd* and *shirk*.

People read this Qur'an over and over again, but only a few pay attention to this clarification. Thus, you find many people read the Qur'an, yet fall into *shirk* and violate *tawhīd*; despite the fact that this issue is clear in the Book of Allah and the prophetic traditions of Allah's Messenger. This is because they proceed according to traditions and what they find their forefathers and scholars upon.

Therefore the principle, according to them, is whatever they find their forefathers, scholars and the people of their community practicing. They do not consider at any point in time to ponder and contemplate over the Qur'an, and compare it to what the people are practising (and ask themselves) is what they practise correct or incorrect?! Instead, they are led astray by blind-following their fathers and forefathers.

They think that the Qur'an is only read for blessings and to attain the reward of reciting it, not for contemplating and acting upon what it comprises; few are those who read the Qur'an for this purpose. They only read it to attain blessings or to enjoy listening to the voice of the reciter or to chant it or read it upon the sick for healing. As for reading the Qur'an in order to act and contemplate upon it, and compare it to what the people practise, then this is not found except among a few people. We do not say that this does not exist. However, it is only found among a small minority. Thus, you find that the Qur'an is in one valley and the actions of some people are in another valley; they never consider changing.

If a reviver of the religion or a caller to Allah attempts to change their erroneous practises, they confront him and

فَلِذَلِكَ اللَّهُ سُبْحَانَهُ بَيَّنَّ هَذَا الْأَصْلَ فِي كِتَابِهِ فِي جَمِيعِ الْقُرْآنِ ، فَلَا تَكَادُ تَخْلُو سُورَةً مِنْ ذِكْرِ التَّوْحِيدِ وَذِكْرِ الشَّرِكِ .

وَالنَّاسُ يَقْرَءُونَ هَذَا الْقُرْآنَ وَيُرَدِّدُونَهُ . وَلَكِنْ قَلَّ مَنْ يَتَنَبَّهُ لِهَذَا الْبَيَانِ ، وَلِذَلِكَ تَجِدُ كَثِيرًا مِنَ النَّاسِ يَقْرَءُونَ الْقُرْآنَ وَيَقْعُونَ فِي الشَّرِكِ وَيُخْلُونَ بِالتَّوْحِيدِ ، مَعَ أَنَّ هَذَا الْأَمْرَ وَاضِحٌ فِي كِتَابِ اللَّهِ وَفِي سُنَّةِ رَسُولِ اللَّهِ ﷺ ؛ لِأَنَّهُمْ يَمْسُونَ عَلَى الْعَوَائِدِ وَمَا وَجَدُوا عَلَيْهِ آبَاءَهُمْ وَمَشَائِخَهُمْ .

فَالْأَصْلُ عِنْدَهُمْ مَا وَجَدُوا عَلَيْهِ آبَاءَهُمْ وَمَشَائِخَهُمْ وَأَهْلَ بِلَدِهِمْ ، وَلَا يُفَكِّرُونَ فِي يَوْمٍ مِنَ الْأَيَّامِ أَنْ يَتَأَمَّلُوا وَيَتَدَبَّرُوا الْقُرْآنَ ، وَيَعْرِضُوا عَلَيْهِ مَا كَانَ عَلَيْهِ النَّاسُ ، هَلْ هُوَ صَحِيحٌ أَوْ غَيْرُ صَحِيحٍ ؟ بَلْ أَخَذَهُمُ التَّقْلِيدُ الْأَعْمَى لِأَبَائِهِمْ وَأَجْدَادِهِمْ .

وَاعْتَبَرُوا أَنَّ الْقُرْآنَ إِنَّمَا يُقْرَأُ لِلتَّبَرُّكِ وَحُضُولِ الْأَجْرِ بِالتَّلَاوَةِ ، وَلَيْسَ الْمَقْصُودُ أَنَّهُ يُقْرَأُ لِلتَّدْبِيرِ وَالْعَمَلِ بِمَا فِيهِ . قَلَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِهَذَا الْغَرَضِ ، وَإِنَّمَا يَقْرَءُونَ لِلتَّبَرُّكِ بِهِ أَوْ التَّلَذُّذِ بِصَوْتِ الْقَارِئِ ، وَالتَّرْتُّمِ بِهِ ، أَوْ لِقِرَاءَتِهِ عَلَى الْمَرْضَى لِلْعِلَاجِ . أَمَّا أَنْ يُقْرَأَ لِلْعَمَلِ بِهِ وَالتَّدْبِيرِ وَالصُّدُورِ عَمَّا فِيهِ ، وَعَرَضَ مَا عَلَيْهِ النَّاسُ عَلَى هَذَا الْقُرْآنِ ، فَهَذَا لَا يُوْجَدُ إِلَّا فِي قَلِيلٍ مِنَ النَّاسِ ، لَا نَقُولُ : إِنَّهُ مَعْدُومٌ ، لَكِنَّهُ فِي أَقَلِّ الْقَلِيلِ ، وَلِذَلِكَ تَجِدُ الْقُرْآنَ فِي وَادٍ ، وَأَعْمَالٍ بَعْضُ النَّاسِ فِي وَادٍ آخَرَ لَا يُفَكِّرُونَ فِي التَّغْيِيرِ أَبَدًا ، وَلَوْ حَاوَلَ مُجَدِّدٌ أَوْ ذَاعَ إِلَى اللَّهِ أَنْ يُغَيِّرَ مَا هُمْ عَلَيْهِ ، لَقَامُوا فِي وَجْهِهِ

accuse him of misguidance and exiting the religion; and that he has come with a new religion, and so on.

This is similar to what happened to this very *shaykh* when he attempted to return the people to the Qur'an and what it indicates. He tried to change the practises that they upheld and their false traditions. When he endeavoured upon this, they flared-up in his face and labelled him an innovator and a sinner. In fact, they declared him a disbeliever and made many accusations against him. However, in reality, this was of no consequence nor was it strange, for indeed the Prophets were accused of worse than that when they intended to change what their nations practised, i.e. worshiping others instead of Allah alone. Things were said about the Prophets, so how about the callers to Allah and the scholars?! So nothing is strange about this, and this does not reduce the reward of the scholar or the caller to Allah. Rather this increases his good deeds with Allah. The fault only returns back to whoever speaks and writes against him.

The sincere scholars and callers to Allah are not harmed by what is said about them. In fact it raises their rank and increases their good deeds. They have the example of the Prophets and what was said about them, and what they were accused of. Allah said to His Prophet: "Nothing is said to you (O' Muḥammad) except that it was said to the Messengers before you. Verily, your Lord possesses forgiveness and a painful punishment." (Q 41:43).

So the shaykh, in these words, clarifies something from this strange affair: that people read the Qur'an and frequently recite it. They go through all of it, memorising and reciting it beautifully. They focus their concern on the wordings of the Qur'an and its pronunciation – the rulings of elongations,

وَأَتَّهُمُوهُ بِالضَّلَالِ، وَأَتَّهُمُوهُ بِالخُرُوجِ عَلَى الدِّينِ وَأَنَّهُ أَتَى بِيَدَيْنِ جَدِيدٍ وَأَنَّهُ
وَأَنَّهُ.

كَمَا حَصَلَ لِهَذَا الشَّيْخِ نَفْسِهِ لَمَّا حَاوَلَ رَحِمَهُ اللهُ أَنْ يَرِدَ النَّاسَ
إِلَى الْقُرْآنِ وَمَا دَلَّ عَلَيْهِ الْقُرْآنُ، وَيُعَيَّرَ مَا هُمْ عَلَيْهِ مِنَ الْعَادَاتِ وَالْتِقَالِيدِ
الْبَاطِلَةِ، تَارُوا فِي وَجْهِهِ وَبَدَعُوهُ وَفَسَّقُوهُ، بَلْ وَكَفَرُوهُ وَأَتَّهُمُوهُ بِاتِّهَامَاتٍ، لَكِنَّ
فِي الْحَقِيقَةِ هَذَا لَا يَضُرُّ وَلَيْسَ بِغَرِيبٍ، فَإِنَّ الْأَنْبِيَاءَ قِيلَ فِيهِمْ مَا هُوَ أَشَدُّ
مِنْ ذَلِكَ، لَمَّا أَرَادُوا أَنْ يُعَيَّرُوا مَا عَلَيْهِ الْأُمَّةُ مِنْ عِبَادَةِ غَيْرِ اللهِ قِيلَ فِي حَقِّ
الْأَنْبِيَاءِ مَا قِيلَ، فَكَيْفَ بِالِدُّعَاةِ وَالْعُلَمَاءِ؟ فَلَا غَرَابَةَ فِي هَذَا، وَهَذَا لَا يُنْقِصُ
مِنْ أَجْرِ الْعَالِمِ وَالِدَّاعِيَةِ، بَلْ هَذَا يَزِيدُ فِي حَسَنَاتِهِ عِنْدَ اللهِ سُبْحَانَهُ وَتَعَالَى.
وَإِنَّمَا يَرْجِعُ بِالنَّقْصِ عَلَى مَنْ قَالَهُ وَمَنْ تَقَوَّاهُ بِهِ وَكَتَبَهُ، فَإِنَّ هَذَا يَرْجِعُ عَلَيْهِ.
أَمَّا الْعُلَمَاءُ الْمُخْلِصُونَ وَالِدُّعَاةُ إِلَى اللهِ، فَلَا يَضُرُّهُمْ مَا قِيلَ فِيهِمْ بَلْ
يَزِيدُ فِي دَرَجَاتِهِمْ وَحَسَنَاتِهِمْ، وَلَهُمْ قُدْوَةٌ بِالْأَنْبِيَاءِ وَمَا قِيلَ فِي حَقِّهِمْ وَمَا أَتَّهُمُوا
بِهِ، وَاللهُ تَعَالَى يَقُولُ لِنَبِيِّهِ: ﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ
رَبَّكَ لَدُوٌّ مَغْفِرَةٌ وَدُوٌّ عِقَابٌ أَلِيمٌ﴾ (فُصِّلَتْ: ٤٣).

فَالشَّيْخُ رَحِمَهُ اللهُ فِي هَذِهِ الْكَلِمَاتِ يُبَيِّنُ شَيْئًا مِنْ هَذَا الْأَمْرِ الْعَجِيبِ،
أَنَّ النَّاسَ يَقْرَءُونَ الْقُرْآنَ، وَيُكْتَبُونَ مِنْ قِرَاعَتِهِ، وَيَحْتَمُونَهِ وَيَحْفَظُونَهُ
وَيُرْتَلُونَهُ، وَيُرَكِّزُونَ إِهْتِمَامَهُمْ بِالْفَاطِطِ الْقُرْآنِ وَتَحْوِيدِهِ وَأَحْكَامِ الْمَدِّ،

contractions, nasal aspects, and how letters change and become apparent or concealed. They place a remarkable amount of attention on this, which is a good thing, but it is not the aim nor the most important issue.

The aim is to contemplate over its meanings and acquire understanding of Allah's Book, and to compare our actions and the actions of others with the Book – are they in accordance with the Book of Allah or in contradiction to it?! This is what is required: that we rectify our situation and point out the mistakes of the people - not in an attempt to defame and get the better of them, but for the sole purpose of rectification and sincere advice.

وَأَحْكَامِ الْإِدْعَامِ ، وَالْعُنَّةِ وَالْإِقْلَابِ ، وَالْإِظْهَارِ وَالْإِخْفَاءِ ، وَيَعْتُنُونَ بِهَذَا عِنَايَةً
فَائِقَةً ، وَهَذَا شَيْءٌ طَيِّبٌ . وَلَكِنَّ الْأَهَمَّ وَالْمَقْصُودَ لَيْسَ هَذَا .
الْمَقْصُودُ تَدْبِيرُ الْمَعَانِي ، وَالْتَفَقُّهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَعَرُضُ
أَعْمَالِنَا وَأَعْمَالِ النَّاسِ عَلَى كِتَابِ اللَّهِ هَلْ هِيَ مُوَافِقَةٌ لِكِتَابِ اللَّهِ أَوْ مُخَالِفَةٌ؟
هَذَا هُوَ الْمَطْلُوبُ : أَنْ نَصَحَّحَ أَوْضَاعَنَا ، وَأَنْ نُنَبِّهَ عَلَى أَخْطَاءِ النَّاسِ ، لَا يَقْضِدُ
النَّشْهِيرِ وَقْضِدِ النَّيْلِ مِنَ النَّاسِ ، بَلْ يَقْضِدِ الْإِصْلَاحَ ، وَالتَّصْصِيحَةَ .

The First Principle

THE TEXT

Sincerity in the religion to Allah alone without associating partners with Him.

The first of these six principles is sincerity in the religion to Allah alone without associating partners with Him. This is the most fundamental principle and the foundation of the religion. It is the battleground between the Prophets and their nations. The Prophets wanted to rectify this principle which, because of it, Allah created the creation, and to it, linked their happiness.

Therefore, it is of no significance to merely go through the motions of fasting, praying and performing many acts of worship, the crucial element is sincerity to Allah alone. This is because a small amount of deeds performed with sincerity to Allah is better than a large amount of deeds performed without sincerity. So if a person prays night and day, spends wealth in charity, and performs many deeds without sincerity, there will be no benefit in his actions because sincerity to Allah is a must. Sincerity to Allah means: to abandon *shirk* and to single out Allah alone in worship.

No one deserves to be worshiped, regardless of the perfection and virtue they have reached - except Allah alone; not the close angels, Prophets or Messengers, nor the *Awliyā'* of Allah or the righteous. This is the principle, and it is not actualised except by abandoning *shirk* [polytheism].

1 [TN]: Allah has defined the *awliya'* (sg. *wali*) as every pious, God-fearing person who believes and has *taqwā* of Him. (See Ibn Kathīr, Abū al-Fiḍā Ismāil, *Tafsīr Ibn Kathīr* 3:134).

الأصل الأول

المتن إخلاص الدين لله تعالى وحده لا شريك له.

الشرح: الأصل الأول من هذه الأصول الستة: (إخلاص الدين لله وحده لا شريك له) هذا أصل الأصول وقاعدة الدين، وهذا هو المعترك بين الأنبياء وبين الأمم، فالأنبياء يريدون أن يصححوا هذا الأصل الذي خلق الله الخلق من أجله وربط سعادتهم به.

فليس المهم أن الإنسان يصوم ويصلي ويكثر من العبادات، المهم الإخلاص، فقليل مع الإخلاص خير من كثير مع عدم الإخلاص، فلو أن الإنسان يصلي الليل والنهار، ويتصدق بالأموال، ويعمل الأعمال لكن بدون إخلاص فلا فائدة في عمله؛ لأنه لا بُدَّ من الإخلاص، والإخلاص معناه: ترك الشرك وإفراد الله جلَّ وعلا بالعبادة.

ولا أحد يستحق العبادة مهما بلغ من الكمال ومن الفضل إلا الله، لا الملائكة المقربون، ولا الأنبياء والرسل، ولا الأولياء والصالحون، هذا هو الأصل، ولا يتحقق هذا الأصل إلا بترك الشرك.

A person who mixes his worship of Allah with *shirk* renders his actions invalid. But as for he who performs his deeds exclusively for Allah, then this is the happy individual, even if his deeds are few; because a small amount of deeds performed sincerely comprises goodness and salvation.

The narration of the card is well known: “A man will be resurrected on the Day of Judgment. His deeds will be presented to him written on scrolls. Each scroll will stretch as far as the eye can see and be filled with bad deeds. The scrolls will be placed on a scale, then a card will also be placed. On the card will be: None has the right to be worshiped but Allah alone. This man said this from his heart with sincerity, certainty, and faith, and therefore this statement will outweigh all of the scrolls and send them flying.”²

This is sincerity, as he did not say this to merely utter the words. Rather, he said it knowing its meaning and believing in what it indicates. However, he died before he could perform any righteous deeds. So how about a person who performed many sincere righteous deeds for the Face of Allah?!

In this is an indication that sincerity, even if it is minimal, Allah may save the person by way of it and expiate all of his sins and bad deeds. Also, if sincerity is omitted, then there is no benefit in having many deeds.

THE TEXT Also a clarification of its opposite which is *shirk*: associating partners with Allah.

The opposite of *tawhīd* is *shirk*. *Tawhīd* is to single out Allah alone in worship and *shirk* is to direct any form of worship to other than Allah,

² See at-Tirmidhī, Abū ‘Isā Muḥammad, *Sunan at-Tirmidhī* (no.2639). It was authenticated by al-Albanī, in *Ṣaḥīḥ Sunan at-Tirmidhī*, (no.2127).

أَمَّا مَنْ يَخْلُطُ بَيْنَ الْعِبَادَةِ لِلَّهِ وَبَيْنَ الشَّرْكِ بَعْضِهِ، فَهَذَا عَمَلُهُ حَاطِطٌ. وَأَمَّا الَّذِي يُخْلِصُ عَمَلَهُ لِلَّهِ عَزَّ وَجَلَّ فَهَذَا هُوَ السَّعِيدُ، وَلَوْ كَانَ عَمَلُهُ قَلِيلًا، فَقَلِيلٌ مِنَ الْعَمَلِ مَعَ الْإِخْلَاصِ، فِيهِ الْخَيْرُ، وَفِيهِ التَّجَاةُ؛

وَحَدِيثُ الْبِطَاقَةِ لَا يَخْفَى: « رَجُلٌ يُبْعَثُ يَوْمَ الْقِيَامَةِ تُعْرَضُ عَلَيْهِ أَعْمَالُهُ مَكْتُوبَةٌ فِي سَجَلَاتٍ، كُلُّ سَجَلٍ مِنْهَا مَدَّ الْبَصَرِ، مَمْلُوءَةٌ بِالسَّيِّئَاتِ، تُوضَعُ هَذِهِ السَّجَلَاتُ فِي كِفَّةٍ، وَتُوضَعُ هَذِهِ الْبِطَاقَةُ الَّتِي فِيهَا لَا إِلَهَ إِلَّا اللَّهُ قَائِلًا هَذَا الرَّجُلُ مِنْ قَلْبِهِ بِإِخْلَاصٍ وَيَقِينٍ وَإِيمَانٍ فَرَجَحَتْ هَذِهِ الْكَلِمَةُ بِجَمِيعِ السَّجَلَاتِ، وَطَاشَتْ بِجَمِيعِ السَّجَلَاتِ ».

