

The Six
Fundamental
Principles
Workbook

الاصول الستة

Translation adapted from Daar us Sunnah

Introduction

بسم الله الرحمن الرحيم مِنْ أَعْجَبِ العَجَائِبِ، وَأَكْبَرِ الآياتِ	
الـدَّالـةِ على قُدْرةِ المَلِك الغَلَّابِ سِتَّةُ أَصُولٍ بَيَّنهَا الله تعالى بَيَاناً	
واضحاً للعَوَامِ فَوْقَ ما يَظُنُّ الظَّانون ، ثُمَّ بَعْدَ هَذَا غَلِطَ فيها كَثِيرٌ	
مِنْ أَذْكِياءِ العَالَمُ ِ وَعُقلاءِ بَنِي آدمَ إِلَّا أَقَلَّ الْقَليلِ.	

Among the most astonishing of affairs and the greatest of signs that indicate to the omnipotence of *al-Malik al-Ghallaab* (the Ever Triumphant King) are Six Fundamental Principles. Allaah explained them clearly for the common people, regardless of what sceptics may think. After this, many of the intellectuals of the world and the thinkers from $Ban\bar{i}\,\bar{A}dam$ (progeny of $\bar{A}dam$) erred regarding these principles except for a small minority.

<u>Notes:</u>		

The Six Fundamental Principles	صول السته

1) The First Principle – Making the religion purely for Allaah alone

الأصْلُ الاوَّلِ الدين لله تعالى وَحْدَهُ لا شَرِيكَ لَه ، وبَيَانُ ضِدِّهِ النَّذِي هُو الشَّرِكُ بالله ، وكونِ أَكْثَرِ القُرْآنِ فِي بَيَانِ هَذَا الأَصْل مِنْ وُجُوهٍ شَتَّى بِكَلام يَفْهَمُه أَبْلَدُ العَامَة ، ثُمَّ لَمَّ صَار عَلى أَكْثَرِ الأَمَّةِ مَا وَجُوهٍ شَتَّى بِكَلام يَفْهَمُه أَبْلَدُ العَامَة ، ثُمَّ لَمَّا صَار عَلى أَكْثَرِ الأَمَّةِ مَا وَجُوهٍ شَتَّى بِكَلام يَفْهَمُه أَبْلَدُ العَامَة ، ثُمَّ لَمَّ صَار عَلى أَكْثَرِ الأَمَّةِ مَا صَارَ أَظْهَرَ لَهُمُ الشَّرُكَ بالله في صُوْرَةِ تَعْتَسِ الصَّالِحِين والتَّقْصِيرِ في حُقُوقِهِمْ ، وأَظْهَرَ لهُمُ الشَّرُكَ بالله في صُورَةِ تحَبَّة والصَّالِحِين وأَتْبَاعِهِمْ .

<u>The First Principle:</u> Sincerity in the religion to Allaah alone without associating partners with Him. Also, a clarification of its opposite which is shirk: associating partners with Allaah.

The majority of the Qur'ān clarifies this principle from many aspects with words that the most unintelligent of common people can understand. Then when that which befell the majority of the Ummah occurred, the shaytān led them to believe that shirk in worship is merely a manifestation of love for the righteous and their followers.

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2) The Second Principle – Unity in the Religion

الأصل الثاني أُمّر الله بالإجْتِمَاعِ فِي الدِّيْنِ وَنَهَى عَنِ التَّفَرُّقِ فِيه، فَبَيْنَ الله الْمُر الله بالإجْتِمَاعِ فِي الدِّيْنِ وَنَهَى عَنِ التَّفَرُّقِ فِيه، فَبَيْنَ الله هذا بياناً شافِياً تَفْهَمه العَوَام، ونَهانا أن نَكُونَ كَالَّذِين تَفَرَّقُوا الْمُثَلِقُوا قَبْلنَا فَهَلَكُوا، وَذَكر أَنَّهُ أَمَرَ المُسْلِمِينِ بالإجْتِمَاعِ فِي الدِّيْنِ وَنَهُم عَنِ التَّفَرُقِ فِيه، وَيَزِيْدُهُ وُضُوحاً مَا وَرَدَت بِهِ السُّنَة مِن العَجَبِ العُجَابِ فِي ذلك، ثُمَّ صَارَ الأَمْرُ إلى أَنَّ الإَفْتِرَاقَ فِي أُصُولِ المَّيْنِ وَفُروعِهِ هُو العِلمُ والفِقْهُ فِي الدِّين، وصَار الإجْتِمَاعُ فِي الدِّينِ اللهِ يَقُولُهُ إلا زِنْدِيقِ أو بَحْنُون.

<u>The Second Principle:</u> Allaah commands the Muslims to unite in the religion and prohibits them from sectarianism. He explains this clearly that the common people can understand it.

