



HIMMAH PUBLICATIONS

THE THREE FUNDAMENTALS & THE SIX PRINCIPLES & THE FOUR BASICS

SHAYKH

MUHAMMAD IBN 'ABDIL-WAHHAB



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THE THREE FUNDAMENTALS

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Know – may Allah have mercy upon you – that it is obligatory upon us to learn four matters:

The first is [to obtain] knowledge; to know Allah, know His prophet, and know the religion of Islam with evidence. The second is to act in accordance with it. The third is to call to it. The fourth is to be patient with the harm that comes as a result of it.

The evidence is His ﷺ statement, “[I swear] by time, mankind is truly in loss, except for those who believe, do righteous deeds, counsel one another unto the truth, and counsel one another unto patience.”⁰¹ Ash-Shafi’i رحمه الله said, “Had Allah not revealed any proof against His creation other than this surah it would have been sufficient for them.” Al-Bukhari رحمه الله said, “‘Chapter: Knowledge Comes Before Speech and Action,’ and the evidence is His ﷺ statement, ‘So know that truly there is no god but Allah, and seek forgiveness for your sin.’”⁰²⁰³ Thus, he began with knowledge before speech and action.

Know – may Allah have mercy on you – that it is obligatory on every Muslim man and woman to learn the following three matters and act in accordance with them:

The First: That Allah created us and granted us provision, and did not leave us neglected. Rather, He sent to us a messenger, so whoever obeyed him entered Jannah, and whoever disobeyed him entered the Hellfire. The evidence is His ﷺ statement, “Verily, We have sent to you a messenger as a witness upon you just as We sent to Fir’awn a messenger. But Fir’awn disobeyed the messenger, so We seized him with a ruinous seizure.”⁰⁴

01 Al-‘Asr 1-3.

02 Muhammad 19.

03 Sahih al-Bukhari.

04 Al-Muzzammil 15-16.

The Second: That Allah is not pleased with anyone being made a partner to Him in His worship, whether that be an intimate king or a prophet that was sent. The evidence is His ﷺ statement, “And [He revealed] that the masjid are for Allah, so do not invoke with Allah anyone.”⁰⁵

The Third: That it is not permitted for anyone who obeys the Messenger and makes tawhid of Allah to ally with one who opposes Allah and His Messenger, even if he were the closest of relatives. The evidence is His ﷺ statement, “You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him – those are the party of Allah. Unquestionably, the party of Allah – they are the successful.”⁰⁶

Know – may Allah guide you to his obedience – that hanifiyyah (inclining to the truth), the path of Ibrahim, is that you worship Allah, singling Him out with religion (i.e. directing all worship to Him alone), as Allah ﷻ said, “And I did not create the jinn and mankind except to worship Me.”⁰⁷ And the meaning of worship is to make tawhid of Allah.

The greatest matter which Allah has ordered is tawhid, and it is to single out Allah with one’s worship, and the greatest matter which Allah has forbidden is shirk, and it is to invoke others along with Him. The evidence is His ﷺ statement, “Worship Allah and do not associate anything with Him.”⁰⁸

05 Al-Jinn 18.

06 Al-Mujadilah 22.

07 Adh-Dhariyat 56.

08 An-Nisa 36.

So if it is said to you, “What are the three fundamentals that are essential for a person to know?”

‘Say, “They are that the slave knows his Lord, his religion, and his prophet, Muhammad ﷺ.”

The First Fundamental: The Slave Knowing His Lord

So if it is said to you, “Who is your Lord?”

Say, “My Lord is Allah, who nurtured me, and nurtured all of the creation with His blessings. It is He whom I worship, and there is none whom I worship besides Him. The evidence is His ﷺ statement, “Praise be to Allah the Lord of the creation,”⁰⁹ and everything other than Allah is from the creation, and I am one such member of the creation.”

So if it is said to you, “How did you come to know that?”