هَذَا هُوَ الْإِخْلَاصُ فَهُوَ مَا قَالَهَا مُجَرَّدَ لَفْظٍ، وَإِنَّمَا قَالَهَا غَارِقًا بِمَعْنَاهَا، مُعْتَقِدًا بِمَا دَلَّتْ عَلَيْهِ، لَكِنَّهُ مَاتَ قَبْلَ أَنْ يَتِمَّكَنَ مِنَ الْعَمَلِ، فَكَيْفَ بِالَّذِي عِنْدَهُ أَعْمَالٌ كَثِيرَةٌ صَالِحَةٌ وَخَالِصَةٌ لَوَجْهِ اللَّهِ عَزَّ وَجَلَّ - ١٩
هَذَا فِيهِ دَلَالَةٌ عَلَى أَنَّ الْإِخْلَاصَ وَإِنْ كَانَ قَلِيلًا فَقَدْ يُنْجِي اللَّهُ بِهِ صَاحِبَهُ، وَيُكَفِّرُ عَنْهُ جَمِيعَ الذُّنُوبِ وَالسَّيِّئَاتِ، وَأَنَّهُ إِذَا فَقِدَ الْإِخْلَاصَ فَلَا فَائِدَةَ مِنْ كَثْرَةِ الْأَعْمَالِ.

المتن وَبَيَانُ صِدْقِ الَّذِي هُوَ الشَّرْكَ بِاللَّهِ.

صِدْقُ التَّوْحِيدِ: الشَّرْكَ بِاللَّهِ عَزَّ وَجَلَّ - ، قَالَتُوحِيدٌ هُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ، وَالشَّرْكَ هُوَ صَرْفُ شَيْءٍ مِنْ أَنْوَاعِ الْعِبَادَةِ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ،

such as slaughtering, making a vow, supplicating, asking for deliverance and the rest of the various forms of worship; this is *shirk*. The *shirk* intended here is *shirk* in the Divinity of Allah. As for *shirk* in Allah's Lordship, then this is non-existent in most cases.

Every nation affirms Allah's Lordship by natural compulsion. No one negates it except those who outwardly display denial while inwardly acknowledging it. This is because believing in it is unavoidable. Everyone knows that this creation and universe must have a Creator, and that this creation which functions must have an organiser and it is not existing due to mere chance or by bringing itself into existence. "Were they created by nothing or were they the creators (of themselves)? Or did they create the heavens and the earth? No! Rather they do not have certain faith" (Q 52:35-36). Therefore, affirming the *tawhīd* of Allah's Lordship is unavoidable and innate, but it is still not sufficient. The polytheists' affirmation of it did not avail them, as mentioned in the Qur'an. The Qur'an is clear concerning this: "And if you were to ask them: who created them..." (Q 43:87). What would they say? They would reply: "Allah" (Q 43:87). Meaning: it is Allah who created us. This is the *tawhīd* of Allah's Lordship. However, what is required is *tawhīd* of Allah's divinity.

This is the issue about which controversy, differing and argumentation occurred between the Messengers and their nations; and also between the callers to Allah and the people. This is what argumentation and fighting took place over. It is also what their loyalty and disassociation from people was based upon; as well as other than that.

THE TEXT

The majority of the Qur'an clarifies this principle from many aspects with words that the most unintelligent of common people can understand.

كَالدَّبْحِ وَالنَّدْرِ وَالِدُّعَاءِ وَالِاسْتِعَانَةِ إِلَى آخِرِ أَنْوَاعِ الْعِبَادَاتِ، هَذَا هُوَ الشَّرْكَ، وَالشَّرْكَ الْمَقْصُودُ هُنَا هُوَ الشَّرْكَ فِي الْأُلُوهِيَّةِ، أَمَّا الشَّرْكَ فِي الرُّبُوبِيَّةِ، فَهَذَا غَيْرُ مَوْجُودٍ فِي الْغَالِبِ.

فَالْأَمَمُ كُلُّهَا مُقِرَّةٌ بِتَوْحِيدِ الرُّبُوبِيَّةِ اضْطِرَارًا، لَمْ يَجْحَدْهُ إِلَّا مَنْ تَظَاهَرَ بِالْإِنْكَارِ، مَعَ أَنَّهُ يَعْتَرِفُ بِهِ فِي الْبَاطِنِ ؛ لِأَنَّ الْإِقْرَارَ بِهِ ضَرُورِيٌّ، فَالْحُجُبُوعُ يَعْرِفُ أَنَّ هَذَا الْخَلْقَ وَهَذَا الْكُونَ لَا بَدَّ لَهُ مِنْ خَالِقٍ، وَهَذَا الْخَلْقُ الَّذِي يَسِيرُ لَا بَدَّ لَهُ مِنْ مُدَبِّرٍ، لَيْسَ مَوْجُودًا بِمَجَرَّدِ الصُّدْفَةِ أَوْ مَوْجُودًا مِنْ نَفْسِهِ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ﴾ (الطُّور : ٣٦-٣٧) . فَالْإِقْرَارُ بِتَوْحِيدِ الرُّبُوبِيَّةِ ضَرُورِيٌّ وَفِطْرِيٌّ لِكِنَّةِ لَا يَكْفِي، لَمْ يَكْفِ الْمُشْرِكِينَ إِقْرَارُهُمْ بِهِ كَمَا فِي الْقُرْآنِ، فَالْقُرْآنُ صَرِيحٌ فِي هَذَا ﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ﴾ (الرُّحْفُ : ٨٧) مَاذَا يُجِيبُونَ؟ يُجِيبُونَ: (الله)، أَيِ اللهُ هُوَ الَّذِي خَلَقَنَا، هَذَا تَوْحِيدُ الرُّبُوبِيَّةِ.

فَالْمَطْلُوبُ هُوَ تَوْحِيدُ الْأُلُوهِيَّةِ، هَذَا الَّذِي حَصَلَ فِيهِ التَّرَاغُ وَالْخِلَافُ وَالْحِصَامُ بَيْنَ الرُّسُلِ وَالْأَمَمِ، وَبَيْنَ الدُّعَاءِ إِلَى اللهِ وَبَيْنَ النَّاسِ، هَذَا هُوَ الَّذِي فِيهِ الْخُصُومَةُ، فِيهِ الْقِتَالُ، وَفِيهِ مَا يَتَعَلَّقُ بِذَلِكَ مِنَ الْوَلَاءِ وَالْبَرَاءِ وَغَيْرِ ذَلِكَ.

وَكُونَ أَكْثَرَ الْقُرْآنِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ وُجُوهِ شَيْءٍ بِكَلَامٍ يَفْهَمُهُ أَهْلُ الدِّينِ الْعَامَّةِ .

المتن

Allah says: “Worship Allah and do not associate anything with Him in worship.” (Q 4:36). Is this speech ambiguous?! The common folk understand it. They understand from this verse a command to worship, and a prohibition from committing *shirk*.

Even if they have not studied, they know this from their language. This is just one verse, the Qur’ān is filled with verses like it. These are verses that they pass over and read, but do not reflect over them. Allah says: “Worship Allah and do not associate anything with Him in worship” (Q 4:36): while they say: ‘O ‘Alī, O’ Ḥusain, O’ Badawī, O’ Tījānī, O’ ‘Abd al-Qādir,’ screaming, shouting and calling out at the top of their voices, ‘O’ so-and-so’, ‘O’ so-and-so’ but this so-and-so is dead! This person who is calling upon the dead and shouting out has probably memorized the Qur’ān in its seven or ten different recitations, and beautifies his voice outstandingly. “Straightening it as if he is straightening an arrow,” as the Prophet said. He gives importance to its words and neglects the limitations of its laws.

Imām Ibn al-Qayyim said: “The entire Qur’ān is about *tawḥīd*, because its verses are either about a commandment to worship Allah and reject *shirk* or a clarification of the reward for the people of *tawḥīd* and the recompense for the people of *shirk* or about the lawful and unlawful issues - and this is from the rights of *tawḥīd*, or the stories of the Messengers and their nations and what occurred between them of dispute; and this is the outcome of *tawḥīd* and *shirk*.”¹

So the entire Qur’ān is about *tawḥīd*, from its beginning to the end. But despite this, they read the Qur’ān while committing major *shirk*. They profess that: ‘none has the right to be worshiped but Allah alone’, but do not act upon it. They are in one valley and the Qur’ān

¹ See Ibn al-Qayyim, Muḥammad ibn Abū Bakr, *Madārij as-Sālikīn* 3/450).

اللَّهُ جَلَّ وَعَلَا يَقُولُ: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ (النساء: ٣٦)
 هَلْ هَذَا كَلَامٌ غَامِضٌ؟ الْعَوَامُّ يَفْهَمُونَهُ ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾
 (النساء: ٣٦) يَفْهَمُونَ مِنْ هَذِهِ الْأَمْرِ بِالْعِبَادَةِ وَالْتَهْيِ عَنِ الشَّرِكِ.

وَلَوْ أَنَّهُمْ لَمْ يَتَعَلَّمُوا، يَعْرِفُونَ هَذَا مِنْ لُغَاتِهِمْ، هَذِهِ آيَةٌ وَاحِدَةٌ،
 وَالْقُرْآنُ مَمْلُوءٌ مِنْ مِثْلِ هَذَا. هَذِهِ الْآيَاتُ يَمُرُّونَ عَلَيْهَا وَيَقْرُؤُونَهَا، لَكِنْ
 لَا يُفَكِّرُونَ فِيهَا، يَقُولُ اللَّهُ تَعَالَى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾
 (النساء: ٣٦) وَهُمْ يَقُولُونَ: يَا عَلِيُّ يَا حُسَيْنُ يَا بَدْوِي يَا تَيْجَانِي يَا عَبْدَ الْقَادِرِ،
 يَصْرُخُونَ وَيَصِيحُونَ وَيَنَادُونَ بِأَعْلَى أَصْوَاتِهِمْ: يَا فُلَانُ يَا فُلَانُ، وَفُلَانُ هَذَا
 مَيِّتٌ!!! وَهَذَا الَّذِي يُنَادِي الْمَيِّتَ وَيَصْرُخُ رَبَّمَا أَنَّهُ يَحْفَظُ الْقُرْآنَ بِالْقِرَاءَاتِ
 السَّبْعِ أَوْ الْعَشْرِ، وَيُجَوِّدُهُ تَجْوِيدًا مُنْقَطِعَ النَّظِيرِ، «يُقِيمُهُ إِقَامَةَ السَّهْمِ» - كَمَا
 قَالَ النَّبِيُّ ﷺ - لَكِنَّهُ يَعْتَنِي بِحُرُوفِهِ وَيُضَيِّعُ حُدُودَهُ.

يَقُولُ الْإِمَامُ ابْنُ الْقَيِّمِ: الْقُرْآنُ كُلُّهُ فِي التَّوْحِيدِ، لِأَنَّهُ إِمَّا أَمْرٌ بِعِبَادَةِ
 اللَّهِ وَتَرْكِ الشَّرِكِ، وَإِمَّا بَيَانٌ لِحُجْرَةِ أَهْلِ التَّوْحِيدِ، وَجَزَاءُ أَهْلِ الشَّرِكِ، وَإِمَّا فِي
 أَحْكَامِ الْحَلَالِ وَالْحَرَامِ، وَهَذِهِ مِنْ حُقُوقِ التَّوْحِيدِ، وَإِمَّا قَصَصٌ عَنِ الرُّسُلِ
 وَأَمِيهِمْ وَمَا حَصَلَ بَيْنَهُمْ مِنَ الْخُصُومَاتِ، وَهَذَا جَزَاءُ التَّوْحِيدِ وَالشَّرِكِ.

فَالْقُرْآنُ كُلُّهُ تَوْحِيدٌ، مِنْ أَوَّلِهِ إِلَى آخِرِهِ، وَمَعَ هَذَا يَقْرَأُونَ هَذَا الْقُرْآنَ
 وَهُمْ مُقِيمُونَ عَلَى الشَّرِكِ الْأَكْبَرِ، وَيَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ، وَلَا يَعْمَلُونَ بِهَا، هُمْ
 فِي وَادٍ، وَالْقُرْآنُ

and the declaration that: ‘none has the right to be worshiped but Allah’ is in another. It is nothing more than words uttered by their tongue.

If you were to ask one of them: what does ‘none has the right to be worshiped but Allah’ mean? He would say to you: ‘I don’t know, I haven’t studied’. So we say to him: Therefore you say: ‘none has the right to be worshiped but Allah’, but you don’t understand its meaning! Is this befitting of a Muslim?! You say words without knowing their meaning or giving them any importance! Or you say, ‘I heard the people saying something so I said it’ – just as the hypocrite will say in his grave when questioned. He will say: ‘I heard the people saying something so I said it’ – just imitating, as Allah says: “The similitude of the disbelievers is that of a person who calls out to beasts that hear nothing except calls and cries. Deaf, dumb and blind, so they do not understand” (Q 2:171). Allah likens them to beasts that hear the voice of the herdsman and the chanting, so they move along to his voice but do not understand the meaning of what he is saying.

THE TEXT

Then when that which befell the majority of the *Ummah* occurred, the *shaytān* led them to believe that worshipping Allah exclusively is an act of discrediting the righteous and falling short regarding their rights. He also led them to believe that *shirk* in worship is merely a manifestation of love for the righteous and their followers.

If it is said to them: ‘don’t supplicate to the creation and don’t ask them for deliverance, supplicate to Allah and ask Him for deliverance. Ask Allah and turn to Him. Don’t turn to graves and the dead!’ They will say: ‘you’re discrediting the *Awliyā* of Allah! – Their status among us is that of honour and respect, and we call out their names in joy. This is their status, but you

وَلَا إِلَهَ إِلَّا اللَّهُ فِي وَادٍ آخَرَ، إِنَّمَا هِيَ أَلْفَاظٌ عَلَى اللِّسَانِ فَقَطَّ.

لَوْ تَسَأَلُ وَاحِدًا مِنْهُمْ: مَا مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ؟ لَقَالَ لَكَ: لَا أَدْرِي، أَنَا لَمْ أَتَعَلَّمْ. فَتَقُولُ لَهُ: إِذَنْ أَنْتَ تَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا تَعْلَمُ مَا مَعْنَاهَا، هَلْ هَذَا يَلِيْقُ بِالْمُسْلِمِ؟ تَقُولُ كَلَامًا لَا تَعْرِفُ مَعْنَاهُ وَلَا تَهْتَمُّ بِهِ، أَوْ تَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ، مِثْلَمَا يَقُولُ الْمُتَنَافِقُ فِي الْقَبْرِ إِذَا سُئِلَ: يَقُولُ: « سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ » مَجْرَدُ مُحَاكَاةٍ .

كَمَا قَالَ تَعَالَى: ﴿ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴾ (البقرة: ١٧١) شَبَّهَهُمُ اللَّهُ بِالنَّهَائِمِ الَّتِي تَسْمَعُ صَوْتَ الرَّاعِي وَتَسْمَعُ الْحِدَاءَ ، وَتَمْسِي عَلَى صَوْتِ الرَّاعِي، وَهِيَ لَا تَفْهَمُ مَعْنَاهُ.

ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا صَارَ، أَظْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي صُورَةِ
المتن تَنْقِصِ الصَّالِحِينَ ، وَالتَّقْصِيرِ فِي حُقُوقِهِمْ ، وَأَظْهَرَ لَهُمُ الشَّرْكَ بِاللَّهِ فِي صُورَةِ
مَحَبَّةِ الصَّالِحِينَ وَاتِّبَاعِهِمْ.

إِذَا قِيلَ لَهُمْ: لَا تَدْعُوا الْمَخْلُوقِينَ، وَلَا تَسْتَعِينُوا بِهِمْ، أَدْعُوا اللَّهَ وَاسْتَعِينُوا
بِاللَّهِ، وَاسْأَلُوا اللَّهَ، وَتَوَجَّهُوا إِلَى اللَّهِ، لَا تَتَوَجَّهُوا إِلَى الْقُبُورِ وَالْأَمْوَاتِ. يَقُولُونَ:
أَنْتَ تَنْتَقِصُ الْأَوْلِيَاءَ، هُوَ لَا أَوْلِيَاءَ قَدَرُهُمْ عِنْدَنَا أَنْ نُجْلَهُمْ وَنَحْتَرِمَهُمْ
وَنَهْتَفَ بِأَسْمَائِهِمْ، هَذَا قَدَرُهُمْ، فَأَنْتَ

discredit them and don't acknowledge their virtue!' This is what they say to those who call to *tawhīd*.

