



Six Mighty, Beneficial, Lofty Foundations [Of the Deen]

Part 1: The Introduction

Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab

Explanation by Shaikh 'Abdullaah al-'Ubaylaan. Excerpted from the forthcoming SP publication.

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is an abridged version of the forthcoming SP publication, "Six Mighty Foundations", an explanation of the brief treatise of Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab, with the shurooh (pl. of sharh, explanation) of Imaam Ibn Uthaimen (rahimahullaah), Shaikh 'Ubayd al-Jaabiree (hafidhahullaah), Shaikh Salih as-Suhaymee (hafidhahullaah) and Shaikh 'Abdullaah al-'Ubaylaan (hafidhahullaah).

The format of these lessons has been designed to allow memorisation of the text alongside a point by point treatment of the meanings and explanations of each of the phrases. These particular lessons will include only the explanation of Shaikh Abdullaah al-Ubaylaan.

The purpose behind these lessons is to allow a) easy memorisation of the text b) enumeration of the points of explanation. Thus, it is advised that a person spend some time memorising the text, firstly. Once the text has been firmly memorised and any unfamiliar words learnt and understood, a person should go through the point by point explanation. The memorised text should then be used as a basis to actually recall all the points of explanation, such that when one reads the text by memory, at each relevant place one can also recall each point of explanation. By using this method one will become familiar with the texts and the explanation and additional benefits that go with it. If you are successful in going through these lessons – may Allaah facilitate their preparation – then you will have established a good base and foundation to consolidate your knowledge with the full and complete book! May Allaah facilitate it's publication.

To proceed: **The Introduction**

Part 1: The Introduction

Arabic Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَعْجَبِ الْعَجَائِبِ، وَأَكْبَرِ الْآيَاتِ
الذَّالَةِ عَلَى قُدْرَةِ الْمَلِكِ الْغَلَّابِ سِتَّةُ أُصُولٍ بَيْنَهَا اللَّهُ تَعَالَى بَيَانًا
وَاضِحًا لِلْعَوَامِ فَوْقَ مَا يَظُنُّ الظَّانُونَ، ثُمَّ بَعْدَ هَذَا غَلَطَ فِيهَا كَثِيرٌ
مِنْ أَذْكِيَاءِ الْعَالَمِ وَعُقَلَاءِ بَنِي آدَمَ إِلَّا أَقَلَّ الْقَلِيلِ .

Translation

In the Name of Allaah, ar-Rahmaan (the One Overflowing in Mercy), ar-Raheem (Ever-Merciful to His Believing Slaves). From the most amazing of affairs and the greatest of signs that indicate the power of the Malik, (King) and Ghallaab (Overcomer) are Six Foundations that Allaah, the Most High, has explained in the most clear manner for the common people [to know and understand] – above and beyond what the suspicious ones may think. Then after this, excepting a very few, many of the shrewd people of the world and the intelligent ones amongst Banee Aadam (the offspring of Aadam) erred with respect to them.

Explanation

[1.1 The Meaning of Usool]

Usool is the plural of asl, and it is the foundation and basis (asaas) of something, or it is something upon which something else is built. It can also be used to refer to daleel, or evidence. This is like the saying of the Jurists, "The asl, (i.e. the evidence) for purification being a condition (of validity) for the prayer is the saying of Allaah:

"O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful." (Maa'idah 5:6).

And also the saying of Allaah's Messenger (alaihi-salaam), "Allaah does not accept the prayer of any one of you when he passes wind until he performs wudhoo". (Bukhaaree and Muslim).

However, what is meant by it here (i.e. Usool, pl. of asl) is that these principles or foundations are from amongst the most important affairs of the religion and which every Muslim is required to know, by necessity.

The author has restricted them to six, and this is from the ways and means of educating so that the seeker of knowledge is able to memorise them and be precise with respect to them. This is also from the way of the Messenger (sallallahu alaihi wasallam), as occurs in his saying (alaihi salaatu was-salaam), "There are three things towards which the heart of Muslim never shows hatred or rancour..." to the end of the hadeeth. And also his saying (alaihi salaatu was-salaam), "I advise you with three (matters)..." to the end of the hadeeth. However, in all of this, what is not intended is comprehensiveness. Rather,

Asl is the foundation and basis of something, and can also be used to refer to Daleel, evidence

The most important matters a Muslim should know

From the manners of teaching: being exact and precise with enumeration

what is meant by it is being precise and exact in knowledge. Hence, when a seeker of knowledge comes to know that they are six foundations in number, and then he recalls five and forgets one, he knows that he has forgotten one. But if there was no defined number, then perhaps he might recall five, and then not realise that he has forgotten one.

