

إتحاف القاري بالتعليقات على

# شرح السنن

للبيهقي المؤسَّنة ٥٣٢٩ هـ

*A Gift to the Reader in Annotation of*

# SHARH AS-SUNNAH

**(THE EXPLANATION OF THE SUNNAH)**

*By Imam al-Barbahaaree (d.329h)*

*Explanation by the Noble Shaykh, Dr.*

**Saalih al-Fawzan**

❖ **Volume 1** ❖

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# SHARH AS-SUNNAH

By The Imām, Abū Muḥammad

Al-Ḥasan bin 'Alī bin Khalaf al-Barbahārī

With Commentary by the Noble Shaykh,  
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❖ **Volume 1** ❖

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**DAR MAKKAH  
INTERNATIONAL**



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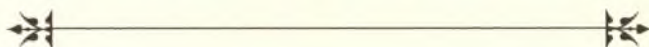
## TRANSLITERATION CHART

أ	a	آ . ا	ā
ت	t	ب	b
ث	th	ة	h or t (when followed by another word)
ح	ḥ	ج	j
د	d	خ	kh
ر	r	ذ	dh
س	s	ز	z
ص	ṣ	ش	sh
ط	ṭ	ض	ḍ
ع	‘	ظ	dh
ف	f	غ	gh
ك	k	ق	q
م	m	ل	l
هـ - هـ - هـ - هـ	h	ن	n
و (as a long vowel)	ū or oo	و	w
ى (as a long vowel)	ī or ee	ي	y
		ء	(Omitted in initial position)

◌ِ	Kasrah	i	◌َ	Fathah	a
◌ّ	Shaddah	Double letter	◌ُ	Ḍammah	u
			◌ْ	Sukūn	Absence of vowel



## BRIEF BIOGRAPHY OF IMĀM AL-BARBAHĀRI



### HIS NAME, KUNYAH AND LINEAGE

He is *Imām* and *Mujāhid*; a leading scholar of the Ḥanbalis and great scholar of his time, Abū Muḥammad al-Ḥasan bin Khalaf al-Barbahāri. *Barbahār* (to which he was ascribed), refers to some herbs with medicinal values that were imported from India.

### HIS BIRTH AND UPBRINGING

He was born in the year 253 AH during the caliphacy of al-Mu'tazz Billāh, Muḥammad bin al-Khalīfah al-Mutawakkil 'alā Allāh, Ja'far bin al-Mu'taṣim Billāh al-'Abbāsi; and that was during the oppressive rule of the Turks. They would appoint whomever they desired among the caliphs and remove whomever. Things did not relatively stabilize until the caliphate of al-Mu'tamaid 'alā Allāh.

So *Imām* al-Barbahāri was brought up in that politically confused but academically flourishing environment, as the followers of the *Sunnah* were widespread in the lands. The *Imām* lived during the time of a couple of *Imāms* like: *Imām* Ibn Mājah al-Qazwīni, Abū Dāwūd as-Sijistāni – the compilers of the books of *Sunan*; as well as Ḥanbal bin Ishāq, *Imām* Abū Bakr al-Marrūdhi, Ishāq bin Ibrāhīm bin Hāni, Abū Bakr al-Khallāl Ibn Qutaybah ad-Daynawri and others among the *Imāms*.

*Imām* al-Barbahāri also accompanied some of the students of the *Imām* of *Ahlus-Sunnah wal-Jamā'ah*, Aḥmad bin Ḥanbal ?; and he acquired knowledge from them which greatly influenced his personality.

## HIS TEACHERS AND QUEST FOR KNOWLEDGE

*Imām* al-Barbahāri was excellent in seeking for knowledge and eager to acquire it. He acquired knowledge from a group among the most eminent students of *Imām* Aḥmad bin Ḥanbal. Among them are:

- a. Aḥmad bin Muḥammad bin al-Ḥajjāj, Abū Bakr al-Marrūdhī – the *Imām*, jurist, and a leading scholar of *Ḥadīth*, resident of Baghdād and a Companion of *Imām* Aḥmad bin Ḥanbal. He died in the year 275 AH.<sup>1</sup>
- b. Sahl bin ‘Abdillāh bin Yūnus at-Tustari, Abū Muḥammad – the *Imām*, worshipper and ascetic; he died in the year 283 AH.<sup>2</sup>
- c. Al-Faṭḥ bin Shukhruf – one of the pious and ascetic people. It was narrated from *Imām* Aḥmad that he said: “Khurāsān has never produced the like of al-Faṭḥ bin Shukhruf”. He died in the year 273 AH.<sup>3</sup>

## HIS SCHOLARSHIP

*Imām* al-Barbahāri was a dignified *Imām* and speaker of the truth who invited others to the *Sunnah* and to following the *Āthār* who was equally versed in the fundamentals and subsidiaries of the *Madhhab*. He had great reputation and dignity before the Sultan and was very stern towards the people of innovations and desires; refuting them in writing and speech. His study circles used to be filled with various courses in *Ḥadīth*, *Āthār* and *Fiqh*; and many among the *Imāms* of *Ḥadīth* and *Fiqh* would attend it.

Abū ‘Abdillāh al-Faqīh said: “If you find a person from Baghdad who loves Abū al-Ḥasan Ibn Bashshār and Abū Muḥammad al-Barbahāri, you should know that such is a person of the *Sunnah*.”

<sup>1</sup>See his biography in *Ṭabaqāt al-Ḥanābilah* (1/56) and *Siyar A‘lām an-Nubalā’* (13/173)

<sup>2</sup>See his biography in *Siyar A‘lām an-Nubalā’* (16/529)

<sup>3</sup>See *Tārikh al-Baghdād* (12/384-387) and *Ṭabaqāt al-Hanābilah* (1/256)



Among the things that indicate his lofty status is what one of his students, Ibn Baṭṭāh <sup>3</sup> said: “I heard him (i.e. al-Barbahāri) saying when the pilgrims were prevented: “O People, if it requires an aid of one hundred thousand *dīnār* and one hundred thousand *dīnār*, five times, I will support it.” Ibn Baṭṭāh said: “If he wanted it, he would get it from the people.”

He would compose clear and excellent poetry, from which is:

*“Whoever is contented with what suffices him becomes rich and continues in following (the right path).*

*How fine an attribute Allah has made contentment.*

*How many a lowly person it has raised high!*

*The soul of the youth feels constricted if it is in want, but if it relies upon his Lord he would certainly be provided ease and sufficiency”.*

## HIS ASCETICISM AND PIETY

Indeed, *Imām* al-Barbahāri was known for possessing the traits of asceticism and piety. From the things that indicate this was what Abū al-Ḥasan bin Bashshār stated, “Al-Barbahāri abandoned about seventy thousand *Dirham* [that was due to him] from his father’s inheritance.”

Ibn Abī Ya‘laa said: “Al-Barbahāri made great efforts and (attained different) positions (of virtue) in Islam.”

## THE STUDENTS OF IMĀM AL-BARBAHĀRI

A large number of students acquired knowledge and benefitted from this *Imām*. Among them are:

1. The *Imām* and jurist Abū‘ Abdillāh ‘Ubaydillāh bin Muḥammad al-‘Ukbari popularly called Ibn Baṭṭāh<sup>4</sup>.

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<sup>4</sup>See his biography in *Ṭabaqāt al-Ḥanābilah* (2/144) and *Siyar A‘lām an-Nubalī*’ (16/529)

2. The great *Imām* Muḥammad bin Aḥmad bin Ismā'īl al-Baghdādi, Abū al-Ḥusain bin Sam'ūn.<sup>5</sup>
3. Aḥmad bin Kāmil bin Khalaf bin Shajarah, Abū Bakr al-Qādi<sup>6</sup>.
4. The *Imām* and jurist, al-Ḥusain bin 'Abdillāh al-Baghdādi al-Ḥanbali, Abū 'Alī an-Najjād aṣ-Ṣaghīr (the young upholsterer). He died around the year 360 AH<sup>7</sup>.
5. Muḥammad bin Aḥmad bin Sāliḥ bin *al-Imām* Aḥmad bin Ḥanbal. He died in the year 330 AH<sup>8</sup>.

### HIS TRIAL AND DEATH

Ibn Abī Ya'lā narrated that: "Al-Barbahāri had great efforts and [attained] many positions [of virtue] in Islam. Those who opposed him would incite the Sultan against him. In the year 321 AH during the Caliphate of al-Qāhir, his minister Ibn Muqlah wanted to arrest al-Barbahāri who went into hiding. Some among his Companions were arrested and taken to al-Başrah.

Later on, Allah the Most High punished Ibn Muqlah for his action by making al-Qāhir angry with him. So Ibn Muqlah fled and then, al-Qāhir dismissed him from his ministerial position and burnt his house.

Afterwards, al-Qāhir Billāh too was arrested on Wednesday 6<sup>th</sup> of Jumādā al-Ākhirah in the year 322 AH. He was imprisoned, dethroned and his eyes gouged out on that day till they both fell-off and he became blind.

Thereafter, Allah bestowed his favour upon al-Barbahāri and returned him to his position. His condition improved to such an extent that when Abū 'Abdillāh bin 'Arafah popularly known as Niftawayh died, a lot of notable people and scholars attended his funeral prayer; and the person who led the congregation as the *Imām* was al-Barbahāri. That was in the month of *Şafar* 323 AH.

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<sup>5</sup>See his biography in *Ṭabaqāt al-Ḥanābilah* (2/155) and *Siyar A'lām an-Nubalā'* (16/505)

<sup>6</sup>See his biography in *Siyar A'lām an-Nubalā'* (15/544)

<sup>7</sup>See *Ṭabaqāt al-Ḥanābilah* (2/140-141)

<sup>8</sup>See *Ṭabaqāt al-Ḥanābilah* (2/64-66)



In this year, the status of al-Barbahāri increased, his word became elevated and his students became manifest; and they became widespread in repudiating the innovators. Meanwhile, the innovators did not cease trying to cause disaffection in the mind of ar-Rādi against al-Barbahāri. So, ar-Rādi went to Badr al-Kharshani - the head of Police - and ordered him to ride and announce in Baghdaad that no two persons among the Companions of al-Barbahāri should assemble.

So al-Barbahāri who used to live at the western side at the gate of *Muḥawwal*<sup>9</sup> went into hiding in the eastern side. He died in hiding in *Rajab* in the year 329 AH.

He was 96 years old, or as was also reported, he was 77<sup>10</sup> years old<sup>11</sup>.




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<sup>9</sup> See *Mu'jam al-Buldān* (5/66) regarding "the gate of *Muḥawwal*".

<sup>10</sup> It is stated in *al-Bidāyah wan-Nihāyah* that his age on the day he died was 96, such is a mistake. What is correct is 76 years and Allah knows best.

<sup>11</sup> See his biography in *Ṭabaqāt al-Ḥanābilah* (2/18), *Siyar A'lām an-Nubalā'* (15/90), *al-Kāmil fī Tārikh* by Ibn al-Athīr (7/159) and *al-Wāfi bil-Wāfiyāt* of Safadi

## THE BIOGRAPHY OF SHAYKH SĀLIḤ BIN FAWZĀN AL-FAWZĀN



### HIS NAME AND LINEAGE

He is the Eminent *Shaykh*, Dr. Ṣāliḥ bin Fawzān bin ‘Abdillāh from the family of Fawzān, from the people of ash-Shammāsiyyah al-Wadā‘in, from the tribe of ad-Dawāsir.

### HIS UPBRINGING AND EDUCATION

He was born in the year 1354 AH. His father died when he was a minor, and so, he was raised by his family. He learnt the Glorious Qur’an and the essentials of reading and writing from the Imam of the mosque of the town who was an expert in the science of recitation. He was the Eminent *Shaykh*, Ḥumūd bin Sulaymān at-Talāl. He was later appointed a judge in the city of Ḍariyyah in the Qaṣīm region.

Later on, the eminent *Shaykh* joined the government school when it was opened in ash-Shammāsiyyah in the year 1369 AH. He completed his primary education in al-Fayṣaliyyah school at Buraydah in the year 1371 AH and was subsequently appointed a teacher in the primary school. He later joined the educational institute at Buraydah when it was opened in the year 1373 AH and graduated from it in the year 1377 AH.

He then joined the Faculty of *Shari‘ah* in Riyāḍ and graduated in the year 1381 AH. He obtained his Masters Degree in *Fiqh* and later, his Doctorate Degree from the same faculty specializing also in *Fiqh*.

### HIS CAREER

After graduating from the Faculty of *Shari‘ah*, he was appointed a teacher in the Institute of Education in Riyāḍ. Thereafter, he was transferred to teach in



the Faculty of *Sharī'ah*. He was later transferred to teach at the Department for Higher Studies in the Faculty of the *Uṣūl ad-dīn* (Foundations of the Religion). Later he was transferred to teach at the High Judicial Institute.

Subsequently, he was appointed as the administrator of the Institute. He later returned to teaching therein after the completion of his term as administrator. He was later made a member of the Standing Committee for Islamic Research and *Fatāwā* and has never ceased being a member.

### HIS OTHER CALLINGS

The eminent *Shaykh* is a member of the Committee of Senior Scholars, member of the Committee on (Islamic) Jurisprudence in Makkah al-Mukarramah – a subsidiary to the Muslim World League - as well as a member of the Committee for Supervision of the Callers in Ḥajj. This is in addition to his calling as a member of the Standing Committee for Islamic Research and *Fatāwā*. He is also the Imam, *Khaṭīb* and teacher in the mosque of Amīr Mut'ib bin 'Abdil-'Azīz Āl-Su'ūd in al-Malaz.

The Eminent *Shaykh* also partakes in giving response to questions on the radio program *Nūr 'alā ad-Darb* (Light on the Path). Similarly, he partakes in contributing to a number of Islamic research publications at the Council for (Islamic) Research, Studies treatises which are then collated and published. The Eminent *Shaykh* is also involved in supervising a number of theses at the Masters Degree and Doctorate level. A number of students of knowledge would study under him, attend his regular knowledge-based gatherings and lessons.

### HIS TEACHERS

The Eminent *Shaykh* studied under a number of prominent scholars and jurists; the most famous of them are the Eminent *Shaykh* 'Abdul-'Azīz bin Bāz and the Eminent *Shaykh* 'Abdullāh bin Ḥumayd as he used to attend the latter's lessons in the mosque of Buraydah. Among his teachers also was the Eminent *Shaykh* Muḥammad al-Amīn ash-Shanqītī. Others are the Eminent

*Shaykh* ‘Abdur-Razāq al-‘Afifi, the Eminent *Shaykh* Sāliḥ bin ‘Abdur-Raḥmān as-Sukayti, the Eminent *Shaykh* Šāliḥ bin Ibrāhīm al-Bulayhi, the Eminent *Shaykh* Muḥammad bin Subayyil, the Eminent *Shaykh* ‘Abdullāh bin Šāliḥ al-Khulayfi, the Eminent *Shaykh* Ibrāhīm bin ‘Ubayd al-Abd al-Muḥsin, the Eminent *Shaykh* Šāliḥ al-‘Ali an-Nāšir, the Eminent *Shaykh* Ḥumūd bin ‘Uqalā ash-Shu‘aybi. He also studied from others beside them among the scholars of al-Azhar who specialized in *Ḥadīth*, *Tafsīr* and Arabic grammar.

## HIS BOOKS

The eminent *Shaykh* has authored many works. Prominent among them are:

1. *At-Taḥqīqāt al-Marḍiyyah fī al-Mabāḥithil-Farḍiyyah*; regarding inheritance. It was his Masters Degree thesis in one volume
2. *Aḥkām al-Aṭ‘imah fī ash-Sharī‘atil Islām*. It was his Doctorate Degree thesis in one volume.
3. *Al-Irshād ‘Ilā Ṣaḥīḥal-I’tiqād* in one small volume.
4. *Sharḥal-‘Aqīdah al-Wāsitiyyah* in one small volume.
5. *Al-Bayān fī mā Akḥṭa’ fīhi Ba‘du al-Khuttāb* in one big volume.
6. *Majmū‘ Muḥādarāt fī al-‘Aqīdah wa ad-Da‘wah* in two volumes.
7. *Al-Khuṭab al-Minbariyyah fī al-Munāsabāt al-‘Aṣriyyah* in four volumes.
8. *Min A‘lām al-Mujaddidīn fī al-Islām*.
9. *Rasā’il fī Mawāḍi‘ Mukhtalifah*.
10. *Majmū‘ Fatawā fī al-‘Aqīdah wal-Fiqh*. It was transcribed from the program “Nūr ‘alā ad-Darb” and four of its parts have been completed.
11. *Naqd Kitābil-Ḥalāl wal-Ḥarām fī al-Islām*.
12. *Sharḥ Kitāb at-Tawḥīd* of *Shaykh* Muḥammad bin ‘Abdul-Waḥhāb.
13. *At-Ta‘qīb ‘alā mā dhakarahu al-Khaṭīb fī Ḥaqq ash-Shaykh Muḥammad bin ‘Abdul-Waḥhāb*.
14. *Al-Mulakḥkhas al-Fiqhī* in two volumes.
15. *Ithāf ahl al-‘Imān bi durūs Shahr Ramaḍān*.
16. *Aḍ-Ḍiyā’ al-Lāmi min al-Aḥādīth al-Qudsiyyah al-Jawāmi‘*



17. *Bayān Mā Yaf' aluhu al-Ḥājj wa Mu'tamir.*
18. *Kitāb at-Tawḥīd* in two parts adopted at the intermediate level by the Ministry of Education
19. *Al-Bida' wal-Muḥdathāt wa mā lā Aṣla lahu.*
20. *Majālisu Shahr Ramaḍān al-Mubarak.*
21. *'Aqīdatut-Tawḥīd.*
22. *Aḍwā' min Fatāwā Ibn Taymiyyah.*
23. *Buḥūth Fiqhiyyah fī Qaḍāyā Aṣriyyah.*
24. *Muḍāḍarāt fī al-'Aqīdah wa ad-Da'wah.*
25. *Sharḥ Kitāb Kashf ash-Shubuhāt.*
26. *Fiqh wa Fatāwā al-Buyū'.*
27. *Durūs Minal-Qur'ān al-Karīm.*
28. *Sharḥ Zād al-Mustaqni'.*
29. *Al-Mulakhkhas fī Sharḥ Kitāb at-Tawḥīd.*
30. *I'ānatul-Mustaḥfid bi Sharḥ Kitābit-Tawḥīd.*
31. *Sharḥ Masā'il al-Jāhiliyyah.*
32. *Ḥukm al-Ihtifāl bi Dhikrā al-Mawlid an-Nabawī.*
33. *Al-Muntaqā min Fatāwā Fadīlatish-Shaykh Ṣāliḥ al-Fawzān.*
34. *Lamhah 'Anil-Firaq.*
35. *Al-Īmān bil-Malā'ikah wa Atharuhu fī Ḥayātil-Ummah.*
36. *Al-I'lām bi Naqd Kitābil-Ḥalāl wal-Ḥarām.*
37. *Mujmal 'Aqīdatis-Salaf aṣ-Ṣāliḥ.*
38. *Al-Bayān bid-Dalīl Limā fī Nasīḥah ar-Rifā'ī wa Muqaddimah al-Būti Minal-Kadhībil-wādīḥwat-Taḍlīl.*
39. *Ḥaḳīqatut-Tasawwuf.*
40. *Min Mushkilāt ash-Shabāb.*
41. *Wujūb at-Taḥākum 'ilā mā Anzalahu Allāh.*
42. *Al-Farq bayna al-Bay' war-Ribā.*
43. *Masā'il fīl-Īmān.*
44. *At-Ta'liqāt al-Mukhtaṣarah 'alā matn al-'Aqīdah at-Taḥāwiyyah.*
45. *Tadabburul-Qur'ān.*
46. *Min Mashāhīr al-Mujaddidīn fī al-Islām.*
47. *Wujūb at-Tathabbut fī al-Akḥbār waḥ tirām al-'Ulamā'.*

48. *Min Usūl 'Aqīdah Ahlus-Sunnah wal-Jamā'ah.*
49. *Dawrul-Mar'ah fī Tarbiyatil-Ussrah.*
50. *Ma'nā Lā ilaha Illā Allāh*

### **AUDIO WORKS OF THE SHAYKH (MAY ALLAAH PRESERVE HIM)**

The *Shaykh* has a large number of audio materials in the various branches of Knowledge. They include:

1. *Sharḥ Lum'ah al-I'tiqād* in 12 tapes.
2. *Sharḥ Nūniyyah* of Ibn al-Qayyim in 64 tapes.
3. *Sharḥ al-'Aqīdah as-Safārīnī* in 15 tapes.
4. *Sharḥ Mandhūmah al-Ādāb* in 16 tapes.
5. *Sharḥ 'Umdatil-Aḥkām* in 11 tapes.
6. *Sharḥ al-Usūl ath-Thalāthah* in 10 tapes.
7. *Sharḥ al-'Aqīdah at-Ṭaḥāwiyyah* in 14 tapes.
8. *Al-Liqā al-'Usbū'ī al-Maftūḥ* in 12 tapes.
9. *Sharḥ Rasā'il min Majmū'ah at-Tawḥīd* in 9 tapes.
10. *Sharḥ Kashf ash-Shubuhāt* also in 9 tapes.
11. *Sharḥ al-'Aqīdah al-Wāsitiyyah* in 31 tapes.
12. *Sharḥ Masā'il al-Jāhiliyyah* in 14 tapes.
13. *Sharḥ Nawāqidil-Islām* in 16 tapes.
14. *Sharḥ Bulūghil Marām* in 168 tapes.
15. *Sharḥ Zād al-Mustaqni'* in 69 tapes.
16. *At-Ta'liq 'alā Qurrati 'Uyūn al-Muwahḥidīn* in 60 tapes.
17. *Sharḥ al-'Uddah fī Sharḥ al-'Umdah* in 43 tapes.





## SHAYKH AL-FAWZAN'S INTRODUCTION



# 5

### In the Name of Allah, the Most Beneficent, the Most Compassionate

All praise and thanks are due to Allah. May His peace and blessings be upon our prophet, Muḥammad, his household and entire Companions.

The author of this book is al-Barbahārī. His name is al-Ḥasan bin ‘Alī bin Khalaf al-Barbahārī - in ascription to *barbahār*, a kind of medicine<sup>12</sup> which perhaps, he used to make use of or sell and was therefore ascribed to it. He was among the great Hanbalī scholars, and acquired knowledge from those who acquired knowledge from *Imām Aḥmad* such as al-Marrūdhī<sup>13</sup> and others; and was versed in knowledge. He acquired the knowledge of ‘*Aqīdah* (creed), *Fiqh* (jurisprudence); and (also) acquired knowledge from the great *Imāms*.<sup>14</sup>

The name of the book is *Sharh as-Sunnah*. The intended meaning of *Sunnah* here is the way of the Messenger of Allah ﷺ. It does not mean the technical term according to the scholars of *ḥadīth* that it is, “Whatever is

<sup>12</sup> See: *al-Ansāb* of as-Sam’āni (1/307)

<sup>13</sup> Aḥmad bin Muḥammad bin al-Ḥajāj bin ‘Abdul-‘Azīz Abū Bakr al-Marrūdhī. Ibn Abī Ya’lā said: "His mother was from Marrūdhī while the father was from Khawārizm. He was foremost among the companions of Imām Aḥmad due to his abstainance and virtue. He was our Imām whose company was sought after and with whom one derived great delight. He was in charge of his (i.e. Imām Aḥmad’s) funeral after his death. He narrated various (religious) issues from him." He died in the year 25 AH. *Ṭabaqāt al-Ḥanābilah* (1/56) and *Siyar A’lām an-Nubalā’i* (13/173).

<sup>14</sup> See his Biography in : *Ṭabaqāt al-Ḥanābilah* of Ibn Abi Ya’lā (2/18) and *Siyar A’lām an-Nubalā’i* (15/90)

confirmed from the Prophet ﷺ from his saying, action or tacit approval.” The intended meaning is rather more general than that: it is the way of the Messenger of Allah ﷺ, his Companions and the righteous predecessors.

It refers to the established *Sunnah*, regardless of whether it has to do with creed, worship, *Fiqh* (Islamic Jurisprudence), etiquettes or conducts. All of these are called *Sunnah* in the general sense.

He (the author) would sometimes mention issues of *Fiqh* like wiping over the *Khuffain* (the leather socks), *Mut'ah* (temporary) marriage just to refute the deviant sects that erred regarding them. Sometimes, he reiterated some issues as a form of emphasis, or due to the reoccurrence of the context, or to give additional explanation about them or due to other knowledge based reasons.

In summary, the book is a highly beneficial one. Its importance can be seen by virtue of its being compiled in the early times; as it is one of the books of the earliest *Salaf* - those who lived in the same period with the great Imams, acquired knowledge from them and reported their pure 'Aqīdah (creed). May Allah have mercy on this great *Imām*!

The word 'Sharḥ' (explanation) does not mean that he explained or commented on a particular book; rather, it means that he was explaining the way of the *Sunnah*. This is the meaning of *Sharḥ as-Sunnah*. The early Muslims used to refer to the books of 'Aqīdah (creed) *asas-Sunnah* such as this book, *as-Sunnah* by *Imām* Aḥmad, *as-Sunnah* by his son 'Abdullāh, *as-Sunnah* by *Imam* al-Athram and *Sharḥ Uṣūli I'tiqādi Ahlis-Sunnah wal-Jamā'ah*” by *Imam* al-Lālkā'ī.

They also used to refer to them as *al-Īmān*. So, in some books, a chapter called *Kitābul- Īmān* (the book of faith) is designated as it can be found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. They would designate a chapter called *Kitāb al-Īmān*' and quote narrations regarding the matters of 'Aqīdah (creed) in it such as: Belief in Allah, His Angels, His Books, His Messengers, the Last Day and *Qadar* (preordainment) whether good or bad.



They may also refer to such works as *ash-Shari'ah* like the book, *ash-Shari'ah* of *Imām al-Ājurri ash-Shāfi'i*, *At-Tawhīd*, such as *Kitāb at-Tawhīd* of *Imam Ibn Khuzaymah*; and the well-known books of *Tawhīd*. They would also be referred to as *al-'Aqīdah* which means what the heart believes in, adopts as a religion and is certain of.

There is no contradiction among all these names as they are different names for a single thing. They are synonyms and do not contradict one another since the intended meaning is known. It is rather a technical term, and every technical term has its own basis, and they are not basically different; even if the wordings differ, the meaning is the same.

As for the one who denies this by saying that '*Aqīdah* and *Tawhīd* are terms that are not supported by any evidence; and that they are neither found in the Qur'an nor in the *Sunnah*; this is *Tashkīk* (causing doubt in the hearts of people). They intend to exterminate these matters of creed with this doubt. So they came with this claim so that there will be no distinction between the deviant sects and the Upright sect. This is their goal; so that the people of falsehood will not be refuted. This is the goal of those who feign knowledge among them. As for the riffraff and barbarians who acquire (their knowledge) from the cesspits of thoughts, they repeat these sayings as contained in some newspapers and some of what they call 'compiled books'! It is therefore not permissible to pay attention to these *Tashkīkāt*.

This is what the *Ummah* is accustomed to and pays attention to: making distinction between the truth and falsehood; between guidance and misguidance. But those people have a goal concerning this rejection of the term '*Aqīdah* or *Tawhīd*; they intend to merge the people so that there be will no difference between a monotheist and an atheist; between an upright person and an innovator. They should in their opinion, rather remain under the name of Islam, just for the sake of the unity of the Muslims!

So we say to them, the Muslims cannot be united except upon a sound Creed: the Creed which united the Companions while they were divided as stated by Allah the Most High:

﴿وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ﴾

*“And remember Allah’s Favour on you, for you were enemies to one another but He joined your hearts together.” [Qur’an 3: 103]*

What united the Companions from division and contention besides ‘*Aqīdah* (creed) that, “None deserves to be worshipped except Allah and that Muḥammad ﷺ is the Messenger of Allah”? So nothing can unite the people except the sound Creed. But if they should differ in their creed, they will never be united forever.

As for the difference of opinion in juristic issues that are based on legal deductions to which the evidences may point, such will have no (negative) effect on the Muslim *Ummah*; it will not bring about division and enmity because such deductions are within latitude. However, the differences concerning the ‘*Aqīdah* is unacceptable; the differing parties will never be united upon it. People who differ in ‘*Aqīdah* will never be united, no matter the attempt of whoever attempts (to unite them) because he wants to bring opposing things together; and it is impossible to bring opposing or contradicting things together.

If they want the unity of the Muslims, then they must first correct their ‘*Aqīdah*; the creed which the messengers of Allah, from the first to the last of them paid attention to and started calling unto; they must first profess it. So if they profess one sound Creed, the *Ummah* will be united. That is if they are serious and truthful in their call.

However, they mock those who talk and invite (others) to the sound ‘*Aqīdah* saying, ‘This person declares people as disbelievers and desires to cause division among the Muslims; he desires such and such’ etc.

We say to them, ‘you can never bring the Muslims together upon other than the sound Creed’. Therefore, if the ‘*Aqīdah* is professed as one (by all Muslims), they will be easily united. Allah the Most High says:



﴿... هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ♦ وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ  
 أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ  
 بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

*“He it is Who has supported you with His Help and with the believers. And He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts. But Allah united them. Certainly He is All-Mighty, All-Wise.” [Qur'an 8: 62-63]*

Allah the Most High also says:

﴿وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلْفَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ  
 بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ  
 اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

*“And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit Fire and He saved you from it. Thus Allah makes His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.” [Qur'an 3: 103]*

So nothing can bring people together except the sound Creed which was brought by the messengers beginning from the first to the last of them, Muḥammad ﷺ. Allah the Most High says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

*“And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): Lā ilāha illā Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).”*  
[Qur'an 21: 25]

He the Exalted says:

﴿ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴾

*“And verily, this your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.”* [Qur'an 23: 52]

And in another verse, Allah the Most High says:

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴾

*“Truly! This, Ummah [Sharī'ah or religion Islamic Monotheism]) is one religion, and I am your Lord, therefore worship Me (Alone).”*  
[Qur'an 21: 92]

They will not be united except upon the worship of One Lord, Allah ﷻ; because He is the true Lord and other than Him is falsehood. Allah the Most High says:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَى مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَى اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾



*“That is because Allah – He is the Truth (the only True God of all that exists, Who has no partner or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood). And verily, Allah – He is the Most High, the Most Great.” [Qur'an 22: 62]*

So this is the only way to unite the Muslims. If they are truthful, let them correct their 'Aqīdah and distance deviation and newly-invented things from it so that it can be as brought by Muḥammad ﷺ in order for the Muslims to be united upon it. This is what the righteous predecessors (of this Ummah) like al-Barbahārī and others intended by authoring these treatises and books explaining the sound Creed.

So when trials, divisions and misguidance occurred, they wrote these (books on) 'Aqīdah explaining through them, the Sunnah which the Messenger of Allah ﷺ, his Companions and the best generations were upon, whoever adheres to it is saved and whoever opposes it is destroyed. (It is the Sunnah) about which the Messenger of Allah ﷺ said:

تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلَهَا كَنَهَارِهَا

*“I have left you on the clear path; its night is like its day.”<sup>15</sup>*

And Allah ﷻ says:

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<sup>15</sup> Reported by Imam Aḥmad in his *Musnad* (4/126), Ibn Mājah in his *Sunnan* (1/16 No 43), Ibn Abi 'Āsim in his *Sunnan* (49), Abu Nu'aym in *al-Mustakhraj 'ala Ṣaḥīḥ Muslim* (1/36 – 37), al-Hākim in *al-Mustadrak 'ala aṣ-Ṣaḥīḥayn* (1/175) and others from the *Ḥadīth* of al-'Irbād bn Sāriyah (رضي الله عنه). Abu Na'im said: "This *Ḥadīth* is good from the authentic narrations of the people of Shām" and al-Hākim said: "This *Ḥadīth* is authentic" and al-Mundhiri said in *at-Targīb wa Tarhīb* (1/47) "A good Chain (of Narration)".

﴿ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ  
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

*"This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."* [Qur'an 5: 3]

This is the basis for unity. But to say: 'We will be united upon what we agree on and excuse one another in what we differ in'; this is impossible if the difference of opinions is concerning the matters of 'Aqīdah. But if the difference of opinion is about *Fiqh* and juristic issues that are within latitude; then this may be permissible despite the fact that it is obligatory to act by the evidence even in issues of jurisprudence. Allah the Most High says:

﴿ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ... ﴾

*"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger..."* [Qur'an 4: 59]

However, difference of opinion in the matters of *Fiqh* that could be admissible and are based on Proofs will not create division among the Muslims. As such, there is the ḥanafī, Mālīkī, Shāfi'ī and ḥanbalī among the *Ahl as-Sunnah* (the People of *Sunnah*). And they neither differ nor are they divided (concerning the Islamic creed) – and all praise is due to Allah. This is because these juristic deductions (*Ijtihādāt Fiqhiyyah*) have perspectives and latitudes from the evidences. As for the matters of Creed, they are united upon it.

The 'Aqīdah of the ḥanbalīs, Shāfi'īs, Mālīkīs and Ḥanafīs is one. Although there are some among their followers who oppose them in 'Aqīdah. This (category of people) who oppose the *Imāms* in their 'Aqīdah can be found among the Hanābilah, Hanafiyyah, Shāfi'iyyah and Mālikiyyah. Such a



person would only attach himself to them in the matters of *Fiqh* but oppose them in '*Aqīdah*'. So these people are not considered to be followers of the *Imāms* because they follow them in one thing and oppose them in another more important than it. Therefore, they are not to be considered among the followers of the *Imāms* while they oppose them in '*Aqīdah*'.

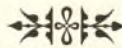
This is what prompted scholars like al-Barbahārī and others to describe the correct Way which is deduced from the Book of Allah, the *Sunnah* of His Messenger ﷺ and the guidance of the righteous predecessors so that the Muslims will live by it. And this is from giving sincerity to Allah, His Messenger ﷺ, His Book, the Muslim leaders and their common folk.

However, if the matters were hidden without being explained and without these books being written, many would have gone astray. So, these books – and all praise is due to Allah - are favours from Allah ﷻ, as well as proof from Allah the Most High against His creatures:

﴿...لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾

*“...So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence.” [Qur'an 8: 42]*

Shaykh Ṣāliḥ bin Fawzān bin ‘Abdullāh al-Fawzān



## [AUTHOR'S FOREWORD]

قَالَ الْبَرْبَهَارِيُّ رَحِمَهُ اللَّهُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ، وَمَنْ عَلَيْنَا بِهِ، وَأَخْرَجَنَا فِي خَيْرِ أُمَّةٍ، فَسَأَلُهُ التَّوْفِيقَ لِمَا يُحِبُّ وَيَرْضَى، وَالْحِفْظَ مِمَّا يَكْرَهُ وَيَسْخَطُ.

Imām al-Barbahārī   said: All praise is due to Allah who has guided us to Islam, bestowed favour upon us with it and raised us in the best nation. We ask Allah to make us live in consonance with what He loves and is pleased with; and we seek protection in Him from what He dislikes and is displeased with.

### COMMENTARY

This is the book's foreword. So he (the author) started with the saying, *Al-ḥamdulillāh* (meaning, all praise is due to Allah) in consonance with the *Sunnah*.

The Prophet   used to praise Allah and exalt His mention in his writings and speeches. So also were the *Salaf as-ṣāliḥ* (righteous predecessors) and the people of knowledge. They would begin their books with, '*Bismillāh-ir-Raḥmān-ir-Raḥīm*' (In the name of Allah, the Most Merciful, the Bestower of Mercy) emulating the Glorious Qur'an, and with the saying, '*Al-ḥamdulillāh Rabb-il-Ālamīn*' (All the praises and thanks be to Allah, the Lord of all that exists) emulating the Prophet's action  ; because he would praise Allah and exalt His mention whenever he wanted to deliver a sermon, speak or caution against anything<sup>16</sup>.

