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Source Sharh Usool Ul Itiqaad

Source: Sharh Usool ul-Itiqaad Ahl us-Sunnah wal-Jam'aah of (Eng. Trans. by Abu Talhah Dawud Burbank) Al-Imam al-Hafiz Abul-Qasim Habatullaah ibn al-Hasan ibn Mansoor at-Tabaree al- Laalikaa'ee (d.418 H) reports in his ' Sharh Usool Itiqaad Ahlis-Sunnah wal-Jamaa'ah ' (1/135-136/no. 252) " Muhammad ibn Ahmad ibn al-Qasim related to us, saying : Ahmad ibn al-Hasan narrated to us saying : Sulaymaan ibn al-Asha'ath narrated to us, saying : Abdullaah ibn Chubby al- Antique narrated to us ...

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Sharh Usool Itiqaad Ahlis-Sunnah wal-Jamaa'ah of Al-Imaam al-Laalikaa'ee (d. 418H) This is one of classical and epic compilations that comprises the detailed creed of the Salaf. In this article we want to provide some information about the book and the veracity of its ascription to its author, Imaam al-Laalikaa'ee.

The Tremendous Work 'Sharh Usool Itiqaad Ahlis-Sunnah wal ...

He died in the year 418H whilst he was middle-aged, before he became famous for his knowledge and his works, may Allaah have mercy upon him. Refer to the introduction to Sharh Usoolul-Itiqaad (1/65-101) by Ahmad Sa'd Hamdaan for more details. Source: Originally published in al-manhaj .com website ( this site no more exists)

Brief Biography: Imam Al-Laalikaa'ee (d.418H ...

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The benefit of usool al-fiqh is that it enables a person to attain the ability to derive shar'i rulings from the evidence by means of a sound process. The first one to write about usool al-fiqh as an independent branch of knowledge was Imam ash-Shaafa'i, Muhammad ibn Idrees (may Allah have mercy on him); then he was followed in that by scholars who wrote various books on this topic.

Definition of sharee'ah (sharia), fiqh and usool al-fiqh ...

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This is an excellent Explanation of Usool ath thalatha. The translator concisely explains each topic. To capture the benefit mentioned listen to the course in module format, divided into ten minutes modules by topic.

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Usool Thalatha English (Sharh of Shaykh Fawzan) : Free ...

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(27) Itiqaad A'immatul-Hadeeth(no.22) (28) Related by Ibn al-Qayyim in Ijtima' 'ul-Juyooshil-Islmaayihah(p.152). (29) Usoolus-Sunnah (Q.7) (30) Sharh Usool Itiqaad Ahlus-Sunnah wal-Jamaah (6/1127) of al-Laalikaaee. (31) Al-Itiqaad(p.107) of al-Bayhaqee.

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Salafi Publications | The Sayings of the Salaf in ...

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The Statements of the Scholars Regarding the Reality of the Disbelief Of the Rawafidah (Shia) Part One Compiled by Abu Abdurahman Makki Translated by Abbas Abu Yahya Praise be to Allaah, may praise and peace be upon the Messenger of Allaah, upon his family, his Companions and those who follow his guidance. 1 - al-Imam 'Aamir ash-Sha'abee...

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The Statements of the Scholars Regarding the Reality of ...

Ahmed Abdel Sattar was drawn to the Shaikh, as a valuable source of Islamic knowledge. Ahmed admired the honesty of the Shaikh's rulings, his otherworldliness, his erudition in Qur'an and hadith, and his opposition to the Hosni Mubarak regime. Ahmed often disagreed with the Shaikh, but even in disagreement, he found the Shaikh's learning ...

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The Forgotten Ones – Ahmed Abdul Sattar | Minbar Ansar-ul-Deen

Part One Compiled by Abu Abdurahman Makki Translated by Abbas Abu Yahya Praise be to Allaah, may praise and peace be upon the Messenger of Allaah, upon his family, his Companions and those who follow his guidance. 1 – al-Imam 'Aamir ash-Sha'abee (d. 105 A.H.) – rahimullaah – said: 'I warn you against misguided desires, and the most evil...

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Foundations of Jurisprudence is a dual-text critical edition, edited and translated by Sayyid Amjad H. Shah Naqavi, of Mabādi' al-wuṣūl ilā 'ilm al-uṣūl, an introduction to Islamic legal principles (uṣūl al-fiqh) by the renowned Shī'ah jurist and theologian al-Allāmah al-Ḥillī.

