

ISLAMIC CREED TRAINING COURSE V

Sharh: al-Usool as-Sitta
Explanation of The Six Fundamentals
Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide

Lecture No. 1

Brief Biography of the *Mu'allif* (Author)

Brief Biography of the *Shaarih* (Explainer, Expounder)

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the '*Awaam* (common masses), beyond what anyone might imagine. Then, after all this, many of *Adh-kiyaa' al-'Aalam* (the most intelligent people in the world) and '*Uqalaa' Banee Aadam* (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The First Fundamental

It is ***Ikhlāas ad-Deen*** (Making the *Deen*, i.e. *worship*) for **Allah**, the Most High, Alone; without having any partners (in this worship); And the clarification of its opposite, which is ***ash-Shirk bi-llah*** (associating partners with Allah). [And the fact that] Most of the Qur'an deals with the clarification of this fundamental - from many (different) perspectives – with speech which can be understood by *Ablad al-'Aamah* (the most stupid person from the masses of people).

Then, when most of the *Ummah* (Muslim nation) reached the condition that it reached [i.e. being far removed from proper understanding and implementation of the *Deen*] – ***ash-Shaytaan*** (Satan) made ***al-ikhlāas*** appear to them as a form of *Tanaqqus as-Saaliheen* (lessening the status of the righteous) and *at-Taqseer fee Huqooqihim* (falling short concerning their rights). He [Ash-Shaytan] also made ***ash-Shirk bi-llah*** appear to them as a form of *Mahabbah as-Saaliheen wa atbaa'ihim* (love of the righteous and their followers).

Questions:

1. Mention the *title* of the book under study in this course and its *subject*.
2. Mention the author's *name*, date of *birth/death*, & something of his life/work.
3. Mention the *First Fundamental* and its importance in Islam.
4. Which type of *Tawheed* is referred to in the words: *Ikhlāas ad-Deen* for Allah.
5. *How* can one achieve this *Ikhlāas ad-Deen* for Allah Alone?
6. Explain how *Shaytan* has deceived many of the people in reference to this first fundamental.
7. Define *ash-Shirk* and its *divisions*.
8. Give some *examples* of different types of *Shirk*.

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Lecture No. 2

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the 'Awaam (common masses), beyond what anyone might imagine. Then, after all this, many of *Adh-kiyaa' al-'Aalam* (the most intelligent people in the world) and 'Uqalaa' Banees Aadam (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The Second Fundamental

Allah has ordered ***al-Ijtima'a'*** (unity, community [life], getting together) in the *Deen*, and prohibited ***at-Tafarruq*** (disunity, separation, division). Thus, Allah made this (matter) unequivocally clear, to the extent that the common people can understand it. He (also) prohibited us from being like those *before us* who ***tafarraqoo*** (became divided/disunited) and ***ikhhtalafoo*** (differed) and were thus *destroyed*.

He (Allah) mentioned that He commanded the Muslims with ***al-Ijtima'a'*** (unity, community, getting together) in the *Deen*, and forbade them from ***at-Tafarruq*** (disunity, separation, division) in it. And that which increases its clarity are the amazing things (*al-Ajab al-Ujaab*) that the ***Sunnah*** has come with concerning this issue.

Then, the situation reached the point where ***al-Iftiraaq*** (separation, disunion and division) - in ***Usool ad-Deen*** (the Fundamentals of the Religion, i.e. ***al-'Aqeedah***, Creed) as well as in ***Furoo'ih*** (its Branches, i.e. ***al-Fiqh***, Jurisprudence) – is considered *al-'ilm* (Knowledge) and *al-Fiqh* (Understanding) in the *Deen*. Likewise, [this situation] reached the point where ***al-Ijtima'a'*** (unity, community, getting together) in the *Deen*, is something which: 'no one says it (i.e. calls to it) except a *Zindeeq* (atheist, freethinker) or a *Majnoon* (crazy person)'.

Questions:

1. What is ***al-Asl ath-Thaane*** (the 2nd Fundamental) mentioned by the author?
2. Mention a proof from the ***Qur'an*** for this ***Asl*** (Fundamental).
3. What is the end result of ***at-Tafarruq*** (separation, division) and ***al-Ikhtilaaf*** (differing)?
4. How does the author describe *the view of the later generations* concerning ***al-Iftiraaq*** (separation and division) and ***al-Ijtima'a'*** (unity, community, getting together).
5. What are the four (4) *categories* of proofs mentioned by the *Shaarih* (Explainer, Expounder) for this Second Fundamental (*al-Asl ath-Thaane*).
6. Mention a ***Daleel*** (proof) from the 2nd and 3rd categories of proofs for this Fundamental.
7. What is meant by the expression ***as-Salaf as-Saalih***?
8. Explain ***al-Qaa'idah*** (the Principle) which ***as-Salaf as-Saalih*** (the Righteous Predecessors) have observed concerning ***al-Masaa'il al-Khilaafeeyah*** (differences of opinion).
9. In what case or situation would ***al-Khilaaf*** (difference of opinion) not be allowed or acceptable?
10. Discuss the *Hadeeth*: "When the judge makes a ruling, and *strives* (to reach the correct opinion), and is correct – he will have two rewards; and if he *strives* (to reach the correct opinion), and then errs – he will have one reward." [Al-Bukhaaree and Muslim]

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Lecture No. 3

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the 'Awaam (common masses), beyond what anyone might imagine. Then, after all this, many of *Adh-kiyaa' al-'Aalam* (the most intelligent people in the world) and '*Uqalaa' Bane Adam* (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The Third Fundamental

Indeed, from the perfection/completion of *al-Ijtima'a'* (unity, community [life], getting together) is **as-Sam'u** (Hearing) and **at-Taa'ah** (Obedience) to whoever has been placed in authority over us – even if he was an Ethiopian slave.

Then, Allah made this (matter) clear – a clarification which is widespread/common (to all) and sufficient [to remove any misunderstanding] – through different aspects of *Anwaa'u-l-Bayaan* (the types of clarification), **Shar'an** (Revealed Legislative Text, i.e. *al-Qur'an* and *as-Sunnah*) and **Qadaran** (Divine Decree).

Then [the situation reached the point where], this **Asl** (Fundamental) was unknown (*la yu'rafu*) amongst most of those who *claim to have knowledge* (the so-called scholars). So, how can [it be expected that] it be acted upon.

Questions:

1. What is ***al-Asl ath-Thaalith*** (the 3rd Fundamental) mentioned by the author?
2. What are the two (2) basic types of clarification (*Anwaa'u-l-Bayaan*) mentioned by the author?
3. What does the author mean by making this matter clear "***Shar'an***"?
4. Mention a proof from the ***Qur'an*** for this **Asl** (Fundamental).
5. Mention a proof from the ***Sunnah*** for this **Asl** (Fundamental).
6. *Explain* how Allah has made this matter clear **Qadaran**.
7. What has the *Shaarih* (Explainer, Expounder) suggested as being *obligatory* upon us *all* (the rulers and the ruled) in order to be amongst the *Faa'izeen* (successful, winners)?

Questionnaire Study Guide
Lecture No. 4

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the 'Awaam (common masses), beyond what anyone might imagine. Then, after all this, many of *Adh-kiyaa' al-'Aalam* (the most intelligent people in the world) and *'Uqalaa' Banee Aadam* (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The Fourth Fundamental

Clarification of **al-'Ilm** (Knowledge) and **al-'Ulamaa'** (Scholars), as well as **al-Fiqh** (Jurisprudence) and **al-Fuqahaa'** (Scholars of Fiqh). [In addition to] clarification of those who **Tashabbaha bi-him** (imitate them) but are not from them.

Verily, Allah has clarified this **Asl** (Fundamental) in the early part of *Soorah al-Baqarah*, from His saying: *O Children of Israel! Remember My favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you), so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me...* [2:40] Up to His saying: *O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to al-Aalameen (mankind and jinn, of your time period, in the past).* [2:47].

[Within these verses are the words of Allah: ...*And believe in what I have sent down (this Qur'an) confirming that which is with you, and be not the first to disbelieve therein, and buy not with My verses a small price and fear Me and Me alone. And mix not truth with falsehood, nor conceal the truth while you know...Do you enjoin upon the people piety and forget to practice it yourselves, while you recite the Book. Have you then no sense?*]

And that which increases its clarity is that which the **Sunnah** (of the Prophet) has explained/declared, in so many sayings that are obvious and clear [even to] the common man who is not intelligent.

Afterwards, this (Fundamental) became the *strangest of matters* [i.e. a very strange reality, which was no longer accepted]. Likewise, the situation reached the point where **al-'Ilm** (Knowledge) and **al-Fiqh** (Jurisprudence) [i.e. the *true knowledge* from the *Book of Allah* and the *Sunnah*] was considered as **al-Bida'u** (innovations) and **ad-Dalaalaatu** (astray deviations). And the best of what they have is **Labsu al-Haqq bi-l-Baatil** (mixing the truth with falsehood).

Similarly, the situation reached the point where [in this distorted view of the matter] the knowledge which Allah made *obligatory* upon the creatures and *praised* it – no one speaks of it except a **Zindeeq** (atheist, freethinker) or a **Majnoon** (crazy person)'. And whoever **Ankara-hu** (rejects/disputes it) and **'Aadaa-hu** (opposes it), and writes books *warning against* it and *prohibiting* it – he (is now considered as) **al-Faqeeh al-'Aalim** (Jurisprudent, Scholar).

Questions:

1. Discuss briefly **al-Asl ar-Raabi'** (the 4th Fundamental) mentioned by the *Mu'allif* (author).
2. Who are the true **'Ulamaa'** (scholars) [meant by the *Mu'allif* (author) in this Fundamental]?
3. Who does he mean when he says: "those who *Tashabbaha bi-him* but are not from them"?
4. Which is the **'Ilm** that Allah has made *obligatory* upon the creatures and *praised* it? Explain!
5. Can there be any benefit in the *worldly knowledge*? Explain the related **Qaa'idah!**
6. Mention some of the **Fadaa'il** (Virtues) of **al-'Ilm ash-Shar'ee** (Religious Knowledge).
7. What is the **Qissah** (story) mentioned by the *Shaarih* (Explainer of the Book) showing the difference between the **'Aalim** (scholar) and the **Jaahil** (ignorant person)?
8. How has the author described those who are today considered as **al-Faqeeh al-'Aalim** ?

Questionnaire Study Guide
Lecture No. 5

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the *'Awaam* (common masses), beyond what anyone might imagine. Then, after all this, many of *Adh-kiyaa' al-'Aalam* (the most intelligent people in the world) and *'Uqalaa' Bane'e Aadam* (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The Fifth Fundamental

Clarification from Allah, the One Free of all Imperfections, concerning [who are] the **Awliyaa'u-llah** (Friends of Allah, those close to Him); and His distinguishing between them [His Awliyaa'] and **al-Mutashabbiheen bi-him** (those who imitate them) from among **A'daa'i-llah** (the enemies of Allah): *al-Munaafiqoon* (the hypocrites) and *al-Fujjaar* (corrupt, immoral ones).

And that which is sufficient [as a proof and clarification of] this matter, is an *Ayah* of *Soorah Aali 'Imraan*, His saying: Say (O Muhammad): *If indeed you love Allah, then you must follow me, and Allah will love you...*[Qur'an Aali 'Imraan 3:31].

Also, an *Ayah* of *Soorah al-Maa'idah*, His saying: *O you who believe! Whoever amongst you turns back from his Deen (i.e. al-Islam), then Allah will bring [in their place] a people whom Yuhibbu-hum (He will love) and Yuhibboona-hu (they will love Him)...*[Qur'an al-Maa'idah 5:54].

Also, an *Ayah* of *Yoonus*, His saying: *Indeed, the Awliyaa'a-llah (Friends of Allah), they shall have no fear, nor shall they grieve; [they are] those who Aamanoo (believe) and observe Taqwa (piety)...*[Qur'an Yoonus 10:62].

Then, the situation reached the point where most of those who **Yadda'ee al-'Ilm** (Claim to have Knowledge), and (claim) that he is of the **Hudaat al-Khalq** (Guides of the creatures) and of the **Huffaath ash-Shar'** (Preservers of the Divine Law, i.e. the Sharee'ah) – [the situation became reversed where they] considered that the **Awliyaa'** (1) must be of those who abandon the **Ittiba'a' ar-Rusul** (following of the Messengers), and whoever follows them (i.e. the Messengers) is not one of them (i.e. the **Awliyaa'**); (2) must be of those who abandon **al-Jihaad** (fighting in the Cause of Allah), and whoever performs it is not one of them (i.e. the **Awliyaa'**); (3) must be of those who abandon **al-Emaan** (the conviction in the heart) and **at-Taqwa** (piety, in actions and speech), and whoever commits himself to observing *al-Emaan* and *at-Taqwa*, then he is not one of them (i.e. the **Awliyaa'**).

O our Lord! We ask of You *al-'Afwa* (Pardon) and *al-'Aafiyah* (Well-being)!

Questions:

1. Discuss briefly **al-Asl al-Khaamis** (the 5th Fundamental) mentioned by the *Mu'allif* (author).
2. What is the first sign of Allah's **Mahabbah** (Love) mentioned by the *Mu'allif* (author) (3:31)?
3. Mention the four **Awsaaf** (characteristics) of those *who Allah loves and who love Him*. (5:54).
4. Mention the two main **Awsaaf** (characteristics) of the **Awliyaa'u-llah** (10:62).
5. Mention the two **Tabaqah** (levels) of the **Awliyaa'u-llah** mentioned in the Qur'an (35:32).
6. Mention the four **Maraatib** (degrees) of the servants of Allah mentioned in Qur'an (4:69).
7. Explain the *argument* against those who *claim* to be **Awliyaa'**.
8. Discuss the **Qaa'idah** (Rule) concerning the *acceptance of the sayings of men*.
9. What will *following men* – in contradiction to the Sharee'ah – *lead a person to*?
10. Mention the two reasons for which Allah gives a **Karaamah** to a **Walee**.

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Lecture No. 6

The Text

The author, *Shaykhu-l-Islam* said: *Bismi-llah, ar-Rahmaan ar-Raheem*, Of the most amazing matters, and of the greatest signs which indicate the power of (Allah) *al-Malik* (the King), *al-Ghallaab* (the Triumphant, Victorious) are **Six Fundamentals** which Allah, the Most High, has made crystal clear for the 'Awaam (common masses), beyond what anyone might imagine. Then, after all this, many of *Ath-kiyaa' al-'Aalam* (the most intelligent people in the world) and *'Uqalaa' Bane'e Aadam* (the most rational of human beings) – except an all but negligible number – have erred concerning them [i.e. concerning these Six Fundamentals].

The Sixth Fundamental

Refutation of the **Shubhah** (obscure, doubtful matter) that has been contrived/originated by *Shaytaan* (Satan) concerning the abandonment of the *Qur'an* and *Sunnah* and (instead) following the various scatted **Aaraa'i** (opinions) and **Ahwaa'i** (desires) [which serve to separate and divide the Muslims]. And it [i.e. this **Subhah**] is that the *Qur'an* and *Sunnah* are not [or cannot be] known to anyone except **al-Mujtahid al-Mutlaq** (i.e. the *Mujtahid Scholar* who is not restricted to a *Madh-hab* in deriving legal rulings). And, such a *Mujtahid* is described with such and such characteristics (or qualifications) that might not even be found *fully* in Abu Bakr (as-Siddeeq) and Umar (ibn al-Khattaab).

Consequently, if a person is not (qualified, in this way), then it is absolutely obligatory for him to turn away from these two (sources) [i.e. *al-Qur'an* and *as-Sunnah*] – there being no doubt or ambiguity about the matter. Hence, whoever seeks **al-Hudaa** (the True Guidance) from these two (sources), is either a **Zindeeq** (Heretic, Free-thinker) or **Majnoon** (crazy person) – due to the difficulty of understanding these two (sources) [*Qur'an*, *Sunnah*].

Subhaana-llahi wa Bi-Hamdi-hi! [Allah is Free of all Imperfections and Worthy of Praise!] [Consider] how much [or to what extent] Allah (*Subhaana-hu*) has made clear **Shar'an** (through that which He has legislated) and **Qadaran** (through that which He has decreed), **Khalqan** (through that which He has created) and **Amran** (through that which He has commanded) the refutation of this **Shubhah Mal'oonah** (accursed doubt). [And He has clarified this matter] from many different perspectives, such that it reached the point of **ad-Darooriyaat al-'Aamah** (that knowledge which must - of necessity - be known to the generality of the people). Yet, In spite of that, most people do 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 raised up. And We have put a *barrier* before them, and a *barrier* behind them, and 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'an*), and fears the Most Gracious (Allah) unseen. So, give him the glad tidings of forgiveness, and a generous reward (i.e. Paradise)." [Soorah Yaa Seen, 36:7–11]

In the end the Praise belongs to Allah, the Lord of all the worlds. And may the Praise of Allah [in the Highest Assemblies] and Peace and Safety be upon our Leader Muhammad, and upon his family and companions, until the Day of Judgment.

Questions:

1. Discuss briefly **al-Asl as-Saadis** (the 6th Fundamental) mentioned by the *Mu'allif* (author).
2. What does the *Mu'allif* (author) mean by **ad-Darooriyaat al-'Aamah**?
3. Define **al-Ijtihad** – linguistically (*lugatan*) and technically (*istilaahan*).
4. List some of its **Shuroot** (conditions) mentioned by the *Shaarih* (Explainer, Expounder).
5. Define **at-Taqlaad** (Blind following), and the two (2) *situations* when it will occur.
6. Mention the two (2) types (*naw'aan*) of **at-Taqlaad** [with explanation].
7. Mention the **Hukm Shar'ee** (legal ruling) for each type of **at-Taqlaad**.
8. Discuss the basis or reasoning behind each of the above rulings.
9. What is the **Jazaa'** (requital) for the **Mujtahid** Scholar if he errs in judgment?