ثَلَاثَةُ الأُصُولِ وَأَدِلَّتُهَا

لِلشَّيْخِ مُحَمَّدِ بْنِ عَبْدِ الوَهَّابِ

Al-Uṣūl al-Thalāthah

The Three Fundamental Principles and Their Proofs

Muḥammad ibn ʿAbd al-Wahhāb

Arabic text with English translation

WELSH MUTOON PRESS

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رَحِمَهُ اللَّهُ (ت ١٢٠٦ هـ)

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المحتويات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful.

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

Know – may Allah have mercy on you – that it is obligatory upon us to learn four matters:

الأُولَى: العِلْمُ.

The first: knowledge.

وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الإِسْلَامِ بِالأَدِلَّةِ.

That is, knowing Allah, knowing His Prophet, and knowing the religion of Islam, with the proofs.

الثَّانِيَةُ: العَمَلُ بِهِ.

The second: acting upon it.

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.

The third: calling others to it.

الرَّابِعَةُ: الصَّبْرُ عَلَى الأَذَى فِيهِ.

The fourth: bearing with patience the harm one meets in doing so.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿وَالْعَصْرِ (١) إِنَّ الْإِنسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)﴾ [العصر: ١-٣].

The proof is the saying of Allah, the Exalted: 'In the name of Allah, the Most Compassionate, the Most Merciful. By time! Mankind is surely in loss – except those who believe and do righteous deeds, and urge one another to the truth, and urge one another to patience.' [al-ʿAṣr 103:1–3]

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ.

Al-Shāfiī – may Allah the Exalted have mercy on him – said: 'Had Allah sent down no proof to His creation except this sūrah, it would have been sufficient for them.'

وَقَالَ البُخَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى: بَابُ العِلْمُ قَبْلَ القَوْلِ وَالعَمَلِ.
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ﴾
[محمد: ١٩]. فَبَدَأَ بِالعِلْمِ، قَبْلَ القَوْلِ وَالعَمَلِ.

Al-Bukhārī – may Allah the Exalted have mercy on him – said: 'Chapter: Knowledge comes before speech and action.' The proof is the saying of Allah, the Exalted: 'So know that there is no god except Allah, and seek forgiveness for your sin.' [Muḥammad 47:19] So He began with knowledge, before speech and action.

اعْلَمْ رَحِمَكَ اللهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمُ هَذِهِ الثَّلَاثِ
المَسَائِلِ وَالعَمَلُ بِهِنَّ:

Know – may Allah have mercy on you – that it is obligatory upon every Muslim man and woman to learn these three matters and to act upon them:

الأُولَى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلاً، بَلْ أَرْسَلَ إِلَيْنَا رَسُولاً؛
فَمَنْ أَطَاعَهُ دَخَلَ الجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ.

The first: that Allah created us and provided for us, and did not leave us without purpose; rather, He sent a Messenger to us. Whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (١٥) فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا (١٦)﴾ [المزمل: ١٥-١٦].

The proof is the saying of Allah, the Exalted: 'We have indeed sent to you a Messenger as a witness over you, just as We sent a messenger to Pharaoh. But Pharaoh disobeyed the messenger, so We seized him with a grievous seizure.' [al-Muzzammil 73:15–16]

الثَّانِيَةُ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ.

The second: that Allah is not pleased for anyone to be made a partner with Him in His worship – neither an angel brought near nor a prophet sent as a messenger.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: ١٨].

The proof is the saying of Allah, the Exalted: 'The places of prostration belong to Allah, so do not call upon anyone alongside Allah.' [al-Jinn 72:18]

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةُ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ.

The third: that whoever obeys the Messenger and affirms the oneness of Allah may not give his allegiance to those who oppose Allah and His Messenger, even if they are his closest of kin.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ [المجادلة: ٢٢].

The proof is the saying of Allah, the Exalted: ‘You will not find a people who believe in Allah and the Last Day holding in affection those who oppose Allah and His Messenger, even if they be their fathers, their sons, their brothers or their kinsfolk. It is in the hearts of such people that He has inscribed faith, and He has strengthened them with a spirit from Himself; and He will admit them to gardens beneath which rivers flow, there to remain for ever. Allah is pleased with them, and they are pleased with Him. They are the party of Allah; truly, it is the party of Allah that will prosper.’ [al-Mujādilah 58:22]

اعْلَمْ أَرْشَدَكَ اللَّهُ لِطَاعَتِهِ أَنَّ الحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصاً لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦].
وَمَعْنَى يَعْبُدُونِ: يُوَحِّدُونِ. وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ: التَّوْحِيدُ، وَهُوَ إِفْرَادُ اللَّهِ بِالعِبَادَةِ، وَأَعْظَمُ مَا نَهَى عَنْهُ: الشِّرْكُ وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ.

Know – may Allah guide you to obedience to Him – that the ḥanīfiyyah, the way of Ibrāhīm, is that you worship Allah alone, devoting your religion sincerely to Him. This is what Allah commanded all people, and it is for this that He created them, as He, the Exalted, said: 'I created jinn and mankind only so that they should worship Me.' [al-Dhāriyāt 51:56] The meaning of 'worship Me' is: single Me out in worship. The greatest thing that Allah has commanded is tawḥīd, which is singling Allah out in worship; and the greatest thing that He has forbidden is shirk, which is calling upon another alongside Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: ٣٦].

The proof is the saying of Allah, the Exalted: 'Worship Allah, and do not associate anything with Him.' [al-Nisāʾ 4:36]

فَإِذَا قِيلَ لَكَ: مَا الأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الإِنْسَانِ مَعْرِفَتُهَا؟
فَقُلْ: مَعْرِفَةُ العَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّداً ﷺ.

So if you are asked, 'What are the three fundamental principles that a person must know?', then say: 'The servant's knowing his Lord, his religion, and his Prophet Muhammad ﷺ.'

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