

مَنْهَجُ يَوْمِي

لِلطَّالِبِ الْعَلِيمِ

A Daily Routine for  
The Seeker of Knowledge

The Noble *Shaykh, al-'Allāmah,*

Muḥammad Ibn Ṣāliḥ al-'Uthaymīn (d.1421H)

Commentary by

*Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-'Abbād*

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Translation by Maaz Qureshi



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**Transliteration Chart**  
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Isolated	From Right	Middle	From Left	Roman	Name
آ	ا	—	—	' / ā / * / **	'alif
ب	ب	ب	ب	b	bā'
ت	ت	ت	ت	t	tā'
ث	ث	ث	ث	th	thā'
ج	ج	ج	ج	j	jīm
ح	ح	ح	ح	ḥ	ḥā'
خ	خ	خ	خ	kh	khā'
د	د	—	—	d	dāl
ذ	ذ	—	—	dh	dhāl
ر	ر	—	—	r	rā'
ز	ز	—	—	z	zāy
س	س	س	س	s	sīn
ش	ش	ش	ش	sh	shīn
ص	ص	ص	ص	ṣ	ṣād
ض	ض	ض	ض	ḍ	ḍād
ط	ط	ط	ط	ṭ	ṭā'
ظ	ظ	ظ	ظ	ẓ	ẓā'
ع	ع	ع	ع	'	'ayn
غ	غ	غ	غ	gh	ghayn
ف	ف	ف	ف	f	fā'
ق	ق	ق	ق	q	qāf

ك	ك	ك	ك	k	kāf
ل	ل	ل	ل	l	lām
م	م	م	م	m	mīm
ن	ن	ن	ن	n	nūn
ة/ه	ة/ه	ه	ه	h / t / ***	tā' / hā' / ta marbūṭah
و	و	—	—	w / ū	wāw
ي	ي	ي	ي	y / ī	yā'
ى	ي	—	—	ā	alif maqṣūrah

﴿ \* \* \* ﴾

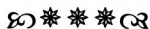


## A Word about the Ligatures for Arabic Invocations

Imām Yaḥyā Ibn Sharaf al-Nawawī (d.676H) - رَحْمَةُ اللَّهِ - said, “It is highly recommended to invoke Allāh’s pleasure and mercy upon the Companions and the *tābi’in* and those that came after them from the Scholars, righteous worshippers and the rest of the people of excellence. So it is said: رَضِيَ اللَّهُ عَنْهُ (may Allāh be pleased with him), or رَحِمَهُ اللَّهُ (may Allāh have mercy upon him), or the likes of that.

As for what some of the Scholars have said that the statement, “رَضِيَ اللَّهُ عَنْهُ” is specific to the Companions and that for others it is only to be said, “رَحِمَهُ اللَّهُ”, then the affair is not as they say and there is no agreement upon it. Rather, what is correct according to the majority of the Scholars is that it is highly recommended, and the proofs for that are too many to enumerate.”<sup>1</sup>

Imām Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn (d.1421H) - رَحْمَةُ اللَّهِ - said concerning the statement, “صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”, “The best of that which has been stated about it is what was mentioned by Abū al-‘Āliyah (d.90H) - رَحْمَةُ اللَّهِ - that the *ṣalāh* of Allāh upon His Prophet is Allāh’s praise for him in the highest gathering of Angels.”<sup>2</sup>



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<sup>1</sup> Refer to *al-Adhkar* (p. 118) of al-Nawawī.

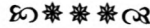
<sup>2</sup> Refer to *Sharḥ al-Mumtā* (3/164) of al-‘Uthaymīn.





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## TEXT OF SHAYKH MUḤAMMAD IBN ṢĀLIḤ AL-'UTHAYMĪN'S ﷺ ADVICE

From MuḤammad al-Ṣāliḥ al-'Uthaymīn to the son (...) - may Allāh (تَبَارَكَ وَتَعَالَى) preserve him.<sup>1</sup>

May the peace, mercy, and blessings of Allāh be upon you.

So you have asked me - may Allāh bless you - to write down a routine for you that you can follow in your life.

Surely, I ask Allāh (تَبَارَكَ وَتَعَالَى) to direct all of us to that which contains guidance and correctness and to make us guides and righteous people who rectify others. So I say:

**First: - a Routine with Allāh (عَزَّ وَجَلَّ):**

1. Strive to be with Allāh (عَزَّ وَجَلَّ) constantly. Be conscious of His magnificence and reflect upon His universal signs such as the creation of the heavens and the earth and whatever He has placed therein due to His profound Wisdom, His overwhelming Capability and His great Mercy and Favor.

Be conscious also of His legislative signs, with which He sent His Messengers, not to mention the last of them, MuḤammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

2. Your heart must be filled with the love of Allāh (تَبَارَكَ وَتَعَالَى) due to the various blessings that He has nurtured you upon and due to the many adversities that He has removed from you, not to

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<sup>1</sup> The Shaykh and the student have since passed away, so may the mercy of Allāh be upon them both.

mention the blessing of Islām and steadfastness upon it up until it becomes the most beloved thing to you.

3. Your heart must be filled with contemplation of Allāh's (عَزَّوَجَلَّ) magnificence, up until that becomes your greatest concern.

So by combining the love of Allāh (سُبْحَانَهُ وَتَعَالَى) and glorification of Him in your heart, you become steadfast upon obedience to Him, established upon whatever He has commanded due to your love for Him. You will also abandon whatever He has prohibited due to your glorification of Him.

4. You must remain sincere to Allāh (جَلَّوَعَلَى) in your worship and reliant upon Him in all your situations in order to actualize with that the station of,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

**“You Alone we worship, and you Alone we ask for help in each and everything.”** [Sūrah al-Fātiḥah 1:5]

You must keep your heart conscious that you are only carrying out whatever Allāh has obligated, out of compliance with His command, and you are only abandoning whatever He has prohibited, out of compliance with His prohibition. So with that, you will find satisfaction in worship that you will not attain with heedlessness, and you will find aid from Allāh in the affairs that you would not find when you rely solely upon yourself.

## Second - a Routine with the Messenger Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ):

1. You must give precedence to love for him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) over the love for any other created being, and you must give precedence to his guidance and *Sunnah* over any other guidance and tradition.
2. You must take him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as your guide in your worship and manners by remaining conscious of that when you perform an act of worship, you are following him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it is as if he is in front of you and you are following in his footsteps and traversing upon his way.

Likewise, in terms of interacting with the people, you must deal with them using his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) moral character, about which Allāh said,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muḥammad) are upon an exalted standard of character.” [Sūrah al-Qalam 68:4]

Thus, once you hold fast to this, you will become extremely diligent in seeking knowledge about his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Sharīah* and his moral character.

3. You must be a caller to his *Sunnah*, an aider and defender of it because Allāh (تَبَارَكَ وَتَعَالَى) will aid you according to your aid of his *Sharīah*.

## Third - Your Daily Routine Outside of the Obligations:

1. When you stand for Prayer at night, then observe remembrance of Allāh and supplicate to Him for whatever you wish, because *al-*

*du'ā'* (supplication) at this point is more worthy of being accepted by Allāh. Recite the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

“Indeed, in the creation of the heavens and the earth...”

[Sūrah Āli-‘Imrān 3:190]

...up until you finish Sūrah Āli-‘Imrān, this will consist of ten *āyāt*.

2. Pray whatever was written for you in the last part of the night and conclude your Prayer with *al-witr*.
3. Retain and observe whatever is easy for you from the remembrances of the morning. Say one hundred times,

”لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“<sup>1</sup>

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<sup>1</sup> **Translator’s Note:** From Abī Hurayrah (رَضِيَ اللَّهُ عَنْهُ), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever says,

”لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“

(None has the right to be worshipped besides Allāh alone, without any partners. To Him belong the dominion and the praises and He is capable over all things (i.e. the Omnipotent).)

He will receive the reward of freeing ten slaves, one hundred good deeds will be written to his account and one hundred evil deeds will be erased. For that day, he will be protected from *Shayṭān* up until nightfall and no one will come with better than what he has brought, except for someone who did more than what he did.” Related by al-Bukhārī (no. 3293) and Muslim (no. 2691).

4. Pray two units of *al-Duḥā* (i.e. the forenoon Prayer).
5. Retain and observe whatever is easy for you from the remembrances of the evening.

#### Fourthly - the Path of Seeking Knowledge:

1. Strive to memorize the Book of Allāh (تَبَارَكَ وَتَعَالَى) and set a goal for yourself to recite a specific portion of it every day and let your recitation be one where you seek to reflect upon and understand the meanings.

If you come across a benefit during your recitation, write it down.

2. Strive to memorize whatever is easy from the authentic *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), including memorizing the book: *‘Umdah al-Aḥkām*.
3. Strive to concentrate and remain steadfast so that you do not take knowledge in small amounts from different places, because this will cause your time to be wasted and your mind to become scattered.
4. Begin with the smaller books and contemplate them well. Then move onto works of a higher level up until you have acquired knowledge gradually in a manner that will cause it to become deeply rooted within your heart and you will feel confident in it.
5. Strive to learn the principles (*qawā'id*) and foundations (*uṣūl*) surrounding the issues and write down any of this type of information that you come across. As it is said, ‘Whosoever is deprived of the foundations is deprived of reaching the truth of the matter.’

6. Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries; even if you must imagine in your mind someone debating you regarding a particular issue when you do not find those whom we have mentioned.

Finally, I ask Allāh (سُبْحَانَهُ وَتَعَالَى) to teach you that which will benefit you and to allow you to benefit from that which you learn and to increase you in knowledge and to make you from His righteous servants and His successful party.

May the peace, blessings and mercy of Allāh be upon you.

Written by,  
Muḥammad al-Ṣāliḥ al-'Uthaymīn  
On 3<sup>rd</sup> of *Rajab*, 1412H



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## COMMENTATOR'S INTRODUCTION

All praise is for Allāh, Lord of all the worlds. I testify that there is none worthy of worship besides Allāh alone, without any partners. I testify that Muḥammad is His servant and Messenger, may the peace and salutations of Allāh be upon him, his Family and all of His Companions.

O Allāh, we ask You for beneficial knowledge, righteous action, good and lawful sustenance, and success in whatever You love and are pleased with from correct statements and righteous actions.

As for what proceeds: Distinguished nobles and students of knowledge:<sup>1</sup>

Congratulations to you upon this return and upon this arrival to this blessed land, the land of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and this fine and beneficial admittance to the Islāmic University. I ask Allāh (جَلَّ جَلَالُهُ) to aid you with His guidance and support, and to provide all of you with beneficial knowledge and righteous action by His Favor and Generosity.

Usually, especially at the beginning of the year and particularly with new students, there are many questions concerning the methodology and routine of seeking knowledge, worship and the life of a student of knowledge in general. This is a large question and it is of the utmost importance. Indeed, I have come across a valuable writing and beneficial

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<sup>1</sup> The origin of this treatise is a lecture I delivered at the Islāmic University of al-Madīnah al-Nabawiyyah on 17/11/1436H. It was then transcribed, and I made slight amendments to it. We left it in the style of diction in which it was delivered, as a lecture, and Allāh alone is the One who grants success.

**Translator's Note:** For this translation, we used *Manhaj Yawmī li Ṭālib al-ʿIlm* of Shaykh ʿAbd al-Razzāq Ibn ʿAbd al-Muḥsin al-Badr, with the checking of Abū ʿAbd al-ʿAzīz Munīr al-Jazāʿirī (Bab El Oued: Dar Al-furqan, 2017CE/ 1438H).

essay by Shaykh Ibn al-'Uthaymīn (d.1421H) - رَحْمَةُ اللَّهِ. A questioner asked him to write down a routine that he could follow throughout his life. So, he authored an extremely beneficial writing, and everyone should adopt what he (رَحْمَةُ اللَّهِ) has written. I have commented upon his (رَحْمَةُ اللَّهِ) speech with whatever is easy. I ask Allāh (جَلَّ وَعَلَا) to benefit me and you with his routine that he (رَحْمَةُ اللَّهِ) wrote and documented as sincere advice.

Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-Badr





# COMMENTARY UPON SHAYKH MUḤAMMAD IBN ṢĀLIḤ AL-‘UTHAYMĪN’S ﷺ ADVICE

## TEXT:

Said al-‘Allāmah Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) to the questioner,

“So you have asked me - may Allāh bless you - to write down a routine for you that you can follow in your life.

Surely, I ask Allāh (تَبَارَكَ وَتَعَالَى) to direct all of us to that which contains guidance and correctness and to make us guides for others and righteous people who rectify others. So I say:

First - a Routine with Allāh (عَزَّوَجَلَّ)...”

## COMMENTARY:

The author (رَحْمَةُ اللَّهِ) divided this routine that the Muslim and the student of knowledge should follow into categories. The first category relates to Allāh. He said, “First - a Routine with Allāh (عَزَّوَجَلَّ)...”

## TEXT:

“Strive to be with Allāh (عَزَّوَجَلَّ) constantly. Be conscious of His magnificence and reflect upon His universal signs such as the creation of the heavens and the earth and whatever He has placed therein due to His profound Wisdom, His overwhelming Capability and His great Mercy and Favor.

Be conscious also of His legislative signs, with which He sent His Messengers, not to mention the last of them, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

## COMMENTARY:

In this first point, he calls upon the student of knowledge to give concern to this aspect, which is that he must not neglect reflecting upon the dominion of Allāh. He must look to the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) whenever he awakens in the last part of the night and in the middle part. So he must begin by reciting the concluding *āyāt* of Sūrah Āli-‘Imrān,<sup>1</sup>

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ  
لِّأُولِي الْأَلْبَابِ ﴿١١٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ  
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ  
هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١١١﴾﴾

<sup>1</sup> As occurs in the *hadith* of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) where he said, ‘I stayed overnight at the house of my maternal aunt, Maymūnah (رَضِيَ اللهُ عَنْهَا). The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke with his family for a time and then went to bed. When the last third of night came, he got up and looked towards the sky and recited,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ  
لِّأُولِي الْأَلْبَابِ ﴿١١٠﴾﴾

“Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” [Sūrah Āli-‘Imrān 3:190]

Then he stood up, performed ablution, brushed his teeth with a *siwak* (i.e. tooth stick) and then he prayed eleven *raka‘āt* (units of Prayer). Then, Bilāl called the *adhān* (call to Prayer). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two units of Prayer, then he went out for the morning Prayer.” Related by al-Bukhārī (no. 4569) and Muslim (no. 256).

“Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh always, and in prayers standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, saying: Our Lord! You have not created all this without purpose, glory to You! Exalted be You above all that they associate with You as partners. Give us salvation from the torment of the Fire.”

[Sūrah Āli-‘Imrān 3:190-191]

This is an invitation to contemplate every night. This contemplation pre-occupies the heart with the great and beneficial matters and removes the heart from the whispers of *Shayṭān* which fill up the hearts in many cases. However, when the heart of the individual is pre-occupied with contemplation of these created things (i.e. His universal signs) which indicate the greatness, perfection, and power of the One who created them and brought them into existence, then they are an indication of the Creator (*al-Khāliq*), as the poet said,

*‘And in everything is a sign of Him.’<sup>1</sup>*

So these are all proofs and evidences of the Creator’s perfection and greatness. Due to this, the student of knowledge and the Muslim in general should give importance to these affairs and remain diligent upon them.

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<sup>1</sup> The poet (رَحْمَةُ اللَّهِ) said,

*‘It is astonishing how Allāh is disobeyed,  
Or how the rejecter rejects Him,  
When there is a sign for Him in everything,  
Indicating that He is One.  
And Allāh has a witness always,  
In every movement and settlement.’*

## TEXT:

He said concerning the second affair, “Your heart must be filled with the love of Allāh (بَارِكْ وَتَعَالَى) due to the various blessings that He has nurtured you with and due to the many adversities that He has removed from you, not to mention the blessing of Islām and steadfastness upon it up until it becomes the most beloved thing to you.”

## COMMENTARY:

This is a tremendous affair that it is befitting for the student of knowledge and the Muslim in general to be concerned with, that he fills his heart with love for Allāh.

He (رَحِمَهُ اللهُ) pointed out other affairs that will aid you in filling your heart with this love for Allāh (سُبْحَانَهُ وَتَعَالَى). This includes, “the various blessings that He has nurtured you with.” Look at the successive favors, consecutive blessings, and various gifts Allāh has bestowed upon you<sup>1</sup> in terms of your health, your well-being, your wealth, your residence, your clothes, your food, your drink, your children and so on. So contemplating these blessings and these rewards that Allāh (سُبْحَانَهُ وَتَعَالَى) favored you with, and also contemplating how He has removed afflictions, evils, and dangers from you will cause your heart to submit to Allāh with love and this will fill your heart with love for Him (سُبْحَانَهُ وَتَعَالَى).

So the greatest blessing, which will increase your heart in love for Allāh when you ponder it, is the blessing of Islām and *Tawhīd*,<sup>2</sup>

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<sup>1</sup> Some have said, “Since the heart is naturally inclined towards love for the one who treats it kindly, then how astonishing is the one who sees no bestower of kindness besides Allāh (عَلَيْهِ السَّلَامُ)? How could his heart not incline completely towards Allāh?!” It was mentioned by Imām Ibn Rajab al-Ḥanbali in his *Majmū Rasā'il* (1/185).

<sup>2</sup> Allāh (رَحِمَهُ اللهُ) said,

﴿ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ  
 إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾  
 فَضَّلَا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ ﴾

“However, Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. These! They are the rightly guided ones. This is a Grace from Allāh and His Favor. And Allāh is All-Knowing, All-Wise.”

[Sūrah al-Aḥzāb 33:7-8]

﴿ أَتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾  
 يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُوا ﴿٢﴾ ﴾

“The Event (the Hour or the punishment of disbelievers and polytheists), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. He sends down the angels with inspiration of His Command to whomever of His slaves He pleases saying: Warn mankind that none has the right to be worshipped but I, so fear Me (by abstaining from sins and evil deeds).”

[Sūrah al-Naḥl 16:1-2]

Imām Ibn Rajab al-Ḥanbalī (d.795H) - رَحِمَهُ اللَّهُ - said, “The statement of *Tawḥīd* (*Lā ilāha illā Allāh* - none has the right to be worshipped besides Allāh) has tremendous benefits for which we cannot conduct a detailed study here... This *āyah* is the first of the *āyāt* in the *sūrah* (chapter) of blessings, which is called Sūrah al-Naḥl, in which Allāh enumerates His blessings upon His servants. Due to this, Ibn ‘Uyaynah (d.198H) - رَحِمَهُ اللَّهُ - said, “Allāh has not granted His servants a favor greater than teaching them *Lā ilāha illā Allāh*.” Refer to *Kalimah al-Ikhlās a Taḥqīq Ma’ nāhā* (p. 53) of Ibn Rajab.

## TEXT:

He (رَحْمَةُ اللَّهِ) said for the third affair, “Your heart must be filled with contemplation of Allāh’s (عَزَّوَجَلَّ) magnificence, up until that becomes the issue of greatest concern to you.

By combining the love of Allāh (سُبْحَانَهُ وَتَعَالَى) and glorification of Him in your heart, you become steadfast in obedience to Him, established upon whatever He has commanded due to your love for Him. You will also abandon whatever He has prohibited due to your glorification of Him.”

## COMMENTARY:

Be diligent in filling your heart with the love and glorification of Allāh (جَلَّوَعَلَا). Observing the signs that indicate the greatness of Allāh, the perfection of His might and power and the severity of His grip, vengeance and punishment will help you in glorification of Him. So when the servant contemplates these affairs and those that fill his heart with love, he will develop within himself a balance between hope (*al-rajā'*) and fear (*al-khawf*), *al-rahbah* (fervent desire) and *al-rahbah* (dread).

﴿ نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿١٩﴾ وَأَنَّ عَذَابِي  
هُوَ الْعَذَابُ الْأَلِيمُ ﴿٢٠﴾ ﴾

“Declare (O Muḥammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment.”

[Sūrah al-Ḥijr 15:49-50]

You must combine between two affairs: between love for Allāh with which you fill up your heart and that urges you to obey Him and to perform the deeds that He loves, and between glorification of Him and

being acquainted with His (سُبْحَانَهُ وَتَعَالَى) greatness and that keeps you away from falling into disobedience to Him and whatever He (تَبَارَكَ وَتَعَالَى) has prohibited for His servants.

**TEXT:**

The fourth affair, “You must remain sincere to Allāh (جَلَّ وَعَلَا) in your acts of worship and reliant upon Him in all of your situations to actualize with that the station of,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You Alone we worship, and you Alone we ask for help in each and everything.” [Sūrah al-Fātiḥah 1:5]

You must keep your heart conscious of the fact that you are only carrying out whatever Allāh has obligated out of compliance with His command and you are only abandoning whatever He has prohibited out of compliance with His prohibition. So with that, you will find satisfaction in worship, which you will not attain with heedlessness, and you will find aid from Allāh in the affairs which you would not find when you rely solely upon yourself.”

**COMMENTARY:**

You are in need of sincerity (*ikhhlās*) and reliance upon Allāh (*tawakkul*).

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him (O Muḥammad) and put your trust in Him.” [Sūrah Hūd 11:123]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Strive for that which is beneficial for you and seek the aid of Allāh.”<sup>1</sup>

The statement of Allāh in the noble *āyah*,

﴿إِيَّاكَ نَعْبُدُ﴾

“You Alone we worship.” [Sūrah al-Fātiḥah 1:5]

This is an actualization of, “لَا إِلَهَ إِلَّا اللَّهُ”.

﴿إِيَّاكَ نَعْبُدُ﴾

“You Alone we worship.” [Sūrah al-Fātiḥah 1:5]

That is, we worship You and we do not worship anyone else besides You, making our Religion sincerely for You.

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

“And You Alone we ask for help (for each and everything).” [Sūrah al-Fātiḥah 1:5]

This is an actualization of, “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ”. So, “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” is a statement of seeking aid (*isti'ānah*).

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

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<sup>1</sup> Related by Muslim (no. 2664).



“And You Alone we ask for help (for each and everything).” [Sūrah al-Fātiḥah 1:5]

That is, we seek Your aid and we do not seek the aid of anyone else besides You.<sup>1</sup>

So with these two affairs: [i]: sincerity in the worship of Allāh; [ii]: and sincerity in seeking the aid of Allāh (جَلَّ وَعَلَا), the knowledge and actions of the individual become upright and his life becomes upright upon obedience to Allāh (جَلَّ وَعَلَا).<sup>2</sup>

TEXT:

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<sup>1</sup> Imām Ibn al-Qayyim (d.751H) - رَحِمَهُ اللهُ - said, “Many times I would hear Shaykh al-Islām Ibn Taymiyyah (d.728H) - may Allāh sanctify his soul - saying,

﴿إِيَّاكَ نَعْبُدُ﴾

“You Alone we worship.” [Sūrah al-Fātiḥah 1:5]

Removes *al-riyā‘* (ostentatiousness).

﴿وَأِيَّاكَ نَسْتَعِينُ﴾

“And You Alone we ask for help (for each and everything).”

[Sūrah al-Fātiḥah 1:5]

Removes *al-kibriyā‘* (arrogance).” Refer to *Madārij al-Sālikīn* (1/54) of Ibn al-Qayyim.

<sup>2</sup> Imām Ibn al-Qayyim (d.751H) - رَحِمَهُ اللهُ - said, “Indeed, all those who have knowledge are agreed upon the fact that guidance (*al-tawfiq*) is when Allāh (تَبَارَكَ وَتَعَالَى) does not leave you to rely upon yourself and being forsaken (*al-khublān*) is when Allāh (تَبَارَكَ وَتَعَالَى) leaves you to rely upon yourself.” Refer to *al-Wābil al-Ṣayyib* (p. 28) of Ibn al-Qayyim.

The author (رَحْمَةُ اللَّهِ) said, “Second - a Routine with the Messenger Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).”

Then he mentioned some affairs, “You must give precedence to love for him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) over the love for any other created being, and you must give precedence to his guidance and *Sunnah* over any other guidance and tradition.”

#### COMMENTARY:

Indeed, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “By Him in whose Hand is my soul, none of you truly believe up until I am more beloved to him than his parents, his children and all of the people.”<sup>1</sup>

This also is not sufficient. Rather, you must give precedence to love for him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) over love for your own self, as occurs in the *ḥadīth* of ‘Umar (رَضِيَ اللَّهُ عَنْهُ) in *Ṣaḥīḥ al-Bukhārī* where he said, “Surely, you are more beloved to me than everything, except for my own self.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, “No, by Him in whose Hand is my soul, (you have not truly believed) up until I am more beloved to you than even your own self.” ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said to him, “Now, by Allāh, you are surely more beloved to me than even my own self.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Now, O ‘Umar.”<sup>2</sup>

This love does not consist solely of claims that the individual makes, because that is easy for every tongue and it is insignificant for every individual to say, ‘I love the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) greatly, and I give precedence to that love over love for myself, my parents, my children and all of the people.’ However, the claims are not enough. Due to this, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

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<sup>1</sup> Related by al-Bukhārī (no. 15) and Muslim (no. 44).

<sup>2</sup> Related by al-Bukhārī (no. 6632).

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ  
ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

“Say (O Muḥammad to mankind): If you really love Allāh then follow me, Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.”  
[Sūrah Āli-Imrān 3:31]

Due to this, the Shaykh (رَحْمَةُ اللَّهِ) coupled the love with holding fast to the guidance. He said, “You must give precedence to love for him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) over the love for any other created being, and you must give precedence to his guidance and *Sunnah* over any other guidance and tradition.” When you give precedence to his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) guidance and his *Sunnah* over every other guidance and tradition, that will be a sign of the truthfulness and perfection of this love.

**TEXT:**

He (رَحْمَةُ اللَّهِ) said,

“You must take him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as your guide in your worship and manners by remaining conscious of that that when you perform an act of worship, you are following him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it is as if he is in front of you and you are following in his footsteps and traversing upon his way.

Likewise, in terms of interacting with the people, you must deal with them using his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) moral character, about which, Allāh said,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤١﴾﴾

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]

Once you hold fast to this, you will become extremely diligent in seeking knowledge about his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *Shari'ah* and his moral character.”

#### COMMENTARY:

What the author has alluded to here is proven by the statement of Allāh,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“Indeed, in the Messenger of Allāh (Muḥammad) you have a good example to follow for him who hopes in the Meeting with Allāh and the Last Day and remembers Allāh much.” [Sūrah al-Aḥzāb 33:21]

It is obligatory upon every Muslim to take the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as an Imām; an Imām in worship and an Imām in moral character. Indeed, Allāh (عَزَّوَجَلَّ) completed for him the station of worship, so there is no one more complete than him in the worship of Allāh. Allāh completed the station of moral character for him, so there is no one more complete in fine manners than him (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]

When the student of knowledge takes him as an Imām, then this means that he follows in the footsteps of the one he has taken as an Imām, he traverses upon his way, takes him as an example and gives precedence to his statement over every other statement, his guidance over every other guidance, and his *Sunnah* over every other tradition.

#### TEXT:

The third affair also pertains to dealing with the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “You must be a caller to his *Sunnah*, an aider and defender of it because Allāh (تَبَارَكَ وَتَعَالَى) will aid you in accordance to your aid of his *Sharī'ah*.”

#### COMMENTARY:

When Allāh grants you the success to take the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a leader, to be guided by his guidance, to traverse upon his methodology and to follow in his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) footsteps, then you must convey this goodness to others. Be a caller to the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), a teacher of this goodness to others, and someone who aids the *Sunnah*. The Religion of Allāh (سُبْحَانَہُ وَتَعَالَى) will be victorious with you or without you. However, it is good for you to devote your life to aiding the Religion of Allāh, and if not, then the Religion will be victorious anyway; some will be honored because of it and others will be humiliated due to it. However, it is good for you to devote your life to calling to the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and aiding his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Religion.

#### TEXT:

Then he said, “Third - Your Daily Routine Outside of the Obligations...”

#### COMMENTARY:

What do you do outside of the duties that Allāh has made obligatory upon you?

The Shaykh wrote down a very beautiful routine that is befitting - in reality - for you to contemplate and be concerned with applying.

#### TEXT:

He (رَحِمَهُ اللهُ) said, “Once you have stood for Prayer at night, then observe remembrance of Allāh and supplicate to Him for whatever you wish, because *al-du‘ā’* (supplication) at this point is more worthy of being accepted by Allāh. Recite the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

“Indeed, in the creation of the heavens and the earth...”

[Sūrah Āli-‘Imrān 3:190]

...up until you finish Sūrah Āli-‘Imrān, this will consist of ten *āyāt*.<sup>1</sup>

#### COMMENTARY:

According to many of the people in these times, standing for Prayer is considered something that was done in the past, despite the widespread practice amongst many of the people to stay up late into the night.<sup>2</sup> If such

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<sup>1</sup> Due to what has been authentically established in the two *Ṣaḥīḥ* collections of al-Bukhārī (no. 4570) and Muslim (no. 256).

<sup>2</sup> There is no problem with this if there is a need for it at times, as long as it does not harm one’s performance of the morning Prayer (*al-Fajr*). Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللهُ - said, “Mālik disliked staying up for the entire night and he said: Perhaps such a person will be exhausted in the morning. The best example is in the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” Then he said, “There is no problem with it, as long as it does not harm his performance of the morning Prayer (*al-Fajr*).” Refer to *al-Itisām* (1/387) of al-Shāṭibī.

Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said, “So the legislated reasons for staying up late at night include... Prayer or remembrance of Allāh, or recitation, or writing knowledge, or looking into it, or studying it or other than that from the →

a person is actively practicing his Religion, he safeguards the morning Prayer (*al-Fajr*)!

As for the night Prayer, standing for Prayer at night and being concerned with the last third of the night, then many of the people have no share in that because they stay up late at night. Due to this, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited needlessly staying up late, because it causes harm to the individual's daily routine, to his worship, to the order of his deeds and it opposes the universal nature (*Sunnah*) that Allāh has set for His creation,

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾

“It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.”

[Sūrah al-Qaṣaṣ 28:73]

“...that you may rest therein” that is, the night. “...and that you may seek of His Bounty” that is, the day. In the night, there is tranquility and rest. The body takes its share of sleep and rest during the first part of the night, then it attains this great and noble trait of standing for Prayer during the last third of the night, during the time of blessing. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Our Lord (تَبَارَكَ وَتَعَالَى) descends every night to the lowest heaven when only the last third of the night remains. He says: Is there anyone supplicating to Me so that I may respond to his supplication? Is

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acts of worship. What is best varies with the various types of people. Refer to *Majmū al-Fatāwā* (2/143) of Ibn Taymiyyah.

there anyone asking of Me so that I may grant him his request? Is there anyone seeking My forgiveness so that I may forgive him?”<sup>1</sup>

The supplication is answered. Seek forgiveness and you will be forgiven. Ask and you will receive. Supplicate and your supplication will be answered. However, these precious moments are lost to many of the people. Due to this, it is befitting for the student of knowledge to take his share from the last third of the night.

The Shaykh began with this among the non-obligatory affairs because it is the foundation upon which, whatever comes after it is built. When Allāh (سُبْحَانَهُ وَتَعَالَى) grants you the success and you take your share from the last third of the night, then by the permission of Allāh (جَلَّ جَلَالُهُ), your day will be organized, and your life will be orderly. Allāh will bless you in your time.<sup>2</sup>

#### TEXT:

He said secondly, “Pray whatever was written for you in the last part of the night and conclude your Prayer with *al-witr*.”

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<sup>1</sup> Related by al-Bukhārī (no. 1145) and Muslim (no. 758).

<sup>2</sup> A man stayed overnight at the home of Imām Aḥmad (d.241H). Aḥmad placed for him some water. The man said: I did not stand at night for Prayer and I did not use the water. When morning came, Aḥmad said to me, “Why did you not use the water?” I felt ashamed, so I remained silent. Then he said, “How free is Allāh from all imperfection, how free is Allāh from all imperfection. I have never heard of a student of *ḥadīth* who does not stand for Prayer at night.

A similar incident happened with another man who came to stay with Imām Aḥmad. This man said, “I am a traveler.” Aḥmad replied, “This should be your practice even when you are travelling.”

Masrūq performed the *Ḥajj* and he did not sleep, except in prostration. Shaykh Taqī al-Dīn said, “This shows that it is disliked for the people of knowledge to abandon standing for Prayer at night, even when they are traveling.” Refer to *al-Ādāb al-Sharīyyah* (1/562) of Ibn Muflīḥ al-Maqdisī.



## COMMENTARY:

As the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Perform *witr* as your last Prayer of the night.”<sup>1</sup>

## TEXT:

“Retain and observe whatever is easy for you from the remembrances of the morning. Say one hundred times,

“لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ”<sup>2</sup>

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<sup>1</sup> Related by al-Bukhārī (no. 772) and Muslim (no. 751).

<sup>2</sup> From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ), that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever says,

“لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ”

(None has the right to be worshipped besides Allāh alone, without any partners. To Him belong the dominion and the praises and He is capable over all things (i.e. the Omnipotent).)

He will receive the reward of freeing ten slaves, one hundred good deeds will be written to his account and one hundred evil deeds will be erased. For that day, he will be protected from *Shayṭān* up until nightfall and no one will come with better than what he has brought, except for someone who did more than what he did.” Related by al-Bukhārī (no. 3293) and Muslim (no. 2691).

Our Shaykh ‘Abd al-Razzāq Ibn ‘Abd al-Muḥsin al-Badr - may Allāh preserve him - said, “In this is a proof for the great status of the statement of *al-Tawḥīd* (لَا إِلَهَ إِلَّا اللَّهُ), which is from the most revered of statements unrestrictedly. It is the best of what was said by the Prophets (عَلَيْهِمُ السَّلَامُ). Due to it, the heavens and the earth were established and the creation was created for it and its people are the people of happiness, success and achievement in the life of this world and in the Hereafter. So the status of this statement makes it most suitable for the Muslim to make his utmost concern, and guidance and correctness are in the Hand of Allāh alone.” Refer to *Fiqh al-Ad‘iyah wa al-Adhikār* (2/34) of ‘Abd al-Razzāq al-Abbād.

## COMMENTARY:

The Shaykh specified saying this remembrance one hundred times even though the remembrances mentioned for the morning are many. This was due to the great status of the saying the *tablīl* (i.e. saying لا إِلَهَ إِلَّا اللَّهُ) one hundred times during the day and the greatness of what comes about as a result of that from the tremendous and blessed effects upon the life of the Muslim and in his Hereafter.

## TEXT:

“Pray two units of *al-Duḥā* (i.e. the forenoon Prayer).”

## COMMENTARY:

This was an advice that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave to Abī Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said, “My close friend (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) advised me with three things...and the two units of the forenoon (*al-Duḥā*) Prayer.”<sup>1</sup>

## TEXT:

“Retain and observe whatever is easy for you from the remembrances of the evening.”

## COMMENTARY:

You must begin your morning with remembrance and you must also end your evening with remembrance of Allāh (سُبْحَانَكَ وَتَعَالَى) so that you will be from the people who remember Allāh in the morning and the evening.

These remembrances, the remembrances of the morning and the evening, are from the greatest remembrances that the Muslim should concern

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<sup>1</sup> Related by al-Bukhārī (no. 1178) and Muslim (no. 721).

himself with and make part of his daily continuous practice. This is because they result in blessed effects upon the day of the individual and his night. Likewise, it is upon him to strive to learn the benefits that come about because of these remembrances, which were the remembrances observed by the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

TEXT:

“Fourth - the Path of Seeking Knowledge...”

He said fourthly concerning the daily routine of the student of knowledge,

“Strive to memorize the Book of Allāh (تَبَارَكَ وَتَعَالَى) and set a goal for yourself to recite a specific portion of it every day and let your recitation be one where you seek to reflect upon and understand the meanings.

If you come across a benefit during your recitation, then write it down.”

COMMENTARY:

From the meanings and the guidances that are indicated by the *āyāt* of the noble *Qur‘ān* are:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

“Indeed, this *Qur‘ān* guides to that which is most just and right.” [Sūrah al-Isrā‘ 17:9]

Allāh (جَلَّ جَلَالُهُ) says,

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو  
الْأَلْبَابِ ﴾

“This is a Book (i.e. the *Qur‘ān*) which We have sent down to you, full of blessings that they may ponder over its *āyāt*, and that men of understanding may remember.”  
[Sūrah Ṣād 38:29]

He should set aside for himself a portion that he recites daily.

The best way is the way of the Companions (رَضِيَ اللَّهُ عَنْهُمْ)<sup>1</sup> and that is to split the *Qur‘ān* up into seven parts so that one can finish it in a week’s time. He can also finish it in a month, or in forty days, or in twenty days, or in every ten days, or in every week, or in every three days, but not in less time than that. However, he should make that something that he does regularly, “The deeds most pleasing to Allāh are those which are done continuously, even if they are small.”<sup>2</sup>

#### TEXT:

“Strive to memorize whatever is easy from the authentic *Sunnah* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). From that is memorizing the book, *‘Umdah al-Aḥkām*.”

<sup>1</sup> From ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Recite the entire *Qur‘ān* in a month.” I said, “I have the strength to do more than that.” This went on up until the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Then finish the recitation of the *Qur‘ān* in seven days and do not finish in less than that.” Related by al-Bukhārī (no. 5054) and Muslim (no. 1159).

<sup>2</sup> Related by al-Bukhārī (no. 5861) and Muslim (no. 2818).

## COMMENTARY:

The author (رَحْمَةُ اللَّهِ) mentioned this blessed book, '*Umdah al-Aḥkām* by Imām 'Abd al-Ghanī al-Maqdisī (d.600H) - رَحْمَةُ اللَّهِ.'

## TEXT:

“Strive to concentrate and remain steadfast so that you do not take knowledge in small amounts from here and from there, because this will cause your time to be wasted and your mind to become scattered.”

## COMMENTARY:

This is an important notification, and many are neglectful of it. The Shaykh holds that it is befitting for the student of knowledge to establish himself in knowledge and establishing oneself in knowledge is done by studying and giving attention to the texts that have been written by the Scholars so that they become a foundation for the student of knowledge in '*aqīdah* (creed), in '*ḥadīth*, in '*fiqh* (jurisprudence) and the likes of that. He should give attention to these texts so that they become chapters that remain firmly established in his knowledge. He should not acquire knowledge in small amounts from here and from there.

## TEXT:

The author (رَحْمَةُ اللَّهِ) said, “Begin with the smaller books and contemplate them well. Then move onto works of a higher level up until you have

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<sup>1</sup> Al-'Allāmah Muḥammad Ibn Ṣāliḥ al-'Uthaymīn (d.1421H) - رَحْمَةُ اللَّهِ - said, “The book, '*Umdah al-Aḥkām* consists of '*ahādīth* that are agreed upon by al-Bukhārī and Muslim. So the one who relies upon it is relying upon a foundation and he is not in need of exhausting himself to check the authenticity of the '*ahādīth*. If he were to memorize this book, by the permission of Allāh, he would be able to provide proof for every issue and be confident in it.” Refer to '*Sharḥ 'Umdah al-Aḥkām* (1/15).

acquired knowledge gradually in a manner that will cause it to become deeply rooted within your heart and you will feel confident in it.”

#### COMMENTARY:

Due to this, the majority of the people of knowledge instruct the new student with the book, *al-Arba'in* (i.e. forty *ḥadīth*) of Imām al-Nawawī (d.676H) - رَحْمَةُ اللَّهِ - and they do not mention anything beyond that. They say that one should concern himself with this book, whereas some of the callers, or some of the students of knowledge, when an individual comes to them who is new to practicing the Religion, and that person asks them, ‘What do you advise me with,’ they give him a lengthy list of books. They will say that this is good, this is beneficial, this is beneficial, and this is good for such and such. The beginner starts to see knowledge as something very heavy and he finds it difficult to start. In most cases, he ends up abandoning the pursuit of knowledge. However, when it is said to him, ‘Take to *al-Arba'in*, it will suffice you,’ then he pays attention to it. Memorize it, revise it, listen to the explanations of it. Forty *aḥādīth* will not take up much of your time. If you were to memorize a single *ḥadīth* every day, you would complete it in forty days, or in forty-two days. You will find that it will have a blessed effect upon you.