So we say to them: 'we love the righteous and we also love the *Awliyā* of Allah. We have loyalty to them, we honour and respect them, but we do not give them anything that is exclusively for The Lord. We don't direct any form of worship to them because this is not their right and they are not pleased with this. They're not pleased with the fact that they are called upon along with Allah and that deliverance is sought by asking them in times of hardship.'

They will say: 'asking the righteous for deliverance and salvation is an acknowledgment of their virtue and reverence of them. This is what the *shayṭān* beautifies to them.

What is intended by the word *shayṭān*: is *shayṭān* from jinn and mankind. The scholars of misguidance are the *shayāṭīn* (pl. of *shayṭān*) of mankind who talk, write and author books calling to *shirk*. They claim that this is from revering the righteous, acknowledging their virtue and having loyalty to them; and to not supplicate to them and ask them for deliverance is an act of shunning and hating them, etc. This is present in their books.

تَتَنَقَّضُهُمْ وَلَا تَعْتَرِفُ بِفَضْلِهِمْ، هَكَذَا يَقُولُونَ لِذَعَاةِ التَّوْحِيدِ.

فَنَقُولُ لَهُمْ: نَحْنُ نُحِبُّ الصَّالِحِينَ، وَنُحِبُّ أَوْلِيَاءَ اللَّهِ، وَنُوَالِيهِمْ وَنُجِلُّهُمْ
وَنَحْتَرِمُهُمْ، وَلَكِنْ لَا نُعْطِيهِمْ شَيْئًا مِنْ حَقِّ الرَّبِّ سُبْحَانَهُ وَتَعَالَى، وَلَا نُعْطِيهِمْ
شَيْئًا مِنَ الْعِبَادَةِ؛ لِأَنَّهَا لَيْسَتْ حَقًّا لَهُمْ، وَهُمْ لَا يَرْضَوْنَ بِهِذَا، وَلَا يَرْضَوْنَ
بِأَنَّهُمْ يُدْعَوْنَ مَعَ اللَّهِ وَيُسْتَعَاثُ بِهِمْ فِي الشَّدَائِدِ.

هُم يَقُولُونَ: إِنَّ اسْتِعَاثَتَهُمْ بِالصَّالِحِينَ وَاسْتِنجَادَهُمْ بِهِمْ إِعْتِرَافٌ
بِفَضْلِهِمْ وَإِجْلَالٌ لَهُمْ، وَهَذَا مَا زَيَّنَ لَهُمُ الشَّيْطَانُ، وَالْمُرَادُ بِالشَّيْطَانِ: شَيْطَانُ
الْحَيَّةِ وَشَيْطَانُ الْإِنْسِ، عُلَمَاءُ الصَّلَالِ شَيَاطِينُ الْإِنْسِ يَتَكَلَّمُونَ وَيَكْتُمُونَ
وَيُؤَلَّفُونَ فِي الدَّعْوَةِ إِلَى الشَّرِكِ، وَيَزْعُمُونَ أَنَّ هَذَا مِنْ تَعْظِيمِ الصَّالِحِينَ، وَمِنْ
الإِعْتِرَافِ بِفَضْلِهِمْ، وَمِنْ مَوَالَاتِهِمْ، وَأَنَّ عَدَمَ دُعَائِهِمْ وَعَدَمَ الإِسْتِعَاثَةِ بِهِمْ مِنْ
الْخُفَاءِ فِي حَقِّهِمْ، وَمِنْ بُغْضِهِمْ، إِلَى آخِرِ مَا يَقُولُونَ، هَذَا مَوْجُودٌ فِي كُتُبِهِمْ.

The Second Principle

THE TEXT

Allah commands the Muslims to unite in the religion and prohibits them from sectarianism. He explains this clearly such that the common people can understand it.

This principle is present in the Qur'ān. Allah said: "Hold on to the rope of Allah together and do not split-up" (Q 3:103.) and He said: "And do not be like those who split-up and fell into disputes" (Q 3:105), likewise: "Indeed those who divided their religion and broke off into sects, you (O' Muḥammad) are not from them in the slightest, their affair will be with Allah." (Q 6:159) also: "He legislated for you the same religion that He ordained for Noah; and what We revealed to you (O' Muḥammad) and what We ordained for Abraham, Moses and Jesus, saying: establish the Religion and do not divide into sects". (Q 42:13). Therefore, it is not permissible for the Muslims to split-up in their religion. Rather it is obligatory that they are one nation upon *tawḥīd*.

Allah said: "Indeed this nation of yours is one nation and I am your Lord so worship Me alone" (Q 21:92).

It is not permissible for the nation of Muḥammad to fall into sectarianism in issues of their creed, worship or in the rulings of their religion; this one saying: 'lawful' and that one saying: 'unlawful' without proof. This is not permissible.

No doubt, disagreeing is from the nature of man, as Allah says: "And they will not stop disagreeing except he whom Allah bestows mercy upon." (Q 11:118-119).

الأصل الثاني

أمر الله بالاجتماع في الدين، ونهى عن التفرق فيه، فبين الله هذا بياناً شافياً
تفهمه العوام.

المتن

هَذَا الْأَصْلُ مُوجُودٌ فِي الْقُرْآنِ، قَالَ تَعَالَى: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ (آل عمران: ١٠٣)، ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا﴾ (آل عمران: ١٠٥)، ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ﴾ (الأنعام: ١٥٩)، ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ (الشورى: ١٣).

فَلَا يَجُوزُ لِلْمُسْلِمِينَ أَنْ يَتَفَرَّقُوا فِي دِينِهِمْ، بَلْ يَجِبُ أَنْ يَكُونُوا أُمَّةً
وَاحِدَةً عَلَى التَّوْحِيدِ ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾
(الأنبياء: ٩٢). لَا يَجُوزُ لِأُمَّةٍ مُحَمَّدٍ أَنْ تَتَفَرَّقَ فِي عَقِيدَتِهَا، وَفِي عِبَادَتِهَا، وَفِي
أَحْكَامِ دِينِهَا، هَذَا يَقُولُ: حَلَالٌ. وَهَذَا يَقُولُ: حَرَامٌ. بَعْدَ دَلِيلٍ، لَا يَجُوزُ هَذَا.
لَا شَكَّ أَنَّ الْإِخْتِلَافَ مِنْ طَبِيعَةِ الْبَشَرِ، كَمَا قَالَ اللَّهُ سُبْحَانَهُ: ﴿وَلَا يَزَالُونَ
مُخْتَلِفِينَ إِلَّا مَنْ رَجَمَ رَبُّكَ﴾ (هود: ١١٨ - ١١٩).

However, disputing is settled by returning to the Book and the *sunnah*. So if you and I disagree on an issue, then it is obligatory upon us to refer back to the Book of Allah and the *sunnah* of His Messenger. Allah says: “And if you dispute over anything, refer it to Allah and His Messenger if you truly believe in Allah and the Last Day.” (Q 4:59).

As for what is said: ‘everyone should remain upon his methodology and creed. The people are free to hold their own opinions, and they demand freedom of creed and speech’ – then this is the falsehood that Allah prohibited. He said: “Hold on to the rope of Allah together and do not split-up.” (Q 3:103).

Therefore, it is a must that we come together, so as to review our differences in light of the Book of Allah; even in issues of ‘fiqh’ jurisprudence. If we disagree over anything, we must review it in light of the proofs and whosoever is supported by the proof, then we join him, and whosoever is mistaken, then we do not take the mistake.

Indeed Allah did not leave us to dispute and split-up without setting a criterion for us that clarifies what is correct and what is incorrect. Rather, He gave us the Qur’ān and the *sunnah*. “...then refer it to Allah..” (Q 4:59) meaning: the Qur’ān. “...and the Messenger” (Q 4:59) meaning: the *sunnah*. The Messenger said: “Indeed I’m leaving something among you which if you hold firm to, you will never go astray after me. The Book of Allah and my *sunnah*.”⁴ So it is as if the Messenger is present with us due to the presence of the recorded, authenticated, clarified *Sunnah*. This is from the blessing of Allah upon this Nation, as He did not leave it in a maze. Rather, He left this Nation with what directs it to Allah and to what is correct.

⁴ See Mālik b. Anas, *al-Muwattaʿa* (no.1395). It was authenticated by al-Albanī, Muḥammad Nāṣir ad-Dīn, in *Silsila al-Aḥādith as-Ṣaḥīḥa*, (no.1761)..

لَكِنَّ الْإِخْتِلَافَ يُحْسَمُ بِالرُّجُوعِ إِلَى الْكِتَابِ وَالسُّنَّةِ، فَإِذَا اخْتَلَفْتُمْ أَنَا وَأَنْتَ فَإِنَّهُ يَجِبُ عَلَيْنَا أَنْ نَرْجِعَ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ، قَالَ تَعَالَى: ﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾ (النِّسَاءُ : ٥٩) .

أَمَّا مَا يُقَالُ: كُلُّ يَبْقَى عَلَى مَذْهَبِهِ، وَكُلُّ يَبْقَى عَلَى عَقِيدَتِهِ، وَالنَّاسُ أَحْرَارٌ فِي آرَائِهِمْ، وَيُظَالِمُونَ بِحُرِّيَةِ الْعَقِيدَةِ، وَحُرِّيَةِ الْكَلِمَةِ، هَذَا هُوَ الْبَاطِلُ الَّذِي نَهَى اللَّهُ عَنْهُ، فَقَالَ: ﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾ (آلِ عِمْرَانَ : ١٠٣) .

فَيَجِبُ أَنْ تَجْتَمِعَ فِي عَرْضِ اخْتِلَافِنَا عَلَى كِتَابِ اللَّهِ حَتَّى فِي مَسَائِلِ الْفِقْهِ، إِذَا اخْتَلَفْنَا فِي شَيْءٍ نَعْرِضُهُ عَلَى الْأَدِلَّةِ، فَمَنْ شَهِدَ لَهُ الدَّلِيلُ صِرْنَا مَعَهُ، وَمَنْ أَخْطَأَ الدَّلِيلَ، فَإِنَّا لَا نَأْخُذُ بِالْحُطْأِ.

إِنَّ اللَّهَ جَلَّ وَعَلَا لَمْ يَتْرُكْنَا مُخْتَلِفٍ وَنَتَفَرَّقُ بِدُونِ أَنْ يَضَعَ لَنَا مِيزَانًا يُبَيِّنُ الصَّحِيحَ مِنَ الْخَطْأِ، بَلْ وَضَعَ لَنَا الْقُرْآنَ وَالسُّنَّةَ ﴿ فَرُدُّوهُ إِلَى اللَّهِ ﴾ يَعْنِي الْقُرْآنَ، ﴿ وَالرَّسُولَ ﴾ يَعْنِي السُّنَّةَ، وَالرَّسُولُ ﷺ يَقُولُ: « إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَسُنَّتِي » .

فَكَانَ الرَّسُولُ ﷺ مَوْجُودٌ بَيْنَنَا بِوُجُودِ السُّنَّةِ مُدَوَّنَةً وَمُصَحَّحَةً وَمُوضَّحَةً، وَهَذَا مِنْ فَضْلِ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى هَذِهِ الْأُمَّةِ، أَنَّهُ لَمْ يَتْرُكْهَا فِي مَتَاهَةٍ، بَلْ تَرَكْهَا وَعِنْدَهَا مَا يَدُلُّهَا عَلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى وَيَدُلُّهَا عَلَى الصَّوَابِ.

As for the person who does not want the truth and wishes that everyone remains upon their methodology and doctrine, saying: ‘we unite upon what we agree on and excuse each other in what we disagree on’ – this, no doubt, is false speech.

It is obligatory that we unite upon the Book of Allah and the *sunnah* of His Messenger, and whatever we dispute over, we refer it back to the Book of Allah and the *sunnah* of His Messenger. We do not excuse each other and remain in disunity. Rather we refer it to the Book of Allah and the *sunnah* of His Messenger, and whatever corresponds to the truth, we take it; and what corresponds to error we renounce it. This is the obligation upon us so that the nation does not remain in disunity.

Maybe those who call to remaining disunited mention a Prophetic narration: “the disagreeing in my nation is a mercy” This narration is relayed, but it is not authentic. Disagreeing is not a mercy, disagreeing is a punishment. Allah says: “And do not be like those who split-up and fell into disputation after clear revelation came to them.” (Q 3:105).

Disagreeing separates the hearts and divides the nation. It is not possible for a people who fall into disagreement to ever aid and cooperate with each other. In fact, there will be enmity among them and fanaticism towards their own sect and partisan group. They will never cooperate. They will only cooperate if they unite and hold firmly to the rope of Allah together. This is what the Prophet advised when he said: “Indeed Allah is pleased with three things for you: that you worship Him alone and do not associate anything with Him in worship, and that you all hold firmly to the rope of Allah together and do not split-up, and that you advise whomever Allah places in authority over you.”⁵

⁵ See Muslim, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim* (no.1715).

أَمَّا الَّذِي لَا يُرِيدُ الْحَقَّ، وَيُرِيدُ أَنَّ كُلَّ وَاحِدٍ يَبْقَى عَلَى مَذْهَبِهِ وَعَلَى نِحْلَتِهِ، وَيَقُولُ: نَجْتَمِعُ فِيمَا اتَّفَقْنَا عَلَيْهِ، وَيَعْذُرُ بَعْضُنَا بَعْضًا فِيمَا اخْتَلَفْنَا فِيهِ. هَذَا لَا شَكَّ أَنَّهُ كَلَامٌ بَاطِلٌ.

فَالْوَاجِبُ أَنْ نَجْتَمِعَ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ، وَمَا اخْتَلَفْنَا فِيهِ نَرُدُّهُ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ، لَا يَعْذُرُ بَعْضُنَا بَعْضًا وَتَبَقَى عَلَى الْإِخْتِلَافِ بَلْ نَرُدُّهُ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ، وَمَا وَافَقَ الْحَقُّ أَخَذْنَا بِهِ، وَمَا وَافَقَ الْخَطَأَ نَرْجِعُ عَنْهُ. هَذَا هُوَ الْوَاجِبُ عَلَيْنَا فَلَا تَبَقَى الْأُمَّةُ مُخْتَلِفَةً،

وَرُبَّمَا يَذْكُرُ الَّذِينَ يَدْعُونَ إِلَى الْبَقَاءِ عَلَى الْإِخْتِلَافِ حَدِيثَ: «إِخْتِلَافُ أُمَّتِي رَحْمَةٌ» وَهَذَا الْحَدِيثُ يُرْوَى وَلَكِنَّهُ لَيْسَ صَحِيحًا.

الإِخْتِلَافُ لَيْسَ رَحْمَةً، الْإِخْتِلَافُ عَذَابٌ، قَالَ تَعَالَى: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾ (آلِ عِمْرَانَ : ١٠٥) فَالْإِخْتِلَافُ يُسَنِّتُ الْقُلُوبَ وَيُفَرِّقُ الْأُمَّةَ، وَلَا يُمَكِّنُ لِلنَّاسِ إِذَا صَارُوا مُخْتَلِفِينَ أَنْ يَتَنَاصَرُوا وَيَتَعَاطَوْا أَبَدًا، بَلْ يَكُونُ بَيْنَهُمْ عَدَاوَةٌ وَعَصِييَّةٌ لِفِرْقِهِمْ وَأَحْزَابِهِمْ، وَلَا يَتَعَاطَوْنَ أَبَدًا. إِنَّمَا يَتَعَاطَوْنَ إِذَا اجْتَمَعُوا وَاعْتَصَمُوا بِحَبْلِ اللَّهِ جَمِيعًا، وَهَذَا هُوَ الَّذِي أَوْصَى بِهِ النَّبِيُّ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا: أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تُنَاصِحُوا مَنْ وَاوَاهُ اللَّهُ أَمْرَكُمْ»

These are the three affairs which Allah is pleased with for us. The point of significance from them is his statement: “that you all hold firmly to the rope of Allah together and do not split-up”. This does not mean that disputing and splitting does not exist, the nature of man is to disagree. The meaning of this is that if disputation or sectarianism occurs, it is settled by referring back to the Book of Allah and the *sunnah* of His Messenger. This will put an end to the conflict and disputation. This is the truth.

Judging with the *Qu’rān* or the *sunnah* is not restricted to the conflict and arguments that occur among people regarding wealth. They say: ‘ruling by what Allah revealed is to judge between people in what pertains to their wealth and their secular disputes only’. No! Rather, it is to judge between them in every disagreement and conflict.

Conflict in creed is worse than conflict over wealth. Likewise, conflict in affairs that pertain to worship and the lawful and unlawful matters is worse than conflict over wealth. Arguments over wealth are only a part or a fraction of the disputation that must be settled by the Book of Allah.

Disagreements would occur among the companions, but they would quickly return to the Book of Allah and the *sunnah* of His Messenger, and thus their disagreements would come to an end. A disagreement occurred among them after the death of the Prophet regarding who should rule after him. But in no time at all, they quickly settled the disagreement, returned [to the *sunnah*] and made Abū Bakr aṣ-Ṣiddīq the ruler. They conformed to his rule, obeyed him and consequently the disagreement ceased; and the differing over who should rule after the Messenger was settled. So disagreements would occur among them, but they would return to the Book of Allah and the *sunnah* of His Messenger, and thus the disagreement would disappear.

هَذِهِ الثَّلَاثُ يَرْضَاهَا اللَّهُ لَنَا، وَالشَّاهِدُ مِنْهَا قَوْلُهُ: «وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
وَلَا تَفَرَّقُوا» وَلَيْسَ مَعْنَى هَذَا أَنَّهُ لَا يُوجَدُ اخْتِلَافٌ وَلَا يُوجَدُ تَفَرُّقٌ. طَبِيعَةُ الْبَشَرِ
وُجُودُ الْاِخْتِلَافِ، وَلَكِنْ مَعْنَى هَذَا أَنَّهُ إِذَا حَصَلَ اخْتِلَافٌ أَوْ تَفَرُّقٌ يُحْسَمُ بِالرُّجُوعِ
إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ وَيَنْتَهِي التَّرَاغُ وَيَنْتَهِي الْاِخْتِلَافُ، هَذَا هُوَ الْحَقُّ .
وَلَيْسَ تَحْكِيمُ الْقُرْآنِ أَوْ تَحْكِيمُ السُّنَّةِ مُقْتَصِرًا عَلَى مَسْأَلَةِ التَّرَاغِ فِي
الْخُصُومَاتِ بَيْنَ النَّاسِ فِي الْأَمْوَالِ، حَيْثُ يُسْمَوْنَ الْحُكْمَ بِمَا أَنْزَلَ اللَّهُ، أَنَّهُ
الْحُكْمُ بَيْنَ النَّاسِ فِي أَمْوَالِهِمْ وَنِزَاعَاتِهِمْ فِي أُمُورِ الدُّنْيَا فَقَطْ .

لَا؛ بَلْ هُوَ الْحُكْمُ بَيْنَهُمْ فِي كُلِّ اخْتِلَافٍ وَكُلِّ نِزَاعٍ، وَالتَّرَاغُ فِي
الْعَقِيدَةِ أَشَدُّ مِنَ التَّرَاغِ فِي الْأَمْوَالِ، وَالتَّرَاغُ فِي أُمُورِ الْعِبَادَاتِ وَأُمُورِ الْحَلَالِ
وَالْحَرَامِ أَشَدُّ مِنَ التَّرَاغِ فِي الْخُصُومَاتِ فِي الْأَمْوَالِ، إِنَّمَا الْخُصُومَاتُ فِي الْأَمْوَالِ
جُزْءٌ أَوْ جُزْئِيَّةٌ مِنَ الْاِخْتِلَافِ الَّذِي يَجِبُ حَسْمُهُ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ ،
وَالصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ كَانَ يَحْضُلُ بَيْنَهُمْ اخْتِلَافٌ لَكِنْ سُرْعَانَ مَا
يَرْجِعُونَ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ فَيَنْتَهِي اخْتِلَافُهُمْ . فَقَدْ حَصَلَ بَيْنَهُمْ
اخْتِلَافٌ بَعْدَ وَفَاةِ النَّبِيِّ ﷺ حَوْلَ مِنَ الَّذِي يَتَوَلَّى الْأَمْرَ مِنْ بَعْدِهِ؟ وَسُرْعَانَ مَا
حَسَمُوا التَّرَاغَ وَرَجَعُوا وَوَلَّوْا أَبَا بَكْرٍ الصِّدِّيقَ ، وَانْقَادُوا لَهُ وَأَطَاعُوا لَهُ، وَزَالَ
الْاِخْتِلَافُ، وَانْحَسَمَتِ الْفِرْقَةُ الَّتِي حَصَلَتْ فِيهَا يَتَوَلَّى الْأَمْرَ بَعْدَ الرَّسُولِ ﷺ
، فَهُمْ يَحْضُلُ بَيْنَهُمْ اخْتِلَافَاتٌ لَكِنْ يَرْجِعُونَ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ ،
ثُمَّ يَذْهَبُ الْاِخْتِلَافُ فِيمَا بَيْنَهُمْ .

Indeed returning to the Book of Allah removes malice and grudges as no one objects to ruling by the Book of Allah. When you say to a person: ‘come to what this *imām* or that scholar says’ – he will not be convinced. However, if you say to him: ‘come to the Book of Allah and the *sunnah* of His Messenger – if he has any faith, he will be convinced and return. Allah says: “The only statement of the believers when they are called to Allah and His Messenger for judgement is: ‘we hear and obey’. They are those who are the successful”. (Q 24:51). This is the statement of the believers. As for the hypocrites, if the truth is in their favour, they come in humble submission. But if it is against them, they turn away and object to it; just as Allah mentioned about them.

Therefore, there is no leeway for the believers to remain disunited in any disputes, not in the fundamentals of the religion nor in the subsidiary aspects. All disputes are settled with the Book and the *sunnah*. If the proof is not clearly in favour of one of the jurist scholars and none of their opinions are conclusive over the other, then in this situation, a person is not rebuked for taking a particular scholar’s opinion. Hence, the scholars say: ‘there is no rebuking in issues of scholarly conclusion’. Meaning: in issues wherein the evidence is not clearly supporting either side.

He forbids us from being like those before us who split-up and fell into disputation, and consequently perished. He mentions that He commanded the Muslims to unite in the religion and forbade them from sectarianism. This issue is further clarified by the astonishing affairs reported in the *sunnah* regard that. Then it became such that sectarianism in the fundamentals of the religion and its subsidiary aspects were regarded as knowledge and understanding of the religion

وَإِنَّ الرَّجُوعَ إِلَى كِتَابِ اللَّهِ يُزِيلُ الْأَحْقَادَ وَيُزِيلُ الْأَضْعَانَ، فَلَا أَحَدَ يَعْتَرِضُ عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ -، فَإِنَّكَ عِنْدَمَا تَقُولُ لِإِنْسَانٍ: تَعَالَ إِلَى قَوْلِ الْإِمَامِ الْفُلَائِيِّ أَوْ الْعَالِمِ الْفُلَائِيِّ لَا يَقْتَنِعُ، لَكِنَّ لَوْ قُلْتَ لَهُ: تَعَالَ إِلَى كِتَابِ اللَّهِ وَإِلَى سُنَّةِ رَسُولِهِ ﷺ، فَإِنْ كَانَ فِيهِ إِيمَانٌ فَهُوَ يَقْتَنِعُ وَيَرْجِعُ.

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (التور: ٥١) هَذَا قَوْلُ الْمُؤْمِنِينَ، أَمَا الْمُتَنَافِقُونَ إِنْ كَانَ الْحَقُّ لَهُمْ جَاءُوا مُدْعَيْنِينَ، وَإِنْ كَانَ الْحَقُّ عَلَيْهِمْ تَوَلَّوْا وَأَعْرَضُوا كَمَا ذَكَرَ اللَّهُ عَنْهُمْ.

فَلَا يَسَعُ الْمُؤْمِنِينَ أَنْ يَبْقُوا عَلَى اخْتِلَافِهِمْ فِي جَمِيعِ الْاِخْتِلَافَاتِ، لَا فِي الْأَصُولِ وَلَا فِي الْفُرُوعِ، كُلُّهَا تُحْسَمُ بِالْكِتَابِ وَالسُّنَّةِ، وَإِذَا لَمْ يَتَبَيَّنِ الدَّلِيلُ مَعَ أَحَدِ الْمُجْتَهِدِينَ، وَصَارَ لَا مُرَجَّحَ لِقَوْلِ أَحَدِهِمْ عَلَى الْآخَرِ، فَفِي هَذِهِ الْحَالَةِ لَا يُنْكَرُ عَلَى مَنْ أَخَذَ بِقَوْلِ إِمَامٍ مُعَيَّنٍ، وَمِنْ ثَمَّ قَالَ الْعُلَمَاءُ: (لَا إِنْكَارَ فِي مَسَائِلِ الْاجْتِهَادِ) أَيِ الْمَسَائِلِ الَّتِي لَمْ يَظْهَرَ الدَّلِيلُ فِيهَا مَعَ أَحَدِ الطَّرَفَيْنِ.

وَنَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا قَبْلَنَا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالِاجْتِمَاعِ فِي الدِّينِ وَنَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ. وَيَزِيدُهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعُجَابِ فِي ذَلِكَ. ثُمَّ صَارَ الْأَمْرُ إِلَى أَنَّ الْإِفْتِرَاقَ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمُ وَالْفِقْهُ فِي الدِّينِ.

المتن

When previous nations remained in their disunity they perished. They massacred and fought each other. This is the situation of disunited people. As for the situation of those who unite, then it is one of strength and the disappearance of malice from their hearts, “No, by your Lord, they will not truly believe until they appoint you (O’ Muḥammad) as the judge in all disputes between them, and find no resistance within their souls to what you have decided; and accept it with total submission.” (Q 4:65).

Nothing will please the people and put an end to disputes except referring to the Book of Allah and the *sunnah* of His Messenger. Allah says: “He legislated for you the same religion that He ordained for Noah; and what We revealed to you (O’ Muḥammad) and what We ordained for Abraham, Moses and Jesus, saying: establish the religion and do not divide into sects” (Q 42:13) meaning: it is not appropriate that each individual has a religion [by himself] because the religion is one, sectarianism is not part of it. It is established from the Messenger, in prophetic narrations, that which encourages unity and prohibits sectarianism and disputing, as in the narration: “Indeed whoever among you lives long, will see much disputing. So you must adhere to my *sunnah* and the *sunnah* of the rightly guided caliphs..”⁶

The situation, with latter generations, sadly became such that disagreeing in the fundamentals and the subsidiary aspects was regarded as understanding [the religion] – even though the opposite is an obligation. Uniting is [a result of] understanding Allah’s religion.

⁶ See at-Tirmidhī, Abū ‘Īsá Muḥammad, *Sunan at-Tirmidhī* (no.2600). It was authenticated by al-Albanī, Muḥammad Nāṣir ad-Dīn in *Ṣaḥīḥ Sunan at-Tirmidhī*, (no.2157).

لَمَّا بَقُوا عَلَى اخْتِلَافِهِمْ، هَلَكُوا وَتَنَاحَرُوا فِيمَا بَيْنَهُمْ وَتَقَاتَلُوا. هَذَا شَأْنُ أَهْلِ
 الْاِخْتِلَافِ، أَمَّا شَأْنُ أَهْلِ الْاجْتِمَاعِ فَهُوَ الْقُوَّةُ وَزَوَالُ الْحَقْدِ مِنْ قُلُوبِهِمْ. ﴿
 فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
 حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النِّسَاءُ : ٦٥).

وَلَا يُرْضِي النَّاسَ وَلَا يُنْهِي النَّزَاعَ إِلَّا الرَّجُوعُ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ
 رَسُولِهِ ﷺ. قَالَ تَعَالَى: ﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
 إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ
 ﴾ (الشُّورَى : ١٣) أَي: لَا يَصِيرُ كُلُّ وَاحِدٍ لَهُ دِينٌ؛ لِأَنَّ الدِّينَ وَاحِدٌ لَيْسَ فِيهِ
 تَفَرُّقٌ. نَعَمْ، ثَبَّتَ عَنِ الرَّسُولِ ﷺ مِنَ الْأَحَادِيثِ مَا يَحْتُ عَلَى الْاجْتِمَاعِ وَيُنْهَى
 عَنِ التَّفَرُّقِ وَالْاِخْتِلَافِ. مِثْلُ حَدِيثِ: « فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى اخْتِلَافًا
 كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ » الْحَدِيثِ .

صَارَ الْأَمْرُ مَعَ الْأَسَفِ عِنْدَ الْمُتَأَخِّرِينَ أَنَّ الْاِخْتِلَافَ فِي الْأُصُولِ
 وَالْفُرُوعِ هُوَ الْفِقْهُ، مَعَ أَنَّ الْوَاجِبَ الْعَكْسُ، أَنَّ الْاجْتِمَاعَ هُوَ الْفِقْهُ فِي دِينِ اللَّهِ.

They say: Sectarianism and giving people the freedom [to disagree], and not restricting them is the correct understanding [of the religion]. But we say: understanding is to unite upon the Book of Allah and the *sunnah* of His Messenger.

Some of them say: 'this is from the vastness of Islam. If a person rules something unlawful for us, we find someone else who makes it lawful'. They take people as religious legislators, and thus according to their opinion, if a person says: 'this is lawful' – it becomes lawful for us, even if it is unlawful according to the Book of Allah or the *sunnah* of His Messenger. Therefore, we say: let's refer to the Book of Allah, and whatever it bears witness in favour of, we take it, and whatever it bears witness against, we leave it. This is the obligation.

It became such that instructing the Muslims to unite in the religion was considered something that only a heretic or an insane person would do.

THE TEXT

They would say about a person who instructs the people to unite and leave off disputation: 'this person is rebelling against the Muslim nation, this person is a heretic because he invalidates the statements of the scholars'. But we do not invalidate the statements of the scholars, rather we only contrast their statements to the Book of Allah.

We were not commissioned to follow the people, we were only commanded to follow the Qur'ân and the *sunnah*; and this is the truth. We were not commanded to follow so-and-so, and Allah did not entrust us to our own opinions and verdicts. Rather, He revealed His Book and sent His Messenger to us. Therefore, if we refer to the Book of Allah and the *sunnah* of His Messenger, separating and disputing will cease and our word will be united.

هُم يَقُولُونَ: إِنَّ التَّفَرُّقَ وَإِعْظَاءَ الْحُرِّيَّةِ لِلنَّاسِ وَعَدَمَ الْحُجْرِ عَلَيْهِمْ هَذَا هُوَ
 الْفِقْهُ، وَنَحْنُ نَقُولُ: الْفِقْهُ هُوَ الْاجْتِمَاعُ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ
 وَبَعْضُهُمْ يَقُولُ: هَذَا مِنْ سَعَةِ الْإِسْلَامِ أَنَّهُ إِذَا حَرَّمَ عَلَيْنَا
 أَحَدًا شَيْئًا جَدُّ مَنْ يُفِي بِحُجَّتِهِ، انْتَحَدُوا النَّاسَ هُمُ الْمُشْرَعِينَ، فَعَلَى
 رَأْيِي هَؤُلَاءِ إِذَا قَالَ فُلَانٌ: هَذَا حَلَالٌ، صَارَ حَلَالًا لَنَا وَلَوْ كَانَ حَرَامًا
 فِي كِتَابِ اللَّهِ أَوْ سُنَّةِ رَسُولِهِ . فَتَقُولُ: تَرْجِعُ إِلَى كِتَابِ اللَّهِ ، فَمَنْ شَهِدَ
 لَهُ بِالْحَقِّ أَخَذْنَا بِهِ، وَمَنْ شَهِدَ عَلَيْهِ بِالْخَطَا تَرَكْنَاهُ ، هَذَا هُوَ الْوَاجِبُ .

المتن وَصَارَ الْأَمْرُ بِالْاجْتِمَاعِ فِي الدِّينِ لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ!!

الَّذِي يَأْمُرُ بِالْاجْتِمَاعِ وَتَرْكِ الْخِلَافِ يَقُولُونَ عَنْهُ: هَذَا خَارِجٌ عَلَى الْأُمَّةِ، هَذَا
 زَنْدِيقٌ؛ لِأَنَّهُ يَلْبِغِي أَقْوَالَ الْعُلَمَاءِ، فَتَحُنُّ لَا تَلْبِغِي أَقْوَالَ الْعُلَمَاءِ، إِنَّمَا نَعْرِضُهَا
 عَلَى كِتَابِ اللَّهِ، نَحْنُ لَمْ نُكَلِّفْ بِاتِّبَاعِ النَّاسِ، إِنَّمَا أَمَرْنَا بِاتِّبَاعِ الْقُرْآنِ
 وَالسُّنَّةِ، هَذَا هُوَ الْحَقُّ، مَا أَمَرْنَا بِاتِّبَاعِ فُلَانٍ وَفُلَانٍ.

وَاللَّهُ تَعَالَى لَمْ يَكِلْنَا إِلَى آرَائِنَا وَاجْتِهَادَاتِنَا، بَلْ أَنْزَلَ عَلَيْنَا كِتَابَهُ
 وَأَرْسَلَ إِلَيْنَا رَسُولَهُ، وَإِذَا رَجَعْنَا إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ زَالَ الشَّقَاقُ وَزَالَ
 الْإِخْتِلَافُ وَاجْتَمَعَتِ الْكَلِمَةُ.

Did you know, that up until recently, in the Holy Mosque of Mecca there were four prayer stations for the *imāms*?! Everyone of a particular school of thought would pray in congregation alone with those upon their school of thought by the Ka‘bah. This was until Allah ordained someone to gather them all behind one *imām*, and so this evil sight came to an end – and to Allah belongs all praise.

All of this is due to people blind-following the schools of thought and opinions – they even divided the prayer! Those of the Ḥanafī school of thought would not pray behind a Ḥanblī *imām*, and a Ḥanbalī would not pray behind a Shāfi‘ī *imām*. They would not pray at the same time, this group would pray at the beginning of the time for prayer and the other would pray at the end of it; because so-and-so held the opinion that prayer should be delayed and another person held that it should be earlier. They wanted to please all of the people.

This is what we find on-going in other countries even now. Even the *Jumu‘ah* prayer is not prayed at the same time. Some of them do not pray it except in the afternoon, because so-and-so said such-and-such. When one of them wants to pray early, he goes and prays with so-and-so, and if one of them wants to pray later, he goes and prays with so-and-so. However, here in this country - and all praise is due to Allah – we are in the shade of this blessed *da‘wah*, thus the Holy Mosque of Mecca returned back to what the righteous predecessors were upon. They all prayed together at the same time behind one *imām*.

أَتَذُرُونَ أَنَّهُ إِلَى عَهْدٍ قَرِيبٍ كَانَ فِي الْمَسْجِدِ الْحَرَامِ أَرْبَعَةٌ مَحَارِبَ، كُلُّ أَصْحَابِ
مَذْهَبٍ يُصَلُّونَ جَمَاعَةً وَحَدَهُمْ مَعَ أَهْلِ مَذْهَبِهِمْ بِجِوَارِ الْكَعْبَةِ، حَتَّى قَيْضَ اللَّهِ
مَنْ جَمَعَهُمْ عَلَى إِمَامٍ وَاحِدٍ وَزَالَ وَلِلَّهِ الْحَمْدُ هَذَا الْمَطْهَرُ السَّيِّئُ.

هَذَا كُلُّهُ مِنْ إِتِّبَاعِ الْمَذَاهِبِ وَإِتِّبَاعِ الْأَرَاءِ، حَتَّى الصَّلَاةُ فَرَّقُوهَا،
صَارَ الْحَنْبَلِيُّ لَا يُصَلِّي وَرَاءَ الْحَنْبَلِيِّ، وَالْحَنْبَلِيُّ لَا يُصَلِّي وَرَاءَ الشَّافِعِيِّ، وَلَا يُصَلُّونَ
فِي وَقْتٍ وَاحِدٍ، هَذَا يُصَلِّي فِي أَوَّلِ الْوَقْتِ وَهَذَا فِي آخِرِهِ؛ لِأَنَّ فُلَانًا يَرَى تَأْخِيرَ
الصَّلَاةِ، وَفُلَانًا يَرَى تَقْدِيمَهَا، يُرِيدُونَ أَنْ يُرْضُوا جَمِيعَ النَّاسِ.

وَهَذَا وَجَدْنَاهُ فِي بَعْضِ الْبِلَادِ الْأُخْرَى بَاقِيًا حَتَّى الْآنَ، حَتَّى الْجُمُعَةُ
لَا يُصَلُّونَهَا فِي وَقْتٍ وَاحِدٍ، بَعْضُهُمْ لَا يُصَلِّيهَا إِلَّا عِنْدَ الْعَصْرِ.

لِأَنَّ فُلَانًا قَالَ: كَذَا وَكَذَا، وَإِذَا أَرَادَ أَحَدُهُمْ أَنْ يُصَلِّيَ مُبَكَّرًا ذَهَبَ
يُصَلِّي مَعَ فُلَانٍ، وَإِذَا أَرَادَ أَحَدُهُمْ أَنْ يَتَأَخَّرَ صَلَّى مَعَ فُلَانٍ، وَلَكِنْ عِنْدَنَا وَلِلَّهِ
الْحَمْدُ فِي هَذِهِ الْبِلَادِ فِي ظِلِّ هَذِهِ الدَّعْوَةِ الْمُبَارَكَةِ غَادُوا فِي الْمَسْجِدِ الْحَرَامِ إِلَى
مَا كَانَ عَلَيْهِ السَّلْفُ الصَّالِحُ يُصَلُّونَ جَمِيعًا فِي وَقْتٍ وَاحِدٍ وَخَلَفَ إِمَامٌ وَاحِدٌ.

The Third Principle

THE TEXT

Indeed from the completion of unity is to hear and obey whoever is in authority over us, even if he is an Abyssinian slave. Allah clarified this issue conclusively and sufficiently using different forms of clarification, both legislative and pre-decreed.

The third principle is: obedience to the Muslim ruler, because unity is not complete except by obeying the ruler. Therefore, there is no unity except with a ruler, and there is no rulership except by hearing and obeying the ruler. The Muslim ruler is whom Allah puts in place as a mercy for the Muslims so as to establish the judicial limitations, enjoin the good, forbid the evil, support the oppressed against the oppressor, and to ensure public security. This is from the Mercy of Allah.

When the Messenger died, the companions did not bury him until they pledged allegiance to their ruler. This is because they feared disputation and tribulations, and they knew that it is not befitting for them to live for even one night without a ruler; as this is from the necessities of the religion. It is not possible for this to materialize except by hearing and obeying the ruler, and for this reason Allah says: "O you who believe, obey Allah and obey the Messenger and those in authority among you." (Q 4:59). After obeying Allah and His Messenger, it is a must to obey the ruler. And His statement: "...among you." means: from the Muslims, which proves that, as a requirement, the ruler must be a Muslim.

الأصل الثالث

إِنَّ مِنْ تَمَامِ الاجْتِمَاعِ السَّمْعَ وَالطَّاعَةَ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ غَبْتًا
المتن حَبَشِيًّا، فَبَيَّنَ اللهُ هَذَا بَيِّنَاتٍ شَافِيَةً كَافِيَةً بِوُجُوهِ مِنْ أَنْوَاعِ الْبَيِّنَاتِ شَرْعًا
وَقَدْرًا.

الأصل الثالث: طاعة ولي الأمر المسلم؛ لأنه لا يتم هذا الاجتماع إلا بطاعة
ولي الأمر، فلا اجتماع إلا بإمام، ولا إمامة إلا بسمع وطاعة، فولي الأمر
المسلم جعله الله رحمة للمسلمين لإقامة الحدود، والأمر بالمعروف والنهي
عن المنكر، ونصرة المظلوم من الظالم، وحفظ الأمن.

هَذَا مِنْ رَحْمَةِ اللهِ عَزَّ وَجَلَّ وَالصَّحَابَةُ لَمَّا تَوَفَّى الرَّسُولَ ﷺ لَمْ يَدْفِنُوهُ
حَتَّى بَايَعُوا إِمَامَهُمْ؛ لِأَنَّهُمْ يَخْشَوْنَ مِنَ الْإِخْتِلَافِ وَمِنَ الْفِتْنَةِ، لِأَنَّهُمْ يَعْرِفُونَ
أَنَّهُ لَا يَصْلُحُ أَنْ يَعِيشُوا وَلَا لَيْلَةً وَاحِدَةً بِدُونِ إِمَامٍ؛ لِأَنَّ هَذَا مِنْ ضَرُورِيَّاتِ
الدِّينِ. وَلَا يُمَكِّنُ أَنْ يَكُونَ هَذَا إِلَّا بِالسَّمْعِ وَالطَّاعَةِ لَوَلِيِّ الْأَمْرِ، وَلِهَذَا يَقُولُ
جَلَّ وَعَلَا: ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ ﴾ (النساء: ٥٩) بَعْدَ طَاعَةِ اللهِ وَطَاعَةِ رَسُولِهِ لَا بُدَّ مِنْ طَاعَةِ أُولِي
الْأَمْرِ، وَقَوْلُهُ: ﴿ مِنْكُمْ ﴾ أَيُّ: مِنَ الْمُسْلِمِينَ، دَلَّ عَلَى أَنَّهُ يُشْتَرَطُ فِي وِلَايَةِ الْأَمْرِ
أَنْ يَكُونَ مُسْلِمًا.

As the Prophet said: “I advise you to have fear of Allah and to hear and obey the ruler, even if a slave becomes your ruler; for indeed whoever among you lives long enough, shall see much disputing. So you must adhere to my *sunnah* and the *sunnah* of the rightly guided caliphs..”⁷ This is the third principle, hearing and obeying: “Hear and obey, even if a slave becomes your ruler.” So, it is not possible for a community of Muslims to come about except with a Muslim ruler, even if he is not of Arab descent – in fact, even if he is a slave

THE TEXT This principle then became unknown to the majority of those claiming to have knowledge, so how could it be acted upon!?

This principle became unknown to many of those who claimed to have knowledge. They were ignorant regarding the issue of hearing and obeying and what it has of virtue and importance. So how about the common people who are more ignorant of this issue?!

It became such that the individual who is considered brave – and one who enjoins the good and forbids the evil, and for the sake of Allah is not concerned about the rebuke of the blamers is: he who revolts against the Muslim ruler and withdraws his hand of obedience. He calls for rebellion against the Muslim rulers simply due to a mistake that occurred from them or a sin which does not reach the level of disbelief.

The discourse in gatherings, seminars and lectures would turn into following-up on the faults of the rulers. Their faults would be amplified and blown out of proportion, resulting in the breakdown of social cohesion and deterring citizens

⁷ See at-Tirmidhī, Abū ‘Īsá Muḥammad, *Sunan at-Tirmidhī* (no. 2676). It was authenticated by al-Albanī, Muḥammad Nāṣir ad-Dīn in *Irwā’ul-Ghalīl* (no. 2455).

حَيْثُ قَالَ: « أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ » .

هَذَا الْأَصْلُ الثَّلَاثُ: السَّمْعُ وَالطَّاعَةُ: « اسْمَعُوا وَأَطِيعُوا وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ » ، فَلَا يُمَكِّنُ أَنْ تَحْضَلَ جَمَاعَةٌ لِلْمُسْلِمِينَ إِلَّا بِوَجْهِ أَمْرِ مُسْلِمٍ وَلَوْ لَمْ يَكُنْ ذَا نَسَبٍ عَرَبِيٍّ بَلْ لَوْ كَانَ مَمْلُوكًا.

المتن ثمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ؟

صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ كَثِيرٍ مِمَّنْ يَدَّعِي الْعِلْمَ، فَيَجْهَلُونَ مَسْأَلَةَ السَّمْعِ وَالطَّاعَةِ وَمَا لَهَا مِنْ فَضْلِ وَمَا لَهَا مِنْ أَهَمِّيَّةٍ، فَكَيْفَ بِالْعَوَامِّ وَهُمْ أَشَدُّ جَهْلًا فِي هَذَا؟

فَصَارَ الشُّجَاعُ الَّذِي يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ عِنْدَهُمْ وَالَّذِي لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَأَيْمٍ، عِنْدَهُمْ - : هُوَ الَّذِي يُخْرِجُ عَلَى إِمَامِ الْمُسْلِمِينَ، وَيَخْلَعُ يَدَ الطَّاعَةِ، وَيُنَادِي بِالثَّوْرَةِ عَلَى الْحُكَّامِ الْمُسْلِمِينَ بِمُجَرَّدِ حُصُولِ خَطَأٍ مِنْهُمْ، أَوْ مَعْصِيَةٍ لَا تَصِلُ إِلَى حَدِّ الْكُفْرِ.

وَصَارَ حَدِيثُ الْمَجَالِسِ وَالنَّدَوَاتِ وَالْمُحَاضِرَاتِ فِي تَتَبُّعِ عَثَرَاتِ الْوَلَاةِ وَتَفْخِيمِهَا وَالتَّفْخِجِ فِيهَا، حَتَّى يَتَوَلَّى الْأَمْرَ إِلَى تَفْرِيقِ الْكَلِمَةِ، وَتَنْفِيرِ الرَّعِيَّةِ

from obeying the ruler. Eventually public security would disappear, blood would be shed, and the corruption would become worse than the corruption that would have ensued from being patient upon obedience to an immoral, oppressive, ruler who has not openly committed an act of clear disbelief, which would then give the citizens authority from Allah [to overthrow him].

مِنْ طَاعَةِ وِلِيِّ الْأَمْرِ حَتَّى يَخْتَلَّ الْأَمْنُ وَتُسْفَكَ الدَّمَاءُ، وَيَتَوَلَّ الْأَمْرُ إِلَى فَسَادٍ
 أَشَدَّ مِنَ الْفَسَادِ الَّذِي يَحْضُلُ مِنَ الصَّبْرِ عَلَى طَاعَةِ وِلِيِّ الْأَمْرِ الْفَاسِقِ وَالظَّالِمِ
 الَّذِي عِنْدَهُمْ لَمْ يَصُدْرُ مِنْهُ كُفْرٌ بَوَاحٍ عِنْدَهُمْ عَلَيْهِ مِنَ اللَّهِ سُلْطَانٌ.

The Fourth Principle

THE TEXT

A clarification of what knowledge is, who the scholars are, what Islamic jurisprudence is and who the jurists are; and also a clarification regarding impostors who imitate the scholars and are not from them.

This is a tremendous principle, it is a clarification of what is meant by the term 'knowledge'. The term means: legislative knowledge based upon the Book of Allah and the *sunnah* of His Messenger; this is beneficial knowledge.

As for secular knowledge like agriculture, manufacturing, medicine and other than that, then the term 'knowledge' is not applied to them unrestrictedly. So if it is said: 'knowledge which is of virtue' – then certainly what is intended is Islamic knowledge.

As for knowledge of a trade, manufacturing and other professions, then these sciences are permissible, but not referred to as knowledge unrestrictedly. Rather they are only referred to as 'the knowledge of engineering' or 'the knowledge of medicine' etc.

Unfortunately, nowadays, it has become a habit of people that when it is said: 'knowledge' what is meant is modern-day knowledge [science], and when they hear something from the Qur'ān they say: 'this is what modern-day knowledge confirms' – and when a Prophetic narration is mentioned, they say: 'this is what modern-day knowledge confirms'. Nowadays, the term knowledge is applied to the knowledge of trade, manufacturing, medicine and other than that.

الأصل الرابع

المتن بيان العلم والعلماء، والفقهاء، والفقهاء، وبيان من تشبه بهم وليس منهم.

هَذَا أَصْلٌ عَظِيمٌ: وَهُوَ بَيَانُ الْمُرَادِ بِالْعِلْمِ؟ وَهُوَ أَنَّ الْعِلْمَ هُوَ الْعِلْمُ الشَّرْعِيُّ الْمَبْنِيُّ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ، هَذَا هُوَ الْعِلْمُ النَّافِعُ. أَمَّا عُلُومُ الدُّنْيَا مِنَ الْحِرْفِ وَالصَّنَاعَاتِ وَالطَّبِّ وَعَبِيرِ ذَلِكَ، هَذِهِ لَا يُطْلَقُ عَلَيْهَا الْعِلْمُ بِدُونِ قَيْدٍ، فَإِذَا قِيلَ: الْعِلْمُ، وَالَّذِي فِيهِ الْفَضْلُ، فَإِنَّ الْمُرَادَ بِهِ الْعِلْمُ الشَّرْعِيُّ.

أَمَّا عِلْمُ الْحِرْفِ وَالصَّنَاعَاتِ وَالْمِهَنِ فَهَذِهِ عُلُومٌ مُبَاحَةٌ وَلَا يُطْلَقُ عَلَيْهَا إِسْمُ الْعِلْمِ بِدُونِ قَيْدٍ. إِنَّمَا يُقَالُ: عِلْمُ الْهَنْدَسَةِ، وَعِلْمُ الطَّبِّ، لَكِنَّ لِأَسْفِ أَصْبَحَ الْآنَ فِي عُرْفِ النَّاسِ إِذَا قِيلَ: الْعِلْمُ، فَإِنَّهُ يُرَادُ بِهِ الْعِلْمُ الْحَدِيثُ، وَيَقُولُونَ إِذَا سَمِعُوا شَيْئًا مِنَ الْقُرْآنِ: هَذَا يَشْهَدُ لَهُ الْعِلْمُ الْحَدِيثُ، وَإِذَا جَاءَ حَدِيثٌ قَالُوا: هَذَا يَشْهَدُ لَهُ الْعِلْمُ. صَارَ الْعِلْمُ الْآنَ يُطْلَقُ عَلَى عِلْمِ الْحِرْفِ وَالصَّنَاعَاتِ وَالطَّبِّ وَعَبِيرِ ذَلِكَ.

However, it may be ignorance because it is susceptible to much error due to it being the result of human efforts; contrary to Islamic knowledge for indeed it is from Allah, “Falsehood cannot come to it from any angle. A revelation sent down by the All-Wise, The One worthy of absolute praise.” (Q 41:43) Allah says: “Indeed the most God fearing of His worshipers are the scholars.” (Q 35:28). They are the scholars of the religion, those who know Allah.

As for scholars of engineering, manufacturing, medicine and inventors, then it is possible that they are ignorant of Allah’s rights and have no knowledge of Him; and if they do have knowledge of Allah, their knowledge is deficient. Therefore, those who know Allah are the scholars of the Islamic legislation. Allah says: “Indeed the most God fearing of His worshipers are the scholars.” (Q 35:28). This is because they know Allah by His names and attributes, and they know His rights. This is not attained through knowledge of medicine or engineering, such sciences only bring about knowledge of Allah’s Lordship. As for knowledge of Allah’s exclusive divinity, then this is only attained through knowledge of the Islamic legislation.

The intent is to expose he who imitates the people of knowledge and is not from them. He only imitates and resembles them and possesses nothing of knowledge. This has a very detrimental impact on the individual himself and the Muslim nation. This is because he speaks about Allah without knowledge and misguides people upon ignorance. Allah says: “Therefore who is more unjust than he who invents a lie upon Allah so as to lead people astray having no basis in knowledge.” (Q 6:144).

مَعَ أَنَّهُ قَدْ يَكُونُ جَهْلًا ؛ لِأَنَّهُ قَدْ يَعْتَرِيهِ شَيْءٌ مِنَ الْخَطَأِ الْكَثِيرِ؛ لِأَنَّهُ مَجْهُودٌ
بَشَرِيٌّ، خِلَافَ الْعِلْمِ الشَّرْعِيِّ فَإِنَّهُ مِنَ اللَّهِ، فَهُوَ ﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ
يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴾ (فُصِّلَتْ : ٤٢) . قَالَ تَعَالَى : ﴿
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (فَاطِر : ٢٨) ، وَهُمْ عُلَمَاءُ الشَّرْعِ الَّذِينَ
يَعْرِفُونَ اللَّهَ - عَزَّ وَجَلَّ .