Say, “Through His signs and His creation, and from among His signs are the night and day, and the sun and moon, and from among His creation are the seven heavens and seven earths, and all that they contain and all that is between them.” The evidence is His ﷺ statement, “And of His signs are the night and day, and the sun and moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.”¹⁰ And likewise His ﷺ statement, “Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command, blessed is Allah, Lord of the creation.”¹¹ And the “Rabb”

09 Al-Fatihah 2.

10 Fussilat 37.

11 Al-A'raf 54.

(Lord) is the one who is worshiped. The evidence is His ﷺ statement, “O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know.”¹²

Ibn Kathir رحمه الله said, “The one who created these things is the one who is deserving of worship.”

The types of worship which Allah has ordered include Islam (to submit to Allah), iman (to believe in Allah), ihsan (to worship Allah with greater awareness of him),¹³ and likewise du’a (to supplicate to Allah), khawf (to fear Allah), raja (to have hope in Allah), tawakkul (to have reliance upon Allah), raghbah (to desire Allah’s reward), rahbah (to dread Allah’s punishment), khushu’ (to humble oneself before Allah), khashyah (to fear Allah with awe), inabah (to return to Allah repentant), isti’anah (to seek help from Allah), isti’adhah (to seek refuge with Allah), istighathah (to seek rescue from Allah), dhabh (to make sacrificial slaughter for Allah), nadhr (to swear oath to Allah), and other than that from the various types of worship which Allah has ordered, and all of which are for Allah ﷻ. The evidence is His ﷺ statement, “And [He revealed] that the masajid are for Allah, so do not invoke with Allah anyone.”¹⁴ So anyone who does any of these things for other than Allah is a kafir mushrik.

The evidence [for du’a] is His ﷺ statement, “And whoever invokes besides Allah another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed,”¹⁵ and [what is mentioned] in the hadith, “Du’a is the head of worship.”¹⁶

12 Al-Baqarah 21-22.

13 Islam, iman, and ihsan will be further explained in the section on “The Second Fundamental.”

14 Al-Jinn 18.

15 Al-Muminun 117.

16 Reported by at-Tirmidhi and Ahmad.

And likewise, the evidence is His ﷺ statement, “And your Lord says, ‘Call upon Me; I will respond to you.’ Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”¹⁷

The evidence for khawf is His ﷺ statement, “So fear them not, but fear Me, if you are [indeed] believers.”¹⁸

The evidence for raja is His ﷺ statement, “So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.”¹⁹

The evidence for tawakkul is His ﷺ statement, “And upon Allah rely, if you should be believers”²⁰ and His ﷺ statement, “And whoever relies upon Allah – then He is sufficient for him.”²¹

The evidence for raghbah, rahbah, and khushu’ is His ﷺ statement, “Indeed, they used to hasten to good deeds and supplicate Us with raghbah and rahbah, and they were to Us humbly submissive.”²²

The evidence for khashyah is His ﷺ statement, “So do not have kashyah of them not, but have kashyah of Me.”²³

The evidence for inabah is His ﷺ statement, “And return [in repentance] to your Lord and submit to Him.”²⁴

17 Ghafir 60.

18 Al ‘Imran 175.

19 Al-Kahf 110.

20 Al-Maidah 23.

21 At-Talaq 3.

22 Al-Anbiya 90.

23 Al-Maidah 3.

24 Az-Zumar 54.

The evidence for isti'anah is His ﷺ statement, "It is You we worship and You we ask for help,"²⁵ as well as the hadith, "And if you seek help, seek help from Allah."²⁶

The evidence for isti'adhah is His ﷺ statement, "Say, 'I seek refuge with the Lord of daybreak'"²⁷ and His ﷺ statement, "Say, 'I seek refuge with the Lord of mankind.'"²⁸

The evidence for istighathah is His ﷺ statement, "[Remember] when you asked rescue of your Lord, and He answered you, [saying,] 'Indeed, I will reinforce you with a thousand from the angels, following one another.'"²⁹

The evidence for dhabh is His ﷺ statement, "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the creation. No partner has He,'"³⁰ and from the Sunnah, "May Allah curse him who sacrifices for other than Allah."³¹

The evidence for nadhr is His ﷺ statement, "They [are those who] fulfill [their] oaths and fear a Day whose evil will be widespread."³²

The Second Fundamental: Knowing the Religion of Islam with Evidence

It is to surrender to Allah with tawhid, to submit to Him with obedience, and to disavow shirk and its people. It has three levels: Islam, iman, and ihsan, and each level has pillars.

25 Al-Fatihah 5.

26 Reported by at-Tirmidhi, Ahmad, and others.

27 Al-Falaq 1.

28 An-Nas 1.

29 Al-Anfal 9.

30 Al-An'am 162-163.

31 Reported by Muslim and others.

32 Al-Insan 7.

The First Level: Islam

The pillars of Islam are five: The shahadah (bearing of witness) of “La ilaha illallah” (there is no god except Allah) and that Muhammad is the Messenger of Allah, establishing the prayer, giving the zakah, fasting in Ramadan, and making hajj to the sacred House of Allah.

The evidence for the shahadah is His ﷺ statement, “Allah witnesses that there is no god except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no god except Him, the Exalted in Might, the Wise.”³³ The meaning of this is that there is nothing worshiped in truth except Allah.

“La ilaha” is to negate all that is worshiped besides Allah.

“Illallah” is to affirm worship for Allah alone, with no partners for Him in worship, just as He has no partners sharing His dominion. The explanation of this which clarifies it is the statement of Allah ﷻ, “When Ibrahim said to his father and his people, ‘Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me.’ And he made it a word remaining among his descendants that they might return [to it],”³⁴ and His ﷺ statement, “Say, ‘O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims.’”³⁵

The evidence for bearing witness that Muhammad is the Messenger of Allah is His ﷺ statement, “There has certainly come to you a messenger from among yourselves. Grievous to him is what you suffer;

33 Al ‘Imran 18.

34 Az-Zukhruf 26-28.

35 Al ‘Imran 64.

[he is] concerned over you, and to the believers is kind and merciful.”³⁶ The meaning of bearing witness that Muhammad is the Messenger of Allah is to obey him in that which he orders, to believe him concerning that which he informs of, to keep away from that which he has forbidden and dispraised, and to not worship Allah except with that which he has brought of legislation.

The evidence for prayer and zakah, and the explanation of tawhid is His ﷺ statement, “And they were not commanded except to worship Allah, singling Him out with religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”³⁷

The evidence for fasting is His ﷺ statement, “O you who have believed, decreed upon you is fasting, as it was decreed upon those before you, that you may become righteous.”³⁸

The evidence for hajj is His ﷺ statement, “And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the creation.”³⁹

The Second Level: Iman

It has 70-odd branches, the highest of which is the statement, “La ilaha illallah,” and the lowest of which is to remove something harmful from the road, and shyness is a branch of iman.

Its pillars are six: To believe in Allah, His angels, His books, His messengers, and the Day of Judgment, and to believe in qadar (divine pre-ordainment) – both its good and its bad.

36 At-Tawbah 128.

37 Al-Bayyinah 5.

38 Al-Baqarah 183.

39 Al ‘Imran 97.

The evidence for these six pillars is His ﷺ statement, “Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets.”⁴⁰ And the evidence for qadar is His ﷺ statement, “Indeed, all things, We have created with qadar.”⁴¹

The Third Level: Ihsan

It has one pillar, which is to worship Allah as if you see Him but although you do not see Him, He certainly sees you. The evidence is His ﷺ statement, “Indeed, Allah is with those who fear Him and those who are muhsinin (doers of good),”⁴² and His statement, “And rely upon the Exalted in Might, the Merciful, Who sees you when you arise and [sees] your movement among those who prostrate. Indeed, He is the Hearing, the Knowing,”⁴³ and His statement, “And, [O Muhammad], you do not [engage] in any matter, nor do you recite any of the Qur’an, nor do you [people] do any deed except that We are witness over you when you are engaged in it...” to the end of the ayah.”⁴⁴

The evidence from the Sunnah is the famous hadith of Jibril narrated by ‘Umar ؓ, who said, “While we were sitting with the Messenger of Allah one day, a man suddenly came entered upon us – his clothes were very white, his hair was very black, no sign of travel could be seen on him, and [yet] no one among us knew him – and sat in front of the Prophet ﷺ. He placed his knees against his knees, and placed his hands on his thighs and said, ‘O Muhammad, tell me about Islam?’ So Allah’s Messenger ﷺ said, ‘Islam is to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, and to establish the prayer, give the zakah, fast in Ramadan, and

40 Al-Baqarah 177.

41 Al-Qamar 49.

42 An-Nahl 128.

43 Ash-Shu’ara 217-220.

44 Yunus 61.

make hajj to the House if you are able to do so.’ He said, ‘You have spoken the truth.’ So we were amazed at him for asking him and then affirming him [as being correct].’ He said, ‘So tell me about iman?’ He ﷺ said, ‘[It is] that you believe in Allah, His angels, His books, His messengers, and the Day of Judgment, and that you believe in qadar – both its good and its bad.’ He said, ‘You have spoken the truth.’ He then said, ‘So tell me about ihsan?’ He ﷺ said, ‘[It is] to worship Allah as if you see Him but although you do not see Him, He certainly sees you.’ He said, ‘So tell me about the Hour?’ He ﷺ said, ‘The one being questioned knows no more than the questioner.’ He said, ‘Then tell me about its signs?’ He ﷺ said, ‘[Its signs are] that the slave-woman gives birth to her master, and that you see the barefoot, unclothed, destitute, sheep herders competing in constructing tall buildings.”’ Umar said, “Then he departed, so I sat for a while. Then He ﷺ said to me, ‘O ‘Umar do you know who the questioner was?’ I said, ‘Allah and His Messenger know best.’ He said, ‘Verily, it was Jibril. He came to you to teach you your religion.”⁴⁵

The Third Fundamental: Knowing Your Prophet, Muhammad



He is Muhammad Ibn ‘Abdillah, Ibn ‘Abdil-Muttalib, Ibn Hashim. Hashim is from [the tribe of] Quraysh, [the tribe of] Quraysh is from the Arabs, and the Arabs are from the progeny of Isma’il Ibn Ibrahim al-Khalil (may the best of blessings and peace be upon him and upon our prophet).

He lived until the age of 63 years, 40 of which were before his prophethood, and 23 of which were as a prophet and messenger.

He became a prophet with [the revelation of] “Iqra” (i.e. Surat Al-‘Alaq) and became a messenger with [the revelation of Surat] Al-Muddaththir.

45 Reported by Muslim.

His homeland was Makkah, and he made hijrah to Madinah.

Allah sent him to warn against shirk, and to call to tawhid. The evidence is His ﷺ statement, “O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid. And do not confer favor in order to acquire more. But for your Lord be patient.”⁴⁶

And the meaning of “Arise and warn” is that he warn against shirk and call to tawhid. “And your Lord glorify,” meaning, venerate Him with tawhid. “And your clothing purify,” meaning, purify your deeds of any shirk (i.e. ensure that they remain pure, free of shirk). “And forsake ‘rujz.” Rujz is the idols, and forsaking them is to leave them and their people, and to disavow them and their people.


He undertook this task for ten years, calling to tawhid, and after the ten years he was raised to the heaven, where the five daily prayers were obligated upon him. He then prayed in Makkah for three years, after which he was ordered to make hijrah to Madinah.


Hijrah is to move from the land of shirk to the land of Islam, and hijrah is an obligation upon this Ummah, from the land of shirk to the land of Islam, and it will remain until the Hour is established.

The evidence is His ﷺ statement, “Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, ‘In what [condition] were you?’ They will say, ‘We were oppressed in the land.’ [The angels] will say, ‘Was not the earth of Allah spacious for you to emigrate therein?’ For those, their refuge is Jahannam – and evil it is as a destination. Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way – for those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.”⁴⁷ And likewise His ﷺ statement, “O My

46 Al-Muddaththir 1-7.


47 An-Nisa 97-99.


slaves who have believed, indeed My earth is spacious, so worship only Me.”⁴⁸ Al-Baghawi  said, “The reason this verse was revealed was concerning the Muslims in Makkah who did not make hijrah. Allah called them with the label of iman.”

The evidence for hijrah from the Sunnah is his  statement, “Hijrah will not cease until repentance ceases, and repentance will not cease until the sun rises from its place of setting [i.e. from the west].”⁴⁹

When he settled in Madinah he was ordered with the remaining laws of Islam, such as zakah, fasting, hajj, jihad, adhan (the call to prayer), ordering the good and forbidding the evil, and other than that from the laws of Islam.

He undertook this for ten years, after which he passed away (may Allah’s blessings and peace be upon him). His religion remains, and this is his religion. There is no good except that he has guided the Ummah to it, and there is no evil except that he has warned it against it. The good to which he guided was tawhid and everything that Allah loves and is pleased with, and the evil which he warned against was shirk and everything which Allah hates and rejects.

Allah sent him to all of mankind, and Allah made obeying him obligatory upon all members of the “thaqalayn” (the two prominent species) – the jinn and mankind. The evidence is His  statement, “Say, [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all.’”⁵⁰

And Allah completed through him the religion. The evidence is His  statement, “This day I have perfected for you your religion and

48 Al-‘Ankabut 56.

49 Reported by Abu Dawud and others.

50 Al-A’raf 158.

completed My favor upon you and have approved for you Islam as religion.”⁵¹

And the evidence for his death ﷺ is Allah’s ﷻ statement, “Indeed, you are to die, and indeed, they are to die. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.”⁵²

And when people die they are resurrected. The evidence is His ﷻ statement, “From it [the earth] We created you, and into it We will return you, and from it We will extract you another time,”⁵³ and His ﷻ statement, “And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction.”⁵⁴

After the resurrection they will be held to account, and will be recompensed for their deeds. The evidence is His ﷻ statement, “And to Allah belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward].”⁵⁵

And whoever denies the resurrection has disbelieved. The evidence is His ﷻ statement, “Those who disbelieve have claimed that they will never be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.’”⁵⁶

And Allah sent all the messengers as bringers of glad tidings and as warners. The evidence is His ﷻ statement, “[We sent] messengers as bringers of glad tidings and as warners so that mankind would have

51 Al-Maidah 3.

52 Az-Zumar 30-31.

53 Ta Ha 55.

54 Nuh 17-18.

55 An-Najm 31.

56 At-Taghabun 7.

no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.”⁵⁷

The first of them was Nuh ﷺ, and the last of them was Muhammad ﷺ. The evidence that the first of them was Nuh ﷺ is His ﷺ statement, “Indeed, We have revealed to you, [O Muhammad], as We revealed to Nuh and the prophets after him.”⁵⁸

Allah has sent a messenger to every nation – from Nuh up to Muhammad – ordering them to worship Allah alone and forbidding them from worshiping the taghut. The evidence is His ﷺ statement, “And We certainly sent unto every nation a messenger, [saying], ‘Worship Allah and avoid the taghut.’”⁵⁹

And Allah has ordered all His slaves to disbelieve in the taghut and to believe in Allah.

Ibnul-Qayyim رحمه الله said, “The taghut is that through which the slave transgresses his boundaries – either by worshiping it, following it, or obeying it.”

The tawaghit are many, and their heads are five:

1. Iblis (may Allah’s curse be upon him).
2. One who is worshiped and is pleased with being worshiped.
3. One who calls people to worship him.
4. One who claims to know something of the unseen.
5. One who judges by other than what Allah has revealed.

The evidence is His ﷺ statement, “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in the taghut and believes in Allah

57 An-Nisa 165.

58 An-Nisa 163.

59 An-Nahl 36.

has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”⁶⁰ And this is the meaning of “La ilaha illallah.” And [it is mentioned] in the hadith, “The head of the affair is Islam, its pillar is the prayer, and the peak of its hump is jihad for Allah’s cause.”⁶¹

And Allah knows best.

May Allah’s blessings and peace be upon Muhammad, his family, and his companions.

60 Al-Baqarah 256.

61 Reported by at-Tirmidhi and others.

THE SIX PRINCIPLES

SHAYKH
MUHAMMAD IBN ‘ABDIL-WAHHAB





Among the most amazing of matters and the greatest of signs which point to the ability of Al-Malik Al-Ghallab (the Prevailing King) are six principles which Allah ﷻ explained very clearly to the common masses, more clearly than some may think, [and despite that] many intelligent people and reasonable individuals from the sons of Adam – apart from a small few – fell into mistakes thereafter concerning these principles!

The First Principle: Ikhlas of the religion for Allah ﷻ alone (i.e. making the religion entirely for Him), without associating anyone with Him, and to clarify the opposite of that, which is to commit shirk with Allah. Most of the Quran clarifies this principle from many angles using speech that even the dumbest of the masses can understand.

Thereafter, when there occurred with most of the Ummah what came to occur, the Shaytan presented ikhlas in the image of denigrating the righteous and neglecting their rights! He likewise presented shirk with Allah in the image of loving the righteous and following them!

The Second Principle: Allah commanded us to unite upon the religion and forbade us from dividing with regards to it. Allah clarified this sufficiently in a manner that the masses understand and forbade us from becoming like those who divided and differed before us and thus perished. He mentioned that He commanded the Muslims to unite upon the religion and forbade them from dividing with regards to it. This is further clarified by what has come in the Sunnah of astonishing matters in that regard.

Thereafter, the matter reached a point where being divided on both the fundamental and the peripheral issues of the religion came to be regarded as knowledge and understanding of the religion! Likewise, it reached a point where the matter of uniting upon the religion was something only a heretic or a madman would speak of!

The Third Principle: From the completeness of unity is to listen to and obey the one who becomes our leader, even if he is an Abyssinian slave, so Allah clarified this in a sufficient, well-known manner using various means of clarification both in the Shari'ah and through His qadar (divine pre-ordainment).

Thereafter, this principle became unknown to most of those who claim to have knowledge! What then with regards to acting on it!

The Fourth Principle: A clarification concerning knowledge and the scholars, and fiqh and the fuqaha, as well as a clarification concerning those who resemble them but are not from among them. Allah ﷻ has clarified this principle at the beginning of Surat Al-Baqarah, from His statement, "O Children of Israel, remember My favor which I have bestowed upon you"⁶² up to His statement – before mentioning Ibrahim ؑ – "O Children of Israel..." to the end of the ayah.⁶³ This is further clarified by the abundant explicit statements in the Sunnah that are clear and unambiguous, even to a dull individual from the common masses.

Thereafter, this became the strangest of things, and knowledge and fiqh came to be regarded as heresy and deviation. The best of those [who strayed in this regard] mixed the truth with falsehood, and the knowledge which Allah ﷻ praised and obligated on mankind became something that none would speak other than a heretic or a madman! Meanwhile, one who would denounce such knowledge, show enmity towards it, and author works forbidding it and warning against it would be regarded as a scholar and faqih!

The Fifth Principle: Allah's ﷻ clarification concerning His awliya (allies), and His distinguishing between them and the munafiq and immoral enemies of Allah who resemble them.

62 Al-Baqarah 40.

63 Al-Baqarah 122.

Sufficient in this regards is one ayah in Surat Al ‘Imran, which is Allah’s statement, “Say, [O Muhammad], ‘If you love Allah, then follow me, and Allah will love you,’”⁶⁴ and likewise one ayah in Surat Al-Maidah, which is His statement, “O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him,”⁶⁵ and likewise in Surat Yunus, His statement, “Unquestionably, for the allies of Allah there will be no fear concerning them, nor will they grieve – those who believed and were fearing Allah.”⁶⁶

Thereafter, the matter reached a point with those who claim knowledge and who claim to guide the people and preserve the Shari’ah where according to most of them, not following the messengers was a characteristic that had to be present in any one of the awliya, and that those who follow the messengers are not from the awliya! And likewise, they had to abandon iman and taqwa, so anyone who is committed to having iman and taqwa is not from among them!

Our Lord, we ask You for forgiveness and well-being. Indeed, You are the Hearer of supplication.

The Sixth Principle: The refutation of the shubhah (deceptive argument) concocted by the Shaytan with respect to abandoning the Quran and the Sunnah, and instead following various, differing opinions and whims.

This shubhah is that the Quran and the Sunnah can only be understood by the absolute mujtahid! And that the mujtahid is described with this characteristic and that characteristic – such characteristics as might not even be completely present in Abu Bakr and ‘Umar! And that if an individual doesn’t fulfill this description then he must turn away from the Quran and the Sunnah, and that this is an essential obligation

64 Al ‘Imran 31.

65 Al-Maidah 54.

66 Yunus 62-63.

for him concerning which there is no doubt or ambiguity, and that whoever seeks guidance from the Quran and the Sunnah is either a heretic or a madman due to the difficulty of comprehending them!

So glory and praise be to Allah. How much clarification has He provided – through the Shari’ah, the qadar, the creation, and His command – in refuting this cursed shubhah from various angles, to the point that it became among the basic matters that the masses ought to know, yet most of the people do not know. “Already the word has come into effect upon most of them, so they do not believe. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. And We have put before them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them – they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.”⁶⁷

This marks the end, and all praise is due to Allah, the Lord of the creation.

May Allah send abundant blessings and peace upon our leader, Muhammad, and upon his family and his companions until the Day of Judgment.

67 Ya Sin 7-11.

THE FOUR BASICS

SHAYKH
MUHAMMAD IBN ‘ABDIL-WAHHAB





I ask Allah, the Generous, Lord of the great throne, to safeguard you in the Dunya and the Hereafter, to make you blessed wherever you may be, and to make you from among those who are thankful when they are given, are patient when they are tested, and who seek forgiveness when they sin, for truly these three things are the hallmarks of happiness.

Know – may Allah guide you to his obedience – that hanifiyyah (inclining to the truth), the path of Ibrahim, is that you worship Allah, singling Him out with religion (i.e. directing all worship to Him alone), as Allah ﷻ said, “And I did not create the jinn and mankind except to worship Me.”⁶⁸

So if you know that Allah created you to worship Him, then know that worship is not called worship except with tawhid, just as prayer is not called prayer except with taharah (ritual purification). Therefore, if shirk enters into worship, one’s worship is ruined, just as when najasah (ritual impurity) enters into taharah.

And if you know that when shirk mixes with worship it ruins it and renders one’s deeds worthless, and that the one who commits shirk abides in Hellfire forever, then you know that the most important duty on you is to have knowledge of this, so that perhaps Allah might save you from this web of ascribing partners to Him, concerning which Allah ﷻ said, “Indeed, Allah does not forgive ascribing [partners] to Him, but He forgives what is less than that for whom He wills.”⁶⁹

This occurs by knowing four basic points which Allah ﷻ mentioned in His book.

68 Adh-Dhariyat 56.

69 An-Nisa 48 and 116.

The first basic point for you to know is that the disbelievers whom Allah's Messenger ﷺ fought affirmed that Allah was the Creator who governs [the affairs of the creation], and that this still did not enter them into Islam. The evidence is the statement of Allah ﷻ, "Say, 'Who provides for you from the heaven and the earth? And who controls hearing and sight? And who brings the living out of the dead and brings the dead out of the living, and who arranges [every] matter?' They will say, 'Allah,' so say, 'Then will you not fear Him?'"⁷⁰

The second basic point is that they say, "We have not called upon them and turned to them except to seek nearness [to Allah] and to seek their intercession."

The evidence concerning nearness is the statement of Allah ﷻ, "And those who take protectors besides Him [say], 'We only worship them that they may bring us nearer to Allah in position.' Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide a lying disbeliever."⁷¹

And the evidence concerning intercession is His ﷻ statement, "And they worship other than Allah that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allah.'"⁷²

There are two types of intercession: A type of intercession that has been denied and a type of intercession that is established.

The invalid type of intercession is to seek from other than Allah something which only Allah is capable of granting, and the evidence is the statement of Allah ﷻ, "O you who have believed, spend from that which We have provided for you before there comes a Day on which

70 Yunus 31.

71 Az-Zumar 3.

72 Yunus 18.

there will be no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.”⁷³

The established form of intercession is that which is sought from Allah, and the intercessor is honored by being allowed to intercede – with the one being interceded for being someone whose speech and action Allah is pleased with – after [being granted Allah’s] permission as He ﷻ said, “Who is it that can intercede with Him except with His permission?”⁷⁴

The third basic point is that the Prophet ﷺ was sent to a people who were varied in their worship. Among them were those who worshiped angels, among them were those who worshiped the prophets and the righteous, among them were those who worshiped stones and trees, and among them were those who worshiped the sun and the moon, and the Prophet ﷺ fought them all and did not differentiate between them, and the evidence is the statement of Allah ﷻ, “And fight them until there is no fitnah (shirk) and [until] worship is [only] for Allah.”⁷⁵

Likewise, the evidence concerning the sun and the moon is His ﷻ statement, “And of His signs are the night and day and the sun and moon. Do not prostrate to the sun, nor to the moon.”⁷⁶

The evidence concerning the angels is His ﷻ statement, “Nor [is it for him] to order you to take the angels and prophets as lords.”⁷⁷

The evidence concerning the prophets is His ﷻ statement, “And [beware the Day] when Allah will say, ‘O ‘Isa, Son of Maryam, did you say to the people, ‘Take me and my mother as deities besides Allah?’ He will say, ‘Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it.

73 Al-Baqarah 254.

74 Al-Baqarah 255.

75 Al-Baqarah 193.

76 Fussilat 37.

77 Al ‘Imran 80.

You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is the Knower of the unseen.”⁷⁸

The evidence concerning the righteous is His ﷺ statement, “Those whom they call upon seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment...” to the end of the ayah.⁷⁹

The evidence concerning the stones and trees is His ﷺ statement, “So have you considered al-Lat and al-‘Uzza? And Manat, the third, other one?”⁸⁰ and likewise the hadith of Abu Waqid al-Laythi رضي الله عنه, who said, “We set out with the Prophet ﷺ to Hunayn and we [were new to Islam and] had just come from kufr. The mushrikin had a sidrah (a type of tree) called ‘Dhat Anwat’⁸¹ to which they would devote themselves and on which they would hang their weapons. Then we passed by [another] sidrah, so we said, ‘O Messenger of Allah, make for us a ‘Dhat Anwat’ just as they have a ‘Dhat Anwat.’” So Allah’s Messenger ﷺ said, ‘By Him in whose Hand is my soul, you have said just as the people of Musa said, “Make for us a god just as they have gods.’ He (Musa) said, ‘Indeed, you are a people behaving ignorantly.’^{82”}⁸³

The fourth basic point is that the mushrikin in our era are worse in their shirk than the early mushrikin, because the early mushrikin would commit shirk in times of ease but would practice ikhlas (i.e. singling out Allah in religion) when facing hardship, whereas with the mushrikin of our era, their shirk is practiced on a constant basis – both in ease and in hardship. The evidence is the statement of Allah ﷻ, “And when they board a ship, they supplicate Allah, singling Him

78 Al-Maidah 116.

79 Al-Isra 57.

80 An-Najm 19-20.

81 Meaning, “that which has things that are hanging.” The mushrikin would hang their weapons on this tree, seeking blessings from it.

82 Al-A’raf 138.

83 Reported by at-Tirmidhi, Ahmad, and others.

out in religion. But when He delivers them to the land, at once they associate others with Him [in worship].”⁸⁴

This marks the end of the words of Shaykh Muhammad Ibn ‘Abdil-Wahhab

(May Allah have mercy upon him and reward him on behalf of the Muslims with the best of rewards)

84 Al-‘Ankabut 65.

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