



دُرُوسٌ فِي  
عَقِيدَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

LESSONS IN THE 'AQĪDAH OF  
AHLUS-SUNNAH WAL-JAMĀ'AH





إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا

وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

أَمَّا بَعْدُ فَإِنَّ أَسَدَقَ الْحَدِيثِ كِتَابُ اللَّهِ

وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ

مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

All praise is due to Allaah,  
We praise Him,  
We seek His assistance and  
We seek His forgiveness.  
We seek refuge in Allaah from the evils of our souls and  
From the evils of our actions.

Whoever Allaah guides, no one can lead him astray and  
Whoever is led astray there is no guide for Him.

I bear witness that there is no God, Object or Deity  
Worthy of worship except Allaah  
And Muhammad (صلى الله عليه وسلم) is His slave and final Messenger.

"O you who believe! Fear Allaah as He ought to be feared  
And do not die except while you are Muslims." 3:102

"O mankind! Fear your Lord who created you from a single soul Adam and  
created from it it's mate Eve, and spread out from them many countless men  
and women. And fear Allaah from whom you demand your mutual rights.  
Indeed Allaah is an All-Watcher over you." 4:1

"O you who believe! Fear Allaah and say a word that is true and to the point,  
Allaah will then rectify your actions and forgive you for your sins. And  
whoever obeys Allaah and His Messenger  
Has indeed achieved the greatest success." 33:70-71

As to what follows: Indeed, the best speech is the Book of Allaah, and  
The best guidance is the guidance of Muhammad (صلى الله عليه وسلم).

And the worst of affairs are the newly invented matters,

And every newly invented matter is an innovation,  
And every innovation is a misguidance  
And every misguidance is in the Hellfire.

بِسْمِ اللَّهِ

الْحَمْدُ لِلَّهِ

وَالصَّلَاةِ وَالسَّلَامِ عَلَى نَبِيِّنَا مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَعَلَى آلِهِ وَأَصْحَابِهِ

وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

الإِسْلَامُ هُوَ

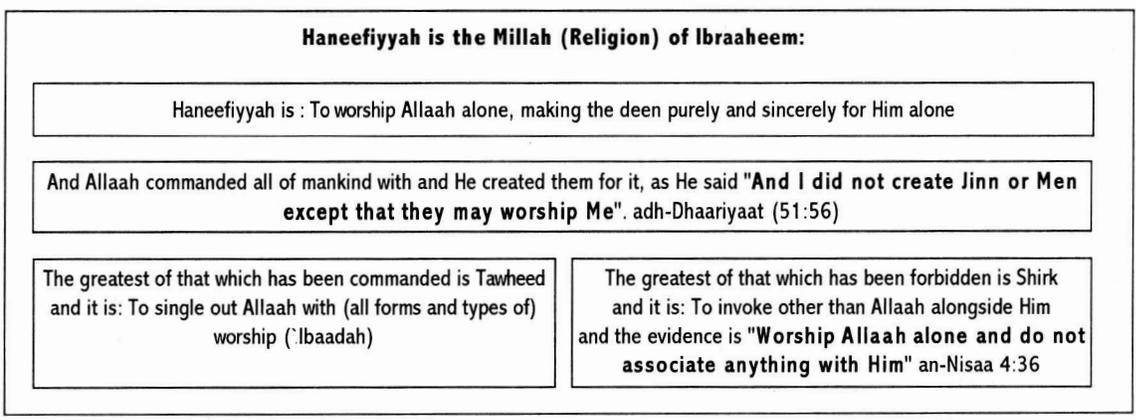
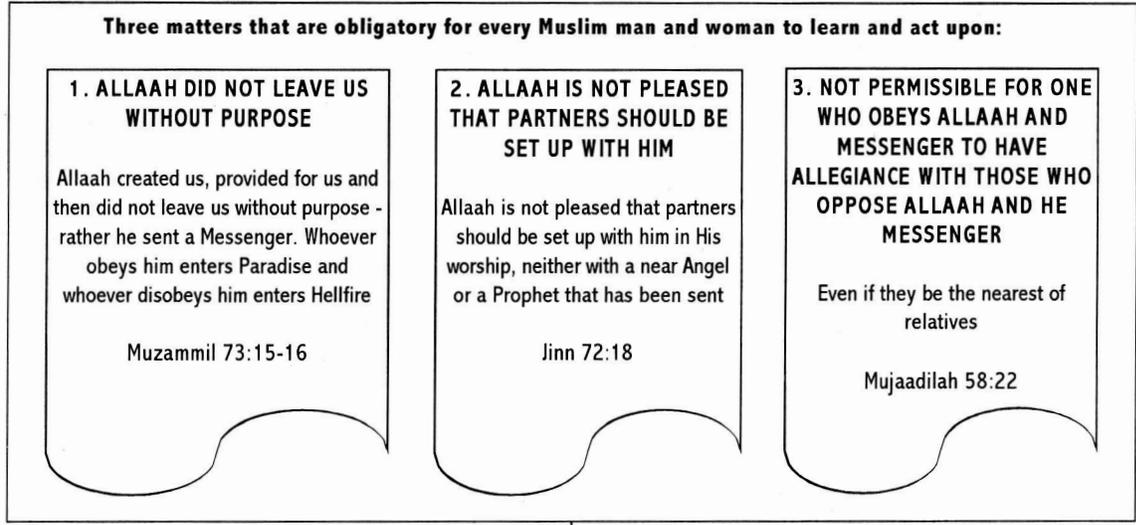
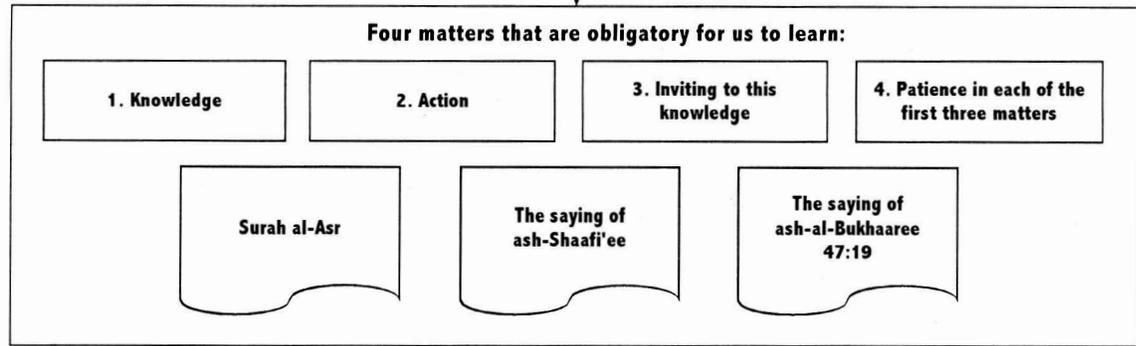
"الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ

وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ،

وَالْبِرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ

# Introduction

Matters that are obligatory to be known and acted upon I

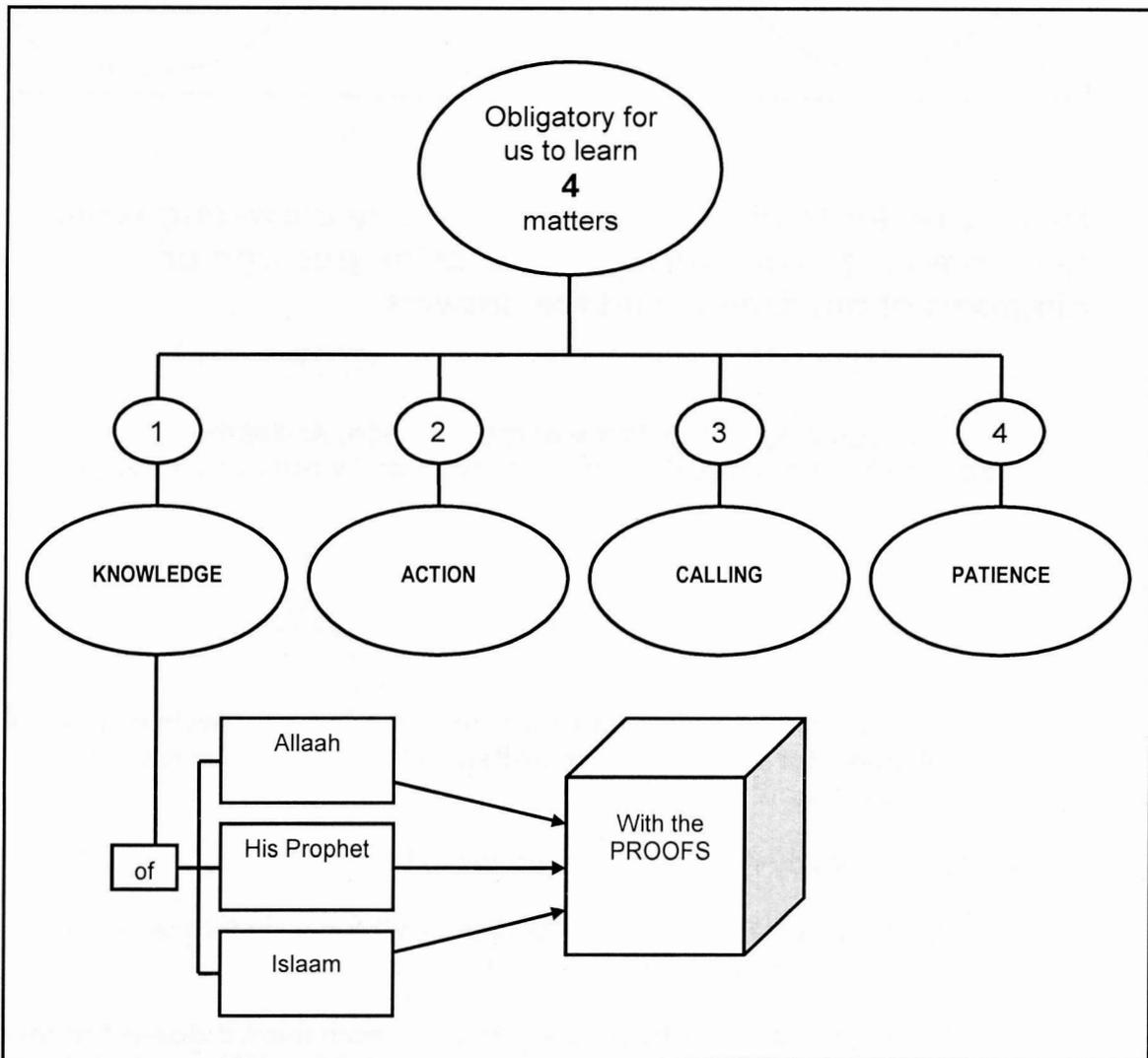




Take a look at these diagrams which summarise some of the points from the passage you have just read.

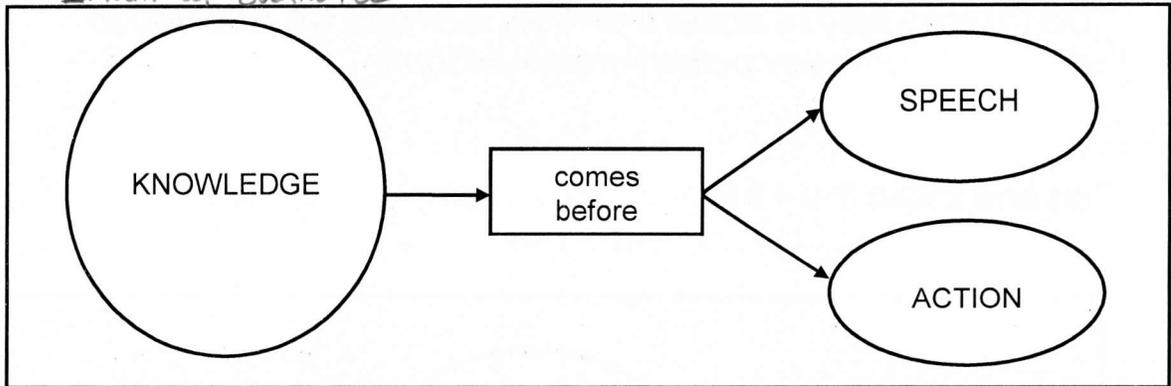
(Don't worry they're easier than they look and will help you to remember some key points *inshaa~ Allaah!*)

This one shows the 4 things we must learn



This one shows that to do anything in Islaam correctly we must have knowledge about it first

Imām al-Bukhāree



**Next, to understand the passage better, try answering some questions on it. You can look back at the passage and diagrams at any time to find the answers.**

1. This passage begins with '**In the name of Allaah, *Ar-Rahmaan Ar-Raheem***'. What does *Ar-Rahmaan* mean and what does *Ar-Raheem* mean?

2. The author, Imaam Muḥammad ibn `Abdil-Wahhaab, says in his book '**it is obligatory for us to learn four matters**'. Which one of the answers below is correct?

What he means by this is that learning these four matters is

- a) *not* a must for the regular Muslim, but it *is* a must for the Muslim scholars and for the Muslims who are very righteous
- b) neither good nor bad, so if you don't learn them it doesn't matter
- c) a must for every Muslim, and if he does not, he will be sinning

قَالَ الشَّافِعِيُّ

رَحِمَهُ اللَّهُ تَعَالَى:

لَوْ مَا أَنْزَلَ اللَّهُ

حُجَّةً عَلَى خَلْقِهِ

إِلَّا هَذِهِ السُّورَةَ

لَكَفَّتْهُمْ



وَقَالَ الْبُخَارِيُّ

رَحِمَهُ اللَّهُ تَعَالَى:

بَابُ: الْعِلْمُ

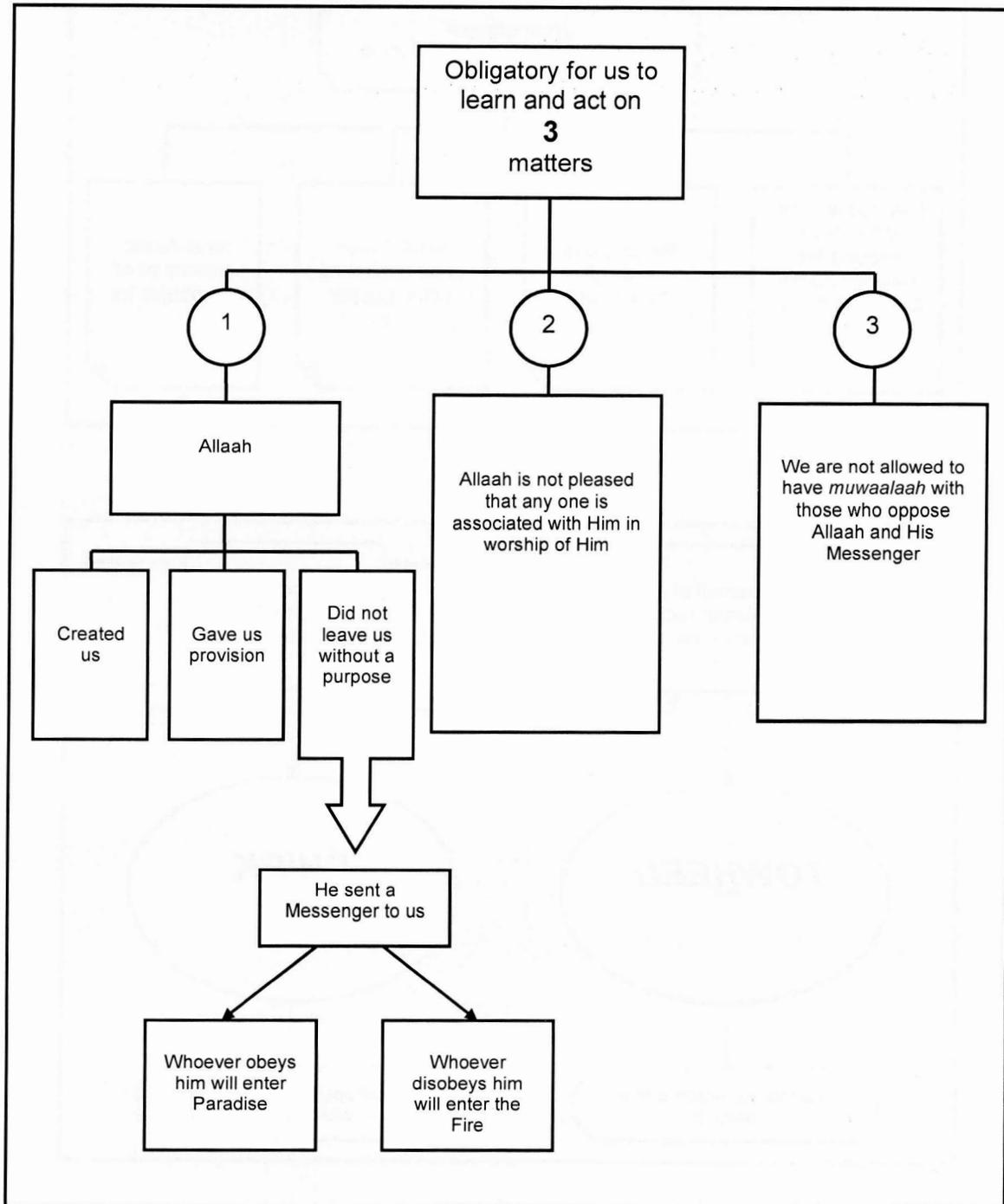
قَبْلَ

الْقَوْلِ وَالْعَمَلِ

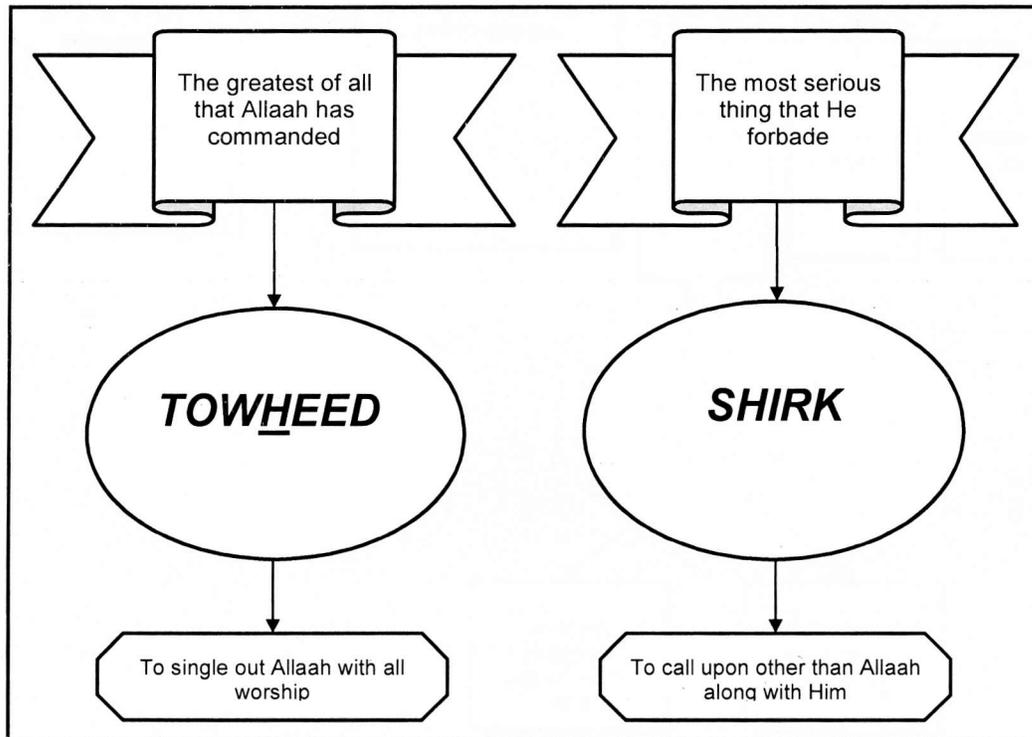
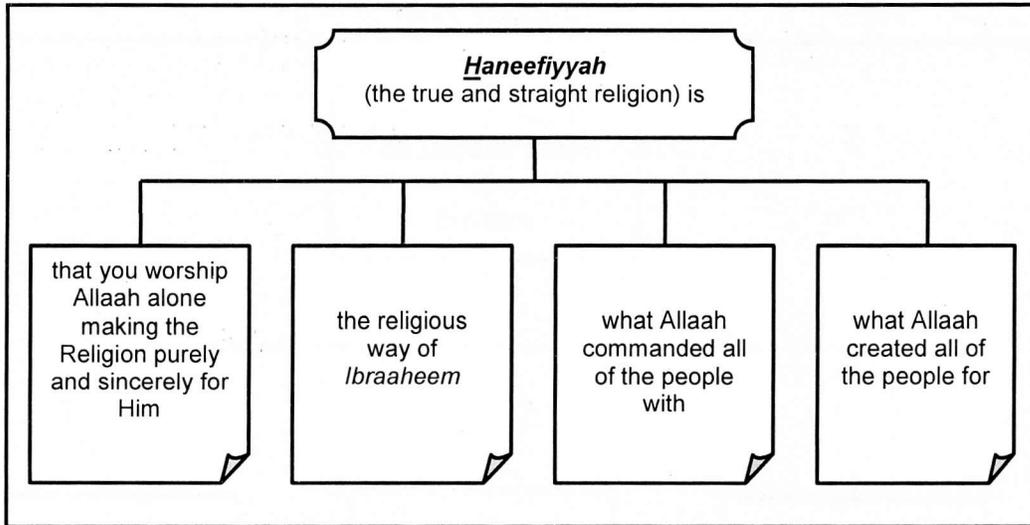


Now take a look at this diagram which summarises some of the points from the passage you have just read.

It shows 3 further matters that we must learn and act on

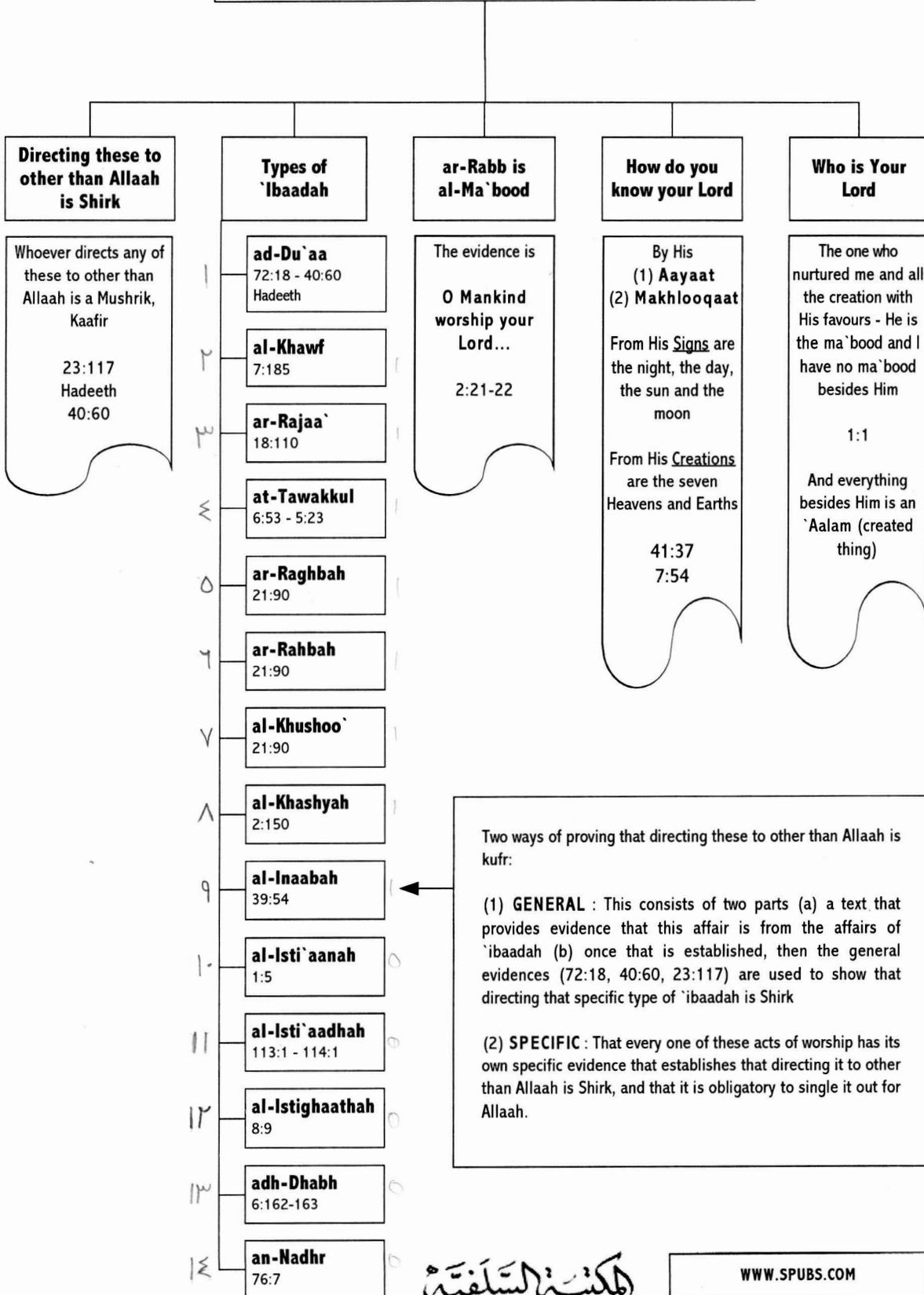


Have a look at these diagrams which summarise some of the points from the passage you have just read.



# The 1st Principle

## The Servant's Knowledge of His Lord (Rabb, [Ma'bood])





## متن الرسالة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ:

قَالَ الشَّيْخُ الْإِمَامُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ -رَحِمَهُ اللَّهُ تَعَالَى-:

فَإِنْ قِيلَ: فَمَا الْجَامِعُ لِعِبَادَةِ اللَّهِ وَخَدُّهُ؟

قُلْتُ: طَاعَتُهُ بِأَمْتِثَالِ أَوْامِرِهِ وَاجْتِنَابِ نَوَاهِيهِ.

فَإِنْ قِيلَ: فَمَا أَنْوَاعُ الْعِبَادَةِ الَّتِي لَا تَصْلُحُ إِلَّا لِلَّهِ تَعَالَى؟

قُلْتُ: مِنْ أَنْوَاعِهَا: الدُّعَاءُ.

وَالِاسْتِعَانَةُ.

وَالِاسْتِغَاثَةُ.

وَذَبْحُ الْقُرْبَانِ.

وَالنَّذْرُ.

وَالْخَوْفُ.

وَالرَّجَاءُ.

وَالتَّوَكُّلُ.

وَالْإِنَابَةُ.

وَالْمَحَبَّةُ.

وَالْخَشْيَةُ.

وَالرَّغْبَةُ.

وَالرَّهْبَةُ.

وَالتَّأَلُّهُ.

وَالرُّكُوعُ.

وَالسُّجُودُ.

وَالْخُشُوعُ.

وَالتَّذَلُّ.

وَالتَّعْظِيمُ الَّذِي هُوَ مِنْ خَصَائِصِ الْإِلَهِيَّةِ.

وَدَلِيلُ الدُّعَاءِ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن:

١٨]. وَقَوْلُهُ تَعَالَى: ﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا

كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكُفْرِينَ إِلَّا فِي ضَلَالٍ﴾ [الرعد: ١٤].

وَدَلِيلُ الْاسْتِعَانَةِ قَوْلُهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥].

**The Conditions of Salah are 9. They are:**

1. **Al-Islaam** (Salah is only accepted from a Muslim)
2. **Al-'aql** (Sanity. The insane is not held accountable for his/her actions)
3. **Al-tamyeez** (puberty)
4. **State of purity** (having wudu or taking a ghusl to remove ritual impurity)
5. **Removal of filth** (clothing should be free from impurities)
6. **Covering the awrah**
7. **Commencement of time** (The salah must be prayed at its proper time and not a minute before)
8. **Facing the direction of the qiblah**
9. **An-niyah** (the intention for the prayer being prayed should be present)

**Pillars:** The pillars of the salah are those things that are necessary for the validation of the salah. If any pillar is left out due to ignorance, forgetfulness, or deliberate omission the Salah becomes invalid. The prostration of forgetfulness\* cannot compensate for the omission of a pillar. The pillar has to be done or the salah has to be repeated, even if a long time passes.

**The Arkaan (pillars) of Salah are 14. They are:**

1. **Standing** (An able person must stand while praying)
2. **Takbiratul Ihraam** [ the opening takbeer (i.e. the first Allaahu akbar)]
3. **The recitation of Al-faatihah**
4. **The rukoo'** (the bowing position)
5. **Rising up from the rukoo**
6. **Sujuud on the 7 bones** (1. forehead & nose, 2&3. both palms, 4&5. both knees, 6&7. both feet – all must touch the floor during prostration)
7. **Coming up from the prostration position**
8. **Sitting calmly between the two prostrations**
9. **Being tranquil and calm during every pillar position**
10. **The pillars should be done in order** (e.g. rukoo before sujud etc.)

11. **The last tashahud (at-tahiyaat)** [In fajr the last is also the first]

12. **Sitting during the last tashahud**

13. **Sending the salaah and salaam upon the Prophet صلى الله عليه وسلم** (saying Allaahumma salli ala Muhammad صلى الله عليه وسلم ) **in the last tashahud**

14. **The two tasleems** (saying 'assalaamu 'alaykum wa rahmatullaah to the right and then to the left)

\* Prostration of forgetfulness (sujoodus Sahwi) is the two prostrations made at the end of the prayer to compensate for mistakes done within the prayer. The mistake of leaving a pillar cannot be made up by simply making these two prostrations.

**Wajibaat:** The wajibaat of the salah are those things that must be done within the salah and if they are left out due to ignorance or forgetfulness the salah is **still valid**. If they are left due to these reasons they **can** be compensated for with the prostration of forgetfulness. However, if they are **deliberately omitted then the salah is invalid**.

**The Wajibaat of the Salah are 8. They are:**

وَأَجِبَاتُ الصَّلَاةِ

1. **All of the takbiraat** except takbiratul ihram [All the sayings of Allaahu akbar except the first one (first one is a pillar)]

2. Saying: **Subhaana rabbiyal 'atheem** (at least once) in rukoo/bowing position

3. Saying: **sami Allaahu liman hamidah**

4. Saying: **rabbanaa wa lakal hamd**

5. Saying: **Subhaana rabbiyal 'ala** (at least once) in sujoor

6. Saying: **rabighfirlee** (at least once) while sitting between the two prostrations

7. **The first tashahud** (at-tahiyaat) [in fajr the first is a pillar, in the others prayers they are wajibaat]

8. **Sitting down during the first tashahud**

If a person remembers that they forgot one of these wajibaat while still praying, then they only have to make the two prostrations for forgetfulness. If they remember a long time after they already completed the prayer then inshallaah they are excused.

*al-inqiyad*, Compliance, by fulfilling its rights and they are the obligatory actions with sincerity to Allah with request to seek his pleasure. This is the requirement.

## القبول

*al-Qabool*, Acceptance prevents rejection. This is achieved by acting upon the commandments of Allah (سبحانه وتعالى) and abstaining from what He prohibited.

These conditions have been deduced by the scholars from the Quran and Sunnah, which deal with this great *kalimah*, explaining its rights and restrictions. And that it is not an ordinary declaration by merely saying it with the tongue.

## رَكْنَا لَا إِلَهَ إِلَّا اللَّهُ

### The Two Pillars of *Laa ilaaha illa Allah*

It has two pillars: the first pillar is negation, "*An Naff*" النفي

and the second pillar is affirmation "*Al-Ithbaat*" الإثبات.

## أما شروط لا إله إلا الله

### Conditions of "la ilaha illa Allah"

Saying the statement will not benefit unless the following seven conditions are fulfilled:

#### العلم

*al-ilm*, Knowledge of its meaning, its negation and affirmation. Whoever pronounces it and he does not comprehend its meaning and its requirements, it is not useful for him because he does not believe what it denotes. Rather he is like somebody speaking (by repeating or reading) a language, which he does not understand.

#### اليقين

*al-yaqeen*, Certainty which is complete surety of it and which leads to repelling any doubt or suspicion about it.

#### الإخلاص

*al-ikhlaas*, Sincerity which is the opposite of shirk, which is indicated by "*la ilaha illa Allah*".

#### الصدق

*as-sidq*, Truth which prevents hypocrisy. Indeed, The Hypocrites pronounced it with their tongues but did not believe in what it signified.

#### المحبة

*al Mahabab*, Love for this statement and having love and pleasure for whatever it necessitates. It is the opposite of the state of hypocrites.

