

توحيد

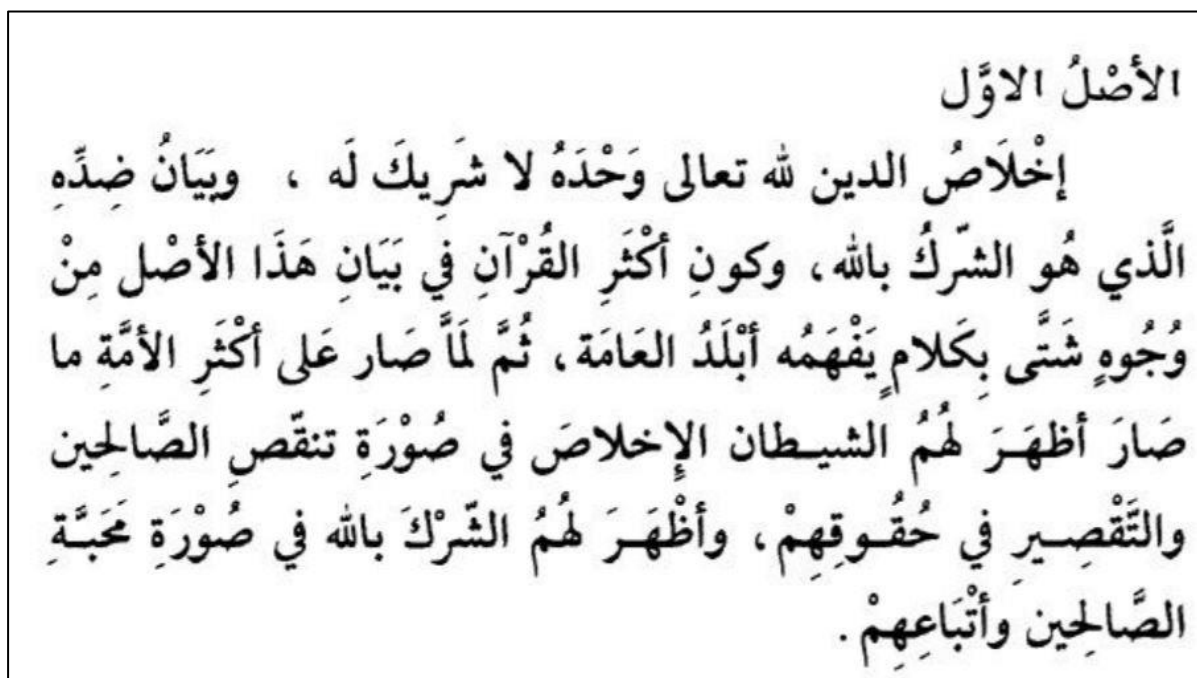
T A W H E E D
R O C H D A L E

The Six
Fundamental
Principles
Workbook

الاصول
الستة

Translation adapted from Daar us Sunnah

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

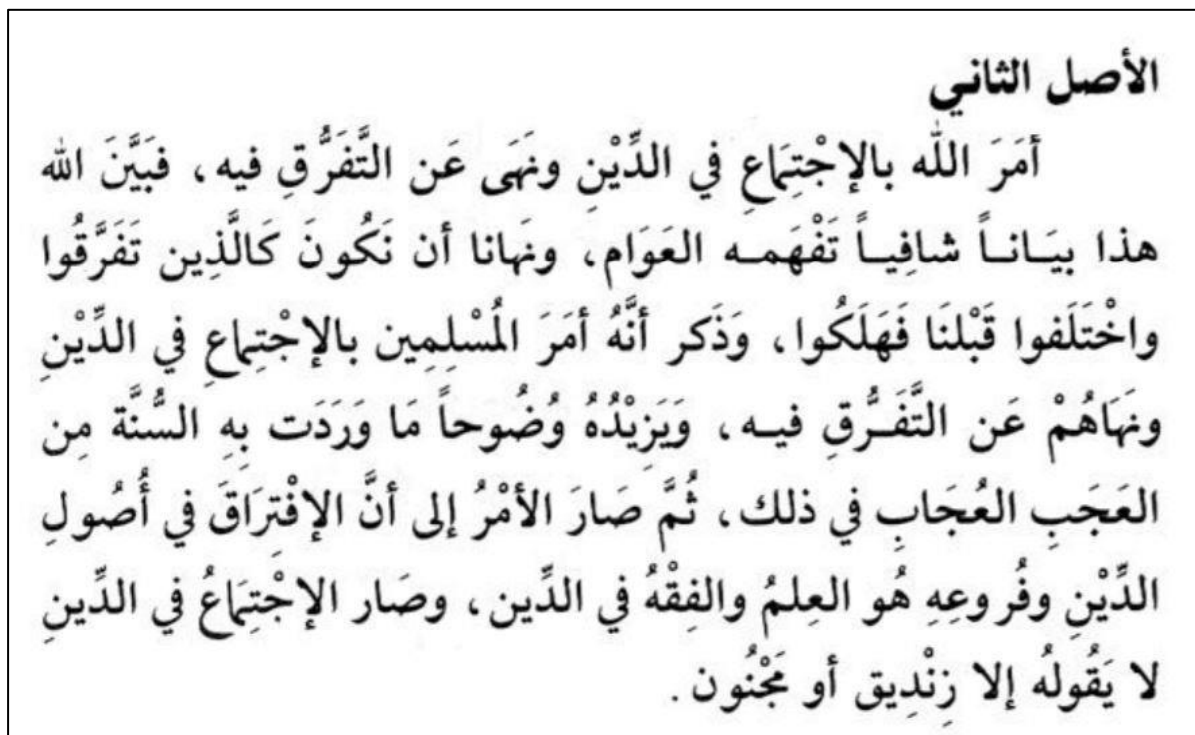


The First Principle: Sincerity in the religion to Allaah alone without associating partners with Him. Also, a clarification of its opposite which is shirk: associating partners with Allaah.

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.

Notes:

2) The Second Principle – Unity in the Religion



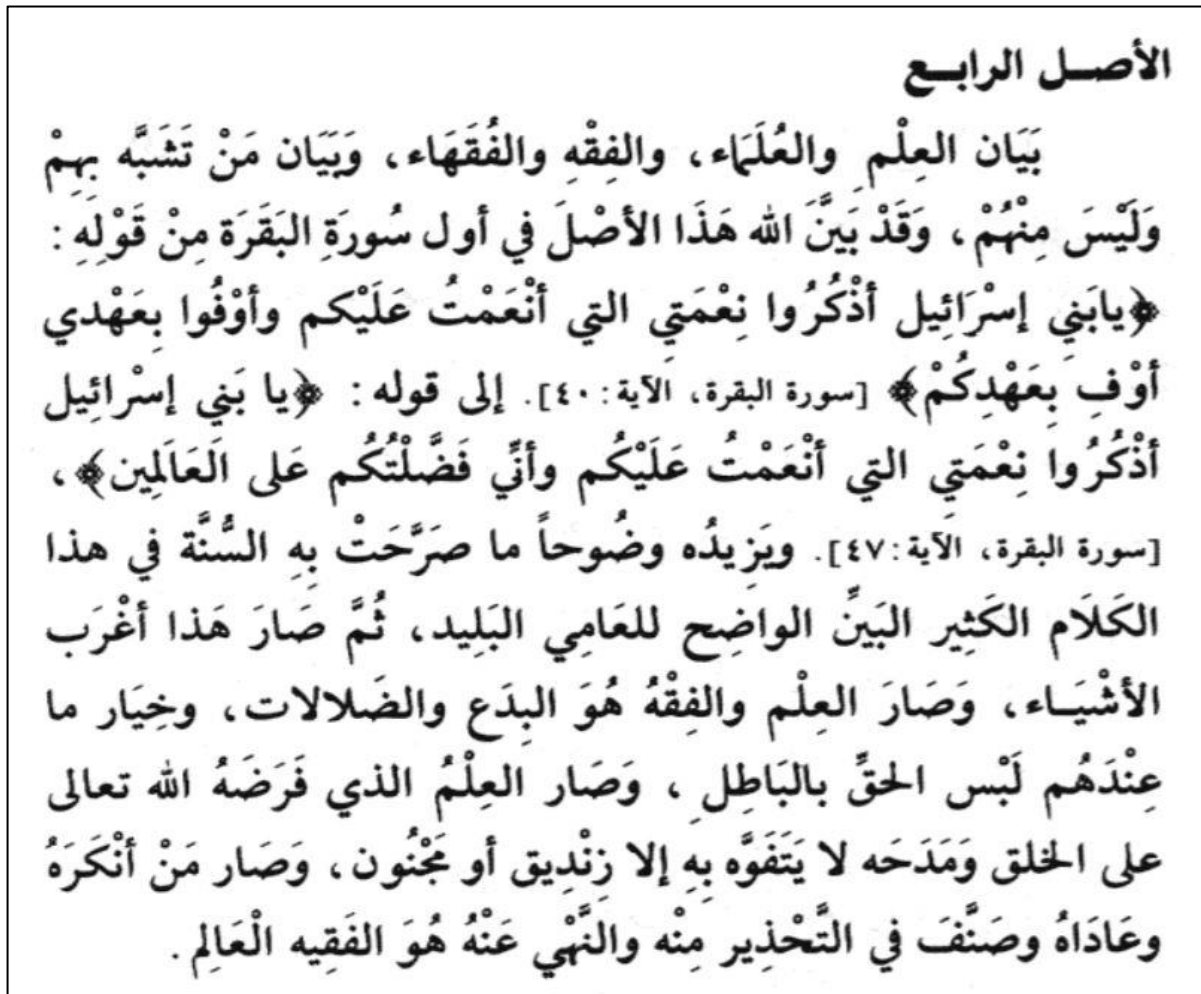
The Second Principle: Allaah commands the Muslims to unite in the religion and prohibits them from sectarianism. He explains this clearly that the common people can understand it.

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.

Notes:

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



The Fourth Principle: 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].

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

الأصل الخامس

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

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-Mā‘idah, 54]

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

الأصل السادس

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَالسُّنَّةِ
 وَاتِّبَاعِ الآرَاءِ وَالْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ، وَهِيَ أَنَّ الْقُرْآنَ وَالسُّنَّةَ لَا
 يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ، وَالْمُجْتَهِدُ هُوَ الْمُؤَصِّفُ بِكَذَا وَكَذَا
 أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَعَمْرٍ، فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ
 كَذَلِكَ فَلْيَعْرِضْ عَنْهَا فَرَضًا حَتْمًا لَا شَكَّ وَلَا أَشْكَالَ فِيهِ، وَمَنْ طَلَبَ
 الْهُدَى مِنْهَا فَهُوَ إِمَّا زَنْدِيقٌ، وَإِمَّا مَجْنُونٌ لِأَجْلِ صُعُوبَةِ فَهْمِهِمَا،
 فَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَمَا بَيْنَ اللَّهِ سُبْحَانَهُ شَرْعًا وَقَدْرًا، خَلْقًا وَأَمْرًا
 فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وَجْهِهِ شَتَّى بَلَغَتْ إِلَى حَدِّ
 الضَّرُورِيَّاتِ الْعَامَّةِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿لَقَدْ حَقَّ الْقَوْلُ
 عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
 الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
 سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ
 تُنذِرْهُمْ لَا يُؤْمِنُونَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ
 فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿ [سورة يس، الآيات: ٧ - ١١].

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

The Sixth Principle: A refutation of a doubt that the shaytān 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-A‘rāf, 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.

Notes:
