

تَجْرِيدُ الْقَوَاعِدِ مِنْ
الْقَوَاعِدِ الْمُثَلَّى

Workbook

**Principles extracted from
“The Lofty Principles”**

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

المُقَدِّمَةُ

قَالَ الشَّيْخُ ابْنُ عُثَيْمِينَ رَحِمَهُ اللَّهُ: التَّوْحِيدُ لُغَةً: مَصْدَرٌ "وَحَدَّ يُوَحِّدُ" أَي جَعَلَ الشَّيْءَ وَاحِدًا. وَهَذَا لَا يَتَحَقَّقُ إِلَّا بِنَفْيٍ وَإِثْبَاتٍ. نَفْيِ الْحُكْمِ عَمَّا سِوَى الْمُوَحَّدِ وَإِثْبَاتِهِ لَهُ فَمَثَلًا نَقُولُ: إِنَّهُ لَا يَتِمُّ لِلإِنْسَانِ التَّوْحِيدُ حَتَّى يَشْهَدَ "أَنَّ لَا إِلَهَ إِلَّا اللَّهُ" فَيَنْفِي الأُلُوهِيَّةَ عَمَّا سِوَى اللَّهِ عَزَّ وَجَلَّ وَيُثْبِتُهَا لِلَّهِ وَحْدَهُ. وَذَلِكَ أَنَّ النَّفْيَ المَحْضَ تَعْطِيلُ مَحْضٌ، وَالإِثْبَاتَ المَحْضَ لَا يَمْنَعُ مُشَارَكَةَ الْغَيْرِ فِي الْحُكْمِ.

Introduction:

Tawhīd, linguistically is a root noun from the verb

وَحَدَّ يُوَحِّدُ

i.e. to make something one.

This can only be done by negating and affirming.

Negating the ruling from anything else besides what is being singled out. And affirming the ruling for it.

For example, we say: A person cannot believe in Tawhīd without bearing witness *Lā ilāha illa Allāh*. He must negate the right to worship of everybody besides Allāh, the Majestic, and affirm it for Allāh alone.

Merely negating, is a denial; whilst merely affirming does not prevent others have a share of that ruling.

وَأَنْوَاعُ التَّوْحِيدِ بِالنِّسْبَةِ لِلَّهِ عَزَّ وَجَلَّ تَدْخُلُ كُلُّهَا فِي تَعْرِيفِ عَامٍ: "إِفْرَادُ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِمَا يَخْتَصُّ بِهِ". وَهِيَ حَسَبَ مَا ذَكَرَهُ أَهْلُ الْعِلْمِ ثَلَاثَةٌ:

تَوْحِيدُ الرُّبُوبِيَّةِ: "إِفْرَادُ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِالْخَلْقِ وَالْمُلْكِ وَالتَّدْيِيرِ."

تَوْحِيدُ الْأُلُوهِيَّةِ: "إِفْرَادُ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِالْعِبَادَةِ" بِأَنْ لَا يَتَّخِذَ الْإِنْسَانُ مَعَ اللَّهِ أَحَدًا يَعْبُدُهُ وَيَتَّقَرَّبُ إِلَيْهِ كَمَا يَعْبُدُ اللَّهُ وَيَتَّقَرَّبُ إِلَيْهِ.

The types of Tawhīd with regards to Allāh, the Majestic, enter into the general definition for Tawhīd: "to single out Allāh in ever quality which is exclusive to him."

According to the classification of the scholars, there are three types of Tawhīd:

1. Tawhīd ar-Rubūbiyyah: To single out Allah, Glorified and Most High, with creation, sovereignty and complete control.

2. Tawhīd al-Ulūhiyyah: To single out Allah, Glorified and Most High, with worship, such that a person does not associate anybody else with Allāh whom he worships and seeks closeness to like his worship of Allāh and seeking closeness to Him.

تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ: "إِفْرَادُ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِمَا سَمَّى اللَّهُ بِهِ نَفْسَهُ وَوَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ أَوْ عَلَى لِسَانِ رَسُولِهِ ﷺ وَذَلِكَ بِإِثْبَاتِ مَا أَثْبَتَهُ مِنْ غَيْرِ:

- تَحْرِيفٍ
- وَلَا تَعْطِيلٍ
- وَمِنْ غَيْرِ تَكْيِيفٍ
- وَلَا تَمَثِيلٍ."

3. Tawhīd al-Asmā was-Ṣifāt:
It is to single out Allāh, Glorified and Most High, in every name which Allāh has named Himself with, or attributed to Himself in His Book or upon the tongue of His Messenger ﷺ; this is by affirming whatever Allah has affirmed [for Himself] without:

- Taḥrīf: Altering [its wording or meaning].
- Ta'ṭīl: Negating [its meaning or attribute].
- Takyīf: Describing or questioning [its reality].
- Tamthīl: Likening [His attributes to creation].

"وَمَنْزَلَتْهُ فِي الدِّينِ عَالِيَةً وَأَهْمِيَّتُهُ عَظِيمَةٌ وَلَا يُمَكِّنُ أَحَدًا أَنْ يَعْبُدَ اللَّهَ عَلَى الْوَجْهِ الْأَكْمَلِ حَتَّى يَكُونَ عَلَى عِلْمٍ بِأَسْمَاءِ اللَّهِ تَعَالَى وَصِفَاتِهِ لِيَعْبُدَهُ عَلَى بَصِيرَةٍ"
قَالَ اللَّهُ تَعَالَى:

{وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا} [الأعراف : ١٨٠]

With regards to Tawhīd al-Asmā was-Ṣifāt, its status in the religion is elevated, and its importance is great, it is not possible for anybody to worship Allāh in a perfect manner without having knowledge of the names of Allah, the High, and His attributes, so a person can worship Him upon knowledge and insight.

Allāh, the High, said
{and for Allāh are the beautiful names so invoke Him by them}
[07:180]

قواعد في أسماء الله تعالى

القاعدة الأولى: أسماء الله تعالى كلها حسنى.

Principles regarding the names of Allāh, the Most High.

First Principle:

All the names of Allāh, the Most High, are good and perfect.

القاعدة الثانية: أسماء الله تعالى أعلام وأوصاف: أعلام باعتبار دلالتها على الذات. وأوصاف باعتبار ما دلت عليه من المعاني.

وهي بالاعتبار الأول مترادفة لدلالاتها على مسمى واحد - وهو الله عز وجل - وبالاعتبار الثاني متباينة لدلالة كل واحد منهما على معناه الخاص.

Second Principle:

The names of Allāh contain meaningful names and descriptions; They are meaningful names because they refer to [His] essence. They are descriptions due to the meanings they contain.

Because every name refers to the same essence i.e. Allāh, the Exalted, all His names are synonymous. Because each individual name contains a distinct description, each name is different and unique

القَاعِدَةُ الثَّلَاثَةُ: أَسْمَاءُ اللَّهِ تَعَالَى إِنْ دَلَّتْ عَلَى وَصْفٍ مُتَعَدِّ تَضَمَّنَتْ ثَلَاثَةَ أُمُورٍ: أَحَدُهَا: ثُبُوتُ ذَلِكَ الْإِسْمِ لِلَّهِ عَزَّ وَجَلَّ. الثَّانِي: ثُبُوتُ الصِّفَةِ الَّتِي تَضَمَّنَهَا اللَّهُ عَزَّ وَجَلَّ. الثَّلَاثُ: ثُبُوتُ حُكْمِهَا وَمُقْتَضَاهَا. وَإِنْ دَلَّتْ عَلَى وَصْفٍ غَيْرِ مُتَعَدِّ تَضَمَّنَتْ أَمْرَيْنِ: أَحَدُهُمَا: ثُبُوتُ ذَلِكَ الْإِسْمِ لِلَّهِ عَزَّ وَجَلَّ. الثَّانِي: ثُبُوتُ الصِّفَةِ الَّتِي تَضَمَّنَهَا اللَّهُ عَزَّ وَجَلَّ.

The third principle:

If the names of Allāh, the Most High, contain an attribute which is transitive, it necessitates three matters:

1. Affirming that name for Allāh, the exalted.
2. Affirming the attribute of Allāh the Exalted, which is contained within the name.
3. Affirming its effect upon the object.

However if the name contains an attribute which is intransitive, it only necessitates two matters:

1. Affirming that name for Allāh, the exalted.
2. Affirming the attribute of Allāh the Exalted, which is contained within the name:

القَاعِدَةُ الرَّابِعَةُ: دَلَالَةُ أَسْمَاءِ اللَّهِ تَعَالَى عَلَى ذَاتِهِ وَصِفَاتِهِ تَكُونُ:

بِالْمُطَابَقَةِ -

بِالتَّضَمُّنِ -

بِالِلتِّزَامِ -

Fourth Principle:

The names of Allāh, the Most High, contain information regarding His Essence and His attributes, through:

1. Al-Mutābaqah:
Inclusive meanings which reflect His Essence as a whole.

2. At-Tadammun:
Restricted meanings specific to the attribute.

3. Al-iltizām:
Consequential meanings.

القَاعِدَةُ الْخَامِسَةُ: أَسْمَاءُ اللَّهِ تَعَالَى تَوْقِيفِيَّةٌ لَا مَجَالَ لِلْعَقْلِ فِيهَا.

The Fifth Principle:

The names of Allāh, the Most High, are established by revelation only; they are not established through logical reasoning.

القَاعِدَةُ السَّابِعَةُ: الإِلْحَادُ فِي أَسْمَاءِ اللَّهِ تَعَالَى هُوَ: الْمَيْلُ بِهَا عَمَّا يَجِبُ فِيهَا.

The Seventh Principle:

Deviation concerning the names of Allaah, the most High, occurs due to deviating away from what is obligated regarding them.

القاعدةُ الثَّانِيَةُ: بَابُ الصِّفَاتِ أَوْسَعُ مِنْ بَابِ الْأَسْمَاءِ.

The Second Principle:

Knowledge of the attributes is more expansive than knowledge of His names.

القَاعِدَةُ الثَّلَاثَةُ: صِفَاتُ اللَّهِ تَعَالَى تَنْقَسِمُ إِلَى قِسْمَيْنِ: ثُبُوتِيَّةٌ وَسَلْبِيَّةٌ.

The third principle:

The attributes of Allāh are classified into two types:

1. Attributes which affirm a description.

2. Attributes which negate a description.

القَاعِدَةُ الرَّابِعَةُ: الصِّفَاتُ الثُّبُوتِيَّةُ صِفَاتُ مَدْحٍ وَكَمَالٍ فَكُلَّمَا كَثُرَتْ وَتَنَوَّعَتْ دَلَالَتُهَا ظَهَرَ مِنْ
كَمَالِ الْمَوْصُوفِ بِهَا مَا هُوَ أَكْثَرُ

وَلِهَذَا كَانَتْ الصِّفَاتُ الثُّبُوتِيَّةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا عَنِ نَفْسِهِ أَكْثَرَ بِكَثِيرٍ مِنَ الصِّفَاتِ السَّلْبِيَّةِ.

The Fourth Principle:

His attributes of affirmation, contain descriptions of praise and perfection. An increase and variation of such attributes, indicate a further increase in the perfection of the One being described.

For this reason, the attributes of affirmation which Allāh informed of regarding His own self are more in number than attributes of negation.

القاعدة الخامسة: الصفات الثبوتية تنقسم إلى قسمين: ذاتية وفعليّة.

The fifth principle:

The attributes of affirmation can be classified into two types:

1. Describing His Essence.
2. Describing His actions.

القَاعِدَةُ السَّادِسَةُ: يَلْزِمُ فِي إِثْبَاتِ الصِّفَاتِ التَّخَلِّيِّ عَنِ مَحْدُورَيْنِ عَظِيمَيْنِ: أَحَدُهُمَا: التَّمَثِيلُ.
وَالثَّانِي: التَّكْيِيفُ.

The sixth Principle:

When affirming attributes for Allāh, two dangerous prohibitions must be avoided:

1. Likening His attributes to that of creation.
2. Questioning or describing their reality.

القَاعِدَةُ السَّابِعَةُ: صِفَاتُ اللَّهِ تَعَالَى تَوْقِيفِيَّةٌ لَا مَجَالَ لِلْعَقْلِ فِيهَا.

The Seventh Principle:

The attributes of Allāh, the Most High, are restricted to revelation; logical reasoning has no bearing whatsoever.

قواعد في أدلة الأسماء والصفات

القاعدة الأولى: الأدلة التي تثبت بها أسماء الله تعالى وصفاته هي: كتاب الله تعالى وسنة رسوله ﷺ. فلا تثبت أسماء الله وصفاته بغيرهما.

Principles in understanding evidences pertaining to the names and attributes.

The first Principle:

The evidences by which the names of Allāh, the Most High, and His attributes are affirmed are:

1. The Book of Allāh.
2. The Sunnah of His Messenger ﷺ.

No other source is used to affirm names and attributes for Allāh.

القَاعِدَةُ الثَّانِيَّةُ: الْوَاجِبُ فِي نُصُوصِ الْقُرْآنِ وَالسُّنَّةِ: إِجْرَاؤُهَا عَلَى ظَاهِرِهَا دُونَ تَحْرِيفِ - لَا سِيَّمَا
نُصُوصِ الصِّفَاتِ حَيْثُ لَا مَجَالَ لِلرَّأْيِ فِيهَا.

The second principle:

It is imperative for the evidences of the Qur'an and Sunnah, to be understood according to their apparent meanings, without altering their them – especially the evidences pertaining to the attributes, because logical reasoning has no bearing.

القَاعِدَةُ الثَّلَاثَةُ: ظَوَاهِرُ نُصُوصِ الصِّفَاتِ مَعْلُومَةٌ لَنَا بِاعْتِبَارٍ وَمَجْهُولَةٌ لَنَا بِاعْتِبَارٍ آخَرَ. فَبِاعْتِبَارِ
الْمَعْنَى: هِيَ مَعْلُومَةٌ. وَبِاعْتِبَارِ الْكَيْفِيَّةِ الَّتِي هِيَ عَلَيْهَا: مَجْهُولَةٌ.

The Third Principle:

The apparent meanings of a proof pertaining to the attributes of Allāh are known from one angle, and unknown from another angle.

They are known from the angle of their meanings.

They are unknown from the angle of their reality.

القَاعِدَةُ الرَّابِعَةُ: ظَاهِرُ النُّصُوصِ مَا يَتَّبَادِرُ مِنْهَا إِلَى الدَّهْنِ مِنَ المَعَانِي وَهُوَ يَخْتَلِفُ بِحَسَبِ السِّيَاقِ
وَمَا يُضَافُ إِلَيْهِ الكَلَامُ.

The Fourth Principle:

The apparent meaning of an proof is the meaning which is naturally understood. This may differ according to the context of its usage or its context within a sentence.

الْحَاتِمَةُ

وَمَنْ سَأَلَ اللَّهَ تَعَالَى بِصِدْقٍ وَافْتِقَارٍ إِلَيْهِ ، عَالِمًا بِغِنَى رَبِّهِ عَنْهُ وَافْتِقَارِهِ هُوَ إِلَى رَبِّهِ فَهُوَ حَرِيٌّ أَنْ
يَسْتَجِيبَ اللَّهُ تَعَالَى سُؤْلَهُ. يقول الله تعالى: {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ}
فَنَسَأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَنَا مِمَّنْ رَأَى الْحَقَّ حَقًّا وَاتَّبَعَهُ وَرَأَى الْبَاطِلَ بَاطِلًا وَاجْتَنَبَهُ وَأَنْ يَجْعَلَنَا
هُدَاةً مُهْتَدِينَ وَصُلَحَاءَ مُصْلِحِينَ وَأَنْ لَا يَزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا وَيَهْبُ لَنَا مِنْهُ رَحْمَةً إِنَّهُ هُوَ
الْوَهَّابُ.

Ending

Whoever truthfully asks Allāh, the Most High, showing his need in front of Him, knowing that His Lord is rich and free of Him whilst He is weak and poor in front of Him, [such a person] Allāh will readily answer his supplication.

Allah, the Most High, said: **{And when My worshippers ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided}** [02:186]

We ask Allāh, the Most High, to make us from those people who see the truth as truth and follow it, and see falsehood as falsehood and avoid it; that He makes guides who are followed, and righteous people who rectify others; and that He does not deviate our hearts after He guided us; and that He bestows upon us mercy from Himself, verily He is al-Wahhāb.