أَمَّا عُلَمَاءُ الْهَنْدَسَةِ وَالصَّنَاعَةِ وَالْإِخْتِرَاعِ وَالطَّبِّ، فَهُؤُلَاءِ قَدْ
يَكُونُونَ يَجْهَلُونَ حَقَّ اللَّهِ جَلَّ وَعَلَا وَلَا يَعْرِفُونَ اللَّهَ، وَإِنْ عَرَفُوهُ فَمَعْرِفَتُهُمْ
قَاصِرَةٌ، لَكِنَّ الَّذِينَ يَعْرِفُونَ اللَّهَ هُمْ عُلَمَاءُ الشَّرْعِ، قَالَ تَعَالَى : ﴿ إِنَّمَا يَخْشَى
اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (فَاطِر : ٢٨) لِأَنَّهُمْ يَعْرِفُونَ اللَّهَ بِأَسْمَائِهِ وَصِفَاتِهِ ،
وَيَعْرِفُونَ حَقَّهُ سُبْحَانَهُ وَتَعَالَى وَهَذَا لَا يَحْضُلُ يَعْلَمُ الطَّبِّ وَعِلْمُ الْهَنْدَسَةِ،
وَإِنَّمَا قَدْ يَحْضُلُ بِهِ تَوْحِيدَ الرُّبُوبِيَّةِ فَقَطْ، أَمَّا تَوْحِيدَ الْأُلُوهِيَّةِ فَهَذَا إِنَّمَا يَحْضُلُ
بِيعْلَمِ الشَّرْعِ .

الْمَقْصُودُ بَيَانُ مَنْ تَشَبَّهَ بِأَهْلِ الْعِلْمِ وَلَيْسَ هُوَ مِنْ أَهْلِ الْعِلْمِ، إِنَّمَا
يُحَاكِي أَهْلَ الْعِلْمِ وَيَتَشَبَّهُ بِهِمْ وَهُوَ لَا يَمْلِكُ رِصِيدًا مِنَ الْعِلْمِ، وَهَذَا ضَرَرُهُ
عَظِيمٌ عَلَى نَفْسِهِ وَعَلَى الْأُمَّةِ؛ لِأَنَّهُ يَقُولُ عَلَى اللَّهِ بِغَيْرِ عِلْمٍ، وَيُضِلُّ النَّاسَ بِغَيْرِ
عِلْمٍ، قَالَ تَعَالَى : ﴿ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ
عِلْمٍ ﴾ (الْأَنْعَام : ١٤٤) .

It is said: “The world is corrupted by four types of people: an incompetent jurist, grammarian, doctor, and theologian. The first corrupts the country, the second corrupts the tongue, the third corrupts the body and the fourth corrupts the religion.”

THE TEXT

Allah clarified this principle at the beginning of *Sūrah al-Baqarah* from His statement: “O’ Children of Israel! Remember my blessing which I bestowed upon you.” (Q 2:40) until His statement before mentioning Abraham: “O’ Children of Israel..” (Q 2:47). This is further clarified by what the *sunnah* explicitly affirms through extensive, plain and clear discourse that can be understood by an unintelligent common person.

Allah revealed in *Sūrah al-Baqarah*, many verses about the Children of Israel to remind them of His blessings upon them. He commanded them to follow Muḥammed, whose Prophethood and Messengership they knew of from their Books, and whom their Prophets gave glad tidings of. He began by saying: “O’ Children of Israel remember my blessing which I bestowed upon you and fulfil your covenant with me so that I may fulfil my covenant with you.” (Q 2:40) and concluded by saying: “O’ Children of Israel, remember my blessings which I bestowed upon you, and that I favoured you over the rest of creation.” (Q 2:47) and, “And fear a day when no person shall avail another in the slightest, nor shall compensation be accepted from him, nor shall intercession be of any benefit to him” (Q 2:123). Then He mentioned Abraham and said: “And when Abraham’s Lord tested him with certain commandments.” (Q 2:124).

All of these verses, between the first and the last, are all in reference to the Children of Israel, reminding them of Allah’s blessing

وَقَدْ قِيلَ: (يُفْسِدُ الدُّنْيَا أَرْبَعَةً: يَنْصِفُ فِقِيهَهُ ، وَيَنْصِفُ نَحْوِيَّ ، وَيَنْصِفُ طَبِيبَهُ ، وَيَنْصِفُ مُتَكَلِّمَهُ ، هَذَا يُفْسِدُ الْبُلْدَانَ ، وَهَذَا يُفْسِدُ اللِّسَانَ ، وَهَذَا يُفْسِدُ الْأَبْدَانَ ، وَهَذَا يُفْسِدُ الْأَدْيَانَ).

وَقَدْ بَيَّنَّ اللهُ تَعَالَى 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 ﴾ الْآيَةَ، (البقرة: ١٢٢) . وَيَزِيدُهُ الْمَنَ وَضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا مِنَ الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِّيِّ الْبَلِيدِ .

اللهُ جَلَّ وَعَلَا فِي سُورَةِ الْبَقَرَةِ أَنْزَلَ آيَاتٍ كَثِيرَةً فِي بَنِي إِسْرَائِيلَ لِتَذْكَيرِهِمْ بِنِعْمَةِ اللهِ عَلَيْهِمْ ، وَأَمْرِهِمْ بِاتِّبَاعِ مُحَمَّدٍ ﷺ الَّذِي يَعْرِفُونَ نُبُوَّتَهُ وَرِسَالَاتَهُ فِي كُتُبِهِمْ ، وَبَشَّرَتْ بِهِ أَنْبِيَاءَهُمْ بَدَآهَا مِنْ قَوْلِهِ: ﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ ﴾ (البقرة: ٤٠) وَخَتَمَهَا بِقَوْلِهِ: ﴿ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴾ (البقرة: ١٢٢) ﴿ وَاتَّقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ﴾ (البقرة: ١٢٣) ثُمَّ ذَكَرَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، فَقَالَ: ﴿ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ ﴾ (البقرة: ١٢٤) . كُلُّ هَذِهِ الْآيَاتِ مَا بَيَّنَّ الْآيَةَ الْأُولَى وَالْآيَةَ الْأَخِيرَةَ ، آيَاتٌ كَثِيرَةٌ كُلُّهَا فِي بَنِي إِسْرَائِيلَ لِتَذْكَيرِهِمْ بِنِعْمَةِ اللهِ ،

of sending to them Messengers and revealing the scriptures; and that it is obligatory upon them to believe in Allah's Messenger Muḥammed. The Children of Israel are the sons of Jacob (Ya'qūb) so Israel is actually Jacob because they are from his progeny, the twelve tribes (*sibt*). Each son from his children had a progeny and each progeny was known as '*as-Sibt*' as in 'tribe' like the Arabs. Allah says: "And we divided them into twelve *asbāt* (tribes) and nations" (Q 7:160).

Many are the Prophetic narrations that consist of an encouragement to seek knowledge and a motive to attain it. In them is also a clarification of what beneficial knowledge is, and what non-beneficial knowledge is. If you return to the book: *Jāmi' Bayān al-'Ilm wa Fadlibī* by Ibn 'Abd al-Barr and other than it, you will come to know this.

This [principle] then became the strangest of affairs whilst knowledge and *fiqh* were considered religious innovations and misguidance. At very best, they had a mixture of truth with falsehood. The knowledge which Allah praised and obligated the creation to have was regarded as something that only a heretic or an insane person would speak of. Also, whoever rejected this [principle], showed enmity towards it, authored books to warn against and forbid it, would be regarded as a knowledgeable scholar.

THE TEXT

Knowledge and *fiqh* were regarded as religious innovations and misguidance among some of the latter generations. This is because they abandoned authentic knowledge established upon the Book of Allah and the *sunnah* of His Messenger. Knowledge according to them was: so-and-so said this, and so-and-so said that, and telling stories like: indeed such-and-such grave can be benefited from, and indeed in such-and-such location, so-and-so saw in a dream such-and-such. This was the knowledge of these people, they would search for fabricated and buried narrations

بِإِرسَالِ الرُّسُلِ وَإِنزَالِ الكُتُبِ، وَأَنَّ الوَاجِبَ عَلَیْهِمْ أَنْ یُؤْمِنُوا بِرَسُولِ اللّٰهِ مُحَمَّدٍ ﷺ. وَبَنُو إِسْرَائِيلَ هُمْ أَوْلَادُ یَعْقُوبَ، فَإِسْرَائِيلُ هُوَ یَعْقُوبُ؛ لِأَنَّهِمْ مِنْ ذُرِّيَّتِهِ وَهُمْ إِثْنَا عَشَرَ سِبْطًا، كُلُّ ابْنٍ مِنْ أَبْنَائِهِ صَارَ لَهُ ذُرِّيَّةٌ، وَكُلُّ ذُرِّيَّةٍ یُسَمَّوْنَ السَّبْطَ بِمِثَابَةِ القَبَائِلِ مِنَ العَرَبِ، قَالَ تَعَالَى: ﴿ وَقَطَعْنَا لَهُمْ اثْنِي عَشْرَةَ أَسْبَاطًا أُمَّمًا ﴾ (الأعراف: ١٦٠).

نَعَمْ جَاءَتِ الأحَادِيثُ الَّتِي فِيهَا مِنَ الحَثِّ عَلَى تَعَلُّمِ العِلْمِ وَالتَّرغِيبِ فِيهِ، وَبَيَانِ مَا هُوَ العِلْمُ التَّافِعُ وَمَا هُوَ العِلْمُ الَّذِي لَا يَنْفَعُ الشَّيْءَ الكَثِيرَ، وَإِذَا رَاجَعْتَ كِتَابَ (جَامِعِ بَيَانِ العِلْمِ وَفَضْلِهِ) لِابْنِ عَبْدِ البرِّ أَوْ غَيْرِهِ، عَرَفْتَ هَذَا.

ثُمَّ صَارَ هَذَا أَعْرَبَ الأَشْيَاءِ، وَصَارَ العِلْمُ وَالفِئْهُ هُوَ البِدْعَ وَالصَّلَاحَاتِ ، وَخِيَارَ مَا عِنْدَهُمْ لَبَسَ الحَقَّ بِالبَاطِلِ. وَصَارَ العِلْمُ الَّذِي فَرَضَهُ اللّٰهُ تَعَالَى عَلَى الخَلْقِ وَمَدَحَهُ لَا يَتَّقُوهُ بِهِ إِلَّا زَنَدِيقٌ أَوْ مَجْنُونٌ، وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالتَّهْمِي عَنَّهُ هُوَ الفَقِيهَ العَالِمَ .

المتن

صَارَ العِلْمُ وَالفِئْهُ عِنْدَ بَعْضِ المُتَأَخِّرِينَ هُوَ البِدْعَ وَالصَّلَاحَاتِ؛ لِأَنَّهِمْ تَرَكُوا العِلْمَ الصَّحِيحَ المُبِينِيَّ عَلَى كِتَابِ اللّٰهِ وَسُنَّةِ رَسُولِهِ ﷺ، وَصَارَ العِلْمُ عِنْدَهُمْ: قَالَ فُلَانٌ وَقَالَ فُلَانٌ، وَحِكَايَاتِ. كَقَوْلِهِمْ: إِنَّ القَبْرَ الفُلَانِيَّ يَنْفَعُ مِنْ كَذَا، وَإِنَّ البُقْعَةَ الفُلَانِيَّةَ رَأَى فِيهَا فُلَانٌ فِي المَنَامِ كَذَا، هَذَا عِلْمٌ هُوَ لَاءِ، أَوْ يَبْحَثُونَ عَنِ الأحَادِيثِ المَوْضُوعَةِ وَالمَقْبُورَةِ

which the people of knowledge buried and classified as fictional. Then you would find charlatans declaring them authentic. They would beautify the chains of narrations and attempt to restore them saying: ‘these are sound narrations’ – yet abandon the authentic narrations found in al-Bukhārī, Muslim, the four *sunan* and the relied upon *masānīd*. They abandon these narrations because they are not in their favour. It is obligatory to distinguish the truth from falsehood and to differentiate between them. If they are merged together, then this is treachery, fraud, and deceiving the people. The knowledge and its people whom Allah praised was then regarded as ignorance because it contradicted what they practised, and whoever spoke with praiseworthy knowledge was considered insane; they said: ‘the knowledge that Allah obligated changes the practises of the people and the religion of our fathers and forefathers’.

Whoever authored books to warn against beneficial knowledge and praise blameworthy knowledge and also spread it among the people - they would say about him: ‘this is the jurist, this is the scholar’. As for he who disseminated authentic knowledge, they would say about him: ‘this person is not suitable, this person is ignorant’ and ‘this person wants to split-up the people. We want to gather the people, we don’t want separation’. Meaning: unity even if it is based upon falsehood, we don’t want separation that distinguishes between truth and falsehood, the pure and the filthy. This is impossible because unity does not occur by way of falsehood, it only occurs by way of truth, as a poet said:

If the injury heals disproportionately //

Then the negligence of the doctor becomes clear. //

الَّتِي قَبَرَهَا أَهْلُ الْعِلْمِ، وَبَيَّنُوا أَنَّهَا مَكْذُوبَةٌ بَيْنَهُمَا، أَمَا إِذَا خِلِطَ بَيْنَهُمَا فَهَذَا هُوَ التَّلْبِيسُ وَالْغِشُّ وَالتَّدْلِيسُ عَلَى النَّاسِ فَتَجِدُ الْمُخَرِّفِينَ يَجْعَلُونَهَا صَحِيحَةً وَيُزَيِّنُونَ لَهَا أَسَانِيدَ، وَيُرْمَوْنَهَا وَيَقُولُونَ: هَذِهِ أَحَادِيثُ صَحِيحَةٌ، وَيُتْرَكُونَ الْأَحَادِيثَ الصَّحِيحَةَ الْوَارِدَةَ فِي الْبُخَارِيِّ وَمُسْلِمَ وَالسُّنَنِ الْأَرْبَعِ وَالْمَسَانِيدِ الْمُعْتَبَرَةَ، يَتْرَكُونَهَا لِأَنَّهَا لَيْسَتْ فِي صَالِحِهِمْ. يَجِبُ أَنْ يُمَيِّزَ الْحَقُّ مِنَ الْبَاطِلِ وَيُفْضَلَ بَيْنَهُمَا، أَمَا إِذَا خِلِطَ بَيْنَهُمَا فَهَذَا هُوَ التَّلْبِيسُ وَالْغِشُّ وَالتَّدْلِيسُ عَلَى النَّاسِ. لِأَنَّهُ يُخَالِفُ مَا هُمْ عَلَيْهِ، فَالْعِلْمُ الَّذِي أَثْنَى اللَّهُ عَلَيْهِ وَعَلَى أَهْلِهِ وَمَدَحَهُ صَارَ عِنْدَهُمْ جَهْلًا، وَمَنْ تَقَوَّاهُ بِهٖ أَيْ تَكَلَّمَ بِهِ فَهُوَ مَجْنُونٌ، لِأَنَّهُمْ يَقُولُونَ: إِنَّ الْعِلْمَ الَّذِي قَرَضَهُ اللَّهُ يُعَيِّرُ مَا عَلَيْهِ النَّاسُ وَيُعَيِّرُ دِينَ آبَائِنَا وَأَجْدَادِنَا!!

مَنْ صَنَّفَ فِي التَّحْذِيرِ مِنَ الْعِلْمِ النَّافِعِ، وَمَدَحَ الْعِلْمِ الْمَذْمُومِ وَنَشَرَهُ فِي النَّاسِ يَقُولُونَ عَنْهُ: هَذَا هُوَ الْفَقِيهُ، هَذَا هُوَ الْعَالِمُ، أَمَا مَنْ نَشَرَ الْعِلْمَ الصَّحِيحَ يَقُولُونَ عَنْهُ: هَذَا لَا يَصْلُحُ، وَهَذَا جَاهِلٌ، وَهَذَا يُرِيدُ أَنْ يُفَرِّقَ النَّاسَ، إِنَّا نُرِيدُ التَّجْمِيعَ لَا نُرِيدُ التَّفْرِيقَ، أَيِ التَّجْمِيعِ وَلَوْ عَلَى الْبَاطِلِ، وَلَا نُرِيدُ التَّفْرِيقَ الَّذِي فِيهِ تَمْيِيزُ الْحَقِّ مِنَ الْبَاطِلِ، وَتَمْيِيزُ الطَّيِّبِ مِنَ الْخَبِيثِ، وَهَذَا مُحَالٌ، فَإِنَّهُ لَا يَحْضُلُ الْاجْتِمَاعُ عَلَى الْبَاطِلِ، وَإِنَّمَا يَحْضُلُ الْاجْتِمَاعُ عَلَى الْحَقِّ، وَالشَّاعِرُ يَقُولُ:

إِذَا مَا الْجُرْحُ رَمَّ عَلَى فَسَادٍ //

تَبَيَّنَ فِيهِ إِهْمَالُ الطَّيِّبِ //

The Fifth Principle

THE TEXT

Allah's clarification regarding who the *Awliyā* of Allah are, and His differentiating between them and the imposters who imitate them from among the enemies of Allah; such as the hypocrites and the evil doers. Sufficient in this regard is a verse in *Surah āl-ʿImrān*, which is His statement: "Say to them (O' Muḥammad): if you truly love Allah then follow me, consequently Allah will love you." (Q 3:31).