#### الانقياد

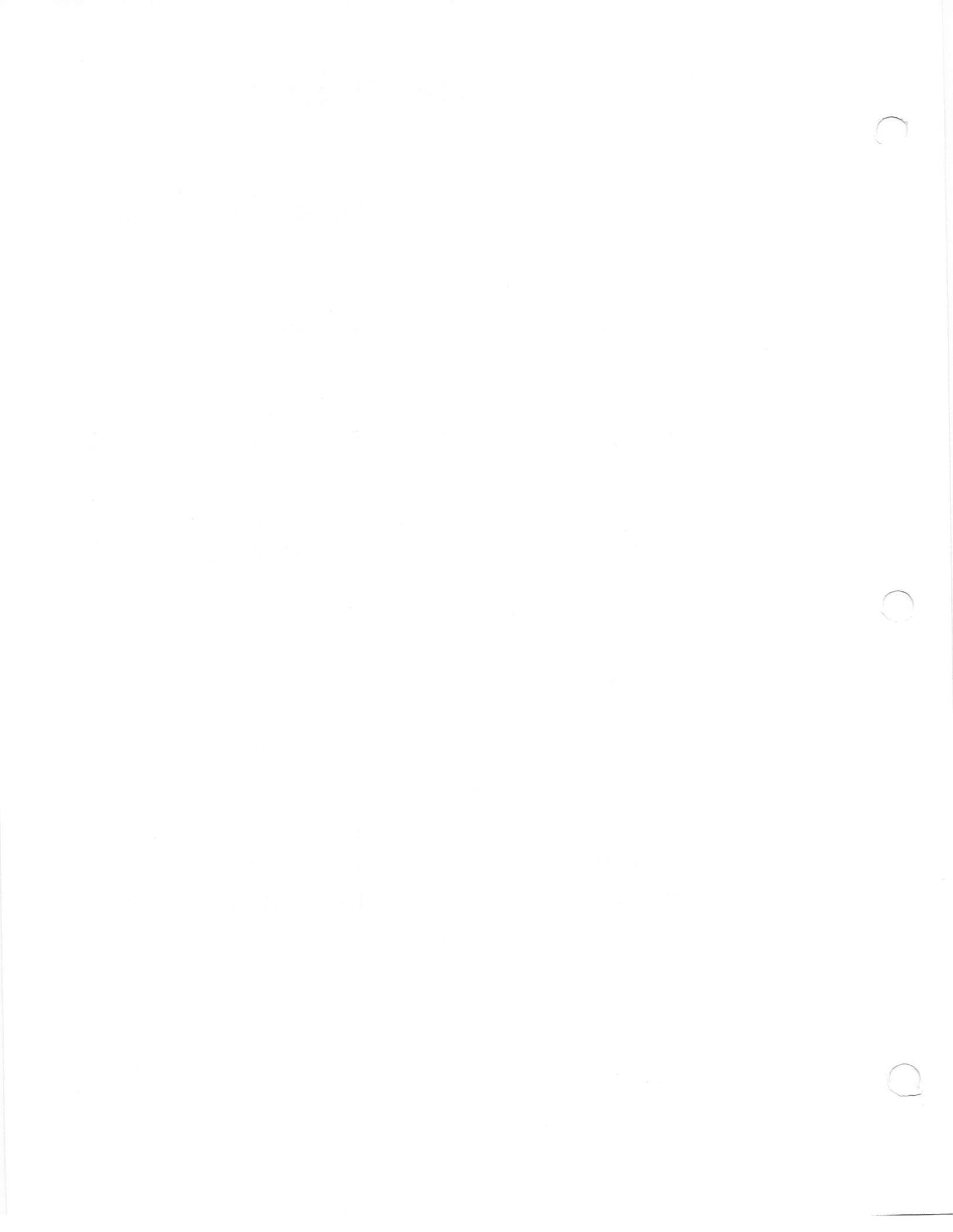


وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ:

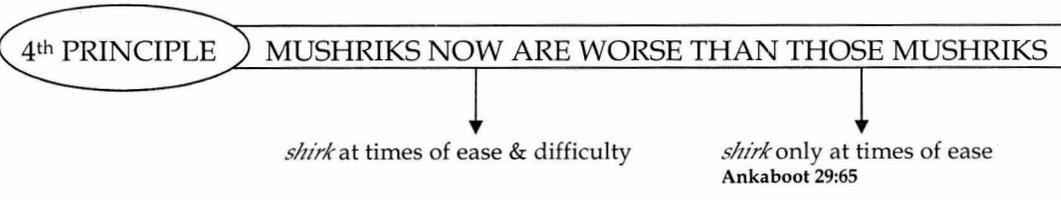
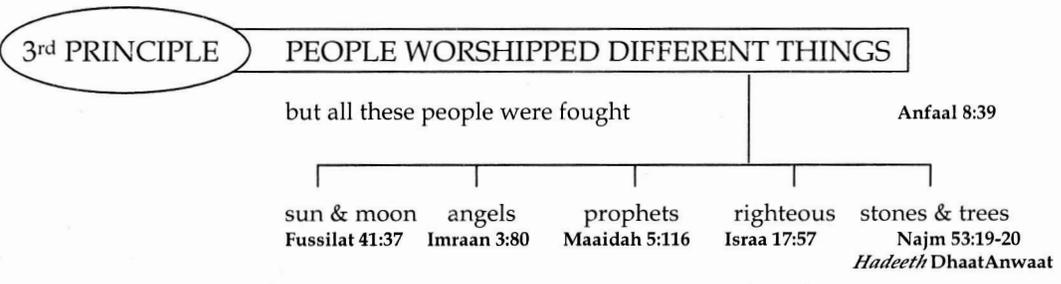
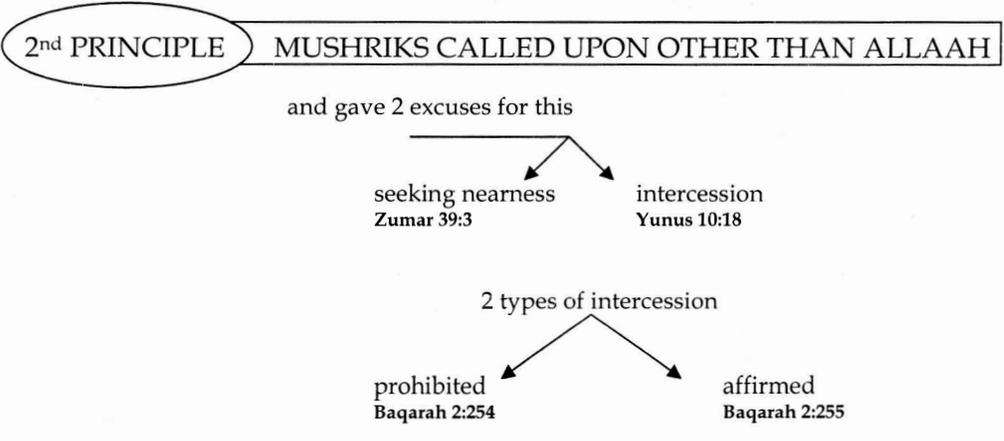
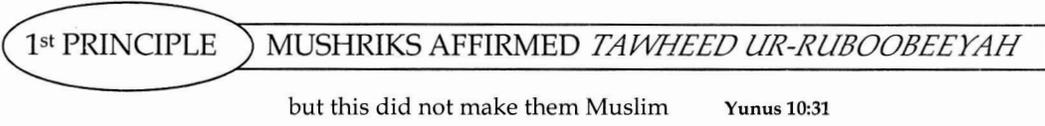
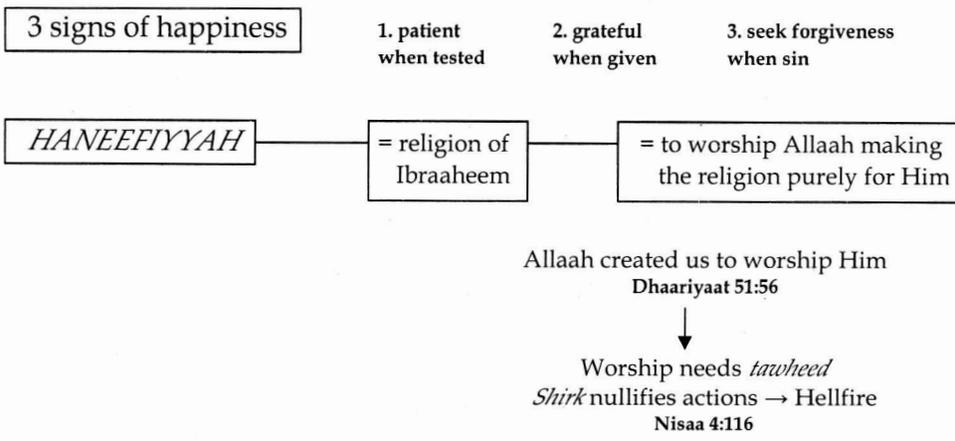
1. طَاعَتُهُ فِيَمَا أَمَرَ\* .
2. وَتَصَدِيقُهُ فِيَمَا أَخْبَرَ\*\* .
3. وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ\*\*\* .
4. وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ\*\*\*\* .

This Shahaadah necessitates that

- you **comply** with whatever he commands;
- you **believe** whatever Allaah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed you of;
- you **avoid** whatever he forbade and prohibited, and that
- you **do not worship** Allaah except with that which he prescribed.



# Summary Diagram



1919 - 1920



الأخرى<sup>٣</sup> (١)

وَحَدِيثُ أَبِي وَقْدٍ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيَنْوِطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا هُمْ ذَاتُ أَنْوَاطٍ<sup>(١)</sup>. الْحَدِيثُ.

### القاعدة الرابعة

أَنَّ مُشْرِكِي زَمَانِنَا أَعْلَظُ شِرْكًَا مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّحَاءِ، وَيُخْلِصُونَ فِي الشِّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّحَاءِ وَالشِّدَّةِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾<sup>(١)</sup>.

وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

[التجم: ٩١، ٢٠]

١٤ رواه الإمام أحمد ٢١٣٩٠، والترمذي ٢١٨٠، وقال: حسن صحيح، وابن أبي عاصم في السنة، وقال المناوي: إسناده صحيح، وصححه

الألباني في رياض الجنة رقم ٧٦

[العنكبوت: ٦٥]

يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾ (٨).

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ (٩).

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ﴾ (١) وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾ (١).

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴾ (١).

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى \* وَمَنَاةَ الثَّالِثَةَ

٨ [الأَنْفَال: ٣٩]

٩ [فصلت: ٣٧]

١٠ [آل عمران: ٨٠]

١١ [المائدة: ١١٦]

١٢ [الإسراء: ٥٧]

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾ (٥).

وَالشَّفَاعَةُ شَفَاعَتَانِ:

شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ.

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ (٦).

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطَلَّبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلُهُ وَعَمَلُهُ بَعْدَ الإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ (٧).

## القَاعِدَةُ الثَّالِثَةُ

أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ظَهَرَ عَلَى أَنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَمِنْهُمْ مَنْ

٥ [يونس: ١٨]

٦ [البقرة: ٢٥٤]

٧ [البقرة: ٢٥٥]

عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخَاصِكَ مِنْ هَذِهِ الشَّبَكَةِ ؛ وَهِيَ الشِّرْكَ بِاللَّهِ  
الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ (٢) .  
وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ .

## القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُقِرُّونَ بِأَنَّ اللَّهَ - تَعَالَى -  
هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ مَنْ يَرْزُقُكُمْ  
مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ (٣) .

## القاعدة الثانية

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ، فَذَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى:  
﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا  
هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾ (٤) .

٢ [النساء: ١١٦]

٣ [يونس: ٣١]

٤ [الزمر: ٣]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ.  
وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْتَمًا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْبَ  
اسْتَغْفَرَ؛ فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانَ السَّعَادَةِ.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ: أَنَّ الْحَيْفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا  
قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (١).

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ  
الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَّارَةِ .

فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَمَا حَدَّثَ إِذَا دَخَلَ فِي الطَّهَّارَةِ، فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا  
خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ.

متن

# القواعد والأحكام

المعتمد من معهد الميراث النبوي تحت إشراف فضيلة الشيخ  
أحمد بن عمر بازمول حفظه الله

الأستاذ المشارك بجامعة أم القرى  
- ١٤٣٧ \ ١٤٣٦ هـ -



ضمن دروس معهد الميراث النبوي  
تصميم وإعداد فريق صيانة السلفي

||b

إن هذا العلم دين فانظروا عمن تأخروا دينكم



## The Four Principles

By Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab

[Trans. Abu Naasir Abid ibn Basheer]

In The Name Of Allaah The Most Beneficent The Most Merciful

I ask Allaah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness.

Know, may Allaah guide you to obeying Him, that Haneefiyyah is the religion of Ibraaheem: It is that you worship Allaah making the religion purely for Him, as He said, **“And I have not created the jinn and mankind except to worship Me (Alone).”** [adh-Dhaariyaat (51):56]

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification.

So when you recognise that if shirk enters into worship, it corrupts it, negates all the actions and the one who does it is eternally in the Hell-Fire, then you will realise the most important matter obligatory upon you: recognition of this fact, in order that Allaah may save you from the abyss of committing shirk with Him, about which He, the Most High said, **“Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.”** [an-Nisaa (4):116]

And this knowledge comprises of four principles which Allaah, the Most High, has mentioned in His Book.

The first principle is that you know the kuffaar, whom the Messenger saws fought, used to affirm that Allaah, the Most High, was the Creator and the Disposer of all the affairs but that did not enter them into Islaam and the proof is His, the Most High's, saying, **“Say: Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living**

from the dead and brings out the dead from the living? And who disposes the affairs? They will say: "Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?" [Yunus (10):31]

The second principle: That they (the mushrikeen) say: "We do not call upon and turn towards them except to seek nearness and intercession (with Allaah)". So the proof against seeking nearness (through awliyaa) is His, saying, "And those who take awliyaa besides Him (say): "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever." [az-Zumar (39):3]

And the proof against intercession (through awliyaa) is His, the Most High's, saying, "And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." [Yunus (10):18]

And intercession is of two types: The prohibited intercession and the affirmed intercession. The prohibited intercession is that which is sought from other than Allaah concerning that which only Allaah is able to do. And the proof is His, the Most High's, saying, "O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Dhaalimun (wrong-doers, etc.)." [al-Baqarah (2):254]

And the affirmed intercession is that which is sought from Allaah while the intercessor is honoured with the intercession and the one interceded for is someone whose deeds and speech are pleasing to Allaah, after He gives permission, as He, the Most High, said, "Who is he that can intercede with Him except with His Permission?" [al-Baqarah (2):255]

The third principle is that the Prophet (may Allaah's peace and blessings be upon him) encountered people differing in their worship. Amongst them were people who worshipped the angels, some who worshipped the prophets and the righteous men and others who worshipped stones, trees, the sun and the moon. The Messenger of Allaah (may Allaah's peace and blessings be upon him) fought them and did not differentiate between them.

The proof is the saying of Allaah the Most High, "And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allaah) and all the deen is for Allaah (Alone)." [al-Baqarah (2):193]

And the proof that sun and the moon (are worshipped) is the saying of the Most High, **“And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon.”** [Fussilat (41):37]

And the proof that the angels (are worshipped) is the saying of the Most High, **“Nor would he order you to take angels and Prophets for lords (gods).”** [ale-‘Imraan (3):80]

And the proof that the prophets (are worshipped) is the saying of the Most High: **“And when Allaah will say (on the Day of Ressurrection) “O Iesa ibn Maryam did you say unto men, ‘Worship me and my mother as two gods besides Allaah’.” He will say, “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly You are the All-Knower of all that is hidden.”** [al-Maa’idah (5):116]

And the proof that the righteous (are worshipped) is the saying of the Most High, **“Those whom they call upon desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment.”** [al-Israa’ (17):57]

And the proof that stones and trees (are worshipped) is His, the Most High’s, saying, **“Have you considered al-Laah and al-Uzza. And Manaah, the other third?”** [an-Najm (53):19-20]

And the hadeeth of Abu Waaqid al-Laythee (may Allaah be pleased with him) who said: **“We departed with the Prophet (may Allaah's peace and blessings be upon him) to Hunain and we had recently left kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it ‘Dhaat Anwaat’. We passed by a tree and said, “O Messenger of Allaah, appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat. He said, “ Allaahu Akbar, Allaahu Akbar, Allaahu Akbar! By the One in whose Hand is my soul, these are the ways. The like of what you have said is what Bani Israaeel said to Musaa, “Make for us a god as they have gods.” He said, “Verily you are an ignorant people.”** [al-A’raaf (7):138]

[Reputed by at-Tirmidhi (2180) who said the hadeeth is Hasan Saheeh, and Ahmad (5/218), Ibn Abi Aasim in As-Sunnah (76), Ibn Hibbaan in his Saheeh (6702) and it was authenticated by Ibn Hajar in al-Isaabah (4/216).]

