

Dua Anas Bin Malik

Abu Ammaar Yasir Qadhi

La Ilaha Illa Allah Imam Karim AbuZaid ,2021-08-01 When I wrote the first edition of this book, Worship Your Lord, which is the second book of the Right Belief Series, I indented to connect Volume I Know Your Lord with Volume II Worship Your Lord. I am simply saying the correct knowledge of Allah (s.w.t) must lead to worshipping Him. I also intend for the content to help the readers familiarize themselves with the different categories of Monotheism (Tawheed). I intend to simplify the subject of Monotheism (Tawheed), which can help advance the Call of Monotheism (Tawheed), especially for Muslims living in the West. Furthermore, this book will acquaint Muslims with the methodology of understanding of the faithful adherents (Ahlu Sunnah Wal Jama'ah) to the Quran and the Prophetic Tradition (Sunnah). Until recently, something shocking happened. A Layman Muslim asked Yasir Qadhi the following question: "What is the ruling on invoking the engraved saints (Awlyia)?" Yasir Qadhi answered him publicly, saying, "...The second opinion is the opinion that invoking the saints (Awliya)... it is Haram (Unlawful), and it is evil, and evil innovation, a religions innovation, a Bid'ah, and it is a steppingstone to Shirk (Polytheism). It is opening the doors to Shirk (Polytheism). But it is not Shirk(Polytheism) in and of itself unless that action is accompanied by a belief that you are calling out to a god. I myself am an advocate of this second position." It was shocking to witness someone who is knowingly and willfully encouraging grave worshiping when it is a clear-cut demolition of the Universal Declaration of Faith (Lā ilāha illa Allāh). Yet the hearts of his fans, loyalists remain neutral, and their tongues remain silent? Lā ilāha illa Allāh comprises two pillars: the complete negation of any form of worship to others than Allah (s.w.t), and the unquestionable and firm affirmation of all forms of worship only to Allah (s.w.t). Yasir Qadhi is a learned person who used to be amongst those whom Allah (s.w.t) honored to defend and preserve this Declaration (Kalimah), but now says that worshiping the graves is everything terrible, evil, sin, innovation, a steppingstone, and a door opener, but not Polytheism (Shirk). Meanwhile, many people's dilemmas, including his Facebook fans and other learned Shaykhs in his circle, secure their livelihoods and prestige. So, do they have no care for what happens to the religion? What benefits does one gain from his adherence to the religion, what good is left in him towards Allah (s.w.t), His religion, and His Messenger (s.a.w) when he sees Allah's (s.w.t) boundaries and sacredness being transgressed? Hence, I decided to introduce a revised second edition of the book titled 'Lā ilāha illa Allāh,' and to include two additional parts to address and refute Yasir Qadhi's recent grave worship blunder. I ask Allah (s.w.t) to make this work of benefit to Muslims,

including our brother Yasir Qadhi. May Allah (s.w.t) guide us all. Ameen. Imam Karim Abu Zaid

Refutation of Yasir Qadhi Grave Worship Blunder Imam Karim Abu Zaid, 2021-08-01 A layman Muslim asked Yasir Qadhi: "What is the ruling on invoking the engraved saints (Awlyia)?" Yasir Qadhi answered him publicly, saying, "...The second opinion is the opinion that invoking the saints (Awliya)... it is Haram (Unlawful), and it is evil, and evil innovation, a religions innovation, a Bid'ah, and it is a steppingstone to Shirk (Polytheism). It is opening the doors to Shirk (Polytheism). But it is not Shirk(Polytheism) in and of itself unless that action is accompanied by a belief that you are calling out to a god. I myself am an advocate of this second position." Yasir Qadhi's answer is false, baseless, misleading, deceitful, tricky, and dishonest. However, the worst thing about his answer is the sad reality that as a graduate of the Islamic University of Madinah, he was matching the argument to justify idol worship like the pagan Arabs did during the Prophet's (s.a.w) time. The Pagan Arabs justified their idol worship saying, We believe that Allah is the Creator, the Controller, the Provider, the Sustainer, the Giver of life and death, and the Source of every blessing. Regardless, Allah (s.w.t) still classified them as Polytheists (Mushrikun) in the Quran, and the Prophet (s.a.w) challenged them on all fronts till they gave it up. I want to ask Yasir Qadhi: What is the difference between the pagan Arabs at the Prophet's (s.a.w) time and today's grave worshipers? First, let me point out two major similarities:- The pagan Arabs acknowledged Allah's (s.w.t) Lordship (Rububiyah). Today's grave worshipers also acknowledge that Allah (s.w.t) can do things that their engraved saints (Awliya) cannot do. Yet, despite their acknowledgments, they both denied Allah's (s.w.t) right to be worshiped alone (Uluhiyyah). They both directed their worship to the engraved like the pagan Arabs directed their worship to the idols. The pagan Arabs believed that their idols have status and gained Allah's (s.w.t) honor and respect. Hence, they appointed them as Intermediaries (Wasilah), and they used to ask Allah (s.w.t) through them. Similarly, today's grave worshipers believe that the engraved saints (Awliya) have status, honor, and respect with Allah (s.w.t). Hence, they appoint them as Intermediaries (Wasilah), and they invoke Allah (s.w.t) through them as well. However, there are two major differences between the pagan Arabs of the Prophet's (s.a.w) time and today's grave worshipers: When a pagan Arab experienced severe hardship, calamity, or distress, or while making his urgent appeal (Istighathah), he called upon Allah (s.w.t) and ultimately abandoned his idols. However, when today's grave worshiper is distressed and in dire need of help, he directs his urgent appeals (Istighathah) to his saint, the engraved, the dead, and calls upon their so-called "Supreme Helpers" (Al-Ghawth Al-Azam). The second is, that I regard a pagan Arab as a Polytheist (Mushrik), but I cannot do the same to my Muslim brother, the grave worshiper, since he utters the Universal Declaration of Faith (Lā ilāha illa Allāh). I can only do that after establishing the evidence and removed the obstacles. It is to verify that he is invoking the saints (Awliya) knowingly and with willful intention. I ask Allah (s.w.t) to make this work of benefit to Muslims including our brother Yasir Qadhi. May Allah (s.w.t) guide us all. Ameen. Imam Karim Abu Zaid