<sup>16</sup>As in the story of the Ḍimād al-Azdi's ( ) acceptance of Islam. In it, the Messenger of Allah   commenced his speech with the saying: "All praise is due to Allah, we thank Him and seek His help. Whomever Allah has guided no one can misguide him and whomever He abandons in misguidance, no one can guide such. We bear witness that there is none to whom worship is due other than He alone, no partner has he. We testify that Muḥammad is His servant and



He ﷺ would thereafter explain whatever he wanted to explain. So the author followed this methodology (i.e. to begin by saying, *Al-ḥamdulillāh*) in emulation of those who have preceded.

The meaning of *Al-ḥamdulillāh* is: all praises are due to Allah ﷻ. *Al-Ḥamd* is to praise and exalt the mention of the one being praised. So Allah ﷻ is praised for His Essence, Names, Attributes and Actions. To Him belong all the types of praise. This is because all bounties are from Him.

As for other than Him, such is to be praised in accordance with his good deeds. However, absolute, perfect and all encompassing praise is due to Allah alone ﷻ. So it is not permissible for you to say: “All the praises and thanks be to so-and-so,” in the absolute sense. Such is not permissible except for Allah alone as contained in the Qur’an:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ♦ الرَّحْمَنِ الرَّحِيمِ ﴾

“All the praises and thanks be to Allah, the Lord of the ‘Ālamīn (mankind, jinn and all that exists). The Most Merciful, the Bestower of Mercy.” [Qur’an 1: 2-3]

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ... ﴾

“All the praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light...” [Qur’an 6:1]

And:

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ... ﴾

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messenger. Afterwards...”. Reported by Muslim in his *Ṣaḥīḥ* (2/593 no 868 from ‘Abdullāh bin ‘Abbās (رضي الله عنه)).

**“All the praises and thanks are to Allah, the (only) Originator [or the (Only) Creator] of the heavens and the earth.” [Qur'an 35: 1]**

But that you say, ‘I thank so-and-so’, or ‘I praise so-and-so for such-and-such’, specifying the thing for which you have thanked or praised him, there is nothing wrong with that.

Nevertheless, to say: “All the praises and thanks be to so-and-so,” it is not permissible except for Allah, the Mighty and Majestic.

The name *Allah* is one of His Names – the Exalted, and its meaning is *Al-Ma'lūh*, *Al-Ma'būd* – i.e. the One who is worshipped, served by all. This is because the meaning of *Al-Ulūhiyyah* (absoluteness of worship) means *al-'Ubūdiyyah* (absoluteness of servitude).

It is a name that is not used for anyone except Allah. None other than Allah has ever been named with it including the tyrants, disbelievers and atheists. No one among them named himself Allah. Even the Pharaoh did not say, ‘I am Allah’; rather, he said:

﴿... أَنَا رَبُّكُمْ الْأَعْلَى ﴾

**“...I am your lord most high...” [Qur'an 79: 24]**

So this name is specific to Allah ﷻ.

*Rabb* of the ‘*Ālamīn*: *Ar-Rabb* means the King and the Administrator; and *al-'Ālamīn* is the plural of the word, ‘*Ālam*, that is the entire creatures. Allah is their Lord, Creator, Controller, Deity and God.

His saying: “All praise is due to Allah who has guided us to Islam”. Islam is the greatest blessing. Allah the Most High says:

﴿... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا ... ﴾



*“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...”*  
[Qur'an 5: 3]

So with Islam, the favour was completed upon the Muslims. Allah ﷻ says:

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ... ﴾

*“Say: ‘In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur’an); -therein let them rejoice...’”* [Qur'an 10: 58]

The bounty of Allah (in the above verse) is Islam, and His mercy is the Qur’an. So they should rejoice over Islam and the Qur’an.

This contains acknowledgement from you that your being guided to Islam is a favour from Allah, for guiding you unto it and making you steadfast upon it. This is a bounty from Allah. It is neither by your might nor power; rather it is success granted you by Allah ﷻ.

Therefore, the people of Paradise will say on the Day of Resurrection after having entered the Paradise:

﴿ ... الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ... ﴾

*“...All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance were it not that Allah had guided us!”* [Qur'an 7: 43]

His saying: “He bestowed favour upon us with it”: Islam is a favour from Allah ﷻ. It is not mandatory upon Him to do anything for anyone; He only confers favour on His slaves with Islam, bounties, well being and provisions.

His saying: “And raised us in the best nation”. This statement of al-Barbahārī is deduced from the saying of Allah the Most High:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ... ﴾

*“You [true believers in Islamic monotheism, and real followers of Prophet Muḥammad and his Sunnah] are the best of peoples ever raised up for mankind...” [Qur'an 3: 110]*

So His saying: “You” (in the above verse) is an address to the Muslims. ‘*Khayra Ummah*’ means ‘the best of peoples’. And the word, ‘*al-Ummah*’ means *al-Jamā’ah* (a group of people): “*The best of peoples ever raised up for mankind.*”

Ponder over His saying: “*For mankind.*” The excellence of this *Ummah* is not limited to itself alone; rather it transcends to the people from the aspects of *Da‘wah*, *Jihād*, teaching and guiding (others). It is not sufficient that a person should learn and do good deeds for himself alone and neglect others; rather, he should spread the *Da‘wah*, knowledge, goodness and invite to Allah; and enjoin what is good and forbid what is evil so that he can be an active member in the Muslim society.

So His saying: “*Raised up for mankind,*” means that they have not been raised up for themselves only, but Allah has raised them up for mankind.

His saying: “We ask Allah to make us live in consonance with what He loves and is pleased with”. A person should ask Allah for steadfastness even if he knows the truth, acts according to it and believes in it; he should not feel secure from deviation and temptation, as trials can afflict him and as a result, he may stray from the path of Allah.

Consequently, the Prophet ﷺ would supplicate to Allah saying:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.



“O Revolver of the hearts; make my heart firm upon Your religion.”<sup>17</sup>

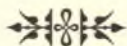
Prophet Ibrāhīm, Allah's friend ﷺ said in his supplication:

﴿... وَأَجْتَنِبِي وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ ♦ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ...﴾

“...And keep me and my sons away from worshipping idols. O my Lord, they have indeed led astray many among mankind...” [Qur'an 14: 35-36]

He feared for himself. Similarly, whenever the *Īmān* of a person becomes strong, he fears for (himself) and does not feel safe from trial or consider himself to be pure. Rather, he asks Allah for steadfastness and good end always and forever and fears evil end, temptation, deviation, misguidance and calls to evil.

His saying: “And we seek protection in Him from what He dislikes and what He is displeased with.” So He (Allah) should make us live in agreement with what He loves and is pleased with, in actions, sayings and beliefs and distance us from what displeases Him, in sayings, actions and beliefs, for He the Exalted and the Most High alone is the Guide and grants success and leads to the right path.



<sup>17</sup> Reported by *Imām Aḥmad* in the *Musnad* (4/182), *Ibn Majah* in his *Sunnan* (no 199), *an-Nasā'i* in his *Sunan al-Kubrā* (1738), *Ibn Ḥibbān* in his *Ṣaḥīḥ* (934), *al-Ḥākim* in his *Mustadrak 'alā aṣ-Ṣaḥīḥayn* (1/525) and graded it authentic it based on the condition of *Muslim* and *adh-Dhahabi* agreed with him. *Al-Buṣayri* said in *Miṣbāḥ az-Zujājah* (1/27): “its chain (of narration) is authentic”.

## [1] ISLAM IS THE WAY THE PROPHETS CAME WITH

١ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: اعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ السُّنَّةُ، وَالسُّنَّةُ هِيَ الْإِسْلَامُ، وَلَا يَقُومُ أَحَدُهُمَا إِلَّا بِالْآخَرِ.

[1] The author ? said: Know that Islam is the *Sunnah* and the *Sunnah* is Islam. One of them cannot be established except with the other.

### COMMENTARY

**His saying: ‘Know’:** This word is used for drawing attention and it means, *learn*. And how would you know that Islam is the *Sunnah*? If you learn, you will know that. So *Know* is a word that is used for drawing attention to what comes after it, similar to His saying:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيِكَ ... ﴾

“So know (O Muḥammad) that, *Lā ilāha illAllāh* (none has the right to be worshipped except Allah), and ask forgiveness for your sin.”  
[Qur'an 47: 19]

That is, you should know the meaning of *Lā ilāha illAllāh* and act upon it.

﴿ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴾

“Know that Allah is Severe in Punishment and that Allah is Oft-Forgiving, Bestower of Mercy.” [Qur'an 5: 98]

So the word, *Know* whether singular or plural is employed to draw attention to what comes after it.



His saying: “Islam is the Sunnah and the Sunnah is Islam.” That is, Islam is the way brought by the messengers of Allah (*‘alayhimuṣ-ṣalātu was-salām*); all the messengers came with Islam. Every prophet invited (his people) to Allah and came with a legislation from Allah and that is Islam. So, Islam is the worship of Allah ﷻ alone at all times with what He has ordained. Allah has indeed ordained laws for the prophets for specific periods. He later abrogates them.

So when they become abrogated, acting upon the abrogating law is Islam till all previous laws were abrogated by that of Muḥammad ﷺ. Allah ﷻ says:

﴿... لِكُلِّ أَجَلٍ كِتَابٌ ♦ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ  
الْكِتَابِ﴾

“...(For) every matter there is a Decree (from Allah). Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*al-Lauḥal-Mahfūdh*).” [Qur'an 13: 38-39]

So Islam is what the messengers came with of *Da'wah* and deeds at different times in accordance with that time, till when Muḥammad ﷺ was raised. Then Islam came to be known as what he (Muḥammad ﷺ) came with excluding others.

So, whosoever remains upon the previous religions and does not believe in Muḥammad ﷺ is not a Muslim since neither does he submit to Allah ﷻ nor obey this Messenger ﷺ because that which he is upon has indeed expired and is abrogated. And remaining upon the abrogated (law) is not regarded as religion in the sight of Allah ﷻ. Acting on the abrogating law is what is regarded as the religion.

His saying: “**And the Sunnah is Islam.**” There is no difference between them. If we interpret the *Sunnah* as the path (of guidance) then, there is no difference between it and Islam.

His saying: “**One of them cannot be established except with the other.**” Islam cannot be established except with the *Sunnah*, and the *Sunnah* cannot be established except with Islam. Whoever professes Islam without acting upon the *Sunnah* i.e., the way of the Messenger of Allah ﷺ is not a Muslim. And the one who knows the *Sunnah* without submitting to Allah is not a Muslim although he knew the *Sunnah*. It is therefore a must to combine them both.





## [2] THE JAMĀ'AH WILL NOT EXIST EXCEPT WITH TWO THINGS

٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللهُ: فَمِنْ السُّنَّةِ لُزُومُ الْجَمَاعَةِ، فَمَنْ رَغِبَ غَيْرَ الْجَمَاعَةِ وَفَارَقَهَا؛ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ، وَكَانَ ضَالًّا مُضِلًّا.

[2] The author ? said: Clinging to the *Jamā'ah* is a part of the *Sunnah*. Whoever is averse to the *Jamā'ah* and abandons it has certainly loosened the loop of Islam from his neck, and has as well, strayed (from the right path) and will lead others astray.

### COMMENTARY

His saying: “Clinging to the *Jamā'ah* is a part of the *Sunnah*.” As long as the affair is so and Islam is the *Sunnah* and the *Sunnah* is Islam, then the *Sunnah* is of various aspects:

“Sticking to the *Jamā'ah* is a part of the *Sunnah*”: That is, clinging to the Muslim community. The meaning of the *Jamā'ah* here, is the Muslim community that is upon the truth.

As for the *Jamā'āt* (groups, communities) that are not upon the truth, such are not called the real *Jamā'ah*. Every *Jamā'ah* (group, community) that comes together upon misguidance or upon a methodology that is contrary to Islam or upon a way that opposes Islam is not called the true, desired and praiseworthy *Jamā'ah*. The *Jamā'ah* which is meant here are the followers of the truth. It does not necessarily mean that they should be many; even if it is a single person who is upon the truth, he is called a *Jamā'ah*.

Therefore, the *Jamā'ah* is whoever is upon the truth; whether its followers are few or many. So, stick to whoever is upon truth and do not oppose the *Jamā'ah* which is upon the truth. You should stay with them upon

the truth. The explanation (of the ruling) of the one who abandons the *Jamā'ah* will come soon.

Clinging to the *Jamā'ah* implies not leaving nor disagreeing with it.

His saying: “Whoever is averse to the *Jamā'ah* and abandons it has certainly loosened the loop of Islam from his neck”. This is the text of the *ḥadīth* which reads as follows:

مَنْ فَارَقَ الْجَمَاعَةَ قَيْدَ شِبْرٍ فَقَدْ خَلَعَ رِثْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ.

“He who abandons the *Jamā'ah* a span's length, has removed the loop of Islam from his neck.”<sup>18</sup>

This is a severe warning. If separation from the *Jamā'ah* has to do with the creed whereby such a person worships other than Allah, then this is disbelief; but if the separation is less than that, then it is misguidance. Hence, there is no goodness in separating from the *Jamā'ah*. In a narration it says that:

عَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ.

“Stick to the *Jamā'ah*, for indeed the Hand of Allah is over the *Jamā'ah*.”<sup>19</sup>

<sup>18</sup>Reported by *Imām Aḥmad* in *al-Musnad* (4/130), at-Tirmidhi (5/148 no 2863), Ibn Khuzaymah (3/195 no 1895), Ibn Ḥibbān in his *Ṣaḥīḥ* (14/124 No 6233), al-Ḥākim and others from the *ḥadīth* of al-Ḥarith al-Ash'ari. It is graded authentic by at-Tirmidhi, Ibn Khuzaymah, Ibn Ḥibbān, al-Ḥākim and others.

<sup>19</sup> Reported by *Imām Aḥmad* in *al-Musnad* (1/18), al-ḥumaydi in his *Musnad* (1/19), at-Tirmidhi (4/465 no 2165), an-Nasāi in *al-Kubrā* (5/388 No 9225), Ibn Ḥibbān in his *Ṣaḥīḥ* (16/240 no 7254), al-Ḥākim (1/114) and others from the *Ḥadīth* of 'Umar (رضي الله عنه) with similar expressions. At-Tirmidhi said: "This route is authentic and sound". It is authenticated by Ibn Ḥibbān and adh-Dhabābi agreed with him.



When the Prophet ﷺ informed Hudhayfah bin al-Yamān (رضي الله عنه) of the trials and division that will occur, Hudhayfah said to him: ‘What do you order me (to do) if that should meet me?’ The Prophet ﷺ said:

أَنْ تَلْزَمَ جَمَاعَةَ الْمُسْلِمِينَ، وَإِمَامَهُمْ.

“Cling to the *Jamā’ah* of the Muslims and their *Imām*.”<sup>20</sup>

The *Jamā’ah* cannot therefore be established except with two matters:

**The first matter:** That its methodology is (based on) the Qur’an and the *Sunnah*; it should neither be based on the *thoughts* of a particular person nor the opinion of so-and-so. Rather, it should be based on the Qur’an and the *Sunnah*.

**The second matter:** It must have a leader who leads it and to whom its affairs return. It is not possible for a *Jamā’ah* to assemble without a leader. There must be a leader (who serves) as a reference. Thus, the Prophet ﷺ said to Hudhayfah (رضي الله عنه):

أَنْ تَلْزَمَ جَمَاعَةَ الْمُسْلِمِينَ، وَإِمَامَهُمْ.

“Cling to the *Jamā’ah* of the Muslims and their *Imām*”.

Hudhayfah asked: ‘What if they do not have a *Jamā’ah* or a (Muslim) leader?’ He said:

تَعَتَّرْ كُلَّ الْفِرْقِ

“Stay away from all those sects.”

<sup>20</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1319 No 3411), Muslim (3/1470 No 1847) from the *Ḥadīth* of Hudhayfah (رضي الله عنه).

He instructed him to stay away from all the sects and that he should not stay except with the *Jamā'ah* of the Muslims; and that he should not stay with *Jamā'āt* (groups) other than the *Jamā'ah* of the Muslims. Rather, he should remain alone upon the truth till death approaches him while he is upon that.

This shows that a person should not be with the *Jamā'āh* that is in opposition to the true methodology and that there will be no *Jamā'ah* except with two conditions: that its methodology be based on the Qur'an, *Sunnah* and methodology of the righteous predecessors; and that they must have a Muslim leader, to whom their affairs are referred. There is no religion except with a *Jamā'ah* and there is no *Jamā'ah* except with an *Imām*; and there is no *Imām* except by listening (to him) and obeying (him).

This is the methodology of the Muslims and the *Sunnah* which the author ? is explaining. This contains prohibition of strange opinions and oppositions; and that one should adhere to the *Jamā'ah* as long as they are not upon misguidance.

His saying: “**He has certainly loosened the loop of Islam from his neck**”. It had been a part of the Arab custom that they used to put a loop on the necks of sheep so that they will neither get separated, lost and be eaten by wolf. These loops would be connected with one rope that would combine them so that they are protected.

So the Prophet ﷺ likened clinging to the *Jamā'ah* to this because the *Jamā'ah* is indeed the protecting loop against destructive things as the loop that is on the neck of the sheep protects it against wolves and from being lost.

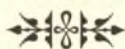
His saying: “**And has as well, strayed and will lead others astray.**” He himself is going astray from the path and will lead others astray. Meaning he is astray and will lead astray those who emulate him. Allah the Most High says:



﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
 الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝ ﴾

*“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!” [Qur'an 4: 115]*

It is therefore obligatory upon the Muslim to follow the way of the believers and not oppose them or deviate from them.



### [3] THE FOUNDATION UPON WHICH THE JAMĀ'AH IS BUILT IS THE COMPANIONS OF THE PROPHET

٣- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْأَسَاسُ الَّذِي تُبْنَى عَلَيْهِ الْجَمَاعَةُ: هُمْ أَصْحَابُ مُحَمَّدٍ ﷺ، وَرَحِمَهُمُ اللَّهُ أَجْمَعِينَ، وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ، فَمَنْ لَمْ يَأْخُذْ عَنْهُمْ؛ فَقَدْ ضَلَّ وَابْتَدَعَ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَالضَّلَالَةُ وَأَهْلُهَا فِي النَّارِ.

[3] The author ﷻ said: The foundation upon which the *Jamā'ah* is built is the Companions of Muḥammad ﷺ - May Allah be pleased with them all. They are *Ahl as-Sunnah wa al-Jamā'ah* (the People of the *Sunnah* and the Community). Therefore, whoever does not take (his religion) from them has certainly gone astray and committed innovation. And every innovation is misguidance, and misguidance and its followers will be in the Fire.

#### COMMENTARY

His saying: "The foundation upon which the *Jamā'ah* is built." Who are the *Jamā'ah* with these attributes? They are the Companions of Muḥammad ﷺ, those who came after them from the *Tābi'ūn*, the successors to the *Tābi'ūn* and the best generations. Those are the *Jamā'ah* as well as those who emulate them from among the later generations. They are the *Jamā'ah* which is the Muslim must be with.

Even if harm, threat, condemnation or aggression should befall him, he should be patient and endure it as long as he is upon the truth. He should not deviate from the truth; he should rather be patient with whatever befalls him. Otherwise, he will be a target for those of evil intent, and those who invite to evil and misguidance.

Allah the Most High says:



﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ... ﴾

*“And the foremost to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who follow them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him...” [Qur'an 9: 100]*

When Allah the Most High mentioned the *Muhājirūn* and the *Anṣār* in *Sūrah al-Ḥashr*, He said:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَحِيمٌ ﴾

*“And those who came after them said: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [Qur'an 59: 10]*

The successor emulates the predecessor from among the people of truth and goodness even if there is a very long period of time between them. He must stick to what they were upon by all means; he should be patient.

His saying: **“The Companions of Muḥammad ﷺ, may Allah be pleased with them;”** among the *Muhājirūn* (emigrants) and the *Anṣār* (helpers) because they were the people who accompanied the Messenger of Allah ﷺ, strove with

him, helped him, learnt about the religion and transmitted it to us. They are the link between us and the Messenger of Allah ﷺ.

So those who revile the Companions or disparage them intend to destroy Islam. They however came with this trick. For if they speak against the Companions and disregard their worth, then what remains as the link between us and the Messenger of Allah ﷺ? Their aim is therefore, to cut off the link with the foremost ones to embrace Islam from among the *Muhājirūn* and the *Anṣār* so that the *Ummah* will go astray.

Otherwise what motivated them to revile the Companions? Is there any rancour or grudge between them and the Companions with regard to property or its like? Did the Companions harm them, in spite of the fact that long generations existed between them?

So, what motivated them to do this is hatred of the hearts. Because the Companions were those who conveyed this religion, they intend to cut-off the connection between the Messenger ﷺ and his followers so that this religion will collapse; this is their goal.

His saying: “They are the People of the Sunnah and the Jamā’ah.” The Companions of Muḥammad ﷺ and those who came after them - those who followed them exactly in faith - are *Ahl as-Sunnah* i.e. the people of the right way which is the *Sunnah* that is being explained in this book. They are the true *Jamā’ah*.

As for the coming together of (people) other than them, upon false matters, then those should not be called *Jamā’ah* even if their number is large. Allah the Most High says:

﴿... تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ...﴾

“...You will think they are united, but their hearts are divided...”  
[Qur'an 59: 14]



So the *Jamā'ah* are those who are upon the truth. The one who says: 'I am with the group of so and so; and this group is the *Jamā'ah* while you are saying, cling to the *Jamā'ah* and these people are *Jamā'ah*'. We say to them: who told you that these people are the *Jamā'ah*? The *Jamā'ah* are those upon the truth; those upon the *Sunnah*, they are the *Jamā'ah*.

His saying: "Whoever does not take (his religion) from them has certainly gone astray and committed innovation." Whoever does not take his religion from the Companions - those who transmitted the Qur'an and the *Sunnah*- is not upon the truth. If they (the Companions) are defamed, their transmission becomes nullified – and Allah's refuge is sought.

The enemies of Allah and His Messenger aim at nullifying Islam; so they came with this evil trick (of defaming the Companions) in order to disconnect the early Muslim generations from the later ones so that it will become easy to attack the later and destroy them. However, if the later Muslim generations are connected to the first *Jamā'ah*, the Book of Allah and the *Sunnah*; it will never be easy (for them to be destroyed). Rather, it will be impossible - with the permission of Allah- to destroy them.

His saying: "Has certainly gone astray;" That is, he has strayed from the truth and committed innovation. *Al-Bid'ah* (innovation) refers to acts of worship, beliefs or sayings that have no proof from the Book of Allah and the *Sunnah* of Allah's Messenger. The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

"Whoever does a deed which we have not given approval will have it rejected." <sup>21</sup>

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<sup>21</sup> Reported by Muslim in his *Ṣaḥīḥ* (no 1718), *Imām* al-Bukhārī reported it in *Mu'allaq* form (2/753, 6/2675) from 'Ā'isha Z.

In another narration,

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever introduces anything into this matter of ours that is not a part of it, will have it rejected.”<sup>22</sup>

He also said:

وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ.

“Beware of newly-invented matters for every invented matter is an innovation and every innovation is misguidance.”<sup>23</sup>

So, *Bid'ah* is whatever is introduced into the religion that is not part of it. How will it be known that it is not a part of it? If it lacks proof, then it is not part of the religion because Allah ﷻ says:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...﴾

“This day, I have perfected your religion for you.” [Qur'an 5: 3]

So the religion is perfect – and all praise is due to Allah. It will not accept additions. What is therefore incumbent upon us is to know the religion that Allah ﷻ has perfected and then adhere to it; and to abandon anything else besides it of additions, recommendations and supplements etc, because they distance one from Allah ﷻ.

The explanation on, “No people introduce an innovation (into the religion) except that the like of it from the *Sunnah* is removed,”<sup>24</sup> will come soon- Allah willing.

<sup>22</sup> Reported by Al-Bukhāri in his *Ṣaḥīḥ* (no 2550) Muslim (no 1718) from 'Ā'isha Z .

<sup>23</sup> A part of the *Ḥadīth* of al-'Irbād bin Sāriyah (رضي الله عنه). Its reference has preceeded.



So this is the sound and straight way: clinging to the *Jamā'ah* and the *Sunnah*; and abandoning innovations.

His saying: “**And every innovation is misguidance.**” There is no good innovation as some claim. Rather, all innovations are misguidance based on the text of the *ḥadīth* of the Messenger of Allah ﷺ in which he said:

فَإِنْ كُلَّ مُخَدَّنَةٍ بِدْعَةٍ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ.

“Every newly-invented matter is an innovation and every innovation is misguidance.”<sup>25</sup>

So, innovation in the religion is not at all good; rather all of them are misguidance. This is the saying of the Messenger of Allah ﷺ; the one who does not speak out of desires.

His saying: “**And misguidance and its people will be in the Fire.**” Misguidance and its people will go to Hell either because of their disbelief or due to their sins.

Nevertheless, innovations are not equal in rank. There are those that are utter disbelief such as seeking aid from the dead, supplicating to them, slaughtering and vowing to other than Allah; the one who acts upon it will abide in Hell forever. These innovations are disbelief-related innovations.

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<sup>24</sup> Ḥassan bin Aṭīyyah (رضي الله عنه) said: “No people introduce an innovation in their religion except that an equivalent of the *Sunnah* which they practiced is removed. Thereafter, it never returns to them till the Day of Resurrection”. Reported by ad-Dārimī (1/58 no 98), Abu Na‘īm in *al-Ḥilyyah* (6/73), al-Lalkā‘ī in *Sharḥ ‘Usūl I’tiqād Ahl as-Sunnah wa al-Jamā’ah* (1/39)

<sup>25</sup> The text occurs in numerous *Aḥadīth*, including: the *ḥadīth* of al-‘Irbād bin Sāriyyah (رضي الله عنه). The reference has preceded, the *ḥadīth* of Jābir (رضي الله عنه) reported by an-Nasā‘ī (3/188 no 1578), Ibn Khuzaymah in his *Ṣaḥīḥ* (1785); Its core message occurs in *Ṣaḥīḥ* Muslim (2/592 No 768)

Similarly, negating the Names and Attributes of Allah as is opined by the *Jahmiyyah* who deny the Names and Attributes (of Allah); this is disbelief – and Allah’s refuge is sought - because they describe Allah as neither having Names nor Attributes. Hence, He becomes nonexistent. This is because anything in existence must have attributes and that without attributes is nonexistent.

Consequently, the scholars ruled that the *Jahmiyyah* are disbelievers. They (i.e., the *Jahmiyyah*) say the Qur’an is created. So they considered the Qur’an - which is the Word of Allah, His inspiration and revelation - to be a created thing like other creatures. They opine that Allah does not talk and liken Him to an inanimate body. But the one who does not talk cannot be a God. Allah the Most High says:

﴿ وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ... ﴾

*“And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way?...”* [Qur'an 7: 148]

This shows that the one who does not talk is not a God. Whereas the *Jahmiyyah* say that Allah does not talk. Hence, He is not a God! Exalted is Allah above what they say. In *Sūrah Tā-Hā*, Allah the Most High says:

﴿ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴾

*“Did they not see that it could not return them a word (for answer), and it had no power either to harm them or to do them good?”* [Qur'an 20: 89]



That is, the Calf, if they were to speak to it, it will not give them any response. So is this fit to be a God? Ibrāhīm ؑ said to the idol worshippers:

﴿... فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴾

“...Ask them if they can speak!” [Qur'an 21: 63]

They said to him:

﴿... لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴾

“Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!” [Qur'an 21: 65]

He said to them:

﴿... أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴾

﴿أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴾

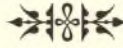
“...Do you then worship besides Allah, things that can neither profit you, nor harm you? Fie upon you, and upon that which you worship besides Allah! Have you then no sense?” [Qur'an 21: 66-67]

However, Allah ﷻ says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴾

“And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)” [Qur'an 40: 60]

He described Himself that He talks and speaks. The one who does not speak is therefore not a God. For this fact, most of the scholars declared the *Jahmī* scholars as disbelievers excluding their blind followers and their (ignorant) followers to whom the truth has not become clear since they only follow (their scholars) due to their ignorance. So, those ones are given consideration; it is a must to explain to them. But if they persist, then the ruling on their disbelief should be declared.





## [...] ALLAH HAS EXPLAINED AND CLARIFIED THE TRUTH IN THE QUR'AN AND SUNNAH

قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: لَا عُذْرَ لِأَحَدٍ فِي ضَلَالَةٍ رَكِبَهَا حَسِبَهَا هُدًى، وَلَا فِي هُدًى تَرَكَهُ حَسِبَهُ ضَلَالَةً، فَقَدْ بُيِّنَتِ الْأُمُورُ، وَثَبَّتَتِ الْحُجَّةُ، وَانْقَطَعَ الْعُذْرُ.

The author ? said: ‘Umar bin al-Khattāb رضي الله عنه said: “There is no excuse for anyone regarding a form of misguidance which he embarked upon thinking that it is guidance; nor regarding guidance which he abandoned thinking that it is misguidance. The matters have been explained, the proof is established and the excuse has ceased.”<sup>26</sup>

### COMMENTARY

The statement of ‘Umar رضي الله عنه: “There is no excuse for anyone...” This is because Allah has explained the truth and made it clear in the Qur’an and the *Sunnah*; so there is no excuse for anyone in misguidance; because the shortcoming came from him since he neither searched for the truth nor asked the people of knowledge. Therefore misguidance came from him since he was the one who was negligent.

His saying: “Thinking it is guidance.” It makes it clear that assumption avails nothing against the truth. Allah سبحانه says:

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<sup>26</sup> Reported by Abū Yūsuf in *Kitāb al-Kharāj* (no: 32), Ibn Shabbah in *Tārikh al-Madinah* (2/12), Ibn Baṭāh in *al-‘Ibānah* (162), al-Khaṭīb al-Bagdādi in *al-Faqīh wa al-Mutafaqīh* (1/383), Ibn Ḥazm in *al-Iḥkām* (6/215), Ibn Jawzi in *al-Muntadhim* (4/225) with a chain of narration leading to ‘Umar رضي الله عنه. It is also reported by Abu Na‘īm in *al-Hilyah* (5/346) from ‘Umar bin ‘Abdul Azīz ?.

﴿ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

*“And verily, they (Satans/devils) hinder them from the Path (of Allah), but they think that they are guided aright!” [Qur’an 43: 37]*

Their mistaken thoughts will not intercede for them because they have no excuse since they did not refer to the Book of Allah and the *Sunnah* of Allah’s Prophet ﷺ so that they could differentiate the truth from falsehood. They rather followed their desires: *“...but they think that they are guided aright!”*

In spite of this, Allah declared them as disbelievers and misguided ones. So, that a person thinks that he is upon the truth is not excuse for him unless if something from the divine revelation revealed to the messengers (of Allah) did not reach him. This is because what is obligatory upon him is to refer to the Book of Allah and the *Sunnah*; and he should not remain upon his assumption, thought and what others tell him is the truth; for this does not form an excuse.

In another verse, Allah the Most High states:

﴿...إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

*“...Surely they took the Shayāṭīn (devils) as Auliya’ (protectors and helpers) instead of Allah and think that they are guided.” [Qur’an 7: 30]*

Consider how they took devils among men and jinn as protectors or helpers instead of Allah, following them while thinking that they are guided? Do the devils wish good for them? Allah the Most High says:

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴾



*“And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Qur’an and worship of Allah), We appoint for him Shayṭān (Satan-devil) to be a Qarīn (a Companion) to him.” [Qur’an 43: 36]*

Consider the abovementioned statement of Allah. This serves as a punishment for him: *“...to be a Qarīn (a Companion) to him. And verily...”* i.e. the Shayṭān (devils);

﴿... لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾

*“...they (the devils) “hinder them from the path (of Allah), but they think that they are guided aright!” [Qur’an 43: 36-37]*

The followers think that they are guided aright. So, such will not benefit them and there is no excuse for them in it; because the *Da’wah* (call) of the messengers (of Allah) was conveyed to them but they did not accept it.

However, there is excuse only in issues of *Ijtihād* (juristic deduction of rulings) in which carrying out *Ijtihād* is permissible. A person strives and exerts his effort and ability in research till he becomes certain that this is the truth; such a person is excused based on the saying of the Prophet ﷺ:

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ.

*“If the judge strives (to arrive at the right ruling) and he is right, he will have double reward; but if he strives and errs, he will have a single reward.”<sup>27</sup>*

<sup>27</sup>Reported by Al-Bukhāri in his *Ṣaḥīḥ* (no 7352), and Muslim in his *Ṣaḥīḥ* (no 1716) from the *Ḥadīth* of ‘Amr bin al-Ās and Abī Hurayrah (رضي الله عنه).

This is with regard to issues of *Ijtihād*. As for the divinely restricted issues – i.e. the matters of Creed, it is not permissible for anyone to engage in *Ijtihād* concerning them; rather it is obligatory to follow the proofs, and there is no room for *Ijtihād* regarding them.

His saying: “**Nor regarding guidance which he abandoned thinking it is misguidance.**” The matters (of the religion) are not based on thinking or guessing; embarking on misguidance thinking that it is guidance, or leaving the truth thinking that it is misguidance. His assumption will not intercede for him (on the Day of Resurrection) because guidance and misguidance have been clearly explained by Allah in the Qur’an; and the Messenger of Allah ﷺ explained them in the *Sunnah* as well as the righteous predecessors in their conduct and creed. So the truth is clear – and to Allah is all praise due.

It is from Allah’s mercy that the truth is clear in the Book of Allah, the *Sunnah* of the Messenger of Allah ﷺ and the guidance of the righteous predecessors; there is neither ambiguity nor confusion as it occurred to the previous nations when a long period passed over them and the truth became mixed (with falsehood) to them and the Books (of revelation) were distorted and changed.

As for this *Ummah*, the truth will remain clear (to her) because the Qur’an and the *Sunnah* are protected from distortion and alteration. Therefore, there is no excuse for anyone.

His saying: “**The matters have been explained.**” Yes, the matters (of religion) have been explained. They however require research and seeking (for knowledge) whereby one learns and understands, acquiring knowledge from scholars. One should not depend upon himself or ignorant people of his like or those who pretend to be learning or from the books. Rather he should acquire knowledge from its people (i.e. the scholars); because this knowledge should be acquired from scholars. Knowledge is acquired through learning (from the scholars) and is not from books.



This is because books are only instruments of research that are explained by the scholars. As for attaining the truth, it is taken from the people of knowledge; it is reported from them – generation after generation.

His saying: “**The proof is established and excuse has ceased.**” There is no excuse for anyone. Allah has protected this religion from distortion and alteration, and the truth has become clear without obscurity; contrary to what happened to the previous nations. When a period passed over them, they distorted and altered their books and changed them. So the truth became mixed (with falsehood) and hidden.



## [...] THE QUR'AN AND SUNNAH HAVE PERFECTED ALL THE MATTERS OF THE RELIGION

قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَذَلِكَ أَنَّ السُّنَّةَ وَالْجَمَاعَةَ قَدْ أَحْكَمَا أَمْرَ الدِّينِ كُلَّهُ، وَتَبَيَّنَ لِلنَّاسِ، فَعَلَى النَّاسِ الْإِتِّبَاعُ.

The author ? said: And that is because the *Sunnah* and the *Jamā'ah* have perfected all the affairs of the religion and it is clear to the people. Therefore, it is obligatory for people to follow.

### COMMENTARY

He ? said: "That is because the *Sunnah* and the *Jamā'ah* have perfected all the affairs of the religion." *Dhālika* (that is) refers to what has preceded of exhortation towards clinging to the way of the People of the *Sunnah* and the *Jamā'ah*. It has already been mentioned that the meaning of, *the People of the Sunnah* are those who adhere to the *Sunnah* of the Messenger of Allah ﷺ. Those are the People of the *Sunnah*.