The summarization of Ibn Ḥamdān's renowned creed by Ibn Balbān has not only received widespread praise but has become the latter generation's golden standard and preferred teaching manual. The great Imām Shaykh ʿAbdullāh b. Ṣūfān al-Qaddūmi said that "the most renowned creed of our latter-day scholars is that of the master and educator, Shaykh Badr al-Dīn, famously known as al-Balbāni, who summarized it from Nihāyat al-Mubtadi'īn fī Usūl al-Dīn by the Imām, Ibn Ḥamdān". It was also this very book that Imām al-Saffārīni studied and taught to several of his students from Najd as he indicated in the introduction of his book Lawāmi' al-Anwār al-Bahiyyah. By and large, Qala'id al-Iqyān, as it is most famously known, represents the canonized creed of the Ḥanābilah. In this exquisite summarization, Ibn Balbān captures the most important topics without delving into the details of evidence or scholastic debate. This work is intentionally concise to encourage mastery and memorization and should serve the disciple well on their journey to Allāh and the home of the Hereafter.

This book studies the phenomenon of freethinking in medieval Islam, as exemplified in the figures of Ibn al-Rwand and Ab Bakr al-Rāzī. It reconstructs their thought and analyzes the relations of the phenomenon to Islamic prophetology and its repercussions in Islamic thought.

The Tadmuriyyah is a treatise written by Ibn Taymiyyah. The famous scholar of Islam, who strives always against the Bid'ah (innovation) until the end of his life, yet he did not stop his journey to the truth. So it is not strange that he said "What could my enemies possibly do to me? My paradise is in my heart; wherever I go it goes with me, inseparable from me. For me, prison is a place of (religious) retreat; execution is my opportunity for martyrdom; and exile from my town is but a chance to travel." He has many books written in different fields of knowledge. This treatise discussed the Aqeedah; which included names and its attributes of Allah (ﷻ); Shari'ah and Al-Qadar, which considers the vital part of Islamic religion. It is also one of the most important books used in Salafi to shape the Aqeedah. This treatise is about some answers related to Aqeedah given to the students of Tadmur. Here Ibn Taymiyyah indicates that it is obligatory for the seeker of Tawhid to firmly believe on whatever Allah says about Himself and to deny whatever Allah denies about Himself; the duty of 'Ibad towards command is to obey, towards prohibition is to avoid, after that he should seek forgiveness from Allah (ﷻ). This treatise has many explanations but Taqrib Tadmuriyyah is considered as one of the best among these explanations; given by Shaykh al-Uthaymeen.

Bid'ah (Innovation) 1) The Islamic definition of Bid'ah. 2) General rules to recognize Bid'ah. 3) The dangers of Bid'ah and their evil effects. 4) Claimed 'evidences' of the innovators and their refutations. 5) Reasons for innovating. 6) Ways to eradicate Bid'ah. 7) Related Qur'anic verses. 8) Related Ahaadeeth. 9) Related words of the Salaf. 10) Related stories.

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This book is a translation of a short treatise entitled Kashf-ul-Kurbah fee wasfi Haali Ahlil-Ghurbah, or Alleviating Grievances in Describing the Condition of the Strangers, written by the great Imaam, Al-Haafidh Zayn-ud-Deen Ibn Rajab Al-Hanbalee, rahimahullaah. In this treatise, Ibn Rajab deals with the topic of the Strangers, or Al-Ghurabaa. He begins by listing the many ahaadeeth reported about them, in which the Messenger of Allaah describes their attributes and explains their position. They are given this name because they will be strange during the Last Days, due to their adherence to the Sunnah and to the Way of the First Muslims, the Salaf As-Saalih. So just as those who first accepted Islaam at the hands of Muhammad (saws) were considered strangers with their families and close ones, then indeed, those who adhere to the Sunnah in the last Days, when innovations and misguidance are rampant and widespread, will also be considered strangers amidst their families and close ones, not to mention the disbelievers.

As the world becomes increasingly globalised Islam faces some important choices. Does it seek to "modernise" in line with the cultures in which it is practised, or does it retain its traditions even if they are at odds with the surrounding society? This book utilizes a critical rationalist viewpoint to illuminate many of the hotly contended issues in modern Islam, and to offer a fresh analysis. A variety of issues within Islam are discussed in this book including, Muslims and modernity; Islam, Christianity and Judaism; approaches to the understanding of the Quran; Muslim identity and civil society; doctrinal certainty and violent radicalism. In each case, the author makes use of Karl Popper's theory of critical rationalism to uncover new aspects of these issues and to challenge post-modern, relativist, literalist and justificationist readings of Islam. This is a unique perspective on contemporary Islam and as such will be of significant interest to scholars of Religious Studies, Islamic Studies and the Philosophy of Religion.

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