The Stories of the Prophets. Qisas al-Anbiyā'. An Eastern Turkish Version Al- Rabghūzī, 2023-04-24 The print

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KAJIAN TOKOH ULAMA HADIS Esa Agung Gumelar, M. Pd, 2022-11-14 JUDUL BUKU : KAJIAN TOKOH ULAMA HADIS PENULIS : Esa Agung Gumelar, M. Pd PENERBIT : GUEPEDIA No. QRCBN : 62-39-1136-922 TAHUN TERBIT : NOVEMBER 2022 JENIS BUKU : BUKU KEAGAMAAN, NON-FIKSI KONDISI BUKU : BUKU BARU / BUKU ORIGINAL ASLI, LANGSUNG DARI PENERBITNYA DESKRIPSI BUKU : KAJIAN TOKOH ULAMA HADIS adalah buku yang menawarkan kajian mendalam tentang tokoh ulama hadits yang terkenal dan berpengaruh dalam sejarah. Penulis, Esa Agung Gumelar, M. Pd, membawa pembaca melalui proses penelitian ilmiah yang rumit yang dilakukan oleh para ulama untuk menghasilkan kualitas hadits yang berkualitas dan terpercaya. Dalam buku ini, pembaca akan menemukan gambaran menyeluruh tentang tokoh ulama hadits dan peran mereka dalam memahami dan menyebarkan ajaran Islam. Ini adalah buku yang sempurna bagi siapa saja yang ingin memperdalam pemahaman tentang hadits dan sunnah, dan untuk mereka yang ingin mempelajari lebih lanjut tentang tokoh ulama hadits yang memainkan peran besar dalam sejarah. Buku ini bisa didapatkan di website resmi penerbit guepedia dan marketplace yang biasa Anda belanja Sinopsis : Hadits dan sunnah baik secara struktural maupun fungsional disepakati oleh mayoritas muslim dari berbagai mazhab, sebagai sumber ajaran Islam karena dengan adanya hadits dan sunnah itulah ajaran Islam menjadi jelas, rinci, dan spesifik. Sepanjang sejarahnya hadits-hadits yang tercantum dalam berbagai kitab hadits yang ada telah melalui proses penelitian ilmiah yang rumit, sehingga menghasilkan kualitas hadits yang diinginkan oleh para penghimpunnya. Untuk mengetahui hadits-hadits yang benar-benar berkualitas dan dapat dipercaya maka tidak terlepas dari perso'alan siapa perawinya kemudian dari mana mereka mendapatkan hadits bahkan sampai kepada bagaimana cara mereka meriwayatkan hadits. Kalau dilihat dari silsilah sejarah penghimpunan hadits, maka pada dasarnya periwayatan yang dilakukan oleh kalangan tabi'in tidak jauh berbeda dengan apa yang dilakukan oleh para

sahabat . Artinya para Sahabat yang sudah belajar kemudian menyampaikan ucapan-ucapannya kepada para Tabi'in . Dengan kata lain para tabi'in menempuh jalan yang pernah dilalui oleh para sahabat, mengikuti jejak langkah mereka, meniru langkah-langkah kehidupan mereka sekaligus berpegang teguh pada apa saja yang pernah mereka lakukan. Semua itu dilakukan oleh para tabi'in karena mereka memperlakukan para sahabat sebagai murid langsung Rasulullah sehingga para tabi'in mengambil pengetahuan dan perilaku dari mereka tidak bisa dipungkiri bahwa mereka juga jelas mengikuti jejak para sahabat sebagai guru mereka hanya saja persoalan yang mereka hadapi agak berbeda dengan kondisi yang dialami oleh para sahabat. Pada masa ini Al-Qur'an sudah di kumpulkan dalam satu mushab, dipihak lain, usaha yang telah dirintis oleh para sahabat, pada masa Khulafurrasyidin, khususnya pada masa kehalifahan Utsman para sahabat ahli hadits menyebar ke beberapa wilayah dan kepada merekalah para tabi'in belajar hadis . Sungguh suatu hal yang sangat menarik di bicarakan apabila membahas masalah riwayat perawi hadits baik di kalangan para sahabat, tabi'in maupun tabi'it tabi'in karena masalah ini akan mengulas riwayat-riwayat perawi hadits, sejarah hidup mereka, bagaimana mereka meriwayatkan hadits, bahkan sampai kepada berapa banyak hadits yang mereka riwayatkan, utamanya biografi perawi hadits dari kalangan tabi'in yaitu generasi setelah para sahabat.

Wangi Akhlak Nabi Ahmad Rofi' Usmani, 2007-10-01 ?Akhlak mulia Muhammadlah, dan bukannya pedang, yang menyebabkan umat Muslim berjaya dan mampu menyingkirkan segala penghalang. Ketika menamatkan biografi Muhammad, saya sedih karena tak ada lagi yang bisa saya baca tentang kehidupan nan agung itu.? (Mahatma Gandhi). Rasulullah mengumpamakan teman yang berakhlak baik dengan penjual minyak wangi. Meskipun kita tidak membeli dagangannya, jika berdekatan dengannya, kita akan ikut terkena semerbaknya. Melalui potongan-potongan kisah kehidupan Muhammad, buku ini mengajak Anda ?berdekatan? dengan Rasulullah yang dipuji Allah sebagai manusia berakhlak paling mulia. Anda akan merasakan keindahan cinta, persaudaraan, dan kebajikan yang beliau tuntunkan. Tanpa terasa, tetes-tetes wewangian akhlakul karimah akan meresap ke dalam hati Anda dan melembutkannya. Buku ini merupakan ?sahabat? bagi setiap Muslim yang ingin memperharum akhlaknya dengan meneladani Nabi Muhammad Saw. [Mizan, Mizania, Religi, Agama, Islam, Indonesia]

Al-Muslimun , 2003

Dua The Weapon Of The Believer Abu Ammaar Yasir Qadhi,

Tafsir al-Azhar Jilid 8 Hamka, 2020-12-01 Tafsir al-Azhar ini menjelaskan ayat-ayat Al-Qur'an dengan ungkapan yang teliti, menerangkan maknanya yang dimaksud dalam Al-Qur'an dengan bahasa yang indah, dan menghubungkan ayat dengan realita sosial dan sistem budaya yang ada. Tidak hanya itu, Buya Hamka juga membicarakan permasalahan sejarah, sosial, dan budaya di Indonesia. Buya Hamka menerjemahkan ayat demi ayat, menafsirkan ilmu pengetahuan untuk memperkuat tafsir uluhiyyah dan rububiyah. Menyeimbangkan dalil-dalil naqli dan aqli serta tidak hanya menukil dari ulama

salaf, namun beliau juga meng angkat pengalaman sendiri namun tetap ber landaskan atas kepercayaan ulama-ulama ter dahulu. Buya Hamka juga menguraikan makna dari bahasa Arab ke bahasa Indonesia dan memberi kesempatan bagi pembaca untuk berpikir. Tafsir ditulis membawa corak pandang hidup penafsir, haluan dan madzhabnya. Dalam tafsir ini, Buya Hamka merujuk pada madzhab salaf, yaitu madzhab Rasulullah saw., para sahabat, dan ulama yang mengikuti jejak beliau. Tentang aqidah dan ibadah, Buya Hamka mengikuti yang mendekati kebenaran dan meninggalkan yang menyimpang. Dan, mengenai pengetahuan umum, Buya Hamka kerap kali meminta bantuan kepada ahlinya. Selain penyajiannya dalam masalah-masalah sosial, antropologi, dan sejarah, tafsir ini juga memiliki keunggulan lain yakni pembaca akan menemukan beberapa pen dapat dari para ulama Indonesia yang tidak terdapat dalam tafsir lainnya. Sehingga, wajar jika tafsir ini dapat diterima oleh masyarakat Indonesia, bahkan Asia Tenggara. Mengutip ucapan Perdana Menteri Malaysia waktu itu, Tun Abdul Razak, "Hamka bukan hanya milik bangsa Indonesia, tapi juga bangsa-bangsa Asia Tenggara." [Gema Insani] [Buya Hamka] [Hamka]

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