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(1929–2001 C.E., 1347–1421 A.H.) May Allah have mercy on him.

Taqrib al-Tadmuriyyah means Making al-Tadmuriyyah Easier to Understand. It is based on al-Aqidah al-Tadmuriyyah by Shaykh al-Islam Ibn Taymiyyah. This is an important matn because it teaches important principles of Aqeedah, especially how to correctly understand Allah's Names and Attributes and how to understand Shariah and Qadar together. It teaches us to affirm what Allah and His Messenger ﷺ affirmed without changing the meanings, denying the Attributes, asking how they are or comparing Allah to His creation. It also teaches us about Allah's decree, human choice, worship, obedience, repentance, patience and relying upon Allah. Learning these lessons helps a Muslim understand Tawheed correctly, protect their Aqeedah, understand difficult matters of belief and worship Allah upon correct guidance. These lessons are taught upon the Quran and Sunnah as understood by the Salaf (Pious Predecessors) of this Ummah

Why At-Tadmuriyyah Was Written

Shaykh al-Islam Ibn Taymiyyah explained that people asked him to write down principles they had heard from him concerning Tawheed, Allah's Attributes, the Shariah and Qadar. These matters had become confusing because people spoke about them in different ways, sometimes with truth and sometimes with falsehood. The book therefore gives principles that help a student separate truth from falsehood instead of memorizing isolated answers.

The Two Main Foundations

First Foundation: Tawheed and Allah's Names and Attributes. This explains what Allah has revealed about Himself and the correct method for understanding those texts.

Second Foundation: Shariah and Qadar. This explains Allah's commands and prohibitions together with His decree, human choice, causes, worship, reliance, repentance and patience.

Review of the Three Categories of Tawheed

Tawheed ar-Rububiyyah - Lordship

Allah alone is the Creator, Owner, Provider and Controller. Nothing happens outside His knowledge, will and creation.

Evidence: Surah Az-Zumar 39:62 - Allah is the Creator of everything.

Evidence: Surah Yunus 10:31 - Even the Mushriks admitted that Allah provides, controls hearing and sight, brings life from death and manages all affairs.

Tawheed al-Uluhiyyah - Worship

Every act of worship must be for Allah alone. Knowing that Allah is the Creator is not enough if worship is directed to someone else.

Evidence: Surah An-Nahl 16:36 - Every nation received a messenger calling them to worship Allah and stay away from false objects of worship.

Evidence: Surah Adh-Dhariyat 51:56 - Allah created jinn and mankind to worship Him.

Evidence: Surah Al-Fatihah 1:5 - We worship Allah alone and seek His help.

Tawheed al-Asma was-Sifat - Names and Attributes

We believe in the Names and Attributes Allah affirmed for Himself and those authentically affirmed by His Messenger ﷺ. They are accepted according to their true meanings in a way suitable for Allah.

Evidence: Surah Al-Araf 7:180 - The most beautiful Names belong to Allah.

Evidence: Surah Ash-Shura 42:11 - Nothing is like Allah, while He is truly All-Hearing and All-Seeing.

How Language Is Used in the Texts of Tawheed

Words can have a general meaning that people understand while the exact reality differs according to who or what is being described. This is very important in the subject of Allah's Names and Attributes.

For example, the word knowledge can be used for Allah and for a human being. The shared word does not make the two realities equal. Allah's Knowledge is perfect, complete and uncreated. Human knowledge is created, limited and can be lost.

Evidence: Surah Al-Baqarah 2:235 - Allah affirms Knowledge for Himself.

Evidence: Surah Al-Mumtahanah 60:10 - Knowledge is also described for human beings.

The same principle applies to hearing and seeing.

Evidence: Surah Al-Insan 76:2 - A human being is described as hearing and seeing.

Evidence: Surah Ash-Shura 42:11 - Allah is All-Hearing and All-Seeing, yet nothing is like Him.

Affirmed and Negated Attributes

The Quran describes Allah by affirming perfection and denying imperfection.

Affirmed Attributes are perfect Attributes Allah affirms, such as Life, Knowledge, Power, Hearing, Seeing, Mercy and Wisdom. Negated descriptions are things Allah denies from Himself, such as sleep, tiredness, injustice and having an equal. The denial is not empty. It teaches the opposite perfection.

Evidence: Surah Al-Baqarah 2:255 - Allah is not overtaken by drowsiness or sleep. This shows His perfect Life and complete control.

Evidence: Surah Qaf 50:38 - No tiredness touched Allah after creating the heavens and earth. This shows perfect Power.

Evidence: Surah An-Nisa 4:40 - Allah does not wrong even the weight of a tiny particle. This shows perfect Justice.

The Method of the Salaf With the Texts of the Attributes

The Salaf accepted the Quran and authentic Sunnah as revelation. They affirmed the meanings Allah revealed without changing them, denying them, comparing Allah to creation or describing exactly how the Attributes are.

Four mistakes must be avoided:

Tahrif: changing the wording or correct meaning away from what the text indicates.

Tatil: denying all or some of the Names and Attributes Allah affirmed.

Takyif: trying to describe exactly how an Attribute of Allah is.

Tamthil: making Allah or His Attributes like creation.

Evidence: Surah Ash-Shura 42:11 - This verse gives the balanced rule: nothing is like Allah, and He is truly All-Hearing and All-Seeing.

Evidence: Surah An-Nahl 16:74 - Do not make comparisons for Allah.

Evidence: Surah Al-Ikhlas 112:4 - No one is comparable to Allah.

Why the Method of Ahlus-Sunnah Is Correct

The method of Ahlus-Sunnah combines all the evidence. It does not reject one verse in order to accept another. It accepts affirmation and negation together.

Allah knows Himself better than creation. The Messenger ﷺ knew his Lord better than the Ummah and truthfully conveyed the revelation. Therefore, revelation is the safest and most knowledgeable source concerning Allah.

Evidence: Surah An-Nisa 4:87 - No one is more truthful in speech than Allah.

Evidence: Surah An-Nisa 4:122 - No one is more truthful in statement than Allah.

The Quran also contains detailed affirmation of Allah's perfection. It names and describes Allah in many ways, while statements denying imperfection are often short and comprehensive.

Approaches That Oppose the Way of the Messengers

The explanations discuss groups that went to opposite extremes in Allah's Names and Attributes. These discussions are included so students understand why the balanced method is necessary.

Those Who Compare Allah to Creation

One extreme is Tamthil: affirming the texts but understanding Allah's Attributes as if they are like created attributes. This is false because Allah clearly denies any likeness between Himself and creation.

Those Who Deny or Empty the Attributes

The other extreme is Tatil: denying Attributes or removing their real meanings because of fear of resemblance. This is also false because revelation itself affirms the Attributes while denying resemblance.

Some philosophical and theological approaches denied different numbers of Attributes. The exact details differ, but the main error is the same: a human rule is placed above the plain guidance of revelation.

Ahlus-Sunnah do not solve Tamthil by falling into Tatil. They affirm without comparison and deny imperfection without denying what Allah affirmed.

The Shared Meaning and the Distinguishing Reality

A major principle in the book is that a word can have a shared general meaning while the complete reality is different. For example, both Allah and a human being can be described with knowledge, but Allah's Knowledge is not the same as human knowledge. The general meaning of knowing is understood, but the reality is suitable to the one being described.

This principle removes a common doubt: affirming an Attribute does not mean comparing Allah to creation. If every shared word required identical reality, then even words such as existence, life, knowledge, hearing and seeing could not be used for both Creator and creation. Revelation itself uses such words for both while clearly denying likeness.

The First Great Foundation: Speaking About Some Attributes Is Like Speaking About the Others

If a person accepts some Attributes because revelation affirms them, the same method should be used with the other authentic Attributes. For example, someone may affirm Allah's Knowledge, Power and Will while refusing Love, Pleasure, Anger or other Attributes because they imagine created qualities. The answer is that the Attributes are not like creation. The same rule used to affirm Knowledge without comparison should also be used with the other Attributes. The Attributes do not all mean the same thing. Knowledge is not Power. Hearing is not Seeing. Love is not Will. Each has its own true meaning, but all are affirmed in a way suitable for Allah. This exposes inconsistency in approaches that accept some revealed Attributes and reinterpret others without evidence.

The Second Great Foundation: Speaking About the Attributes Is Like Speaking About Allah's Essence

Everyone who believes in Allah believes that Allah truly exists, but no human being knows exactly how Allah's Essence is. The same applies to His Attributes. We understand the revealed meaning, but we do not know the exact manner. This is why the famous principle concerning Istiwa is important: the meaning is known, the exact manner is unknown, believing in it is required and asking how is not the correct path. The same rule applies to Allah's Hearing, Seeing, Speech, Love, descent and other authentic Attributes.

First Example: Things in This World and Paradise

The Quran and Sunnah describe Paradise using names we also use in this world: water, milk, honey, fruit, homes and other blessings. The names are familiar, but the reality of the blessings of Paradise is far greater and different.

The point is not to compare Allah to Paradise. The point is to show that sharing a name does not force two things to have the same reality.

If two created things can share a name while their realities differ greatly, then the Creator is even more deserving of being understood as completely unlike creation.

Second Example: The Human Soul

The soul is real. Revelation describes it with real actions and conditions, yet people do not know its exact reality.

> Evidence: Surah Al-Isra 17:85 - When people asked about the soul, they were told that human knowledge about it is limited.
>
> Evidence: Surah Al-Fajr 89:27-30 - The peaceful soul is addressed, told to return to its Lord and enter among Allah's servants and into Paradise.

This example teaches that something can be real and described truthfully even when its exact manner is unknown. Therefore, not knowing how Allah's Attributes are is never a reason to deny them.

Seven Comprehensive Rules

Rule 1: The Attributes Depend on Revelation in Affirmation and Negation

We affirm what Allah and His Messenger ﷺ affirmed and deny what Allah and His Messenger ﷺ denied. We do not invent descriptions of Allah.

Negation in revelation normally establishes perfection. Allah's denial of sleep establishes perfect Life. His denial of tiredness establishes perfect Power. His denial of injustice establishes perfect Justice.

The Quran generally gives detailed affirmation and broad negation because knowing Allah's many perfections increases knowledge, love and worship.

> Evidence: Surah Al-Hashr 59:22-24 - These verses give detailed affirmation through many of Allah's beautiful Names.
>
> Evidence: Surah Ash-Shura 42:11 - A short statement removes every likeness between Allah and creation.

Rule 2: Use the Words of Revelation and Ask for Detail About New Technical Words

Words used by the Quran and Sunnah are accepted according to their correct meanings.

Later technical words that are not themselves Quran or Sunnah terms should not be accepted or rejected immediately. First ask what the speaker means. If the intended meaning is true and supported by revelation, the meaning is accepted. If the intended meaning is false, it is rejected.

The explanations discuss words such as Jihah and Hayyiz as examples. The lesson for students is not to build Aqeedah on unclear invented terminology. Ask for the intended meaning and return to the language of revelation.

Rule 3: The Apparent Meaning of the Attribute Texts Is What Suits Allah

The proper apparent meaning of a text about Allah is not a human image. It is the true meaning suitable for Allah.

A person makes a mistake when they first imagine Allah like creation and then say the verse must be changed because that imagined meaning is impossible.

The correct order is: understand the Arabic meaning, remember that nothing is like Allah and affirm the Attribute in the way that suits Him.

> Evidence: Surah Ash-Shura 42:11 - This verse prevents every created comparison while keeping the Attributes of Hearing and Seeing.

Rule 4: Rejecting the True Meaning Because of Tamthil Is a Double Error

The person who compares Allah to creation is wrong. But the person who first imagines comparison and then denies the Attribute is also wrong.

The first error is imagining Allah like creation. The second error is rejecting or changing the revelation because of that false imagination.

Ahlus-Sunnah avoid both errors: no Tamthil and no Tatil.

Rule 5: We Know the Meaning but Not the Exact Reality

Words such as Knowledge, Hearing, Seeing, Mercy and Istiwa have understandable meanings. The exact manner of Allah's Attributes is not known to creation.

This rule protects students from two extremes. One extreme says the words have no understandable meaning. The other tries to imagine or describe exactly how the Attributes are.

The correct position is to understand the meaning and leave the exact reality to Allah.

Muhkam and Mutashabih

The Quran is perfect and precise, and some verses may be clearer to a person than others. People of knowledge return what is less clear to what is clear instead of using an unclear point to oppose clear revelation.

Evidence: Surah Aal Imran 3:7 – The verse warns about following what is unclear in order to seek confusion while ignoring the clear foundations.

Rule 6: Correct Negation Must Contain Perfection

Simply saying what Allah is not does not give complete praise. The Quran's negations show perfection.

Allah is not tired because His Power is perfect. Allah does not sleep because His Life and sustaining of creation are perfect. Allah does not wrong because His Justice is perfect.

Every true perfection that belongs to Allah is affirmed for Him in the highest and most perfect way, without any defect.

If a perfection can exist without any deficiency and is suitable for Allah, the Creator is more deserving of perfect qualities than creation. But this reasoning remains under the guidance of revelation and is not used to invent Names for Allah.

Ahlus-Sunnah therefore affirm perfection and deny the opposite imperfection.

Rule 7: Sound Reason Supports the Revealed Attributes

Authentic revelation and sound reason do not contradict. The book explains that reason itself points to a Creator who has perfect Attributes.

A created effect points to a capable Creator. The order, wisdom and differences in creation point to Knowledge, Will and Wisdom.

The explanations also answer philosophical objections that try to make revelation and reason enemies. When a supposed rational argument contradicts clear revelation, either the argument is unsound or the text has been misunderstood.

The correct intellect does not need to cancel revelation. Revelation guides reason and reason recognizes the truth of revelation.

Why Purely Philosophical Proofs Caused Confusion

Some people gave philosophical arguments and human reasoning priority over the Quran and Sunnah. When they believed that the Names and Attributes of Allah did not agree with their reasoning, they changed their meanings or denied them. This caused confusion and disagreement about which Names and Attributes should be affirmed. Sound reasoning does not contradict the Quran and authentic Sunnah. The correct method is to accept what Allah and His Messenger ﷺ have taught about Allah's Names and Attributes. Human reasoning should never be placed above revelation.

The Reality of Tawheed

True Tawheed is not only to admit that Allah created the world. The Messengers called people to worship Allah alone.

A person must combine Tawheed ar-Rububiyyah with Tawheed al-Uluhiyyah. Knowing Allah as Creator should lead to worshipping Him alone.

Evidence: Surah Al-Fatihah 1:5 - Worship and seeking help are directed to Allah.

Evidence: Surah An-Nahl 16:36 - The message of the Messengers was to worship Allah and avoid false worship.

The Second Major Foundation: Bringing Shariah and Qadar Together

The second half of the book explains an important balance. Allah has decreed everything, but He has also commanded and prohibited. A Muslim believes both truths. Qadar does not cancel the Shariah. The Shariah does not mean events happen outside Allah's decree. The believer obeys Allah, uses the means Allah created, asks Allah for help and is patient with what Allah decrees.

The Four Levels of Qadar

1. Knowledge

Allah has always known everything. Nothing was hidden from Him before it happened and nothing becomes known to Him only after it happens.

Evidence: Surah At-Talaq 65:12 - Allah's Knowledge encompasses all things.

2. Writing

Allah wrote the decrees of creation.

The Prophet ﷺ taught that Allah wrote the decrees of creation fifty thousand years before creating the heavens and earth. This is reported in Sahih Muslim.

3. Will

Whatever Allah wills happens and whatever He does not will does not happen. Nothing escapes His Will.

Evidence: Surah At-Takwir 81:29 - Human beings do not will unless Allah, Lord of all creation, wills.

4. Creation

Allah created everything, including human beings and the abilities by which they act.

Evidence: Surah Az-Zumar 39:62 - Allah is the Creator of everything.

Evidence: Surah As-Saffat 37:96 - Allah created you and what you do.

Human Ability and Choice

Ahlus-Sunnah affirm that people really have ability, will and choice. These are created by Allah and remain under His Will.

Evidence: Surah At-Takwir 81:28-29 - The verses affirm that a person may will to follow the straight path, then place that human will under Allah's Will.

A person knows the difference between a chosen action and something forced upon them. Walking by choice is different from being pushed. Because people really choose, commands, prohibitions, reward and accountability have meaning.

Different Errors Concerning Qadar

The explanations discuss different incorrect approaches so the student can understand the balanced position. One error gives human beings an independent will outside Allah's Will and creation. This weakens belief in Allah's complete decree. Another error removes real human choice and treats the person as if they are forced in all actions. This weakens commands, prohibitions and responsibility.

Another error uses Qadar to oppose the Shariah: a person sins and then claims that the decree makes the sin acceptable. Ahlus-Sunnah affirm Allah's complete decree and real human responsibility together.

Causes and Results

Allah created causes and results. Using a cause does not oppose Tawakkul.

A lawful cause may be worldly, such as food being a cause for nourishment, or religious, such as obedience being a cause for reward.

Three positions are discussed:

First: denying that causes have any real effect. This ignores the way Allah created the world.

Second: believing causes produce results independently from Allah. This is false because Allah created both the cause and result.

Third: the balanced position. Causes have effects because Allah created them to have those effects, but they never operate independently from Him.

Good, Evil, Wisdom and Allah's Actions

The book discusses how people speak about good and evil in relation to reason, revelation and Allah's actions. Ahlus-Sunnah affirm that Allah is perfectly Wise and Just. Allah does not act with injustice or meaningless foolishness. Human reason can recognize many good and harmful things, but revelation is the final authority for what Allah commands, prohibits, rewards and punishes. Allah's decree may contain something painful or disliked by a person while still containing a greater wisdom, justice or mercy that the person does not fully see. The decree of Allah is between His Justice and Mercy. Evil is not attributed to Allah as an independent imperfection in His Essence or Actions. Allah's Actions are based upon perfect Wisdom.

Fanaa – Why the Word Needs Explanation

The explanations discuss the word Fanaa because it has been used with different meanings. A student should not accept or reject the word until the intended meaning is known.

First Meaning: Leaving the Desire to Worship Other Than Allah

This is a correct meaning if it means the heart leaves worship of everything besides Allah and becomes sincere to Him.

> Evidence: Surah Al-Bayyinah 98:5 - People were commanded to worship Allah sincerely, making the religion for Him.

This does not mean creation stops existing. It means the servant's worship and intention are freed from Shirk.

Second Meaning: Losing Awareness Because of an Overwhelming Feeling

A person may become so overwhelmed by fear, love or another feeling that awareness of other things becomes weak. This can happen to a person, but it is not the highest level of worship.

The Prophets and strongest believers had deep love, fear and faith while remaining knowledgeable, balanced and able to obey Allah properly.

Third Meaning: Claiming That Only Allah Exists

This meaning is false. Allah is the Creator and everything else is His creation. The Creator is not the creation and creation is not Allah.

> Evidence: Surah Az-Zumar 39:62 - Allah is the Creator of everything, which clearly distinguishes the Creator from what He created.

Evidence That the Shariah Must Be Followed

No belief in Qadar removes the obligation to obey Allah. The Messengers were sent with commands and prohibitions. People are responsible for responding to revelation.

Evidence: Surah An-Nisa 4:165 - Messengers were sent so people would have no argument against Allah after the Messengers.

Evidence: Surah Al-Anam 6:148-149 - The Mushriks tried to use Allah's Will as an excuse for their Shirk. Allah rejected their argument and established His proof.

The Prophet ﷺ taught that each person's place is written, but when the Companions asked whether they should stop acting, he commanded them to act. This shows that Qadar is never an excuse to abandon obedience.

Repentance Is Always Required

When a person sins, the correct response is repentance, not using Qadar as an excuse.

A believer also seeks forgiveness after acts of worship because no human being performs worship with the perfection Allah deserves.

Evidence: Surah Adh-Dhariyat 51:17-18 - The righteous prayed at night and sought forgiveness before dawn.

Evidence: Surah An-Nasr 110:3 - After victory and completion of the mission, the Prophet ﷺ was commanded to glorify Allah and seek His forgiveness.

Knowing that worship is only possible through Allah's favour protects a person from being impressed with their own deeds.

Four Principles That Bring Shariah and Qadar Together

1. Work Hard to Obey Allah

A person must make a real effort to carry out commands and avoid prohibitions. Belief in Qadar is not laziness.

2. Seek Forgiveness for Shortcomings

Even after doing good, the believer recognizes mistakes and asks Allah for forgiveness instead of feeling self-satisfied.

3. Seek Allah's Help and Rely Upon Him

A person cannot worship Allah correctly without Allah's help. Dua, reliance and asking Allah for assistance are part of worship.

Evidence: Surah Al-Fatihah 1:5 - We worship Allah alone and seek His help.