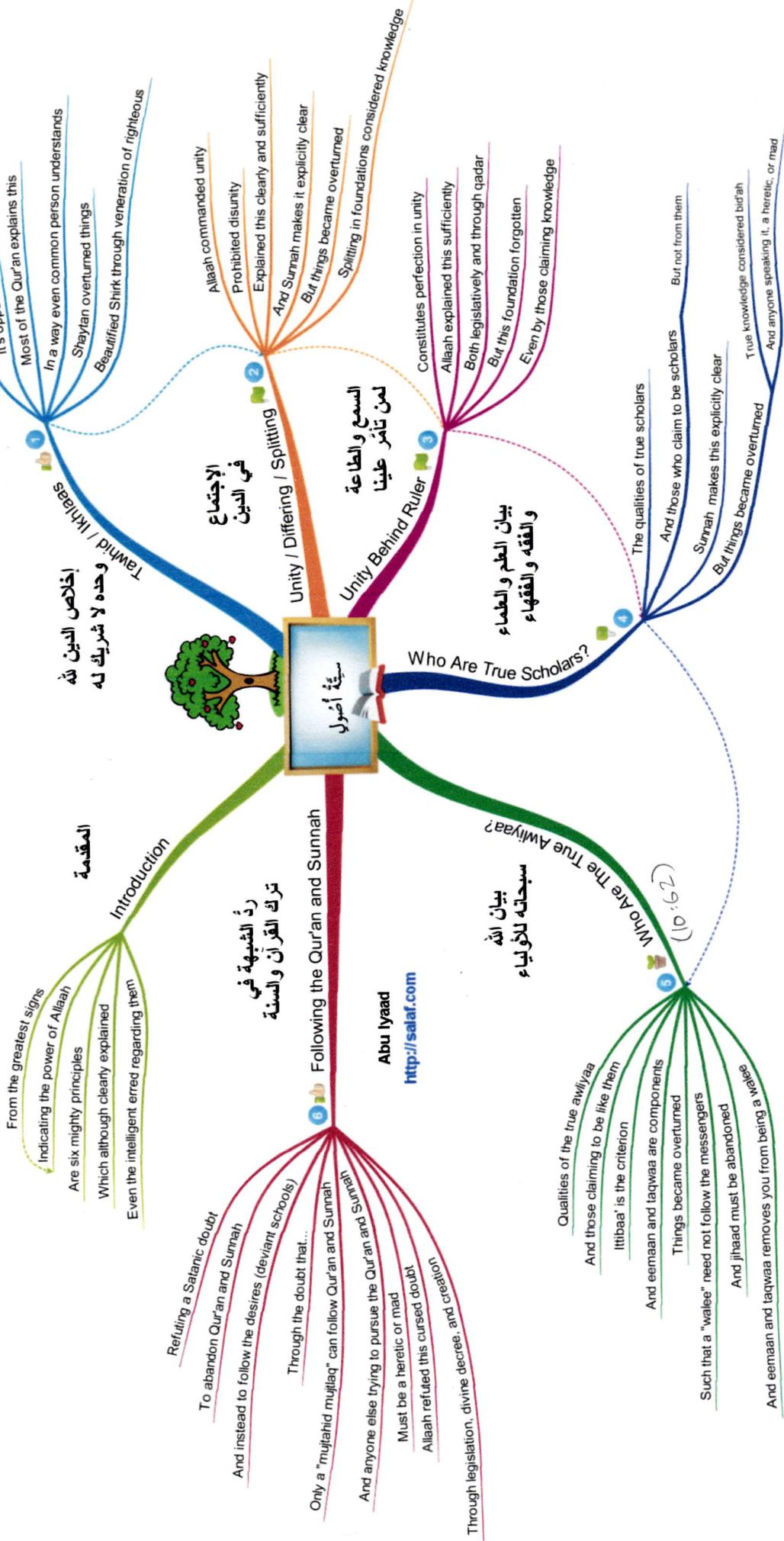
The fourth principle is that the mushrikeen of our time are worse in their shirk than the mushrikeen who came before. This is because those who came before

committed shirk during times of ease and made their worship purely for Allaah during times of difficulty. However, the shirk of the mushrikeen of our time is continuous, during times of ease and difficulty. The proof is His, the Most High's, saying, **“And when they embark on a ship they invoke Allaah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”** [al-Ankaboot (29):65] , so based upon this, the caller (one who supplicates) then he is actually a worshipper (by this supplication), and the evidence is His, the Most High's saying, **“And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?”** [Al-Ahqaf (46):5]

And Allaah, the Sublime, knows best. Prayers and peace be upon Muhammad, his family and companions.

# سورة الأوصال الستة

## An Overview of the Six Principles (1.0)





# الْعِبَادَةُ هِيَ

اسْمٌ جَامِعٌ لِكُلِّ مَا يُجِبُهُ اللهُ

تَعَالَى وَيَرْضَاهُ

مِنَ الْأَقْوَالِ وَالْأَعْمَالِ

الْبَاطِنَةِ وَالظَّاهِرَةِ

'Ibaadah (worship) in Arabic (lughatan) means submission and humbling oneself.

Ibn Taimeeyah says it is a comprehensive word which includes everything that Allaah loves and is pleased with, from sayings and actions, both inward and outward.

It is from the verb

عَبَدَ يَعْبُدُ عِبَادَةً

see pg 6



## Shirk And Its Categories

There are two kinds of *Shirk*:

### First, The Greater *Shirk*

The Greater *Shirk* means either to worship other than Allâh Almighty or to make partners with Allâh in something that is specifically His; for example, to take someone as His partner in worship, obedience, love, fear, supplication, and the seeking of help.

When one associates partners with Allâh — regardless of who that partner is, such as a man, animal, plant, or inanimate object — one has perpetrated the Greater *Shirk*, examples of which are as follows:

- To supplicate to that partner as one supplicates to Allâh.
- To love that partner as one loves Allâh.
- To hope from that partner as one hopes from Allâh.
- To submit oneself in obedience to that partner as one submits in obedience to Allâh.
- To fear that partner as one fears Allâh.
- To seek a ruling or judgement from other than Allâh's *Shari'ah*.

Allâh Almighty says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allâh and join none with Him in worship.<sup>[1]</sup>

Of course, the Greater *Shirk* is the worst and most severe kind of *Shirk*; indeed, it is the greatest sin with Allâh, for Allâh does not accept any deed from its perpetrator, regardless of how pious he may be otherwise. If one dies, associating partners with Allâh, Allâh will not forgive him, for He says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to

<sup>[1]</sup> (*An-Nisa'* 4:36)

whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.<sup>[1]</sup>

Whoever dies upon this form of *Shirk* is from the dwellers of the Hellfire, for the Prophet ﷺ said:

«مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاءَ دَخَلَ النَّارَ»

Whoever dies calling upon other than Allâh as a rival, he enters the Hellfire.<sup>[2]</sup>

In another *Hadith*, the Prophet ﷺ said:

«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ. وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ»

Whoever meets Allâh without associating any partner with Him enters Paradise. Whoever meets Him, associating any partner with Him enters the Hellfire.<sup>[3]</sup>

The Muslim, therefore, worships and invokes only Allâh, and submits only to Him, for Allâh Almighty says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

Say: "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamin (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."<sup>[4]</sup>

## Second, The Lesser *Shirk*

It consists of various categories:

1) A small amount of *Riya'* (doing good deeds for show); for example, when one prays, fasts, or gives charity, he is seeking other than Allâh's Face; hence, he is mixing good deeds with bad ones. The

[1] (*An-Nisa'* 4:48)

[2] Al-Bukhari in the Book of *Tafsir* (5:153) and Muslim (1:94) from Ibn Mas'ud.

[3] Recorded by Muslim (1:94) from Jabir.

[4] *Al-An'am* 6:162,163. Included here is one whom people see doing a righteous deed, but he did not do it out of sincerity, and also one who does a righteous deed secretly but wants to let people know about it.

Prophet ﷺ said:

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ»

What I fear most for you is the Lesser *Shirk*.

When asked about it, he ﷺ said:

«الرِّيَاءُ»

*Riya'*.<sup>[1]</sup>

When one performs any good deed or act of worship to impress or please people thereby, then he has committed *Riya'*, which is forbidden. In another *Hadith* related by Shaddad bin 'Aws, may Allāh be pleased with him, the Prophet ﷺ said:

«مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ  
تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ»

Whoever prays, showing off to others, he has indeed committed *Shirk*; whoever fasts, showing off to others, he has indeed committed *Shirk*; whoever gives charity, showing off to others, he has indeed committed *Shirk*.<sup>[2]</sup>

2) Another form of the lesser *Shirk* is to swear by anyone other than Allāh, for instance, to swear by the Prophet ﷺ, by the Ka'bah, or by one's parents. In an authentic *Hadith* related by Ibn 'Umar, may Allāh be pleased with them, the Prophet ﷺ said:

«إِنَّ اللَّهَ يَنْهَأَكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ. مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ  
لِيَصْمُتْ»

Indeed, Allāh has forbidden you from swearing by your fathers; whoever makes an oath, let him swear by Allāh or remain silent.

3) Another form of the Lesser *Shirk* is for one to say the following expressions:

<sup>[1]</sup> Imam Ahmad (4:126) and Ibn Majah (2:1406) from Shaddad bin Aws. Ahmad also recorded it from a *Hadith* of Mahmud bin Lubaid (5:428).

<sup>[2]</sup> Agreed upon. Recorded by Al-Bukhari (3:195), Muslim (1:92) from Abu Hurairah, may Allāh be pleased with him.

- "What Allâh wills and what you will."
- "This is from Allâh and from you."
- "I am what I am because of Allâh and because of you."
- "I have no one but Allâh and you."
- "I place my trust upon Allâh and upon you."
- "Were it not for Allâh and you, such and such would (or wouldn't) have happened."

Based on one's intention when saying these phrases, this category may even become a form of the Greater *Shirk*.

## TYPES OF SHIRK

There are two main forms of shirk in relation to the actions (of the heart, tongue and limbs – which cannot be separated from one another), which is major and small shirk. Shirk in itself can be divided into three types:

- **Ash-Shirk ul-Akbar (The major shirk)**
- **Ash-Shirk ul-Asghar (The small shirk)**
- **Ash-Shirk ul-Khafie (The hidden shirk)**

### The differences between ash-Shirk ul-Akbar and ash-Shirk ul-Asghar

1. **Ash-Shirk ul-Akbar** takes one outside the fold of Islaam.

The fundamental difference between ash-Shirk ul-Akbar and ash-Shirk ul-Asghar is that the first takes one outside the fold of Islaam, whereas the second does not, though it can lead to major shirk.

"They have become kaafir those who say: 'Verily Allaah is al-Maseeh (Jesus) the son of Maryam (Mary)..." (Maaidah, 5:17)

The way we can avoid committing shirk is by studying the ritual acts of Islaam (Sha'aa-ir ul-Islaam); by doing so, you will know not to do them for anyone other than Allaah, such as prayer, fasting, da'wah, slaughtering etc.

2. **Ash-Shirk ul-Akbar** is the greatest sin and will never be forgiven.

Those who commit major shirk will never be forgiven as Allaah Almighty says:

"Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin." (Nisaa, 4:48)

3. **Major shirk** leads to eternal abode in Hellfire.

The one who commits major shirk will be in Hellfire forever, whereas the one who commits ash-Shirk ul-Asghar will be punished in Hellfire, but if Allaah wishes He may take him out (after a period of time known only to Allah) or even leave him there forever, as Allaah Almighty does whatever He wishes. He The Most High says:

"...Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode." (Maa-idah, 5:72)

4. **Major shirk** abolishes all Hasanaat (good deeds).

The major shirk abolishes all of your good deeds whereas ash-Shirk ul-Asghar does not.

"If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (Zumar, 39:65)

### **Some examples of ash-Shirk ul-Akbar**

#### **Shirk ud-Du'aa (The Shirk of Invocation).**

This type of shirk implies invoking, supplicating or praying to others besides Allaah Almighty, such as to supplicate to a dead person in his grave etc. This form of shirk is widely common in parts of Asia and among some Sufis.

#### **Shirk ut-Taa'ah (The Shirk of Obedience)**

This type of major shirk implies obeying any authority or law other than the Sharee'ah (obeying the commands of other than Allaah). If you obey any law other than Allaah it is considered to be Shirk at-Taa'ah, such as if a State makes it illegal to support the Mujaahideen or wear the Hijaab. Allaah Almighty says:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made legal or illegal)..." (Tawbah 9:31)

Once, while Allaah's Messenger (Peace be upon him) was reciting the above verse, 'Adee bin Haatim said: 'Oh Allaah's Prophet! They do not worship them (i.e. their Rabbis and

Monks).' Allaah's Messenger (Peace be upon him) replied: "Did they not obey them (the rabbis and monks) when they allowed what Allah made illegal, and forbid what Allah made legal? 'Adee bin Haatim replied: 'Yes'. Allaah's Messenger (Peace be upon him) said: 'This their worship (of them) '" (Tafseer al-Qur'aan al-'Azeem of at-Tawbah verse 31)

### **Shirk ul-Mahabbah (Shirk of Love)**

This type of shirk involves loving those who Allaah hates (i.e. the kuffaar) or hating those who Allaah loves (i.e. the believers). Allaah Almighty says:

"And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else)..." (Baqarah, 2:165)

There are many other forms of major shirk that have not been mentioned in this article. For an in-depth study of shirk and its types, please refer to Kitaab ut-Tawheed (The Book of Tawheed) by Sheikh Muhammad bin 'Abd al-Wahhaab (may Allah's mercy be upon him).

### **One example of ash-Shirk ul-Asghar**

#### **Ar-Riyaa' (showing off).**

Ar-Riyaa' is any action which is performed in order to receive praise, fame or any other worldly gain. It is a form of shirk, for rather than doing your actions for the sake of Allaah you begin doing them for the sake of yourself. It is narrated in the Musnad of Imaam Ahmad and at-Tabaraani that the Messenger Muhammad (Peace be upon him) said: "*The thing I fear most for you is ash-Shirk ul-Asghar* (The Small Shirk). The Sahaabah then asked him: '*What is The Small Shirk?*' He (Peace be upon him) replied: *ar-Riyaa* (showing off)."

The Shaytaan works actively with the Qurraa' (those who have been given good voices in reciting the Qur'aan). Shaytaan will approach him and tell him to show off with his recitation, and rather than to lead the Salaah for reward or to please Allaah, he will start to show-off with his recitation.

A person must never show-off with any of his prayers, da'wah or good deeds etc. Any actions that are done out of showing-off will never be rewarded as they were done for your sake, and not for Allaah Almighty.

### **Ash-Shirk ul-Khafie (The Hidden Shirk)**

The Hidden Shirk can either be major or minor shirk, depending on the area in which it was committed. Hidden Shirk is one of the most dangerous forms of shirk as people cannot see that they are committing it. It is reported in al-Jaami' as-Sagheer hadeeth #4934 that the Messenger Muhammad (Peace be upon him) said: "*Ash-Shirk ul-Khafie in the Muslim nation is more inconspicuous than the creeping of a black ant on a black stone in the darkness of the night.*" And this inconspicuous Shirk is expiated by saying thrice the following sentences within a day and a night:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

"O Allaah, I take refuge in you lest I should commit shirk with you knowingly, and I seek your forgiveness for what I do unknowingly."

# The Taaghoot are many, and their Heads are Five

## The Taaghoot are many, and their heads are five

Allaah made it obligatory upon all the servants to reject and disbelieve in at-taaghoot, and to believe in Allaah. Ibnul Qayyim (May Allaah have mercy upon him) said:

“At-taaghoot is anyone whom the servants go beyond the due bounds, whether it is someone worshipped, obeyed or followed.”

The taaghoot are many, and their heads are five:

1. Iblees (Satan), may Allaah’s curse be upon him.
2. Whoever is worshipped and is pleased with that.
3. Whoever calls the people to worship them.
4. Whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen.
5. Whoever judges by other than what Allaah sent down.

The proof is the saying of Allaah, the Most High:

“No one is to be compelled to enter the religion; true guidance has been made clear and distinct from falsehood. So whoever rejects at-taaghoot and truly believes and worships Allaah alone, then has grasped the firmest handhold that will never break.”

This is the meaning of ‘laa ilaha illa Allaah’.

This is pointing to the fact that it is obligatory to worship Allaah alone and sincerely without any partners, because the first thing that Allaah commanded the servants with was to believe in Allaah and disbelieve in at-taaghoot. Moreover, they are many but their heads are five.

It means their leaders and those who a blindly followed by them.

1. Iblees; he is the outcast and accursed Satan to whom Allaah said: “My curse is upon you till the day of resurrection.” [Saad 38:78] Iblees was with the angels, in their company and performing their actions. Then when he was commanded to prostrate to Adam, the foulness, disdain and haughty pride within him was manifested and he refused to prostrate, became haughty and became from the disbelievers. So he was cast out from the Mercy of Allaah, the Mighty and Majestic.
2. Whoever is worshipped and pleased with that; he is the one who is worshipped besides Allaah and is pleased that he is being worshipped besides Allaah; he is one of the heads of the taaghoots and Allaah’s refuge is sought from that and it is the same whether he is worshipped in his lifetime or after his death, if he dies whilst having been pleased with that.
3. Whoever calls people to the worship of himself; it is anyone who calls the people to worship him, even if they do not do so. He’s one of the heads of the taaghoots whether the people responded to his call or not.
4. Whoever claims to possess anything from the knowledge of the affairs of the unseen and hidden; al-ghayb is whatever is hidden and unseen by man and it of two types: That which exists at present and that which lies in the future. What is hidden in the present is a relative matter, something may be known to one person and unknown to another. But the hidden and unseen of the future is something absolute and not know to anyone except Allaah alone, or to a messenger granted such knowledge by Allaah. So whoever claims such knowledge is a disbeliever.

5. Whoever judges by other than what Allaah has revealed; judging by that which Allaah, the Most High, sent down is from the tawheed of Lordship (ar-rooboobiyyah) since it is applying the judgement of Allaah, which pertains to His Lordship and His complete sovereignty and authority.

Therefore Allaah, the Most High, calls those who are followed upon other than what Allaah sent down 'lords' for their followers. He says:

“They have taken their learned men and their rabbis as lord besides Allaah, and also the Messiah, the son of Mary. But they were not commanded except to worship Allaah alone. None has the right to be worshipped except Him. How free and far removed is Allaah from the partners they associate with Him.” [At-Tawbah 9:31]

So Allaah calls those who are followed 'lords' since they are taken as legislators along with Allaah, the Most High, and He called them those who followed them their worshippers/devotees due to their having submitted to them and obeyed them in contradiction to the judgement of Allaah, the Perfect and Most High. ‘Adiyy ibn Haatim said to Allaah’s Messenger (Peace be upon him) that they did not worship them, to which the Prophet replied:

“Indeed they used to prohibit lawful things for them, and make lawful that which is forbidden for them, and they followed them – so that is their worship of them.” [Ahmad and Tirmidhi] (Authenticated by Al-Albaanee)

Source :

A Gift For The Intellect In Explanation Of The Three Fundamental Principles Of Islaam – By Sheikh Ubaid Al-Jaabiree (Hafizahullah)

**ONE: Shirk in the worship of Allaah:** to associate something and/or anyone in the worship of Allaah:

"Verily Allaah forgives not setting up rivals in worship with Him, but He forgives whom He pleases other sins than that." (Qur'an 4: 116)

"Verily, whosoever sets up rivals in worship with Allaah, then Allaah has forbidden *Al-Jannah* for him, and the Fire will be his abode." (Qur'an 5: 72)

**TWO: Setting up intermediaries between a person and Allaah is Kufr (disbelief):** calling upon them and seeking their intercession and depending upon them. Those who do this are taking "associates" with Allaah and this is *Shirk*. Allaah (*subhanahu wa ta'ala*) says (what means):

"Then set not up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshiped)." (Qur'an 2: 22)

The Prophet (*sallallaahu 'alayhe wa sallam*) was asked: "Which sin is the Gravest? He said: "That you set up rivals unto Allaah (despite the fact) that He has created you."<sup>5</sup> Allaah (*subhanahu wa ta'ala*) says (what means):

"And call not on other than Allaah, any that will neither profit you, nor hurt you but if (in case) you did so, you shall certainly be one of *Ath-thalimeen* (who commit Shirk)". (Qur'an 10:106)

**THREE: Believing that the Mushrikeen (those who commit Shirk) are not Kufar or doubting their Kufr or defending and correcting the beliefs of the Kufar, is Kufr.** Allaah (*subhanahu wa ta'ala*) says (what means):

"And if any amongst you who take them (*wholeheartedly*) as friends, then surely he is one of them." (Qur'an 5: 51)

<sup>2</sup>Tawheed: Belief in Oneness and Uniqueness of Allah. Allah is One in His Lordship, One in His God-ship, and One in His Actions, Names and Attributes.

