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The Explanation of the Six  
**Foundations**



From the beneficial works of the Imaam  
Muhammad ibn 'Abdul Wahhab

Explained by Shaykh Muhammad Ibnu Saalih al'Uthaymeen

**Explanation of the Six Lofty Foundations**

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Six Lofty Foundations***

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## **Explanation of the Six Lofty Foundations**

First Edition: Jumada Al-Awaal 1429/May 2008

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<sup>1</sup> The summary in the chapter headings are taken from the explanation of Shaykh Ibnu Al-Uthaymeen

## Arabic Text of the Six Foundations

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَعْجَبِ الْعَجَائِبِ، وَ أَكْبَرَ الْآيَاتِ الدَّالِّهِ  
عَلَى قُدْرَةِ الْمَلِكِ الْغَلَّابِ سِنَّهُ أُ صُؤْلُ بَيْنَهَا اللَّهُ تَعَالَى بَيْنَا وَاضِحاً  
لِلْعَوَامِ فَوْقَ مَا يَظُنُّ الضَّانُونَ، ثُمَّ بَعْدَ هَذَا غَلِطَ فِيهَا كَثِيرٌ مِنْ أَدْكِيَاءِ  
الْعَالَمِ وَعَقْلَاءِ بَنِي آدَمَ إِلَّا أَقَلَّ  
الْقَلِيلِ.

### الأصلُ الأولُ

إِخْلَاصُ الدِّينِ لِلَّهِ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ، وَ بَيَانُ ضِدِّهِ الَّذِي هُوَ  
الشَّرِكُ بِاللَّهِ، وَ كَوْنُ أَكْثَرِ الْفُرَّانِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ وَجْهِ  
شَتَّى بِكَلَامٍ يَفْهَمُهُ أَيْلُدُ الْعَمَّةِ، ثُمَّ لَمَّا صَارَ أَضْهَرَ لَهُمُ الشَّيْطَانِ  
الإِخْلَاصَ فِي صُؤْرَةِ تَنْقِصِ الصَّالِحِينَ وَ التَّقْصِيرِ فِي حُقُوقِهِمْ، وَ  
أَظْهَرَ لَهُمُ الشَّرِكَ بِاللَّهِ فِي صُؤْرِهِ مَحَبَّةِ الصَّالِحِينَ وَ أَتْبَاعِهِمْ.

### الأصلُ الثَّانِي

أَمْرَ اللَّهِ بِالْإِجْتِمَاعِ فِي الدِّينِ وَنَهَى عَنِ التَّفَرُّقِ فِيهِ، فَبَيَّنَ اللَّهُ هَذَا  
بَيَاناً شَافِئاً تَفْهَمُهُ الْعَوَامُ، وَ نَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا  
قَبْلَنَا فَهَلَكُوا، وَ ذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالْإِجْتِمَاعِ فِي الدِّينِ وَ نَهَاهُمْ  
عَنِ التَّفَرُّقِ فِيهِ، وَ يَزِيدُهُ وَضُحاً مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ  
الْعَجَابِ فِي ذَلِكَ، ثُمَّ صَارَ الْأَمْرُ إِلَى أَنْ الْإِفْتِرَاقَ فِي أُصُولِ الدِّينِ  
وَفُرُوعِهِ هُوَ الْعِلْمُ وَ الْفِقْهُ فِي الدِّينِ، وَ صَارَ الْإِجْتِمَاعُ فِي الدِّينِ  
لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ.

### الأصل الثالث

إِنَّ مِنْ تَمَامِ الاجْتِمَاعِ السَّمْعِ وَ الطَّاعَةِ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ عَبْدًا حَبَشِيًّا، فَبَيَّنَّ اللهُ هَذَا بَيَانًا شَائِعًا كَافِيًا يُوْجُوهُ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَقَدْرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلَ بِهِ.

### الأصل الرابع

بَيَانُ الْعِلْمِ وَالْعُلَمَاءِ، وَالْفِقَهَاءِ، وَبَيَانُ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَّ اللهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ} [سورة البقرة، الآية: 40]. إِلَى قَوْلِهِ: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ}، [سورة البقرة، الآية: 47]. وَيَزِيدُهُ وَضُوحًا مَا صرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا الْكَلَامِ الْكَثِيرِ الْبَيِّنِّ الْوَاضِحِ لِلْعَامِيِّ الْبَلِيدِ، ثُمَّ صَارَ هَذَا أَغْرَبَ الْأَشْيَاءِ، وَصَارَ الْعِلْمُ وَالْفِقْهُ هُوَ الْبِدْعُ وَالضَّلَالَاتُ، وَخِيَارُ مَا عِنْدَهُمْ لَيْسَ الْحَقُّ بِالْبَاطِلِ، وَصَارَ الْعِلْمُ الَّذِي قَرَضَهُ اللهُ تَعَالَى عَلَى الْخَلْقِ وَمَدَحَهُ لَا يَنْقُوهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْثُونٌ، وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَ النَّهْيِ عَنْهُ هُوَ الْفَقِيهَ الْعَالِمَ.

### الأصل الخامس

بَيَانُ اللهِ سُبْحَانَهُ لِأَوْلِيَاءِ اللهِ وَتَقْرِيقَهُ بَيْنَهُمْ وَ بَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَاءِ اللهِ الْمُتَأَفِّقِينَ وَالْفُجَّارِ وَ يَكْفِي فِي هَذَا آيَةٌ مِنْ سُورَةِ آلِ عِمْرَانَ وَهِيَ قَوْلُهُ: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ} [سورة عمران، الآية: 31]. الْآيَةُ ، وَأَيُّهُ فِي سُورَةِ الْمَائِدَةِ هُوَ قَوْلُهُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ} [سورة المائدة، الآية: 54]. الْآيَةُ، وَ آيَةٌ فِي يُونُسَ وَ هِيَ

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قوله: {أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} [سوره يونس، الآية: 62]، ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ وَأَنَّهُ مِنْ هُدَاةِ الْخَلْقِ وَحُقَاقِطِ الشَّرْعِ إِلَى أَنْ 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 وَالعَافِيَةَ إِنَّكَ سَمِيعُ الدُّعَاءِ

### الأصل السادس

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَ السُّنَّةِ وَاتِّبَاعِ الْأَرَءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلَفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ هُوَ الْمَوْصُفُ بِكَذَا وَكَذَا أَوْصَافًا لِعَلَّهَا لَا تُوجَدُ تَامَةً فِي أَبِي بَكْرٍ وَعُمَرَ، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ فَلْيَعْرِضْ عَنْهَا فَرَضًا حَتْمًا لَا شَكَّ وَ لَا أَشْكَالَ فِيهِ، وَمَنْ طَلَبَ الْهُدَى مِنْهُمَا فَهُوَ إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا، فَسُبْحَانَ اللَّهِ وَ يَحْمَدُهُ كَمَا بَيَّنَّ اللَّهُ سُبْحَانَهُ شَرْعًا وَ قَدْرًا، خَلَقًا وَ أَمْرًا، فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِ شَتَّى بَلَغَتْ إِلَى حَدِّ الضَّرُورِيَّاتِ الْعَامَةِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ} إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ} [سوره يس، الآيات: 7-11]

آخِرُهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلَّمَ وَ سَلَّمَ كَثِيرًا إِلَى يَوْمِ الدِّينِ.

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### **English Text of the Six Foundations**

From the most amazing of affairs and the greatest of signs that indicate the power of the King, The over comer are six foundations that Allaah, The Most High, has explained in the clearest fashion for the common folk to (know and understand). This (has been fully explained) beyond anyone's imagination. Then even after all of this, many of the intellectuals of the world and the geniuses from amongst the children of Adam, with the exception of a few erred in these areas.

**The First Foundation:**

To make the religion sincerely and purely for Allaah alone, The Most High, without any partners and an explanation of its opposite which is shirk (associating partners with) Allaah and (an explanation) that the majority of the Qur'aan clarifies this foundation, from a variety of different angles, with words that even the dumbest common person could understand.

When (ignorance) afflicted many from this nation, the Devil portrayed Ikhlaas (singling Allaah out alone with worship, lordship, and His names and attributes.) To them in such a light that they presumed this to be belittlement of the righteous people and a failure to fulfill their rights. In addition, the devil made Shirk acceptable to them in the guise of loving the righteous and their followers.

**The Second Foundation:**

Allaah has commanded (the people) to be united in the religion and He prohibited separation (therein). Allaah explained this, clearly and adequately, in a way that even the common people could understand. Furthermore, Allaah mentioned that He commanded/ ordered the Muslims to be united in the religion and forbade them from splitting. This is further clarified by the amazing (narrations) found in the Sunnah, pertaining to this. This was reversed so much so that, separation and splitting about the fundamental matters and subsidiary branches of the religion was viewed as



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knowledge and understanding in the religion except that he was considered insane or a heretic.

The Third Foundation:

Verily from the completion of unity is hearing and obeying the one who is in authority over us, even if it were an Abyssinian slave. Allaah explained this clearly and adequately in many ways, both legislatively (in the texts of the Book and the Sunnah) and in terms of divine decree (examples that He willed to occur in the creation which demonstrate the importance of this foundation. As time continued this foundation became unknown to many of those who claim knowledge, so how then could it be acted upon?

The Fourth Foundation:

Clarification/Explanation of what is knowledge and who the Scholars are, and what is fiqh and who are the fuqahaa (jurists). It is also an exposition of those who try to resemble them but is not from them. Allaah has explained this foundation at the beginning of Surah Al-Baqarah in His saying'

"O children of Israel. Remember my favor which I bestowed upon you, and fulfill my covenant and I will fulfill yours" Surah Al-Baqarah: 40 up until His saying

"O children of Israeel. Remember my favor which I bestowed upon you and how I favored you over all the worlds" Surah Al-Baqarah: 47

This is elucidated further by what has been clearly explained in the Sunnah, with plenty of description, which is plain and simple for even the dumbest common person.

Eventually this (foundation) became the strongest of things and knowledge and fiqh were deemed innovations and misguidance. The best if what they possessed was truth had been mixed with falsehood. No one spoke about the knowledge that Allaah, the Most High obligated upon His

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creation and which He praised except they were considered a heretic or insane. Moreover, those who criticized hated and wrote warnings against this were taken as a faqeeh (jurist) and Scholar.

The Fifth Foundation:

Allaah who is free from all imperfections, clarification/explanation of who are the Awliyaa of Allaah (the friends of Allah) and His differentiating between them and the enemies of Allaah, the hypocrites and the sinners, who try and resemble them.

A verse in Surah Aal-Iraam is sufficient to (clarify this foundation) and it is his saying:

Say if you truly love Allaah, then follow me, Allaah will then love you (Aal'Imraan:31)

And the verse in Surah Al-Maa'idah and it is His saying:

O you who believe, whoever amongst you turns his back in his religion, then Allaah will bring another people whom He loves and they love him. (Al-Maa'idah: 54)

And the verse in Surah Yunus, and it is His saying:

Verily, the (pious) friends of Allaah, they do not fear, nor do they grieve, those who believed and have taqwa (fear Allaah, as he deserves to be feared) (Soorah Yunus: 62).

Things turned upside, so much so that many of those claimed to have knowledge, claimed to be guides for the creation and claimed to be protectors of the religion believed that it was necessary for the Awliyaa to refrain from following the Messengers, and that whoever followed the Messengers, was not (a walee)(friend). They also believed that it was necessary to abstain from Jihaad, as the one who made Jihaad was not (a walee). They believed it was necessary to leave off Imaan (belief) and tawqa (piety), and that who ever adopted Imaan and tawqa, to act upon the commands of the Shar'eerah and stay away from its prohibitions was not (a

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walee). O our lord, we ask you for forgiveness and pardon, verily you are the Hearer of supplication.