*Al-Jamā'ah* are those who are united upon the truth without being divided as stated by Allah – the Most High:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...﴾

"And hold fast all of you together to the Rope of Allah (i.e. this *Qur'an*), and be not divided among yourselves..." [Qur'an 3: 103]

They are united upon the truth without being divided over it or differing concerning it. Those are the People of the *Sunnah* and the *Jamā'ah*. As for

﴿...الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا...﴾



“...Those who divide their religion and break up into sects (all kinds of religious sects)...” [Qur'an 6: 159]

Allah ﷻ said to His Prophet ﷺ regarding them:

﴿لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

“...You (O Muhammad) have no concern in them in the least. Their affair is only with Allah, who then will tell them what they used to do.”  
[Qur'an 6:159]

“And that is because the *Sunnah* and the *Jamā'ah* have perfected...” I.e. *Ātqanā* (they have both completed); the entire affair of the religion. The entire religion is limited to the *Sunnah* and the *Jamā'ah* as stated by the Prophet ﷺ:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي

“Indeed whoever lives long amongst you will see much discord; so adhere to my *Sunnah*.”<sup>28</sup>

Nothing can protect one from the evil of these differences except by adherence to the *Sunnah* of the Messenger of Allah ﷺ - and it is what the Messenger of Allah ﷺ and his Companions were upon of creed, worship, dealings, characters and manners. They are the *Firqah an-Nājiyah* (Saved Sect) among the seventy-three sects, all of which will enter the Fire except one. They asked: ‘Who are they, O Messenger of Allah?’ This sect that is exempted from these sects is a distinguished *Jamā'ah*; “Who are they?” The Prophet ﷺ stated in explaining who they are:

مَنْ كَانَ عَلَيَّ مِثْلَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي.

<sup>28</sup> A part of the *Hadīth* of al- ‘Irbād bin Sāriyyah (رضي الله عنه). Its reference has preceded.

“Whoever is upon the like of what I and my Companions are upon.”<sup>29</sup>

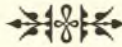
What the Messenger ﷺ and his Companions were upon is the *Sunnah*. Whoever clings to it is saved. Consequently, they are called, *al-Firqah an-Nājiyah* (the Saved Sect).

His saying: “And it is clear to the people. Therefore, it is obligatory upon people to follow.” It is clear to the people that the entire affair of the religion is in clinging to the *Sunnah* and the *Jamā’ah*. Therefore, none opposes what the People of the *Sunnah* and the *Jamā’ah* are upon except the people of misguidance. Allah the Most High says:

﴿...فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ...﴾

“...So after the truth, what else can there be save error?...” [Qur’an 10: 32]

So whoever leaves the truth falls into misguidance. And the truth is what the People of the *Sunnah* and the *Jamā’ah* are upon excluding others.



<sup>29</sup> Reported by at-Tirmidhi (5/26 no 2641), Ibn Naṣr al-Marūzī in *as-Sunnah* (pg 23 no 59), al-Ḥākim (1/218), al-Ajurriy in *ash-Sharī’ah* (no 23), al-Lalkā’i in *Sharh I’tiqād ahl-Sunnah wa al-Jamā’ah* (no 147), Ibn Baṭṭah in *al-Ibānah* (No 196). Imām at-Tirmidhi said: "It is sound, lone and clear. Al-Lalkā’i, al-Bagawī in *Sharh as-Sunnah* (1/213) and Ibn al-‘Arabī in *Ahkām al-Qur’ān* (3/432) rule that the *ḥadīth* is authentic. Al-‘Irāqī said in *al-Mugni ‘an ḥaml al-Asfār* (2/885): "A good chain". It has supporting evidence from the *ḥadīth* of Anas (رضي الله عنه) reported by Aṭ-Ṭabarānī in *al-Awsaṭ* (no 7840) and *aṣ-Ṣagīr* (no 724), al-Jūraqānī in *al-Abāṭil wa al-Manākīr wa aṣ-Ṣiḥāḥ wa al-Mashāḥir* (no 168), aḍ-Ḍiyā’i in *al-Mukhtārah* (2733). Al-Jūraqānī said: "a narration with two narrators in one of the levels in its chain, sound and well known. Its narrators are all reliable, well grounded as the full moon and stars."



## [4] VERILY, THE RELIGION CAME FROM ALLAH

٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَعَلِمَ رَحِمَكَ اللهُ أَنَّ الدِّينَ إِتْمَا جَاءَ مِنْ قِبَلِ اللهِ - تَبَارَكَ وَتَعَالَى - لَمْ يُوضَعْ عَلَى عَقُولِ الرِّجَالِ وَآرَائِهِمْ، وَعَلِمُهُ عِنْدَ اللهِ، وَعِنْدَ رَسُولِهِ، فَلَا تَتَّبِعْ شَيْئًا بِهَوَاكَ؛ فَتَمْرُقَ مِنَ الدِّينِ فَتَخْرُجَ مِنَ الْإِسْلَامِ؛ فَإِنَّهُ لَا حُجَّةَ لَكَ، فَقَدْ بَيَّنَّ رَسُولُ اللهِ ﷺ لِأُمَّتِهِ السُّنَّةَ وَأَوْضَحَهَا لِأَصْحَابِهِ، وَهُمْ الْجَمَاعَةُ، وَهُمْ السَّوَادُ الْأَعْظَمُ، وَالسَّوَادُ الْأَعْظَمُ: الْحَقُّ وَأَهْلُهُ، فَمَنْ خَالَفَ أَصْحَابَ رَسُولِ اللهِ ﷺ فِي شَيْءٍ مِنْ أَمْرِ الدِّينِ فَقَدْ كَفَرَ.

[4] The author ? said: Know - may Allah have mercy upon you - that the religion came from Allah, the Blessed and Exalted; it was not founded upon the intellect or views of men. Rather, its knowledge is with Allah and His Messenger ﷺ. So do not follow anything with your desires lest you deviate from the religion and thus go out of the fold of Islam; for indeed there is no proof for you. The Messenger of Allah ﷺ has certainly explained the *Sunnah* to his *Ummah* and clarified it to his Companions, and they are the *Jamā'ah* and *as-Sawād al-A'dham*. And *as-Sawād al-A'dham* is the truth and its followers. Therefore, whoever opposes the Companions of the Messenger of Allah ﷺ in any of the matters of the religion has certainly disbelieved.

### COMMENTARY

The religion (of Islam) came from Allah; He - may He be Exalted, is the One who ordained the religion. It is not for anyone to ordain a religion that Allah has not permitted. Allah the Most High says:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللهُ... ﴾

*“Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained?...” [Qur'an 42: 21]*

This is a disapproval and warning. So the religion is what Allah has ordained and was conveyed by His Messenger ﷺ; this is the religion regarding which Allah ﷻ says:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا

وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ... ﴾

*“He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muḥammad), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and ‘Īsā (Jesus) saying you should establish the religion (i.e. to do what it orders you to do practically) and make no divisions in it (i.e. various sects in religion).”*  
[Qur'an 42: 13]

This is the *Shari'ah* (law) of all the prophets, especially these five Messengers of strong will. This is their religion. So whoever opposes it or differs from it is destroyed and has gone astray. The religion is based on the oneness of Allah ﷻ, abandoning the worship of others beside Him, being restricted to what Allah ﷻ has ordained and abstaining from what He has prohibited. This is the religion.

His saying: **“It was not founded based on the intellect or views of men.”** The religion is not what men view or consider as good; this is not the religion of Allah. Rather it is the religion of the people which they have innovated. As for the religion of Allah ﷻ, it is what Allah has ordained. But what men consider good through their opinions is not the religion of Allah ﷻ; it is only the religion of those who view it as such. So nothing of religion should be



attributed to Allah except what He has ordained through the tongue of His Messenger ﷺ; and whatever someone besides him has ordained cannot be attributed to Allah. Rather, it will only be attributed to the person who ordained it, and Allah is free from it. Allah the Most High says:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ... ﴾

*“Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained? ...” [Qur'an 42: 21]*

His saying: **“Rather, its knowledge is from Allah and His Messenger.”** The matters of the religion are *Tawqīfīyah* (divinely restricted). There must be proofs from Allah and His Messenger ﷺ in matters of the religion. The matters of religion are restricted to what is reported in the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; and abandoning newly invented matters and innovations that Allah has not revealed any authority for even if its followers consider it as a religion and seek to draw closer to Allah through it. We should neither pay attention to it nor believe in it because the religion of Allah is what Allah and His Messenger ﷺ have ordained. This is because the religion is founded on the knowledge that came from Allah and His Messenger ﷺ.

So, do not follow the desires and opinions of people, what they consider good and follow while it has no basis in the Book of Allah and the *Sunnah* of His Messenger ﷺ as stated by the Prophet ﷺ:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

*“He who introduces in this matter of ours that which is not part of it will have it rejected.”*

In another version it reads:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“He who does a deed which is not in conformity with this matter of ours will have it rejected”.<sup>30</sup>

Therefore, he who desires that his deeds are righteous and beneficial must abide by these two matters:

**The first matter:** Making his Religion for Allah alone, free from *Shirk* (polytheism).

**The second matter:** Following the *Sunnah* of the Messenger of Allah ﷺ and purifying his following of the Messenger of Allah ﷺ from innovations and newly invented matters.

One will find much opposition in the matters of ‘*Aqīdah* and worship. This is because people have desires, wishes, opinions and ways (of life contrary to the *Sunnah*). So we do not follow people. Rather we refer what people are upon to the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ. So whatever conforms to the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ is the truth, and whatever opposes them is falsehood.

His saying: “**So do not follow anything with your desires.**” So, do not follow anything with your desires and wishes. Rather, your desires and wishes should follow what has come from Allah and His Messenger ﷺ. So you should neither desire nor wish except what has been reported from Allah and His Messenger ﷺ. This is the way to salvation.

If you follow your desires, you will be among those who follow their desires, who do not follow the revelation (from Allah). Allah the Most High says:

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<sup>30</sup> Its reference has preceded.



﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّكَ إِنَّمَا بِنِعْمَتِ اللَّهِ وَأَهْوَاءِهِمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

“But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance of Allah? Verily Allah guides not the people who are *Dhālimūn* (wrong-doers, disobedient to Allah, and polytheists).” [Qur'an 28: 50]

He, the Most High also says:

﴿... فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ... ﴾

“So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you.” [Qur'an 5: 48]

The Most High says:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ♦ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴾

“Then We have put you (O Muḥammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So

*follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the Dhālimūn (polytheists, wrong-doers) are Auliya' (protectors and helpers) of one another, but Allah is the Walī (Helper, protector) of the Muttaqūn (the pious).” [Qur'an 45: 18-19]*

So you are in between two matters: it is either you follow the correct religion or you follow desires; there is no third of them.

His saying: “Lest you renegade from the religion and thus go out of the fold of Islam.” Whoever follows his desires will renegade from the religion even if it is after a long period of time. The first thing (among the steps of deviation from the religion) is that he becomes lenient about things that oppose the Shari'ah and desires; then following of desire becomes intensified till he leaves the fold of Islam, and so, his desires become his religion as Allah ﷻ says:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عَٰمِرٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ

عَلَىٰ بَصَرِهِ غِشَاوَةً ... ﴾

*“Have you seen him who takes his lust (vain desires) as his ilāh (god)? And Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight.” [Qur'an 45: 23]*

Thus, vain desire is another god. *Shirk* (polytheism) is not restricted to the worship of image or idol; rather, there is something else, which is vain desire. A person may not worship idols, trees, stones or graves but he follows his desires. Such a person is a slave to his desires. Therefore, one must be cautious and not follow except what conforms to the Book of Allah and the *Sunnah*.



His saying: “For indeed there is no proof for you. The Messenger of Allah ﷺ has certainly explained the *Sunnah* to his *Ummah* and clarified it to his *Companions*.” There is no proof for he who opposes (the truth) and follows his desires. This is because he goes astray after the explanation and knowledge (of the matters of the religion have been given):

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ ...﴾

“Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allah knowing (him as such), left him astray.” [Qur'an 45: 23].

He is not an ignorant person; rather, he knows the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ as well as the sayings of the people of knowledge; but they do not agree with his desires. So, he discards them and takes what conforms with his desires. This is misguidance –and Allah’s refuge is sought. So following the desires is very dangerous. One must be cautious of following (his) desires.

Allah ﷻ said to His Prophet, Dāwud عليه السلام:

﴿...وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ

لَهُمْ عَذَابٌ شَدِيدٌ يَمَّا نَسُوا يَوْمَ الْحِسَابِ﴾

“...And follow not your desire - for it will mislead you from the path of Allah. Verily, those who wander away from the path of Allah (shall) have a severe torment, because they forget the Day of Reckoning.” [Qur'an 37: 26]

Ibn al-Jawzī ? has a large volume book titled, *Dhamm al-Hawā* (Condemnation of Desires). He quoted therein, proofs, sayings of the people of knowledge and wisdom that caution against following desires. So it is

obligatory upon a person to be cautious of his desires, because he may be saved from worshipping idols, stones, trees and graves, and he may (also) know *Tawhīd* and the *Sunnah*; but he may not be safe from following his desires and this is a great calamity. Therefore a Muslim must be cautious of following his desires and should let his desires be subject to what has been reported from the Messenger of Allah ﷺ as reported in the *Ḥadīth* in which the Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.

“None of you truly believes until his desires follow to what I came with.”

An-Nawawī classified it *Ṣaḥīḥ* (authentic) in *al-Arbaʿīn* (Forty *Ḥadīth*) and said: "We have reported it in the book, *al-Ḥujjah* (the Proof) with an authentic chain of narrators."<sup>31</sup>

The Messenger of Allah ﷺ did not leave anything except that he explained it to his *Ummah* so much so that some Companions said:

مَا تَوَفَّى رَسُولُ اللَّهِ ﷺ وَطَائِرٌ يُقَلِّبُ جَنَاحَيْهِ فِي الْهَوَاءِ إِلَّا وَدَّكَرْنَا مِنْهُ عِلْمًا.

"The Messenger of Allah ﷺ did not die except that (even if) a bird flapped its wings in the sky, he informed us about the knowledge."<sup>32</sup>

<sup>31</sup> Reported by Ibn Abī ʿĀsim in *as-Sunnah* (no 10), al-Ḥasan bin Sufyān in *al-Arbaʿūn* (no 9), al-Bayhaqī in the preface to *as-Sunnah al-Kubrā* (pg 188), al-Khaṭīb in *Tārīkh Bagdād* (4/369), al-Aṣbahānī in *at-Targīb wa at-Tarhīb* (no 30) and in *al-Ḥujjah fi bayān al-Muḥajjah* (no 103), al-Bagawī in *Sharḥ as-Sunnah* (1/212-213) al-Harawī in *Dham al-Kalām* (no 320), Abu Ṭāhir as-Silafī in *Muʿjam as-Safar* (no 1265), Ibn Baṭṭah in *al-Ibānah* (1/387), Ibn Jawzī in *Dhamm al-Hawā* (pg 22-23) and others from ʿAbdullāh bin ʿAmr (رضي الله عنه). It has been authenticated by many scholars including Abu Naʿīm al-Aṣbahānī and an-Nawawī. Abu Naṣr as-Sijziy said in his book *al-Ibānah* 'Sound and lone' as it is in *Kunz al-ʿUmmāl* (1/217)

<sup>32</sup> Reported by Wakiʿ in *az-Zuhd* (no 522), Imām Aḥmad in *al-Musnad* (5/153,162), Ibn Saʿd in *at-Ṭabaqāt* (2/354), al-Bazzār in his *Musnad* (no 3897), at-Tabarānī in *al-Muʿjam al-Kabīr* (no 1647), as-Saydāwī in his *Muʿjam* (page 142), Ibn Ḥibbān in his *Ṣaḥīḥ* (No 71), ad-Dāraquṭnī in *al-ʿIlal* (6/290) and others from the *Ḥadīth* of Abu Dharr (رضي الله عنه). *Shaykh Sulaymān bin ʿAbdullāh* said in *Taysir al-ʿAzīz al-Ḥamīd*: "A good chain".



He did not leave anything that mankind needs to move closer to Allah and distance from disbelief and misguidance except that he explained it. The Prophet ﷺ said:

إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَسُنَّتِي.

“Indeed I am leaving with you that which if you adhere to it you will never go astray after me: The Book of Allah and my *Sunnah*.”<sup>33</sup>

He left his *Ummah* upon a bright path; its night is like its day. When Allah perfected the religion and completed the favour through him, he proceeded to the side of his Lord after he had conveyed the clear message and explained the *Sunnah* to his Companions. He said in the sermon of the Farewell Pilgrimage:

أَلَا هَلْ بَلَّغْتُ؟

“Indeed, have I conveyed (the message)?”

They replied:

نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَنَصَّحْتَ،

“We testify that you have certainly conveyed the message and admonished.”

Then he said:

اللَّهُمَّ اشْهَدْ.

“O Allah bear witness.”<sup>34</sup>

<sup>33</sup> Reported by al-Hākim in *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn* (1/171), al-Bayhaqi in *as-Sunan al-Kubrā* (10/114), al-Ajuri in *ash-Sharī‘ah* (No 1657) from ‘Abdullāh bin Abbās (رضي الله عنه).

His saying: “And they are the *Jamā’ah* and as-Sawād al-A’dham.” His Companions are the *Jamā’ah*. That is, they are the core of the *Jamā’ah*, then those who came after them, then those who came after them respectively as stated by the Prophet ﷺ:

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.

“The best of you is my generation, then those who will come after them, then those who will come after them.”<sup>35</sup>

The *Ṣaḥābah* [Companions of the Prophet ﷺ], the *Tābi’ūn* (successors of the Companions) and *atbā’ at-Tābi’in* (successors of the *Tābi’ūn*) are the best generations. Those are the *Jamā’ah*, and whoever comes after them is a follower; he follows the foundation upon which the Companions of the Messenger of Allah ﷺ were. Allah the Most High says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

يَاخْسِنِينَ ...﴾

“And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to al-Madīnah) and the *Anṣār* (the citizens of al-Madīnah who helped and gave aid to the *Muhājirūn*) and also so those who follow them exactly (in Faith) ...” [Qur’an 9: 100]

They are the *Jamā’ah* whom Allah ordered us to be with, likewise, the Prophet ﷺ ordered us to be with them and forbade us from separating from them.

<sup>34</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/30 No 67), Muslim in his *Ṣaḥīḥ* (3/1305 no 1679) from the *Ḥadīth* of Abū Bakrah (رضي الله عنه).

<sup>35</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (3450) and Muslim in his *Ṣaḥīḥ* (2535) from the *Ḥadīth* of ‘Imrān bin Ḥuṣayn (رضي الله عنه).



They are *as-Sawādul A'dham* that are upon truth and guidance. Those who ignore the righteous predecessors and belittle their status saying, they are men and we are men too, nothing prevents us from talking about things (related to the religion from our own opinions); we are not obligated to follow the actions and sayings of the righteous predecessors, this is misguidance – and Allah's refuge is sought.

Such is cutting off the last (generation) of this *Ummah* from its first. And if its last is separated from the first, it becomes destroyed. They (the enemies of Islam) desire to destroy the *Ummah*, so they came with this trick; to disconnect the last (generation) of the *Ummah* from its first.

### SOME PEOPLE TODAY WARN AGAINST THE METHODOLOGY OF THE PIOUS PREDECESSORS

Nowadays, there are those who caution against the way of the *Salaf* (righteous predecessors) and warn against referring to their sayings, claiming that theirs was a period that had passed. So he warns against what the *Salaf* were upon and encourages innovation in the religion. The religion is divinely restricted and it is (based on) following and not innovating and inventing (matters into the religion).

Invention is only permissible in manufacturing and worldly benefits. As for the religion, there should be no innovating in it after the demise of the Messenger of Allah ﷺ. This is because legislation ended with his death ﷺ. So there is nothing upon us but to follow and not to introduce anything from ourselves, saying: "This is what is suitable for this time". *Imām Mālik* ? said:

لَا يُصْلِحُ آخِرَ هَذِهِ الْأُمَّةِ إِلَّا مَا أَصْلَحَ أَوَّلَهَا.

'Nothing will rectify the last part of this *Ummah* except that which rectified its first part.'<sup>36</sup>

<sup>36</sup> It is reported from him by many, including ash-Shāṭibi in *al-I'tiṣām*, Ibn 'AbdulHādi in *Tanqīḥ at-Taḥqīq* (2/423), And perhaps *Imām Mālik* took it from his *Shaykh* Wahb bin

That which rectified its first part is the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ. So the last (generation) of this *Ummah* cannot be rectified except by the Qur'an and the *Sunnah* and following the guidance of the righteous predecessors.

### AS-SAWĀD AL-A'DHAM ARE THOSE UPON THE TRUTH NOT MERELY THE LARGE NUMBER (OF PEOPLE)

His saying: "And the *Sawād al-A'dham* is the truth and its people." *As-Sawād al-A'dham* are the people of the truth, and its people are those who stick to it. *As-Sawād al-A'dham* does not merely mean large number (of people). Rather, it means; those who are upon the truth even if they are few. They are *as-Sawād al-A'dham* even if it only a single person<sup>37</sup>. Whoever is upon the truth is considered to be *as-Sawād al-A'dham*. Do not look at the large number (of people) rather; you should consider what they are upon, as the majority could be upon misguidance. The Most High says:

﴿ وَإِنْ تَطَعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ... ﴾

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Kaysān, for Ibn 'Abdul-Barr said in *at-Tamhīd* (10/23) from *Imām* Mālik that he said: "Wahb bin Kaysān used to sit down with us and would never stand up until he said to us, 'Know that surely the last part of this affair can never be rectified except by what rectified its first part'".

<sup>37</sup> Abu Na'im reported in *al-Hilyyah* (9\238) that a man asked *Imām* Ishāq bin Rāhway: 'Who is *as-Sawād al-A'dham*?' He replied: 'Muḥammad bin Aslam (aṭ-Ṭūsī), his companions and those who follow them'. He then said: 'A man asked Ibn Mubārak saying: "Oh Abu 'Abdur-Raḥmān, who is *as-Sawād al-A'dham*?" He replied: "Abu Ḥamzah as-Sukkari."' Ishāq then said, 'at that time- i.e. Abu Hamzah, and in our time, Muḥammad bin Aslam and those who follow him.' Thereafter Ishāq said: 'If you had asked the ignorant ones, who *as-Sawād al-A'dham* was, they would have replied; "the group of people". They do not know that the *Jamā'ah* is the scholar who sticks to the narrations and ways of the prophet ﷺ. So, whoever is with him and follows him is the *Jamā'ah*. And whoever opposes him in it, has abandoned the *Jamā'ah*.' Then Ishāq said: 'I have not heard of a scholar in the last 50 years more knowledgeable than Muḥammad bin Aslam.'



*“And if you obey most of those on the earth, they will mislead you far away from Allah’s path...” [Qur’an 6: 116]*

And Allah the Most High also says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

*“And most of the mankind will not believe even if you desire it eagerly.” [Qur’an 12: 103]*

﴿ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴾

*“And most of them We found not true to their covenant, but most of them We found indeed Fāsiqūn (rebellious, disobedient to Allah).” [Qur’an 7:102]*

﴿ ... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴾

*“...And truly, most of men are Fāsiqūn (rebellious and disobedient to Allah).” [Qur’an 5: 49]*

So do not be deceived by large number (of people), and they should not be followed except if they are upon the truth. Whoever is upon the truth is the *Jamā’ah* regardless of whether they are few or many. The criterion is that which they are upon; Is it the truth or falsehood? If it is the truth, then they are the *Jamā’ah* even if only a person is upon it. And if it is falsehood, it is misguidance even if people are upon it.

His saying: “Therefore whoever opposes the Companions of the Messenger of Allah ﷺ in any of the matters of the religious has certainly disbelieved.” The word Kafara (he disbelieved) could mean major or minor disbelief depending on the (level of) opposition. His saying: “He has certainly disbelieved” does not mean the major disbelief that absolutely takes one out of the fold of Islam. It could however be this, or could be a minor disbelief. The important thing to note is that opposing the *Salaf* is disbelief. It could be a major or minor *kufir* depending on the (level of) opposition.

Or it could be that the intended meaning is that if he opposes them initially with something little, then gradually, until he renegades from the religion completely. So, his opposition will lead him to *Kufr*. If the opposition persists, it will lead his affair to major disbelief and he will (as a result), go out of the entire fold of Islam. The devil, vain desire and the soul which persistently enjoins evil will gradually deceive him till he goes out of the entire fold of Islam.





## [5] THE SUNNAH AND INNOVATION CANNOT CO-EXIST

٥- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ النَّاسَ لَمْ يَبْتَدِعُوا بِدْعَةً قَطُّ حَتَّى تَرَكُوا مِنْ  
السُّنَّةِ مِثْلَهَا، فَاحْذَرِ الْمُحَرَّمَاتِ مِنَ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ،  
وَالضَّلَالَةُ وَأَهْلُهَا فِي النَّارِ.

[5] The author ? said: Know that people have never introduced an innovation until they abandon the like of it from the *Sunnah*. So beware of forbidden matters because every newly invented matter is an innovation and every innovation is misguidance and misguidance and its people will be in the Fire.

### COMMENTARY

This is a great wisdom. It has been narrated from the righteous predecessors that:

أَنَّ النَّاسَ مَا أَحَدَثُوا بِدْعَةً إِلَّا فَقَدُوا مِثْلَهَا مِنَ السُّنَّةِ.

“People never introduce an innovation (into the religion) except that they lose the like of it from the *Sunnah*.”<sup>38</sup>

<sup>38</sup> The statement of Ḥassan bin ‘Aṭiyyah ? has preceded that, “the people do not introduce an innovation into their religion except that Allah withdraws its like from their *Sunnah*. Thereafter, it never returns to them till the Day of Resurrection”. *Shaykh al-Islam Ibn Taymiyyah* ? said- as contained in *Majmu‘ al-Fatāwā* (7\173): “So it is with the people of innovation. You do not find anyone abandoning some of the *Sunnah* that he ought to believe in and act upon, except that he falls into innovation; neither will you find an innovator except that he had abandoned something from the *Sunnah* as is reported in the *Ḥadīth*, “No people introduce an innovation except that they abandon its like from the *Sunnah*”. Reported by *Imām Aḥmad*. Allah the Most High says:

This is because the *Sunnah* and innovation cannot co-exist except that one of them will eliminate the other. Therefore, a person cannot be an innovator and *Sunnī* (at the same time); rather he is either an innovator or a *Sunnī* (one upon the *Sunnah*). Both attributes cannot co-exist in him; one of them must eliminate the other. This is one of the dangers of innovation.

This reported wisdom is confirmed through experience; its proof is that you find the followers of innovations despising authentic *Aḥādīth* and the *Sunan* (ways of guidance of Allah's Messenger ﷺ). The worst enemy to them

*"...but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred ..."* [Qur'an 5: 14]

When they abandoned a good part of the message that was sent to them, they took other than it and enmity and hatred occurred amongst them. He the Most High also says,

*"And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'an and worship of Allāh), We appoint for him Shaiṭān (Satan - devil) to be a Qarīn (a companion) to him".* [Quran 43: 36]

That is, (away) from the remembrance that the Most Merciful has sent. He the Exalted says:

*"...then whoever follows My Guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."* [Qur'an 20: 123-124]

*"[Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allah). Little do you remember!"* [Qur'an 7: 3]

So, He ordered following what has been revealed, and prohibited what opposes that which is to follow *Auliya'* other than Him. Whoever does not follow one, follows the other. For this reason, He says:

*"...and follows other than the believers' way..."* [Qur'an 4:115]

The scholars have said that: "Whoever is not a follower of their way, is a follower of other than their way". They cite this as evidence for the fact that following their way is compulsory. It is not for anyone to therefore deviate from what they are agreed upon.



and the most detestable of what they hear is to say: 'So-and-so *Ḥadīth* forbids or prohibits this'.

They do not want to hear the *Aḥādīth* or *Sunan* that oppose what they are upon. This is a sign that the *Sunnah* and innovation cannot coexist. As for the person upon the *Sunnah*, if he hears a *Ḥadīth* from the Messenger of Allah ﷺ, he feels happy with that and adds good to (his) good, and more knowledge to (his) knowledge.

The one upon the *Sunnah* is happy with the *Aḥādīth* of the Messenger of Allah ﷺ whereas the follower of innovation flees from them. This is something clear regarding the innovators; they wage war against the *Sunan* because it suppresses what they possess of innovations. This contains discouragement from innovations; that innovations wipe out the *Sunan* and as well, remove the love of the *Sunan* from the hearts.

His saying: **“So beware of the forbidden matters.”** This is because there is no good in the prohibited things regardless of whether the prohibition is *Shirk* (polytheism) or *Kufr* or other sins; because Allah does not prohibit a thing that contains good. He only prohibits what is absolutely or predominantly evil, or a thing at par with evil. When good and evil coexist in a thing, if the evil is more than the good or equal to it, you should stay away from it. But if the good in it is more, then it is not prohibited to take from it. (In this case), the little evil is condoned with the abundant good.

His saying: **“Because every newly invented matter is an innovation and every innovation is misguidance.”** This is the text of the *Ḥadīth* of al-'Irbād bin Sāriyah (رضي الله عنه). He narrated that: “The Messenger of Allah ﷺ admonished us with a sermon, which made hearts full of fears and eyes shed tears.” Then we said: “O Messenger of Allah, it is as if it were a farewell admonition, so advise us.” He ﷺ said:

أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ - وَفِي رِوَايَةٍ: عَبْدٌ حَبَشِيٌّ كَانَ رَأْسَهُ زَبِيئَةً - فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ...

“I admonish you to fear Allah, to listen and obey (your leaders) even if an Abyssinian slave is appointed over you as your leader - in another narration - an Abyssinian slave whose head looks like dried raisin. For indeed, whoever amongst you lives long after me will see much discord. So adhere to my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me. Adhere and hold fast to it with the molars. And beware of newly invented matters...”

This is warning; the phrase *Iyyāka* (which means: beware) is one of warning.

وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُخَدَّنَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ،

“Beware of newly invented matters, for every newly invented matter is indeed an innovation and every innovation is misguidance.”

In another wording,

وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

“And every misguidance will go to the Fire.”<sup>39</sup>

### EVERY NEWLY INVENTED MATTER IS INNOVATION

What is meant by *newly invented matter* is with regard to the religion. As for the newly invented matters in customs, utilities, food, drinks and clothing, these are innovations linguistically and are not innovations with technical

<sup>39</sup> Its reference preceded.



meaning in the *Shari'ah*. But the newly invented matters in the religion are prohibited innovations. This contains refutation against those who divide innovation into good, bad and permissible innovations claiming that the five rulings of *Fiqh* are applicable to it. This is an error. Because innovations in the religion are misguidance based on the statement of the Messenger of Allah ﷺ. He said:

فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

“For indeed, every newly invented matter is innovation and every innovation is misguidance.”

I think they had included the linguistic innovation and described it to be good. Innovations in the linguistic sense are allowed such as building of schools and colleges for students of knowledge and printing the copies of the Qur'an and putting dots or signs on its alphabets and the like; they were called good innovations. But these are not innovations (in the technical usage of the word in the *Shari'ah*); they are rather supplements to the *Sunan* and revival of the *Sunan*.

So building schools and colleges for students of knowledge, printing the Qur'an and putting dots in it, all of these are consolidations to knowledge; they are good and are from the *Sunan*. So they either took the *Sunan* and called them innovations or referred to customary matters as innovations whereas they are not included in the matters of the religion. This is because they are from the worldly matters; they are therefore not included in the religion.

His saying: “And misguidance and its people will be in the Fire;” as contained in the *Hadith*:

وَكُلُّ ضَلَالَةٍ فِي النَّارِ

“Every misguidance will go to the Fire,”<sup>40</sup>

As well as the *Hadith* of (the *Ummah* being divided into) sects:

وَسَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً.

“This *Ummah* will be divided into seventy-three sects; all of them will go to the Fire except one.”<sup>41</sup>

This is proof that the people of innovations will be in the Fire. But they vary; some will be in Hell due to their disbelief while others will be in Hell due to their sin. Some of them will abide in Hell forever while some will not, their judgment will be the judgement of those who committed major sins.




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<sup>40</sup>Its reference preceded

<sup>41</sup>Its reference preceded



## [6] DO NOT TOLERATE ANY FORM OF INNOVATION EVEN IF CONSIDERED SMALL

٦- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاحْذَرِ صِغَارَ الْمُحَدَّثَاتِ مِنَ الْأُمُورِ، فَإِنَّ صِغَارَ الْبِدْعِ تَعُودُ حَتَّى تُصِيرَ كِبَارًا، وَكَذَلِكَ كُلُّ بَدْعَةٍ أُحْدِثَتْ فِي هَذِهِ الْأُمَّةِ كَانَ أَوَّلُهَا صَغِيرًا يُشْبِهُ الْحَقَّ، فَأَغْتَرَّ بِذَلِكَ مَنْ دَخَلَ فِيهَا، ثُمَّ لَمْ يَسْتَطِعِ الْخُرُوجَ مِنْهَا، فَعَظُمَتْ وَصَارَتْ دِينًا يُدَانُ بِهَا، فَخَالَفَ الصِّرَاطَ الْمُسْتَقِيمَ فَخَرَجَ مِنَ الْإِسْلَامِ.

[6] The author ? said: Beware of little newly invented matters because small innovations will add up till it becomes big. This was the case with every innovation introduced in this *Ummah*. At the beginning, it was small, looking like the truth. Then the one who entered into it was deceived by it, and then was unable to come out of it. So it became big and taken as a religion through which worship is made. So he contradicted the straight way and thus went out of the fold of Islam.

### COMMENTARY

His saying: “Beware of little newly invented matters.” He is saying, do not tolerate any form of innovation even if it is small, because it will become big and others will follow it. This is one of the evils of innovations. If the door of innovation is opened, it increases. Therefore, do not be lenient concerning it by saying, this is a small innovation and does not harm. Innovation is like ember; even if it is small it will become big till it burns the house or store or the entire city. (In this respect, a poem reads):

وَمُعْظَمُ النَّارِ مِنْ مُسْتَنْصَعِرِ الشَّرَرِ.

*Most fires are from underestimated sparks*

There should not be any negligence in it; rather, the door of innovations should be completely closed. The Messenger of Allah ﷺ said:

وإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ

“Beware of newly invented matters.”

The word *Iyyākum* (i.e., you should beware) is an absolute warning against all innovations regardless of whether they are small or big. The Messenger ﷺ did not exempt anything from innovations; his prohibition is general with regard to all innovations. And he said:

وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا.

“The worst of (all) affairs are newly invented matters.”<sup>42</sup>

His saying: “This was the case with every innovation introduced in this Ummah. At the beginning it was small looking like the truth. Then the one who entered into it was deceived by it, and then was unable to come out of it.” The first *Fitnah* (trial, tribulation) that occurred in this *Ummah* was as a result of being careless about the people of corruption till they spread mischief on the surface of the earth, brainwashed the youth and common people, and filled it with evil, then the trials occurred in Islam and among the Muslims as it is well known.

The reason for all this was overlooking and leaving the people of evil till the matter became aggravated. Therefore, it is a must to be strict and resolute and block the door in regard to this matter. Nothing protects one from innovations after Allah ﷻ except beneficial knowledge. But someone who is without any knowledge will be carried away with innovations and will think that they are good because he does not know innovations.

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<sup>42</sup> Its reference preceded from the *hadīth* of Jābir (رضي الله عنه)



So nothing can save one from innovations except what the Prophet ﷺ instructed:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ.

“Adhere to my *Sunnah* and the *Sunnah* of the rightly guided caliphs.”

This is what will protect one from innovations. And this requires learning and understanding the religion of Allah. Since the righteous predecessors were the most knowledgeable of this *Ummah*, that was why they were the most cautious against innovations and most harsh in warning against it due to their knowledge of what it leads to.

When the fire of innovations burn, it comes upon everyone: it comes upon the young, old, the scholars and the entire people. And even if they are safe from it, their family, children and those around them will not be safe from it. It is similar to fire; if it burns dry stalks, putting it out becomes difficult. But extinguishing it at the beginning, when it begins is easy. Whereas putting it out after it has become great and intense becomes difficult indeed. So it is obligatory to treat it with determination and not being negligent about it.

Since the righteous predecessors in the best generations used to besiege innovations and do not allow anything of it (to spread out); they became the best generations and the purest of generations of this *Ummah*. Consequently, Allah’s Messenger ﷺ praised them in his saying:

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.