This is because *al-Arba'in* of Imām al-Nawawī (رَحْمَةُ اللَّهِ) - how free is Allāh from all imperfection - is astonishing. He (رَحْمَةُ اللَّهِ) was granted a great deal of success in its selection and compilation.<sup>1</sup> Collections of forty *aḥādīth* were compiled before it and after it. However, there is no book that has been written compiling together forty *aḥādīth* that has received the acceptance and brought about the comprehensive benefit that *al-Arba'in* of Imām al-Nawawī has, because he has selected for it concise statements of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which contain profound meanings. When

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<sup>1</sup> Imām al-Nawawī (d.676H) - رَحْمَةُ اللَّهِ - said, “It is befitting for everyone who desires the Hereafter to acquaint himself with these *aḥādīth* due to what they contain of important affairs and information about all the acts of obedience. That is apparent to whoever contemplates it.” Refer to *al-Arba'in* (p. 16) of al-Nawawī.

the student of knowledge memorizes it with precision and listens to its explanations from more than one Scholar, it becomes a strong, solid *Sharī'ah* foundation for him upon which his '*aqīdah* (creed), worship and dealings with the people are built.<sup>1</sup>

#### TEXT:

“Strive to learn the principles (*qawā'id*) and foundations (*uṣūl*) surrounding the issues and write down any of this type of information that you come across. So it is said, ‘Whosoever is deprived of the foundations is deprived of reaching the truth of the matter.’”

#### COMMENTARY:

The principles (*qawā'id*) that the Shaykh - رَحْمَةُ اللَّهِ - has alluded to and emphasized paying attention to, and mastering, will enable the student of knowledge to be precise in his knowledge and they will connect for him

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<sup>1</sup> Our Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-Badr - may Allāh preserve him - said, “I do not find any problem with relating an experience I had with *al-Arbā'in*:

I stayed in one of the African states for close to twenty days and I conducted lessons in *al-Arbā'in*. There was an individual who interpreted and the mosque was well attended. The country in which I was delivering those lessons had many issues of opposition to the truth, in '*aqīdah*, in '*ibādah* (worship), in moral character and in social dealings.

I had asked some of the students of knowledge to inform me about the issues of opposition that were present in that land, regardless of whether they were household problems, or crimes that had occurred, or corruption in beliefs, or innovations and the likes of that.

I treated every problem that I heard about in that country by way of *al-Arbā'in* of Imām al-Nawawī. I treated the problems without saying, “You have such and such an issue with you.” However, I said whilst explaining *al-Arbā'in*, “Indeed, this great *ḥadīth* proves that it is not permissible to do such and such, from such and such an angle.” I clarified the proofs and a number of them came and openly proclaimed their repentance. Others came and mentioned other problems, saying, “We want you to stop these problems with the previous *aḥādīth*.” Refer to *Sharḥ al-Arbā'in al-Nawawīyyah* (first tape) of 'Abd al-Razzāq al-'Abbād.

the issues that are similar and resemble one another. The foundations will remove the aforementioned problems from him because he will be returning the affairs to their foundations and comprehensive principles.<sup>1</sup>

The Scholars have written about principles in the *Sharī'ah* sciences. For example, in the issue of the Names and Attributes of Allāh, the Shaykh (رَحْمَةُ اللَّهِ) himself has written a book that is extremely beneficial for the student of knowledge called, “*al-Qawā'id al-Muthlā fi Asmā' Allāh wa Šifāṭihi al-Husnā*.”<sup>2</sup> The Scholars have written down principles in *tafsīr* (exegesis of *Qur'ān*), principles in *fiqh* and principles in many other affairs. The nature of these principles is that they allow the student of knowledge to master his science.

The Shaykh emphasized writing and documenting. I remember that I heard a very rare benefit from Shaykh Ibn 'Uthaymīn (رَحْمَةُ اللَّهِ) that he related about himself. He said, ‘We were reading to Shaykh Ibn Sa’dī (d.1376H) - رَحْمَةُ اللَّهِ - in the courtyard of the mosque. Meaning, we were outdoors in an enclosed area behind the mosque. We were reading to him and the Shaykh was explaining.’ He says, ‘A bird flew by, so I raised my eyes and began to look at it. I began to follow it. So the Shaykh Ibn Sa’dī made me pay attention and he said to me, ‘O Muḥammad! Hunting the knowledge is better than hunting the bird.’”

Hunting knowledge occurs by writing it down to capture it just as hunting a bird or a gazelle is done by capturing it. If they are not tied down and captured, they will flee. When hunting knowledge, it is captured by writing it down, because if you do not document it and write

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<sup>1</sup> Al-'Allāmah Muḥammad Ibn Šāliḥ al-'Uthaymīn (d.1421H) - رَحْمَةُ اللَّهِ - said, “Meaning, that he will not reach the objective, and this is reality.” Refer to *Sharḥ Uṣūl fi al-Tafsīr* (p. 29) of al-'Uthaymīn.

<sup>2</sup> **Translator's Note:** This book has been translated into English and published under the title: Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah; it is available from TROID Publications.



it down, you will not find it when you are in need of it later. Due to this, the author (رَحْمَةُ اللَّهِ) emphasized the affair of writing.<sup>1</sup>

**TEXT:**

Sixthly, and lastly, he says, “Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries.”

**COMMENTARY:**

Not all contemporaries are fit for that. Rather, he must discern the contemporaries based upon their knowledge, concern and precision.

**TEXT:**

“Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries; even if you have to imagine in your mind someone debating you regarding a particular issue.”

**COMMENTARY:**

Look at this beautiful benefit! He says to imagine in your mind that someone is debating you on this issue and start answering him and think up his response and answer that.

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<sup>1</sup> Al-'Allāmah Bakr Ibn 'Abdullāh Abū Zayd (d.1429H) - رَحْمَةُ اللَّهِ - said, “Strive your utmost to preserve knowledge by writing it down, because documenting knowledge by writing it down is a protection against it being lost and it cuts down the research time when it is needed, not to mention when the issues of knowledge are not found in their most likely places. From the greatest benefits of this is when you become elderly and your strength weakens, you will have at your disposal material from which to draw other material without toiling in research and investigation.” Refer to *Hilyah Ṭālib al-'Ilm* (p. 37) of Bakr Abū Zayd.

## TEXT:

“...even if you have to imagine in your mind someone debating you regarding a particular issue.”

## COMMENTARY:

Meaning, imagine your teacher or a contemporary in his place.

This is the end of this beautifully penned and beneficial advice by this Imām (رَحْمَةُ اللَّهِ).

I ask Allāh, the Most Generous, Lord of the Magnificent Throne to allow us to benefit from that which we learn and to increase us in knowledge and to rectify all of our affairs for us and to not leave us to ourselves for even the blink of an eye and to guide us to a Path that is Straight. Indeed, He (تَبَارَكَ وَتَعَالَى) hears the supplication and He is well suited to place your hope in and He is sufficient for us and He is the best of those who are entrusted to dispose of the affairs.

With regards to Shaykh Ibn ‘Uthaymīn, there is a very beneficial collection of his writings called *Kitāb al-‘Ilm* (i.e. Book of Knowledge) in one volume that is not large.<sup>1</sup> In it is a collection of various subject matters including advices, instructions and religious verdicts which are of benefit to the student of knowledge; in it are subjects connected to knowledge, its routine and the manners that are befitting for the student of knowledge to adorn himself with and other that from various issues.

Allāh (تَبَارَكَ وَتَعَالَى) knows best. May the peace and salutations of Allāh be upon His servant and Messenger, our Prophet Muḥammad, his Family and his Companions.

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<sup>1</sup> It consists of two hundred and thirty pages.



## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur‘ān*.

**Āhād:** a narration which is narrated through one chain only.

**Aḥādīth:** see *ḥadīth*.

**‘Alayhi al-salām:** May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Anṣār:** Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**‘Arsh:** Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

**‘Aṣr:** the afternoon Prayer.

**Awliyā‘:** see *Walī*.

### B

**Bid‘ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ) went for the *Mī‘rāj*.

### D

**Dā‘ī:** One engaged in *da‘wah*, caller.

**Dā‘if:** A weak, unauthentic narration.

**Da‘wah:** Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

**Dīn:** a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

## F

**Fāḥish:** One who speaks with evil or obscene speech.

**Farḍ Kifāyah:** A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) A religious verdict.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghuluww:** Going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

## H

**Ḥadīth:** (pl. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

**Ḥalāl:** Lawful.

**Ḥanīf:** Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

**Ḥarām:** Unlawful and forbidden.

**Ḥasan:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

**Ḥarj:** Killing.

**Al-Ḥarūriyyah:** a special unorthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** Migration from the land of *Shirk* to the land of Islām.

**Ḥukm:** A judgment of legal decision (especially of Allāh).

## I

**‘Ibādah:** worship, worship of Allāh.

**Iḥsān:** Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā’:** A consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak‘ah*) asking Allāh for guidance.

**Istiwā’:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

## J

**Janābah:** A state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janaa‘iz*): Funeral.

**Jihād:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jumu‘ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

## K

**Ka‘bah:** a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** The major sins.

**Khārijī:** (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khuṭbah:** (person *khaṭīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

## M

**Madhhab:** The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

**Makrūh:** Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** A way; method; methodology.

**Marfū':** A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

**Masjid:** A mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājiroon*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muḥaddith:** scholar of the science of *ḥadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** Someone who is qualified to pass judgment using *ijtihād*.

**Munkar:** Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mustahabb:** Recommended; an action if left not punishable and if done it is rewardable.

**Muttaqūn:** People who are pious.

**Mutawātir:** a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

**Muwahḥid:** (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawḍūʿ:** Fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mawṣūl:** Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

## N

**Nāfilah:** (pl. *nawāfil*) Optional act of worship.

**Niyyah:** An intention from the heart.

**Nusuk:** A sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for His creation.

**Qiblah:** The direction the Muslims face during Prayer.

**Qiyās:** Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** Devotion; a special supplication while standing in the Prayer.

**Quraysh:** One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

## R

**Rāfiḍī:** This is the correct title for the extreme *Shīʿah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qurʿān* which the Muslims have is neither complete nor preserved from corruption.



**Ramaḍān:** The ninth month of Islāmic calander, in which Muslims observe fasting.

## S

**Ṣaḥābah:** Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Ṣaḥīḥ:** Authentic, the highest rank of classification of authentic *aḥādīth*.

**Salaf, Salaf al-Ṣāliḥ:** The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *Salaf* and follows their way.

**Sīrah:** The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Sharī'ah:** The divine code of law in Islām.

**Shawwāl:** The month after *Ramaḍān*.

**Shayṭān:** Satan.

**Shī'ah:** (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

**Shirk:** Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

**Sūrah:** A chapter of the *Qur'ān*.

**Sunnah:** Example, practice; the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

## T

**Tābī'ī:** (pl. *tābī'in*) the generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

**Tafsīr:** explanation of the *Qur'ān*.

**Ṭāghūt:** Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** Voluntary, recommended Prayer between the compulsory Prayers of '*Ishā'*' and *Fajr*.

**Takhrij:** It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

**Taqīd:** Blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwā:** Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** Notes about a reporter of *ḥadīth*.

**Ṭawāf:** The circumambulation of the *ka bah*.

**Tawḥīd:** Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** Mother of, used as an identification.

**Ummah:** Nation, the Muslims as a whole.

**'Umrah:** A visit to Makkah during which one performs the *ṭawāf* around the *Kābah* and the *Sā'i* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Hajj*.

**Uṣūl:** The fundamentals.

## W

**Waḥyī:** The revelation or inspiration of Allāh to His Prophets.

**Waḥdah al-Wujūd:** The belief that everything in existence is intact Allāh. This deviant belief is held by many *Ṣūfīs*.

**Wakīl:** Disposer of affairs.

**Witr:** Odd; the last Prayer at the night, which consists of odd number of *rakā'āt* (units).

**Walimah:** The wedding feast.

**Waṣīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wuḍū‘:** An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** Perfect and absolute faith.

**Yathrib:** One of the names of al-Madīnah.

## Z

**Zakāt:** Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5 % of saved wealth).

**Zakāt al-Fiṭr:** An obligatory charity by the Muslims to be given to the poor before the Prayer of *‘Īd al-Fiṭr*.

**Zamzam:** The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

**Zanādiqah:** An atheist, a heretic.



## Our Call to the *Ummah*<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Rahmān Muqbil Ibn Hādī al-Wādī* (p.135-142) of Muqbil Ibn Hādī with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

<sup>3</sup> Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qurʻān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللَّهُ - said, “The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed.”<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qurʻān* is the Speech of Allāh, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.<sup>2</sup> ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’<sup>3</sup>

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<sup>1</sup> Refer to *al-Jāmiʻ li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-‘Allāmah ‘Abd al-‘Azīz Ibn Bāz, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, Shaykh ‘Abdullāh Ibn ‘Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn ‘Abdullāh Abū Zayd, and Shaykh Šālīḥ Ibn Fawzān al-Fawzān.

<sup>3</sup> From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

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<sup>1</sup> From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

<sup>2</sup> From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

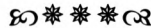
[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.



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<sup>1</sup> Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.