This is a tremendous principle [because] it differentiates between the *Awliyā*' of Allah and the allies of the shayṭān. The people of falsehood began to name the allies of the shayṭān: the *Awliyā*' of Allah. Eventually this issue became confusing for the people. So for this reason, *Shaykh al-Islām* ibn Taymiyah authored a beneficial book titled: '*The Decisive Criterion Between the Awliyā' of the Most Merciful and the Allies of Shayṭān*'. Allah says: "Certainly, the *Awliyā*' of Allah shall not fear nor shall they grieve." (Q 10:62). He then clarified who they are in His statement: "Those who believed and were pious." (Q 10:63).

These people are the *Awliyā*' of Allah. They combine faith and piety with beneficial knowledge and righteous actions. These individuals are truly the *awliya*'. The *awliya*' are not those who transgress the Legislation of Allah and change His Religion, nor do they call to the worship of graves and tombs. Such a person is an ally of shayṭān. A *walī* (singl. *awliya*) of Allah is not a magician, soothsayer or a mystic who shows people magical illusions and says: 'these are miracles' – when in reality they are satanic trickery.

الأصل الخامس

بَيَانُ اللَّهِ سُبْحَانَهُ لِأَوْلِيَاءِ اللَّهِ، وَتَفْرِيقُهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ
أَعْدَاءِ اللَّهِ وَالْمُنَافِقِينَ وَالْفَجَّارِ، وَيَكْفِي فِي هَذَا آيَةٌ مِنْ سُورَةِ (آلِ عِمْرَانَ)،
وَهِيَ قَوْلُهُ: ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ الْآيَةَ
المتن
(آلِ عِمْرَانَ : ٣١) .

نَعَمْ، هَذَا أَصْلُ عَظِيمٌ، وَهُوَ التَّفْرِيقُ بَيْنَ أَوْلِيَاءِ اللَّهِ وَأَوْلِيَاءِ الشَّيْطَانِ؛ لِأَنَّ أَهْلَ
الْبَاطِلِ صَارُوا يُسَمُّونَ أَوْلِيَاءَ الشَّيْطَانِ أَوْلِيَاءَ اللَّهِ، حَتَّى إِنَّ هَذَا الْأَمْرَ التَّبَسُّ
عَلَى النَّاسِ؛ وَلِذَلِكَ صَنَّفَ شَيْخُ الْإِسْلَامِ ابْنَ تَيْمِيَّةَ رَحِمَهُ اللَّهُ كِتَابًا نَافِعًا مُفِيدًا
سَمَّاهُ: (الْفُرْقَانُ بَيْنَ أَوْلِيَاءِ الرَّحْمَنِ وَأَوْلِيَاءِ الشَّيْطَانِ)، قَالَ اللَّهُ تَعَالَى: ﴿ أَلَا إِنَّ
أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (يُونُسُ : ٦٢) .

ثُمَّ بَيَّنَّهُمْ بِقَوْلِهِ: ﴿ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾ (يُونُسُ : ٦٣) . هَؤُلَاءِ
هُمُ أَوْلِيَاءُ اللَّهِ، جَمَعُوا بَيْنَ الْإِيمَانِ وَبَيْنَ التَّقْوَى، بَيْنَ الْعِلْمِ النَّافِعِ وَالْعَمَلِ
الصَّالِحِ، هَؤُلَاءِ هُمُ أَوْلِيَاءُ اللَّهِ. لَيْسَ أَوْلِيَاءَ اللَّهِ مَنْ خَرَجَ عَلَى شَرْعِ اللَّهِ وَعَبَّرَ
دِينَ اللَّهِ، وَدَعَا إِلَى عِبَادَةِ الْقُبُورِ وَالْأَضْرِحَةِ، هَذَا وَلِيُّ الشَّيْطَانِ، وَلَيْسَ الْوَلِيُّ هُوَ
السَّاجِرَ وَالْكَاهِنَ وَالْحَرِافِيَّ مَالِدِي يُظْهِرُ لِلنَّاسِ مَخَارِيقَ سِحْرِيَّةً، وَيَقُولُ: هَذِهِ
كِرَامَاتُ!! وَهِيَ فِي الْحَقِيقَةِ مَخَارِيقُ شَيْطَانِيَّةً.

Loving Allah is the greatest form of worship. A sign of having love for Allah is following the Messenger, so he who does not follow the Messenger is not a *walī* of Allah nor does he love Allah. The mystic says: ‘a person is not a *walī* of Allah until he transgresses against obedience to the Messenger’. So according to them, loyalty to Allah is in transgressing the *sunnah* of the Messenger and relying upon superstitions and religious innovations. This is loyalty according to them!!

They say: ‘we worship Allah because we love Him, we do not worship Him fearing His Fire nor desiring His Paradise, we only worship Him out of our love for Him.

So it is said to them: ‘you love Allah according to whose way?! Do you love Him according to the way of the Messenger or according to other than his way?! Certainly no one loves Allah except he who follows the Messenger. This is what separates the *Awliya*’ of Allah from the allies of the shayṭān.

and a verse in *Sūrah al-Mā'idah* wherein He says: “O’ you who believe! Whoever from among you turns back from his religion, Allah will bring about other people whom He loves and they love Him”. (Q 5:54). Also a verses in *Sūrah Yūnus* wherein He says: “Certainly the *Awliya*’ of Allah shall not fear nor shall they grieve, those who believed and were pious.” (Q 12:62-63)

THE TEXT

These are the attributes of Allah’s *Awliya*’, they love Allah and Allah loves them. They are: “humble towards the believers and stern towards the disbelievers.” Meaning: they love the believers and they have loyalty towards them. They also have enmity for the polytheist and disassociation from them.. “they strive in the cause of Allah and fear not the rebuke of the blamers.

مَحَبَّةُ اللَّهِ هِيَ أَعْظَمُ أَنْوَاعِ الْعِبَادَةِ، وَعَلَامَةُ مَحَبَّةِ اللَّهِ: اتِّبَاعُ الرَّسُولِ ﷺ، قَالَ الَّذِي لَا يَتَّبِعُ الرَّسُولَ لَيْسَ وَلِيًّا لِلَّهِ، وَلَا يُحِبُّ اللَّهَ، وَهَؤُلَاءِ الْمُخَرَّفُونَ يَقُولُونَ: لَا يَكُونُ وَلِيًّا لِلَّهِ إِلَّا إِذَا خَرَجَ عَنِ طَاعَةِ الرَّسُولِ ﷺ، فَهُمْ عِنْدَهُمُ الْوِلَايَةُ فِي الْخُرُوجِ عَنِ سُنَّةِ الرَّسُولِ ﷺ، وَالْإِعْتِمَادِ عَلَى الْخَرَاقَاتِ وَالْبِدَعِ، هَذِهِ هِيَ الْوِلَايَةُ عِنْدَهُمْ!!

هُمْ يَقُولُونَ: نَحْنُ نَعْبُدُ اللَّهَ لِأَنَّنا نَحِبُّهُ، لَا نَعْبُدُهُ خَوْفًا مِنْ نَارِهِ، وَلَا ظَمَعًا فِي جَنَّتِهِ، وَإِنَّمَا نَعْبُدُ اللَّهَ لِأَنَّنا نَحِبُّهُ.

فَيَقَالُ لَهُمْ: تُحِبُّونَهُ عَلَى طَرِيقَةٍ مِنْ؟ هَلْ تُحِبُّونَهُ عَلَى طَرِيقَةِ الرَّسُولِ ﷺ، أَوْ عَلَى طَرِيقَةٍ غَيْرِهِ؟ إِنَّهُ لَا يُحِبُّ اللَّهَ إِلَّا مَنْ اتَّبَعَ الرَّسُولَ ﷺ، هَذَا هُوَ الْفَاصِلُ بَيْنَ أَوْلِيَاءِ الرَّحْمَنِ وَأَوْلِيَاءِ الشَّيْطَانِ.

وَأَيُّهُ فِي سُورَةِ (الْمَائِدَةِ)، وَهِيَ قَوْلُهُ: ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ (الْمَائِدَةُ : ٥٤) ، وَأَيُّهُ فِي (يُونُسَ)، وَهِيَ قَوْلُهُ: ﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴾ (يُونُسَ : ٦٢، ٦٣) .

هَذِهِ صِفَاتُ أَوْلِيَاءِ اللَّهِ، أَنَّهُمْ يُحِبُّونَ اللَّهَ وَيُحِبُّهُمْ اللَّهُ، وَيَكُونُونَ ﴿ أَذِلَّةً عَلَى الْمُؤْمِنِينَ أَعْرَّةً عَلَى الْكَافِرِينَ ﴾ (الْمَائِدَةُ : ٥٤) يَعْنِي: يُحِبُّونَ الْمُؤْمِنِينَ، وَفِيهِمْ بَعْضُ وَبَرَاءَةٌ مِنَ الْمُشْرِكِينَ ﴿ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ -

That is the bounty of Allah which He bestows upon whomsoever He pleases and Allah is infinite in knowledge.” (Q 5:54)

These four attributes are the attributes of Allah’s *Awliya*’. As for those who instruct people to worship other than Allah and to supplicate to people in the graves and tombs, and they name the illusions of the shayātīn miracles from Allah; these are the attributes of Allah’s enemies. Therefore, you should take from these three verses the attributes of Allah’s *Awliya*’. The first is in *Sūrah āl-‘Imrān*, the second verse is in *Sūrah al-Mā’idah* and the third is in *Sūrah Yūnus*. In them are the attributes of the *Awliya*’. Whoever has these attributes is a *walī* of Allah and whoever has the opposites of these attributes is an ally of the shayṭān.

The situation then became such that most of those who claimed to have knowledge, be guides for the creation, and guardians of the Islamic legislation stipulated that the *Awliya*’ of Allah must be of those who abandon following the Messengers; and whoever follows them is not from the *Awliya*’ of Allah. It was also a must to reject *Jihād*, so whoever participates in *Jihād* is not considered from them. It was a must to reject *Imān* and piety, so whoever commits himself to *Imān* and piety is also not from the *Awliya*’ of Allah. O’ our Lord we ask You for pardoning and wellbeing, indeed You are the All-Hearer of supplications.

THE TEXT

Whenever a person had transgressed the Islamic legislation, they would say: ‘this person knows Allah and has reached Him, he does not need to follow the Messenger. He takes from Allah directly’. They would also say: ‘you people take your religion from a dead person who narrated from a dead person and so on’ – meaning: the chains of narrations – ‘...but we take our religion from the Ever-Living Who never dies’. They claim to take their religion from Allah directly.

ذَلِكَ فَضَّلَ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿ (المائدة : ٥٤)

هَذِهِ أَرْبَعُ صِفَاتٍ هِيَ صِفَاتُ أَوْلِيَاءِ اللَّهِ ، وَأَمَّا الَّذِينَ يَأْمُرُونَ بِعِبَادَةِ
غَيْرِ اللَّهِ يَدْعُونَ مَنْ فِي الْقُبُورِ وَالْأَمْوَاتِ وَالْأَضْرِحَةِ ، وَيُسْمُونَ خَوَارِقَ الشَّيْطَانِ
كَرَامَاتٍ مِنَ اللَّهِ ، فَهَذِهِ صِفَاتُ أَعْدَاءِ اللَّهِ .

فَأَنْتَ تَأْخُذُ مِنْ هَذِهِ الْآيَاتِ الثَّلَاثِ صِفَةَ أَوْلِيَاءِ اللَّهِ ، الْأُولَى فِي سُورَةِ
(آلِ عِمْرَانَ) ، وَالْآيَةُ الثَّانِيَةُ فِي سُورَةِ (الْمَائِدَةِ) ، وَالثَّالِثَةُ فِي سُورَةِ (يُونُسَ) ، فِيهَا
صِفَاتُ أَوْلِيَاءِ اللَّهِ ، مَنْ اتَّصَفَ بِهَا فَهُوَ وَلِيُّ اللَّهِ ، وَمَنْ اتَّصَفَ بِضِدِّهَا فَهُوَ وَلِيُّ
لِلشَّيْطَانِ .

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

إِذَا خَرَجَ عَنِ الشَّرْعِ ، يُقَالُ عِنْدَهُمْ : هَذَا عَارِفٌ وَصَلَ إِلَى اللَّهِ لَيْسَ بِحَاجَةٍ
إِلَى اتِّبَاعِ الرَّسُولِ ، يَأْخُذُ عَنِ اللَّهِ مُبَاشَرَةً . يَقُولُونَ : أَنْتُمْ تَأْخُذُونَ دِينَكُمْ عَنِ
مَيْتٍ عَنِ مَيْتٍ يَعْنِي : بِالْأَسَانِيدِ وَنَحْنُ تَأْخُذُ دِينَنَا عَنِ الْحَيِّ الَّذِي لَا يَمُوتُ ،
يَزْعُمُونَ أَنَّهُمْ يَأْخُذُونَ عَنِ اللَّهِ مُبَاشَرَةً .

So according to them, the person who takes from the Messengers is not from the *Awliya'* of Allah and thus no one is considered a *wali* except he who transgresses against obedience to the Messenger.

Nowadays, no one becomes a *wali* of Allah, according to the traditions of many later generations, except he who a dome or mosque is built upon his grave. As for he who was buried in accordance with the *sunnah* and nothing was built upon his grave, then he – according to them, is not a *wali* of Allah; even if he was from the best of the people.

Also, according to them, a *wali* has specific attire. He wears a turban and a special robe. Ibn al-Qayyim said: “The *Awliya'* of Allah do not have signs by which they are distinguished by. Rather they, like the rest of the people, are unknown. The Messenger said: ‘perhaps a dishevelled, dusty person is rejected from people’s doors, but if he were to swear by Allah it would be fulfilled.’” These are the attributes of Allah’s *Awliya'*, they do not make themselves known. Rather they strive to hide their virtue out of sincerity to Allah. Thus, from the attributes of Allah’s *Awliya'* is humbleness, concealment and avoiding fame.

وَمَنْ يَأْخُذْ عَنِ الرَّسُولِ فَلَيْسَ مِنَ الْأَوْلِيَاءِ عِنْدَهُمْ، فَلَا يَكُونُ وَلِيًّا عِنْدَهُمْ إِلَّا
مَنْ خَرَجَ عَنِ طَاعَةِ الرَّسُولِ ﷺ.

وَلَا يَصِيرُ الْوَلِيُّ الْآنَ فِي عُرْفٍ كَثِيرٍ مِنَ الْمُتَأَخِّرِينَ إِلَّا مَنْ بُنِيَ عَلَى
قَبْرِهِ قُبَّةٌ أَوْ مَسْجِدٌ، أَمَا الْمَدْفُونُ الَّذِي دَفَنَهُ عَلَى السُّنَّةِ الَّذِي لَمْ يُوَضَّعْ عَلَى قَبْرِهِ
شَيْءٌ، فَهُوَ عِنْدَهُمْ لَيْسَ بِوَلِيٍّ وَلَوْ كَانَ مِنْ أَفْضَلِ النَّاسِ.

ثُمَّ أَيْضًا عِنْدَهُمُ الْوَلِيُّ لَهُ زِيٌّ خَاصٌّ، بَأَن يَلْبَسَ عِمَامَةً وَيَلْبَسَ تَوْبًا
خَاصًّا. يَقُولُ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ - : لَيْسَ لِأَوْلِيَاءِ اللَّهِ عِلْمَةٌ يَتَمَيَّزُونَ بِهَا،
بَلْ يَكُونُونَ كَسَائِرِ النَّاسِ مَا يُعْرَفُونَ، وَالرَّسُولُ ﷺ يَقُولُ: « رَبِّ أَشَعْتَ أَغْبَرَ
مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ » .

هَذِهِ صِفَاتُ أَوْلِيَاءِ اللَّهِ أَنَّهُمْ لَا يُظْهِرُونَ أَنْفُسَهُمْ، بَلْ يَخْرُصُونَ عَلَى
الِإِحْتِفَاءِ، لِأَجْلِ الْإِخْلَاصِ لِلَّهِ عَزَّ وَجَلَّ .

إِذَنْ مِنْ صِفَاتِ أَوْلِيَاءِ اللَّهِ: التَّوَاضُّعُ، وَالِإِحْتِفَاءُ وَعَدَمُ الظُّهُورِ.

The Sixth Principle

THE TEXT

A refutation of a doubt that the shaytān fabricated so that people would abandon the Qur'ān and the *sunnah*, and instead follow various divergent opinions and emotional sentiments. The doubt: no one knows the Qur'ān and the *sunnah* except an unrestricted jurist.¹²

This is the final principle and it is very important. It is that they say: 'we do not know the meanings of the Book and the *sunnah* and it is not possible for us to know them. No one knows them except the senior scholars'. So it is said to them: The Qur'ān consists of things that are clear, the common person and the educated know them; and by way of these things the proof is establish upon the creation. The Qur'ān also consists of things which only the scholars in society know about, and things which no one except Allah knows.

Yes, there are issues in the Qur'ān and *sunnah* that only an unrestricted jurist knows. However, there are many things that the common people know about and likewise the educated who have attained a small amount of knowledge. For example His statement: "Worship Allah and do not associate anything with Him in worship." (Q 4:36), and His statement: "Indeed whoever associates others with Allah in worship, Allah will most certainly forbid him from paradise and his abode will be the fire" (Q 5:72), similar to; "And do not come close to fornication." (Q 17: 32) and; "The meat of dead animals is forbidden for you." (Q 5:3). And like; "Say to the believers: lower your gaze and guard your private parts." (Q 24:30).