<sup>3</sup>Shirk: Associating anyone/anything in the worship of Allaah (*subhana wa ta'ala*) or setting up rivals with Allaah (*subhana wa ta'ala*).

<sup>4</sup>Kufr: Disbelieving in Allah (*subhana wa ta'ala*) and His Messengers whether by denial, doubts, suspicion, aversion, jealousy, arrogance or following some whims which deters one from adhering to the Message. <sup>5</sup>Collected by Al-Bukahari and Muslim.

This is one of the greatest contradictions to Tawheed. Here it is important to caution that many Muslims are reluctant (and feel ashamed) to say the word "*Kufr*" to describe a disbeliever or to point out their acts of Shirk. Some even look at the *Kufar* with great deal of admiration, fear and obedience. Those have an inferiority complex that leads them to become blind followers and defenders of the *Kufar* and their ways. They are at grave danger since this may "melt" their identity.

The Muslim's position about these matters must be dissociation from *Kufr* and Shirk, but Love for Allaah (*subhanahu wa ta'ala*), His Prophet (*sallallaahu 'alayhe wa sallam*) and the believers:

"Let not the believers take the disbelievers as *Awliyaa'* (supporters, helpers, etc.) instead of believers, and whoever does that will never be helped by Allaah in any way, except if you indeed fear a danger from them. And Allaah warns you against Himself (His punishment), and to Allaah is the final return." (Qur'an 3: 28)

**FOUR: The belief that guidance by someone other than the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*) is better or that ruling by other than the rule of Muhammad (*sallallaahu 'alayhe wa sallam*) is better, then this is Kufr.** The rule of Muhammad (*sallallaahu 'alayhe wa sallam*) is the rule of Allaah:

"But no, by your Lord, they can have no true Faith (*al-waajib*: which is dutiful upon them), until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept (them) fully with submission." (Qur'an 4: 65)

## Some examples of this are:

- (a) The belief that systems and laws made by human beings are **better than, or equal to** the *Sharee'ah* of Islaam; or that *Islamic* system is **not suitable** for the contemporary times, and that Islaam is the cause of backwardness of the Muslims.
- (b) The belief that enforcing the punishments prescribed by Allaah (*subhanahu wa ta'ala*), such as cutting of the hand of thief or the stoning of an adulterer, is **not suitable** for this day and age.

**FIVE: Hating any command or anything of the Prophet's (sallallaahu 'alayhe wa sallam) Message despite practicing it is Kufr.**

Allaah (*subhanahu wa ta'ala*) says (what means):

**"That is because they hate that which Allaah has sent down, so He has made their deeds fruitless."** (Qur'an 47: 9)

**SIX: Mocking any part of Islaam or any of Allaah's Names and Attributes is Kufr.**

Allaah, the Most High, says (what means):

**"Was it at Allaah, and His signs, and His Messenger that you were mocking? Make no excuse, you have disbelieved (became Kufar) after you had believed."** (Qur'an 9: 65-66)

**SEVEN: Involvement in Magic:** considering it permissible to practice and spread ways that may (i) sway man from the good things he likes (e.g., using magic to sow discord between a man and his wife) or (ii) reduce man to do what he dislikes or is bad for him. These ways of magic are Satanic. Allaah (*subhanahu wa ta'ala*) says (what means):

**"Solomon did not disbelieve but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels (put coma after the word angels) Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said: We are only for trial, so disbelieve not (by learning the magic from us)."** (Qur'an 2: 102)

Today, we see many people seek help from the so called fortunetellers. They believe that these tellers know what will happen. This is *Kufr*. The Prophet (*sallallaahu 'alayhe wa sallam*) warned that:

**"Whoever goes to a priest (soothsayer or a fortuneteller), and believes him in what he says has committed Kufr and denied what was revealed to Muhammad (sallallaahu 'alayhe wa sallam)"<sup>1</sup>**

**EIGHT: Standing by the Mushrikeen, supporting them and helping them against the Muslims (so that they will be the prevalent ones) is Kufr.**

Allaah (*subhanahu wa ta'ala*) says (what means):

**"And he amongst you who take them as friends (WHOLEHEARTEDLY), then surely he is one of them."** (Qur'an 5: 51)

**NINE: Believing that some "special" people don't have to follow the Prophet (sallallaahu 'alayhe wa sallam) is Kufr because this negates the second part of the declaration of Tawheed 'Muhammad is the slave and Messenger of Allaah,'** since this constitutes desiring a "religion" other than Islaam. Allaah (*subhanahu wa ta'ala*) says (what means):

**"And whoever desires a religion other than Islaam, it will never be accepted from him, and in the Hereafter he will be one of the losers."** (Qur'an 3: 85)

**TEN: Completely turning away from the religion of Allaah, not learning it and practicing it, is Kufr.**

<sup>1</sup> An authentic *hadeeth* reported in *Saheeh Al-Jaami'* (a collection of authentic narrations verified by the Scholar of *hadeeth* Sheikh Muhammad Nassir Ad-Deen al-Albaani) V.2 # 5939. Believing in sorcery and horoscopy is as setting up rivals with Allaah. This is *Shirk*.

## الفهرس

٤	..... الْمُقَدِّمَةُ
٩	..... الْمَتْنُ
١٣	..... نَوَاقِضُ الْإِسْلَامِ
٢٢	..... النَّاقِضُ الْأَوَّلُ: الشَّرْكُ فِي عِبَادَةِ اللَّهِ تَعَالَى
٣٨	..... النَّاقِضُ الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ وَيَسْأَلُهُمْ وَيَتَوَكَّلُ عَلَيْهِمْ
٥١	..... النَّاقِضُ الثَّلَاثُ: مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ، أَوْ شَكَ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ
٦٠	..... النَّاقِضُ الرَّابِعُ: مَنْ اِعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ أَكْمَلُ مِنْ هَدْيِهِ، أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ، كَالَّذِي يُفَضِّلُ حُكْمَ الطَّوَاغِيَتِ عَلَى حُكْمِهِ
٧٦	..... النَّاقِضُ الْخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ ﷺ وَلَوْ عَمِلَ بِهِ
٨٤	..... النَّاقِضُ السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ، أَوْ ثَوَابِ اللَّهِ، أَوْ عِقَابِهِ

- ٩٥ ..... النَّاقِضُ السَّابِعُ: السَّحْرُ: وَمِنْهُ الصَّرْفُ وَالْعَطْفُ
- النَّاقِضُ الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى
- ١١٠ ..... الْمُسْلِمِينَ
- النَّاقِضُ التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ
- عَنْ شَرِيعَةِ مُحَمَّدٍ ﷺ كَمَا وَسِعَ الْخَضِرَ الْخُرُوجُ عَنْ
- ١٣١ ..... شَرِيعَةِ مُوسَى ﷺ
- النَّاقِضُ الْعَاشِرُ: الْأِعْرَاضُ عَنْ دِينِ اللَّهِ تَعَالَى؛ لَا يَتَعَلَّمُهُ
- ١٤٩ ..... وَلَا يَعْمَلُ بِهِ
- ١٨٧ ..... الْفِهْرِسُ

\* \* \*

*In the Name of Allâh, the Most Beneficent, the Most Merciful*

# The Types of Heart

**By Ibn Qayyim al-Jawziyyah**

Just as the heart may be described in terms of being alive or dead, it may also be regarded as belonging to one of three types; these are the healthy heart, the dead heart, and the sick heart.

## The Healthy Heart

On the Day of Resurrection, only those who come to Allah with a healthy heart will be saved. Allah says:

**"The day on which neither wealth nor sons will be of any use, except for whoever brings to Allah a sound heart. (26:88-89)"**

In defining the healthy heart, the following has been said: "It is a heart cleansed from any passion that challenges what Allah commands, or disputes what He forbids. It is free from any impulses which contradict His good. As a result, it is safeguarded against the worship of anything other than Him, and seeks the judgement of no other except that of His Messenger . Its services are exclusively reserved for Allah, willingly and lovingly, with total reliance, relating all matters to Him, in fear, hope and sincere dedication. When it loves, its love is in the way of Allah. If it detests, it detests in the light of what He detests. When it gives, it gives for Allah. If it withholds, it withholds for Allah. Nevertheless, all this will not suffice for its salvation until it is free from following, or taking as its guide, anyone other than His Messenger ." A servant with a healthy heart must dedicate it to its journey's end and not base his actions and speech on those of any other person except Allah's Messenger . He must not give precedence to any other faith or words or deeds over those of Allah and His Messenger, may Allah bless him and grant him peace. Allah says:

**"Oh you who believe, do not put yourselves above Allah and His Messenger, but fear Allah, for Allah is Hearing, Knowing. (49:1)"**

## The Dead Heart

This is the opposite of the healthy heart. It does not know its Lord and does not worship Him as He commands, in the way which He likes, and with which He is pleased. It clings instead to its lusts and desires, even if these are likely to incur Allah's displeasure and wrath. It worships things other than Allah, and its loves and its hatreds, and its giving and its withholding, arise from its whims, which are of paramount importance to it and preferred above the pleasure of Allah. Its whims are its imam. Its lust is its guide. Its ignorance is its leader. Its crude impulses are its impetus. It is immersed in its concern with worldly objectives. It is drunk with its own fancies and its love for hasty, fleeting pleasures. It is called to Allah and the akhira from a distance but it does not respond to advice, and instead it follows any scheming, cunning shayton. Life angers and pleases it, and passion makes it deaf and blind (1) to anything except what is evil.

To associate and keep company with the owner of such a heart is to tempt illness: living with him is like taking poison, and befriending him means utter destruction.

### **The Sick Heart**

This is a heart with life in it, as well as illness. The former sustains it at one moment, the latter at another, and it follows whichever one of the two manages to dominate it. It has love for Allah, faith in Him, sincerity towards Him, and reliance upon Him, and these are what give it life. It also has a craving for lust and pleasure, and prefers them and strives to experience them. It is full of self-admiration, which can lead to its own destruction. It listens to two callers: one calling it to Allah and His Prophet and the akhira; and the other calling it to the fleeting pleasures of this world. It responds to whichever one of the two happens to have most influence over it at the time.

The first heart is alive, submitted to Allah, humble, sensitive and aware; the second is brittle and dead; the third wavers between either its safety or its ruin.

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#### **Footnotes:**

1. It has been related on the authority of Abu'd-Darda' that the Messenger of Allah said, "Your love for something that makes you blind and deaf." Abu Daw'ud, al-Adab, 14/38; Ahmad, al-Musnad, 5/194. The hadith is classified as hasan.

# The Six Conditions Of Adhering To The Guidance Of The Prophet (Shuroot Al-Mutaabi'ah Sittah) – Shaykh Ahmed al-Wasaabee

مُتَابِعَةٌ

Translation Of The Text In Al-Qawl-ul-Mufeed Fee Adillatit Tawheed:

**Benefit (Faa'idah):**

**Shaykh al-'Allaamah al-Faqeeh Muhammad ibn Saalih ibn 'Uthaymeen said:**

In his valuable book ((al-Ibdaa' fee Kamaal ash-Shara' wa Khatar al-Ibtidaa')) [Innovations in the Perfect Legislation and the Hazards of Innovations] pages 21 –23:

( ... Oh my brother, verily following and adherence does not become a reality until the action is in agreement with six issues:

The First (al-Awwal): **as-Sabab (Reason)**. Like the one who prays two Raka'at for the reason of the descending of the rain (Nuzool al-Matar).

The Second (ath-Thaane): **al-Jins (Type)**. Like the one who brings his Zakaat al-Fitr in the form of money.

The Third (ath-Thaalith): **al-Qadar (Number)**. Like the one who prays four Raka'at for M'hrib intentionally.

The Fourth (ar-Raabi'): **al-Kayfiyyah (How)**. Like the one who makes Wudoo' (ablution) and starts with his feet and ends with his face.

The Fifth (al-Khaamis): **az-Zamaan (Time)**. Like the one who performs the 'Udhiyah (slaughtering) in Ramadhaan.

The Sixth (as-Saadis): **al-Makaan (Place)**. Like the one who makes I'tikaaf in places other than the Masaajid.

Oh my brother: Bite unto the Sunnah of the Messenger (صلى الله عليه وسلم) with your molar teeth (an- Nawaajidh). And tread the path of as-Salafus-Saalih (the righteous predecessors), and be on what they were upon, and see if this harms you in any way?!). End of his (rahimahullaah) speech with abbreviation (Tasarruf) and summarization (Ikhtisaar).

**Explanation Of The Text By Shaykh Ahmed Al-Wasaabee (Hafidhahullaah):**

The above six conditions that have been mentioned, they are the conditions for which every action must be in agreement to them. And the examples that ash-Shaykh al-'Uthaymeen has mentioned for each of the six conditions are the actions that are opposite to and do not satisfy these conditions.

So in regards to the first condition, and it is as-Sabab (reason), then the example mentioned, which is of the one who prays two Raka'at for the descending of the rain, then it has no Daleel (evidence) from the Kitaab or the Sunnah, and the Book and the Sunnah have not legislated and given us permission to pray two Raka'at for the reason of the descending of the rain.

And the second example, of the one who brings his Zakaat al-Fitr in the form of money, then this is in opposition to the Ahaadeeth of the Prophet (صلى الله عليه وسلم) when he ordered the people that they should bring out their Zakaat at the end of Ramadhaan in the form of foodstuff, such as raisins or dates.

And the third condition, which is al-Qadar (number), and the example mentioned is of the one who prays four Raka'at for Salaatul-Maghrib intentionally, and we know the number legislated for Salaatul-Maghrib is three Raka'at.

And the fourth example is of the person who makes Wudoo' and starts with his feet first and ends with his face, and this is also in opposition to the Sunnah of the Prophet (صلى الله عليه وسلم).

So al-'Allaamah ibn 'Uthaymeen has mentioned the examples which oppose and go against the Sunnah in these six conditions.

And the sixth condition, which is al-Makaan (place), and the example mentioned is of the one who makes I'tikaaf in places other than the Masjid. So the one who makes I'tikaaf in his house, or in a cave, or in any place other than the Masjid, then his I'tikaaf is not accepted. And the best places to make I'tikaaf are the three Masaajid: Masjid al-Haraam, Masjid an-Nabawee, and Masjid al-Aqsa. And there is a Hadeeth in which we find the wording: ((*There is no I'tikaaf except in the three Masaajid*)) [Laa I'tikaaf Illaa fil-Masaajid ath-Thalaathah] [1]. And Shaykh Ahmed mentioned that this Hadeeth is weak in its chain, and the meaning of the Hadeeth is that the best and more perfect type of I'tikaaf is in these three Masaajid, even though it is allowable for a person to make I'tikaaf in other than these three Masaajid.

*[1] 1 Sa'eed ibn Mansoor said in his Sunan as is stated in al-Muhallaa (5/195, issue: 633): Sufyaan ibn 'Uyaynah narrated to us from Jaami' ibn Abee Raashid from Shaqeeq ibn Salamah that he said: "Hudhayfah said to 'Abdullaah ibn Mas'ood: 'I have come to know that the Messenger of Allaah (صلى الله عليه وسلم) said: ((There is no I'tikaaf except in the three Masaajid)).'"*

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

Transcribed on Rabee'-ath-Thaane 20, 1427 / May 18, 2006 by Abu Abdullah.