The Sixth Foundation:

A refutation upon the doubt that the devil has invented to legitimize the abandonment of the Book and the Sunnah and instead justifies the following of divergent rhetoric and innovations. The doubt is that the Qur'aan and Sunnah cannot be understood by anyone other than a Mujtahid Mutlaq (a jurists in all sciences) and they describe the Mujtahid with attributes that are perhaps not even found completely with Abu Bakr and Umar. Moreover, if a person fails to fulfill these prerequisites, then he should turn away from the Qur'aan and Sunnah to be a heretic or insane due to the complexity of understanding the Book and the Sunnah. Glorified is Allaah by His praise Allaah has flawously explained away both legislatively (in the Sharee'ah) and by way of divine decree and b way of His creative ability and His (legislative) command. This cursed doubt from many different perspectives, which is common knowledge to everyone.

However, most of humankind does 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 the chins, so that their heads are forced up. In addition, we have out a barrier before them and a barrier behind them. In addition, 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'aan) and fears the Most Beneficent in the unseen. Bear you to such one the glad tidings of forgiveness and a generous reward.” (Soorah Ya-Sin 7-11)

And our last statement is: All praise belongs to Allaah the lord of the worlds, and the prayers and salutations be upon our chief, Muhammad His family and His companions until the day of Judgment.

## Explanation of the Six Lofty Foundations

### ***The Explanation of the Six Foundations:***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَعْجَبِ الْعَجَائِبِ، وَ أَكْبَرَ الْآيَاتِ الدَّالَّةِ  
عَلَى قُدْرَةِ الْمَلِكِ الْغَلَّابِ سِيَّئُهُ أَمْ صُورٍ بَيْنَهَا اللَّهُ تَعَالَى بَيِّنًا وَاضِحًا  
لِلْعَوَامِ فَوْقَ مَا يَظُنُّ الظَّانُونَ، ثُمَّ بَعْدَ هَذَا غَلِطَ فِيهَا كَثِيرٌ مِنْ أَدْكِيَاءِ  
الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا أَقْلًا  
الْقَلِيلِ

#### **The Author said:**

From the most amazing of affairs and the greatest of signs that indicate the power of the King, The over comer are six foundations<sup>2</sup> that Allaah, The Most High, has explained in the clearest fashion for the common folk to (know and understand). This (has been fully explained) beyond anyone's imagination. Then even after all of this, many of the intellectuals of the world and the geniuses from amongst the children of Adam, with the exception of a few erred in these areas.

#### **The Explanation:**

In the Name of Allaah

The author, May Allaah have mercy upon him, began his book with the Basmalah بِسْمِ اللَّهِ (In the Name of Allaah) following the (example) set by the Book of Allaah, The Mighty and Majestic) which begins with the Basmalah (بِسْمِ اللَّهِ). It is also in accordance with the (Sunnah) of the Messenger of Allaah as he would begin his letters in this fashion.

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<sup>2</sup> Shakyh Ubayd ibn Abdullaah Al-Jabiree said, "These principles have been derived from the Book and the Sunnah. They prove the perfect wisdom and ability of Allaah, and his flawless laws and guidance. The Shaykh (i.e. Muhammaad ibn Abdul-Wahhab) has derived these six principles from the Book and the Sunnah. (Tanbeeh Dhawil 'Uqool As-Saleemah pg.6)

## Explanation of the Six Lofty Foundations

This sentence has an unspoken part essential to the completion of the meaning; and its full meaning is: In the Name of Allaah I write. We have concluded that the unspoken particle of the sentence is a verb because verbs (in the Arabic language) are normally used for actions. We understand that (the hidden clause) is to come after 'In the Name of Allaah' and not before it due to two points:

1. To seek blessings by beginning with the Name of Allaah, the one free of all imperfections and the Most High.
2. This is one method of expressing the fact that this is the only cause for writing.

So by making the verb correlate to the situation at hand makes more sense, as opposed to for example the statement if we were about to read a book. 'In the Name of Allaah I begin, since it is ambiguous exactly what that person is starting. But 'In the Name of Allaah I begin to read' removes any confusion and is more explanatory of that given circumstance.

Allaah is the title of the sole lord who created and fashioned everything. This is the name of this which all of this other names follow on from as occurs in His saying:

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى  
النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

**Alif Lam Raa. This is a Book which we sent down to you in order that you might lead mankind out of the darkness into light by the permission of their Lord, to the path of the All-Mighty the one worthy of all praise (Soorah Ibraheem 1)**

In this saying of Allaah, the Most High,

## Explanation of the Six Lofty Foundations

So the noun which is the Name for the Majestic Lord 'Allaah' is not a descriptive attribute, rather we say that it is a word which follows as an explanation and clarification of what has preceded.

For this reason, some of the scholars have stated that the strongest definite noun (in the Arabic language) is 'Allaah', This word cannot be applied and does not describe anyone other than Allaah, The Mighty and Majestic.

Ar-Rahmaan **الرَّحْمَنُ** (The Most Merciful) is one of the names, which are particular to Allaah and cannot be applied to other than him. It means the one who has as his attribute very great and extensive mercy.

Ar-Raheem **الرَّحِيمُ** (The Bestower of Mercy) is a name which is applied to Allaah, and it may be restrictedly applied to others. It means the one who is merciful to others.

Ar-Rahmaan **الرَّحْمَنُ** is the one who possesses great and extensive mercy. And Ar-Raheem is the one who bestows that mercy upon others. So when these two names of Allaah are mentioned together, then what is meant by Ar-Raheem is the one who has mercy upon whomever he wishes from His servants. As Allaah, The Most High said:

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْبَلُونَ

**He justly punishes whomever He wills and shows mercy to whomever the wills, and to Him you will be returned. (Al-Ankaboot: 21). And the meaning of Ar Rahmaan is expansive mercy for all.**

## Explanation of the Six Lofty Foundations

“From the Most amazing of affairs and the greatest of signs that indicate the power of the King, the over comer are six foundations...”

Shaykh Al-Islaam Muhammad ibn Abdil Wahhaab (May Allaah have mercy upon him) is renowned for his keenness to author simple treatises that can be understood by both the common person and the student of knowledge. Amongst these basic writings are

The Six Lofty Foundations’ they are:

### **The First Foundation:**

Making the religion sincerely (and purely for Allaah) and an explanation of its opposite which is shirk (associating partners with Allaah).

### **The Second Foundation:**

Unity in the religion and the prohibition of separation.

### **The Third Foundation:**

Hearing and Obeying those in authority.

### **The Fourth Foundation:**

An explanation of what is knowledge and who are the Scholars, what is fiqh (Islaamic Jurisprudence) and who are the Jurists an explanation/exposure of the one who feigns to be from them.

### **The Fifth Foundation:**

An explanation of who are the Awliyaa (Friends) of Allaah.

### **The Sixth Foundation:**

A refutation of a doubt invented by the devil to (support) the abandonment of the Qur’aan and the Sunnah.

These foundations are extremely important and they are deserving of careful observation. We seek the aid of Allaah, The Most High, in explaining and commenting upon them with whatever words that He makes easy for them.

## Explanation of the Six Lofty Foundations

### الأصلُ الأوّل

إِخْلَاصُ الدِّينِ لِلَّهِ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ، وَ بَيَانُ ضِدِّهِ الَّذِي هُوَ الشِّرْكَ بِاللَّهِ، وَ كَوْنُ أَكْثَرِ الْقُرْآنِ فِي بَيَانِ هَذَا الْأَصْلِ مِنْ وَجْهِ شَتَّى بِكَلَامٍ يَفْهَمُهُ أَبْلَدُ الْعَمَةِ، ثُمَّ لَمَّا صَارَ أَضْهَرَ لَهُمُ الشَّيْطَانُ الْإِخْلَاصَ فِي سُورَةٍ تَنْقِصُ الصَّالِحِينَ وَ النَّقْصِيرَ فِي حُقُوقِهِمْ، وَ أَظْهَرَ لَهُمُ الشِّرْكَ بِاللَّهِ فِي سُورَةٍ مَحَبَّةِ الصَّالِحِينَ وَ أَتْبَاعِهِمْ.

### الأصلُ الأوّل

#### **The First Foundation:**

To make the religion sincerely and purely for Allaah alone, The Most High, without any partners and an explanation of its opposite which is shirk (associating partners with) Allaah and (an explanation) that the majority of the Qur'aan clarifies this foundation, from a variety of different angles, with words that even the dumbest common person could understand.

When (ignorance) afflicted many from this nation, the Devil portrayed Ikhlaas (singling Allaah out alone with worship, lordship and His names and attributes.) To them in such a light that they presumed this to be belittlement of the righteous people and a failure to fulfil their rights. And the devil made Shirk acceptable to them in the guise of loving the righteous and their followers<sup>3</sup>.

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<sup>3</sup> Shakyh Ahmed An-Najmee said; "Making the religion sincerely and purely for Allaah alone is a magnificent principle, from the principles of the religion that the religion is built upon. It is followed by Al-Mutaaba'ah (imitation of the Prophet) the religion is built upon two fundamentals:

1. Making the religion purely and sincerely for the sake of Allaah alone without associating any partners.
2. Following the Messenger ( ) no action is accepted unless it fulfills these two conditions (Sharh Al-Usool As-Sittah : pg 116)



## Explanation of the Six Lofty Foundations

### ***The Explanation:***

*“To make the religion sincerely and purely for Allaah alone, The Most High, without any partners...”*

Sincerity to Allaah means that a person seeks, through his worship, to draw closer to Allaah and to attain that ultimate place of happiness.

The slave must be sincere to Allaah in his intent, he must be sincere to Allaah with his love and he must be sincere to Allaah with his glorification. Therefore, the Slave must be sincere inwardly (in his heart) and outwardly and he should solely seek the face of Allaah and attaining that ultimate place of happiness his with all acts of worship.

Allah said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ

**Say (O Muhammad) “Verily, my prayer, my sacrifice, my living, and my dying are all for Allah, the Lord of the Alamin (mankind, jinn and all that exists).**

**He has no partner. And of this I have been commanded, and I am the first of the Muslims. (Al-An’am:162,163).**

And Allaah The Most High said:

وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَن يَأْتِيَكُمُ  
الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

## Explanation of the Six Lofty Foundations

**And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to him, (in Islam). (Az-Zumar: 54).**

And Allaah said:

وَالْهُكْمُ إِلَهٌ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

**And your Ilah (god) is One Ilah (God-Allaah) La ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. (Al-Baqarah: 163).**

And Allaah said:

إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

**And your Ilah (God) is One Ilah (God-Allah), so you must submit to Him Alone (in Islam). (Al-Hajj: 34)**

Allaah sent every Messenger with the same call; as He, the Most High, said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

**And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): La ilaaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). (Al-Anbiya: 25).**

Just as Allaah explained this in His Book which the author pointed out with his saying: **“From a variety of different angles, with words that even the dumbest illiterate person could understand”** the Prophet(ﷺ) also meticulously explained this (in His Sunnah).

## Explanation of the Six Lofty Foundations

The Messenger of Allaah(ﷺ) came and established Tawheed, perfected it and purified it from any blemish; he blocked every path that could possibly lead to the weakening or a breachment of this Tawheed.

So much so that a man said to the Prophet (ﷺ):

‘With the will of Allaah and (also) with your will.’

The Prophet (ﷺ) said:

‘Have you made me a partner with Allaah? Rather (you should say) what Allaah, alone, wills.’<sup>4</sup>

The Prophet (ﷺ) criticized this man because he mentioned his will along with the will of Allaah, The Most High, and he linked the two with a letter that signifies that they are somehow the same. Furthermore, the Prophet considered this as setting up partners with Allaah, The Mighty and Majestic.

Another example (from the Sunnah) is when the Prophet forbade taking an oath by other than Allaah and he stated that this is an act of Shirk.

He (ﷺ) said:

“Whoever swears by other than Allaah has committed an act of disbelief of committed shirk.”<sup>5</sup> Because swearing by other

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<sup>4</sup> Reported by Imam Ahmed 1/214+224, An-Nasaa’ee in his book (Amal Al-Yawm wal Laylah pg. 286) Abdur Razzaq in his book (Al-Musannaf: 11/27) and Bukhari in his book (al-Adab Al-Mufrad pg.234)

<sup>5</sup> Reported by Imam Ahmed 2/125, Abu Dawud (Kitaan Al-Emaan wa An-Nudhoor, baab Al-Half bu gayri Allaah Taa’la), At-Tirmidhee (Kitaab An-Nudhoor, Baab kiraahiyatul hald bi gayri Allaah) and he said this hadeeth is hasan, Al-Bayhaqee in (As-Sunan 10/29), Al-Baghawee in (Sharh Sunnah: 10/7) and Al-Haakim in (Al-Mustadrak 1/65) and he said the hadeeth is authentic and that it fulfills the conditions stipulated by the two Shakyhs (Bukhari and Muslim)

## Explanation of the Six Lofty Foundations

than Allaah is to glorify something in a manner that is only deserving to Allaah, The Mighty and Majestic.

On another occasion, a delegation visited the Prophet and said, "O Messenger of Allaah (ﷺ), the best amongst us and the son of the best of us, you are our master and the son of our master!

So the Prophet (ﷺ) said,

"O people when you speak be balanced and moderate do not allow the devil to deceive and fool you. I am Muhammad , the slave of Allaah and His Messenger. I do not like you to raise me above my status which I have been given by Allaah, the Mighty and Majestic!<sup>6</sup>

The author (may Allaah have mercy upon him) dedicated a whole chapter in his book 'Kitaab Tawheed' to this subject. What has been related concerning the Prophet's protection of Tawheed and him closing all pathways to shirk!

Just as Allaah the Most High explained and clarified Ikhlaas, he explained its opposite which is shirk (associating partners with Allaah)

He, the Most High said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

**"Verily Allaah does not forgive that partners should be set up with him in worship, but he forgives anything lesser then that to whom he pleases (An-Nisaa: 116)**

He, the Most High said:

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<sup>6</sup> reported by Ahmed 3/241, Abdur Razzaq in (Al-Musannaf: 11/272) and Al-Bukhari in (Al-Adab Al-mufrad #875)

## Explanation of the Six Lofty Foundations

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

**“Worship Allaah alone making all worship purely for him, and do not associate anything in worship along with him. (An-Nisaa: 36)**

And He said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ

**“And we have sent to every nation a Messenger (proclaiming): ‘Worship Allaah (alone) and abandon all false deities.’ (An-Nahl: 36)**

There are numerous verses that address this subject.

The Prophet (ﷺ) said:

‘Whoever meets Allaah without having associated anything with him in worship will enter paradise, and whoever meets Allaah having associated something with Him will enter the hellfire! (Reported by Muslim on the Authority of Jaabir).<sup>7</sup>

Shirk is of two types:

1. **Major shirk** which causes a person to leave the religion. This is every (action or saying) defined by the Book and Sunnah as being shirk which negates the very existence of Tawheed. (i.e. takes a person outside the fold of the religion) For example directing a form of worship to other than Allaah, like praying to other than Allaah, sacrificing to other than Allaah, making a vow to other than Allaah and supplicating to other than Allaah. Like invoking the dead or supplicating to someone absent in order for them to save the person

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<sup>7</sup> reported by Bukhari (Kitaab Al-ilm Baab man Khassa bil ilm doona qawm kiraahiyah An Laa yafhamooo) and Muslim (kitaab Al-Emaan , baab man manta laa yushriku billah shayan dakhala Jannah wa man maata mushrik dakhan naar)

## Explanation of the Six Lofty Foundations

from a predicament that only someone present could (successfully) do. The forms of shirk have been discussed, in detail, by the people of knowledge in their works.

- 2. Minor shirk** is every action or saying defined by the Book and the Sunnah as being shirk, but it does not negate the presence of Tawheed. For example, swearing by other than Allaah (in this case), the individual does not believe that other than Allaah, the Most High is worthy of the exaltations befitting only to Allaah. Therefore such a person has fallen into minor shirk. Another example of lesser shirk is riyaa (showing off) and this is extremely dangerous.

The Prophet (ﷺ) said:

‘The thing I fear most for you is minor shirk. He was asked what that was he replied Riyaa. (Showing off)<sup>8</sup>

Actually it is possible for riyaa (showing off) to reach the level of major shirk. Ibn Qayyim (May Allaah have mercy upon Him) mentioned a small amount of riyaa (showing off) as being an example of minor shirk, which shows that a greater amount of riyaa (showing off) could possibly reach the level of major shirk.

Some of the people of knowledge hold that the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

**“Verily Allaah does not forgive that partners should be set up with him in worship (An-Nisaa: 116)**

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<sup>8</sup> Reported by Ahmed 5/428 Ibn Abee Shaybah in (Al-Emaan pg. 86, Baab Al-Khurooj Minal Emaan Bil Ma’aasee). Al-Haythamee in (Al-Majma’ 10/222) and he said reported by At-Tabaraanee. The narrators are those present in As-Saheeh with the exception of Abdullaah ibn Shabeeb ibn Khalid and he is trustworthy and precise.

## Explanation of the Six Lofty Foundations

Applies to all types of shirk major and minor. Thus it is obligatory to be cautious and wary about all types of shirk because (any form of shirk) have many evil consequences.

Allaah, the Most High, said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ  
النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

**“Indeed, whoever sets up partners (in worship) with Allaah, then Allaah has forbidden paradise to him, and the fire will be his abode. For the polytheists there are no helpers.” (Al-Ma’idah:72)**

If Allah has forbidden the mushrik (polytheist) from entering paradise, then this necessitates that he will be in the hellfire forever. There is not a shadow of doubt that the polytheist has caused himself to lose out in the hereafter, as if he will reside in the hellfire forever. And has lost out in this world, because the proof was established against him and a warning came to him, but he never benefited from any of this in the slightest.

Allaah the Most High said:

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ  
الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

**“Say (O Muhammad) the losers are those who will lose themselves and their families on the day of resurrection. Verily that will be a manifest lost” (Az-Zumar: 15)**

The Mushrik has jeopardized his own soul since he never paid heed to the (warnings) whilst living and as a result he earned the hellfire, what an evil abode! He deprived his family if they were believers from enjoying his (presence) in paradise; and if they also lose out if they were disbelievers,

## Explanation of the Six Lofty Foundations

because every nation that will enter the fire will be cursed by their sister nation.

Know that shirk can be very discrete to the extent that it was a matter feared by the khaleel (beloved friend) of the Most Merciful and the Imaam of the Hunafaa (people who worship Allaah alone) as Allaah, the Most High informed.

وَأَجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

**“And (remember) when Abraham said: ‘O my Lord! Keep me and my sons (far) away from worshipping idols.’ (Ibrahim: 35)**

Ponder over His saying “Keep me (far) away He (Ibrahim) never sufficed by saying ‘Prevent me (from falling into shirk) but he used the word Ujnubree (keep me far away) this is more emphatic because ‘Vjaubrce’ means place at one end and the worship of idols far away at the other end. So this would require that there be a greater distance between the two extremities.

Ibn Abi Mulaikah said:

‘I met thirty companions of the Messenger of Allaah (ﷺ) and each and every one of them feared hypocrisy.’<sup>9</sup>

Similarly the leader of the believers Umar ibn Al-Khattaab said to Hodayfah:

“I implore you by Allaah did the Messenger of Allaah (ﷺ) name me amongst the hypocrites that he mentioned to you?”

Bearing in mind the fact that the Messenger of Allaah (ﷺ) gave him glad tidings of paradise, he stilled feared that this was said due to what was apparent, from his actions, to the Messenger of Allaah (ﷺ) during his lifetime.

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<sup>9</sup> Reported by Bukhari (Kitaab Al- Emaan, Baab khawf Al-Mumin An Yahbita Amalahu Wa Huwa Laa Yashu’r)



## Explanation of the Six Lofty Foundations

No one feels safe and secure from nifaaq (hypocrisy) except a hypocrite. And no one fears hypocrisy except a believer. So it is upon the servant to strive and endeavor to be sincere and to battle his soul in order to achieve this (goal). Some of the rightly guided predecessors said:

'I never battled with my self over anything as much as I struggled with my soul to be sincere.'

It is a vigorous (task) to escape from shirk and it is not a simple thing, but Allaah make Ikhlaas (sincerity) easy for the (believing) servant by allowing him to make his sole concern be Allaah. As a result of this he only seeks the face of Allaah with his righteous deeds.

## Explanation of the Six Lofty Foundations

### الأصل الثاني

أَمَرَ اللهُ بِالْإِجْتِمَاعِ فِي الدِّينِ وَنَهَى عَنِ التَّفَرُّقِ فِيهِ، فَبَيَّنَ اللهُ هَذَا بَيَانًا شَافِيًّا تَفْهَمُهُ الْعَوَامُ، وَنَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا قَبْلَنَا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ الْمُسْلِمِينَ بِالْإِجْتِمَاعِ فِي الدِّينِ وَنَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ، وَيَزِيدُهُ وَضُحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعُجَابِ فِي ذَلِكَ، ثُمَّ صَارَ الْأَمْرُ إِلَى أَنْ الْإِقْتِرَاقَ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ هُوَ الْعِلْمُ وَالْفِقْهُ فِي الدِّينِ، وَصَارَ الْإِجْتِمَاعُ فِي الدِّينِ لَا يَقُولُهُ إِلَّا زَنْدِيقٌ أَوْ مَجْنُونٌ.

### الأصل الثاني

#### ***The Second Foundation:***

#### **The Author said:**

Allaah has commanded (the people) to be united in the religion and He prohibited separation (therein). Allaah explained this, clearly and adequately, in a way that even the common people could understand. Furthermore, Allaah mentioned that He commanded/ ordered the Muslims to be united in the religion and forbade them from splitting. This is further clarified by the amazing (narrations) found in the Sunnah, pertaining to this. This was reversed so much so that, separation and splitting about the fundamental matters and subsidiary branches of the religion was viewed as knowledge and understanding in the religion except that he was considered insane or a heretic.<sup>10</sup>

<sup>10</sup> Shaykh Ahmed An-Najmee said:

Perhaps the author is referring to the separation and differing that surfaced amongst the Muslims about fundamental concepts and subsidiary branches of the religion. Great differing appeared about the fundamentals. (Deviant Sects) Such as the Jamiyyah, Mu'tazilah, Qadariyyah, Murjiah and others popped up.

Likewise, separation arose about the subsidiary branches (Schools of thought) developed such as Hanafiyyah, Maalikiyyah, Shaafi'eeyah, Hanaabilah and Dhaahiriyyah. Differing

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### The Explanation:

*“Allaah commanded (the people) to be united in the religion and He forbade them from separation (therein).....”*

This is the second foundation from the foundations spoken about by the Shaykh (May Allaah have Mercy upon Him) Unity in the religion and the prohibition of splitting. This tremendous foundation is established and supported by the Book of Allaah, Sunnah of His Messenger (ﷺ) and the implementation of the companions and the other pious processors may Allaah, the Most High have mercy upon them all.

The Book of Allaah, the Most High:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونَنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا  
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلْفَ بَيْنَ  
قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ  
مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَهْتَدُونَ

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in areas of Islamic Jurisprudence, specifically topics where ikhtilaaf is acceptable is viewed because of a variation of understandings. Ikhtilaaf here is not dispraise worthy or a blemish.

However, what is frowned upon and unacceptable is abandoning the proof for the opinion of an Imaam. Whoever does this is censured and criticized.

Maybe the author,(May Allaah have mercy upon Him) was speaking about this type of Ikhtilaaf, because many people during his era attacked and accused whoever followed (the texts) of the Book and the Sunnah and left the realm of the schools of thought. They would accuse them of heresy and insanity as stated by the author. (Sharh Al-Usool Sittah pg. 127)

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**“O you who believe! Fear Allaah as he should be feared and die not except as Muslims. Hold fast all of you together to the rope of Allaah and be not divided. Remember Allaah’s favors upon you for you were enemies but he joined your hearts by His grace, you became brothers, when you were on the brink of a pit of the fire, and he saved you. Thus Allaah makes His ayaat clear to you, that you may be guided” (Al-Imraan: 102-103)**

He, the Most High said:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

**“Do not be like those who differed and divided among themselves after the clear proofs had come to them. It is they whom there is an awful torment.” (Al-Imraan: 105)**

He, the Most High said:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

**“And do not dispute lest you lose courage and your strength” (Al-Anfeel: 46)**

He, the Most High said:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي  
شَيْءٍ

**“Verily, those who divide their religion and break up into sects, you (Muhammad) have no concern with them in the least.” (Al-An’aam: 159)**

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He, the Most High said:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا  
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ  
أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

**”Allaah has ordained for you the same religion which He ordained for Nooh, and (Ash-Shoora: 13)**

These verses (show) that Allaah forbade separation and they highlight the disastrous consequences of splitting upon the individual and the society as a whole.

### ***Proofs from the Sunnah that establish this tremendous foundation:***

The Prophet (ﷺ) said:

‘A Muslim is the brother of a Muslim, he doe’s not oppress him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here and he pointed to his chest. It is a grave evil for a man to look down upon him Muslim brother. All things of a Muslim are inviolable to his brother his blood his wealth and his honor.’<sup>11</sup>

In one narration:

‘Do not envy one another; do not nurse malice towards one another. Do not spy upon one another, and do not be inquisitive about one another be brothers and servants of Allaah.’<sup>12</sup>

The Prophet (ﷺ) said:

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<sup>11</sup> Reported by Bukhari (Kitaab Al-Ikraah, Baab Yameen Ar-Rajul Lee Saahibihim) and Muslim (Kitaab Al-Birr wa As-Silah, Baab Tahreem Adh-Dhulm)

<sup>12</sup> Reported by Bukhari (Kitaab Al- Adab, Baab Maa Yanha An At-Tahaasud wa At- Tadaabur)

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'The believer to the believer is like a building as part of it supports the other.'<sup>13</sup>

The Prophet (ﷺ) said to Abu Ayoob:

'Shall I direct you to some commerce?'

He responded: 'Certainly, O Messenger of Allaah'

He said:

'To attempt to bring about reconciliation between the people if there is dissension in their ranks, and to unite them if they split.'<sup>14</sup>

In the same way the Prophet (ﷺ) commanded/ ordered the believers to have mutual love, unite, desire good for one another co-operate upon righteousness and piety, and take these measures that would strengthen and solidly this, he forbade everything that leads to the splitting and separation of the Muslims. He (ﷺ) would practice this because he recognized and understood the evil consequences of separation and animosity. Separation is only pleasing to the devils amongst mankind and the jinn do not desire to see the Muslims united, upon one thing. They endeavor to divide the Muslims because they are aware that separation weakens the strength acquired through holding onto the religion and turning to Allaah, The Mighty and Majestic.

The Prophet (ﷺ) encouraged (the believers) through his speech and actions to love one another and to be in a state of harmony and solidarity. Similarly, he forbade splitting and differing which leads to disunity and weakness.

### **Behavior of the Companions:**

Differing occurred amongst the companions may Allaah be pleased with them, but this never developed into separation, animosity, and hatred. Even at the time when the Prophet (ﷺ)

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<sup>13</sup> Reported by Bukhari (Kitaab Al-Adab, Baab Ta'aawun Al-Mimineen Ba'duhum Be'da) and Muslim ( Kitaab Al-Birr wa As-Silah, Baab Taraahum Al-Mumineen wa Ta'aatufuhum)

<sup>14</sup> Al- Haythamee in (Al-Majma' 8/80)

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was living, the companions differed and the Messenger of Allaah(ﷺ) was present in their midst.

A clear illustration of this is when the Prophet (ﷺ) finished from the battle of Ahzaab, Jibreel came to him and ordered him to set out Banu Quraidhah because they had broken the treaty. The Prophet (ﷺ) said to his companions, “Nobody should pray Asr but in the quarters of Banu Quraidhah, prayer time arrived and some of them said: “We will not pray until we have reached Banu Quraidhah, even if the sun sets. Since the Prophet (ﷺ) said; ‘Nobody pray but in the quarters of Banu Quraidhah.’<sup>15</sup> So we hear and obey.

Others said: “We will pray at the correct time, because the Prophet (ﷺ) intended with His statement for us to hurry and hasten to leave. He never demanded that we delay the prayer from its proper time.

News of this reached the Prophet (ﷺ) and he never rebuked or criticized any of the two groups. The companions, themselves, never split due to them understanding a hadeeth of the Messenger of Allaah (ﷺ) differently.

### ***The understanding and implementation of the Salaf (rightly guided predecessors):***

One of the fundamental principles of Ahl Us-Sunnah Wal Jamaa’ah, when dealing with differences of opinion which result from Ijtihad (independent scholarly reasoning) and are in areas where differing is acceptable, is that they excuse one another for this. They don’t hate, dislike or show enmity to one another. Contrary to that, they believe that they are brothers even though they differ.

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<sup>15</sup> Bukhari (Kitaab Al-Khawf, Baab Salaat Al-Taalib wal Matloob Raakiban wa Iymaa’an) and Muslim (Kitaab Al-Jihaad baab Al-Mubaadarah bil Ghazw)

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To the extent that one of them would pray behind someone that he might believe has invalidated his wudoo, and (obviously) the Imaam believed that he still has wudu.

For example, a person prayed behind someone that ate camel meat and this individual held the position that this does not nullify wudu. But the person praying behind the Imaam believes that eating camel meat nullifies wudu. Taking all that into consideration, the person praying behind the Imam still believes that the prayer behind this Imaam is correct and valid.

They behaved like this because they recognized that differing which results from Ijtihad and is pertaining to areas where ikhtilaaf (differing) is permissible does not warrant separation as it is not the blameworthy differing.

Because each party is following a proof that in their eyes can't be abandoned. So even though their brother has opposed them, in actual fact he has agreed with them. Since they all stress the (obligation) of following the evidence, wherever it may be. If their brother opposes them due to a text which he regards as a proof (in this issue), then he has agreed with them as they all direct (the people) towards the implementation of the Book of Allaah and Sunnah of His Messenger. (ﷺ)

Now as for areas where differing is not acceptable, and this is whatever opposes that which the Companions were upon. Like matters of creed/belief where some people have gone astray. Then no differing appeared until after the praiseworthy generations had passed. However some differing did exist during the era of the Companions, but it should be known that when we say 'generation of the Companions' then this does not necessarily mean that all the Companions had died. Rather the word (Qarn) generation is used to describe an area when the majority of its people are alive.



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Shaykh Al-Islam Ibn Taymiyyah said:

‘A generation is judged to have passed when the majority of its people cease to live’

The praiseworthy generations passed and the disputes about creed which became widespread after them were absent and non-existent. Therefore whoever opposes what the Companions and their successors (Tabi'oon) were upon then they carry the burden of this (act) and their opposition will not be tolerated or accepted.

Issues which the Companions differed and it was acceptable to disagree over them they will definitely continue to be differed over.

The Prophet (ﷺ) said:

“When a judge gives his decision and is right, he will receive two rewards, and if he gave judgment and he is wrong, he will receive one reward.”<sup>16</sup>

This is the proper way to understand this subject.

It is obligatory/ compulsory upon all the Muslims to unite and be one nation. They should not allow any splitting or partisanship to creep upon them. Which would produce infighting, due to the venom of the tongues, and they would hate and dispraise one another as a result of differing over an issue which allows Ijtihad (independent scholarly reasoning). If the Muslims differ in such cases due to their conflicting understanding of certain texts, then this is bearable and acceptable – and all Praise belongs to Allaah. The most important thing is that the hearts are harmoniously together and that they are one body.

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<sup>16</sup> Bukhari (kitaab al-Itisaam bil Kitaab was Sunnah, baab ajr Al-Haakim idha Ijtahada fa Asaaba Aw Akta'a) Muslim (Kitaab Al-Aqdiyyah, baab bayann ajr al-Haakim idha Ittahada fa Asaaba Aw Akta'a)

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There is not a shadow of doubt that the enemies of Islaam love to see the Muslims split, whether the enemy openly declares their antipathy or they feign to be allies of the Muslims and Islaam and in reality they are not.

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### الأصل الثالث

إِنَّ مِنْ تَمَامِ الْاجْتِمَاعِ السَّمْعُ وَ الطَّاعَةُ لِمَنْ تَأَمَّرَ عَلَيْنَا وَلَوْ كَانَ  
عَبْدًا أَحَبَّ شَيْئًا، فَبَيَّنَّ اللهُ هَذَا بَيَانًا شَائِعًا كَافِيًا يُوْجُوهُ مِنْ أَنْوَاعِ الْبَيَانِ  
شَرْعًا وَقَدْرًا، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي  
الْعِلْمَ فَكَيْفَ الْعَمَلَ بِهِ.

### الأصل الثالث

#### ***The Third Foundation:***

##### **The Author said:**

Verily from the completion of unity is hearing and obeying the one who is in authority over us, even if it be an Abyssinian slave. Allaah explained this clearly and adequately in many ways, both legislatively (in the texts of the Book and the Sunnah) and in terms of divine decree (examples that He willed to occur in the creation which demonstrate the importance of this foundation. As time continued this foundation became unknown to many of those who claim knowledge, so how then could it be acted upon?

##### **The Explanation:**

*“Verily, from the completion of unity is hearing and obeying.....”*

The author, may Allaah have mercy upon him, mentioned that from the completion of unity is hearing and obeying those in authority. By fulfilling what they command and abstaining from what they prohibit, even if the leader be an Abyssinian Slave.

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“Allaah explained this clearly and adequately”

An explanation of this using these texts from the Book of Allaah and the Sunnah of His Messenger. (ﷺ)

The Book of Allaah:

His saying, the Most High:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَأُولِي الْأَمْرِ مِنْكُمْ

**“O you who believe obey Allaah and obey the Messenger, and those (Muslims) who are in authority (An-Nisaa: 59)**

And His saying:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

**“Hold fast, all of you altogether, to the rope of Allaah and be not divided.” (Al-Imraan: 103)**

The Sunnah of the Messenger of Allaah (ﷺ)

The hadeeth authentically reported in Bukhari and Muslim upon the authority of Ibaadah ibn Saamit that:

“We pledged allegiance to the Messenger of Allaah (ﷺ) that we would hear and obey in the times of pleasure and dissatisfaction, and in difficult times and times of ease, that we would (hear and obey) even if he did not give us our rights, and that we would not fight against him unless we see clear disbelief for which we would have a proof with us from Allaah!”<sup>17</sup>

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<sup>17</sup> Reported by Bukhari (Kitaab Al-fitan, Baab Qawl Nabiyy Ahayhis Salaat was salaam: Sa tarawna Ba'dee Vmooran Tunkiroonahaa) and

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The Prophet (ﷺ) said:

“Whoever notices something which he dislikes from his leader, then he should be patient. Whoever separates himself from the Jamaa’ah even if it be by a hand span, and then dies, he will die as those who died in the pre-Islaamic period.”<sup>18</sup>

The Prophet (ﷺ) said:

“Whoever removes their head from the obedience of the (Muslim Leader) will find no argument in his defense when he stands before Allaah on the Day of Judgment!”<sup>19</sup>

He (ﷺ) said:

“Listen and obey even if an Abyssinian slave is in authority over you.”<sup>20</sup>

The Prophet (ﷺ) said:

“It is obligatory upon the Muslim that he should listen and obey (to the Muslim ruler) whether he likes it or not, unless he is ordered to do a sin. If he is ordered to do a sin, he should neither listen nor obey (this command). Agreed upon (Bukhari & Muslim)<sup>21</sup>

‘Abdullaah ibn Umar {May Allaah be pleased with them both} said:

“We were with the Prophet (ﷺ) upon a journey and we halted at a place. An announcer for the Messenger of Allaah (ﷺ) called out and informed that it was (time) for prayer. So we

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Muslim (Kitaab Al-Imaarah, Baab Wujoob Taa’ah Al-Vmaraa fee Ghayri Ma’siyyah)

<sup>18</sup> Bukhari (Kitaab Al-fitan, Baab Qawl Nabiyy Ahayhis Salaat was salaam: Sa tarawna Ba’dee Vmooran Tunkiroonahaa)

<sup>19</sup> Muslim (Kitaab Al-Imaarah, Baab Wujoob Mulaazamah Jamaa’atul Muslimeen Inda Dhuhoor Al-Fitan)

<sup>20</sup> Bukhari (Kitaab Al-Ahkaam, Baab As-Samr wa Al-Taa’ah Lil Imam Maa Lam Takun Ma’siyyah)

<sup>21</sup> Bukhari (Kitaab Al-Ahkaam, Baab As-Samr wa Al-Taa’ah Lil Imam Maa Lam Takun Ma’siyyah)

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gathered around the Messenger of Allaah (ﷺ), and he said; “It was the duty of every Prophet that Allaah sent to guide his followers to what he knew was good for them and warn them against what was bad for them. Surely the first part of your nation will experience peace and security. And the latter part will be afflicted with trails and things disagreeable to you. (The latter part) will witness tremendous trials one after the other, each making the previous one look insignificant. When they would be afflicted with a trial the believer will say.<sup>22</sup> This is going to destroy me. When the trial is over they would be afflicted with another trial and the believer will say: This is going to destroy me.

Whoever wants to be delivered from the fire and enter paradise should die believing in Allaah and the last day and should treat the people as he wishes to be treated.

He who pledges allegiance to a leader should give him the pledge of his hand and give this from the heart.

He should obey him to the best of his ability. If another man comes forward disputing his authority they should behead the latter.

An explanation of this foundation using previously decreed occurrences:

Everyone is aware of the state of the Muslim nation during the period when they clung firmly to their religion were united upon it. Respected their leaders and obeyed them in everything lawful. This nation enjoyed the status of being a superpower and powerful force in the earth as Allaah, the

Most High said:

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<sup>22</sup> Muslim (Kitaab Al-Imarah, Baab wujoob Al-wafaa bee bay’ah al-khulafaa al-awal fal awal)

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وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن  
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

**“Allah has promised those among you who believe, and do righteous good deeds, that he will certainly grant them succession to (the present rulers) in the earth, as he granted it to those before them, and that he will grant them the authority to practice their religion, that which He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ”(An-Noor 55)**

He the Most High said:

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ  
الَّذِينَ  
إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ  
الْأُمُورِ

**“Verily, Allah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty.**

**“Those (Muslim rulers) who, if we give them power in the land, (they) order prayers perfectly- the five compulsory, congregational prayers (the males in mosques), to pay the Zakat and they enjoin al-Mar’uf (i.e Islamic monotheism and all that Islaam orders one to do). And forbid al-munkar (i.e disbelief, polytheism and all that Islaam has forbidden). And with allah rests the end of all matters (of creatures)”. (Al-Hajj 40-41).**

But when the Islaamic nation innovated what they concocted split in the religion became sects, rebelled against their

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leaders and revolted against them, respect and fear was washed from the hearts of their enemies.

The (Muslims) argued and quarreled, so they lost heart and courage. Nations invited one another against them and they became foath like the scum of the water.

In turn, this foundation became unknown to the majority of these who claim to have knowledge and jealousy for the religion of Allaah. And they failed to implement it. So each member of the public considered themselves to be a leader or having status equal to that of the leader, which allows them to resist and object to ( the instructions) of the leader.

It is obligatory upon all of us both the rulers and ruled to observe what Allaah has placed upon us love, co-operation upon righteousness and piety, and unity in order for us to be successful.

It is required to unite upon the truth and co-operate upon this. We should be sincere in all of our actions and we should all make an effort to achieve the same goal; to rectify the state of the nation, religiously and worldly as much as possible. This will never be feasible unless we unite and avoid disputes and confrontations which are pointless, they may even cause (us) to miss our objective and ruin what already exists.

If solidarity and unity is lost and the public become rebellious, desires will (run wild) and rancor will prevail. So each individual will struggle to have his way, even though it may be evident that this contradicts the truth and justice and we would depart from the guidelines/ instructions of Allaah as He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا



## Explanation of the Six Lofty Foundations

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ قَالِفَ بَيْنَ  
قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ  
مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَهْتَدُونَ

**“O you who believe! Fear Allah (by doing all that He ordered and by abstaining from all that He has forbidden) as He should be feared.(Obey him, be thankful to him, and remember him always), and do not die except in a state of Islam (as Muslims) with complete submission to Allah.**

**“And hold fast, all of you together, to the Rope of Allaah (i.e this Qur’aan), and be not divided among yourselves, and remember Allaah’s Favor on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you become brethren (in Islamic Faith), and you were on the brink of a pit of fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided”. (Al-imraan 102-103)**

If everyone knew the rights upon them and the rights they deserve and they fulfill these rights in accordance to the Sunnah, the all activities public and private will run as smoothly and perfectly as can be imagined.

## Explanation of the Six Lofty Foundations

### الأصل الرابع

بَيَانِ الْعِلْمِ وَالْعُلَمَاءِ، وَالْفِقْهَاءِ، وَبَيَانِ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَّ اللَّهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ} [سورة البقرة، الآية: 40]. إِلَى قَوْلِهِ: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ}، [سورة البقرة، الآية: 47]. وَيَزِيدُهُ وَضُوحاً 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 يَتَّقُوهُ بِهِ إِلَّا زَنْدِيقٌ أَوْ مَجْثُونٌ، وَصَارَ مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفَ فِي التَّحْذِيرِ مِنْهُ وَالنَّهْيِ عَنْهُ هُوَ الْفَقِيهَ الْعَالِمَ.

### الأصل الرابع

### **The Fourth Foundation**

#### **The Author said:**

Clarification/Explanation of what is knowledge and who the Scholars are, and what is fiqh and who are the fuqahaa (jurists). It is also an exposition of those who try to resemble them but is not from them. Allaah has explained this foundation at the beginning of Surah Al-Baqarah in His saying'

“O children of Israel. Remember my favor which I bestowed upon you, and fulfill my covenant and I will fulfill yours”  
Surah Al-Baqarah: 40 up until His saying

“O children of Israel. Remember my favor which I bestowed upon you and how I favored you over all the worlds”  
Surah Al-Baqarah: 47

## Explanation of the Six Lofty Foundations

This is elucidated further by what has been clearly explained in the Sunnah, with plenty of description which is plain and simple for even the dumbest common person.

Eventually this (foundation) became the strongest of things and knowledge and fiqh were deemed to be innovations and misguidance. The best if what they possessed was truth had been mixed with falsehood. No one spoke about the knowledge that Allaah, the Most High obligated upon His creation and which He praised except that they were considered a heretic or insane. Moreover, those who criticized hated and wrote warnings against this were taken as a faqeeh (jurist) and Scholar.<sup>23</sup>

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<sup>23</sup> Shaykh Ahmed An-Najamee said:

I say: Shaykh Muhammaad ibn Abdul Wahhab lived in the twelfth (Islaamic) century. He lived in a time when major shirk was rampant (in the lands). Like the worship of graves and other things which were taken as false deities. Due to this, the Shaykh criticized them and called them to Tawheed (to worship Allaah alone) and he called them to the creed of the Salaf (pious predecessors), the creed of Ahlus Sunnah wa Jamaa'ah. This was the belief of the Imaam of Ahlus Sunnah Ahmed ibn Hanbal, May Allaah have mercy upon him.

When the Shaykh openly voiced his rejection and criticism of shirk, they hated and harmed him. They claimed that he was a heretic Khaarijee whom declared Muslims to be disbelievers for no legitimate reason. Whereas, the Shaykh only declared those who supplicated to other than Allaah, believing that they could bring about good and ward off evil, to be disbelievers.

Moreover, he never declared them disbelievers until after the proof had been established against them.

The people of knowledge living during his time were of two types:

1. Those who hated and harmed him, and they judged him as having fallen into disbelief. These were the majority and the Shaykh described them with his saying, "Those who resemble them but is not from them."
2. A small group of Scholars who accepted the Shaykh's call they were those who were familiar with the texts of the book and the Sunnah, the biography of the Prophet (ﷺ), the biography of the rightly guided predecessors, the rightly guided Caliphs and Imaams from amongst them. One of those extraordinary people

## Explanation of the Six Lofty Foundations

### The Explanation:

*“Clarification/Explanation of what is knowledge and who are the Scholars, and what is fiqh and who are the fuqahaa (jurists) .....*”

Here knowledge<sup>24</sup> is referring to religious knowledge: knowledge of the guidance and evidences that Allaah revealed to His Messenger. Whenever knowledge is praised and commanded, then it is alluding to religious knowledge.

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was Muhammad ibn Ismaa'eel Al-Ameer As-San'aanee the author of 'Subul As-Salaam and Tarheer Al-Itiqaad', the latter is a book where the Shaykh refutes the innovated beliefs at that time.....

The Shaykh (Muhammad ibn Abdul Wahhab), May Allaah have mercy upon him, wanted to differentiate between the real people of knowledge and fiqh, and those pretenders who were given these titles and not deserving them. They would label whoever came with the truth slanderously and they would lie when describing them. Just like the polytheists had said to the Prophet (ﷺ)

Allaah the Most High said,

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا  
سَاحِرٌ أَوْ مَجْنُونٌ أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ

**“Likewise, no Messenger came to those before them, but they said: “A sorcerer or mad man!”**

**“Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!”**

**(Adh- Dhaariyyaat: 52, 53)**

(Sharh Al-Usool As-Sittah pg. 133-138)

<sup>24</sup>Refer to the excellent book 'The Book of Knowledge' which belongs to our Shaykh and was printed recently.

## Explanation of the Six Lofty Foundations

Knowledge of what Allaah revealed the Book the Sunnah to His Messenger. Allaah the Most High said:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا  
يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

**“Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. get a lesson from Allah’s Signs and Verses)”.**

**(Az-Zumar: 9)**

The Prophet (ﷺ) said:

‘Whoever Allaah wants good for, He gives him understanding of the religion’<sup>25</sup>

The Prophet (ﷺ) said:

‘The Prophets have not bequeathed daenar or dirham (wealth), rather they have bequeathed knowledge. So whoever takes this has acquired a huge fortune.’<sup>26</sup>

It is a well known point that only item which the Prophets bequeathed was religious knowledge but having said that we do not deny that there is benefit in the other sciences. However, this type of knowledge could be beneficial or detrimental if it assists in the obedience of Allaah, brings about the success of the religion and the servants profit from this, then this is something good and beneficial. Some of the people of knowledge have stated that learning how to manufacture industrial products is an overall obligation and

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<sup>25</sup> Bukhari (Kitaab Al- Ilm, Baab man yurid Allaahu bihi khayran) and Muslim (Kitaab Az- Zakaah, Baab An-Nabiyy An Al-Mus’alah)

<sup>26</sup> Reported by Ahmed 5/196, Abu Dawud (3641), At- Tirmidhi (2681), Ibn Majah (223), Ad- Daarimee (338), Al-Baghawee in (Sharh As-Sunnah 1/275 pg. 129) Al-Haythamee in ( Mawaarid Adh-Dhamaan :80) ; and Al-Hafidh said in (Al- Fath 1/160) this hadeeth has supporting narrations that strengthen it.

## Explanation of the Six Lofty Foundations

this is a topic that is questionable and debatable (i.e. the Scholars differ over this)

Most importantly, knowledge that is associated with praise and those who seek it are and commend is understanding of the Book of Allaah and the Sunnah of His Messenger. Every other type of knowledge is judged as follows: If it leads to good. Then it is good; and if it leads to evil, then it is evil. If it fails to lead to neither good nor evil, then it is a waste of time and useless.

### ***The virtues of knowledge are many:***

1. Allaah elevates the people of knowledge in this life and in the hereafter. In the hereafter, Allaah will raise them in rank depending upon how much they (called to Allaah) and acted upon what they knew. Allaah will elevate them in this life amongst his servants, depending on how they behave. Allaah, The Most High said:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا  
الْعِلْمَ دَرَجَاتٍ

**“Allaah will exalt in degree those of you who believe, and those who have been granted knowledge. (Al-Mujaadilah: 11)”**

2. It is the heritage left behind by the Prophet as the Prophet said: ‘The Prophets have not bequeathed daenar or dirham (wealth), rather they have bequeathed knowledge. So whoever takes this has acquired a huge fortune.’
3. It is from those things that will continue to benefit a person after their death, as is authentically reported in the hadeeth: ‘When the son of Adam dies, his actions come to end except for three: on going charity,

## Explanation of the Six Lofty Foundations

knowledge which is benefited from and a righteous child [who supplicates for their parent]<sup>27</sup>

4. The Prophet never encouraged anyone to be jealous of another person, due to blessings Allaah bestowed upon them except in two scenarios.

1. Seeking knowledge and acting upon it.
2. The wealthy person who used his wealth to promote Islaam. Upon the authority of Abdullaah ibn Mas'ood, May Allaah be pleased with him that the Messenger of Allaah said:

‘There is no envy except in two things. A man whom Allaah has given wealth and he spends it in the right way, and a man whom Allaah has given (knowledge of the) Qur’aan and he acts according to it and teaches it to others.’<sup>28</sup>

5. Knowledge is light with which the servant can successfully proceed upon the truth. So he will know how to worship Allaah and how to interact with others. Thus his whole journey will be built upon knowledge and understanding.
6. The scholar is a light through which people are guided in their religious and worldly affairs. Many people are aware of the story man from the children of Israel who killed ninety nine people. This man asked a pious worshipper was there any possibility for him to repent? It was as if the worshipper saw this to be a great crime so he said: No, As a result of this the man killed him and therefore completed one hundred! (Murders) He then traveled to a scholar and inquired about his situation, so the Scholar informed him that nothing could stand between him and repentance. The man was later instructed to abandon his land and to move to another. Where the people are righteous so he left

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<sup>27</sup> Reported by Muslim (Kitaab Al-Wasiyyah Baab Maa Yaihaq Al-Insaan Min Ath-thawaab B’ada wafaatihi)

<sup>28</sup> Reported by Bukhari (Kitaab Al-Ilm, Baab Al-Igtibaat fil Ilm wal Hikmah) and Muslim (Kitaab Al-Musaafireer, Baab Man Yaqoom Bil Quraan wa Ya’alimutu)

## Explanation of the Six Lofty Foundations

and set out on a journey. Death overtook him whilst he was traveling (to this new land) and this is famous and well known.<sup>29</sup>

That is why after pondering over the blatant message continued in this story; it is a necessity to recognize who are the true scholars.

The true scholars are those individuals who are rightly guided wise teachers (Ar-Rabbaaniyyoon), those who educate the people about the Sharee'ah of their lord. This (description) should help (someone) to identify the true scholars (Ar-Rabbaaniyyoon) from those who try and resemble them and are not from them. (You find) that these pretenders imitate the scholars in their dress, appearance, speech, and actions but are nothing like them when it comes to sincerely advising the creation, searching, and adhering to the truth.

The best of what they possess is truth mixed with falsehood, and they promote (their falsehood) by using eloquent and flattering speech, which to the thirsty (i.e. ignorant) appears as a mirage of water and when they finally reach it they find nothing. It is nothing but innovations and misguidance that some people believe to be knowledge and fiqh; and if someone uttered anything contrary to this, they would be considered insane and a heretic. This is the meaning of the author's words, May Allaah have mercy upon him.

It is as if the author is talking about the leaders of misguidance and innovation who accuse Ahlus Sunnah of things they are completely innocent of in order to chase the people away and deprive them of the chance to benefit from the people of the Sunnah.

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<sup>29</sup> Reported by Bukhari and Muslim. Look at the explanation of Ibn Uthaymeen upon 'Riyaad us Saliheen' for further benefit. 'The book of Repentance.'



## Explanation of the Six Lofty Foundations

This (strategy) has been inherited from those who previously transgressed and belied the Messengers,

as Allaah, the Most High said:

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا  
سَاحِرٌ أَوْ مَجْنُونٌ أَتَوَّاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَآغُونَ

**“Likewise, no Messenger came to those before them, but they said: “A sorcerer or mad man!”**

**“Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!”**

**(Adh- Dhaariyyaat: 52, 53)**

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### الأصل الخامس

بَيَّنَ اللهُ سُبْحَانَهُ لِأَوْلِيَاءِ اللهِ وَتَقْرِيْقَهُ بَيْنَهُمْ وَبَيْنَ الْمُتَشَبِهِينَ بِهِمْ مِنْ أَعْدَاءِ اللهِ الْمُتَأَفِّقِينَ وَالفَجَّارِ، وَيَكْفِي فِي هَذَا آيَةٌ مِنْ سُورَةِ آلِ عِمْرَانَ وَهِيَ قَوْلُهُ: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ {سوره العمران، الآية: 31}. الآية، وَ آيَةٌ فِي سُورَةِ المَائِدَةِ هِيَ قَوْلُهُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ} {سوره المائده، الآية: 54}. الآية، وَ آيَةٌ فِي يُونُسَ وَ هِيَ قَوْلُهُ: {أَلَا إِنْ أَوْلِيَاءَ اللهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ} {سوره يونس، الآية: 62}. ثُمَّ صَارَ الأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي العِلْمَ وَآتَهُ مِنْ هُدَاةِ الخَلْقِ وَ حُقَاطِ الشَّرْعِ إِلَى أَنْ الأَوْلِيَاءَ لِأَبَدٍ فِيهِمْ مَنْ تَرَكَ اتِّبَاعَ الرُّسُلِ وَمَنْ تَبِعَهُمْ فَلَيْسَ مِنْهُمْ وَلَا بَدَّ مِنْ تَرَكَ الجِهَادِ فَمَنْ جَاهَدَ فَلَيْسَ مِنْهُمْ، وَلَا بَدَّ مِنْ تَرَكَ الإِيمَانِ وَ التَّقْوَى فَمَنْ تَعَهَّدَ بِالإِيمَانِ وَ التَّقْوَى فَلَيْسَ مِنْهُمْ يَا رَبَّنَا نَسْأَلُكَ العَفْوَ وَ العَافِيَةَ إِنَّكَ سَمِيعُ الدُّعَاءِ

### الأصل الخامس

### **The Fifth foundation:**

#### **The Author said:**

Allaah who is free from all imperfections, clarification/ explanation of who are the Awliyaa of Allaah (the friends of Allah) and His differentiating between them and the enemies of Allaah, the hypocrites and the sinners, who try and resemble them.

A verse in Surah Aal-Iraam is sufficient to (clarify this foundation) and it is his saying:

Say if you truly love Allaah, then follow me, Allaah will then love you (Aal'Imraan:31)

And the verse in Surah Al-Maa'idah and it is His saying:

## Explanation of the Six Lofty Foundations

O you who believe, whoever amongst you turns his back in his religion, then Allaah will bring another people whom He loves and they love him. (Al-Maa'idah: 54)

And the verse in Surah Yunus, and it is His saying:

Verily, the (pious) friends of Allaah, they do not fear, nor do they grieve, those who believed and have taqwa (fear Allaah as he deserves to be feared) (Soorah Yunus:62).

Things turned upside, so much so that many of those claimed to have knowledge, claimed to be guides for the creation and claimed to be protectors of the religion believed that it was necessary for the Awliyaa to refrain from following the Messengers, and that whoever followed the Messengers, was not (a walee)(friend). They also believed that it was necessary to abstain from Jihaad, as the one who made Jihaad was not (a walee). They believed it was necessary to leave off Imaan (belief) and tawqa (piety), and that who ever adopted Imaan and tawqa, to act upon the commands of the Shar'eerah and stay away from its prohibitions was not (a walee). O our lord, we ask you for forgiveness and pardon, verily you are the Hearer of supplication.<sup>30</sup>

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<sup>30</sup> Shaykh Ahmed An-Najmee said:

“Shaykh Al-Islam Muhammad ibn Abdul Wahhab, may Allaah have mercy upon him, is refuting with this principle the Soofiyyah who claim that the Awliyaa (Friends of Allaah) are those who perform miracles, fascinating deeds and extravagant acts.

They falsely claim that the Shaykh is someone who carries out deeds that bring him nearer to Allaah until he reaches a level where the laws of Islaam, commands and prohibitions, no longer apply to him. They believe that if he drinks alcohol, it changes in his mouth to milk and if he fornicates with a woman, they say he has shed some of his light upon her.

Whoever would like to read more about the disbelief and crazy claims of the Soofees, where they claim carelessly and remorselessly some of the rights of Allaah, should refer to the book 'Al-kashf 'An As-Soofiyyah Li Awal Marrah' and 'Hadhahee As-Soofiyyah' by Abdur Rahman Al-Wakeel. Strangely, they boast about these things.

## Explanation of the Six Lofty Foundations

### The Explanation:

*“Allah who is free from all imperfections, clarification/explanation of who are the Awliyaa of Allah (the friends of Allah)”...*

The pious friends of Allaah are those who believe in Him, fear him and are upright upon His religion. They are those whom Allaah described with His saying:

Verily, the pious friends of Allaah, they do not fear nor do they grieve, those who believed and have tawqa (Yunus: 62). Not everyone who claims to be close to Allaah is a Walee (pious friend of Allaah) if it was as easy as that, then

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The Soofees have gone to extremes where others have not dared to go. (Some claim), that the Shaykh is a person who sees Allaah with his eyes (in this life) and speaks to him and someone who meets the Prophet (ﷺ).

These are a few of their (horrendous) claims that the Shaytaan has tricked them into believing and has used to misguide them from the straight path, thus leading them to the path traversed by the people of the fire.

They assert that this body of people are the friends of Allaah, and as for those who follow the Book and the Sunnah, busy themselves with hadeeth and narrations, and command the people to be upright upon the Sharee’ah of Allaah. They call them Ahl Adh-Dhaahir and they believe the Soofee Shaykhs to be Ahl- Al-Baatin. In actual fact they are Ahl-Baatil (people of falsehood) instead of the letter Laam there should be a noon.

So Shaykh Al-Islaam is complaining about the people of his time because they made the enemies of Allaah out to be the friends of Allaah.....

<sup>30</sup> Bukhari (Kitaab Al- Ilm, Baab man yurid Allaahu bihi khayran) and Muslim (Kitaab Az- Zakaah, Baab An-Nabiyy An Al-Mus’alah)

<sup>30</sup> Reported by Ahmed 5/196, Abu Dawud (3641), At- Tirmidhi (2681), Ibn Majah (223), Ad- Daarimee (338), Al-Baghawee in (Sharh As-Sunnah 1/275 pg. 129) Al-Haythamee in ( Mawaarid Adh-Dhamaan :80) ; and Al-Hafidh said in (Al- Fath 1/160) this hadeeth has supporting narrations that strengthen it.

<sup>30</sup> Reported by Muslim (Kitaab Al-Wasiyya

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everyone would profess to be a walee. But the one who claims to be a walee is judged by his actions, if his deed are righteous and virtuous then he is a walee; if not then he is not a friend of Allaah. Also professing to be close to Allaah is tazkiyyah (self-praise), and this demonstrates a lack of the fear of Allaah because Allaah said:

فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

**“Do not praise yourselves. He knows best who fears Him.” (Soorah An-Najm: 32)**

Whoever claims to be from the Awliyaa of Allaah has certainly praised themselves, and thus they have fallen into the disobedience of Allaah and into something, Allaah has prohibited. This shows a lack of tawqa.

The true Awliyaa (pious friends) of Allaah do not praise themselves with anything like this testification. Instead, they believe in Allaah, fear Him, and perform righteous deeds perfectly. They do not deceive or dope the people, with this claim to successfully misguide the people from the path of Allaah.

Some of those people who profess to be Aryaad ( ) and Awliyya, if the people carefully studied their condition, they would find that they are the furthest of the people from this positions.

My advice to my Muslim brothers is to not allow themselves to be fooled by those who profess to be close to Allaah until they compare their behavior to the texts of the Book and the Sunnah, which describe the attributes of the Awliyaa of Allaah.

The Shaykh, May Allaah have mercy upon him by quoting these verses documented some of the signs that can be used to identify true love of Allaah and closeness to Him.

The first verse:

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قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

**Say if you truly love Allaah, then follow me, Allaah will then love you (Aal'Imraan:31)**

This verse has been called Ayaatul Imtihaan (the verse that was revealed as a test). A people claimed to love Allaah, the Most High and Allaah revealed this verse. Whoever claims to love Allaah, the Most High, then we scrutinizes their actions. If they follow the Messenger of Allaah, then they are truthful, if not then they are a liar.

The second verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

**O you who believe, whoever amongst you turns his back in his religion, then Allaah will bring another people whom He loves and they love him. (Al-Maa'idah: 54)**

In this verse Allaah described some of the attributes (of the Awliyaa) and this is a sign of love.

1. They are humble to the believers they do not wage war against them, they do not oppose them and they do not separate from them.
2. They are stern towards the disbelievers.
3. They fight in the way of Allaah, meaning they give their utmost when fighting the enemies of Allaah. So that the word of Allaah can be superior.
4. They never fear the blame of the blamers. Meaning if someone criticizes them for practicing the religion, they pay no attention to this attack. And this does not

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prevent them in the slightest from being steadfast upon the religion of Allaah.

The third verse

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Verily, the (pious) friends of Allaah, they do not fear, nor do they grieve, those who believed and have taqwa (fear Allaah as he deserves to be feared) (Soorah Yunus: 62).**

Allaah the Most High explained that the Awliyaa of Allaah is those who possess two characteristics. Imaan and tawqa there Imaan is the (belief) in the heart and tawqa is the action of the limbs.

So whoever claims to be close to Allaah and does not possess these qualities, is a liar.

Then the Shaykh, may Allaah have mercy upon him, explained that this was turned upside down so much that many of those who claimed to have knowledge, claimed to be protectors of the religion believed that a pious friend of Allaah (walee) was someone who never followed the Messengers, never made Jihaad in the path of Allaah, and never believed in him nor feared him.

It is relative for us to relay, at this point some of the words written by Shaykh Al-Islaam Ibn Taymiyyah in his treatise 'the friends of Allaah and the Friends of the Devil.'

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ  
آمَنُوا وَكَانُوا يَنْقُوتُهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

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**“Allaah, who is free from all imperfections and the Most High, explained in His Book and in the Sunnah of His Messenger, that those are amongst mankind those who are pious friends of Allaah and those who are friends of the Devil.**

**He the Most High said:**

**‘Verily the pious friends of Allaah, they do not fear nor do they grieve those who believe and have tawqa. (Fear of Allaah) For them are glad tidings, in this life and in the hereafter. No change can there be in the words of Allaah. This is indeed the supreme success’ (Yunus 62-64)**

And Allaah mentioned the Awliyaa of the devil, He the Most High said:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ  
يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ  
بِهِ مُشْرِكُونَ

**“So when you want to recite the Qur’aan seek refuge with Allaah from shaytaan the accursed. Verily he has no power over those who believe and place their trust in Allaah. His power is only over those who obey and follow him and those who join partners with Allaah.**

**(An-Nahl: 98-100)**

Therefore it is mandatory to differentiate between the two (groups), as Allaah and His Messenger distinguished between the (pious friends of Allaah and the friends of the Shaytaan. The Awliyaa (friends) of Allaah are the pious believers... those who believe in Him and are devout to Him. They love what he loves and they hate what He hates, are pleased with what pleases Him and are angered by what angers Him. They command with what He commands, they prohibit what he prohibits, they provide for those whom He loves to be



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given and they deprive those whom He loves to be deprived.....

It is impossible for a person to be a walee (of Allaah) until they believe in the (Prophet) and all that he came with, in their heart and in their limbs.

Whoever claims closeness to Allaah but does not follow the Messenger, is not from the Awliyaa of Allaah. Actually, whosoever oppresses him is considered to be from the enemies of Allaah and the friends of Shaytaan.

Allaah the Most High said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

**“Say if you truly love Allaah then follow me Allaah will love you (Al-Imraan: 31)**

People are of different levels in their closeness to Allaah the Mighty and Majestic and this varies depending upon their degree of faith and tawqa.

Similarly, people are different levels when it pertains to their enmity of Allaah, and this varies depending upon their degree of disbelief and nifaaq (hypocrisy)

The pious friends of Allaah belong to two categorizes: Those foremost (in faith and in performing righteous deeds) who are the nearest to Allaah; and those on the right who

Allaah has mentioned them in various places in His esteemed Book and the beginning and the end of Soorah Al-Waaqi'ah, in ishaan, in Al-Mutaffifun and in Soorah Faatir.....

Paradise comprises of different stations and there are great variations between them. The believing pious Awliyaa of

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Allaah will dwell in those stations in accordance to their faith and tawqa.

Whoever does not seek to draw nearer to Allaah by performing righteous acts and refraining from evil deeds, is not a pious friend of Allaah.....

It is impermissible to argue that a particular person is a walee of Allaah due to him uncovering a sort of knowledge or his abnormal activities, even if he is unaware of any affair that would negate his being a walee of Allaah.

So what someone whom is known that he has committed (acts) which prevent him being a walee, like the person who does not believe that it is an obligation to follow the Prophet ( ) inwardly and outwardly. Contrary to that, he believes that he should comply to the outer elements of the Sharee'ah and not the inner. On top of that he believes that the Awliyaa possess a path to Allaah other then the path of the Prophets.

Bearing the prior discourse in mind, the one who professes to be a walee but fails to observe the obligations and stay away from the prohibitions and he may even (openly) nullify this, it is impermissible for anyone to say that he is a walee of Allaah.

It is unjust able for the Awliyaa of Allaah to distinguish themselves from the rest of humankind by relinquishing permissible worldly matters.....

It is not a stipulation that the walee of Allaah be infallible free from sin and error. But it is possible that certain knowledge of the Saree'ah is hidden from him and some issues of the religion are confusing to him.....

If it is understood that the pious friend of Allaah can err, then it is not obligatory to accept and believe everything he says, as this is a position solely given to a Prophet.

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Hence it is necessary to compare all of this to what Muhammad came with. If it is in conformity with that, then it is accepted; and if it opposes it, then it is rejected. However, if it is ambiguous to whether it is in agreement or contradiction then one should be neutral.

In light of this subject

The people are divided into three categories: the two extremes and those whom are balanced.

Amongst them are a group of people who if they hold someone to be a pious friend of Allaah accept everything they assume that his heart has transmitted from his lord. And they whole heartily condone his actions.

Another group when they see someone who (they believe to be a walee of Allaah) commit an act, action or saying that is not in accordance to the religion then they strip them of the (title and status) of a walee. Even though he may be a Mujtahed who has erred.

The best way is the middle path: to not declare the person believed to be a walee infallible nor a sinner. If he is a Mujtahid that has made a mistake. He is not followed in his error and his is not judged to have disbelieved, when he undertakes Ijtihad (independent scholarly reasoning). The correct stance obligatory upon the whole of mankind is to follow what Allaah sent His Messenger with.....

The Imaams and Scholars of the rightly guided predecessors (salaf) unanimously agreed that everyone's speech and actions can be accepted or rejected with the exception of the Messenger of Allaah.

This is one (of a number of) differences between the prophets and other (humans). As for the Prophets, then it is obligatory to believe in everything that they inform about Allaah, the Mighty and Majestic, and it is obligatory to obey them in all that they command. In opposition to the Awliyaa, as it is not obligatory to obey them in everything they command and it is not binding to believe in everything they say. Instead their

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order and information is compared to what is found in the book and the Sunnah. Whatever agrees with them is obligatory to reject. If the individual is a pious friend of Allaah and he is a Mujtahid who has erred. Then he will receive one reward for his ijtihaad, but if he opposes the Book and the Sunnah. Then he is mistaken and he will be pardoned for this slip if he feared Allaah as much as possible.

What I mentioned is that it is incumbent upon the Awliyaa of Allaah to stick to the Book and the Sunnah. And that none of them are infallible such that it would allow him or anyone else to follow what comes to heart. Is agreed upon by all the pious friends of Allaah.

Whoever disagrees with this is no way considered to be from the Awliyaa of Allaah, who is free of all imperfections rather he is a disbeliever or extremely ignorant.....

Many people err in this area and think that if a person is a walee of Allaah. Then they presume that everything the walee of Allaah says and does have to be accepted acknowledged as the truth. Even if this contradicts the Book of Allaah and the Sunnah. They oppose what Allaah sent His Messenger with; the Messenger of Allaah whom Allaah made it compulsory upon all of the creation to believe in all what he informed and obey all His commands. Allaah designated him as a criterion which distinguishes between His friends and enemies. Between the people of paradise and the people of the hell-fire, and between the happy and the miserable. Whosoever follows Him ( ) is from amongst the pious friends of Allaah. His successful army and righteous servants; and whoever does not follow him is from the humiliated sinful enemies of Allaah. So opposing the Messenger of Allaah firstly leads to innovation and misguidance and lastly to disbelief and hypocrisy. The majority of time you find that when they believe someone to be a walee of Allaah. They rely merely on the fact that he uncovered a particular knowledge or he performed some supernatural acts.....

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None of this proves that the one responsible for those feats is a walee of Allaah. Contrary to that, the Awliyaa of Allaah have reached a consensus that even if a man flies in the air or walks on water. He should not dupe anybody until they ascertain that he follows the Messenger of Allaah and conforms to His commands and prohibitions.....

The miracles of the friends of Allaah are far more amazing than the above because these extraordinary events can be carried out by both the Awliyaa and the enemies of Allaah. These unnatural events can be performed by many of the disbelievers, polytheists, Jews and Christians, hypocrites, the people of innovation and the Shaytaan (devils). Therefore it is impermissible to think that everyone who performs one of these feats is a pious friend of Allaah.

Instead, the Book and the Sunnah identify the Awliyaa of Allaah through their characteristics, actions, conduct, which can be supported.

They are recognized by the light of faith and the Qur'aan and through the realization of true faith and the implementation of the apparent legislative rules.....

The scholars Imaams of the rightly guided predecessors and the Awliyaa agreed that the Prophets are superior to the Awliyaa who are not Prophets. Allaah has divided His joyful righteous slaves into four different ranks He the Most High said:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسُنَ أُولَٰئِكَ رَفِيقًا

**“And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His grace: the Prophets, the siddiqeen,**

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**the martyrs and the righteous. And how excellent these companions are.”  
(Soorah An-Nisaa: 69)**

They perform miracles which Allaah has graced his pious servants and the best of His Awliyaa and their miracles were to present convincing evidences to support the religion or due to a need of the Muslims, as was the case with the miracles of the Prophet(ﷺ)

The miracles that occur at the hands of the Awliyaa of Allaah are blessing that results from the following the Messenger (ﷺ) . So from this angle, they are deemed to be miracles of the Messengers.

It should be understood that these miracles could take place according to a Man's need, so he may require this due to a weakness of faith or because of being needy of these miracles to strengthen his faith and fulfill his need. Someone who is closer to Allaah might not require this so the likes of these miracles do not happen to him because of his lofty standing and uprightness and not due to a shortcoming in him.

This is why more miracles occurred at the hands of the Successors (Tabi'oos) then did for the Companions.....

When it comes to dealing with supernatural events, the people are divided into three categories.

A group that negate the very existence of miracles for anyone other than the Prophets. They may in theory accept this but reject what is transmitted about many of the people because they do not hold him to be a walee.

Those who think that anyone who performs a miracle is a walee of Allaah but positions are incorrect..... That is why you find this sort of people mentioning that the polytheists and people of the Book have helpers who aid them (miraculously) in fighting the Muslims and they are amongst the Awliyaa of Allaah.

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The first category denies that any supernatural act could emanate from them.

The correct position is that these people have helpers similar to themselves (from the Shayaateen) that support them and these helpers are not from the Awliyaa of Allaah.”

By the will of Allaah what has been quoted is sufficient and whoever wants to read further into this topic, then let them return back to the actual book. Allaah grants Success.

### الأصل السادس

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ وَإِتِّبَاعِ  
الْأَرَءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلَفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا  
يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ هُوَ الْمَوْصُفُ بِكَذَا وَكَذَا أَوْصَافًا لَعَلَّهَا لَا  
تُوجَدُ تَامَةً فِي أَبِي بَكْرٍ وَعَمْرٍ، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ  
فَلْيَعْرِضْ عَنْهُمَا فَرَضًا حَتْمًا لَا شَكَّ وَ لَا أَشْكَالَ فِيهِ، وَمَنْ طَلَبَ  
الْهُدَى مِنْهُمَا فَهُوَ إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا،  
فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَمَا بَيَّنَّ اللَّهُ سُبْحَانَهُ شَرْعًا وَ قَدْرًا، خَلَقًا  
وَأَمْرًا، فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِ شَتَّى بَلَّغَتْ إِلَى حَدِّ  
الضَّرُورِيَّاتِ الْعَامَةِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {لَقَدْ حَقَّ الْقَوْلُ  
عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا جَعَلْنَا فِي أَعْيُنِهِمْ أَغْلَالَاً فَهُمْ  
إِلَى الْآدِقَانِ فَهُمْ مَقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ  
سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ  
تُنذِرْهُمْ لَا يُؤْمِنُونَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ  
بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ} [سوره يس، الآيات: 7-11]

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

### الأصل السادس

### **The Sixth foundation:**

#### **The Author said:**

A refutation upon the doubt that the devil has invented to legitimize the abandonment of the Book and the Sunnah and instead justifies the following of divergent rhetoric and innovations. The doubt is that the Qur'aan and Sunnah cannot be understood by anyone other than a Mujtahid Mutlaq (a jurists in all sciences) and they describe the



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Mujtahid with attributes that are perhaps not even found completely with Abu Bakr and Umar. Moreover if a person fails to fulfil these prerequisites, then he should turn away from the Qur'aan and Sunnah to be a heretic or insane due to the complexity of understanding the Book and the Sunnah. Glorified is Allaah by His praise Allaah has flawously explained away both legislatively (in the Sharee'ah) and by way of divine decree and also b way of His creative ability and His (legislative) command. This cursed doubt from many different perspectives which is common knowledge to everyone.

But most of mankind does 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 the chins, so that their heads are forced up. And we have out a barrier before them and a barrier behind them. In addition, 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'aan) and fears the Most Beneficent in the unseen. Bear you to such one the glad tidings of forgiveness and a guerous reward.” (Soorah Ya-Sin 7-11)

And our last statement is: All praise belongs to Allaah the lord of the worlds, and the prayers and salutations be upon our chief, Muhammad His family and His companions until the day of Judgment.<sup>31</sup>

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<sup>31</sup> Shaykh Ahmed An-Najmee said:

I say:

Indeed, this is a devilish doubt that the Shaytaan (has planted) in order for him to successfully cause the people to abandon the Book and the Sunnah, and to totally divert them from trying to understand (the religion) from the texts of the Book and the Sunnah.

This is an attempt to hinder from the path of Allaah and a rejection of the Book of Allaah, as Allaah said:

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**And We have made the Qur'aan easy to understand and remember. ( Al-Qamar: 22)**

Allaah, the Most High informs us that He himself made the Qur'aan easy to understand and remember, and he emphasized this with the letter Laam that indicates that there is an oath prior to it which has been omitted.

But those people say that understanding the Book and the Sunnah is impossible, and no one is able to do this except the Mujtahid Muttaq, who –they say- has to fulfil the following conditions:

1. He must have memorized, by heart, one hundred thousand Ahadeeth.
2. He must have memorized all the fiqh opinions of the jurists along with the evidences they rely upon. Etc..
3. He must have memorized all the fiqh opinions of the jurists along with the evidences they rely upon. Etc.

All of which contradicts what Allaah has informed us about this Book: That he made it easy for the readers, jurists and those studying. He said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا  
نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

**And we also sent down unto you (O Mumhammad) the Dhikr (The Qur'aan), that you may explain clearly to men what is sent down to them, and so that they may ponder over it (An-Nahl: 44)**

Allaah, the Most High, informed us that He revealed the Qur'aan, so that he may explain it clearly, through his sayings, actions, and legislative decisions, which interpret the Qur'aan.

Is it impossible to understand the commands of the Messenger of Allaah? This could never be true as it is possible to understand (the Sunnah). Allaah the Most High said:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ  
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

## Explanation of the Six Lofty Foundations

### The Explanation:

*“A refutation upon the doubt that the devil has invented to legitimize the abandonment of the Book and the Sunnah and instead justifies the following of divergent rhetoric and innovations.....”*

Linguistically (in the Arabic language) Ijtihad is to exert effort to attain a difficult task.

Technically (Islaamically) Ijtihad is to exert effort in order ascertain the legislative ruling (concerning certain matter)

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**The Qur’aan is a plain statement for mankind, a guidance and instruction for the pious. How could the (Sunnah) be considered an explanation of the Qur’aan if it is impossible to understand? (Aal Imraan :38)**

This is nothing more than a devilish lie that the Shaytaan tried to use to divert the people’s intellects from contemplating and pondering over the Book of Allaah and the Sunnah of the Messenger of Allaah.

The (Shaytaan) even convinced those people to say that it is compulsory upon every person to blindly follow one of the four Imaams and it is improper to forsake any of their opinions, verdicts, and sayings. They say if he blindly follows the Imam, then it is impermissible to depart, the distance of a fingertip from his opinion.

Instead, it is binding upon him to stick to the one and not blindly follow anyone else. Furthermore, if the blind followers find that the proof contradicts what their Imam has stated, then he should figuratively interpret it until it matches the opinion of their Imam because they claim that the Imam is safeguarded from making a mistake and that it is inconceivable that he could be wrong.

Some nearly explicitly say that their Imaams are infallible and they believe that their Imam cannot err, and that his opinions are the truth even though it opposes the evidence (from the Book and Sunnah).

They say that if you see your Imam oppose a text (from the book and the Sunnah), then you should question your intellect and your understanding... Is there a calamity greater than this! (Sharh Al-Usool As-Sittah 144-148)

## Explanation of the Six Lofty Foundations

Ijtihad has pre-requisites:

1. A person should be aware of the legislative proofs that he requires for his (Ijtihad) independent scholarly reasoning such as verses and Ahadeeth that pertain to certain rulings.
2. He should understand the (sciences) that would allow him to investigate the authenticity or weakness of a hadeeth, such as knowledge of the chain of narration, the narrators, etc..
3. He should know the abrogating texts from those that have been abrogated and he should be acquainted with those issues that have already been agreed upon.
4. He should be able to recognize the proof that might affect a ruling, such as those texts that have been specified or restricted to prevent him pronouncing a ruling that opposes this.
5. He should have knowledge of the Arabic language and the fundamental principles of Islamic Jurisprudence. Which allow him to understand the meanings and contexts of the words, like being able to distinguish between terms which are specific and general, absolute and restricted, ambiguous and explained in order to judge accordingly.
6. He should have the ability to derive rulings from the necessary texts.

Ijtihad may be relative to one subject or even one issue. Most importantly the Mujtahid must do his best to reach the truth. Then he should pass a ruling according to what he sees right. If he is correct he will receive two rewards, one for his effort and the second for attaining the truth; and if he is mistaken he will receive one reward and his mistake will be forgiven, based on the Prophet's saying:

“If the judge makes a decision and he is correct, he will receive two rewards; and if he is wrong he will receive one reward.”

## Explanation of the Six Lofty Foundations

However if he is unable to arrive at a decision, he should refrain and it is permissible out of necessity for him to blind follow based on the saying of Allaah

فَاسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

**“Ask the people of knowledge if you know not”  
(Soorah An-Nahl: 43)**

Shaykh Al-Islaam Ibn Taymiyyah may Allaah have mercy upon him said:

“Blind following is comparable to eating the meat of an animal’s corpse. If a person is able to locate and fathom the proof by himself it is impermissible for him to blind follow.”

Ibn Al-Qayyim may Allaah have mercy upon him said in his ‘nooniyyah’:

“Knowledge is understanding guidance through the proof, this and blind following are not the same.”

Blind following occurs in two instances:

1. When the blind follower is a common person and he is incapable of understanding the ruling by himself. It is upon him to blind follow due to the saying of Allaah:

فَاسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

**“Ask the people of knowledge if you know not” (Soorah An-nahl: 43)**

He should blind follow the most knowledgeable and pious (Scholar) he could find. If two scholars are of equal par, then he should pick either one of them.

2. When an unexpected event pops up and it requires the Mujtahid to immediately find a ruling yet it is not feasible for him to research (this issue). Under such circumstances, it is allowable for him to blind follow.

## Explanation of the Six Lofty Foundations

### ***Blind following is of two types: Complete and Partial***

#### **Complete:**

This is when a person rigidly clings to one school of thought and accepts all its concessions and decisions, in all religious affairs.

The people of knowledge disagree concerning the validity of this conduct.

Some hold this to be obligatory because in their eyes, the scholars of the later generations were unqualified to make Ijtihad.

Other held this to be haraam (forbidden) because this involves total obedience to other than the Prophet (ﷺ)

Shakyh Al-Islam Ibn Taymiyyah (May Allaah mercy upon him) said:

“The position which states that it is mandatory to obey other than the Prophet (ﷺ), in all his commands and prohibitions is contradictory to an existing Ijmaa’ (consensus) and a lot can be said in refutation of (those) who allow this.”

#### **Partial:**

This is when an individual accepts a particular statement of (a scholar) in a specific issue. This is permissible for someone unable to arrive at the truth by Ijtihad. Regardless of whether they are really unfit for this job or they have the ability but it is extremely difficult.

So with this comes the end of this treaty (The six Lofty Foundations). We ask Allah the Most High to reward our writings with the best of rewards. And that he gathers us with it in his place of honor and happiness for verily He is the most honorable. And all the praise is for the Lord of the Worlds. My His peace and blessings be upon our messenger Muhammad. (ﷺ)

## **Explanation of the Six Lofty Foundations**

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