He forbids us from being like those before us who split up and fell into disputation, and consequently perished. He mentions that He commanded the Muslims to unite in the religion (al-ijtimaa') and forbade them from sectarianism (at-taffarruq). This issue is further clarified by the astonishing affairs reported in the Sunnah regarding that.

Then it became such that sectarianism in the fundamentals of the religion and its subsidiary aspects were regarded as knowledge and understanding of the religion. It became such that instructing the Muslims to unite in the religion was considered something that only a heretic or an insane person would do.

<u>notes:</u>			

3) The Third Principle – Hearing and obeying those in authority

الأصل الثالث
إنَّ مِنْ تَمَام الاجْتِبَاعِ السَّمْعِ والطَّاعَةِ لِمَنْ تأمَّرَ عَلَيْنا وَلو كَانَ
عَبْداً حَبَشِياً، فَبَيَّ الله هذا بَيَاناً شَائعاً كَافِياً بِوُجُوْه مِنْ أَنْوَاع البَيَان
شَرْعاً وَقَدراً، ثُمَّ صَارَ هَذَا الأصْلُ لا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي
العلم فَكَيْف العَمَل بِهِ.

<u>The Third Principle:</u> Indeed, from the completion of unity is to hear and obey whoever is in authority over us, even if he is an Abyssinian slave.

Allaah clarified this issue conclusively and sufficiently using different forms of clarification, both legislative and pre-decreed. This principle then became unknown to the majority of those claiming to have knowledge, so how could it be acted upon!?

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4) The Fourth Principle – Who are the true Scholars?

الأحسل الرابسع

بَيَان العِلْمِ والعُلَمَاء، والفِقْهِ والفُقَهَاء، وَبَيَان مَنْ تَشَبَّه بِهُمْ وَلَدْ بَيْنَ الله هَذَا الأصْلَ في أول سُورةِ البَقَرة مِنْ قَوْلَهِ: ﴿ يَابَنِي إِسْرَائِيلِ أَذْكُرُوا نِعْمَتِي التِي أَنْعَمْتُ عَلَيْكُم وأَوْفُوا بِعَهْدِي وَيَابَنِي إِسْرَائِيلِ أَذْكُرُوا نِعْمَتِي التِي أَنْعَمْتُ عَلَيْكُم وأَنِّي قوله: ﴿ يَا بَنِي إِسْرَائِيلِ أَوْفُ بِعَهْدِكُمْ ﴾ [سورة البقرة، الآبة: ٤٠]. إلى قوله: ﴿ يَا بَنِي إِسْرَائِيلِ أَذْكُرُ وا نِعْمَتِي التِي أَنْعَمْتُ عَلَيْكُم وأَنِّي فَضَّلْتُكُم عَلَى الْعَالَمِينَ ﴾ الذي أَنْعَمْتِي البين أَنْعَمْتُ عَلَيْكُم وأَنِّي فَضَّلْتُكُم عَلَى الْعَالَمِينَ الوَاضِعِ للعَامِي البَلِيد، ثُمَّ صَارَ هَذَا أَغْرَب الكَلَام الكَثِيرِ البَيْنَ الواضِعِ للعَامِي البَلِيد، ثُمَّ صَارَ هَذَا أَغْرَب النَّسِياء، وَصَارَ العِلْمُ والفَقْهُ هُوَ البِدَع والضَلالات، وخِيَار ما الأشْياء، وَصَارَ العِلْمُ الذي فَرَضَهُ الله تعالى عَنْدُهُم لَبْسِ الحَقِّ بِالبَاطِلِ ، وَصَار العِلْمُ الذي فَرَضَهُ الله تعالى عَنْدُهُم لَبْسِ الحَقِّ بِالبَاطِلِ ، وَصَار العِلْمُ الذي فَرَضَهُ الله تعالى عَنْدُهُم لَبْسِ الحَقِّ بِالبَاطِلِ ، وَصَار العِلْمُ الذي فَرَضَهُ الله تعالى عَنْدُهُ وَ الْفَقِيه الْعَالِي وَمَدَحَه لا يَتَفَوَّه بِهِ إلا زِنْدِيق أو بَعْنُون، وَصَار مَنْ أَنْكَرَهُ وَعَادَاهُ وَصَنَّفُ فِي التَّحْذِيرِ مِنْهُ وَالنَّهِي عَنْهُ هُو الفَقِيه الْعَالِم.

<u>The Fourth Principle:</u> A clarification of what knowledge is, who the scholars are, what Islamic jurisprudence is and who the jurists are; and a clarification regarding impostors who imitate the scholars and are not from them.

Allaah clarified this principle at the beginning of Sūrah al-Baqarah from His statement before mentioning Abraham:

"O Children of Israel. Remember my favour which I bestowed upon you, and fulfil my covenant and I will fulfil yours" [Sūrah al-Baqarah, 40]

up until His saying,

"O Children of Israel. Remember my favour which I bestowed upon you and how I favoured you over all the worlds" [Sūrah al-Baqarah, 47].

This is further clarified by what the Sunnah explicitly affirms through extensive, plain and clear discourse that can be understood by an unintelligent common person.

This [principle] then became the strangest of affairs whilst knowledge and fiqh were considered religious innovations and misguidance. At very best, they had a mixture of truth with falsehood.

The knowledge which Allaah praised and obligated the creation to have was regarded as something that only a heretic or an insane person would speak of. Also, whoever rejected this [principle], showed enmity towards it, authored books to warm against and forbid it, would be regarded as a knowledgeable scholar.

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5) The Fifth Principle – Who are the true Awliyaa of Allaah?

قوله: ﴿ قُلْ إِنْ كُنْتُمْ تُحْبُونَ اللَّهِ فَا ان، الآية: ٣١]. الآية، وآية في سورة المائدة [سورة يونس، الآية: ٦٢]، ثم صار الأمر ع هُدَاةِ الخلقِ وحُفَاظِ الشَرْعِ إلى أَنَّ ن والتَّقْوَى فَلَيْسَ مَنْهُمْ يَا رَبَّنَا نَسْأَلُكَ ال

The Fifth Principle: Allaah's clarification regarding who the Awliyaa' of Allaah are, and His differentiating between them and the impostors who imitate them from among the enemies of Allaah; such as the hypocrites and the evildoers.

Sufficient in this regard is a verse in Sūrah āl-'Imrān, which is His statement:

"Say to them (O' Muhammad): if you truly love Allaah then follow me, consequently Allaah will love you." [Sūrah āl-'Imrān, 31]

And a verse in Sūrah al-Mā'idah wherein He says:

"O' you who believe! Whoever from among you turns back from his religion, Allaah will bring about other people whom He loves and they love Him." [Sūrah al-Māʻidah, 54]

Also, a verse in Sūrah Yūnus wherein He says:

"Certainly, the Awliyaa' of Allaah shall not fear not shall they grieve, those who believed and were pious." [Sūrah Yūnus, 62-63]

The situation then became such that most of those who claim to have knowledge, be guides for the creation, and guardians of the Islamic legislation stipulated that the Awliyaa' of Allaah must be of those who abandon following the Messengers; and whoever follows them (the Messengers) is not from the Awliyaa' of Allaah.

It was also a must to reject Jihād [according to them], so whoever participated in Jihād is not considered from them. It was a must to reject Imān and piety, so whoever commits himself to Imān and piety is also not from the Awliyaa' of Allaah. O' our Lord, we ask You for pardoning and well-being, indeed You are the All-Hearer of supplications.

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6) The Sixth Principle - Following the Qur'an and Sunnah

الأصسل السسادس

تُوجِد تامَّة في أن بكر وعمر، فإن لم يكن ما فَوْضاً حَتْماً لاشكَ ولا أَشْكا مِ ا فَهُو إِمَّا زِنْدِيقِ، وإمَّا نَجْنُونِ لأجل صُعُوبَة ربات العَامَة ولَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ ﴿ لَقَدْ حَقَّ جُو كريم ﴾. [سورة يس، الأيات: ٧- ١١]. رَبِّ العَالِمِن وصلَّى الله على سيدنا محمد وسلم تسليهاً كَثِيراً إلى يَوْم الدِّين.

<u>The Sixth Principle:</u> A refutation of a doubt that the shaytan fabricated so that people would abandon the Qur'an and the Sunnah, and instead follow various divergent opinions and emotional sentiments. The doubt: no one knows the Qur'an and the Sunnah except a *mujtahid mutlaq* (unrestricted jurist).

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

[According to them:] If an individual is not of such a description, then he must turn away from the Qur'ān and Sunnah by default; there being no doubt or confusion in that. Whoever seeks guidance [directly] from the Qur'ān and Sunnah is either a heretic or a mad person, due to the difficulty in understanding them both. Exalted is Allaah above imperfection and glorious is His praise!

How much did Allaah clarify through (His) legislation, divine decree, creation and command in refutation of this accursed doubt – from various angles, to the point they are generally known by necessity. "But most people do not know." [Sūrah al-Aʿrāf, 187]

"Indeed, a verdict of punishment was past against most of them, because they refuse to believe. Indeed, We placed around their necks iron collars that reach their chins and force their head to face upwards. We placed a barrier before and behind them and cover them so they cannot see. It is the same to them whether you warn them or not, they will not believe. You can warn only he who follows the reminder and fears the Most Merciful though he cannot see Him. So, give such people the glad tidings of forgiveness and a generous reward." [Sūrah Yā-sīn, 7-11]

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

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