**Source :** 'al-Qawl-ul- Mufeed Fee Adillatit-Tawhid' [Beneficial Speech in Establishing the Evidences of Tawhid] – Shaykh Muhammad al-Wasabi

The **10** Companions ﷺ to whom the Prophet ﷺ, gave the glad tidings of Paradise are:

- 1) **Abu Bakr** As-Siddeeq
- 2) **'Umar** ibn Al-Khattaab
- 3) **'Uthmaan** ibn 'Affaan
- 4) **'Ali** ibn Abi Taalib
- 5) **Sa'd** ibn Abi Waqqaas
- 6) **Sa'eed** ibn Zayd
- 7) **Talhah** ibn 'Ubaydullaah
- 8) **Zubayr** ibn Al-'Awwaam
- 9) **'Abdur Rahman** ibn 'Awf
- 10) **Abu 'Ubaydah** ibn Al-Jarraah



Imaam Maalik Said:

الْإِسْتِوَاءُ مَعْلُومٌ

وَالكَيْفُ مَجْهُولٌ

وَالْإِيْمَانُ بِهٖ وَاجِبٌ

وَالسُّؤَالُ عَنْهٖ بِدْعَةٌ

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وَمِنْهُمُ الَّذِينَ يُؤْتُونَ

ثَمَرَهُمْ فِي كَلْبٍ

بِحَبْلٍ مِنْ قَبْلِكَ

وَمِنْهُمُ الَّذِينَ يُؤْتُونَ

# At-Tahreef, Al-Ta'teel, At-Takyeef, At-Tamtheel, At-Tashbeeh

## AT-TAHREEF

التَّحْرِيفُ

In the Language – to change or alter.

Technically here – to change the texts in wording or meaning. This is of 3 kinds.

1. Altering the words so the meaning changes: e.g. What some innovators do to the Saying of Allaah in (4):164 – changing the Dammah on the last letter of “Allaah” with a Fathah, in order to change the meaning to “Moosaa spoke to Allaah...”
2. Altering the words with no change of meaning: e.g. changing the Dammah on the last letter of “al Hamd” in (1):2, to a Fathah. This usually occurs out of ignorance.
3. Altering the Meaning: taking the meaning of the words away from their most apparent meaning without any proof. e.g. Saying Allaah’s Two Hands means “His Power” or “His Blessing”.

## AL-TA'TEEL

التَّطْيِيلُ

In the Language – to discharge and to make empty.

Technically here – to reject or deny all or some of that which is obligatory for Allaah regarding His Names and Attributes. This is of 2 types.

1. Complete Ta'teel – like the Jahmeeyah who deny the Attributes and some of them deny the Names.
2. Partial Ta'teel – like the Ash'areeyah who deny some of the Attributes.

The first of this Ummah to do this was Ja'd ibn Dirham.

## AT-TAKYEEF

التَّكْيِيفُ

To try to describe “how” an Attribute is. e.g. To say: How Allaah’s Hand is, is like this and that, or How His Descending is, is like this and that.

Takyeef differs to Tamtheel and Tashbeeh in two ways:

01. Takyeef is to Relate How Something is, with Restriction or Not by way of resembling. While Tamtheel and Tashbeeh indicate how something is in a restricted sense, by way of a likeness or resemblance respectively.

- Takyeef is more general.
- All who do Tamtheel, are doing Takyeef. But vice versa is NOT the case.

02. Takyeef is Particular to Allaah's Attributes, while Tamtheel is concerned with His Decree, Description and Self.

## AT-TAMTHEEL

التَّمْثِيلُ

To affirm something is alike another in every way.

## AT-TASHBEEH

التَّشْبِيهِ

To affirm a resemblance in most attributes.

Note: The terms Tamtheel and Tashbeeh are sometimes interchangeable.

Tashbeeh is of two kinds:

01. Tashbeeh of the creation with the Creator – to affirm for the creation that which is particular to the Creator

(1) Tashbeeh concerning His Rights – e.g. to say that others have the right to be worshipped alongside Allaah.

(2) Tashbeeh concerning His Lordship – e.g. to say that there are other creators alongside Allaah.

(3) Tashbeeh concerning His Attributes – to give others His Attributes that are particular to Him – e.g. see quoted poetry.

02. Tashbeeh of the Creator with the creation – to affirm for Allaah, concerning His Self and Attributes which are particular to Him, the likes of attributes of the creation.

e.g. to say that Allaah's Two Hands are like the creation's hands. The first of this Ummah to introduce this was Hishaam ibn al-Hakam ar-Raafidee.

**Source :** The above definitions are taken from "Creed of Hamawiyyah", Author: Shaikh ul-Islam Ibn Taymiyyah

**TAWHĪD AL-ASMĀ WAS-SIFĀT:  
Oneness in the Names and Attributes**

Definition: To have faith (Imān) in that which Allāh affirmed for Himself or the Messenger (salālahu 'alaihi wasallam) affirmed for Him from His Names and Attributes

**1ST PRINCIPLE**  
**To affirm the Names and Attributes of Allāh as they are textually reported in the Book and Sunnah upon the apparent Arabic meaning**

1. All of Allāh's Attributes are lofty to the highest degree of perfection and praise, without any deficiency.

1. All of the Names of Allāh are beautiful.

4. Each Name refers to: i) Allāh Himself (Dhāt), ii) Carries the Attribute it implies, iii) that Attribute has an effect upon the creation if it is transient. E.g. Name: The Most Merciful, Attribute: Mercy. Effect: Shows Mercy to who He wills.

**3RD PRINCIPLE:  
THE ATTRIBUTES**

4. We believe: i) Every Attribute is real, and not metaphorical, ii) "How" (takyif) an Attribute is, is not known. iii) The Attributes cannot be likened or compared to the creation

2. The Attributes of Allāh are divided into two Categories: Those which He has affirmed for Himself (ath-Thubootiyyah) – e.g. Seeing and Hearing and those which He has negated from Himself (as-Salbiyyah) – e.g. oppression and slumber.

**2ND PRINCIPLE:  
THE NAMES**

2. The Names of Allāh are not confined to a fixed number.

3. The Names of Allāh are only known by textual proofs, not by the intellect or desires.

**4TH PRINCIPLE**  
**Refuting al-Mu'attilah (The Negators)**

3. Those Attributes which Allah has affirmed (ath-Thubootiyyah) are divided into two further categories: i) Those which He is never ceased to be described with (adh-Dhātīyyah) – e.g. Hearing and Knowing, and, ii) those which He does as and when He wishes (al-Fi'liyyah) – e.g. Ascending over the Throne after He created the Heavens and Earth and Descending to the nearest Heaven in the last third of each night.

The Mu'attilah is any sect that negates the Names and Attributes, whether partially or in totality, whether by rejection or by false interpretation. They are astray because:  
i) They oppose the clear and apparent texts.  
ii) They contradict the understanding of the Sahābah.  
iii) They have no proof to support their interpretations.

**Ref: From the classes in explanation of al-Hā'iyyah of Imām Ibn Abī Dawood as-Sijistānī (died 316H) Abu Khadeejah 'Abdul-Wāhid, Salafi Publications 2012.**

**TAWHĪD AL-ASMĀ WAS-SIFĀT:**  
Oneness in the Names and Attributes

Definition: To have faith (Imān) in that which Allāh affirmed for Himself or the Messenger (salallāhu ‘alaihi wasallam) affirmed for Him from His Names and Attributes

**THE FIRST PRINCIPLE**  
**Applies to both the Names and the Attributes**

To affirm the Names and Attributes of Allāh as they are textually reported in the Book and Sunnah upon the apparent Arabic meaning, without distortion or change.  
To ascribe another meaning other than what is apparent is to speak about Allāh with knowledge and that is forbidden. Proof: Al-A’raf: 33  
قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَأَلَّا يَأْتِيَ بِاللَّيْلِ وَالنَّهَارِ بِغَيْرِ الْحَىِّ وَأَنْ يُشْرَكَ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
Say, "My Lord has only forbidden immoralities, what is apparent of them and what is concealed, and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

**Ref: From the classes in explanation of al-Hā'iyyah of Imām Ibn Abī Dawood as-Sijistānī (died 316H) Principles extracted from Ibn 'Uthaimīn's explanation of Lum'atul-I'tiqād of Ibn Qudāmah al-Maqdisī (d. 620H) and Ibn 'Uthaimīn's al-Qawā'id al-Muthiā. Abu Khadeejah 'Abdul-Wāhid, Salafi Publications 2012.**

1. All of the Names of Allāh are beautiful.  
Proof: "To Allāh belong the most Beautiful Names."  
TāHaa 20:8, Al-A'raf 7:180

## SECOND PRINCIPLE: THE NAMES. This has 4 branches

4. Each Name of Allāh must be understood to encompass three affairs: i) The Name refers to Allāh Himself, His Dhāt. ii) Each Name has a real meaning and refers to the Attribute that it implies. iii) The effect of that Attribute if it is transient (has a effect upon the creation).  
E.g. Ar-Rahmān (The Most Merciful):  
i) Ar-Rahmān refers to Allāh Himself,  
ii) It encompasses the Attribute of Mercy (ar-Rahmah), i.e. His Mercy. So it is not merely a name with no meaning,  
iii) That which results from that from its effect is that Allāh grants Mercy to whom He wills. An example of a non-transient Name is Al-Hayy (The Ever-Living):  
i) The Name refers to Allāh Himself,  
ii) It encompasses the Attribute of Life,  
so it not merely a name with no meaning or attribute.  
iii) It is not transient.

2. The Names of Allāh are not confined to a fixed number. Proof: "I ask you, O Allāh, by everyone one of your Names by which You have named Yourself or Revealed in Your Book, or those which You have taught to one of Your creation, or You have kept to Yourself in the knowledge of the unseen that is with You."  
Ahmad (1/394, 452), as-Sahīhah (no. 199)

3. The Names of Allāh are not derived by the intellect rather they are established by the Revealed Texts only. Proof: That it not allowed to speak about Allāh without knowledge, and to use the intellect to give names to Allāh is to speak about Him without knowledge. See al-A'raf 7:33.

Ref: From the classes in explanation of al-Hā'iyyah of Imām Ibn Abī Dawood as-Sijistānī (died 316H) Principles extracted from Ibn 'Uthaimīn's explanation of Lum'atul-l'iqāḍ of Ibn Qudāmah al-Maqdisī (d. 620H) and Ibn 'Uthaimīn's al-Qawā'id al-Muthlā.  
Abu Khadeejah 'Abdul-Wāhid, Salafi Publications 2012.

4. Every Attribute of Allāh brings forth Three Questions:  
 i) Is this Attribute real (Haqeeqiyah)?  
 Answer: Yes, due to the fact that the origin regarding the Arabic language is that it is taken upon what is apparent in meaning, and it is not permitted to distort it or change its meaning without clear proof.

ii) Is it allowed to enquire 'how' an Attribute is? (i.e. to perform takyeef). Answer: It is not allowed to enquire with regard to 'how' an Attribute is, so it is forbidden to ask "How did Allāh Ascend over His Throne?" or "How does He descend to the lowest Heaven?"

This is due to the fact that Allaah has not informed us of this information and the human intellect could never perceive such matters independently! (See Tāhā: 110).  
 iii) Is there likeness between the Attributes of Allāh and those of His Creation (i.e. tamtheel)?  
 Answer: No, and never! Allāh has stated: "There is nothing like unto Him." (ash-Shoorah: 11).

This is because Allāh is described with the utmost perfection, and there is nothing like unto Him in perfection! So the creation cannot be like Him, because the creation is deficient.

The difference between takyeef (to enquire as to how an Attribute is) and tamtheel (to liken an Attribute with the creation) is subtle.

So tamtheel is to be direct in likeness to a specific thing, e.g. "Allāh's ascension is like a human ascending the stairs."  
 "Whereas as takyeef is to enquire into an Attribute without mentioning a specific example, such as to imagine how Allāh ascends in one's mind and pondering that: Both of these are strictly forbidden by the Qur'ān, Sunnah and unanimous Consensus of the Companions and early Scholars.

Ref: From the classes in explanation of al-Hā'iyyah of Imām Ibn Abi Dawood as-Sijistānī (died 316H) Principles extracted from Ibn 'Uthaimīn's explanation of Lum'atul-'I'tiqād of Ibn Qudāmah al-Maqdisī (d. 620H) and Ibn 'Uthaimīn's al-Qawā'id al-Muthlā. Abu Khadeejah 'A' -Wāhid, Salafi Publications 2012.

1. All of Allāh's Attributes are lofty to the highest degree of perfection and praise possible, and there is not any deficiency in them from any aspect whatsoever. Proof: An-Nāhi: 60

If an Attribute that is perfect from an aspect and deficient from another aspect, then it is not affirmed for Him absolutely nor negated from Him absolutely, rather a detailed explanation is made, and that is that it is affirmed for Him in its perfect aspect and negated from Him in its deficient aspect. E.g. Plotting, "al-Makr" (al-Anfal: 30, at-Tāriq: 15-16), Deception, "al-Khidā'" (an-Nisā: 142). So these Attributes are perfect IF they are mentioned in response to those who act deceitfully against Allāh, or those who scheme and plot against the truth or against the believers, as in: "The hypocrites seek to deceive Allāh, but is Allāh who deceives them." (an-Nisā: 142). This is to show that Allāh is not unable to respond to their schemes and deceit, so in that sense the Attribute is one of perfection.

### THIRD PRINCIPLE: THE ATTRIBUTES. This principle has 4 branches

3. The Affirmed Attributes (Thubooṭiyyah) are divided into two further categories: Dhāṭiyyah and Fi'iyyah

ONE: Adh-Dhāṭiyyah: Those Attributes that He is never ceased to be described with - He is always described with them, such as Hearing (as-Sam'a) and Seeing (al-Baṣr).

TWO: Al-Fi'iyyah: These Attributes are connected to the Will of Allāh. If He wishes, He does them, and if He wishes, He does not do them, such as ascending over His Throne and His Coming on the Day of Resurrection to pass judgement upon His servants and between them.

There are also some attributes that are both Dhāṭiyyah and Fi'iyyah, such as His Speaking. So He Speech is an Attribute that He is never ceased to be described with and He is always described with Speech (al-Kalām). And it is Fi'iyyah in the sense that He speaks to whom He wishes whenever He wishes.

2. The Attributes of Allāh are divided into two Categories: Affirmed Attributes and Negated Attributes.

ONE:  
Affirmed Attributes (Thubooṭiyyah): Those Attributes which Allāh has affirmed for Himself, such as Life, Knowledge and Ability

TWO:

Negated Attributes (Salbiyyah): Those attributes of deficiency which Allaah has negated from Himself, such as slumber and oppression. Additionally, the Muslim is required to affirm perfection in the opposite of the negated deficiency - e.g. Oppression is negated from Allāh and at the same time perfect Justice is affirmed for Him (see al-Kahf: 49). The reason for this is that negation of deficiency does not necessitate perfection on its own. One human may withhold from oppressing another not due to him possessing justice and honesty, but because he not able due to weakness - however if he was strong, he would certainly oppress! Not so with Allāh, the One free of all imperfections, He does not oppress, because oppression is an attribute of deficiency, so we negate oppression and affirm for Him perfect justice (al-'Adl).

## FOURTH PRINCIPLE: Tools to refute the Sects who deny the Attributes of Allaah. These sects are collectively known as the Mu'attilah (the Negators).

The Mu'attilah encompass any sect which negates (i.e. ta'teel) or falsely interprets (i.e. ta'weel or tahreef) any of the Attributes of Allāh such that the apparent meaning is lost.

Their deviations are rejected on the following grounds:

- i) They contradict the clear apparent meaning of the Revealed texts without proof.
- ii) They contradict the understanding of the Companions and the early Salaf.
- iii) They have no authentic proof to support their methodology. i.e. Those who claim that Allāh's two Hands refer to His "Two Powers" or His "Two Bounties" have no proof to support such an assertion - they speak about Allāh without knowledge.

**THE ASHĀ'IRAH (The Ash'arees):** They are the followers of Abdullah Ibn Kullāb (died 240H) though they lay claim to Abul-Hasan al-Ash'aree (died 324H), even though he repented and left the deviation of negation and false interpretation. They affirm (in their own way) only seven attributes: Hearing, Seeing, Speech, Life, Ability, Will, and Knowledge. They negate the rest and explain them away. They regard it as an obligation to alter the apparent meaning of any attribute that they regard to entail resemblance. They are present in our times, and regard themselves to be Ahlus-Sunnah wal-Jamā'ah. They ascribe to the four Imāms in fiqh only, and follow other than their Creed.

**THE MUMATHHILAH (Those who liken Allaah with His Creation):**

They are sometimes referred to as the Mujassimah (those who ascribe to Allāh bodily organs like those of His creation), Mushabbihah (those who make resemblances between Allaah and His Creation). Ahlus-Sunnah wal-Jamā'ah are innocent of these sects, and regard their belief to be kufr (unbelief) and far away from the way of the Companions and the early Salaf. Whilst ahlus-Sunnah wal-Jamā'ah are obligated to affirm the Attributes of Allāh as they have been revealed, they are also obligated to negate any likeness or resemblance to the Creation. So the Attributes of Allāh, such as His Face, His Hands, His Ascension are all real and must be affirmed, yet it is obligatory to negate any resemblance to the Creation. The founder of the Mushabbihah was Maqātil bin Sulaimān, who executed for his anthropomorphic beliefs in 150H.

The Mātūrīdiyyah: They are the followers of Abu Mansoor al-Mātūrīdee (died 333H). They are by in large Hanafee in fiqh, though clearly not followers of Abu Haneefah (Died 150H) in Creed. They perform ta'weel (distorting the meanings of Revealed Texts). They are very similar to the Ash'arees in Creed, and like them [falsely] regard themselves to be Ahlus-Sunnah.

**THE JAHMIYYAH:** They are the root of all of the sects of the Mu'attilah in their denial of all of the Names and Attributes. Every sect who questioned or distorted the Names and Attributes took their lead and their principles from the Jahmiyyah. Their founder was Jahm bin Safwaan who was executed in 128H for his negation of the Names and Attributes, which ultimately leads to denial of the Lord Himself and atheism.

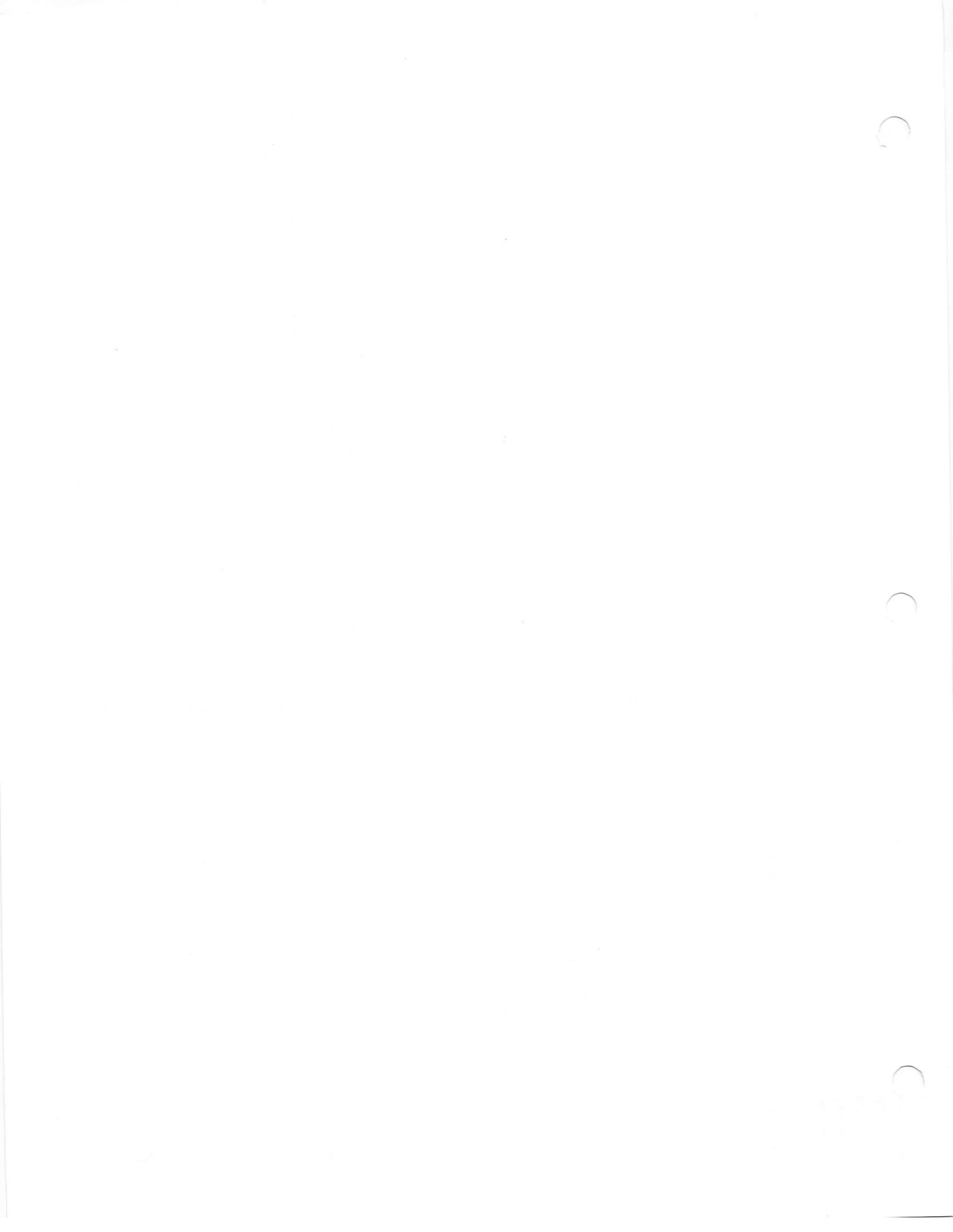
**THE MU'TAZILAH:** Their founder was Wāsil bin 'Atā (d. 131H) and they came about at the beginning of the second century. Their defining trait is to give precedence to the intellect of the human mind over and above the Qur'ān and Sunnah. They quickly became well known for many deviations and from them was negation of the Attributes of Allāh in totality, and though they affirmed the Names, they believed the Names carried no meanings!

**THE MU'ATTILAH (The Negators):**  
They encompass numerous sects.

## The Astry Sects

A defining trait of the Mu'attilah sect: their false accusation against the Salafis that they are Mujassimah, o Mushabbihah or Mumaththilah, whilst in reality the Salafis are the ONLY Ahlus-Sunnah wal-Jamā'ah to the exclusion of the other sects

Ref: From the classes in explanation of al-Hā'iyah of Imām Ibn Abī Dawood as-Sijistānī (died 316H) Abu Khadeejah 'Abdul-Wāhid, Salafi Publications 2012.



فَالْوَاجِبُ : مَا يُثَابُ عَلَى فِعْلِهِ وَيُعَاقَبُ عَلَى تَرْكِهِ

وَالْمَنْدُوبُ : مَا يُثَابُ عَلَى فِعْلِهِ وَلَا يُعَاقَبُ عَلَى تَرْكِهِ

وَالْمُبَاحُ : مَا لَا يُثَابُ عَلَى فِعْلِهِ وَلَا يُعَاقَبُ عَلَى تَرْكِهِ

المكروه : ما يثاب على تركه ولا يعاقب على فعله

الحرام: ما يُثَابُ عَلَى تَرْكِهِ وَيُعَاقَبُ عَلَى فِعْلِهِ

## The Five Types of Rulings in the Shareeyah

### THEY ARE CALLED

الأحكام التكليفية خمسة

**al-mukallif means:** whoever is being burdened to fulfil the obligations of the legislation.

**Wajib:** linguistically means what has fallen or what is compulsory. Technically it means: what the legislator has ordered as a matter of obligation, like the five daily prayers.

Therefore something is wajib is that which if carried out will bring reward for the one carrying it out, and the one that fails to do so deserves to be punished. It is also called Fard', fareedah, hatam and lazim.

**Mandub:** linguistically means something or someone appointed or designated. Technically it means: what the legislator has ordered but not by way of obligation (recommended), such as supererogatory prayers.

So when something is mandub, the doer is rewarded for carrying out the action, and not punished for leaving it. It is also called Sunnah, masnun, mustahab and nafal.

**Muharram:** linguistically means: forbidden and technically it means: what was forbidden by the legislator as an obligation to avoid, such as disobedience to parents.

So when something is muharram (forbidden), it means the one who leaves it is rewarded and the one who commits it deserves to be punished. It is also known as Mahzur or mamnu'.

**Makruh:** linguistically means: Something hated. And technically it means: what was forbidden by the legislator not by way of it being obligated to abandon, such as taking and giving with the left hand.

And when something is makruh, then the one who leaves it out of compliance (of the legislation) is rewarded, but the one who does the action is not punished.

**Mubaah:** linguistically means something declared or permitted to do. And technically it means: what is not connected with a command, or not something prohibited in and of itself, like eating during the nights of Ramadan.

And something is mubaah (permissible), as long as the description is one of permissibility, then it will not result in reward or punishment. And is also called: Halal and ja'iz

## 5 types of Tawassul

1. Tawassul (seeking a means of nearness to Allaah) by means of His Names and His Attributes.
- \* 2. A person seeks means of Nearness to Allaah by means of His belief in Him and in His Messenger.
3. Tawassul to Allaah by means of righteous deeds.
4. Tawassul by the conditions of a person.
- \* 5. Seeking of nearness to Allaah by means of the supplication of a righteous man.

MEMORANDUM FOR THE RECORD



On 10/10/50, the following information was received from the [redacted] regarding the [redacted] of the [redacted] in the [redacted] area.

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The [redacted] of the [redacted] in the [redacted] area is [redacted] and is [redacted] to the [redacted] of the [redacted] in the [redacted] area.

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The [redacted] of the [redacted] in the [redacted] area is [redacted] and is [redacted] to the [redacted] of the [redacted] in the [redacted] area.

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Belief in Allah comprises of 4 aspects:

1. The belief in Allaah's existence
2. The belief in Allaah's "*Rububiyyah*"
3. The belief in Allaah's "*Uluhiyyah*"
4. The belief in Allaah's "*Asmaa wa Sifaat*"

The belief in Allaah's existence are 4:

- A. *Fitrah* natural inclination towards the truth
- B. "*Al-Aql*" (reason and analysis),
- C. *Ash-Sharee'ah* (revelation and scriptures)
- D. "*Al-Hiss*" (physical senses).

*Taken from the book "The Explanation of the Fundamentals of Islamic Belief"*

*by Sheikh Muhammad ibn Salih Al-Uthaymeen,*



## Six Authentic Modes of Dhikr After the Salaah

Allaah's Messenger صلى الله عليه وسلم would make *tasbeeh* (glorify Allaah), *tahmeed* (praise Him) and *takbeer* (extol His greatness) after the obligatory prayers. This is what is authentically reported from him:

1. ***Subhaanallaah 33*** times, ***al-hamdulillaah 33*** times, ***Allaahu-akbar 33*** times and finishing with a single ***Laa ilaaha illallaah wahdahu laa shareekalahu, laahul mulk walahul hamd wa huwa 'alaa kulli shayin qadeer.*** (Muslim, 597).
2. ***Subhaanallaah 33*** times, ***al-hamdulillaah 33*** times, ***Allaahu-akbar 34*** times. (Muslim, 596).
3. ***Subhaanallaah 33*** times, ***al-hamdulillaah 33*** times, and ***Allaahu-akbar 33*** times. (Bukhaaree, 843, Muslim, 595).
4. ***Subhaanallaah 10*** times, ***al-hamdulillaah 10*** times, and ***Allaahu-akbar 10*** times. (Bukhaaree, 6329).
5. ***Subhaanallaah 11*** times, ***al-hamdulillaah 11*** times, ***Allaahu-akbar 11*** times. (Muslim, 595).
6. ***Subhaanallaah 25*** times, ***al-hamdulillaah 25*** times, ***Allaahu-akbar 25*** times, and ***Laa ilaaha illallaah 25*** times. (An-Nasaa'ee 1351 authenticated by al-Albaanee)

Abdullaah bin 'Amr said: **I saw Allaah's Messenger** (*salallaahu alaihi wassallam*) **counting them on [the fingers of] his right hand.** (Abu Dawood, 5065, at-Tirmidhee, 3410). One should alternate between the various modes. It is **not** allowed to use threaded beads, counters or stones to count *dhikr* as they all are wicked innovations – and the best guidance is that of the Prophet صلى الله عليه وسلم.

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# Tawassul

## (Means of nearness to Allaah) and its Types

Shaikh ibn Uthaymeen

**Question 56:** What is the correct and false Tawassul ?

**The Answer:** At-Tawassul is the infinitive of *Tawassala, Yatawassal*—meaning to take a means that will make the person reach his intended goal. So, its original meaning is: Seeking to attain the intended objective.

And it is divided into two types:

Correct: And this is the Tawassul through the correct means leading to the intended goal.

Incorrect: And this is the Tawassul by a way that does not lead to the intended objective.

With regard to the first type, and which is the Tawassul by the means that lead to the intended objective, then it is of several types, including:

**1st-Tawassul (seeking a means of nearness to Allaah) by means of**

**His Attributes**, regardless whether it is done in the general or specific sense.

An example on the **general way** is the statements mentioned in the hadeeth reported by ‘Abdullaah bin Mas’oud (radhi Allaahu anhu) concerning the invocation said to relief from distress and grief:

*“O Allaah! I am Your slave, son of Your male slave and female slave. My forelock is in Your Hand. Your judgment concerning me is continuously executed. Your Decree over me is Just. I ask You by every Name which is Yours, with which You Named Yourself, Taught to anyone from Your Creation, or sent down in Your Book, or which You kept to Your Self in the Knowledge of the Hidden with You, that You make the Qur’aan the nurturer (the life of) of my heart, the light of my chest, the removal of my sadness and of my anxiety.” [77]*

This case is a Tawassul by means of Allaah’s Names in the general sense, as in his (صلى الله عليه وسلم) saying: *“I ask You by every Name which is Yours, with which You Named Yourself.”*

With regard to the specific aspect, then it is **to make Tawassul by means of one particular Name or a specific request befitting this Name**, like what was reported in the hadeeth of Abu Bakr (radhi Allaahu anhu) when he asked the Prophet (صلى الله عليه وسلم) to inform him of a supplication that he may use in his prayer. So the Prophet (صلى الله عليه وسلم) said:

*“Say: O Allaah, I have done great injustice to myself, and none can forgive sin except You, so forgive me a forgiveness from You, and be merciful to me, as You are The Most Forgiving, The Most Merciful” [78]*

So he sought Forgiveness and Mercy and made Tawassul to Allaah, The Most High, by means of two of His Names befitting what is being requested. So he said: “You are The Most-Forgiving, The Most-Merciful.” This type of Tawassul falls under the Saying of The Most High:

*“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them”*. [Qur’aan, soorat al-A’raaf (7): 180].

Supplication here comprises two types: Supplication when a request is made (du’aaul mas’alah), and invocation through worship (du’aaul ‘Ibaadah).

With regards to the Tawassul to Allaah by means of His Attributes, then it is like the Tawassul by means of His Names in the sense that it could be general and specific. As to the general way, then it is like your saying: “O Allaah, I ask you by Your Beautiful Names and Most Supreme Attributes,” then you mention your request. And with respect to the specific way, then it is to perform Tawassul to Allaah, The Most High, by means of a particular Attribute that is specifically related to a particular request, like that which was mentioned in the hadeeth:

*“O Allaah by Your Knowledge of the Hidden and Unseen, and Your Power over the Creation, grant me life for as long as You Know that life is good for me, and grant me death when death is good for me.” [79]*

Here Tawassul to Allaah, The Most High, is by means of the Attributes of ‘Ilm (Knowledge), and Qudrah (Power): “By Your Knowledge of the Hidden and Unseen, and Your Power over the Creation.” ...This comprises the one type of Tawassul.

## **The Second Type: A person seeks means of Nearness to Allaah by means of His belief in Him and in His Messenger.**

So, he says: “O Allaah I have believed in You and in Your Messenger, so forgive me, or grant me success and rectitude.” Or that he says: “O Allaah by my faith in You and in Your Messenger I ask you such and such.”

And from this is the Saying of Allaah:

*“Verily! In the Creation of the heavens and the earth, and in the alteration of night and day, there are indeed signs for men of understanding. Those who remember Allaah [always, and in prayers] standing, sitting, and lying down” ...to His saying: “Our Rabb! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith saying: ‘Believe in your Rabb,’ and we have believed. Our Rabb! Forgive us our sins and expiate from us our evil deeds, and make us die [in the state of righteousness] along with the Abraar” [the pious and righteous believers].” [Qur’aan, soorat al-‘Imraan (3): 190-191].*

So they sought nearness to Allaah by their Eemaan in Him that He Forgive them for their sins, expiate from them their evil deeds, and make them die along with the Abraar.

The **Third** Type is to make Tawassul to Allaah by means of **righteous deeds**.

And from this is the story of the three people who entered into a cave to sleep in it. They were trapped in the cave when a boulder [rolled down from the mountain] and blocked the entrance of the cave and they could not remove it away. So each one of them sought a means of nearness (Tawassul) to Allaah by means of a righteous deed that he had done. So the first one of them used his kindness to his parents as Tawassul, and the second used as Tawassul his perfect abstention from fornicating [with his uncle's daughter]. As to the third one, he used as Tawassul his preserving the right of his employee. Each one of them said: "O Allaah if I did that seeking Your Face, then release us from our situation." So the rock moved. This is Tawassul to Allaah (Azza wa Jal) by means of a righteous deed.

The **Fourth** Type is to use as Tawassul **the conditions of a person**, meaning that the supplicant seeks a means of nearness to Allaah by mentioning his circumstances and his state of need. And From this is the saying of Moosaa (alaihis salam):

*O My Rabb! I am in need of whatever good that You bestow on me.* [Qur'aan, soorat al-Qasas (28): 24].

In doing so, he is using Tawassul to Allaah by mentioning his condition, asking Allaah to bestow whatever good on him. A related case is in the saying of Zakhariyyaah (alaihis salam):

*"My Rabb! My bones have grown feeble, and grey hair has spread on my head."* [Qur'aan, soorat Maryam (19): 4].

So these are some of the types of Tawassul, and all of them are allowed since they are good means to use as Tawassul to attain what is being intended.

#### **A Fifth Kind of Tawassul**

**Question 57:** Are there any other types of Tawassul in addition to the four that you have mentioned?

The Answer: Yes, there is an additional type of Tawassul and it is the **seeking of nearness to Allaah by means of the supplication of a righteous man** and whom it is hoped that his invocation will be answered, because the companions (radhi Allaahu anhum) used to ask the Prophet (صلى الله عليه و سلم) to invoke Allaah for them, generally and specifically.

Indeed it is reported in the saheehayen (al-Bukhaaree and Muslim collections of hadeeth) from the transmission of Anas bin Maalik ((radhi Allaahu anhu)) that a man entered the Mosque on the day of Jumu'ah and the Prophet (صلى الله عليه و سلم) was giving the Khutbah and said: "O Messenger of Allaah, the livestock are dying and the roads are cut off so supplicate to Allaah for us that He should give us rain." So the Prophet (صلى الله عليه و سلم) raised up his hands and supplicated and said: "O Allaah bless us with rain," -three times...and he did not descend from the minbar (pulpit) until the rain was dripping from his beard. The rain continued for a whole week. And on the next day of Juma'ah the same man or someone else came while the Prophet (صلى الله عليه و سلم) was standing giving Khutbah...and said: 'Buildings are being destroyed and livestock are being drowned, so supplicate to Allaah to withhold it for us.' So the Prophet (صلى الله عليه و سلم) raised his hands and said: 'O Allaah, around us and not upon us...' so he did not point with his hands in any direction except that the clouds cleared away...and we went out walking in sunshine." [80]

And there are several incidences on which the companions asked the Prophet (صلى الله عليه و سلم) to supplicate to Allaah specifically for them. And from this is the case when the Prophet (صلى الله عليه و سلم) mentioned that seventy thousand of his Ummah shall enter Paradise without reckoning nor punishment, and that they are those who do not treat themselves with Ruqya,[81] nor do they believe in good or bad omen nor do they get themselves branded (cauterized), but they put their trust in Allaah; thereupon 'Ukaashah bin Muhsin stood up and said: "O Messenger of Allaah, supplicate to Allaah to make me from amongst them." So he (صلى الله عليه و سلم) said: "You are one of them." [82]

This is also from the kind of permissible Tawassul: that a person asks someone to supplicate to Allaah, The Most High, for him, if it is hoped for that this person's supplication will be answered. However, it should be that the person requesting someone to supplicate to Allaah for him intends to benefit himself and his brother, the one from whom he asked the supplication, so that the request is not solely for his own interest. Since if you want to benefit your friend as well as yourself, then this will end up as something good for him. This is because when a man supplicates to Allaah for his brother in his absence, the angel says: "Aameen, and for you the same." Similarly when someone supplicates to Allaah for his brother, then he is from those who do good by virtue of this supplication, and Allaah loves those who do good."

## References

[77] Reported by Ahmad (1/391) and the wording is his, and al-Haakim (1/509) and others and its isnaad is saheeh as in as-Saheehah (no.199).

[78] Reported by al-Bukhaaree and Muslim. See Saheeh al-Bukhaaree, vol.8, no.338.

[79] Reported by al-Bukhaaree and Muslim. See Saheeh al-Bukhaaree, vol.7, no.575.

[80] Reported by al-Bukhaaree and Muslim. See Saheeh al-Bukhaaree, vol.2, no.55, nos.126-132, no.34, vol.4, no.782, and vol.8, no.115.

[81] Ruqya: Recitation of Qur'anic texts on an ill or charmed person as a treatment from disease.

**Source:** Fiqhul 'Ibaadaat – Understanding Worship, By Sh. Muhammad bin Saalih Al-'Uthaimen (rahimahullah), Translated by Saleh as Saleh (rahimahullaah)

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العقيدة الطحاوية

# THE ISLAMIC CREED

العقيدة الطحاوية

BY

# IMAM TAHAU

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4. 10 Nullifications of Islam
5. Sufficiency in creed
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عقيدة السلف وأصحاب الحديث (١٥)

*'Aqeedatus-Salaf*  
*As'haabul-Hadeeth*



THE CREED OF THE  
(PIOUS) PREDECESSORS &  
THE PEOPLE OF HADEETH

BY THE GREAT IMAAM

Aboo 'Uthmaan Ismaa'eel ibn 'AbdurRahmaan as-Saaboonce  
( 373 ~ 449 AH )

Edited And Checked by  
Shaykh Badr ibn 'Abdullaah al-Badr

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TRANSLATORS INTRODUCTION  
 . . . . .

Indeed all praise is due to Allaah, we praise Him and we seek His help and forgiveness. I testify that there is no deity worthy of worship except Allaah and Muhammad is His final Messenger (ﷺ).

This is an English translation of one of the most famous books on 'aqeedah (Creed). It has been published several times in Arabic and it continues to be popular amongst the students of knowledge, as a beginning to understand the fundamentals of this religion.

I chose to translate this book because of its status, and due to it being easily understood by the student who has just started his journey in the search of knowledge. It is also very concise, thus making it very easy, *inshad'allah*, to memorize along with its evidences.

I have chosen Shaykh Badr ibn 'Abdullah al-Badr's edition, as he has travelled extensively; to locate the various manuscripts of this book. Therefore, in my opinion this is the most accurate version of the book. Also with his knowledge of *ahadeeth* he has added extensive references for the narrations.

In my translation I have used his footnotes and detailed checking. However, I have excluded some of them and added some from myself, to make the book an easy read for the English speaking student. I have added a few notes from the lectures of Shaykh 'Alee Hasan ibn 'Abdul-Hameed al-Halabee, which he delivered recently in Jordan. With his permission, I have included them as a brief explanation for the finer points which might be misunderstood.

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## Transliteration Chart

ا	a
آ . اى	ā
ب	b
ت	t
ة	h or t (when followed by another arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ḍh
ع	‘
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زيد القيرواني  
عقيدة ابن أبي  
١٣  
فيلسوف

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⑨ العقيدة الحموية

**Explanation of a Summary of al-'Aqeedatul Hamāwiyyah of ibn Taymiyyah**

By Imaam Muhammad ibn Saalih al-'Uthaymeen

(We ask Allaah to forgive him, his parents and all the Muslims, Aameen)

Translated by Aboo az-Zubayr 'Abdur Rahman Harrison

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عقيدة السلف ⑰

**Razi (d. –Aqidah of the Salaf by Abu Zurah Ar  
(.H 264**

تم تحميل هذا الملف من موقع عقيدة السلف

as-salaf.com

**Abu Zur`ah `Ubaidullah Ar-Razi**

**(200 H. to 264 A.H.)**

**And**

**Abu Hâtim Muḥammad Ibn Idrees Ar-Razi**

**(195 H. to 277 H.)**

[The article in Arabic](#)

Abu al-Qasim al-Lalka'i said: « (chain of narration) Muhammad Ibn Muzaffar al-Muqri (1) informed us and said: Al-Ĥusayn ibn Muhammad Ibn Ĥabash al-Muqri (2) narrated to us:

**Abu Muhammad Abdur Rahman Ibn Abi Hâtim (3) said: "I asked my father (4) and Abu Zur`ah concerning the Madhhabs of the Ahlus Sunnah in regards to the Principles of the Religion, and what they found the scholars upon (in belief) in all the lands, and what they believe from that?"**

**So they said:**

“We have reached the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhhab was:

**Iman** is speech and action, it increases and decreases.

The Qur'an is the Kalam (speech) of Allah, it is uncreated from all sides.

And Predestination, its good and bad is from Allah Azza Wa Jal..

And the best of this Ummah (nation) after its Prophet -Sallallahu Alayhi Wa Sallam- is Abu Bakr As-Siddeeq, then Umar Ibn Al-Khattab, then Uthman Ibn Affan, then Ali Ibn Abi Talib, -may peace be upon them-. And they are the rightly guided Khulafa (caliphs).

And the ten whom Rasoolullah -Sallallahu Alayhi Wa Sallam- has named and bore witness of their entry into Jannah, will definitely enter Jannah as Rasoolullah -Sallallahu Alayhi Wa Sallam- has said, and his (Sallallahu Alayhi Wa Sallam) word is the truth. And to ask for Allah's Mercy upon them (to say "rahimahum Allah"), and to refrain from speaking about the arguments between them.

And that Allah Azza Wa Jal is upon His 'Arsh (throne) separate (4) from His creation, as he has described Himself in His Book and upon the tongue of The Messenger of Allah -Sallallahu Alayhi Wa Sallam- without asking how (Bila kayf), He encompasses everything in His knowledge, {There is nothing like unto Him, and He is the Hearing, the Seeing.} (42: 11)

And that Allah -Tabaraka Wa Ta'ala- will be seen in the hereafter, the people of Jannah will see Him with their sight, and will hear His speech how and like He desires. And Jannah is true (established), and Jahannam (hellfire) is true, and they are two creations which will not come to an end, and Jannah is the reward for His Awliya (the pious), and hell fire is a punishment for those who disobey Him, except those whom Allah -Azza Wa Jal- has mercy upon.

And the Sirat (the bridge over hell fire) is true.

And the Mizan (Scales) is true. It having two pans in which the good and bad deeds of people will be weighed, is true.

And the Hawdh (pool) which our Prophet -Sallallahu Alayhi Wa Sallam- has been honoured with is true.

And **Ash-shafa`a** (The Intercession of the Prophet –Sallallahu Alayhi wa Sallam- on the day of judgment) is true.

And **Resurrection** after death is true.

And **major sinners** are at the will of Allah Azza Wa Jal (Meaning: If He Wills He will punish them, and if He Wills He will forgive them).

And we do not declare the Ahlul Qiblah (.i.e. Muslims) as disbelievers because of their sins, and we leave their secrets to Allah Azza Wa Jal.

And we believe that **Jihad and Hajj** is compulsory with the leaders of the Muslims in every time and era.

And we do not believe in **rebellng against the Imams** (Muslim leaders), nor fighting in Fitnah, and we listen and obey whoever Allah -Azza Wa Jal- appoints to our affairs... and we follow the Sunnah and Jama'ah, and we distance ourselves from deviation and discord and breaking up into sects.

Verily Jihad has been carried out from when Allah -Azza Wa Jal- sent His Prophet -Sallallahu Alayhi Wa Sallam- and will continue until the day of resurrection along with the leader from the leaders of the Muslims, and nothing will abolish it.

And Hajj is the same, as well as giving the Sadaqah of the grazing livestock to the leader of the Muslims.

And people (Muslims) are (treated as) believers (Mu'mineen) in regards to their rulings and their inheritance, but we do not know how they are regarded by Allah Azza Wa Jal.

So whoever says that he is a true believer then he is an innovator, and whoever says that he is a believer in the sight of Allah, then he is from the liars. And whoever says that he believes in Allah truly, then he is correct.

And the **Murji'ah** and the innovators are astray.

And the **Qadariyyah** innovators are astray.

And whoever amongst them rejects that Allah knows things before it comes into existence then he is a kafir.

And the **Jahmiyyah** are Kuffar.

And the **Rafidhah** (extreme Shias, such as 12ers Imamiyyah) have rejected Islam.

And the **khawarij** are apostates.

And **whoever claims that the Qur'an is created** then he is a disbeliever in Allah the Great, a disbelief which expels him from the religion; and whoever doubts his (that person's) disbelief, if he is from the ones who understand, then he is a disbeliever as well.

And whoever doubts concerning the Speech of Allah (the Qur'an)... and he says: I don't know whether it is created or not created, then he is a Jahmi (from the jahmiyyah)..

And whoever makes waqf of the Qur'an (does not say it is created or uncreated) because of ignorance, then he is to be taught and is to be declared an innovator but not a disbeliever.

And whoever says: 'the words that I utter of the Quran are created', then he is a Jahmi, or if he says: 'The Qur'an with my pronunciation is created' then he is a Jahmi..»

**Abu Muhammad (Ibn Abi Hatim)** said:

«And I heard my father (5) saying:

'And **the sign of the innovators is (their) slandering of Ahlel Athar** (i.e. Atharis, Ahlus Sunnah)

And the sign of the Heretics (Zanadiqah) is: Their **calling the Ahlus Sunnah "Ĥashwiyyah"** (6), seeking to invalidate the narrations thereby.

And the sign of the Jahmiyyah is: Their **calling the Ahlus Sunnah "Mushabbihah"** (7)

And the sign of the Qadariyyah is: Their **calling the Ahlul Athar "Mujabirah"** (8)

And the sign of the Murji'ah is: Their **calling the Ahlus Sunnah "Mukhalifah" and "Nuqsaniyyah"**

And the sign of the Rafidhah is: Their calling the Ahlus Sunnah “**Nasibah**” (Enemies of Ahl-AlBayt.)

There is only one name for Ahlus Sunnah, and it is impossible for them to be associated with all these names.’

**Abu Muhammad** said:

And I heard my father and Abu Zur`ah: Commanding people to **abandon the deviants and the innovators**, and they were very severe in that, and they forbade making (authoring) books with opinions not based on narrations.

And they forbade people from attending the **gatherings of the people of Kalam**, and looking in the books of the people of Kalam, and they would say: A person of kalam will never be successful.”

**Abu Muhammad** (9) said: And it is what I say (Meaning, what was said above is his belief too.)

And **Abu `Ali bin Habash al-Muqri** (10) said: And it is what I say.

And our **Shaykh Ibn al-Muzaffar** (11) said: And it is what I say.

And our **Shaykh – meaning the author –** (12) said: And it is what I say.

And **At-Turaythithi** (13) said: And it is what I say.

And our **Shaykh As-Sulafi** (14) said: And it is what we say.»

**Ibn Al-Muqre’**, Abu Bakr Muhammad bin Ibrahim (d. 381 H.) said: “My madhhab in the fundamentals (of belief) is the madhhab of Ahmad bin Hanbal and Abu Zur`ah Ar-Razi.” (15)

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(1) He is Abu Bakr Muḥammad Ibn al-Muzaffar Ibn ‘Ali Ibn Ḥarb Ad-Dainoori, one of the students of al-Ḥusayn Ibn Muḥammad Ibn Ḥabash, he passed away in 415 H. Al-Khateeb al-Baghdadi said: he was a righteous pious trustworthy shaykh. (Tareekh Madeenah al-Islam «Baghdad» by Al-Khateeb Al-Baghdadi 4/430)

(2) Al-Ḥusayn Ibn Muḥammad Ibn Ḥabash al-Muqri, Abu ‘Ali. Abu ‘Amr ad-Dani said about him: “He was advanced in the knowledge of Qira’ah, he is well known for his excellence, he is reliable and trustworthy.” (Tarikh Al-Islam by Adh-Dhahabi 26/539)

(3) Reported in Sharh I’tiqaad Ahlus Sunnah Wal Jama’ah of Abu al-Qasim Hibatullah al-Lalaka’i (1/176-180) with a saheeh chain. And Ibn Qudaamah al-Maqdisi narrated a portion of it with two different chains in his book “Ithbaat Sifatul ‘Uluww” (p182-184). And Adh-Dhahabi has narrated a portion of it with his chain in “Siyar A’lam an-Nubala” (13/84). And Ibn Abi Ḥatim mentioned it in his book “Asl as-Sunnah Wa I’tiqad ad-Deen” and it includes questions that he asked his father and Abu Zur’ah, and their answer;

It is a manuscript in al-Maktabah Adh-Dhahiriyah in Damascus in collection number 11 (Alif 166-169).

(4) Meaning that nothing of Allah's Essence is inside creation, and nothing of creation is in Allah's Essence.

(5) Abu Ḥatim Muḥammad Ibn Idrees Ar-Razi.

(6) They call Ahlus Sunnah :Hashawiyah (People with no worth), because they think that any one who's not upon their logic and theology are unintelligent rabble.

(7) Mushabbihah: Likening Allah to creation, claiming that affirming the Attributes according to its apparent meaning is Tashbeeh

(8) They call them that because they (the Qadariyyah) claim that Ahlus Sunnah’s affirmation of Allah's Decree implies denying free-will for mankind and saying they are compelled to do their actions.

(9) ‘Abdur-Raḥman Ibn Abi Ḥatim Ar-Razi, the narrator of this Athar (The one who asked the creedal question).

(10) One of the narrators in the chain of this Athar, the same with the one after him, and we have mentioned their status in footnotes number 1 and 2.

(11) The one saying “our shaykh” is Abu al-Qaasim al-Lalaka’i.

(12) The author is Abu al-Qasim al-Lalaka’i. (d. 418 H.)

(13) At-Turaythithi: He is the Shaykh of the Sufiyah, Abu Bakr Aḥmad Ibn ‘Ali Ibn al-Ḥusayn at-Turaythithi then al-Baghdadi. He heard from Abu al-Qasim al-Lalaka’i, and he passed away in 497

Hijri. (Siyar A`lam an-Nubala by Adh-Dhahabi 19/162). And he was one of those who narrated the book "Sharh Usool al-I'tiqaad Ahlus Sunnah" from its author (Abu Qasim Al-Lalaka`I) as it is mentioned in the Muhaqqiq's introduction of the book (1/131).

(14) He is the Muhaddith, the Mufti, Shaykhul Islam Abu Tahir Aĥmad Ibn Muĥammad as-Sulafee, born in the year 475 Hijri., he narrated from Abu Bakr Aĥmad at-Turaythithi, and he passed away in 576 H. (Siyar A`lam an-Nubala vol.21 p.5, 11 & 39), and he is the narrator of the book from at-Turaythithi.

(15) Siyar A`lam An-Nubala by Adh-Dhahabi (16/401)

1<sup>st</sup> Supplication for the prostration of  
recitation of the Quran

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ،

وَشَقَّ سَمْعَهُ وَبَصَرَهُ،

بِحَوْلِهِ وَقُوَّتِهِ،

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

2<sup>nd</sup> Supplication for the prostration  
of recitation of the Quran

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا

وَضَعْ عَنِّي بِهَا وِزْرًا

وَأَجْعَلْهَا لِي عِنْدَكَ ذُخْرًا

وَتَقَبَّلَهَا مِنِّي

كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