الأصل السادس

رَدُّ الشُّبْهَةِ الَّتِي وَصَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ وَاتِّبَاعِ الآرَاءِ وَالْأَهْوَاءِ الْمُخْتَلِفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ. المتن

هَذَا هُوَ الْأَصْلُ الْأَخِيرُ وَهُوَ مُهِمٌّ جِدًّا، وَهُوَ أَنَّهُمْ يَقُولُونَ: إِنَّا لَا نَعْرِفُ مَعَانِي الْكِتَابِ وَالسُّنَّةِ، وَلَا يُمَكِّنُ أَنْ نَعْرِفَهَا، لَا يَعْرِفُهَا إِلَّا الْعُلَمَاءُ الْكِبَارُ. فَيَقَالُ لَهُمْ: الْقُرْآنُ فِيهِ أَشْيَاءٌ وَاضِحَةٌ يَعْرِفُهَا الْعَامِّيُّ وَيَعْرِفُهَا الْمُتَعَلِّمُ، تَقُومُ بِهَا الْحُجَّةُ عَلَى الْخَلْقِ، وَفِيهِ أَشْيَاءٌ لَا يَعْرِفُهَا إِلَّا الْعُلَمَاءُ، وَفِيهِ أَشْيَاءٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ سُبْحَانَهُ وَتَعَالَى.

نَعَمْ يُوجَدُ فِي الْقُرْآنِ وَالسُّنَّةِ أُمُورٌ لَا يَعْرِفُهَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، لَكِنَّ تَوْجِدَ أَشْيَاءٍ كَثِيرَةٍ يَعْرِفُهَا الْعَوَامُّ، وَيَعْرِفُهَا الْمُتَعَلِّمُ الَّذِي حَازَ عَلَى قَدْرِ يَسِيرٍ مِنَ الْعِلْمِ، مِثْلُ قَوْلِهِ تَعَالَى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ (النساء: ٣٦)، وَقَوْلِهِ تَعَالَى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾ (المائدة: ٧٢). وَمِثْلُ: ﴿وَلَا تَقْرَبُوا الزَّوْجَ﴾ (الإسراء: ٣٢). وَمِثْلُ: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ﴾ (المائدة: ٣). وَمِثْلُ: ﴿قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾ (النور: ٣٠).

These affairs are clear, the common person understands them when he hears them.

THE TEXT The unrestricted jurist is described as having such-and-such attributes that perhaps are not completely found in Abū Bakr and ‘Umar.

They stipulate the conditions of an unrestricted jurist that perhaps are not found in those who are from the best of people, like Abū Bakr and ‘Umar. These conditions are what they stipulated from their own selves, Allah says: “Do they not contemplate over the Qur’ān!?” (Q 4:82). This is general for every Muslim.

Everyone knows from the Qur’ān whatever Allah makes easy for him to know. Thus, the common person attains whatever he is able to, likewise the educated and the firmly grounded in knowledge. “He sends down rain from the sky causing each valley to flow according to its capacity.” (Q 13:17).

Every valley takes its portion from the flowing water. Knowledge is the same, Allah sent it down and every heart takes from it a set portion. The heart of the common person, the educated, the scholar and the firmly grounded in knowledge – everyone takes his portion according to what Allah gives him of understanding. As for saying: ‘no one understands anything from the Qur’ān except the unrestricted jurist’, then this speech is incorrect. They say: ‘trying to understand the Qur’ān is an unpractical burden.’ The conditions that the scholars say are incumbent upon the *muftī* to fulfil are for the unrestricted jurist. They do not intend every person who wants to contemplate and benefit from the Qur’ān. Such conditions are for deriving religious rulings that are ambiguous and vague, they are not the conditions for understanding clear issues like *tawhīd* and *shirk* or the clear-cut obligations and prohibitions.

هَذِهِ أُمُورٌ وَاضِحَةٌ يَعْرِفُهَا الْعَامِّيُّ إِذَا سَمِعَهَا .

وَالْمُجْتَهِدُ هُوَ الْمَوْضُوفُ بِكَذَا وَكَذَا أَوْ صَافًا لَعَلَّهَا لَا تُوجَدُ تَامَةً فِي أَبِي بَكْرٍ
وَعُمَرَ .

المتن

يَصْعُقُونَ شُرُوطًا لِلْمُجْتَهِدِ الْمُطْلَقِ قَدْ لَا تُوجَدُ تَامَةً فِيمَنْ هُمْ مِنْ أَفْضَلِ النَّاسِ
مِثْلِ أَبِي بَكْرٍ وَعُمَرَ، وَهَذِهِ الشُّرُوطُ وَضَعُوهَا مِنْ عِنْدِ أَنْفُسِهِمْ. يَقُولُ اللَّهُ
تَعَالَى: ﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ﴾ (النِّسَاءُ : ٨٢) . هَذَا عَامٌّ لِلْمُسْلِمِينَ .

كُلُّ يَعْرِفُ مِنَ الْقُرْآنِ مَا يَسَّرَ اللَّهُ لَهُ، فَالْعَامِّيُّ يَحْضُلُ عَلَى مَا يَسْتَطِيعُ،
وَالْمُتَعَلِّمُ يَحْضُلُ عَلَى مَا يَسْتَطِيعُ، وَالرَّاسِخُ فِي الْعِلْمِ يَحْضُلُ عَلَى مَا يَسْتَطِيعُ.
﴿ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا ﴾ (الرَّعْدُ : ١٧) .

كُلُّ وَادٍ يَأْخُذُ مِنَ السَّبِيلِ قَدْرَهُ، كَذَلِكَ الْعِلْمُ أَنْزَلَهُ اللَّهُ، وَكُلُّ قَلْبٍ يَأْخُذُ
مِنْهُ بِقَدَرِهِ، قَلْبُ الْعَامِّيِّ وَقَلْبُ الْمُتَعَلِّمِ وَقَلْبُ الْعَالِمِ وَقَلْبُ الرَّاسِخِ فِي الْعِلْمِ، كُلُّ
وَاحِدٍ يَأْخُذُ بِقَدْرِهِ وَيَقْدِرُ مَا أَعْطَاهُ اللَّهُ مِنَ الْفَهْمِ، أَمَا أَنَّهُ لَا يَفْهَمُ شَيْئًا مِنْ
الْقُرْآنِ إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، فَهَذَا كَلَامٌ غَيْرُ صَحِيحٍ. وَيَقُولُونَ: مُحَاوَلَةٌ فَهَمَّ
الْقُرْآنِ مِنَ التَّكْلِيفِ بِمَا لَا يُسْتَطَاعُ، وَالشُّرُوطُ الَّتِي ذَكَرَهَا الْعُلَمَاءُ وَقَالُوا:
لَا بُدَّ أَنْ تَتَوَقَّرَ فِي الْمُفْتِي يُرِيدُونَ بِهَا: الْمُجْتَهِدُ الْمُطْلَقُ. وَلَا يُرِيدُونَ أَنَّهَا لَا
بُدَّ أَنْ تَتَوَقَّرَ فِي كُلِّ مَنْ يُرِيدُ أَنْ يَتَدَبَّرَ الْقُرْآنَ وَيَسْتَفِيدَ مِنْهُ. ثُمَّ هِيَ شُرُوطٌ
لِاسْتِنْبَاطِ الْأَحْكَامِ الْعَامِضَةِ الْحَقِيقَةِ، وَلَيْسَتْ شَرْطًا فِي فَهْمِ الْأُمُورِ الْوَاضِحَةِ
مِثْلِ التَّوْحِيدِ وَالشِّرْكَ وَالْوَاجِبَاتِ الظَّاهِرَةِ وَالْمَحْرَمَاتِ الظَّاهِرَةِ.

THE TEXT

If an individual is not of such a description, then he must turn away from the Qur'ān and the *sunnah* by default; there being no doubt or confusion in that. Whoever seeks guidance [directly] from the Qur'ān and the *sunnah* is either a heretic or a mad person, due to the difficulty in understanding them both. Exalted is Allah above imperfection and glorious is His praise! How much did Allah clarify through (His) legislation, divine decree, creation and command in refutation of this accursed doubt – from various angles, to the point they are generally known by necessity. “But most people do not know.” (Q 7:187) “Indeed a verdict of punishment was passed against most of them, because they refuse to believe. Indeed We placed around their necks iron collars that reach their chins and force their head to face upwards. We placed a barrier before and behind them and covered them so they cannot see. It is the same to them whether you warn them or not, they will not believe. You can warn only he who follows the reminder and fears the Most Merciful though he cannot see Him. So give such people the glad tidings of forgiveness and a generous reward.” (Q 36:7-11)

These verses are about those who turn away from contemplating over the speech of Allah and the speech of His Messenger. At the end of these verses is he whom Allah bestowed His blessings upon. Such a person is: “He who follows the reminder and fears the Most Gracious.” (Q 36:11). This is an example of the two groups.

THE TEXT

And in conclusion, all praise is due to Allah, Lord of all the worlds, and may Allah send salutations of praise upon our leader Prophet Muḥammed, his family and companions until the Day of Judgment.

فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ فَلْيُعْرِضْ عَنْهُمَا فَرَضًا خَيْرًا لَّكَ وَلَا إِشْكَالَ فِيهِ، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا فَهُوَ: إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ؛ لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا. فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَمَا بَيَّنَّ اللَّهُ سُبْحَانَهُ شَرْعًا وَقَدْرًا، خَلْقًا وَأَمْرًا فِي رَدِّ هَذِهِ الشُّبُهَةِ الْمَلْعُونَةِ مِنْ وُجُوهِ شَيْءٍ بَلَغَتْ إِلَى حَدِّ الصَّرُورِيَّاتِ الْعَامَّةِ، ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (الأعراف: ١٨٧)، ﴿لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾ (يس: ٧-١١).

المتن

هَذِهِ الْآيَاتُ فِي الْمُعْرِضِينَ عَنِ تَدَبُّرِ كَلَامِ اللَّهِ وَكَلَامِ رَسُولِهِ ﷺ، وَفِي آخِرِهَا الَّذِي مَنَّ اللَّهُ عَلَيْهِ وَهُوَ ﴿مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ﴾ (يس: ١١) فَهَذَا مَثَلٌ لِلْقَرِيقَيْنِ.

أَجْرُهُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ.

المتن

He concluded this treatise with the likes of what he began it with, by praising Allah and sending salutations of praise and peace upon His Messenger. This is from the beauty of authoring and teaching: that Allah is praised from the onset and at the end.

May salutations of praise and peace be upon His Messenger, the teacher of goodness and caller to Allah; upon his family, companions, and those who are guided by his guidance, tread his path and hold firm to his *sunnah* until the Day of Judgment; and all praise is due to Allah, Lord of all the worlds.

خَتَمَ الرِّسَالَةَ بِمِثْلِ مَا بَدَأَهَا بِهِ بِحَمْدِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِهِ وَهَذَا مِنْ
مَحَاسِنِ التَّأْلِيفِ وَالتَّعْلِيمِ وَذَلِكَ بِالقَنَاءِ عَلَى اللَّهِ أَوْلًا وَآخِرًا.
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنِ اهْتَدَى بِهِدْيِهِ وَسَارَ عَلَى نَهْجِهِ
وَتَمَسَّكَ بِسُنَّتِهِ إِلَى يَوْمِ الدِّينِ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

متن الأصول الستة
للشيخ الإمام محمد بن
عبد الوهاب رحمه الله

متن

مِنْ أَعْجَبِ الْعُجَابِ، وَأَكْثَرِ آيَاتِ الدَّالَّةِ عَلَى قُدْرَةِ السَّمَلِكِ الْعَلَّابِ: سِنَّةُ
أُصُولِ بَيْنَهَا اللَّهُ تَعَالَى بَيَانًا وَاضِحًا لِلْعَوَامِّ فَوْقَ مَا يَظُنُّ الظَّالِمُونَ، ثُمَّ بَعْدَ هَذَا
عَلِظَ فِيهَا كَثِيرٌ مِنْ أَذْكَيَاءِ الْعَالَمِ، وَعُقَلَاءِ بَنِي آدَمَ؛ إِلَّا أَقَلَّ الْقَلِيلِ.

الأصل الأول: إخلاص الدين لله تعالى وحده لا شريك له، وبيان
ضده الذي هو الشرك بالله، وكون أكثر القرآن لبيان هذا الأصل من وجوه شتى
بِكَلَامٍ يَفْهَمُهُ أَتَمُّ الْعَامَّةِ، ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا صَارَ؛ أَظْهَرَ لَهُمُ
الشَّيْطَانُ الإِخْلَاصَ فِي صُورَةٍ تَنْقُصُ الصَّالِحِينَ وَالتَّقْصِيرَ فِي حُقُوقِهِمْ، وَأَظْهَرَ
لَهُمُ الشَّرْكَ بِاللَّهِ فِي صُورَةٍ مَحَبَّةِ الصَّالِحِينَ وَاتِّبَاعِهِمْ.

الأصل الثاني: أمر الله بالاجتماع في الدين، ونهى عن التفرق فيه؛
فَبَيَّنَ اللَّهُ هَذَا بَيَانًا شَافِيًا تَفْهَمُهُ الْعَوَامُّ، وَنَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا
وَإِخْتَلَفُوا قَبْلَنَا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالاجْتِمَاعِ فِي الدِّينِ، وَنَهَاهُمْ
عَنِ التَّفَرُّقِ فِيهِ، وَزَيْدُهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعُجَابِ الْعُجَابِ فِي
ذَلِكَ، ثُمَّ صَارَ الْأَمْرُ إِلَى الْإِفْتِرَاقِ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمَ وَالْفِئَقَةَ فِي
الدِّينِ، وَصَارَ الْاجْتِمَاعُ فِي الدِّينِ؛ لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ!

الأصل الثالث: أن من تمام الاجتماع السمع والطاعة لمن تأمر علينا
-وَلَوْ كَانَ عَبْدًا حَبَشِيًّا-؛ فَبَيَّنَ اللَّهُ هَذَا بَيَانًا شَافِيًا كَافِيًا بِوُجُوهٍ مِنْ أَنْوَاعِ الْبَيَانِ

شَرَعًا وَقَدَرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ، فَكَيْفَ الْعَمَلُ بِهِ؟ مِنْ أَنْوَاعِ التَّبَيُّنِ شَرَعًا وَقَدَرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ، فَكَيْفَ الْعَمَلُ بِهِ؟ فَكَيْفَ الْعَمَلُ بِهِ؟

الأصل الرابع: بيان العلم والعلماء، والفقهاء والفقهاء، وبيان من تشبه بهم وليس منهم، وقد بين الله تعالى هذا الأصل في أول سورة البقرة من قوله تعالى: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ﴾ (البقرة: ٤٠)، إلى قوله: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾ (البقرة: ٤٧)، وزيده وضوحاً ما صرحت به السنة في هذا الكلام الكثير التبيين الواضح للعيبي التليد، ثم صار هذا أغرب الأشياء، فصار العلم والفقهاء هو البدع والضلالات، وخيار ما عندهم لبس الحق بالباطل، وصار العلم الذي فرضه الله تعالى على الخلق ومدحه لا يتفوه به إلا زنديق أو مجنون، وصار من أنكره وعاداه وصنف في التحذير منه والتهمي عنه؛ هو الفقيه العالم.

الأصل الخامس: بيان الله سبحانه لأوليائه الله، وتفريقه بينهم وبين المتشبهين بهم من أعداء الله المنافقين والفجّار، ويكفي في هذا: آية في سورة آل عمران؛ وهي قوله تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ (آل عمران: ٣١)، وآية في سورة المائدة؛ وهي قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ (المائدة: ٥٦)، وآية في يونس؛ وهي قوله تعالى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ (يونس: ٦٢ - ٦٣)

ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ، وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُقَاطِ الشَّرْعِ إِلَى: أَنَّ الْأَوْلِيَاءَ لَا بُدَّ فِيهِمْ مِنْ تَرْكِ اتِّبَاعِ الرُّسُلِ، وَمَنْ تَبِعَهُمْ فَلَيْسَ مِنْهُمْ! وَلَا بُدَّ مِنْ تَرْكِ الْجِهَادِ، فَمَنْ جَاهَدَ فَلَيْسَ مِنْهُمْ! وَلَا بُدَّ مِنْ تَرْكِ الْإِيمَانِ وَالْتِقَايِ، فَمَنْ تَعَهَّدَ بِالْإِيمَانِ وَالْتِقَايِ فَلَيْسَ مِنْهُمْ! يَا رَبَّنَا! نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ؛ إِنَّكَ سَمِيعُ الدُّعَاءِ.

الْأَصْلُ السَّادِسُ: رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ، وَاتِّبَاعِ الْأَرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ؛ وَهِيَ: أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطَّلِقُ، وَهُوَ الْمَوْصُوفُ بِكَذَا وَكَذَا - أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعُمَرَ! -، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ؛ فَلْيُعْرِضْ عَنْهُمَا فَرَضًا حَتْمًا - لَا شَكَّ وَلَا إِشْكَالَ فِيهِ! -، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا؛ فَهُوَ: إِمَّا زَيْدِيٌّ، وَإِمَّا مَجْنُونٌ - لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا -، فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ! كَمْ بَيَّنَّ اللَّهُ سُبْحَانَهُ - شَرْعًا وَقَدْرًا، خَلَقًا وَأَمْرًا - فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِهِ شَقَى بَلَعَتْ إِلَى حَدِّ الصَّرُورِيَّاتِ الْعَامَّةِ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ: ﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ - وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ - وَسَاءَ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ قَبْشَرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾ (يس: ٧-١١).

آخِرُهُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ.