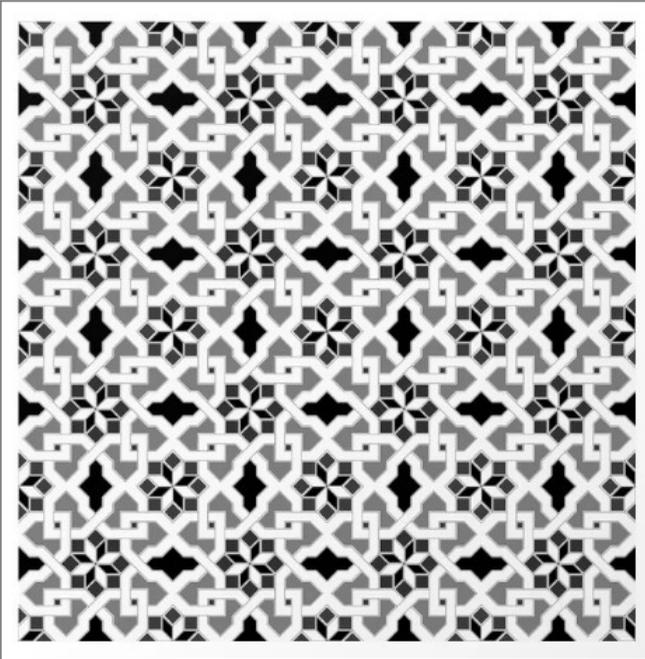


الأصول الستة

THE SIX PRINCIPLES

of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb

TEXT AND TRANSLATION



Abu Iyāḍ

v. 1.0

The Introduction¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَعْجَبِ الْعَجَائِبِ، وَأَكْبَرِ الْآيَاتِ
 الدَّالَّةِ عَلَى قُدْرَةِ الْمَلِكِ الْغَلَّابِ سِتَّةَ أُصُولٍ بَيْنَهَا اللَّهُ تَعَالَى بَيَانًا
 وَاضِحًا لِلْعَوَامِّ فَوْقَ مَا يَظُنُّ الظَّانُونَ، ثُمَّ بَعْدَ هَذَا غَلَطَ فِيهَا كَثِيرٌ
 مِنْ أَدْكِيَاءِ الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا أَقْلًا الْقَلِيلَ.

In the Name of Allāh, the Most-Merciful, the Ever-Merciful. From the most amazing of affairs and the greatest of signs which indicate the power of [Allāh] the King (al-Malik), the Overcomer (al-Ghallāb), are six foundations that Allāh the Exalted has explained with a most clear explanation for the [understanding of] common people, above and beyond what the presumptuous may think. Then after this, many of the shrewd people of the world and the intelligent ones among the offspring of Ādam, excepting a very few, erred with respect to them.

¹ Originally translated Dhū al-Qa'dah 1423 / January 2003, with some revisions.

The First Principle

الأصلُ الأوّل

إِخْلَاصُ الدِّينِ لِلَّهِ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ ، وَبَيَانُ ضِدِّهِ
الَّذِي هُوَ الشِّرْكَ بِاللَّهِ ، وَكَوْنِ أَكْثَرِ الْقُرْآنِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ
وَجْهِ شَتَّى بِكَلَامٍ يَفْهَمُهُ أَبْلَدُ الْعَامَّةِ ، ثُمَّ لَمَّا صَارَ عَلَى أَكْثَرِ الْأُمَّةِ مَا
صَارَ أَظْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي صُورَةٍ تَنْقُصُ الصَّالِحِينَ
وَالْتَّقْصِيرَ فِي حُقُوقِهِمْ ، وَأَظْهَرَ لَهُمُ الشِّرْكَ بِاللَّهِ فِي صُورَةٍ عَجَبَةٍ
الصَّالِحِينَ وَأَتْبَاعِهِمْ .

Making the religion sincerely and purely for Allāh the Exalted alone, without any partners, and the explanation of its opposite which is associating partners with Allāh. And that the majority of the Qur'ān is in explanation of this foundation, from a variety of angles, with such words that even the dumbest of the common-folk can understand. Then, when there occurred to the majority of the [Muslim] nation what occurred, Shaytān presented sincere worship [of Allāh alone] with the appearance of belittlement of the Righteous people and falling short in fulfilling their rights². And he presented associating partners [with Allāh] to them with the appearance of love of the Righteous and their followers.

² So that they thought that exaggeration regarding these righteous people and devotion to them was the embodiment of Ikhlās.

The Second Foundation

الأصل الثاني

أَمَرَ اللَّهُ بِالِاجْتِمَاعِ فِي الدِّينِ وَنَهَى عَنِ التَّفَرُّقِ فِيهِ ، فَبَيَّنَ اللَّهُ
 هَذَا بَيَانًا شَافِيًا تَفْهَمُهُ الْعَوَامُ ، وَنَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا
 وَاخْتَلَفُوا قَبْلَنَا فَهَلَكُوا ، وَذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالِاجْتِمَاعِ فِي الدِّينِ
 وَنَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ ، وَبَيَّنَّهُ وَضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنْ
 الْعَجَبِ الْعَجَابِ فِي ذَلِكَ ، ثُمَّ صَارَ الْأَمْرُ إِلَى أَنْ الْإِفْتِرَاقَ فِي أُصُولِ
 الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمُ وَالْفِقْهُ فِي الدِّينِ ، وَصَارَ الْإِجْتِمَاعُ فِي الدِّينِ
 لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ .

Allāh commanded with unity in the religion and prohibited from separation therein. Allāh explained this with a sufficient explanation such that the common people can understand it. And He forbade us from being like those before us who split and differed among themselves and were destroyed thereby. He mentioned that He commanded the Muslims to be united in religion, and forbade them from becoming separated therein. The [matter] is further increased in clarity through what has been reported in the Sunnah of amazing affairs pertaining to that. Then the matter became [overturned] such that separation in the foundations and subsidiary branches of the religion was turned into knowledge and understanding of the religion, and [the affair became such that] unity in the religion was not spoken of except by one deemed a heretic or insane.

The Third Foundation

الأصل الثالث

إِنَّ مِنْ تَمَامِ الاجْتِمَاعِ السَّمْعَ وَالطَّاعَةَ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ
عَبْدًا حَبَشِيًّا، فَبَيَّنَّ اللهُ هَذَا بَيَانًا شَائِعًا كَافِيًا بِوُجُوهٍ مِنْ أَنْوَاعِ الْبَيَانِ
شَرْعًا وَقَدْرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي
الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ .

Indeed, from the completion of unity is hearing and obeying the one who took power [of authority] over us, even if it be an Abyssinian slave. So Allāh explained this with a clear, broad and sufficient explanation, through many aspects of various types of explanation, both legislatively and through decree.³ Then this foundation became unknown to many of those claiming knowledge, so how then could it be acted upon?

³ Meaning, through lessons and wisdoms regarding this affair by way of history, by what of what He willed to occur.

The Fourth Foundation

الأصل الرابع

بَيَانَ الْعِلْمِ وَالْعُلَمَاءِ، وَالْفِقْهِ وَالْفُقَهَاءِ، وَبَيَانَ مَنْ تَشَبَّهَ بِهِمْ
وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَّ اللَّهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ:
﴿يَا بَنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ﴾ [سورة البقرة، الآية: ٤٠]. إِلَى قَوْلِهِ: ﴿يَا بَنِي إِسْرَائِيلَ
أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾،
[سورة البقرة، الآية: ٤٧]. وَيَزِيدُهُ وَضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا
الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِيِّ الْبَلِيدِ، ثُمَّ صَارَ هَذَا أَغْرَبَ
الْأَشْيَاءِ، وَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبِدْعُ وَالضَّلَالَاتُ، وَخِيَارَ مَا
عِنْدَهُمْ لَبَسَ الْحَقَّ بِالْبَاطِلِ، وَصَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللَّهُ تَعَالَى
عَلَى الْخَلْقِ وَمَدَحَهُ لَا يَتَفَوَّهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ، وَصَارَ مَنْ أَنْكَرَهُ
وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالنَّهْيِ عَنْهُ هُوَ الْفَقِيهِ الْعَالِمِ.

An explanation of [what is] knowledge and [who are] the scholars, and [what is] fiqh (understanding), and [who are] the fuqahā (jurists). And an explanation of the one who tries to resemble them but is not from them.

Allāh has explained this foundation at the beginning of Surah al-Baqarah in His statement: “**O Children of Israel. Remember my favour which I bestowed upon you, and fulfil my covenant**

and I will fulfil yours” (2:40), up until His saying: “O Children of Israel. Remember my favour which I bestowed upon you and how I favoured you over all the worlds” (2:47).

And what increases this in clarity is what has been explained by the Sunnah concerning this [affair] with abundant, clear and manifest speech [that is clear] for the common person.

Then this affair became the strangest of things, and knowledge and understanding were considered to be innovations and misguidance, and the best of what was with them was truth mixed with falsehood. And the actual knowledge that Allāh the Most High obligated upon His creation and which He praised, then no one spoke of it, except [that he was considered] a heretic or insane person. And as for the one who rejected [this knowledge] and authored in warning against it, and prohibiting it, then he was considered to be the insightful jurist and scholar.

The Fifth Foundation

الأصل الخامس

يَبَانَ اللَّهُ سُبْحَانَهُ لِأَوْلِيَاءِ اللَّهِ وَتَفْرِيقَهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِّهِينَ بِهِمْ
 مِنْ أَعْدَاءِ اللَّهِ الْمُنَافِقِينَ وَالْفُجَّارِ، وَيَكْفِي فِي هَذَا آيَةٌ مِنْ سُورَةِ آلِ
 عِمْرَانَ وَهِيَ قَوْلُهُ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾
 [سورة آل عمران، الآية: ٣١]. الآية، وآية في سورة المائدة وهي قوله: ﴿يَا
 أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
 وَيُحِبُّونَهُ﴾ [سورة المائدة، الآية: ٥٤]. الآية، وآية في يونس وهي قوله:
 ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا
 وَكَانُوا يَتَّقُونَ﴾ [سورة يونس، الآية: ٦٢]، ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ
 يَدَّعِي الْعِلْمَ وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُفَاطِ 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 وَالتَّقْوَى
 فَمَنْ تَعَهَّدَ بِالْإِيمَانِ وَالتَّقْوَى فَلَيْسَ مِنْهُمْ يَا رَبَّنَا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
 إِنَّكَ سَمِيعُ الدُّعَاءِ .

Allāh, the Sublime's explanation of (who are) the allies (awliyā) of Allāh, and His separating between them and between those who try to resemble them amongst the enemies of Allāh, the hypocrites and sinners. And in this regard, the verse in Surah Āli Imrān is sufficient, and it His saying: **“Say if you truly love Allāh, then follow me,**

Allāh will then love you” (3:31), and also the verse in Surah al-Mā'idah, and it is His saying: **“O you who believe, whoever amongst you turns his back on his religion, then soon will Allāh bring another people whom He loves and they will love Him”** (5:54), to the end of the verse. And also the verse in [Sūrah] Yunus, and it is His saying, **“Verily, the (pious) friends of Allāh, they do not fear, nor do they grieve, those who believed and used to fear Allāh.”** (Yunus 10:62-63).

But then the affair, to most of those who claimed knowledge and who claimed to be guides for the creation and protectors of the legislation, became such that they considered it necessary for the allies (awliyā) to abandon following the Messengers, and that whoever followed them, was not from them, and that it was necessary to leave Jihād and that the one who made Jihād is not amongst them, and that it is necessary to leave having faith and piety, and that whoever adopted faith and piety is not amongst them (the allies of Allāh). O our Lord, we ask You for forgiveness and pardon, verily You are the Hearer of supplication.

The Sixth Foundation

الأصل السادس

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ
وَاتِّبَاعِ الْأَرَءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا
يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، وَالْمُجْتَهِدُ هُوَ الْمَوْصُوفُ بِكَذَا وَكَذَا
أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعَمْرٍ، فَإِنَّ لَمْ يَكُنِ الْإِنْسَانُ
كَذَلِكَ فَلْيَعْرِضْ عَنْهَا فَرَضًا حَتْمًا لَا شَكَّ وَلَا أَشْكَالَ فِيهِ، وَمَنْ طَلَبَ
الْهُدَى مِنْهَا فَهُوَ إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ لِأَجْلِ صُعُوبَةِ فَهْمِهَا،
فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَمْ بَيْنَ اللَّهِ سُبْحَانَهُ شَرَعًا وَقَدْرًا، خَلْقًا وَأَمْرًا
فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وُجُوهِ شَتَى بَلَغَتْ إِلَى حَدِّ
الضَّرُورِيَّاتِ الْعَامَّةِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿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 وَسَاءَ عَلَيْهِمْ أَنْ نَذُرْتَهُمْ أَمْ لَمْ
تَنْذُرْهُمْ لَا يُؤْمِنُونَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذُّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ
فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾ . [سورة يس، الآيات: ٧ - ١١].

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

Refuting the doubt that Shaytān placed concerning the abandonment of the Qur'ān and the Sunnah and [instead] following the scattered and divergent opinions and desires. Which is that the Qur'ān and the Sunnah are not known except to a Mujtahid Mutlaq (absolute jurist versed in all sciences), and that the Mujtahid is described with such and such (requirements), with such descriptions that are not even perhaps found completely with Abū Bakr or 'Umar. And that if a person is not like this (with all such qualities), then he should turn away from them (the Qur'ān and the Sunnah) with an emphasised obligation, in which there is no doubt or difficulty.

And that whoever sought guidance from them (the Qur'an and the Sunnah), then he is either a heretic or a mad person, due to the [alleged] difficulty in understanding them both.

So glorified is Allāh, and by His praise, how much has Allāh explained, both legislatively and by way of [divine] decree, and also [by way of His] creative ability and [His legislative] command, in refuting this cursed doubt, from a variety of different angles that have become general necessities (in knowledge). But most of mankind do not know: **“Indeed the Word (of punishment) has proved true against most of them, so they will not believe. Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or you warn them not, they will not believe. You can only warn him who follows the Reminder (the Qur'ān), and fears the Most Beneficent (Allāh) unseen. Bear you to such one the glad**

tidings of forgiveness, and a generous reward (of Paradise).”
(36:7-11)

And the finality of it is that all praise is due to Allāh, the Lord of the worlds and prayers and many salutations be upon our chief, Muhammad, his family and his companions, until the Day of Judgement.