[1.2 Mighty Foundations]

And the saying, "...**mighty, beneficial, lofty foundations...**" (in the title), indicates the great concern of the Shaikh (rahimahullaah) with these foundations, in that he described them with these three descriptions ('adheemah, mufeedah, jaleelah), all of which indicate their greatness.

Greatness of these foundations

[1.3 Amazement ('Ajab)]

Something that is 'ajeab is something that is unusual and which is opposed to what is common way or custom. This is like the saying of the Kuffar of Quraish:

Expression of Amazement ('Ajab) and its modes and types

"Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing ('ujaab)!" (Sad 38:5)

So this 'ajab (i.e. amazement on behalf of the Mushriks) is not from the point of view of considering something to be good, rather it is from the point of view of showing rejection and disapproval, just like in His, the Most High's saying:

Amazement of Rejection

And if you (O Muhammad) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous ('ajabun) is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" (Ra'd 13:5)

This amazement and wonder can also be for a matter that is considered good, just like in his saying (alaihis salaatu was-salaam), "How wondrous ('ajaban) is the affair of a Believer. In all of his affair there is goodness..." to the end of the hadeeth.

Amazement of Approval

So the saying of the author, "...**from the most amazing of affairs...**" is from this angle.

[1.4. Aayah (Sign, Portent)]

Aayaat is the plural of aayah, and this can be either recited, as occurs in the Noble Qur'an, or it can be created (i.e. observed, witnessed), as occurs in His, the Most High's saying:

Aaayat are either recited or heard.

And amongst His signs are the Night and Day. (Fussilat 41:37)

And this (i.e. the sign that is observed) is an evidence for the Wahdaaniyyah (Unity of Allaah, in Ruboobiyyah, Uloohiyyah and Asmaa was-Sifaat) of Allaah, the Mighty and Majestic. But the intent behind aayaat (signs) here are the six foundations. For they are from the knowledge that has been taken from the Book of Allaah the Mighty and Majestic and the Sunnah of His Messenger (alaihis salaatu was-salaam).

[1.5 The Power of Allaah, the Overcomer]

His saying, “...**the power of Allaah, the King (al-Malik), the Overcomer (al-Ghallaab)**...”. Al-Malik is from the Names of Allaah, the Mighty and Majestic, and from His attributes is that He Ghallaab (one who is victorious, overcomes), meaning He is one who subdues and overcomes whatever is besides Him.

[1.6 Explained By Allaah Clearly For the Common Folk]

His saying, “...**six foundations that He explained**...”, contains proof that the Shaikh did not bring these foundations from himself, but he took them from the Qur’an and the Sunnah. And his saying, “...**with a most clear explanation for the common people**...” contains evidence that these foundations do not require any firm grounding in knowledge to be known and understood, since Allaah, the Mighty and Majestic, has explained them perfectly and clearly.

[1.7 The Erring of Even the Shrewd and Intelligent Ones]

His saying, “...**Then after this, excepting only a very few, many of the shrewd people of the world and the intelligent ones amongst Bane Adam (the offspring of Adam) erred with respect to them.**”, contains evidence that the shrewdness of a person has no connection at all with him being guided, just as Shaikh ul-Islam Ibn Taymiyyah said concerning the scholars of kalaam (theological rhetoric), “They were given intelligence but they were not given uprightness and integrity”.

It also contains evidence for the Sunnah of Allaah, the Mighty and Majestic with respect to His creation, that the majority of people are upon misguidance. Allaah, the Most High said:

The six foundations are aayaat amongst the knowledge in the Book and the Sunnah

A Name and Attribute of Allaah: al-Malik, al-Ghallaab

Six clearly explained foundations that are understood by anybody and everybody

Shrewdness has no connection to guidance

Most of mankind are astray

And most of mankind will not believe even if you desire it eagerly. (Yusuf 12:103)

And the Most High said:

And if you obey most of those on earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie. (An'aam 6:116)

And his saying, "...**and the intelligent ones amongst Bane Adam...**" contains evidence that it is impossible for the intellect of the human being to be able to know the beneficial and harmful matters independently, without the transmission of the Sharee'ah (knowledge).

What is beneficial and harmful is known only through the Sharee'ah

And his saying, "...**excepting a very few...**" indicates the saying of the Prophet (alaihi salaatu was-salaam), "Islam began as something strange and shall return as something strange, just as it began, so Toobaa (a tree in Paradise) for the Strangers", reported by Muslim, from the hadeeth of Abu Hurairah and Ibn 'Umar. And what also gives evidence to this (meaning) is His, the Most High's saying:

The strangeness of the correct and upright deen

But few of My slaves are grateful. (Saba 34:13)