4. Be Patient With Allah's Decree

This life contains tests. When hardship happens, the believer is patient, seeks reward from Allah and knows that what reached them could not have missed them.

The correct response to a command is obedience. The correct response to a sin is repentance. The correct response to a calamity is patience.

Adam and Musa عليهما السلام

The hadith about Adam and Musa عليهما السلام must be understood correctly. Musa عليه السلام mentioned the calamity that came to humanity after Adam's mistake. Adam عليه السلام referred to Allah's decree concerning that calamity. Adam was not using Qadar to say that sin is acceptable or that repentance is unnecessary. He had repented. Therefore, the lesson is that Qadar may be mentioned when accepting a calamity after repentance, not as an excuse to continue disobeying Allah. This gives a useful rule: Qadar is an explanation for calamities, not an excuse for sins.

Shariah and Qadar Agree in Revelation

The Quran and Sunnah never truly contradict. Revelation commands people to act while also teaching that everything occurs under Allah's Will.

The believer does not choose one set of texts and ignore the other. Both are accepted together.

Evidence: Surah At-Takwir 81:28-29 - Human will is affirmed and then placed under Allah's Will.

Evidence: Surah Al-Fatihah 1:5 - The servant worships and at the same time seeks Allah's help.

Two Conditions for Accepted Worship

1. Sincerity to Allah

The act must be done for Allah alone. Worship done for showing off or directed to someone besides Allah does not meet the condition of sincerity.

Evidence: Surah Al-Bayyinah 98:5 - People were commanded to worship Allah sincerely.

2. Following the Messenger ﷺ

The act must agree with the guidance of Prophet Muhammad ﷺ. A sincere intention does not make an invented religious practice correct.

The Prophet ﷺ said that whoever does an action that is not in accordance with his command will have it rejected. This is reported in Sahih Muslim. Therefore, accepted worship needs both: sincerity and following the Sunnah.

Worship Is Not Complete Without Seeking Allah's Help

The servant cannot become independent from Allah. Even obedience needs Allah's guidance, ability and help. This is why Surah Al-Fatihah joins worship and seeking help: 'You alone we worship and You alone we ask for help.' A person who focuses only on their own effort may become proud. A person who talks about Qadar but abandons effort becomes weak in obeying commands. The believer combines effort with reliance upon Allah.

Comparing the Main Positions on Shariah and Qadar

The book closes the discussion by comparing approaches. One side overemphasizes human independence and weakens Allah's complete decree. Another side overemphasizes compulsion and weakens human choice, commands and prohibitions. Another approach uses spiritual language about Qadar in a way that can weaken the distinction between obedience and sin. Ahlus-Sunnah combine the evidences: Allah decrees and creates, the servant really wills and acts, Allah commands and prohibits and the servant is responsible. The strongest person is not the one who argues most about Qadar. The strongest person understands the decree, follows the Shariah, seeks Allah's help, repents from mistakes and is patient with hardship.

Iman, Obedience and Taqwa

Complete praise for Iman is connected to fulfilling its branches. Iman is not a reason to ignore commands and actions. People are not better before Allah because of race, family or worldly status. True superiority is through Taqwa.

> Evidence: Surah Al-Hujurat 49:13 - The most honoured before Allah are those with the greatest Taqwa.

Final Review

Taqrib al-Tadmuriyyah teaches students how to protect two major areas of Aqeedah. In Allah's Names and Attributes, the student returns to the Quran and authentic Sunnah. The student affirms what Allah affirmed, denies what Allah denied, understands the meanings and refuses to compare Allah to creation or ask how His Attributes are. The two great foundations and the two examples show why sharing a word does not mean sharing the same reality. The seven rules give a method for reading the texts correctly and answering doubts. In Shariah and Qadar, the student believes Allah knew, wrote, willed and created everything. At the same time, people really choose and act and are responsible. Causes are real but only work because Allah created them. Qadar is not an excuse for sin. The believer obeys Allah's commands, avoids prohibitions, repents from mistakes, seeks Allah's help and is patient with the decree. Worship is accepted only when it is sincere to Allah and follows Prophet Muhammad ﷺ.

The goal of these principles is not argument. The goal is to know Allah correctly, worship Him correctly, trust His revelation and remain balanced between opposite errors.