“The best of you is my generation, then those who will come after them, then followed by those who will come after them.”<sup>43</sup>

<sup>43</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (No. 3450) and Muslim in his *Ṣaḥīḥ* (No. 2535) from the *Ḥadīth* of ‘Imrān bin al-Ḥuṣayn (رضي الله عنه).

This is because they were not careless about innovations. Rather, they used to besiege innovations, and the people of innovations used to hide due to the strength of the people of truth. But when the best generations were over, innovations, people of innovations and evils became active; and *Fitan* (tribulations) spread among the Muslims. However, Allah ﷻ has guaranteed the preservation of this religion.

The religion is preserved –and all praise is due to Allah - but destruction will however, strike upon the followers of the religion. They are the ones who will be destroyed. As for the religion, it is preserved by Allah’s preservation; Allah will appoint for it, those who will support and establish it. Allah the Most High says:

﴿...وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

*“...And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.” [Qur'an 47: 38]*

﴿...فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ...﴾

*“...Allah will bring a people whom He will love and they will love Him...” [Qur'an 5: 54]*

Allah will not leave His religion to waste. But we are the ones that will lose if we are negligent about our religion, relate with innovators and followers of newly invented matters and become careless about them. We are the ones indeed to lose. Perhaps, tribulation, fighting and shedding of blood may occur as a result and we may not be safe from it.

His saying: “So it became great and taken as a religion through which worship is made;” that is, if innovations are neglected, they will thereafter



become religion. And the author's saying has preceded that: "No people introduce an innovation except that the like of it from the *Sunnah* is removed"; until the innovations become the religion of that society and the *Sunan* is removed from it. That does not mean that the entire *Ummah* will be like that. Rather, the society which allows innovations to spread in it, such innovations will become the religion of the people (of that society).

However, this does not mean that the religion will expire; there will be other people in another place or town who will be establishing it. Allah will appoint for this religion those who will assist it, guard and protect it.

It is reported in the *Ḥadīth*<sup>44</sup> that at the end of time, the guidance of the Prophet ﷺ will be regarded as innovations while innovations will be regarded as *Sunnah* of the Prophet ﷺ so much so that if they are changed, it will be said, the religion has been changed; and if you deny them they will say to you that you are denying the religion!

His saying: "So he contradicted the right path and went out of the fold of Islam;" that is, following innovations will continue to lead the follower until all of his religion becomes innovations, and will (as a result), go out of the fold of Islam since nothing of the ways of guidance of the Prophet ﷺ is left in his religion.




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<sup>44</sup> From 'Abdullāh bin Mas'ūd (رضي الله عنه) who said, 'How will you be when a trial engulfs you in which the old will grow serile and the young be matured. The people will consider it (the *Fitnah*) a *Sunnah* such that when it is altered; they will say the *Sunnah* has been altered.' They said: 'When will that occur, O Abu 'Abdir Raḥmān?!' He said, 'When your reciters become much, while the experts in the rulings of your religion become few, and worldly things are sought by the deeds of the hereafter.' Ad-Dārimī reported it in his *Sunnan* (1/75 No 185), Al-Ḥākim in *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* (4/560), Ibn 'AbdulBarr in *Jāmi' Bayān al-'Ilm wa Faḍlihi* (1/188), al-Bayhaqī in *al-Madkhal ilā as-Sunnan al-Kubrā* (page 453 no 758) and others. It is a *Mawqūf* Narration having a ruling of *ar-Raf'*.

## [...] IT IS OBLIGATORY UPON THE MUSLIM TO VERIFY ALL HE HEARS

قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: فَانظُرْ - رَحِمَكَ اللَّهُ - كُلَّ مَنْ سَمِعْتَ كَلَامَهُ مِنْ أَهْلِ زَمَانِكَ  
خَاصَّةً فَلَا تَعْجَلَنَّ، وَلَا تَدْخُلَنَّ فِي شَيْءٍ مِنْهُ حَتَّى تَسْأَلَ وَتَنْظُرَ: هَلْ تَكَلَّمَ فِيهِ أَحَدٌ  
مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَرَضِيَ اللَّهُ عَنْهُمْ، أَوْ أَحَدٍ مِنَ الْعُلَمَاءِ؟ فَإِنْ أَصَبْتَ فِيهِ أَثْرًا  
عَنْهُمْ فَتَمَسَّكَ بِهِ، وَلَا تُجَاوِزْهُ لِشَيْءٍ، وَلَا تَخْتَرْ عَلَيْهِ شَيْئًا فَتَسْقُطَ فِي النَّارِ.

The author ? said: So, Look - may Allah have mercy on you - at everyone whose speech you hear especially among your contemporaries. Do not be in haste, do not act upon any to it until you have asked and considered: "Did any of the Companions of the Messenger of Allah ﷺ or one of the scholars speak about it?" If you find any narration concerning it from them, hold onto it. Do not leave it for anything. Do not prefer anything to it lest you fall into the Fire.

### COMMENTARY

Do not be in a haste with regard to what you hear from the people especially towards the end of time; as there are many who speak, issue religious rulings, raise (themselves) to (the status of having) knowledge and (possessing public audience) saying, especially (this time) when the media is modernized; and every one now talks in the name of knowledge and religion so much so that even the people of misguidance and the strayed sects started talking in the name of religion on satellite television channels. The danger is very great!

It is therefore obligatory upon you, O Muslim and specifically the seeker of knowledge to verify. Do not be hasty about whatever you hear; you must verify and know the person that said it and from where he brought such thought. Then what is his basis? Is his evidence from the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ? Then, where did the person of this



thought learn? From whom did he acquire knowledge? These are issues that require verification especially in this time. It is not every speaker (that you should accept what he says) even if he is an eloquent and fluent speaker who articulates speech (in a convincing way) to the listening (of the general public).

Do not be deceived by it until you see the extent of what he has of knowledge and understanding. Perhaps, his speech may be little but he is a scholar; and his speech may be much, whereas he is an ignorant person who has nothing with him of understanding. Rather, he has magical speech to deceive people and pretends that he is an understanding scholar and thinker or the like of that just to deceive and make them deviate from the truth.

What matters is not much speech and its eloquence; rather, regard should only be given to what it contains of knowledge and proof. It is possible that a little educative speech would be much more beneficial than much speech of eloquence that you cannot derive except a little benefit from it. And this is the reality in our time; as the speech (usually delivered) is much and little knowledge (is derived from it). Reciters are becoming many while scholars are becoming few. And *Fiqh* (understanding, knowledge) is not much speech or recitation or beautiful speech or good expression. A poet said:

*"In presenting a speech in a nice way, there is always beautification to its false part; And the truth could be affected by ill-expression; You can say, 'this is the honey of bee while praising it'; Or you can say if you wish, 'this is the vomit of wasps.'"*

If you wish to praise the honey, say: this is the honey of bee; and if you condemn it say, this is vomit instead of honey. And say wasps instead of bee. So the eloquent speaker could turn the truth to (appear as) false, and falsehood to (appear as) true due to his eloquence. So beware of this. Consequently, the Prophet ﷺ cautioned against the eloquent whose tongue pervades with his

speech just as the cow does with its tongue<sup>45</sup>. The Prophet ﷺ cautioned against this and said:

إِنَّ مِنَ الْبَيَانِ لَسِحْرًا

“Indeed, some eloquence is magic.”<sup>46</sup>

Meaning; it enthrals the audience.

His saying: “So, Look – may Allah have mercy on you – at everyone whose speech you hear especially your cotemporaries. Do not be in haste.” This was during the time of the author. The author is almost regarded to have lived in the same era of *Imām Aḥmad* because he was one of the students of the students of *Imām Aḥmad*. He is saying: do not be in haste to accept the speech of your contemporaries till you have verified it. What about our own era; the era of desires and ignorance; the era of the intermingling world; part of it mixing up with the other till it becomes a massive wave of tribulations, evils and ideologies?

The enemy, nowadays, wishes to turn the religion upside down; he wants us to be dependent on him and to impose his ideologies and policies on us. So we must verify this matter and keep off from so many matters. (We must) begin to learn the speech of Allah and that of His Messenger ﷺ and understand each (of them) in the religion of Allah ﷻ.

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<sup>45</sup> Reported by *Imām Aḥmad* in *al-Musnad* (2\165,187), *Ibn Abi Shaybah* in his *Muṣannaf* (no 26297), *Abu Dāwud* in his *Sunnan* (no 5005), at-Tirmidhi in his *Sunnan* (no 2853), at-Ṭabarāni in *al-Mu'jam al-Awsaṭ* (no 9030), al-Bazzar in his *Musnad* (no 2452) and others from ‘Abdullāh bin ‘Amr (رضي الله عنه) that the Prophet ﷺ said: ‘Allah hates the eloquent speaker who pervades with his speech just as the cow does with its tongue.’ At-Tirmidhi said: ‘It is sound and lone,’ and *Abu Ḥātim* authenticated it in *al-'Ilal* (2\341).

<sup>46</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (no 4851) from ‘Abdullāh bin ‘Umar and *Muslim* in his *Ṣaḥīḥ* (869) from ‘Ammār bin Yāsir (رضي الله عنه).



Understanding (of the religion) contains protection against tribulations. And *Fiqh* means understanding. A person may memorize a lot but he is devoid of understanding. Hence, he and the lay man are the same. In fact, the lay man may be better than him because he holds back (from doing anything which he lacks the knowledge of) and knows about his ignorance. But this person who has memorized a lot does not know that he is an ignorant person. So the issue is not having much memorization and speech. But what matters is understanding. Accordingly, the Prophet ﷺ said:

رَبُّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ

“It is possible that the one to whom the message is conveyed understands more than the one who directly heard the message”<sup>47</sup>.

A person may memorize, cite and narrate but there might be someone who understands better than him.

رَبُّ حَامِلٍ فِقْهٍ وَهُوَ غَيْرُ فَقِيهِ

“It is possible that a person who has memorized knowledge is not a scholar”<sup>48</sup>.

He is a narrator and a transmitter but he is not a *Faqīh* (one who has understanding)! So, understanding is a gift from Allah; He gives it to whomsoever He wishes among His slaves. However, if he utilizes it and develops it, he benefits from it, and if he neglects it, it becomes lost.

<sup>47</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/620 No. 165), and Muslim in his *Ṣaḥīḥ* (3/1305 No. 1679) from the *Ḥadīth* of Abū Bakrah (رضي الله عنه). The wording is that of al-Bukhāri.

<sup>48</sup> Reported by *Imām* Aḥmad in *al-Musnad* (5\183), Abu Dāwud in his *Sunnan* (3\322 no 3660), at-Tirmidhi in his *Sunnan* (5\33 no 2656), ad-Dārimī in his *Sunnan* (1\86 No 229), Ibn Ḥibbān in his *Ṣaḥīḥ* (1\270 no 67) from Zayd bin Thābit (رضي الله عنه). At-Tirmidhi said: “A sound *Ḥadīth*”. Al-Buṣayrī authenticated it in *Miṣbah az-Zujājah* (4\212).

His saying: “Never you be in haste of putting it (into practice) until you have asked and considered (the following): “Did any of the Companions of the Messenger of Allah ﷺ speak about it?” This is an important advice whenever you are impressed by the speech of anyone concerning the religion, (do not be hasty in accepting or refusing it). As for the speech that has to do with the matters of this world, such is not the subject of discussion. But if you are impressed with a speech concerning the religion, do not be hasty (to accept or refuse it) until you have considered it: Is it based on truth and proofs? Or it is from the head and thought (of the speaker)? (If the answer is yes, then) such is scum like the scum of a flood, leave it. But if it is supported and based on the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ, then such is the truth. Therefore, do not be in a haste to accept a speech at its face value even if you are impressed by its fluency, eloquence, strength and magnificence.

Do not be in haste until you consider (it), refer it to the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; and consider as well, the one who said it; is he a scholar or not? Also till you have asked the people of knowledge about him and examined whether anyone among the righteous predecessors said so or not.

This is what I have warned against several times. I say: do not introduce religious verdicts, views, sayings and expressions that no one (among the *Salaf*) has preceded you regarding them. Take example from the righteous predecessors and from their sayings; were you to come up with something of which none has preceded you, it will be bizarreness; and its danger is more than its benefit.

The statement of the Companions is the scale (to measure every statement spoken or action done by anyone); because they are the students of the Messenger ﷺ. Their saying concerning (the meaning of) a verse should be considered; how did they interpret it; and regarding *Hadith*, how did they explain it. So take from their sayings and explanations because they are closer to the truth than those who came after them since they are the students of the Messenger ﷺ; they heard the interpretation and explanation from the



Messenger ﷺ, and learned it from him. So they are the closest of people to the truth.

No regard should be given to the statement of one who says, 'No attention should be given to the Companions; they are men who have their own thoughts; and we too, are men and we have our own thoughts; and time has changed!'

The religion will remain till the Hour is established. It will not change due to the change in time. It is generally applicable to all times and places. It is only human endeavours in exercising religious judgment, which may be wrong or right, that changes. As for the religion itself, it does not change because it is suitable for all times and places, since it is a revelation from the All-Wise, the Praiseworthy.

Consequently, they (the God-fearing scholars often) advise saying: Adhere to the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ in accordance with the understanding of the righteous predecessors. Do not invent an understanding from yourselves or from the people of later generations.

His saying: "**Or one of the scholars;**" that is, (whether the speech) is stated by one of the dependable scholars among the *Imāms* who are upon the methodology of the Companions of Allah's Messenger ﷺ because they are the transmitters from the Companions; and the Companions are the transmitters from Allah's Messenger ﷺ.

His saying: "**If you find any narration concerning it from them hold unto it.**" If you find it in conformity with their saying, hold on to it.

His saying: "**Do not leave it for anything.**" That is, do not leave the saying of the righteous predecessors for the saying of so-and-so who came after them.

His saying: “Do not prefer anything to it lest you fall into the Fire.” Do not prefer anything that has come from the people of later generation over what has been (authentically) reported from the righteous predecessors lest you fall into the Fire. This is because you would have derailed from the way to Paradise; and the way to Paradise is what the following were upon:

﴿... الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسَنَ أَوْلَادِكَ رَفِيقًا﴾

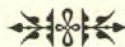
“...Those on whom Allah has bestowed His Grace, of the Prophets, the *Ṣiddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr aṣ-Ṣiddīq), the martyrs, and the righteous. And how excellent these Companions are!” [Qur'an 4: 69]

This is the way to Paradise. And whatever contradicts it is from the way to the Fire. Allah ﷻ says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ  
عَنْ سَبِيلِهِ...﴾

“And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...” [Qur'an 6: 153]

The way of Allah is one. But other than it are many. Every devil – from among the human and jinn devils – has his (erring) way. They (i.e. the erring ways) are many. Anyone who follows them will fall into confusion. But the straight path is one. There is no diversity in it. You will not lose forever if you follow it.





## [7] DEVIATION FROM THE PATH IS FROM TWO ANGLES

٧- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَاعْلَمَ أَنَّ الْخُرُوجَ عَنِ الطَّرِيقِ عَلَى وَجْهَيْنِ: أَمَّا أَحَدُهُمَا فَرَجُلٌ قَدْ زَلَّ عَنِ الطَّرِيقِ، وَهُوَ لَا يُرِيدُ إِلَّا الْخَيْرَ؛ فَلَا يُقْتَدَى بِزَلَّتِهِ فَإِنَّهُ هَالِكٌ، وَرَجُلٌ عَانَدَ الْحَقِّ وَخَالَفَ مَنْ كَانَ قَبْلَهُ مِنَ الْمُتَّقِينَ؛ فَهُوَ ضَالٌّ مُضِلٌّ، شَيْطَانٌ مَرِيدٌ فِي هَذِهِ الْأُمَّةِ، وَحَقِيقٌ عَلَى مَنْ عَرَفَهُ أَنْ يُحَذِرَ النَّاسَ مِنْهُ، وَيُبَيِّنَ لِلنَّاسِ قِصَّتَهُ، لِئَلَّا يَقَعَ فِي بَدْعَتِهِ أَحَدٌ فَيَهْلِكَ.

[7] The author ? said: Know that deviation from the Path is from two angles: Firstly: a man who strays from the path while desiring nothing but good. He should not be followed in his error for he is destroyed. Secondly: the one who defies the truth and disagrees with those who were before him among the pious. Such a person is going astray and will lead others astray. He is a rebellious devil in this *Ummah*. It is incumbent upon whoever knows him to warn people about him and explain his condition to the people so that no one will fall into his innovation and as a result, be destroyed”.

### COMMENTARY

After the *Shaykh* ? described the correct path that the Muslim should follow as regards his creed and religion in the previous statement, he stated that the one who deviates from this path is either any of these persons:

**The first person:** The one who deviates (from the straight path) unintentionally. Rather, such a person intends good; but he followed the incorrect path. *Ijtihād* is not sufficient even if the intention of the one who does it is good and his aim is also good. It is a must that, along with that, he should be upon the correct path. This person is considered as one who made a mistake. And whoever agrees with him on it and follows him upon the error

while knowing his error is destroyed. Because, this is a way to destruction, even when such a person seeks good not deviation.

This is the condition of most of those who invent innovations from themselves in the matters of 'Aqīdah (creed). This is neither allowed nor should they be followed in it; and such a person is not upon the right path. Allah ﷻ says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ  
عَنْ سَبِيلِهِ...﴾

*“And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...”*  
[Qur'an 6: 153]

We reject any path that takes us out of the straight path even if the person who invented it intends good. We will not follow him in that. And if he persists in his error, it will lead him to destruction because whoever abandons the correct road in his journey and takes a misleading road is destroyed.

**As for the second person:** It is the one who deliberately deviates (from the straight path); he knows the truth and knows that the way he has followed is false. However, he deliberately deviates from the truth with the intention of misleading people. The intention of the first person was to reform people; but he did not follow the correct path. But the aim of the second person is to mislead people and turn them away from the right path. This person is a devil because the devils make people deviate from the right path. Iblis said to (Allah) his Lord, the Mighty and Sublime:

﴿قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

*“Surely I will sit in wait against them (human beings) on Your Straight Path.”* [Qur'an 7: 16]



He (i.e. Iblīs) wants to turn them away from Him to deviant paths. The Prophet ﷺ illustrated this when he drew a straight line on the ground and drew other lines around it. Then he said with regard to the straight line:

هَذَا صِرَاطُ اللَّهِ

“This is the path of Allah.”

And stated with regard to other lines:

وَ هَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو النَّاسَ إِلَيْهَا.

“These (are misleading) paths, upon every path there is a devil inviting people to it”<sup>49</sup>.

This is a clear illustration. And what the *Shaykh* mentioned here conforms to it. This is because the one who makes people deviate from the right path to ways of innovations and inventions does not desire good for them. Rather, he only desires destruction for them and he is a devil regardless of whether he is among the *jinn* or human devils. It is obligatory upon us to warn against this person much more than (we warn) against the first person. This is because the second person deliberately intends to mislead people.

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<sup>49</sup>Reported by Aṭ-Ṭayālīsī in his *Musnad* (no. 244), Imām Aḥmad in *al-Musnad* (1/435, 465), Saʿīd bin Mansūr in his *Sunan* (no. 935), ad-Dārimī (no 202), an-Nasāʿī in *al-Kubrā* (no 1115), Ibn Jarīr in his *Tafsīr* (8/88), Ibn Abī ʿĀṣim in *as-Sunnah* (no 17), Muḥammad bin Naṣr in *as-Sunnah* (no 12 and 13), Ibn Abī Ātim in his *Tafsīr* (no 8102), al-Bazzār in his *Musnad* (no 1694, 118, 1860), *ash-Shāshī* in his *Musnad* (no 535-537), Abu Nuʿaym in *al-Hilyah* (6/263), Ibn Ḥibbān in his *Ṣaḥīḥ* (no 6), Ibn Waḍḍāḥ in *al-Bidaʿi wa an-Nahyi ʿanhā* (page 31), al-Ḥākim in *al-Mustadrak* (2/318), al-Lālkāʿī in *Sharḥ Usūl al-ʿItiqād* (no 92-93), al-Bagawīy in *Sharḥ as-Sunnah* (1/196) and in his *Tafsīr* (2/142), and others from ʿAbdullāh Ibn Masʿūd (رضي الله عنه). Ibn Ḥibbān and al-Ḥākim authenticated it and adh-Dhahabi agreed with him. Other Scholars also authenticated it.

His saying: “Such a person is going astray and will lead others astray. He is a rebellious devil in this Ummah.” Meaning he is astray on his own and will lead others astray; and he is a rebellious and recalcitrant devil who wishes to turn people away from the straight path.

**IT IS NOT PERMISSIBLE TO BE SILENT REGARDING THE ONE WHO HAD DEVIATED FROM THE TRUTH; IT IS RATHER COMPULSORY TO EXPOSE HIM.**

His saying: “It is incumbent upon whoever knows him to warn people about him and explain his condition to the people so that no one will fall into his innovation and as a result, be destroyed.” Meaning that this person that has deviated from the truth deliberately, it is not allowed to be silent about him. Rather, his condition must be exposed and his stigma be revealed publicly so that people will be cautious of him. It shouldn't be said that people are freely entitled to (their) opinion, freedom of speech; respecting the opinion of others just as they are parroting it nowadays. The issue (involved here) is not matter of opinions; it is the issue of following (the Qur'an, *Sunnah* and the righteous predecessors).

As for we (Muslims), Allah has indeed drawn a clear path for us and commanded us to follow it when He said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ...﴾

“And verily, this is My Straight Path, so follow it...” [Qur'an 6: 153]

So any person who comes to us and wants us to deviate from this path, first of all, we will reject his saying; and secondly, we will explain and caution people against him. We can not remain silent about him. This is because if we remain silent about him, people will be deceived by him especially if he is a speaker, writer or one well-trained for such.



Indeed people will be deceived by him and they will say that this is a qualified person; but he is actually among the thinkers just as the situation is nowadays. So the issue is very dangerous.

### THE OBLIGATION OF OPPOSING THE OPPONENT OF THE SUNNAH.

This contains the obligation of refuting the one who opposes the truth. It is contrary to what those people say: 'stop refutation, leave the people, everyone is entitled to his opinion and should be respected - freedom of opinion and freedom of speech'. With this, the *Ummah* will be destroyed. The righteous predecessors were not silent about the likes of these individuals; rather, they exposed them and refuted them due to their knowledge of their danger to the *Ummah*.

We cannot remain silent about their evil. Rather it is a must to explain what Allah has revealed; otherwise we would become from those who conceal knowledge about whom Allah says:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴾

*“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.” [Qur'an 2: 159]*

The matter is not limited to an innovator (alone). Rather, the matter includes the one who remains silent about it; for he is included in the condemnation and punishment. This is because it is obligatory to explain and clarify (the truth) to the people. And this is the function of the knowledge-based refutations that are available nowadays in Muslims' libraries; they all defend the straight path and caution against these people. So, no one propagates this

thought – the thought of freedom of opinion, freedom of speech and respecting others - except a misleading one who conceals the truth.

Our aim is the truth; we do not intend to criticize people or speak against people. The aim is to explain the truth. This is the trust Allah has placed on the scholars. So it is not permissible to be silent about the likes of these individuals. But it is unfortunate that if a scholar begins to refute the likes of these individuals, people will say, 'this is an impulsive person' and so on among the whisperings (of *Shayṭān*). However, this will not discourage the people of knowledge from explaining the evil of callers of misguidance to the people. It will not discourage them !





## [8] THERE IS NO DEBATE REGARDING THE MATTERS OF THE DĪN

٨- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ رَحِمَكَ اللَّهُ أَنَّهُ لَا يَتِمُّ إِسْلَامُ عَبْدٍ حَتَّى يَكُونَ مُتَّبِعًا مُصَدِّقًا مُسَلِّمًا، فَمَنْ زَعَمَ أَنَّهُ قَدْ بَقِيَ شَيْءٌ مِنْ أَمْرِ الْإِسْلَامِ لَمْ يَكْفِنَاهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فَقَدْ كَذَّبَهُمْ، وَكَفَى بِهَذَا فُرْقَةً وَطَعْنَا عَلَيْهِمْ، فَهُوَ مُبْتَدِعٌ ضَالٌّ مُضِلٌّ، مُخَدِّثٌ فِي الْإِسْلَامِ مَا لَيْسَ مِنْهُ.

[8] The author ﷺ said: Know ﷺ that the Islam of a slave will not be complete until he becomes one who follows (the Qur'an and *Sunnah*), believes (in them) and submits (to them as well). Whoever claims that there is something left in the affair of Islam that the Companions of the Messenger of Allah ﷺ did not explain to us, has denied them and (this alone) is sufficient factionalism (in Islam) and defamation against them. Such a person is an innovator, is astray, will lead others astray, and (he is) introducing into Islam what is not of it.

### COMMENTARY

This is the completion of the previous statement.

His saying: “The Islam of a slave will not be complete until he becomes one who follows (the Qur'an and *Sunnah*), believes (in them) and submits (to them as well);” (That is, he should be) a follower and not an innovator, a believer and not a doubter or a hesitant. “*Musalliman*” means submitting to the Qur'an and the *Sunnah*. This is because these matters are of submission and not argument. We should submit to Allah and His Messenger ﷺ and not argue about this matter or take to our own opinion – as they say – concerning the word of Allah and that of His Messenger ﷺ.

His saying: “Whoever claims that there is something left in the affair of Islam that the Companions of the Messenger of Allah ﷺ did not explain to us, - has denied them.” Meaning, whoever claims that the *Ṣaḥābah* defaulted regarding their explanation and clarification of the truth and conveying it to the people from the Prophet ﷺ; or claims that he is in a position to talk or add something (to the religion); such a person desires evil for the people. This is because the Companions ﷺ did not leave anything from what they heard from or saw the Messenger ﷺ do except that they conveyed and explained it to the *Ummah* as a trust. It is due to this fact that, the commentary of the Companions (about the Qur’an) is given precedence above the commentary of others; because they were the students of the Messenger ﷺ; they heard the Qur’an, its explanation and the *Aḥādīth* from him; they witnessed his action and reported it as a trust. So they did not leave anything (unexplained).

Therefore, whoever claims that they defaulted and left something without conveying it, is indeed an arrant lying fabricator, a straying and misleading person who makes people have doubt concerning Allah’s religion and its transmission from the Companions of the Messenger of Allah ﷺ. He is thereby falsely accusing the Companions; as is the way of the people of innovations; they accuse the Companions of betrayal and accuse them (of mistrust) in order to break the link between us and Allah’s Messenger ﷺ. So it is obligatory to beware of these people. And we should know the worth and status of the Companions ﷺ.

From where did this Qur’an, *Aḥādīth* and understanding (of Islam) come to us? It is through their conveyance in its entirety from the Messenger ﷺ; they conveyed and reported them to us; each of them to the extent to which Allah has endowed him his ability. They did not leave anything from Allah’s religion except that they conveyed it as they learnt it from the Messenger of Allah ﷺ. They are trustworthy because Allah chose them to accompany His Prophet ﷺ, report from him and convey it (to the later Muslim generations). Allah chose them for that purpose. Then someone will come and accuse them of defaulting! Or accuse them of shortcomings! None says this except a straying and misleading one who wishes to cut the connection of the *Ummah*



with the Companions of Allah's Messenger ﷺ and eventually cut their connection with the Messenger of Allah ﷺ.

We did not attend the (teaching) assemblies of the Messenger ﷺ nor did we (directly) hear his teachings; there were generations between us and him! The noble Companions were the ones who conveyed the messages to us from the Messenger ﷺ. So the position of the Companions in the religion is a great one. Therefore, they should not be accused that they hid or concealed anything and did not explain it.

His saying: **“Such a person is an innovator, will go astray, lead others astray and (he is) introducing into Islam what is not of it.”** This, i.e. to introduce into Islam what is not of it, is his goal. And he will not be able to do that until he defames the Companions, accuses them of betraying [the Prophet ﷺ] and lying (against him). Thereafter, he will invent new things from himself and say, ‘this is the religion that is obligatory for us to follow’. This is their goal for accusing the Companions of lying and betrayal: for them to have the opportunity of forming a religion for the people from themselves according to their intellect and views; and for us to acquire knowledge from the scholars and leaders of misguidance; those who changed the *Sunnah* of the Messenger of Allah ﷺ with lies and counterfeit scholars and *Asānīd* (chains of transmitting *Ḥadīth*) from themselves that are contrary to the sources of Islam. This is something clear and present in their legacy and ideologies.

However - all praise is due to Allah –what is with them of misguidance remains besieged; the lights of truth and revelation exposes it; it exposes the vast amount of recorded lies in their books.



## [9] THERE IS NO ROOM FOR ADDITION TO THE SUNNAH

٩- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَعَلِمَ رَحِمَكَ اللَّهُ أَنَّهُ لَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضْرَبُ  
لَهَا الْأَمْثَالُ، وَلَا تُتَّبَعُ فِيهَا الْأَهْوَاءُ، بَلْ هُوَ التَّصَدِيقُ بِآثَارِ رَسُولِ اللَّهِ ﷺ، بِلَا كَيْفٍ  
وَلَا شَرْحٍ، وَلَا يُقَالُ: لِمَ وَلَا كَيْفَ؟

[9] The author ? said: Know – may Allah have mercy on you - that there is neither *qiyās* (analogy) in the *Sunnah* nor is there coining of similitude for it nor following of desires in it. Rather, it is belief in the narrations from the Messenger of Allah ﷺ (in Allah’s Names and Attributes and issues of creed) without *Kayf* (asking how) or *Sharḥ* (explanation that contradicts the correct meaning). It should not be asked, ‘Why?’ or ‘How?’

### COMMENTARY

The intended meaning of *Sunnah* here is ‘*Aqīdah*. This is because this book deals with the subject of ‘*Aqīdah*; and ‘*Aqīdah* is the *Sunnah*. The name of this book is *Sharḥ as-Sunnah* (Explanation of the *Sunnah*). It is named *Sunnah* because the *Sunnah* is the way. (The matters of) ‘*Aqīdah* are *Tawqīfīyah* (divinely restricted). There will never be room in it for addition; it is based upon what is reported from Allah and His Messenger ﷺ. And whatever is contrary to what is reported from Allah and His Messenger ﷺ is indeed falsehood and misguidance. So, this is the meaning of the saying of scholars that ‘*Aqīdah* is *Tawqīfīyah*. There is no room for making deductive analogy in it; because deductive analogy is only with regard to issues of *fiqh* – such as the rulings with regard to *Ḥalāl* and *Ḥarām*. As for the issues of ‘*Aqīdah*, there is no *qiyās* in it. What is required is acceptance of and submission to whatever has come from Allah and His Messenger ﷺ without any intrusion.



His saying: “Nor following of desires in it;” meaning it shouldn’t be said with regard to ‘Aqīdah that whatever agrees with one’s desires are accepted and whatever is contrary to it is rejected, as is the way of the people of misguidance. And that is why they are called, ‘the People of Desires’. Allah the Most High says:

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ...﴾

*“But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? ...”* [Qur’an 28: 50]

Therefore, whoever does not submit to the established ‘Aqīdah found in the Book of Allah and the Sunnah of the Messenger of Allah ﷺ only follows his vain desires. Consequently, the people of innovations in ‘Aqīdah are called ‘the people of desires’ because they follow their desires as contained in the verse: “...And who is more astray than one who follows his own lusts, without guidance from Allah? ...” [Qur’an 28: 50]

His saying: “Rather, it is belief in the narrations from the Messenger of Allah ﷺ (regarding Allah’s Names and Attributes and issues of creed) without Kayf (asking how) or Sharḥ (explanation that contradicts the correct meaning). It should not be asked, ‘Why?’ or ‘How?’” That is, submitting to the sayings of Allah’s Messenger ﷺ regarding Allah’s Names and Attributes and matters of ‘Aqīdah, without sharḥ, i.e. without explanation that contradicts its correct meaning which is the explanation that contradicts what the texts imply and denote. This is widespread among the Jahmiyyah, the Mu’tazilah and Ashā’irah such as their claim that what is meant by Allah’s Hand is al-Qudrah (power); His Face is Essence and Istiwā (Allah establishing Himself on the

Throne) is *al-Istīlā'* (having control and domination over it). These are false explanations. This is not the meaning of these texts.

Therefore, the author's saying: **without *Sharḥ*** means, without false explanation. As for its explanation by giving its (their) correct meaning, then such is right.





## [10] REASONS WHY THE PEOPLE OF INNOVATION, MISGUIDANCE AND ARGUMENTS FALL INTO INNOVATIONS

١٠- فَالْكَلَامُ وَالْحُصُومَةُ وَالْجِدَالُ وَالْمِرَاءُ مُحَدَّثٌ، يَقْدَحُ الشَّكَّ فِي الْقَلْبِ، وَإِنْ  
أَصَابَ صَاحِبُهُ الْحَقَّ وَالسُّنَّةَ.

[10] So, rhetoric, dispute, argument, and debate are innovations. They generate doubt in the heart even if the one who does so attains the truth and the *Sunnah*.

### COMMENTARY

These matters: rhetoric, debate and arguments that took place between the sects, are all invented matters, and what caused them is following of vain desires. Anyone whose desire is subject to what the Messenger ﷺ came with, there will indeed be no doubt, dispute, debate or argument from him; because he is a Muslim who submits (to the Qur'an and the *Sunnah*). Allah the Most High says:

﴿...فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ﴾

“...Then whenever there comes to you Guidance from Me and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.” [Qur'an 2: 38]

He the Most High also says:

﴿...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

“...Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.” [Qur'an 20: 123]

What matters is, submitting and surrendering oneself to the order of Allah and His Messenger ﷺ without debate and arguments. The people of misguidance did not fall into arguments and debate except due to the fact that they did not submit to Allah and His Messenger ﷺ just as the People of *Sunnah* and the *Jamā'ah* submitted. That is why you see the People of *Sunnah* and the *Jamā'ah* - to Allah is all praise due - united without any disagreement among them in the issue of 'Aqīdah. Disagreement (concerning 'Aqīdah) is only among the misguided sects. Allah the Most High says:

﴿وَأِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“...But if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.” [Qur'an 2: 137]

And the confirmation of this is in another verse (which is):

﴿...وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ

لَعَلَّكُمْ تَتَّقُونَ﴾

“...And follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-Muttaqūn.” [Qur'an 6: 153]

His saying: “Even if its Companion attains the truth and *Sunnah*,” That is, he is a sinner; because he attained them (i.e. the truth and the *Sunnah*) through



the incorrect path. This is because the correct path is submission and free of entering into vain discourse, debate and dispute that fills the hearts with rancor and awakes grudges. It even incites what is worse, which is *Takfir* (declaring others as disbelievers) because the misguided sects declare one another as disbelievers; and declare one another as being misguided.

﴿...كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“...Each sect rejoicing in that which is with it.” [Qur'an 30: 32]

Each of them considers that what he is upon is correct.

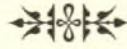
As for the People of the *Sunnah* and *Jamā'ah* who accept and submit, disagreement (over *'Aqīdah*) did not occur among them - to Allah is all praise due. They do not declare one another as disbelievers nor as misguided people. Rather, they praise one another, and follow one another because they are on a correct path. Rancor, *Takfir* and *Taḍlīl* (declaring others as misguided) only occur as a result of opposing the truth and applying (baseless) opinions and ideologies.

There is no doubt that everyone wants to support his view (so as to make it prevail over other opinions) and does not accept that you should say to him: “You have made a mistake”. The meaning of this (to him) is that you are accusing his intellect of deficiency and he will not be pleased with this.

However, if you say to the follower of the truth when he errs, 'you have mistaken the proof or the *Sunnah*', he will indeed accept it. This is because he aims at (attaining) the truth and does not aim at supporting his opinion to prevail. If you say: "O so-and-so, you have mistaken the *Sunnah* or the proof", he will indeed, accept it and retract. But if you say to the follower of desires: "You have made a mistake", he will be angry and furious.

This is the sign of the people of desires; each of them wants to support his desire to prevail. As for the follower of truth, he wants to support the truth

to prevail and he searches for the truth. And wisdom is the lost property of a believer; wherever he finds it, he takes it.





## [11] COMMENTING ON THE ESSENCE OF ALLAH, THE CREATOR IS AN INNOVATION

١١ - وَعَلِمَ - رَحِمَكَ اللَّهُ - أَنَّ الْكَلَامَ فِي الرَّبِّ تَعَالَى مُحَدَّثٌ، وَهُوَ بِدْعَةٌ وَضَلَالَةٌ،  
وَلَا يُتَكَلَّمُ فِي الرَّبِّ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ، وَمَا بَيَّنَّ رَسُولُ اللَّهِ  
ﷺ لِأَصْحَابِهِ، فَهُوَ - جَلَّ تَنَاوُهُ - وَاحِدٌ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾  
[الشورى: ١١] رَبُّنَا أَوَّلُ بِلَا مَتَى، وَآخِرٌ بِلَا مُنْتَهَى، يَعْلَمُ السِّرَّ وَأَخْفَى، وَهُوَ عَلَى  
عَرْشِهِ اسْتَوَى، وَعِلْمُهُ بِكُلِّ مَكَانٍ، وَلَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ.

[11] Know- may Allah have mercy on you- that discussion about (the essence of) the Lord is a newly invented matter, and it is an innovation and misguidance. The Lord should not be talked about except with what He has described Himself ﷻ, in the Qur'an and what the Messenger of Allah ﷺ has explained to his Companions. He (Allah) - may His praise be exalted - is One: "There is nothing like Him; and He is the All- Hearer, the All-Seer." [Qur'an 42: 11] Our Lord is the First without beginning and the Last without end. He knows the secret and what is hidden. And He rose over His Throne (in a manner that suits His Majesty). His knowledge encompasses every place and no place is hidden from His knowledge.

### COMMENTARY

His saying: "Discussion about (the essence of) the Lord is a newly invented matter, and it is an innovation and misguidance." Meaning discussion regarding the essence of (Allah) the Lord ﷻ, His Names and Attributes is an innovated matter that was introduced by the people of misguidance who do not submit to the texts (of the Qur'an and the Sunnah). They do not have the fear of Allah ﷻ, so they talk about the essence of the Lord, His Names and

Attributes; they reject and negate what Allah has affirmed for Himself or what His Messenger ﷺ has affirmed for Him (of names and attributes).

They come with opinions from themselves, saying: "This is the right thing". They talk about the explanation of the texts (of the Qur'an and the *Sunnah*) with incorrect interpretation; or they say: "We do not understand them, so we would consign them to Allah". (Thus, in their illusion), the word of Allah and that of His Messenger ﷺ appear in the position of the word of the non-Arabs which the Arabs do not understand.

Therefore, what is obligatory upon the Muslims is for them to continue to be on the correct path - the path of the righteous predecessors. They should not pay attention to these misguided individuals who dispute about Allah without any authority having come to them. They dispute about the Qur'an and the *Sunnah*; their concern is dispute. It is obligatory to be cautious of them. These people are not followers (of the Qur'an and the *Sunnah*), but they are only innovators, following their desires.

His saying: "The Lord should not be talked about except with what He has described Himself with in the Qur'an." After he (the author) prohibited debate concerning the essence of Allah and argumentation about Allah's Names and Attributes, he then explained what is obligatory; which is, we should accept the Qur'an and the *Sunnah* as they have come, with their (original) meaning; - the meaning derived from the (Arabic) language in which the Qur'an and the *Sunnah* were revealed. The meaning of knowledge is well known in the language, so also is the face well-known. The eye, hand, *Istiwā* and *'Uluww*; the meaning of all these and the like are well-known in Arabic language in which the Qur'an was revealed.

However, the people of misguidance say: this speech (found in the Qur'an and the *Sunnah*) should not be understood in its literal meaning and they became divided into two groups:

**The First group said:** "We should desist (from commenting on the Names and Attributes of Allah) and hold the view that their literal meanings



are not the intended meanings and we do not understand the intended meanings". This group is known as *Al-Mufawwidah*.<sup>50</sup>

**The Second group is *Al-Mu'awwilah*:** they are the majority, they explain the meanings of Allah's Names and Attributes with incorrect and false meanings. So they went astray and led others astray as well. They preoccupied people and filled books with these disputes, debates and argumentations (about the meanings of the Names and Attributes of Allah) without any benefit.

Therefore, it is obligatory to submit to what is in the Qur'an and the *Sunnah* of Allah's Names and Attributes based on the intent of Allah and His Messenger ﷺ. This is because Allah ﷻ knows Himself better as He is the Most knowledgeable of all. And the Most knowledgeable creature about Allah is Allah's Messenger ﷺ.

As for us, our knowledge is limited; we do not even know much about our own joints, veins and senses. There are many things we do not know. Is the (essence of) the soul known (to us)? What is intellect? Since you do not know something in your body or from yourself, why should you talk about the Essence of Allah ﷻ, which none knows except (Allah) Himself? Allah says:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

*"He (Allah) knows what happens to them (His creatures) in this world and what will happen to them (in the Hereafter), and they will never encompass anything of His Knowledge."* [Qur'an 20: 110]

This is beyond their knowledge and imagination, and Allah should not be compared with His creature. Such is from dispraise of Allah the Exalted and the Majestic. So, He is the Most knowledgeable of Himself and others; Most

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<sup>50</sup> The sect that consigns the meanings of the Names and Attributes of Allah to Him even if the meanings were explained by Allah and His Messenger ﷺ. (Translator)

Truthful in speech and the best in statement than His creature as stated by *Shaykh al-Islam Ibn Taimiyyah* ? in *Al-Wāsiṭiyah*<sup>51</sup>.

His saying: “**And what the Messenger of Allah ﷺ has explained to his Companions.**” The source of the Names and Attributes is the Book of Allah and the *Sunnah*, their explanation is also in the Book of Allah and the *Sunnah* as well as the Arabic language in which the *Shari‘ah* was revealed. We should not apply the logic of Aristotle or Plato or So and so (in understanding the Names and Attributes of Allah or in understanding Islam as a whole), this is from the aspects of committing crime against the *Shari‘ah* of Allah and replacing the revelation with logic or rhetoric. And nothing but harmsuch as misguidance, disappointment and loss has rhetoric and debate caused to those people. They did not arrive at any (good) result. This is according to their confession. They wasted their lifetime (engaging themselves in fruitless) debate and argument; and they admitted at the end that they did not get to any (good) result. If they had submitted to Allah and His Messenger ﷺ, they would have relaxed. Consequently, one of them (regretfully) said:

*“The end of boldness of (applying) intellects (on Islamic creed) will be brain-confusion. And most effort of humanity (on this) is misguidance. Our souls are (imprisoned) in the solitude of our bodies. And the aftermath of our worldly life is harm and evil.*

*We didn’t benefit from our research throughout our lifetime.*

*Except that we compiled therein irrelevant talks”<sup>52</sup>.*

Indeed, they fell into doubt and confusion. But as for those who submitted to Allah and His Messenger ﷺ, they indeed relieved themselves of this (brain-confusion).

<sup>51</sup> *Al-‘Aqīdah Al-Wāsiṭiyah* (page 7).

<sup>52</sup> These lines of poetry are of al-Fakhr ar-Rāzi. See: *Dar’u Ta’āruḍ al-‘Aql wa al-Naql* (1/160) and *Minhāj as-Sunnah* (5/271).



The people of misguidance also said:

*“Throughout my lifetime I have gone round all the institutes (of rhetoric).*

*And have travelled with my utmost aim (of learning rhetoric) to those territories.*

*I didn’t see except one who would out of confusion, place his hand on his cheek or one who would hit his tooth out of regret.<sup>53</sup>”*

He toured the entire institutes i.e. the academies of rhetoric, logic and debate. He travelled with his utmost goal (of learning rhetoric) to those institutes but did not find therein what can cure the ill. And he (concluded) saying<sup>54</sup>, ‘Indeed I have thought over the path of rhetoric and philosophical methodologies but I do not think that they can cure an ill person nor quench (the thirst of) a seriously thirsty person. And I saw that the closest is the way of the Qur’an. As regards affirmation (of Allah’s Names and Attributes), recite:

﴿...إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ...﴾

*“...To Him ascend (all) the goodly words...” [Qur’an 35: 10];*

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

*“The Most Merciful (Allah) Istawā (rose over) the (Mighty) Throne (in a manner that suits His Majesty).” [Qur’an 20: 5]*

<sup>53</sup> These two lines of poetry belong to a-Sharistānī, the author of *al-Milal wa al-Niḥal*. See: *Dar’u ta’āriḍ al-‘Aql wa al-Naql* (1/159) and *Minhāj as-Sunnah* (5/270).

<sup>54</sup> The speaker was ar-Rāzī as stated in the book *an-Nubuwwāt* of Shaykh al-Islām (page 117).

And as regards negation (of similarity between Allah and His creatures), recite:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ...﴾

“...There is nothing like unto Him...” [Qur'an 42: 11]

﴿...وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

“...And they will never encompass anything of His Knowledge.”  
[Qur'an 20: 110]

His saying: “He [Allah] - may His praise be exalted - is One: “There is nothing like Him; and He is the All-Hearer, the All-Seer” [Qur'an 42: 11]. He (Allah) is One. No one is equal to Him in His Essence, Names and Attributes, creation, actions or worship. He has no partner. So why do you burden yourself?! You are a creature while He is the Creator.

How can the creature comprehend the Creator? May His praise be Exalted. Your portion (of concern) is to submit to Allah and His Messenger ﷺ. Do not debate, dispute nor trouble yourself and others; this is the duty, the obligation (upon you). Accordingly, the Companions did not burden themselves with such task or raise doubt over a verse or *Hadith*; rather they would accept them, submit to them and believe in what they contain. They never at all, had problems.

So the the matter is one that requires submission and surrender; we should not delve into vain discourse concerning the creeds (of Islam) in the manner the people of debate, rhetoric and logic do lest the result will be as they confessed against themselves of confusion, trouble and not attaining any (good) result. One of them said:

“We didn't benefit from our research throughout our lifetime.

Except that we compiled therein irrelevant talks”.



So-and-so said and so-and-so said. If he says such-and-such, the response is such-and-such.

His saying: “Our Lord is the First without beginning and the Last without end.” Allah ﷻ is the First without beginning and the Last without end. Allah the Most High says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him).” [Qur'an 57: 3]

(These are) names with opposite (meanings): *The First* is the opposite of *the Last* and *the Most High* is the opposite of *the Most Near*. The Prophet ﷺ explained this verse in his saying:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ.

“You are the First and nothing is before You; You are the Last and nothing is after You; You are the Most High and nothing is above You; and You are the Most Near and nothing is Nearer than You.”<sup>55</sup>

This is the explanation of the Messenger ﷺ. Then someone else will come and give it an explanation contrary to the explanation of the Messenger ﷺ claiming that the meaning of *Dhāhir* (the Most High) is *Dhahara lil 'uqūl* (i.e Allah appeared to the intellect of His creatures) or *Dhahara bil barāhīn* (i.e Allah is

<sup>55</sup> *Ṣaḥīḥ Muslim* (4/8402 No 2713) from the *Ḥadīth* of Abī Hurayrah (رضي الله عنه).

apparent through proofs and evidences) and that the meaning is not that He is above His creatures or high above the Throne...!

This is falsehood, and is contrary to the explanation of the Messenger of Allah ﷺ. The most learned of people about Allah is Allah's Messenger ﷺ; and he has indeed explained this verse with a clear explanation that the meaning of *the First* is One before whom there is none (i.e. the First without beginning); and *the Last* is One whom there is nothing after (i.e. the Last without end); the Most High is One whom there is nothing above Him. That is, He (Allah) is above His creatures.

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

*“And He is the Irresistible, above His slaves, and He is the All-Wise, Well Acquainted with all things.”* [Qur'an 6: 18]

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴾

*“He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you.”* [Qur'an 6:61]

Allah is supremely high in His *Dhāt* (Essence), *Qadr* (Ability) and is supremely Irresistible, Glorious is He and Most High.

**“You are the Most Near and none is nearer than You.”** Meaning, He knows everything and nothing is hidden from Him, and despite His being high above His creatures, nothing is hidden from Him of their innermost secrets and what their hearts conceal. Allah the Most High says:



﴿ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

*“Nothing is hidden from Allah, in the earth or in the heavens.”*  
[Qur'an 3: 5]

Then, someone will come and say that Allah ﷻ is neither above nor below nor does He (exist) in the right direction nor in the left direction; nor in the universe nor out of it. The meaning of this is that He is non-existent as contained in the books of the scholars of rhetoric.

His saying: **“He knows the secret and what is (even) more hidden. He is established above His Throne.”** The fact that He knows what is on the earth and what is under the earth does not negate the fact that He is above the Throne. This is because Allah ﷻ comprehends everything and nothing can grasp Him. The entire creation in relation to Him is very small. But, He is the Mighty, the Great, the Most High and the Sublime. So, we should not compare Him with ourselves.

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ، يَوْمَ الْقِيَامَةِ

﴿ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

*“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!”* [Qur'an 39: 67]

In relation to Him, the creatures are minute even if in the sight of people they appear as great. But in relation to Him, they are veryminute before His

greatness. But those (disbelieving and innovating) people have not appraised Allah rightly when they deny His Ability and Greatness.

﴿يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُۥٓ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اٰجْتَمَعُوْا لَهُۥٓ وَاِنْ يَسْلُبُوْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ضَعْفَ الطَّالِبِ وَاَلْمَطْلُوْبِ ﴿ مَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖ ۝ۭۭۭ﴾

*“O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His Rightful Estimate...” [Qur'an 22: 73-74]*

They do not know the Greatness, Ability, Majesty and Knowledge of Allah. As a result, they compare Him to themselves and dispraise Allah the Exalted and Majestic. If all of you from the first to the last of you, the jinn and human among you were to come together to create a fly which is from the smallest of things, you cannot do so, particularly those they invoke besides Allah such as gods and lords, *“...they cannot create (even) a fly, even though they combine together.” [Qur'an 22: 73]*

Even if skillful doctors, proficient people in the universe, artisans and inventors come together and you say to them, ‘create a fly for us.’ They cannot (do so), though they can manufacture huge ships that have airports and carry airplanes. They build huge airplanes. They can do all these things. But creating a fly and putting life into it, they are incapable of doing it. They draw the image of flies, human beings, beasts of prey and the like but they are incapable of making it walk and talk. They can only but draw.



However, blowing of life is from the command of Allah ﷻ. So how can the Creator be compared with the creature? Intellect and illusions cannot comprehend Him and thoughts cannot imagine Him, Glorious is He and Most High.

His saying: “He knows the secret and what is (even) more hidden. And He rose over His Throne (in a manner that suits His Majesty).” His being established on the throne does not negate the fact that He knows the secret and what is (even) more hidden. It shouldn't be said that since He is established on the throne, He is far from people (and as a result) can neither hear nor see (anything of their condition). This is likening the Lord to the creature.

Therefore, all things are equal to Allah ﷻ. Nothing is hidden from Him, whether it is close or far, the first and the last creature, the world and the Hereafter, everything is in the knowledge of Allah ﷻ. That is why as gigantic as this universe is, Allah controls it with His power, will and (unique) work.

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

*“Verily! Allah grasps the heavens and the earth lest they move away from their places and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.” [Qur'an 35: 41]*

The movement of the orbit, sun, and moon based on this precise calculation that does not lag or err or mistake; who is the one that arranged this universe (with such an exact arrangement)? It is Allah ﷻ. The moon and the stars are well organized the way they are till Allah wishes the end of this world and the transition (of all creatures) to the Hereafter; the One that organized them is

the All-Wise and the All-Knowing, glorious is He and Most High, the Mighty and Majestic.

If you carefully examine the universe, you will understand the greatness of Allah ﷻ. When people see a precise instrument, they are impressed by this making and the maker; while it is (just) a small piece. What about the entire universe that does not lag; who is the one that extends and maintains it? Who is the one that maintains the entire universe so that it does not change or lag or default in anything? It is Allah, the Mighty and Majestic.

These creatures include both small and big. Who is the one that provides provisions for them? Who is the one that provides provisions for the big creatures; each depending on its condition? It is Allah ﷻ.

Therefore, it is obligatory for us to submit to what has been reported from Allah, because He is the most knowledgeable about Himself, and to submit to what has (also) been reported from Allah's Messenger ﷺ because he is the most knowledgeable of all creatures about his Lord. We should not object or intrude with our intellects and thoughts.

So there is no contradiction between the fact that **He knows the secret and what is hidden and His being established on His throne.**

His saying: "His knowledge encompasses every place and no place is hidden from His knowledge." His knowledge encompasses every place.

﴿ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

*"Truly, nothing is hidden from Allah, in the earth or in the heavens."*

[Qur'an 3: 5]

﴿ ... وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا

حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَأْسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾



“...And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”  
[Qur'an 3: 59]

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ ... ﴾

﴿ ... فِيهِ ﴾

‘It is He, Who takes your souls by night (i.e. when you are asleep), and has knowledge of all that you have done by day (i.e. what you earn), then He raises (wakes) you up again...’ [Qur'an 3: 60]

You do wake up from sleep (everyday); so who is the one that makes you to sleep initially and wakes you up? It is Allah ﷻ. If you ponder over the universe it will guide you to (know) the greatness of Allah and submit to Him. And if you carefully examine the statement of the Messenger ﷺ and what he mentioned of past and future events, which will occur as he has informed. Who is the one that guided him to this? It is Allah ﷻ; He is the one Who revealed it to him. It is not from himself. It is only from Allah ﷻ. When the *Aḥādīth* [of the Prophet ﷺ about future things] are compared with events, you will indeed be surprised.

The Messenger ﷺ told us a lot of things from the stories of (past) prophets and previous nations despite that he only came much later. Who is the one that informed him of this? It is Allah ﷻ. This is a proof that he is a Messenger from Allah ﷻ; it is not possible for this Glorious Qur'an to come from other than Allah.

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

*“Say: “If the mankind and the jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.” [Qur'an 17: 88]*

The Qur’an is of Allah’s word, the Mighty and Majestic; and the Messenger ﷺ is only a conveyer (of message) from Allah the Mighty and Majestic.

﴿... وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ...﴾

*“...This Qur’an has been revealed to me that I may therewith warn you and whomsoever it may reach...” [Qur'an 6: 19]*

So he is a conveyer from Allah ﷻ.





## [12] ONE SHOULD NOT ASK REGARDING THE HOW OF ALLAH'S ATTRIBUTES.

١٢ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَلَا يَقُولُ فِي صِفَاتِ الرَّبِّ تَعَالَى: كَيْفَ؟ وَلِمَ؟ إِلَّا شَاكَ  
فِي اللَّهِ تَبَارَكَ وَتَعَالَى.

[12] The author ? said: No one would say about the Attributes of Allah, "how" or "why" except one who is in doubt about Allah, Blessed is He and Most High.

### COMMENTARY

Neither should the "how" be asked about, nor 'Why did He (Allah) say such-and-such?' One should rather submit to Allah, because none knows the 'how' except Allah ﷻ.



## [13] THE QUR'AN IS THE WORD OF ALLAH, IT IS NOT CREATED

١٣ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْقُرْآنُ كَلَامُ اللَّهِ وَتَنْزِيلُهُ وَنُورُهُ، وَلَيْسَ مَخْلُوقًا؛ لِأَنَّ الْقُرْآنَ مِنَ اللَّهِ، وَمَا كَانَ مِنَ اللَّهِ فَلَيْسَ بِمَخْلُوقٍ، وَهَكَذَا قَالَ مَالِكُ بْنُ أَنَسٍ، وَأَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُمُ اللَّهُ، وَمَنْ قَبْلَهُمَا مِنَ الْفُقَهَاءِ وَمَنْ بَعْدَهُمَا، وَالْمِرَاءُ فِيهِ كُفْرٌ.

[13] The author ﷺ said: The Qur'an is the Word of Allah, His revelation and light. It is not created because it is from Allah. And whatever is from Allah is not created. This was what Mālik bin Anas, Aḥmad bin Ḥanbal and the jurists before and after them ﷺ said. Dispute or argument about (whether the Qur'an is created or not) is disbelief.

### COMMENTARY

His saying: "The Qur'an is the Word of Allah, His revelation and light. It is not created." From the creed of *Ahl Sunnah wa al-Jamā'ah* is that the Qur'an is the word of Allah. He spoke it in reality, angel Jibrīl heard it from Him, and descended with it to Muḥammad ﷺ. This is a creed none disagrees with among the people of knowledge following the *Sunnah* of Allah's Messenger ﷺ.

It is only the people of misguidance such as the *Jahmiyyah* - followers of Jahm bin Ṣafwān and those who spring from the *Jahmiyyah* from among the *Mu'tazilah*, *Zaydiyyah* and the *Shī'ah*. All of these sects acquired this (deviant creed) from the *Jahmiyyah*. So also are the *Ibādīyyah*; they all follow this methodology that opposes the methodology of the *Ahl Sunnah wa al-Jamā'ah*. They hold the view that the Qur'an is created. Because according to them, Allah should not be described as One who speaks, just as He - in their view - should not be described with hearing, sight, knowledge, will etc. Also He should not be described as having a face, two hands and the likes.



Their aim for doing this is to corrupt the creed even though they pretend that their aim is to make Allah ﷻ far above resembling the creatures. This is a false claim. This is because the attributes of Allah are not similar to those of the creatures. Allah ﷻ has Names and Attributes that befit Him and His greatness; likewise, the creatures have names and qualities befitting them and their human nature. So, there is no similarity between the two from the aspects of essence and manner even if they are the same in meaning and utterance. This is what is referred to as coincidence, but they differ in essence and manner. This is the understanding of *Ahl as-Sunnah wa al-Jamā'ah*. Their proof for this is from the Book of Allah:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ... ﴾

*“And if anyone of the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an)...” [Qur'an 9: 6]*

He (Allah) attached *the Word* to Himself Glorious is He and most High. He says regarding the hypocrites:

﴿ ... يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ ... ﴾

*“...They want to change Allah's Words...” [Qur'an 48: 15]*

He attached it to Himself.

The evidences from the *Sunnah* and the consensus of the *Ummah* are many on this issue. It is without doubt, a matter of certainty. The disagreement of the people of misguidance does not have any effect on it; that the Qur'an is indeed the Word of Allah, and it is part of His Words – may He be exalted. Allah does speak and He speaks whenever He wishes, if He wishes and with whatever He wishes. He is described with speech, and this Qur'an is

part of the speech of Allah. He spoke in the *Tawrāh*, the *Injil* and *Zabūr*. He speaks orders and prohibitions. He says to a thing 'Be' and it is.

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!” [Qur'an36: 82]

So He affirms speech for Himself.

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ... ﴾

“And (remember) when Allah said: ‘O ‘Īsā (Jesus)!’” [Qur'an3: 55]

He spoke to Mūsā with a speech that he heard when He sent him to Fir'awn. So Allah ﷻ is described with speech and part of His speech is the Glorious Qur'an.

As for the saying of the people of misguidance that attaching speech to Allah is like attaching the creature to the Creator, for example, the she-camel of Allah and the house of Allah etc. We reply by saying that this is part of fabricating lies (against Allah) and mixing the truth with falsehood. Because attaching to Allah is of two types:

**The first:** *Iḍāfatul ma'ān*: (i.e. attaching meanings)

**The second type:** *Iḍāfatul a'yān*: (i.e. attaching things to Allah).

The meanings: their being attached to Allah, is attaching an adjective to the noun it qualifies. Such attachment is real. Thus it is part of His attributes; like speaking, hearing and seeing.

While *Iḍāfatul a'yān* like the she-camel, horse etc. This is attaching a creature to its Creator. It is an attachment of conferring honour (on that creature). They mixed up the two matters without differentiating between



them. That is why the *Ahl as-Sunnah wa al-Jamā'ah* state this issue in the books of *'Aqīdah* in order to refute the people of misguidance. If Allah has no speech, as they allege, then how does He command and prohibit?

This implies that the rulings of the *Sharī'ah* will be destroyed and likewise the basic foundation, the Qur'an. And once this foundation is destroyed, Islam (as a whole) is destroyed. But, they hide their evil aim byclaiming to make Allah free from all imperfections; but this is not making Him free from imperfections. It is rather a distortion (of Allah's Names and Attributes). And there is a difference between *ta'ṭīl*<sup>56</sup> and *tanzīh*<sup>57</sup>. *At-tanzīh* is what Allah stated with His saying:

﴿... لَيْسَ كَمِثْلِهِ شَيْءٌ...﴾

“...There is nothing like Him...” [Qur'an 42: 11]

﴿... هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“...Do you know of any who is similar to Him?” [Qur'an 19: 65]

This is the *tanzīh* that Allah mentions, and it is a negation of likening the creature to the Creator or equating the creature to Him. This is what Allah the Mighty and Majestic freed Himself from. As for the negation of the attributes, such is *Ta'ṭīl* resulting from *at-Tashbīh* (likening). So firstly, they likened, then secondly, they distorted. So it is not *tanzīh*; there is a difference between *at-Tanzīh* and *at-Ta'ṭīl*.

The *Ashā'irah* came with something amazing, more amazing than the saying of the *Jahmiyyah*. They say the word of Allah is divided into two:

<sup>56</sup> A distortion of Allah's Names and Attributes (Translator).

<sup>57</sup> Making Allah free from all imperfections (Translator).

1. *Ma'ān* (i.e. meanings) and
2. *Alfādh* (i.e. expressions)

*Al-Ma'ānī* is the word of Allah. Allah is described of as indeed having speech which is the ancient meaning and is self-existing. But to say that Allah speaks with letter or voice, according to them, this should be negated from Allah. They say it is the meaning of self-existent or independent (*Qā-imun bi nafsihī*). As for the expression, it is the speech of the creature. Meaning that it is from the speech of Jibrīl or from the speech of Muḥammad ﷺ!

So, they made the Qur'an to consist of two things: the creature and other than the creature. They are neither with the *Ahl as-Sunnah* who say that the Qur'an is not created nor are they with the *Jahmiyyah* who claim that the entire Qur'an is created. They wavered (in faith) like the claim of the Christians concerning *al-Masīh* that he is made up of two things: *al-lāhūt* (i.e. Godlike) and *an-Nāsūt* (i.e. humanlike). They say; *al-lāhūt* merged with *an-Nāsūt*!

In summary, this issue is very important. Do not be carried away by the saying of the deceivers who claim that they are from the *Ahl as-Sunnah* saying: "this issue does not deserve this argument", and that, "Imām Ahmad was quite exaggerating for refusing to say that the Qur'an was created" and that, "the issue does not deserve the attention given to it". This is found in the books of some of those who affiliate themselves to knowledge. Some of them even claim that what happened between Imām Aḥmad and his antagonist was only a political disagreement!

But if you examine carefully, you will find that the issue should not be taken lightly. If the Qur'an is negated from being the speech of Allah; then what will be left with us? If the Lord is devoid of having the attribute of speech, such is (nothing but) imperfection of the Lord – Free is He from all imperfections; because the one who does not speak is not a God. Allah – Exalted be He – censured the Jews when they worshipped the (speechless) calf. He said:



﴿الَّذِينَ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ...﴾

“...Did they not see that it could neither speak to them...?” [Qur'an 7: 148]

It is a must that the Lord should speak, control, order and prohibit. Hence, if speech is negated from Allah, He becomes undeserving of divinity – Exalted is He from what they say.

Therefore, this is a great issue. For this reason, *Imām Aḥmad* took the position of unshakable mountains. He neither gave up nor did he give a metaphorical interpretation. Rather, he remained patient with the trial, imprisonment and beating, as well as, humiliation from three Caliphs: al-Ma'mūn, al-Mu'taṣim and al-Wāthiq. They all continued to punish him wanting him to give up. But *Imām Aḥmad* refused and was steadfast, and by the end of the era of al-Wāthiq, it is said that al-Wāthiq retracted when a debate took place in his presence between a scholar from among *Ahl as-Sunnah* and Bishr al-Marīsī; and the latter was defeated. Thereupon al-Wāthiq reversed his earlier position<sup>58</sup>.

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<sup>58</sup> Adh-Dhahabī said in *Siyar A'lām an-Nubalā'i* (10/30 – 309): “Ibrāhīm bin Asbāṭ said, ‘A chained man was carried and brought before Ibn Abī Du'ād in the presence of al-Wāthiq. He then said to Aḥmad bin Abī Du'ād, ‘Inform me of what you are calling the people to; was it something known to the Messenger of Allah ﷺ yet he did not call to it or was it something unknown to him?’ He replied, ‘Rather, it was known to the Him’. He said, ‘Was it right that he ﷺ did not invite unto it but not right that you do the same?’ He was dumbfounded, and al-Wāthiq laughed. He (al-Wāthiq) then stood up with his hand on his lips, entered his assembly and stretched his legs saying, ‘A matter over which the messenger of Allah ﷺ rightly remained silent, will it not be right for us to do the same?’ He then ordered that the *Shaykh* be given a hundred *Dinārs* and returned to his home town.”

And Ṭāhir bin Khalaf said that: “I heard al-Muhtadī-billah bin al-Wāthiq saying, ‘Whenever my father intended killing a person, he makes us present.’ He said, ‘a chained old man with dyed beard was brought and my father said, ‘Allow Aḥmad bin Abī Du'ād and his companions to come in.’ The *Shaykh* was brought in who then said, ‘as-Salām ‘alaykum

In brief, this issue is great and very important. It should not be played down. It should not be said - as some ignorant people, westernized writers, the *Ashā'irah* and those who take after them do say: "This issue does not deserve this attention and refutations."

Indeed *Imām* Aḥmad advanced his argument against them with Allah's saying:

﴿...حَتَّى يَسْمَعَ كَلِمَ اللَّهِ...﴾

**“...So that he may hear the word of Allah (the Qur'an)...” [Qur'an 9: 6]**

(Peace be upon you), Oh leader of the Believers." He replied, "May Allah not grant you peace". He (the *Shaykh*) said, "how bad were the lessons you received from your teacher!

Allah the Mighty says,

***"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally."***

Aḥmad bin Abī Du'ād then said, "The man is a Rhetoric." He said, "Talk to him". He then said, "Old man, what do you say regarding the Qur'an?" He said, "You are unfair to me; I should rather ask the question". He replied, "Ask". He said, "What do you say (regarding it)?" He replied, "Created". The old man said, "Was this something known to the Messenger of Allah ﷺ, Abū Bakr, 'Umar and the Caliphs or was it unknown?" He replied, "It is something unknown to them." He said, "Glorious is Allah! Something they did not know but that you know?!" He was then ashamed and said, "He humbled me". He said, "The matter is as it is, what do you say regarding the Qur'an? He said, "Created". The old man said, "Something known to the Prophet?" He said, "It was known to the Prophet". The old man said, "Was it known to the Prophet ﷺ yet he did not call the people to it?" He said, "Yes". He said, "And was it right for him to have done that?" He replied, "Yes". The old man then said, "Will it not be right for you, what was right for him and for the caliphs after him?! Al-Wāthiq then stood up and entered his chamber, reclined and then said, "Something unknown to the Prophet ﷺ, Abū Bakr, 'Umar, 'Uthmān and 'Alī, yet it is known to you! Glorious is Allah! They knew it, but they did not call the people to it! "What was right for them should be right for you!" He then ordered that the shackle of the old man be untied and he be given four hundred *Dinār*. Ibn Abī Du'ād became despised before him and afterwards, he never tortured anyone."



﴿...كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ...﴾

“...Thus Allah has said before hand...” [Qur'an 48: 15]

“Allah has said...”: He (Allah) affirms speech and statement for Himself.

“His Revelation;” meaning the Qur'an. He revealed it to His Prophet, Muḥammad ﷺ through Jibrīl عليه السلام. Allah the Most High says:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ♦ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ♦ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

“Which the trustworthy Rūḥ [Jibrīl (Gabriel)] has brought down; upon your heart (O Muḥammad) that you may be (one) of the warners, in the plain Arabic language.” [Qur'an 42: 193-195]

This is very clear and explicit. In spite of this, someone will come and say: the Qur'an is created, not revealed; Allah did not utter it and that speech should not be attributed to Allah? Exalted is Allah from what they say.

His saying: “And His Light.” The Qur'an is described to be a light. Allah the Most High says:

﴿...وَلَكِنْ جَعَلْنَاهُ نُورًا يَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا...﴾

“...But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will...” [Qur'an 42: 52]

It is also called Rūḥ. Allah the Most High says:

﴿...أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا...﴾

“...We sent to you (O Muḥammad) *Rūh* (a Revelation and a Mercy) of Our Command...” [Qur'an 42: 52]

It is *Rūh* because hearts are revived through it just as the body is given life through the *Rūh* (soul). So, it is the *Rūh* of the hearts. The *Rūh* that is well known is that in the bodies (of humans). Thus, the Qur'an is light, *Rūh*, guidance, reminder and admonishment. It has many names, which indicate its greatness.

His saying: “Because the Qur'an is from Allah. And whatever is from Allah is not created.” Allah ﷻ with His Names and Attributes is not created. He is the Creator and other than Him is created. Consequently, it should not be said that His Names and Attributes are created, because they are from Allah. Whatever is from Allah is not created; meaning that Allah is described with them. So Allah with His Names and Attributes is the Creator; and other than Him is created.

His saying: “This is the view of Mālik bin Anas and Aḥmad bin Ḥanbal ؓ.” This is the view of the *Imāms*, among them are Mālik, the *Imām* of *Dārul Hijrah* (al-Madīnah) and *Imām* Aḥmad who was punished and hurt for this (issue), and was patient; and others among the *Imāms* of *Ahl as-Sunnah*. This is their view.

His saying: “And the jurists before and after them;” that is, *Imām* Mālik and *Imām* Aḥmad were not the only ones who held this view. Rather it has been



the view of those before them from the Companions, the *Tābi'ūn*<sup>59</sup>, *Atbā at-Tābi'in*<sup>60</sup>, as well as, the *Imāms* that came after them.

His saying: “Dispute regarding it is an act of disbelief.” Argumentation about the Qur'an whether it is created or not, or that a person is in doubt and says, “I do not know, it is a controversial issue” – just as they say nowadays.

Nowadays, the phenomenon that has emerged (with some people) is their saying, ‘it is a controversial issue’. We say, when there is difference of opinion, the proof should be followed, we should not worship (Allah) with people’s disagreement and views. We worship (Allah) through (following) the proof. So we should refer the disagreement to the proof. Whatever is supported by the proof is the truth, and whatever is contrary to the proof is falsehood. Allah has not left us to views, sayings, and disagreement. Rather, He says:

﴿... فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ...﴾

“...If you differ in anything among yourselves, refer it to Allah and His Messenger...” [Qur'an 4: 59]

﴿وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ

تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muḥammad to these polytheists): Such is Allah, my Lord in whom I put my trust, and to Him I turn (in all my affairs and) in repentance.” [Qur'an 42: 10]

<sup>59</sup> The Students of the companions. (Translator)

<sup>60</sup> Those who met the Students of the companions and learnt from them. (Translator)

It is therefore obligatory to refer to the Book of Allah and the *Sunnah* of His Messenger ﷺ, and to take whatever is supported by the proof while abandoning whatever is contrary to it.

As for he who accepts the view that is in conformity with his inclination and desires, even when such is contrary to the proof, such a person is astray as he worships his desires. As for the one who worships Allah, he accepts whatever is supported by the proof from Allah's Book and the *Sunnah* of His Messenger ﷺ.





## [14] BELIEF IN THE SEEING OF ALLAH ﷻ ON THE DAY OF RESSURRECTION

١٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ، يَرَوْنَ اللَّهَ عَزَّ وَجَلَّ بِأَعْيُنِ رُؤُوسِهِمْ، وَهُوَ يُحَاسِبُهُمْ بِلَا حَاجِبٍ وَلَا تُرْجِمَانٍ.

[14] The author ? said: To believe in seeing Allah on the Day of Resurrection. They (i.e. the believers) will see Allah with their own eyes and He will call them to account without a screen or interpreter.

