

AL-MURSHID AL-MU'EEEN
THE CONCISE GUIDE TO THE BASICS OF THE DEEN

الْمُرْشِدُ الْمُعِينُ

عَلَى الضَّرُورِيِّ مِنَ عُلُومِ الدِّينِ

Al-Murshid al-Mu‘een

THE CONCISE GUIDE TO
THE BASICS OF THE DEEN

‘ABD AL-WAHID IBN ‘ASHIR

DIWAN  PRESS

Classical and Contemporary Books on Islam and Sufism

Copyright © Dr. Asadullah Yate 2013 CE/1434 AH
2nd edition 2018

Al-Murshid al-Mu'een

Published by: Diwan Press Ltd.
311 Allerton Road
Bradford
BD15 7HA
UK
Website: www.diwanpress.com
E-mail: info@diwanpress.com

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the publishers.

By: Abu Muhammad Abd al-Wahid ibn 'Ashir
Translated by: Dr. Asadullah Yate
Typeset by: Abdassamad Clarke

A catalogue record of this book is available from the British Library.

ISBN-13: 978-1-908892-50-8 (Paperback)

CONTENTS

Introduction to the Book of ‘Aqida	3
The Book of Basic Principles Regarding ‘Aqida	6
<i>The Evidences</i>	8
Section on the Pillars of Islam	14
– From the Roots – Whose Branches Are an Aid to Arrival	16
The Book of Purification	19
<i>Ghusl</i>	27
<i>Tayammum</i>	30
The Book of Salat	35
<i>Obligations of the Salat</i>	35
<i>Sunnas of Salat</i>	39
<i>The Adhan</i>	42
<i>Recommended Acts of the Salat</i>	43
<i>Makruh Acts in the Salat</i>	46
<i>Fard ‘Ayn and Fard Kifaya Salats</i>	48
<i>Qada’ of Fajr and Subh</i>	49
<i>Prostrations for Forgetfulness</i>	50
<i>Laws Governing the Jumu‘a</i>	54

The Book of Zakat	62
<i>Zakat of Livestock</i>	64
<i>Zakat al-Fitr</i>	69
The Book of Fasting	71
The Book of Hajj	77
Visiting Our Chief and Master, Muhammad ibn ‘Abdallah, the Messenger of Allah	94
The Principles of Tasawwuf and the Guides to Realisation	96

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

يَقُولُ عَبْدُ الْوَاحِدِ بْنُ عَاشِرٍ 1
مُبْتَدِئًا بِاسْمِ الْإِلَهِ الْقَادِرِ

- 1 Abd al-Wahid ibn ‘Ashir says, beginning with the name of the Powerful God

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَنَا 2
مِنَ الْعُلُومِ مَا بِهِ كَلَّفَنَا

- 2 Praise belongs to Allah Who has taught us the sciences which He has made incumbent upon us

صَلَّى وَسَلَّمَ عَلَى مُحَمَّدٍ 3
وآلِهِ وَصَحْبِهِ وَالْمُقْتَدِي

- 3 Then blessings and peace on Muhammad, his Family, Companions and those who follow his example

وَبَعْدُ فَالْعَوْنُ مِنَ اللَّهِ الْمَجِيدِ 4
فِي نَظْمِ آيَاتِ لِلْأُمِّيِّ تَفِيدُ

- 4 And then, help is from Allah, the Glorious, in the composition of verses which will be of benefit to the unlettered person...

فِي عَقْدِ الْأَشْعَرِيِّ وَفِيهِ مَالِكُ 5
وَفِي طَرِيقَةِ الْجُنَيْدِ السَّالِكِ

- 5 on the subject of the ‘aqida of al-Ash‘ari, the fiqh of Malik and the tariqa of al-Junaid, the wayfarer.

مُقَدِّمَةٌ لِكِتَابِ الْأَعْتِقَادِ
مُعِينَةٌ لِقَارِئِهَا عَلَى الْمُرَادِ

INTRODUCTION
TO THE BOOK OF 'AQIDA

WHICH IS AN AID TO ACTS OF OBEDIENCE
AND ATTAINING THE DESIRED GOAL

وَحُكْمُنَا الْعَقْلِيَّ قَضِيَّةٌ بِلَا 6
وَقَفٍ عَلَى عَادَةٍ أَوْ وَضْعٍ جَلَا

- 6 Our (pure) intellectual judgement is a proposition which is independent of anything learned by repeated experience or from customary usage which is clear (from the shari'ah).

أَقْسَامُ مُقْتَضَاهُ بِالْحَصْرِ تَمَازُ 7
وَهِيَ الْوَجُوبُ الْإِسْتِحَالَةُ الْجَوَازُ

- 7 Therequisite divisions encompassing the judgement as a whole are differentiated into the necessarily true, the inconceivable and the conceivable

فَوَاجِبٌ لَا يَقْبَلُ النَّفْيَ بِحَالٍ 8
وَمَا أَبِي الثُّبُوتَ عَقْلاً الْمُحَالِ

- 8 The ‘necessarily true’ refers to that which does not admit of negation whatsoever, and that which the intellect refuses to attest to is the ‘inconceivable’.

وَجَائِزاً مَا قَبِلَ الْأَمْرَيْنِ سِمٍ 9
لِلضَّرُورِيِّ وَالنَّظَرِيِّ كُلُّ قِسْمٍ

- 9 ‘Conceivable’ is a term applied to that which admits of the two (aforementioned) terms, and the description *daruri* (i.e. a necessary judgement immediately apparent to all) or *nadhari* (a judgement only apparent upon reflection) may be (further) applied to each of the (three) divisions.

أَوَّلُ وَاجِبٍ عَلَى مَنْ كُفِّفَا 10
مُمْكِنًا مِنْ نَظَرٍ أَنْ يَعْرِفَا

- 10 The first thing which is incumbent upon the legally capable person – as long as he is capable of reflection – is that he know...

اللَّهِ وَالرُّسُلَ بِالصِّفَاتِ 11
مِمَّا عَلَيْهِ نَصَبَ الْآيَاتِ

- 11 Allah and the Messengers by the attributes and qualities set out in the ayats

وَكُلُّ تَكْلِيفٍ بِشَرْطِ الْعَقْلِ 12
مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمَلٍ

- 12 Every imposition of a duty is conditional upon the person being of sane mind, having reached puberty – recognised by the onset of menstruation or pregnancy, (in the case of young women)

أَوْ مِثْنِيَّ أَوْ بِإِنْبَاتِ الشَّعْرِ 13
أَوْ بِتَمَّانِ عَشْرَةَ حَوْلًا ظَهَرَ

- 13 Or by the presence of sperm, or the growth of (pubic) hair or (in the absence of any of these signs), the completion of eighteen years.