### COMMENTARY

Among the important and great issues of 'Aqīdah is to affirm that the believers will see their Lord on the Day of Resurrection with their naked eyes just as they see the moon on the night of a full moon and as they see the sun clearly in the absence of clouds, as reported in authentic *Aḥādīth* collected in a *Mutawātir* form concerning the affirmation of the believers' seeing their Lord. *Imām* Ibn al-Qayyim has quoted the *Aḥādīth* reported concerning this in "*Hādīal-Arwāḥ*"<sup>61</sup>; he elaborated on them with their chains of transmission. They have been reported by large number of trustworthy persons in every level affirming that the believers will see their Lord with their naked eyes.

The people of misguidance from among the misguided sects oppose this, such as the *Mu'tazilah* and those who take after them. They negate the believers' seeing Allah on the Day of Resserction while it is mentioned in the Qur'an. Allah the Most High says:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ... ﴾

<sup>61</sup> *Hādī al-Arwāḥ ilā bilād al-Afrāḥ* (1/196 onward).

*“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah)...” [Qur'an 10: 26]*

It is reported in *Ṣaḥīḥ Muslim* that the word, *Ziyādah* is: -looking at the Face of Allah Glorified is He and Most High<sup>62</sup>. And the Most High says:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

*“There they will have all that they desire – and We have more (for them).” [Qur'an 50:35]*

*Al-Mazīd* (more) means looking at the Face of Allah ﷻ.<sup>63</sup>

It is also stated in *Sūrat-ul-Qiyāmah*:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٣﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

*“Some faces that Day shall be Nādirah (shining and radiant). Looking at their Lord (Allah).” [Qur'an 75: 23]*

<sup>62</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/163 No 181) from Ṣuḥayb (رضي الله عنه) from the Prophet ﷺ who said: “When the dwellers of the Paradise have entered it, Allah the most High will say: ‘Do you desire that I grant you any other thing?’ And they will say, ‘Have you not brightened our faces? Have you not granted us the Paradise and saved us from the Fire?’ Then He will uncover the veil and they would not have been granted anything most beloved to them than looking at their Lord ﷻ”. He then recited this verse:

*“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah)...” [Qur'an 10: 26]*

<sup>63</sup>That has been reported in the *Ḥadīth* of Anas (رضي الله عنه). It has been reported by *Imām ash-Shāfi‘ī* in his *Musnad* (page 70), *al-Bazzār* in his *Musnad* (No 3519 – *Kashf al-Astār*), *Ibn Jarīr* in his *Tafsīr* (26/15) and others. *Ad-Diyā‘u al-Maqdisī* graded it authentic in *al-Aḥādīth al-Mukhtārah* (6/22 No 2291).



The Arabic word (ناصرة) *Nādirah* with (ض) *dād* is derived from (النصرة) *an-Nudrah*, which means radiance.

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴾

*“You will recognize in their faces the brightness of delight.”* [Qur'an 83: 24]

﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

*“Looking at their Lord (Allah).”* [Qur'an 75: 23]

With (ط) *dhā*, meaning they will look at Allah ﷻ with their eyes. They will be delighted with it more than their delight with the bliss of the Paradise. This is in the Glorious Qur'an.

In *Sūrat-ul-Muṭaffifīn*, Allah says regarding the disbelievers:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

*“Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.”* [Qur'an 83: 15]

They will be veiled from seeing Allah. So if the disbelievers will be veiled from seeing Allah; it is a proof that the believers will see their Lord ﷻ. This is because the believers believed in Him in this world without seeing Him. Rather, they relied on proofs; so they believed in Him and His messengers. They believed in Him without seeing Him in this world.

So Allah will honour them in Paradise by manifesting to them and they will see Him with their naked eyes, for they believed in Him in this world without seeing Him. As for the disbelievers, since they disbelieved in Him in

this world, Allah will veil them from seeing Him on the Day of Resurrection as recompense to them:

### ﴿ جَزَاءٍ وَفَاءًا ﴾

*“An exact recompense (according to their evil crimes).” [Qur'an 78: 26]*

One of the ambiguities which the *Mu'tazilah* and those who hold their view rely on is that Allah said to Mūsā: *“You cannot see Me!”* as contained in the statement of Allah the Most High:

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي إِلَيْكَ ۖ قَالَ لَنْ تَرَنِي وَلَٰكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرَنِي ۗ ... ﴾

*“And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord spoke to him; he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allah said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me...” [Qur'an 7: 143]*

They say this is a proof that Allah will not be seen. We reply by saying, ‘Yes, this is in this worldly life; because the event took place in this world. We agree that Allah cannot be seen in this world. Because Mūsā asked to see Him in this world. Allah, the Mighty and the Majestic said: *“He said: ‘You cannot see Me.’* That is, in this world.

Negation with the particle (لَنْ) ‘lan’ does not imply an eternal negation; rather it is a temporary negation. *“He said, ‘You cannot see Me’”*. Meaning you cannot see Me in this world. Even in the Arabic language, negation used with the particle (لَنْ) ‘Lan’ (meaning *never*) does not imply



eternity. Consequently, Ibn Mālik stated in *al-Kāfiyatash-Shāfiyah* on Arabic grammar:

*“He who considers negation with the use of ‘Lan’ to be eternal,  
Then his view is rejected while contrary to it should be supported.”*

That is, the particle *Lan* does not imply eternal or everlasting negation.

Another proof is that Allah says regarding the Jews:

﴿ ... فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ♦ وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴾

*“...Then long for death if you are truthful. But they will never long for it” [Qur'an 2: 94-95]*

This is in spite of the fact that in the Hereafter they will wish for death in order to have a rest from punishment. Allah the Most High says:

﴿ وَنَادَوْا بِمَلِكٍ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَنَكُوتُونَ ﴾

*“And they will cry: “O Mālik (Keeper of Hell)! Let your Lord make an end of us” [Qur'an 43: 77]*

They will seek for death. This indicates that the particle ‘*Lan*’ (*never*) does not imply eternal negation. This is the ruling of Arabic language and it is the ruling which the Qur’an denotes.

They also stated that from what indicates that Allah will never be seen is His saying:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ... ﴾

*“No vision can grasp Him, but He Grasps all vision.” [Qur'an 6:103]*

We say to them, this is not a negation of seeing (Allah). It is only a negation of grasp. He did not say that eyes will not see Him. He said: *“No vision can grasp Him...”* That is, no vision can grasp Him, and the negation of (الإدراك) *al-Idrāk* (grasping) is not a negation of seeing. So the eyes will see Him but cannot grasp Him. Meaning, it cannot grasp Him. So the word *al-Idrāk* means a grasping of Allah ﷻ. So even if they see Him in Paradise, they cannot grasp Him. So what is being negated is *al-Idrāk* which means grasping. Therefore, eyes will see Him but cannot grasp Him. They will however see Him as is pointed to by the proofs; and reconciling the texts is obligatory.

When contradiction appears to have occurred between the texts, as long as it is possible to reconcile, then they should be reconciled. This is clear -to Allah is all praise due.

The speech of Allah is never contradictory. Rather, an aspect explains the other. As for he who takes a verse and leaves another, such a person is from the people of deviation. Allah the Most High says:

﴿... فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ

تَأْوِيلِهِ...﴾

*“...So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings.”*  
[Qur'an3: 7]

The entire Qur'an should be used as proof:

﴿... كُلُّ مِّنْ عِنْدِ رَبِّنَا...﴾



*"...The whole of it (clear and unclear verses) are from our Lord..."*  
 [Qur'an 3: 7] - as stated by those firmly grounded in knowledge.

An aspect of the Qur'an explains another; it never contradicts; because Allah has negated all forms of contradiction from it. Allah the Most High says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

*"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradiction."* [Qur'an 4: 82]

If a verse is difficult for you to understand, search in the Qur'an what explains it. If you cannot find it, proceed to the *Sunnah* for you will find what explains it. If you cannot find what explains it in the *Sunnah*, look for the sayings of the Companions - those who reported from the Messenger ﷺ. You will find in their sayings what explains the verse that is difficult for you. To Allah is all praise due; the Qur'an is preserved in its wordings and meaning. It does not contradict or disagree with each other. Contradiction is only in the understanding of humans.

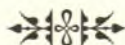
Similarly, those who feign knowledge, who have not studied the sciences (of Islam) nor acquired the principles of deductions of proof, make deductions without understanding; they affirm so many things that none from the people of knowledge affirmed before them. This is due to ignorance and falsely ascribing themselves to knowledge. These issues are great. They require learning, precision, careful consideration and verification, because 'Aqīdah (Creed) is the foundation. And any deficiency in it is deficiency in the foundation.

This is the sum total of the differences of people regarding seeing Allah ﷻ on the Day of Resurrection. For Allah cannot be seen in this world, and it is only the believers that will see Him in the Hereafter, while the disbelievers will be veiled from seeing Him.

His saying: **“To believe in the Ru’yah on the Day of Resurrection.”** Why did he say on the Day of Resurrection? This is because He ﷻ cannot be seen in this world.

His saying: **“They will see Allah with their naked eyes.”** He said, with their naked eyes, to disprove the misinterpretation of those who say the meaning of **“they will see their Lord”** is, with their hearts and not their eyes.

His saying: **“And He will call them to account without a screen or interpreter.”** Meaning, on the Day of Resurrection, during accountability a slave will be in seclusion with His Lord, and Allah will call him to account for His actions in the language the slave understands; there will be no interpreter between him and Allah. The interpreter is the one who conveys meaning from one language to another, like someone who conveys a meaning in English Language to Arabic Language or vice versa. This is because languages are many.





## [15] BELIEF IN THE MĪZAN

١٥ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ، يُوزَنُ فِيهِ الْحَيْرُ وَالشَّرُّ، لَهُ كِفَّتَانِ وَلَهُ لِسَانٌ.

[15] The author ? said: To believe in the *Mīzān* (Scale) on the Day of Resurrection; the good and evil deeds (of the slaves) will be weighed with it. And it has two scales and a tongue.

### COMMENTARY

Among the issues of 'Aqīdah is to believe in the *Mīzān* which will be used in weighing the slaves' deeds on the Day of Resurrection. Allah the Most High says:

﴿ وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾  
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا  
يَظْلِمُونَ ﴿٩﴾

“And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.).” [Qur'an 7: 8-9]

In another verse:

﴿ ... خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾

*“They are those who lose their ownelves, in Hell will they abide.”*  
[Qur'an 23: 103]

If the scale of good deeds is weightier, the slave will be successful. But if on the contrary, the evil deeds are weightier, the slave is destroyed.

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ، ﴿ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ، ﴿ فَأُمُّهُ هَاوِيَةٌ ﴿ وَمَا أَدْرَاكَ مَا هِيَ ﴿ نَارٌ حَامِيَةٌ ﴿

*“Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hāwiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!”* [Qur'an 101: 6-11]

This is from the Justice of Allah ﷻ. He will weigh their good and evil deeds with a balance that they will see. It is a physical balance with two scales and a tongue. Good deeds will be placed in one scale and evil deeds in the other as evidenced by the Qur'an and *Sunnah*.

Contrary to the Mu'tazilah, who say that what is meant by *al-Mawāzīn* (balances) and *al-Mīzān* (balance) is; the establishment of Justice and there is no physical balance, basing such on their false belief. This is because they rely on their intellect and not on the texts (of the Qur'an and *Sunnah*). The *Mīzān* is therefore real; it has two scales as it has been reported in authentic *Aḥādīth*<sup>64</sup>.

<sup>64</sup>A mention of some of them will come. Abū al-Ḥasan al-Ash'arī said in *Maqālāt al-Islāmiyyīn* (1/42): “The people of truth say, 'It has a tongue and two scales. Good deeds will be weighed in one of its scales and sinful deeds in the other ... while the people of innovation



His saying: “The good and evil deeds (of the slaves) will be weighed with it;” that is, the righteous and unrighteous actions.

His saying: “It has two scales and a tongue.” It has two scales as reported in *Aḥādīth*. The good deeds will be placed on one scale and the evil deeds on the other as contained in the *Ḥadīth* of the ‘Card of *Tawḥīd*’ in the story of the one who has ninety-nine records and each record is filled with evil deeds to the extent of one’s sight. So it will be said to him: ‘Do you have any good deed?’ And he will say: ‘No, my Lord’. So these huge (evil) records will become greater, and he will say: ‘No, my Lord’. So it will be said to him: ‘But, you will indeed never be wronged; you have a good deed with Us’. So a card will be brought containing the testimony of ‘*There is no deity worthy of worship except Allah* and the testimony that ‘*Muḥammad ﷺ is the Messenger of Allah*; and that card will be placed on one scale while those big records will be placed on the other. The card will out-weigh the records and he will as a result, enter the Paradise<sup>65</sup>. This is evidence that the Balance has two scales whereon the deeds will be placed on the Day of Resurrection.

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negate the scale and say, ‘*al-Mawāzīn* does not mean scales and tongues. They are rather figurative expressions. They will be rewarded by Allah based on their deeds by Scales. They rejected the *Mizān*...”

<sup>65</sup>From ‘Abdullāh bin ‘Amr (رضي الله عنه) who said that the Prophet said: “A man from my *Ummah* will be summoned before the creatures on the Day of Resurrection. Ninety-nine huge records will be opened to him. Each of the records extends in the extent of one’s sight. Thereafter, it will be said, ‘Is there anything in this you wish to deny?’ He will say, ‘No, O Lord.’ It will be said, ‘Do you have any excuse or good deed?’ Thereupon, the Man becomes frightened and will say, ‘No’. So, it will be said, ‘Certainly, you have good deeds with us, you will surely never be wronged. Then, a card will be brought out to him containing; ‘*Ash-hadu an-Lāilaha illalāh wa ash-hadu an-na Muḥammad an ‘Abduhu wa Rasūluhu* (meaning: I bear witness that none deserves to be worshipped except Allah and I bear witness that Muḥammad is his servant and Messenger). Thereupon, he will say, ‘My Lord, this card against these records?!’ It will be said, ‘I will certainly never be wronged.’ The huge records will then be placed on a pan and

“It has a tongue.” The tongue of the balance is known to the people; they call it the heart of the balance which moves to the right or left. So when the scales weigh the same weight the heart of the balance will be equal. But if one scale out-weighs the other, then the heart inclines.



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the card on another and the huge records will become light and the card, heavy.” Reported by Ibn al-Mubārah in *az-Zuhd* (no 31) and in his *Musnad* (no 100), Imām Aḥmad in his *Musnad* (2/213, 222), at-Tirmidhi in his *Sunan* (no 2639), Ibn Mājah in his *Sunan* (no 4300), Ibn Ḥibbān in his *Ṣaḥīḥ* (461), al-Ḥākim in *al-Mustadrak* (1/529), al-Bagawi in *Sharh as-Sunnah* (no 4321) and others. At-Tirmidhi said: “It is *Ḥasan Garīb* (Sound and lone)” and Ibn Ḥibbān declared it authentic, as well as, al-Ḥākim based on the condition of Muslim and Adh-Dhahabī concurred with him.



## [16] BELIEF IN THE PUNISHMENT OF THE GRAVE

١٦ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانِ بِعَذَابِ الْقَبْرِ، وَمُنْكَرٍ وَنَكِيرٍ.

[16] The author ? said: And to believe in the punishment of the grave, *Munkar* and *Nakir*.

### COMMENTARY

Likewise, from the 'Aqīdah of *Ahl as-Sunnah wa al-Jamā'ah* is to believe in the punishment and bliss of the grave. The dead is either punished in his grave or being given bliss till he is resurrected on the Day of Resurrection.

The grave is a state between this worldly life and the Hereafter. Consequently, it is called *al-Barzakh*, because the word *al-Barzakh* means a barrier between two things. Allah the Most High says:

﴿ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ♦ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴾

*“He has let loose the two seas (the salt and fresh water) meeting together. Between them is a barrier which none of them can transgress.”* [Qur'an 55: 19-20]

Neither does the salt water encroach upon the freshwater nor does the freshwater encroach upon the salt water because Allah has set a barrier between them. This does not mix up with that. So *al-Barzakh* is a partition between two things. This is because abodes are three: the abode of this world, the abode of *al-Barzakh* and the abode of permanent settlement.

These are the abodes which the slaves will pass through. The abode of this world is a place of deeds; the abode of *al-Barzakh* is the place of waiting; while the home of permanent settlement is the abode of recompense. Allah ﷻ says:

## ﴿ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴾

“Until you visit the graves (i.e. till you die).” [Qur'an 102: 2]

This indicates that the graves are not places of residence; rather the person therein is just like a visitor who visits and leaves. Being in the graves is regarded as a visit because he (the dead person) stays in it and then leaves. However, once he is placed in the grave, the sand poured over him, and people depart from him: “He (the dead) indeed hears the shuffling of their shoes.”<sup>66</sup>

Then two angels will come to him in the grave and make him sit up. His soul is brought back to his body and he will live a life of an interval period. It is not similar to the life of this world. They will then ask him: ‘Who is your Lord? What is your religion? Who is your Prophet? If he responds to these questions correctly, he is saved and successful will be forever devoid of wretchedness after it. His grave will be made spacious for him as far as his eyes can see. A door will be opened for him to the Paradise so that its breeze and fragrance reach him. A furnishing of Paradise will be ordered for him<sup>67</sup>. He will continue to be in bliss in his grave. This is an unseen matter which we do not know about. Were we to open the grave, we would not find anything of such because he (the dead) is in a world while we are in another.

As for the hypocrite and the doubtful person, when he is asked: ‘Who is your Lord?’ He will say, ‘I don’t know’. ‘Who is your Prophet?’ ‘I don’t know.’ ‘What is your religion?’ ‘I don’t know’. Even if he was a scholar in this world who memorized texts, commentaries, (knew) the language, was a fluent orator and an eloquent speaker; but if he does not have *Īmān*, he will falter in

<sup>66</sup> Reported by Al-Bukhāri in his *Ṣaḥīḥ* (1/448 no 1273) and Muslim in his *Ṣaḥīḥ* (3/2200 no 2870) from Anas (رضي الله عنه).

<sup>67</sup> That has been reported in the *Ḥadīth* of al-Barā' bin 'Āzib (رضي الله عنه). Reported by aṭ-Ṭayālīsī in his *Musnad* (pg 102), Imām Aḥmad in his *Musnad* (4/287), Abū Dāwūd in his *Sunan* (4/239 no 4753), al-Ḥākim in *al-Mustadrak 'alā aṣ-Ṣaḥīḥain* (1/93-96) and he said: It is authentic based on the condition of the two *Shaykhs* (al-Bukhāri and Muslim), and Adh-Dhahabī concurred with him. Ibn Qayyim graded it authentic in *I'lām al-Mūqī'in* (1/213).



the grave and be unable to answer when he is asked about these issues. He will fumble by saying:

هَآ هَا لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَبُفَّتِحَ لَهُ بَابٌ إِلَى النَّارِ، وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَحْتَلِفَ أَضْلَاعُهُ، وَيَأْتِيهِ مِنْ سَمُومِهَا وَحَرِّهَا، وَيُفْرَشُ لَهُ فِرَاشٌ مِنَ النَّارِ.

“‘Hāh Hāh! I don’t know. I heard the people say something so I said it.’ So a door to Hell will be opened for him, his grave will be constricted for him so much so that his ribs will be pressed together. He will be engulfed by its heat and a bed will be spread for him from the Fire.”<sup>68</sup>

The torment and bliss of the grave are both confirmed in the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ. The Prophet ﷺ said:

تَعَوَّدُوا بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

“Seek refuge in Allah from four things: the punishment of Hell, the punishment of the grave, the trial of life and death and the tribulation of the Pseudo Christ, *ad-Dajjāl*.”<sup>69</sup>

So the Prophet ﷺ used to seek refuge from the punishment of the grave<sup>70</sup>. In the Qur’an, there are references to the torment of the grave. Allah the Most High says:

﴿وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ ...﴾

<sup>68</sup> A part of the *Hadīth* of al-Barā’i (رضي الله عنه) and its reference has preceded.

<sup>69</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/463 no 1311) and Muslim in his *Ṣaḥīḥ* (1/412 no 588) from Abu Hurayrah (رضي الله عنه).

<sup>70</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/356 no 1002) and Muslim in his *Ṣaḥīḥ* (1/410 no 584) from ‘Ā’isha Z .

*“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter) ...” [Qur'an 32: 21]*

It is said that this refers to the torment of the grave. It is also said that it refers to the punishment of this world. And in the statement of the Most High concerning Fir'aun and his people:

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾

*“The Fire, they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [Qur'an 40: 46]*

They are exposed to it morning and afternoon; this is in the grave. When they died they began to be exposed to the fire morning and afternoon. And when the Resurrection is established it will be said (to the angels):

﴿ ...أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾

*“...Cause Fir'aun's (Pharaoh) people to enter the most severe torment!” [Qur'an 40: 46]*

Also, Allah the Exalted says:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

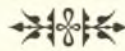
*“But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of*



*hardship, and We shall raise him up blind on the Day of Resurrection.*" [Qur'an 20: 124]

They (the scholars of Qur'anic exegesis) said *a life of hardship* is in the grave<sup>71</sup>. And refuge is with Allah. The proofs of the punishment of the grave are *Mutawātirah*. So whoever denies the punishment of the grave from the *Mu'tazilah* and their like is in opposition to the proofs that are *mutawātirah*, such a person is defective in his '*Aqīdah* - and Allah's refuge is sought. He is devoid of one of the fundamental principles of '*Aqīdah*, which is to believe in the torment of the grave. If he does that intentionally while knowing the texts (of the Qur'an and *Sunnah* about this fact), but stubbornly contends and denies it, then he is a disbeliever. If he is however one who is mistaken, a blind follower or an ignorant person, he is not declared a disbeliever. He is rather declared to be astray, but he is not declared a disbeliever.

His saying: "**Munkar and Nakīr.**" *Munkar* and *Nakīr* are names of two angels who will come to him (i.e. the dead) in a dreadful image. One of them is called *Munkar* while the other is called *Nakīr* as it has been reported in the *Aḥādīth*.<sup>72</sup>



<sup>71</sup> Ibn Kathīr mentioned in his *Tafsīr* (3/10) from Abū Sa'īd al-Khudrī and Abū Hurayrah (رضي الله عنه), that the established explanation of, '*a life of hardship*' is the punishment of the grave.

<sup>72</sup> Reported by at-Tirmidhi in his *Sunan* (3/383 no 1071), Ibn Abi 'Āṣim in *as-Sunnah* (2/416 no 864), al-Hārith bin Abī Usāmah in his *Musnad* (1/37 no 280), Ibn Ḥibbān in his *Ṣaḥīḥ* (7/282 no 3117) from Abū Hurayrah (رضي الله عنه) who narrated that the Prophet ﷺ said: "When the dead is buried, two dark blue angels appear to him, one of them is called *al-Munkar* and the other, *an-Nakīr*" at-Tirmidhi said: (the *Ḥadīth*) is *Ḥasan Garīb* (Sound and lone).

## [17] BELIEF IN THE PROPHET'S POOL

١٧ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِحَوْضِ رَسُولِ اللَّهِ ﷺ، وَلِكُلِّ نَبِيٍّ حَوْضٌ، إِلَّا صَالِحًا عَلَيْهِ السَّلَامُ فَإِنَّ حَوْضَهُ ضَرْعُ نَاقَتِهِ.

[17] To believe in the *Hawḍ* (pool) of the Messenger of Allah ﷺ. Every Prophet has a pool except Prophet Ṣāliḥ for his pool is the teat of his she-camel.

### COMMENTARY

Likewise, among the fundamental principles of *Ahl as-Sunnah wa al-Jamā'ah* is, belief in *al-Hawḍ* (the Pool). The Messenger of Allah ﷺ has a pool and each prophet among the prophets has a pool that his followers will drink from. This is because people will be afflicted with severe thirst and will be in dire need of water. Our Prophet's pool is the greatest of the pools. Its length is a month's journey, its width is a month's journey, and its water is whiter than milk and sweeter than honey. The number of its utensils is equivalent to the number of stars in the sky. Whoever takes a drink from it will never get thirsty<sup>73</sup>. Those

<sup>737373</sup>It has been mentioned in narrations collected by a large number of trustworthy reporters in every level of the report from which are: what has been reported by Muslim in his *Ṣaḥīḥ* (3/1793 no 2292) from 'Abdullāh bin 'Amr bin al-'Āṣ that the Prophet ﷺ said: "My *Hawḍ* (Pool) is a month's journey, its sides are equal, its water is whiter than silver, and its smell is nicer than musk (a kind of perfume), and its drinking cups are as the (number of) stars in the sky. Whoever drinks from it, will never be thirsty. He also narrated in his *Ṣaḥīḥ* (1/217 no 247) from Abū Hurayrah (رضي الله عنه) that the Prophet ﷺ said: "My *Hawḍ* (Pool) is farther than that between Aylah (Modern day city of Al-'Aqabah in Jordan) and 'Adan (Also called Aden, the name of a city in Southern Yemen). It is whiter than snow, sweeter than honey with milk. Its drinking vessels are larger than the number stars. I will prevent people from it as a man prevents a strange camel from his pool." The companions said, 'O Messenger of Allah, will you recognize us on that day?' He replied, "Yes, you will come to me with bright faces from the result of ablution. Some of you will be driven away from me and they will not reach (it).



who turned apostate after the death of the Messenger of Allah (ﷺ) will be driven away from it as well as those who denied him – and Allah knows best – from the people of innovations..

His saying: “Every prophet has a Pool except Prophet Şāliḥ for his Pool is the teat of his she-camel.” To the best of my knowledge, this exception is not reportedly confirmed. What is correct is that every prophet has a Lake fount as reported in the *Ḥadīth*.<sup>74</sup>




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So, I will say, ‘O Lord, those are from my People and an angel will respond to me and say, ‘Do you know what they innovated after you left them?’”

<sup>74</sup>That has been narrated from the *Ḥadīth* of Samurah bin Jundub (رضي الله عنه) that the Prophet ﷺ said: "Every Prophet has a pool, they will crow amongst themselves about who has the largest callers. I desire that I have the largest (number of) callers." Reported by al-Bukhārī in *at-Tārikh al-Kabīr* (1/44), at-Tirmidhī (3/628 no 2443), Ibn Abī ‘Āṣim in *as-Sunnah* (no 34), at-Ṭabarānī in *al-Mu’jam al-Kabīr* (7/212 no 6881). *Al-Hāfidh* al-Mizzī graded it authentic based on its chains of transmission as mentioned by ibn Kathīr in his *Tafsīr* (1/363).

## [18] BELIEF IN THE PROPHET'S INTERCESSION

١٨ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِشَفَاعَةِ رَسُولِ اللَّهِ ﷺ لِلْمُذْنِبِينَ الْحَاطِئِينَ يَوْمَ الْقِيَامَةِ، وَعَلَى الصِّرَاطِ، وَيُخْرِجُهُمْ مِنْ جَوْفِ جَهَنَّمَ، وَمَا مِنْ نَبِيٍّ إِلَّا وَلَهُ شَفَاعَةٌ، وَكَذَلِكَ الصِّدِّيقُونَ وَالشُّهَدَاءُ وَالصَّالِحُونَ، وَاللَّهُ بَعْدَ ذَلِكَ تَفَضَّلَ كَثِيرًا عَلَى مَنْ يَشَاءُ، وَالخُرُوجُ مِنَ النَّارِ بَعْدَمَا احْتَرَقُوا، وَصَارُوا فَحْمًا.

[18]The author ? said: To believe in the Intercession of the Messenger of Allah ﷺ for the sinful (Muslims) on the Day of Resurrection and on the *Şirāṭ* (the Bridge across Hell) and he will remove them from the depth of the Fire. And there is no prophet except that he is given (the right of) Intercession. So also are the *Şiddīqūn*, martyrs and righteous people. After that, Allah will bestow abundant favour upon whomsoever He wills and they will come out from the Fire after they have been burnt and turned black.

### COMMENTARY

From the fundamental principles of *Ahl as-Sunnah wa al-Jamā'ah* is, belief in the intercession with the conditions mentioned by Allah the Mighty and the Majestic which are:

1. That it will be with His permission
2. And the person on whose behalf intercession is sought should be among the people of *Īmān*.

But if the person on whose behalf intercession is sought is among the people of disbelief, intercession will not be accepted on his behalf. Allah the Most High says:

﴿فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾



*“So no intercession of intercessors will be of any use to them.” [Qur'an 74: 48]*

He also says:

﴿...مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

*“...There will be no friend, nor an intercessor for the Dhālimūn (polytheists and wrong doers), who could be given heed to.” [Qur'an 40: 18]*

Therefore, there is forever no intercession for the disbeliever. As for the believer, intercession is confirmed in his rightwhen Allah the Majestic and the Exalted grants the permission. The greatest intercessor and the leader of the intercessors is our Prophet, Muḥammad ﷺ. He has some intercessions that are specific to him alone. However, there are other intercessions which he and others share in common.

His saying: **“To believe in the intercession of the Messenger of Allah ﷺ for the sinful Muslims on the Day of Resurrection and on the Širāṭ (the Bridge across Hell).”** The Messenger ﷺ is the greatest of those who will intercede on the Day of Resurrection. In fact, he will intercede for all those on the plains (of resurrection) that Allah should relieve them of the (long period of) standing and commence accounting. This is because the standing will be lengthy for them along with severe hardship, heat, thirst and fear. The standing will be lengthy for them - the standing of *al-Hashr*<sup>75</sup>. They will proceed to *Awlū al-‘Azmi* (those of firm will) from among the messengers requesting for them to supplicate to Allah to relieve them of the standing; either into Paradise or Hell. They will approach Ādam but he will apologize; they will approach Nūḥ but he

<sup>75</sup> That is, the gathering of the entire creatures before Allah for judgment (Translator).

will apologize. They will approach Ibrāhīm but he will apologize. They will approach Mūsā but he will apologize. They will approach ‘Īsā but he will apologize. Then they will approach Muḥammad ﷺ and he will say: “I am for it; then he will come and fall in prostration under the Throne (of Allah).”

This is because he cannot intercede for anyone except with Allah's permission. So, he will fall in prostration and supplicate to his Lord till it will be said to him:

يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَسَلِّ تَعَطَّ، وَاشْفَعْ تُشَفِّعْ، فَيَأْذُنُ اللَّهُ لَهُ بِالشَّفَاعَةِ، فَيُشَفِّعُ فِي أَهْلِ  
المَحْشَرِ.

“O Muḥammad ﷺ! Raise your head. Ask and your request will be granted. Intercede and your intercession will be accepted.”

So, Allah will grant him the permission of intercession; and he will intercede for the people on the plains of resurrection<sup>76</sup> so that they move from the gathering to accountability. This is the greatest intercession with which Allah has favoured him with above (all) the creatures. Allah the Most High says:

﴿ وَمِنْ آيَاتِنَا فَتَهَجَّدَ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا  
مَّحْمُودًا ﴾

“And in some parts of the night (also) offer the Ṣalāh (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer Nawāfil) for you (O Muḥammad). It may be that your Lord will raise you to Maqāman Maḥmūda (a station of praise and glory, i.e. the highest degree in Paradise!).” [Qur’an 17: 79]

<sup>76</sup> Reported by al-Bukhāri (4/1624 no 4206) and Muslim (1/182 – 183 no 193) from Anas (رضي الله عنه).



*Al-Maqām al-Maḥmūd* (i.e. the praised station) refers to the greatest intercession, and in the supplication that is said after the call to prayer:

آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

“*Āti Muḥammad an al-Wasīlata wa al-Faḍīlata, wa b’athhu Maqāmān Maḥmūdān al-Ladhī wa’adtahu*”, (Grant Muḥammad the right of intercession and superiority (i.e. rank above the rest of creation); and raise him up to a praiseworthy position which You have promised him).<sup>77</sup>

This is the greatest intercession.

Likewise, he will intercede for those who committed major sins among (his) followers. He will intercede for them either for them not to enter the Fire or for them to be removed from it if they have entered it. So he will intercede for them. This (intercession) is not specific to him. He will intercede, as well as, all the prophets, the *Auliya* (the beloved slaves of Allah) and those who died at childhood. They will all intercede for those who committed major sins; contrary to the (strayed views of the) *Jahmiyyah*, the *Mu’tazilah* and the *Khawārij*.

The *Khawārij* are those who take up arms against the Muslim leaders and renounce allegiance to them. They are also those who declare a Muslim as a disbeliever for major sins that are less than *Shirk*. These are the *Khawārij*. They were named *Khawārij* because they departed from what is legislated, revolted against those in authority and renounced allegiance. These people deny the intercession and say, ‘Whoever enters the Fire will never come out of it’. They cite the saying of Allah:

﴿... وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

“...And they will never get out of the Fire.” [Qur’an 2: 167]

<sup>77</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/222 no 589) from Jābir (رضي الله عنه).

We reply by saying this is with respect to the disbelievers. For, the disbelievers will never come out of it. As for the intercession meant here, it is for the people of *Īmān* for those who committed major sins; and it is confirmed. Allah ﷻ says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ... ﴾

*“...Who is he that can intercede with Him except with His permission? ...” [Qur'an 2: 255]*

This indicates that if He grants permission, one will intercede before Him. Similarly, He ﷻ said:

﴿ وَكَرَّمِن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

*“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases.” [Qur'an 53: 26]*

The two conditions of intercession are contained in this (verse):

- i. “After Allah has given leave” this is the first condition.
- ii. “And He is pleased.” This is the second condition.

He is pleased with the one on whose behalf intercession is sought; and He is not pleased except with the believer. As for the disbeliever, He is not pleased with him. Those who disagree with the *Ahl as-Sunnah* concerning Intercession are on two opposite extremes:

- i. **The First Extreme:** Among them are those who deny intercession



such as the *Khawārij* and the *Mu'tazilah*; those who declare Muslims disbelievers due to (having committed) major sins that are less than *shirk*.

- ii. **The Second Extreme:** Those who exaggerate in affirming Intercession. They are the *Sūfīs* and the grave worshippers who rely on intercession and so, seek refuge in graves, seek assistance from the dead, seeking intercession from them as stated by Allah the Most High:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ...﴾

“And they worship besides Allah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allah...” [Qur'an 10: 18]

They worship them so that they will intercede on their behalf before Allah.

As for those who follow the middle course, they are the *Ahl as-Sunnah wa al-Jamā'ah*; they neither negate the Intercession absolutely nor affirm it absolutely. Rather, they affirm it based on the two conditions contained in the Book of Allah and the *Sunnah*. This is the brief discussion on the Intercession.

His saying: “For the sinful Muslims;” that is, there will be intercession for the sinful believers, those who do not reach the level of disbelief.

His saying: “On the *Şirāṭ* (the Bridge across Hell);” meaning the Prophet ﷺ will intercede for the believers while they are crossing over the *Şirāṭ*. He will also intercede for whoever enters the Fire so he is brought out from it if he is from the people of *Tawḥīd* (Islamic Monotheism). So he will intercede on the *Şirāṭ* when people cross over it.

The *Şirāṭ* is a bridge laid across the Fire. People will cross over it based on their deeds. Some will pass like the twinkling of an eye; some like lightening; some like wind; some like a horse; some will run, some will walk and some will crawl; and among them will be those who will be snatched and thrown into the Fire. The entire creatures will pass over this bridge: the believers and disbelievers. Nothing will save them except their deeds. Allah the Most High says:

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ♦ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا  
وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴾

*“There is not one of you but will pass over it (i.e., on the Şirāṭ); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Dhālimūn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).” [Qur’an 19: 71-72]*

So, no one will be saved except the people of *Taqwā* (piety). As for the disbelievers, they will indeed be destroyed in the Fire – and Allah’s refuge is sought. This is the *Şirāṭ*.

His saying: **“After that, Allah will bestow abundant favour upon whomsoever He wills.”** Allah may remove some believers from the Fire without the intercession of the intercessors. Rather, through His Favour; Glorified and Honoured, He will remove some people from the Fire without the intercession of any one but out of His Favour, the Mighty and Majestic.

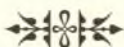
His saying: **“And they will come out from the Hell after they have been burnt and turned black.”** Allah ﷻ informed (us in the Qur’an) that the people of the Fire will eternally abide in it; they will neither die nor live therein. Allah the Most High says:



﴿ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ♦ سَيَذَكِّرُ مَنْ يَخْشَىٰ ♦ وَبِجَنَّتِهَا الْأَشْقَىٰ ♦ الَّذِي يَصَلَّىٰ  
النَّارَ الْكُبْرَىٰ ♦ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴾

*“Therefore remind (men) in case the reminder profits (them). The reminder will be received by him who fears (Allah). But it will be avoided by the wretched, who will enter the great Fire (and will be made to taste its burning), Where in he will neither die (to be in rest) nor live (a good living).” [Qur'an 87: 9-13]*

So, the one who does not accept the reminder or admonition, but persists in his sin, such will enter the Fire and remain therein without living a comfortable life or dying a comfortable death. Rather, he will remain in punishment. But the one who enters it from among the sinful Muslim; he will be burnt and become black. Thereafter, he will be removed from the Fire and placed in a river that is called *the River of Life*. So their bodies will grow. When their bodies become completed, they will be granted permission to enter the Paradise.



## [19] BELIEF IN THE ŞIRĀṬ UPON HELL

١٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالصِّرَاطِ عَلَى جَهَنَّمَ، يَأْخُذُ الصِّرَاطَ مَنْ شَاءَ اللَّهُ، وَيَجُوزُ مَنْ شَاءَ اللَّهُ، وَيَسْقُطُ فِي جَهَنَّمَ مَنْ شَاءَ اللَّهُ، وَهُمْ أَنْوَارٌ عَلَى قَدْرِ إِيْمَانِهِمْ.

[19] The author ? said: To believe in the *Şirāṭ* across Hell. The *Şirāṭ* will snatch whomsoever Allah wills; whosoever Allah wills will pass across it and whosoever Allah wills will fall into Hell. They will have light in proportion to their *Īmān*.

### COMMENTARY

From what will occur on the Day of Resurrection is crossing over the *Şirāṭ* as mentioned earlier. Linguistically, the word *aş-Şirāṭ* means road. But what it means here is the bridge laid across Hell. It is very tiny; tinier than a strand of hair, sharper than a sword and hotter than ember. The entire creatures will cross over it in proportion to their deeds. Their deeds will make them move. Whoever is saved has certainly succeeded; and whoever is not saved is destroyed.

The crossing of people over it is in proportion to their deeds. Some of them will pass like the twinkling of an eye; some like swift lightning; some like the wind; some like horses and some like riding camels; some of them will run on their feet; some will walk and some will crawl. Some will be snatched and thrown into Hell. This is mentioned in the Glorious Qur'an and Prophetic *Sunnah*. Allah the Most High says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثَاً﴾

“So by your Lord, surely, We shall gather them together, and (also) the *Shayātin* (devils) (with them), then We shall bring them round Hell on their knees...”



- Till His saying,

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴾

*“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.” [Qur'an 19: 68-71]*

That is, the Hell fire. This passing means the crossing over the *Şirāṭ*. This is the passing mentioned in the Qur'an; and the address (in the above verse) is to the believers and others.

*“There is not one of you but will pass over it (Hell)...”* The believers, disbelievers, hypocrites and all creatures will pass over this *Şirāṭ*. Whoever is saved from it will enter the Paradise and whoever falls is destroyed. *“Then We shall save those who used to fear Allah and were dutiful to Him...”* And nothing can save except the fear of Allah. Neither physical strength nor wealth nor social status can save one. Nothing can save except the fear of Allah ﷻ. This is the text of the Glorious Qur'an.

Some *aḥādīth* have been reported in the *Sunnah* concerning the fright of (the Day of) Resurrection, among which are the crossing over the *Şirāṭ*. It is a must to believe in the *Şirāṭ* and crossing over it. To believe in that (alone) is not sufficient; rather, it must be accompanied by (righteous) action. Therefore, man should prepare for the crossing over it with the fear of Allah - which is righteous deed.

His saying: *“The Şirāṭ will snatch whomsoever Allah wills and whomsoever Allah wills will pass over it;”* as Allah the Exalted says:

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴾

*“Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Dhālimūn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).” [Qur'an 19: 72]*

This is because there are hooks on the *Ṣirāṭ* that will snatch whomsoever it has been ordered to snatch while others will pass over it.

His saying: “They will have light in proportion to their *Īmān*.” On the Day of Resurrection, the people of *Īmān* will have light by which they will walk as stated by Allah the Most High:

﴿...نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا  
وَأَغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*“...Their Light will run forward before them and with (their Records-Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Ṣirāṭ* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.” [Qur'an 66: 8]*

Allah the Most High also says:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرانَكُمُ الْيَوْمَ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

*“On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!” [Qur'an 57: 12]*



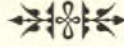
The hypocrites will initially be given light because they entered into and displayed Islam; so they will be treated with the like of what they displayed (in the worldly life).

So, they will be given light as a delusion to them as they used to deceive with their (fake) Islam. Afterwards, their light will go off and they will remain in darkness. *“On the Day when the hypocrites men and women will say to the believers: ‘Wait for us! ...’*” That is, wait, because they will be walking behind the believers.

﴿... نَقَلِسُ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُدًى بَابٌ  
بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ♦ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى  
وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ  
وَعَزَّكُمُ بِاللَّهِ الْغُرُورُ ♦ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَىٰكُمْ  
النَّارُ هِيَ مَوْلَىٰكُمْ وَبِئْسَ الْمَصِيرُ﴾

*“... ‘Let us get something from your light!’ It will be said: ‘Go back to your rear! Then seek a light!’ So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (The hypocrites) will call the believers: ‘Were we not with you?’ (i.e., in the world) The believers will reply: ‘Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah.’ So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allah- Islamic Monotheism). Your abode is the Fire. That is your maulā (friend- proper place), and worst indeed is that destination.”*  
[Qur'an 57: 13-15]

So *Īmān* will become light on the Day of Resurrection. By it, its Companion will walk. While on the contrary, the disbelievers and the hypocrites will be in darkness – and the refuge is with Allah. They will not know where they are going.





## [20] BELIEF IN THE PROPHETS AND ANGELS

٢٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالْأَنْبِيَاءِ وَالْمَلَائِكَةِ.

[20] The author ﷺ said: And to believe in the prophets and angels.

### COMMENTARY

Among the fundamentals and the pillars of *Īmān*: Belief in the angels and prophets. This is as contained in the *Ḥadīth* of Jibrīl عليه السلام when he said to the Prophet ﷺ: 'Inform me about *Īmān*'. The Prophet ﷺ said:

الإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

"*Īmān* is to believe in Allah, His angels, His Books, His messengers, and the Last Day; and to believe in pre-ordainment; its good and bad consequences."<sup>78</sup>

And in the Qur'an:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ ...﴾

"It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah.) that you turn your faces towards east and (or) west (in prayers); but *al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets..." [Qur'an 2: 177]

<sup>78</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/36 no 8) from 'Umar bin al-Khaṭṭāb (رضي الله عنه).

And in His saying, Exalted is He:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا ... ﴾

*"The Messenger (Muḥammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey'..." [Qur'an 2: 285]*

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ  
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

*"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isāc), Ya'qūb (Jacob), and to al-Asbāṭ [the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Īsā (Jesus); and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." [Qur'an 2: 136]*

Consequently, it is obligatory to believe in all the angels; those Allah mentioned among them and those not mentioned. The word *al-Malā'ikah* (angels) is the plural of *Malak* (angel); they are creatures from the world of the Unseen. Allah created them from light.



As for the *jinn*s, Allah created them from fire. With regards to human beings, Allah created them from dust (at the beginning) then from despised water (i.e. semen) as stated by Allah ﷻ.

So to believe in all the angels, those mentioned by Allah among them and those not mentioned; we believe in all of them collectively. Whoever believes in some of them and disbelieves in some is a disbeliever in all of them. Allah the Most High says:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا  
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ♦ مَنْ كَانَ عَدُوًّا لِلَّهِ  
وَمَلَائِكَتِهِ، وَرُسُلِهِ، وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴾

“Say (O Muḥammad): ‘Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission, confirming what came before it [i.e. the Tawrah (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers. Whoever is an enemy to Allah, His Angels, His Messengers, Jibrīl (Gabriel) and Mikā’īl (Michael), then verily, Allah is an enemy to the disbelievers.’” [Qur’an 2: 97-98]

So, the one who disbelieves in one of the angels has disbelieved in all the angels, like the Jews who say, ‘Jibrīl is an enemy to us. If the one who brought the revelation to Muḥammad ﷺ was other than Jibrīl, we would have obeyed him. But Jibrīl brought the revelation to him, and he is our enemy. So, we will not believe him.’ So Allah revealed this verse:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ ... ﴾

*“Say (O Muḥammad): ‘Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission...’” [Qur’an 2: 97]<sup>79</sup>*

It (the revelation) is not from Jibrīl; rather, it is from Allah, the Mighty and the Majestic. Jibrīl is only a messenger from Allah in charge of revelation.

From the misguided sects who affiliate themselves to Islam are those who say: ‘Jibrīl indeed betrayed the trust’; because the divine message was meant for ‘Alī (ؑ); but Jibrīl betrayed the trust and gave it to Muḥammad (ﷺ). Their poet stated:

*“The trustworthy (i.e., Jibrīl) betrayed (the trust);*

*So he averted it from Ḥaydar”.* - That is, from ‘Alī.

The author said: **“We believe in the messengers and prophets.”** A Prophet is one to whom a law had been revealed without being ordered to convey it; while a Messenger is one to whom a law had been revealed and has been ordered to convey it (to others).

The difference between a Prophet and Messenger is that a messenger is sent with a law revealed unto him. Contrary to a prophet, for he is sent with the law revealed to a messenger before him like the prophets of the Children of Israel. They were sent with the message of Mūsā in the *Tawrāh*.

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ  
 آسَلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ ... ﴾

<sup>79</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (4/1628 no 4210) from ‘Abdullāh bin Salām that concerning Jibrīl he stated: that is the enemy of the Jews among the angels. He (ﷺ) then recited this verse:

*“Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission...” [Qur’an 2: 97]*



*“Verily, We did send down the Tawrah (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Tawrah (Torah) after those Prophets] ...” [Qur’an 5: 44]*

So, they used to judge with the *Tawrah* that was revealed to Mūsā (‘alayhis-salām). They did not come with an independent law. Unlike a messenger, he comes with an independent law and is ordered to convey it to others. As for a prophet, he is ordered to convey the message of those before him. Though, a revelation may be given to him on a specific issue. This is the difference.

Whoever disbelieves in one Prophet is a disbeliever in all the prophets including the prophet he claims to believe in. This is because the prophets are brothers. The Messenger of Allah ﷺ said:

الأنبياء إخوانٌ لِعَلَّاتٍ

“The Prophets are paternal brothers.”<sup>80</sup>

One single chain; their religion is one. So whosoever denies one of them is a denier of them all; because what is with this is with the other. They are all messengers of Allah. The one who claims that he believes in Mūsā like the Jews, and disbelieves in ‘Isā and Muḥammad ﷺ - these people are disbelievers in all the prophets including the prophet in whom they claim belief - Mūsā (عليه السلام). This is because in the Book Mūsā came with, Muḥammad ﷺ was mentioned.

Allah the Most High says:

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<sup>80</sup>Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1270 no 3259) and Muslim in his *Ṣaḥīḥ* (4/183 no 2365) from Abu Hurayrah (رضي الله عنه), the wordings are those of al-Bukhārī: “The Prophets are paternal brothers, their mothers defer and their religion is one.”

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

*“Whom they find written with them in the Tawrah (Torah) and the Injil (Gospel) - he commands them for al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful at-Ṭayyibāt [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful al-Khabā'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muḥammad), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.” [Qur'an 7: 157]*

﴿ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ... ﴾

*“Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ) as they recognise their sons” [Qur'an 2: 146]*



But envy made them disbelieve in Muḥammad ﷺ because they never wanted prophethood to be taken away from the Children of Israel. So, they wanted a monopoly of Allah’s favour.

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ... ﴾

*“Or do they envy men (Muḥammad and his followers) for what Allah has given them of His Bounty? ...” [Qur’an 4: 54]*

It was envy and transgression that made them reject him; otherwise they know that he [Muḥammad ﷺ] is the Messenger of Allah; because they found him (mentioned) in the *Tawrāh* and the *Injil*.

Likewise, ‘Īsā (عليه السلام) gave (his people) the glad tidings about (the coming of) Muḥammad ﷺ. Allah the Most High says:

﴿ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ... ﴾

*“And (remember) when ‘Īsā (Jesus), son of Maryam (Mary), said: ‘O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrāh [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad (i.e. Muḥammad )...” [Qur’an 61: 6]*

Who was the Messenger that came after ‘Īsā? No messenger came after ‘Īsā except Muḥammad ﷺ; his name is Aḥmad and Muḥammad . He has many names. Whoever disbelieves in ‘Īsā, disbelieves in all the messengers. Similarly, he who disbelieves in Muḥammad ﷺ, disbelieves in all the Messengers. This is why Allah ﷻ says:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

“The people of Nūḥ (Noah) belied the Messengers.” [Qur'an 26: 105]

This was in spite of the fact that the first messenger was Nūḥ and they rejected him. But He (Allah) says they belied the messengers. That is, (including) those who came after him. This is because whoever denies a messenger is (equally) a denier of all the messengers:

﴿ كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴾

“Ād (people) belied the Messengers.” [Qur'an 26: 123]

﴿ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴾

“Thamūd (people) belied the Messengers.” [Qur'an 26: 141]

﴿ كَذَّبَ أَصْحَابُ آلِ إِيْكَةَ الْمُرْسَلِينَ ﴾

“The dwellers of al-Aikah [near Madyan (Midian)] belied the Messengers.” [Qur'an 26: 176]

Therefore, one who disbelieves in one (of the messengers or prophets of Allah), is a disbeliever in all of them.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ، وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ، وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ♦ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ... ﴾



*“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, ‘We believe in some but reject others,’ and wish to adopt a way in between. They are in truth disbelievers...” [Qur'an 4: 150-151]*

In spite of the fact that they believe in some of them, it is not sufficient. It is a must to believe in them all because they are all Allah’s messengers. All of them came from Allah ﷻ; the first of them giving glad tidings of (the coming of) the last of them just as the last of them believes in the first of them. This is the creed of the Muslims – *Ahl as-Sunnah wa al-Jamā’ah*.



## [21] BELIEF IN THE PARADISE AND FIRE

٢١- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَالْإِيمَانُ بِأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، وَأَنَّهُمَا مَخْلُوقَتَانِ، الْجَنَّةُ فِي السَّمَاءِ السَّابِعَةِ، وَسَقْفُهَا الْعَرْشُ، وَالنَّارُ تَحْتَ الْأَرْضِ السَّابِعَةِ السُّفْلَى، وَهُمَا مَخْلُوقَتَانِ، قَدْ عَلِمَ اللهُ تَعَالَى عَدَدَ أَهْلِ الْجَنَّةِ وَمَنْ يَدْخُلُهَا، وَعَدَدَ أَهْلِ النَّارِ وَمَنْ يَدْخُلُهَا، لَا تَفْنِيَانِ أَبَدًا بِقَاؤُهُمَا مَعَ بَقَاءِ اللهِ أَبَدًا الْآبِدِينَ، وَدَهَرَ الدَّاهِرِينَ، وَآدَمُ عَلَيْهِ السَّلَامُ كَانَ فِي الْجَنَّةِ الْبَاقِيَةِ الْمَخْلُوقَةِ، فَأُخْرِجَ مِنْهَا بَعْدَمَا عَصَى اللهُ عَزَّ وَجَلَّ.

[21] The author ? said: And to believe that the Paradise is true and the Fire is true, and that they are both created. Paradise is situated in the Seventh Heaven and its roof is the 'Arsh (the Throne of Allah). The Fire is beneath the seventh earth. They are both created. Allah knows the number of the people of Paradise and who will enter it and He knows the number of the people of the Fire and who will enter it. They (Paradise and Hell) will never cease to exist. They will remain forever with the eternal existence of Allah. Ādam was in the created everlasting Paradise. He was however, removed from it after having disobeyed Allah ﷻ.

### COMMENTARY

Among the pillars of *Īmān* is to believe in the Last Day with all of what is therein. From what is in the Last Day is:

Paradise and the Fire; both are Homes of Recompense. The believers will be in Paradise; prepared for the righteous while the disbelievers will be in the Fire; prepared for the disbelievers. They are both Homes of Recompense.

This world is the abode of deed; there is no recompense in it; while the Hereafter is the abode of recompense; there is no deed therein. So, whoever does not believe in the Paradise and the Fire is a disbeliever because it is a must



for one's *Īmān* to comprise of all what is authentically confirmed regarding the Last Day. And from that is the Paradise and the Fire.

This is mentioned in so many places in the Qur'an. Therefore whoever disbelieves in both the Paradise and the Fire or misconstrues them just as the *Qarāmiṭah* and the *Bāṭiniyyah* misconstrue them; they are disbelievers in Allah the Exalted and Majestic.

It is obligatory to believe in the Paradise and the Fire and that they are both real homes: home for the righteous (being Paradise) and home for the disbelievers (being the Fire). Both of them are everlasting, in existence now, already created. They are everlasting and will never perish. Allah the Most High says concerning Paradise,

﴿...أَعَدَّتْ لِلْمُتَّقِينَ﴾

“Prepared for al-Muttaqūn (the pious).” [Qur'an 3: 133]

And He (Allah) said concerning the Fire,

﴿...أَعَدَّتْ لِلْكَافِرِينَ﴾

“Prepared for the disbelievers.” [Qur'an 3: 131]

The word *prepared* is proof that it is in existence and ready. It does not mean that it will be created afterwards based on the proof that the Prophet ﷺ mentioned so many things that indicate the existence of the Paradise and the Fire. From these is his saying:

﴿إِنَّ شِدَّةَ الْحَرِّ مِنْ فَوْحِ جَهَنَّمَ﴾

“Indeed the intensity of heat is from the exhalation of Hell”.<sup>81</sup>

He also said concerning the intensity of the cold:

جَعَلَ اللَّهُ لِجَهَنَّمَ نَفْسَيْنِ: نَفْسًا فِي الصَّيْفِ، وَذَلِكَ آخَرُ مَا يَجِدُونَ، وَنَفْسًا فِي الشِّتَاءِ، وَذَلِكَ شِدَّةُ الْبَرْدِ فَهُوَ مِنْ زَمْهَرِيرِ جَهَنَّمَ.

“Allah has made two breaths for the Hell: a breath in the summer and it is the hottest you can find; and a breath in the winter and it is the most severe of cold. It is from the cold of Hell.”<sup>82</sup>

This indicates that they are indeed in existence. In addition, the Paradise is in existence. Allah has prepared it for the pious; and He has entrusted angels with both of them. In the *Hadīth* of ‘Ubādah bin aṣ-Ṣāmit (رضي الله عنه), the Messenger of Allah ﷺ said:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ.

“Whoever testifies that none deserves to be worshipped except Allah and that Muḥammad is the Messenger of Allah, and that ‘Isā is the slave of Allah, His Messenger and His word which He bestowed in Maryam and a spirit from Him, and that Paradise and the Fire are realities; Allah will admit him into Paradise whatever his deeds might be.”<sup>83</sup>

<sup>81</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/198 no 510) and Muslim in his *Ṣaḥīḥ* (1/430 no 615) from Abū Hurayrah (رضي الله عنه). Al-Bukhāri’s report is from Abū Hurayrah and Ibn ‘Umar (رضي الله عنه).

<sup>82</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/199 no 512) and Muslim in his *Ṣaḥīḥ* (1/431 no 615) from Abū Hurayrah (رضي الله عنه).

<sup>83</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1268 no 3252) and Muslim in his *Ṣaḥīḥ* (1/57 no 28).



The point of reference is his Statement ﷺ: “And that Paradise and Hell are realities.” And in the opening supplication of the Prophet ﷺ during the night prayer; he would say:

لِقَاؤِكَ حَقٌّ، وَوَعْدُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ.

“Meeting You is true, Your promise is true and the Paradise and Fire are realities.”<sup>84</sup>

His saying: “Both Paradise and Hell are created;” That is, they are already created.

His saying: “Paradise is situated in the seventh Heaven and its roof is the ‘Arsh (the Throne of Allah);” This (statement of the author) is authentically reported in the *Hadith*:

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَأَسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ.

“Indeed there are one hundred degrees in Paradise which Allah has prepared for those who engage in *Jihād*. And the distance between every two degrees is like the distance between the heaven and the earth. So if you ask Allah, then ask Him to admit you into *Firdaws*; for it is indeed the middle and highest part of Paradise, and above it is the *Arsh* of *Ar-Rahmān* (i.e. the Throne of Allah – the Most Merciful). From it gush forth the rivers of Paradise”<sup>85</sup>

<sup>84</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/377 no 1069) and Muslim in his *Ṣaḥīḥ* (1/532 no 769) from Ibn ‘Abbās (رضي الله عنه).

<sup>85</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1028 no 26637) from Abū Hurayrah (رضي الله عنه).

This indicates that Paradise is situated in the Heaven -in 'Illiyūn. Allah the Most High says:

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلْتَيْنَ﴾

*“Nay! Verily, the Record (writing of the deeds) of al-Abrār (the pious who fear Allah and avoid evil), is (preserved) in 'Illiyūn.” [Qur'an 83: 18]*

(That is,) the uppermost part of something; while the Fire is situated in the lowest of the low. Allah the Most High says:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ♦ وَمَا أَذْرَكَ مَا سِحِّينَ﴾

*“Nay! Truly, the Record (writing of the deeds) of the Fujjār (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjīn. And what will make you know what Sijjīn is?” [Qur'an 83: 7-8]*

His saying: **“Allah has certainly known the number of the people of Paradise and who will enter it.”** Allah ﷻ knows everything with His eternal knowledge. And from that is, His knowledge of the people of Paradise and who will enter it as well as the people of Hell and who will enter it. Nothing escapes His knowledge. He knows everything and He has written it in the Preserved Tablet (*al-Lawh-ul Mahfūdh*).

His saying: **“Paradise and Hell will never cease to exist.”** Paradise and the Fire are two everlasting abodes that will never cease to exist. This is a refutation to those who are of the view that Paradise and the Fire will cease to exist. And they say that Paradise and the Fire will not share eternity with Allah. They are



those who deny *Tasalsul* in the past and *Tasalsul* in the future<sup>86</sup>, due to their own ignorance.

We say: there is a difference between the eternity of Allah and that of Paradise and the Fire. The eternity of Allah ﷻ is fitting to Him, it is one of His attributes. While the eternity of Paradise and the Fire has to do with Allah making them eternal and His creation of them. So (the eternity of both Paradise and Hell) is an acquired eternity. It is Allah ﷻ Who gave them such. As for the everlastingness and eternity of Allah ﷻ, is from His Attributes – His Self-related attribute.

His saying: “**They will remain forever with the eternal existence of Allah ﷻ.**” Their eternity remains with the eternity of Allah. And there is no end to the eternity of Allah. So also is the eternity of both Paradise and the Fire; there is no end to it. There is therefore no similarity between the eternity and everlastingness of Allah with that of Paradise and the Fire, similar to all other Attributes of Allah.

His saying: “*Dahrud-Dāhirīn*”<sup>87</sup> is an emphasis.

His saying: “**Ādam (الآدم) was in the created everlasting Paradise.**” When Allah created Ādam and what occurred occurred, from Allah’s honouring of him and manifesting his merit above the angels, *Iblīs* - i.e. Satan - envied him for that and refused to prostrate to him. He disobeyed Allah the Exalted and Majestic out of envy and arrogance. Allah ﷻ said to Ādam:

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<sup>86</sup>*Tasalsul al-Ḥawādith* refers to the continuous existence of a created thing which was not in existence. Those who deny *Tasalsul* insist-albeit wrongly – that whatever has a beginning must have an end and cannot have continuous existence. See: *Al-Intiṣār bi Sharḥ ‘Aqīdat Ahli al-Amsār* (pg 230)

<sup>87</sup> That is, the eternity of those made to be eternal. (Translator)

﴿...أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ...﴾

*"...Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will..."*

[Qur'an 2: 35]

So, Allah made them dwell in Paradise as an honour to them. This Paradise is in the Heaven. Then when deception from *Iblīs* occurred and Ādam ate from the tree which he was forbidden from, Allah sent down Ādam and *Iblīs* to the earth:

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ...﴾

*"We said: Get down all of you from this place (Paradise) ..."* [Qur'an 2: 38]

So, they got down to the earth. Allah had forgiven Ādam because he and his wife repented to Allah,

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ﴾

*"They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Qur'an 7: 23]*

﴿...وَعَصَىٰ آدَمُ رَبَّهُ، فَغَوَىٰ ۖ ثُمَّ أَجْنَبَهُ رَبُّهُ، فَأَبَىٰ عَلَيْهِ ...﴾

*"Thus did Ādam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness." [Qur'an 20: 121-122]*



So Ādam and Ḥawwā' – may Allah's peace be on them both - repented to Allah and He turned to them in forgiveness. As for *Iblīs*, he persisted in his disobedience; he did not repent. Consequently, Allah expelled him from His Mercy and cursed him; and He made him an associate to every evil.

His saying: **“He was removed from it after having disobeyed Allah the Mighty and Majestic.”** His (i.e. Ādam) removal from Paradise was a punishment for his sin. However, he turned to Allah ﷻ in repentance as stated by Allah in the Qur'an.



## [22] BELIEF IN AL-MASĪḤ AD-DAJJĀL

٢٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالْمَسِيحِ الدَّجَالِ.

[22] The author ? said: And to believe in *al-Masīḥad-Dajjāl* – the Pseudo-Christ.

### COMMENTARY

Among the fundamental principles of *Ahl as-Sunnah wa al-Jamā'ah* is the belief in *al-Masīḥ-ud-Dajjāl* – the Pseudo Christ. He is a man from the children of Ādam who will emerge from the Jews, and the Jews will follow him. He is *al-Mahdī* (i.e. the Messiah) whom the Jews are waiting for. This is because everyone claims (to have) *al-Mahdī*. The Jews claim to have a *Mahdī* and their *Mahdīs al-Masīḥ-ud-Dajjāl* – the Pseudo-Christ. The *Shi'ah* are waiting for the hidden *Mahdī* in the tunnel, as they claim; he is from the descendants of al-Husain (ﷺ).

The *Ahl as-Sunnah wa al-Jamā'ah* are also waiting for *al-Mahdī* whom the Messenger of Allah ﷺ informed of in authentic *Aḥādīth* that are *Mutawātirah* in meaning. He is a man from the household of the Messenger of Allah ﷺ and from the family of al-Ḥasan bin 'Alī (ﷺ). The *Mahdī* will emerge towards the end of time and the Muslims will pledge allegiance to him. He will fight in the way of Allah and fill the earth with justice and lead the Muslims in *Ṣalāh*. While they are like that, *al-Masīḥ-ud-Dajjāl* (the Pseudo-Christ) will emerge. The Muslims will continue to experience difficulty from him till 'Īsā the son of Maryam (ﷺ) descends.

So, there will be two *Masīḥs*:

- i. The *Masīḥ* of misguidance who is *ad-Dajjāl*.
- ii. And the *Masīḥ* of guidance who is 'Īsā bin Maryam (ﷺ).



*Al-Masīh-ud-Dajjāl* is named 'Masīh' due to the speed of his movement on earth. This is because Allah will facilitate for him the means by which it will be possible for him to move very fast on the earth to cause harm, evil and tribulation. He is called *ad-Dajjāl* (derived) from (the Arabic word) *ad-Dajjal* which means lie. This is because the word *ad-Dajjāl* means one who exaggerates in telling lies. Because he is an arrant liar so much so that he will claim that he is Allah and as a result, people will be tested except those whom Allah will make steadfast. He will have a (false) Paradise and Fire with him.

He will perform wonderful things; satanic wonders, not miracles. They are only satanic wonders. Allah will make it occur through him in order to test the slaves. So his harm is severe.

Consequently, all the prophets have warned against him; and our Prophet, Muḥammad ﷺ has cautioned against him more than (any other prophet). He instructed us to seek refuge (in Allah) against his tribulation in our *Ṣalāh* during the last *Tashahhud* wherein we seek refuge in Allah against four things:

1. The punishment of Hell.
2. The punishment of the grave.
3. The trial of life and death.
4. And the trial of *Masīh-ud-Dajjāl*.

His *fitnah*<sup>88</sup> is the greatest *fitnah* that will ever occur on the surface of the earth –and Allah's refuge is sought. This is *al-Masīh-ud-Dajjāl*.

While he is in that state, having molested, hurt and afflicted the Muslims, 'Īsā Ibn Maryam will descend from the Heaven. He will go after *ad-Dajjāl*, kill him and relieve the Muslims of him. He ('Īsā) will take charge of affairs, establish justice on the earth, break the cross and kill the swine. No religion will remain except the religion of Islam. Judaism and Christianity as well as other religions of the disbelievers will be nullified and no religion will

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<sup>88</sup> That is, trial. (Translator)

remain except Islam. He will judge with the *Shari'ah* of Muḥammad ﷺ, and will be his follower, for there is no prophet after Muḥammad ﷺ.

The *Masīh* (i.e. 'Īsā) will indeed descend to follow the Messenger [of Allah – Muḥammad ﷺ] and be a judge with his *Shari'ah* – i.e. the *Shari'ah* of Islam. This is what will occur from the emergence of *ad-Dajjāl* – the Pseudo-Christ as well as the descent of the *al-Masīh* ('Īsā).

'Īsā was named '*Māsīh*' (Messiah) because he touches (*yamsah*) the disabled and he becomes healed by Allah's permission. This is from his miracles ﷺ. He would touch the blind, leper and lame and their illness would vanish due to his touch. Thus, he was named *al-Masīh* meaning *al-Māsīh*<sup>89</sup>.




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<sup>89</sup> That is, the one who touches. (Translator)



## [23] BELIEF IN THE DESCENT OF 'ISĀ

٢٣ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِنُزُولِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، يَنْزِلُ فَيَقْتُلُ الدَّجَالَ، وَيَتَزَوَّجُ، وَيُصَلِّيَ خَلْفَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ ﷺ، وَيَمُوتُ وَيُدْفِنُهُ الْمُسْلِمُونَ.

[23] The author ? said: And to believe in the descent of 'Isā bin Maryam ﷺ. He will descend and kill the *Dajjāl*. He will marry, observe *Ṣalāh* behind an *Imām* from the household of Muḥammad ﷺ, die and will be buried by the Muslims.

### COMMENTARY

His saying: "And to believe in the descent of 'Isā bin Maryam (Jesus – the son of Mary);" It is one of the major signs of the Hour.

**His descent:** That is, from the Heaven. This is because Allah raised him up when the Jews intended killing him; they came to him in order to directly kill and crucify him. But Allah raised him up before them while they perceived not. So He (Allah) put his resemblance over a man and they killed that man thinking he was the *Masīh* whereas he was not. Allah the Most High says:

﴿...وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ...﴾

"...But they killed him not, nor crucified him, but it was made to seem so to them..." [Qur'an 4: 157]

Allah put the resemblance over this man. It is said that it was because the man led them to him. So Allah punished him for that. It is also said that he was one

of the followers of 'Īsā among his disciples. 'Īsā (ﷺ) said to him, 'My resemblance will be put over you and you will be rewarded with Paradise.' So the man was patient and accepted this resemblance, crucifixion and killing because he wanted to be rewarded with Paradise for it.<sup>90</sup>

His saying: "He will descend and kill the Dajjāl." He will kill the *Dajjāl* at the gate of *Ludd*; and it is a well-known place. 'Īsā bn Maryam (ﷺ) will search for the *Dajjāl* and when he sees him, he (the *Dajjāl*) will dissolve just as salt dissolves in water. Then 'Īsā will move closer to him and hit him with his spear and kill him.

His saying: "He will marry, observe *Ṣalāh* behind an *Imām* from the household of *Muḥammad* ﷺ." His saying: "He will marry" has been reported in some *Āthār* (narrations), but they are not authentic<sup>91</sup>.

As regards the fact that he will observe *Ṣalāh* behind the *Mahdī*, it is confirmed. The *Mahdī* will request him to lead the Muslims in *Ṣalāh* because he will descend at the time of the *Fajr* prayer when the Muslims have gathered for the *Ṣalāh*; so the *Mahdī* will request him to lead the Muslims in *Ṣalāh* but he will say:

"No, you are *Imām* to one another."<sup>92</sup>

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<sup>90</sup> As regards this matter, *Shaykh* Aḥmad Shakir ? said, "what we believe with certainty is what Allah told us clearly in His book:

" – but they killed him not, nor crucified him, but it appeared so to them" (Q4:157)

without delving into 'the how' of how it was made to seem so to them, and upon whom was the resemblance (of 'Īsā) placed amongst the people? We are not required to believe in such elaboration since we have not been taught anything from such details by Allah or His Messenger. Allah is the guide to the right path. See *Undat at-Tafsīr, al-Ḥāfīdh Ibn Kathīr 1/599* by *Shaykh* Aḥmad Shākir. (Editor)

<sup>91</sup> Reported from Ibn 'Abbās, see: *Fatḥ al-Bārī* (6/493) and '*Umdah al-Qārī*(16/40).

<sup>92</sup> Reported by Muslim in his *Ṣaḥīḥ* (1/137 no 156) from the *Ḥadīth* of Jābir (رضي الله عنه) and it contains: "Then 'Īsā bn Maryam will descend (ﷺ) then their leader will say, 'come lead us in



So he will observe prayer behind the *Mahdī*.

The *Imām* is *al-Mahdi*: Muḥammad bin ‘Abdillāh. His name is as the name of the Messenger of Allah ﷺ and his father’s name is as the name of the Messenger’s father. He is from the household of al-Ḥasan the son of ‘Alī ؑ. They say that the wisdom behind that - and Allah knows best - is that when al-Ḥasan gave up the *Khilāfah* (caliphate) to Mu‘āwiyah bin Abī Sufyān ؑ to spare the blood of the Muslims, Allah honoured him by making the *Mahdī* from his descendants.

His saying: “He will die and will be buried by the Muslims.” This is contained in the Qur’an. Allah the Most High says:

﴿ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ... ﴾

“And there is none of the people of the Scripture (Jews and Christians), but must believe in him [‘Isā (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his death ...” [Qur’an 4: 159]

So, he will die the way every other human being dies. Allah states:

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ﴾

“And We granted not to any human being immortality before you (O Muḥammad), then if you die, would they live forever?” [Qur’an 21: 34]

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prayer’ but he will reply, ‘no, you are leaders to one another’, a way of Allah’s honouring this *Ummah*.”

So, he (ﷺ) will die at the end of his life span which Allah has written for him. And the Muslims will bury him the way they bury their dead.





## [24] BELIEF THAT FAITH IS OF WORD AND DEED

٢٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَالْإِيمَانُ بِأَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، وَنِيَّةٌ وَإِصَابَةٌ، يَزِيدُ وَيَنْقُصُ، يَزِيدُ مَا شَاءَ اللهُ، وَيَنْقُصُ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ.

[24] The author ? said: And to believe that *Īmān* (belief) is speech, deed, intention and *Iṣābah*. It increases and decreases. It increases as Allah wills and decreases until nothing is left of it.”

### COMMENTARY

Linguistically, the word *Īmān* means a firm belief that is accompanied by confidence which is not shaken by doubt. As it is said, *Āmanalahū* which means *Ṣaddaqahū* (i.e. he believed him):

﴿... وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا ...﴾

“...But you will never believe us...” [Qur'an 12: 17]

Meaning: you will not believe us.

﴿... فَآمَنَ لَهُ لُوطٌ ...﴾

“...So Lūt (Lot) believed in him [Ibrāhīm's (Abraham) Message of Islamic Monotheism] ...” [Qur'an 29: 26]

Meaning: he (Lūt) believed his uncle, Ibrāhīm (عليه السلام).

As for the technical meaning of *Īmān*, it is belief of the heart, speech with the tongue and deeds by the limbs. It increases through obedience (to Allah) and decreases through disobedience (to Him). There will be no *Īmān*

except by combining all of these things. So whosoever believes with his heart without believing with his tongue is not a believer because Allah ﷻ states concerning the disbelievers:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ  
بِتَأْيِيدِ اللَّهِ يَجْحَدُونَ ﴾

*“We know indeed the grief which their words cause you (O Muhammad): it is not you that they deny, but it is the Verses (the Qur’an) of Allah that the Dhālimūn (polytheists and wrong-doers) deny” [Qur’an 6: 33]*

And He said concerning Fir’awn:

﴿ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ ... ﴾

*“[Mūsā (Moses)] said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth...” [Qur’an 17: 102]*

Allah ﷻ stated as regards the disbelievers who denied His verses:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ... ﴾

*“And they belied them (those Āyāt) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Āyāt) are from Allah, and Mūsā (Moses) is the Messenger of Allah in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism] ...” [Qur’an 27: 14]*



So, *Īmān* with the heart alone is not sufficient as claimed by the *Murji'ah*. It is not *Īmān*. Likewise *Īmān* with the tongue (alone) is also not sufficient because this is the *Īmān* of the hypocrites:

﴿... يَقُولُونَ بِاللِّسَانِ مَا لَيْسَ فِي قُلُوبِهِمْ...﴾

“...They say with their tongues what is not in their hearts...” [Qur'an 48: 11]

Similarly, *Īmān* with the heart and speech with the tongue are also not sufficient as some *Murji'ah* claim; this is not sufficient. There must be action of the limbs. The one who believes with his heart and tongue but never observes the *Ṣalāh* nor the fast of *Ramadān*, and will never perform the obligatory pilgrimage nor perform any (righteous) deed is a disbeliever. If he believes with his tongue, utters it and believes with his heart; and testifies that none deserves to be worshipped except Allah and that Muḥammad ﷺ is Allah's Messenger but abandons (righteous) deeds without any legal excuse; that does not make him a believer. Except if he abandons deeds due to a legal excuse like the one who is compelled or the one who forgets or the ignorant person.

So also is the case of one who reverted to Islam and was unable to do any (righteous) deed; he reverted to Islam and died on the spot, for such, he will not be asked about deeds; because he was unable. Similarly, one who is mentally deranged and does not have the ability to do any (righteous) deed. However, if he is able to do (righteous) deed but abandons it entirely, then, such a person is not a believer.

Some scholars added a fourth issue in their definition of *Īmān*, as mentioned by the author, which is following the *Sunnah*. They say: *Īmān* is speech, belief, action and the *Sunnah*. That is, following the *Sunnah*. With this (addition), the innovators who do not act on the *Sunnah* but rather act on invented matters are excluded.

This is what the author mentioned here in his statement, 'intention' and 'Iṣābah' – i.e. acting upon the *Sunnah*. As for the one who does a sinful action through innovations, superstitions and newly invented matters, such will not be regarded as a believer.

"It increases with obedience." This is part of the complete definition of *Īmān*; that it increases through obedience (to Allah). This is explicitly mentioned in the Qur'an:

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ... ﴾

*"And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) ...]" [Qur'an 19: 76]*

﴿ ... وَإِذَا تَلَّيْتُمْ عَلَيْهِمْ آيَاتِنَا، زَادَتْهُمْ إِيمَانًا ... ﴾

*"When His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith." [Qur'an 8: 2]*

﴿ ... وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا ... ﴾

*"...And the believers may increase in Faith (as this Qur'an is the truth) ..." [Qur'an 74: 31]*

This is explicit that *Īmān* increases through obedience (to Allah). "...and decreases through disobedience": because whatever increases also decreases.



It is also reported in the *Ḥadīth* that the one who does not detest evil with his heart has nothing of *Īmān* left beyond that worth a mustard seed<sup>93</sup>, indicating that *Īmān* weakens till it is like the mustard seed. It is also reported in an authentic *Ḥadīth* that:

أَنَّهُ يُخْرَجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَذَى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ.

“He will be removed from Hell whoever has in his heart the like of a mustard seed of *Īmān*.”<sup>94</sup>

So, this shows that *Īmān* becomes weak till it is like a mustard seed. Allah the Most High says:

﴿...هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ...﴾

“...They were that day, nearer to disbelief than to Faith...” [Qur'an 3: 167]

They had weak *Īmān* and were nearer to disbelief. So this indicates that *Īmān* becomes weak to the extent that its Companion will be closer to disbelief – we seek refuge in Allah.

This is the meaning of the author's saying: “It decreases till nothing is left of it.” A worth of mustard seed could be left; and this will benefit its Companion on the Day of Resurrection and be removed from Hell with it. But

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<sup>93</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/69 no 50) from the *Ḥadīth* of ‘Abdullāh bin Mas’ud (رضي الله عنه) and in it:

“Whoever strives against them with his heart is a believer and there is nothing of *Īmān* left beyond that worth a mustard seed.”

<sup>94</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (4/1624 no 4206), Muslim in his *Ṣaḥīḥ* (1/182 - 183 no 193) from Anas (رضي الله عنه).

if a (worth of) mustard seed is not left, then he will be among the people of the Fire who will abide therein forever.





**[25] BELIEF THAT THE BEST OF THIS UMMAH AND ALL NATIONS APART FROM THE PROPHETS ARE ABU BAKR, 'UMAR, 'UTHMĀN (ﷺ)**

٢٥ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَأَفْضَلُ هَذِهِ الْأُمَّةِ وَالْأُمَّمِ كُلِّهَا بَعْدَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ: أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، هَكَذَا رَوَى لَنَا عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا: إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، وَيَسْمَعُ بِذَلِكَ النَّبِيُّ ﷺ فَلَا يَنْكَرُهُ.

[25] The author ? said: “The best of this *Ummah* and all *Umam* after the Prophets (*Ṣalawātu llāhi ‘alayhim ajma’in*) is Abū Bakr, then ‘Umar and ‘Uthmān. This is how it was reported to us on the authority of Ibn ‘Umar who said: “We used to say, while the Messenger of Allah ﷺ was in our midst: ‘The best of people after the Messenger of Allah ﷺ is Abū Bakr, then ‘Umar and then ‘Uthmān. And the Prophet ﷺ would hear it without objecting to it”

**COMMENTARY**

The best of the generations is that in which Allah’s Messenger ﷺ was raised, followed by those who came after them, and then followed by those who came after them. These are the best generations. And the best of the preferred generations are the Companions (رضي الله عنهم); the Companions also exceed one another in merits. The best among them is Abū Bakr aṣ-Ṣiddīq (رضي الله عنه); - the one who believed in the Messenger of Allah ﷺ at the beginning when he (the Prophet) ﷺ came (with the divine message). He (Abū Bakr) supported him, defended him, spent his wealth in support of him and accompanied him till he died.

Then he assumed the position of the *Khilāfah* (caliphate) after the death of the Prophet ﷺ. He discharged its affairs in an excellent manner and

Allah strengthened the religion through him after the feet of people were shaken due to the death of the Messenger of Allah ﷺ. Allah made Abū Bakr firm like the firmness of a mountain till the *Ummah* was made firm through him. Through him the apostates and the disbelievers returned to Islam and Islam became stabilized after the demise of the Messenger of Allah ﷺ.

Then he passed away and was buried beside the Messenger of Allah ﷺ. So he was his Companion in life and death; as well as his Companion in the cave. Allah the Most High says:

﴿...إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا...﴾

*"...When they (Muhammad and Abū Bakr) were in the cave, and he said to his Companion (Abū Bakr): "Be not sad (or afraid), surely Allah is with us..." [Qur'an 9: 40]*

He is therefore the best of the *Ummah* [after Allah's Messenger ﷺ], followed by 'Umar bin al-Khaṭṭāb - the Second *Khalīfah*, then 'Uthmān, then 'Alī ؑ. Those are the four rightly guided *Khulafā'* ؑ.

Then the rest of the ten preferred Companions that were given glad tidings of Paradise and they are: the four *Khulafā'*, Sa'd bin Abī Waqqāṣ, Sa'īd bin Zayd bin 'Amr bin Nufayl, Ṭalhah bin Ubaydillāh, Zubayr bin al-'Awām, Abū 'Ubaydah 'Āmir bin al-Jarrāh and 'Abdur-Raḥmān bin 'Awf. These are the ten people that were given glad tidings of the Paradise. The Messenger of Allah ﷺ gave them the glad tidings of Paradise. Therefore, they are the best Companions. The Prophet ﷺ said:

أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ،  
وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ  
زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ فِي الْجَنَّةِ.



“Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Alī is in Paradise, ‘Uthmān is in Paradise, Ṭalhah is in Paradise, Zubayr is in Paradise, ‘Abdur-Raḥmān bin ‘Awf is in Paradise, Sa’ d bin Abī Waqqāṣ is in Paradise, Sa’id bin Zayd bin ‘Amr bin Nufayl is in Paradise and Abū ‘Ubaydah bin al-Jarrāh is in Paradise.”<sup>95</sup>

Then after them, the Companions who took part in the battle of Badr, then the Companions that took the Pledge of *Riḍwān* among the *Muhājirūn* and *Anṣār*. Then those who accepted Islam and migrated before the conquest of Makkah are superior to those who accepted Islam and migrated after the conquest. So the Companions (ﷺ) exceed one another in virtues depending on their precedence in Islam as well as their status in it.

The Companions (ﷺ) also have a general merit that none (other than them) can attain which is: accompanying Allah’s Messenger (ﷺ) and *Hijrah* (migration from Makkah to al-Madīnah). So, the *Muhājirūn* are superior to the *Anṣār*. This is a general merit for them all. None can attain it among those who came after them. They are the best and most virtuous of all generations (ﷺ).

Therefore, whoever defames or hates them is a disbeliever in Allah; because Allah commended them, praised them and chose them to accompany His Prophet, Muḥammad (ﷺ). So, the one who defames the Companions or declares them as disbelievers or disparages them is a disbeliever in Allah the Exalted and Majestic; and he is a denier of Allah and His Messenger (ﷺ). This is because Allah the Most High says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...﴾

<sup>95</sup>Reported by *Imām Aḥmad* in *al-Musnad* (1/193), at-Tirmidhi in his *Sunan* (5/647 no 3747), Ibn Ḥibbān in his *Ṣaḥīḥ* (15/463 no 7002) and others.

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him...” [Qur'an 9: 100]

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ...﴾

“Indeed, Allah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muḥammad) under the tree...” [Qur'an 48: 18]

His saying: “This is how it was reported to us from Ibn ‘Umar who said: “We used to say, while the Messenger of Allah ﷺ was in our midst: ‘The best of people after the Messenger of Allah ﷺ is Abū Bakr, then ‘Umar and then ‘Uthmān.”<sup>96</sup> As for Abū Bakr and ‘Umar, this is a point of consensus (among the scholars of *Ahl as-Sunnah wa al-Jamā‘ah*); but with regard to the comparison (of excellence) between ‘Uthmān and ‘Alī; there is divergence of opinion.

Some preferred ‘Uthmān while some others preferred ‘Alī ﷺ. As for Abū Bakr and ‘Umar, they are the best of the *Ummah* by the consensus of the Muslims. This is with regard to excellence. But with regard to *Khilāfah*, it is a must to accept this order: Abū Bakr, then ‘Umar, then ‘Uthmān, and then ‘Alī. So whosoever defames the *Khilāfah* of anyone of them, then such a person is astray. *Shaykh-ul-Islam* (Ibn Taymiyah) stated in *al-Wāsiṭiyah*<sup>97</sup>:

<sup>96</sup>Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1352 no 3494) from ‘Abdullāh bin ‘Umar (رضي الله عنه) said “We, in the time of the Prophet do not equate anyone with Abū Bakr, then ‘Umar, and then ‘Uthmān. Afterwards, we leave the companions of the prophet and not prefer one above another”.

<sup>97</sup>*Al-‘Aqīdah al-Wāsiṭiyah* (page 42).



مَنْ طَعَنَ فِي خِلَافَةِ وَاحِدٍ مِنْ هَؤُلَاءِ فَهُوَ أَضَلُّ مِنْ جِمَارٍ أَهْلِيهِ.

“Whoever defames the *khilāfah* of anyone of these, such a person is more astray than his domestic donkey.”

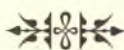
This is because he is in opposition to the consensus of the Muslims; because the Muslims are unanimous in giving preference to Abū Bakr regarding the *Khilāfah* then ‘Umar, then ‘Uthmān and followed by ‘Alī. Therefore, whoever gives preference to ‘Alī and says he was more entitled to the *Khilāfah* than even Abū Bakr, claiming that the *Khilāfah* after the death of the Messenger of Allah ﷺ was for ‘Alī because he was the custodian of the Messenger of Allah ﷺ and so was supposed to be the *Khalīfah*, but Abū Bakr and the Companions oppressed him and took the *Khalīfah* from him; this is declaring the *Ummah* as being misguided – and Allah’s refuge is sought; and opposing the texts reported regarding the order of these *Khulafā’*.

The order of the *Khilāfah* is a point of consensus. But the order of preference between ‘Alī and ‘Uthmān, is a point of disagreement. Nevertheless, the correct opinion is that ‘Uthmān is better (than ‘Alī). This is because the Companions, including ‘Alī preferred him as as the *Khalīfah* of the Messenger of Allah ﷺ, and ‘Alī was present. So the Companions’ choice of Uthmān is a proof that he is better. ‘Abdur-Raḥmān bin ‘Awf said:

رَأَيْتُ النَّاسَ لَا يَعْدِلُونَ بِعُثْمَانَ.

“I saw people not equating (anyone) with ‘Uthmān.”<sup>98</sup>

So this shows that he (‘Uthmān) is better (than ‘Alī).



<sup>98</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (6/2634 no 6781) from al-Miswar bin Makhramah (رضي الله عنه).

## [...] BELIEF IN THE BEST OF THE COMPANIONS AFTER THE *KHULAFĀ'*

ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ: عَلِيٌّ ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدُ بْنُ أَبِي وَقَاصٍ، وَسَعِيدُ  
 بْنُ زَيْدٍ، وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ، وَأَبُو عُبَيْدَةَ عَامِرُ بْنُ الْجَرَّاحِ، وَكُلُّهُمْ يَصْلُحُ  
 لِلْخِلَافَةِ. ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ: أَصْحَابُ رَسُولِ اللَّهِ ﷺ، الْقَرْنُ الْأَوَّلُ الَّذِي  
 بُعِثَ فِيهِمُ الْمُهَاجِرُونَ الْأَوَّلُونَ، وَالْأَنْصَارُ، وَهُمْ مَنْ صَلَّى الْقِبْلَتَيْنِ.

Then the best of men after those are: 'Alī, Ṭalḥah, Zubayr, Sa'd bin Abī Waqqās, Sa'īd bin Zayd, 'Abdur-Raḥmān bin 'Awf and Abū 'Ubaydah 'Āmir bin al-Jarrāh. All of them were fit for the *Khilāfah* (caliphate).

Then the best of people after these: The Companions of the Messenger of Allah ﷺ, the first Muslim generation in which he ﷺ was sent: the *Muhājirūn* (the emigrants) and the *Anṣār* (helpers); they are those who observed *Ṣalāh* facing two directions (i.e., facing Jerusalem and then Makkah).

### COMMENTARY

Meaning that, the best Companions after the three *Khulafā'* (caliphs) are the remaining of the ten that were given the glad tiding of Paradise. These are those mentioned by the author (ﷺ).

His saying: "All of them were fit for the *Khilāfah*;" That is, the People of Consultation (*Aṣ-ḥābush-Shūrā*) that 'Umar (ﷺ) entrusted (with the responsibility) of choosing the *Khalīfah* after him. Because when 'Umar (ﷺ) was on the verge of death, he instituted a consultation body for choosing the *Khalīfah* among these remaining (persons). This was because each of them was qualified for the *Khalīfah*. So, he referred the matter to them and they chose 'Uthmān (ﷺ).



His saying: “**The first generation.**” Among the best generations. That is, the generation of those in which the Messenger of Allah ﷺ was sent and they believed in him.

The word *Aṣ-ḥāb* (Companions) is the plural of *Ṣaḥābī* (i.e. a Companion). *Aṣṣaḥābī* is whoever met the Prophet ﷺ, believed in him and died in that state (of belief).

- The one who believed in the Prophet ﷺ (during the Prophet’s lifetime) without meeting him is not a *Ṣaḥābī* like *an-Najjāshī*. He is only considered as from the *Tābi’ūn*.
- The one who met him without believing in him is also not a *Ṣaḥābī*. This is because the polytheists and disbelievers met the Prophet ﷺ but didn’t believe in him.
- And the one who met him and believed in him then turned apostate, his Companionship is nullified if he dies upon apostasy. But if he repents, Allah turns to him in forgiveness and his Companionship returns.

Consequently, Ibn Ḥajar <sup>?</sup> said in his book, *an-Nukhbah* regarding the definition of a *Ṣaḥābī*: “Whoever met the Prophet ﷺ believed in him and died in that state (of belief) even if apostasy came in between according to the most correct opinion.”<sup>99</sup> That is the more correct of the two opinions of the scholars.

The second opinion is that his companionship is nullified even if he repents, because apostasy nullifies the (righteous) deeds done before it.

His saying: “**The first Muslim generation in which he (the Prophet) ﷺ was raised: the Muhājirūn (the emigrants) and the Anṣār (helpers); they are those**

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<sup>99</sup>*Nukhbah al-Fikar* (page 575 – with the explanation of ‘Alī al-Qārī).

who observed Ṣalāh facing two directions (Jerusalem and then Makkah);” The Muhājirūn were first mentioned before the Anṣār. This shows that the Muhājirūn are better due to the excellence of migration in Allah’s way; because they abandoned their homeland and property. Allah mentioned the Muhājirūn before the Anṣār in many verses of the Qur’an as Allah the Most High says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ...﴾

“...And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) ...” [Qur’an 9: 100]

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ

اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muḥammad). Such are indeed the truthful (to what they say).” [Qur’an 59: 8] - Till his saying:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ ...﴾

“And those who, before them, had homes (in al-Madīnah) and had adopted the Faith...” [Qur’an 59: 9]

That is, the Anṣār. So, the Muhājirūn are mentioned before the Anṣār.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ ...﴾



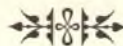
*“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to al-Madīnah) and the Anṣār (Muslims of al-Madīnah) ...” [Qur'an 9: 117]*

This indicates that the *Muhājirūn* were better than the *Anṣār*. The word *Anṣār* is the plural of *Anṣārī*. They are the believers from the tribes of *al-Aws* and *al-Khazraj* - the inhabitants of al-Madīnah who pledged allegiance to the Messenger of Allah ﷺ known as *Bay'atul 'Aqabah* (the Allegiance of *al-'Aqabah*). He ﷺ migrated to them and they supported him, aided him and sheltered him and the Companions (رضي الله عنهم). Allah the Most High says regarding them:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَنَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

*“And those who, before them, had homes (in al-Madīnah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banīan-Nadīr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” [Qur'an 59: 9]*

Initially they used to be called *al-Aws* and *al-Khazraj*; but when they pledged allegiance to the Messenger of Allah ﷺ to support (him), they were named the *Anṣār* (helpers). Meaning: the Helpers of the Messenger of Allah ﷺ.



## [...] [REFRAINING FROM ABUSING THE COMPANIONS]

قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ: مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً أَوْ أَقَلَّ مِنْ ذَلِكَ أَوْ أَكْثَرَ، نَتَرَحَّمُ عَلَيْهِمْ، وَنَذْكُرُ فَضْلَهُمْ، وَنَكْفُ عَنْ رِئْسِهِمْ، وَلَا نَذْكُرُ أَحَدًا مِنْهُمْ إِلَّا بِالْخَيْرِ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ((إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا)). وَقَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: ((مَنْ نَطَقَ فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بِكَلِمَةٍ فَهُوَ صَاحِبُ هَوَى)).

The author ? said: “Then the best of people after them are those who accompanied the Messenger of Allah ﷺ for a day, a month or a year, or less or more. We invoke Allah’s mercy upon them, mention their merits and abstain from their mistakes. We do not mention anyone among them except with what is good based on the statement of the Messenger of Allah ﷺ: “If my Companions are mentioned, refrain (from abusing them).”

Sufyān bin ‘Uyaynah said: “He who utters a word against the Companions of the Messenger of Allah ﷺ is a person of desires.”

### COMMENTARY

Companionship differs in excellence and among it is one whose Companionship with the Messenger of Allah ﷺ was for a long period of time or one whose Companionship was for a short period. However, the person has the merit of Companionship even if his Companionship was for a short period.

His saying: “We invoke Allah’s mercy upon them, mention their merits and abstain from their mistakes.” Their right upon us is that we ask for Allah’s pleasure on them, seek for His mercy on them, emulate them, praise them,



restrain our tongues from defaming all of them or anyone of them, or entering into vain discourse concerning what happened among them of *Fitnah* (tribulation) and crisis; because each one of them was a *Mujtahid*<sup>100</sup>. The one who was right among them will receive double reward while the one who errs will receive one reward and his mistakes pardoned. In addition, they have noble deeds that will expiate the errors which occurred from some of them.

His saying: “We do not mention anyone among them except with good;” this is because they desired the truth and strived for it. Each of them acted on his judgement. Some of them were right while some erred and were forgiven. All of them were the Companions of Allah’s Messenger ﷺ. We should not interfere in what took place among them. Ponder over this verse:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ ...﴾

“And those who came after them...”

That is, after the *Muhājirūn* and *Anṣār*

﴿...يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا

تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ...﴾

“...say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.’” [Qur’an 59: 10]

Consequently, *Shaykh-ul-Islam* Ibn Taymiyah ? said regarding this:

<sup>100</sup> i.e. an expert who gives legal rulings regarding matters of the religion

"Among the *Usūl* (principles) of *Ahl as-Sunnah wa al-Jamā'ah* is the safety of their hearts and tongues towards the Companions of Allah's Messenger ﷺ."<sup>101</sup>

Safety of their hearts means, they do not hate anyone of them; and safety of their tongues means they do not discuss anyone of them (in a bad manner) or disparage him. The Prophet ﷺ stated in an authentic *Ḥadīth*:

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.

"Do not revile my Companions. By Him in whose Hand is my life, had anyone of you spent a pile of gold as big as mount Uḥud in charity, it would not amount to as much as one *Mudd* of one of them nor even half a *Mudd*."<sup>102</sup>

"Do not abuse my Companions": Then one who is mentally retarded, shaken in *Īmān*, with evil desires in him will come and start speaking against the Companions of the Messenger of Allah ﷺ. If he were to be among the misguided sects, we would not regard it much. The problem is that such affiliates himself to *Ahl as-Sunnah wa al-Jamā'ah* and claims that this (his criticism) is part of historical verification!!

Are you charged with historical verification? You interfere in something that you do not know about. Then harm will result from it by making people have doubt concerning the Companions of Allah's Messenger ﷺ as well as inplant the hatred of the Companions of Allah's Messenger ﷺ in the hearts of people.

<sup>101</sup> *Al-'Aqīdah al-Wāsiṭiyyah* (page 40).

<sup>102</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1343 no 3470) and Muslim in his *Ṣaḥīḥ* (4/1967 no 2541) from Abū Sa'īd al-Khudrī (رضي الله عنه).



Therefore, what is obligatory is to refrain from discussing about what occurred among them.

His saying: “Based on the statement of the Messenger of Allah ﷺ: “If my Companions are mentioned, refrain (from abusing them).”<sup>103</sup> And more explicit than the hadith above is his saying:

لَا تَسُبُّوا أَصْحَابِي

“Do not revile my Companions.”

This is a prohibition from abusing any of the Companions. Therefore, what is obligatory is that we seek for (Allah’s) mercy and forgiveness for them acting on the statement of Allah the Most High:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ...﴾

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith...” [Qur'an 59: 10]

And we should restrain our tongues and pens from discussions about the Companions of Allah’s Messenger ﷺ; we should defend them, refute anyone who disparages any of the Companions and invalidate his saying because he is in opposition to the correct ‘Aqīdah – i.e. the ‘Aqīdah of Ahl as-Sunnah wa al-Jamā‘ah.

<sup>103</sup>Reported at-Ṭabarānī in *al-Mu‘jam al-Kabīr* (10/198), Abu Nu‘aym in *Hilyah al-Awliyā’* (4/108) from ‘Abdullāh bin Mas‘ūd (رضي الله عنه). Al-Ḥāfidh al-‘Irāqī said in *Takhrij al-Ahyā’* (1/50): Reported by at-Ṭabarānī from the *Ḥadīth* of Ibn Mus‘ūd with a good chain.

*Shaykh-ul-Islam* said in *al-Wāsitiyah*: “What is reported against them (i.e. the Companions) is either not correct, which is part of lies and interpolation. And as for what is correct from it, the one who was involved acted based on his judgement; and if the expert acting upon his judgment in a matter is correct, then he will have double reward; but if he errs, he will have one reward. Moreover, they have virtues that can expiate and cover up the errors that occurred from some of them.”<sup>104</sup>

The Messenger of Allah ﷺ said regarding Ḥātib bin Abī Balta’ah (رضي الله عنه) when he made a juristic conclusion and wrote a letter to the people of Makkah<sup>105</sup> and ‘Umar (رضي الله عنه) said: “Leave me to strike the neck of this hypocrite.” The Prophet ﷺ said:

لَا تَدْرِي يَا عُمَرُ، لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ.

“You know not, O ‘Umar, perhaps Allah has looked into the People of *Badr* and said: “Do whatever you wish for I have indeed forgiven you.”<sup>106</sup>

This Companion was one of those who witnessed the Battle of Badr.

His saying: “Sufyān bin ‘Uyaynah said: ‘He who utters a word against the Companions of the Messenger of Allah ﷺ is a person of desires’;” this is because none speaks against them except a person of desires who acts in defiance to the Companions of Allah’s Messenger ﷺ.

What is obligatory on us regarding them is to love, respect, honour and emulate them. It is also important know their worth because they are the best of generation since they saw the Prophet ﷺ, and believed in him,

<sup>104</sup> *Al-‘Aqīdah al-Wāsitiyyah* (page 40).

<sup>105</sup> To get immunity for his family and property from the disbelievers of Makkah (Translator)

<sup>106</sup> Reported by al-Bukhāri (3/1090 no 2845) and Muslim (4/1941 no 2494) from the *Ḥadīth* of ‘Alī (رضي الله عنه).



accompanied him, supported him, fought along side him and acquired knowledge from him. For these they regarded as the best in this *Ummah*. In fact, they are the best of creatures after the prophets because Allah specifically chose them to accompany His Prophet, Muḥammad ﷺ, the seal of the Prophets and the best of the Messengers.

So no one defames them except the one that has resentment and hatred in his heart against Islam. For in reality he does not defame them in their persons but only defames them because of what they stood for; of aiding this religion and conveying it to the people as a trust. So we say that the one who defames them only does that because of the grudges he has against Islam. His rage is being quenched through that and because of this, he wants to sever the relationship of the *Ummah* with its Prophet, Muḥammad ﷺ since the Companions are the intermediary between the Messenger of Allah ﷺ and we the Muslims of later generation. So this is the goal of whoever defames them.

Consequently, after Allah mentioned the *Muhājirūn* and the *Anṣār* in *Sūratul-Hashr*, He says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ...﴾

*“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed...’”* [Qur'an 59: 10]

This shows that the one who defames them or anyone of them does so only as a result of the resentment he has in his heart against them. This is why Sufyān bin ‘Uyaynah ?, the noble *Īmām* said: “He who utters a word against the Companions of the Messenger of Allah ﷺ is a person of desires.” It is desires that made him to do this; and vain desire means hating them and having grudges against them. Thus, you will find that the worst of people are those

who defame the Companions of Allah's Messenger ﷺ; they are publicly exposed for telling lies and as a result, have brought on themselves hatred among the people. None sees them except that he dislikes them; as Allah has placed hatred for them on the earth. No one sees those who hate the Companions of Allah's Messenger ﷺ except that he has hatred and detestation for them in his heart. We ask Allah for well-being.

However, his hatred neither harms the Companions of Allah's Messenger ﷺ nor Islam. The worth and reward of the Companions are reserved for them. And Islam will continue to exist and prevail –and to Allah is all praise due. But they only harm themselves.

However, the fear is for the one who reads their books among those who do not have knowledge, for it is feared that something of bad feelings is planted in his heart against the Companions of Allah's Messenger ﷺ and is therefore influenced by that. Many among the Muslim children have fallen prey as a result of reading the books of these people. This is because, when he reads them he is influenced by them and finds in his heart hatred against the Companions of Allah's Messenger ﷺ or at least, their worth is reduced and their status decline in his sight.

This is the fear for the Muslim youth and those who are not versed in knowledge, that they might be influenced by these books which defame the Companions of Allah's Messenger ﷺ. Especially nowadays when they are published, then printed with the best print and cover and also advertised at book fairs. So these persons find that as opportunity to publicize and spread slander against the Companions of the Messenger of Allah ﷺ.

There is no doubt that defaming the Companions of Allah's Messenger ﷺ amounts to defaming the Messenger of Allah ﷺ. How could his Companions be those whom they describe with these ugly qualities? This is defamation of the Messenger of Allah ﷺ. It also amounts to denying the Book of Allah because Allah has indeed praised the Companions in the Glorious Qur'an in many verses which include the statement of Allah the Most High:



﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
 بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

*“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Qur'an 9: 100]*

Allah the Exalted says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا  
 فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ♦ وَمَغَانِمَ كَثِيرَةً  
 يَأْخُذُونَهَا... ﴾

*“Indeed, Allah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muḥammad) under the tree, He knew what was in their hearts, and He sent down As-Sakīnah (calmness and tranquility) upon them, and He rewarded them with a near victory. And abundant spoils that they will capture...” [Qur'an 48: 18-19]*

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا  
 سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ  
 ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ... ﴾

“Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrah (Torah)...”

That is, their description in the Tawrah. They are mentioned in the Tawrah like their Prophet mentioned Muhammad ﷺ:

﴿ ... وَمَثَلُهُمْ فِي الْإِنْجِيلِ ... ﴾

“...But their description in the Injil (Gospel) ...”

That which was revealed to ‘Isā,

﴿ ... كَزْرَعٍ أَخْرَجَ شَطْعَهُ فَفَازَرَهُ، فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ  
 الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ... ﴾

“...is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them...” [Qur'an 48: 29]



So the above verse shows that no one is enraged by the Companions of Allah's Messenger ﷺ nor hates them except a disbeliever based on the saying of Allah the Most:

﴿...لَيَغِيظَنَّ بِهِنَّ الْكُفَّارَ﴾

*“...That He (Allah) may enrage the disbelievers with them ...”*

This is a sign of disbelief. So hating the Companions of Allah's Messenger ﷺ is disbelief and hypocrisy - and Allah's refuge is sought.

His saying: **“with a word is a person of desires;”** meaning, if he speaks a single word in disparagement of the Companions, then, he is a person of desires. So if one is regarded as a follower of desires just by uttering one word, then how about one who authors books just to abuse and slander them, probes into and magnifies their mistakes? Such a person is following his desires because he has not spoken except due to desires in his mind and hatred for the Companions of Allah's Messenger ﷺ.



## [26] THE LEADERS MUST BE OBEYED REGARDING WHAT ALLAH LOVES AND IS PLEASED WITH

٢٦ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالسَّمْعُ وَالطَّاعَةُ لِلْأئِمَّةِ فِيمَا يُحِبُّ اللَّهُ وَيَرْضَى، وَمَنْ  
وَلِيَ الْخِلَافَةَ بِإِجْمَاعِ النَّاسِ عَلَيْهِ وَرِضَاهُمْ بِهِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ، لَا يَحِلُّ لِأَحَدٍ أَنْ  
يَبِيتَ لَيْلَةً وَلَا يَرَى أَنْ لَيْسَ عَلَيْهِ إِمَامٌ، بَرًّا كَانَ أَوْ فَاجِرًا.

[26] The author ? said: It is obligatory to listen to the (Muslim) leaders and obey them in what Allah loves and is pleased with. And whoever becomes the *Khilāfah* by the consensus of the people as well as their being pleased with him is regarded as the leader of the believers. It is not permissible for anyone to spend a night without considering that he has a leader regardless of whether he (the leader) is righteous or immoral.

### COMMENTARY

From the fundamental principles of *Ahl as-Sunnah wa al-Jamā'ah* established in the Book of Allah and the *Sunnah* of the Messenger ﷺ is listening and giving obedience to the Muslim leaders. Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ... ﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority...”  
[Qur'an 4: 59]

“Those of you” means among the Muslims. The Prophet ﷺ said:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ.



“I admonish you to fear Allah, to listen and obey even if a slave is appointed as a leader over you.”<sup>107</sup>

In another version, it says:

وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ.

“Even if an Abyssinian slave is appointed leader over you.”<sup>108</sup>

In yet another version, it says:

عَبْدٌ مُجَدَّعُ الْأَطْرَافِ.

“A slave with amputated limbs.”<sup>109</sup>

As long as he is in authority, then obedience to him in what is good is obligatory. This is one of the fundamental principles of ‘*Aqīdah*. Whoever revolts against the Muslim leaders is from those who have gone astray. Such a person is either a *Khārijī* or *Mu’tazilī* or a follower of a baseless path contrary to the *Sunnah* of the Messenger of Allah ﷺ.

His saying: “It is obligatory to listen to the (Muslim) leaders and obey them in what Allah loves and is pleased with.” With this restriction; in what Allah loves and is pleased with. As for disobedience, they should not be obeyed concerning it. The Prophet ﷺ said:

<sup>107</sup> A part of the *Ḥadīth* of al-‘Irbād bin Sāriyah (رضي الله عنه), its reference had preceded.

<sup>108</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (6/2612 no 6723) from Anas (رضي الله عنه) and Muslim in his *Ṣaḥīḥ* (3/1468 no 1837) from Ummu Muḥsin Z and in some of the wordings of her *Ḥadīth* reported by Muslim (it says): “Even if he is an Abyssinian slave with amputated limbs.”

<sup>109</sup> Reported by Muslim in his *Ṣaḥīḥ* (3/1468 no 1837) from Umm Muḥsin Z and in (1/448 no 648) from Abū Dharr (رضي الله عنه).

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

“There is no obedience to a creature in disobedience to the Creator.”<sup>110</sup>

The Prophet ﷺ also said:

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

“Obedience is only in what is right.”<sup>111</sup>

This does not mean that when the leader orders a sin, his leadership is taken off. Rather he should not be obeyed in committing this sin, but he should be obeyed in what does not involve sinning. His leadership remains and he should be obeyed in what does not involve sin.

His saying: “And whoever is becomes the *Khilāfah* by the consensus of the people as well as their being pleased with him is regarded as the leader of the believers.” This is an explanation of how leadership is conferred (in Islam). Leadership is conferred through one of the following ways:

**The first way:** what the author mentioned above; that is, whoever the Muslims choose. However, what is meant by those Muslims who choose the leader is the *Ahl-ul-Hall wal-‘Aqd* (people of experience and understanding) among the scholars, leaders, statemen and the army commanders. It does not mean that choosing the leader is for everyone including the children, women, city-dwellers and villagers.

<sup>110</sup>Reported by *al-Imām Aḥmad* in *al-Musnad* (4/432, 5/66), *aṭ-Ṭabarānī* in *al-Mu’jam al-Kabīr* (18/185), *al-Qaḍā’ī* in *Musnad al-Shihāb* (2/55), and others. The wording is that of *aṭ-Ṭabarānī* and *al-Qaḍā’ī*. The wording of *Aḥmad* is: “There is no obedience to the creature in disobedience to Allah”. Its core is contained in *aṣ-Ṣaḥīḥayn* (*Ṣaḥīḥal-Bukhārī* and *Muslim*) from the *Ḥadīth* of ‘Alī (ﷺ).

<sup>111</sup>Reported by *al-Bukhārī* in his *Ṣaḥīḥ* (4/15 no 4085), and *Muslim* (3/1469 no 1840) from the *Ḥadīth* of ‘Alī (ﷺ), the wording of *Muslim*: “There is no obedience in disobedience to Allah, obedience is only in what is good.”



This is because people are required to follow the *Ahl-ul-Hal wal 'Aqd*. So if the *Ahl-ul-Hal wal 'Aqd* choose a leader, it becomes obligatory upon the rest (of the people) to obey him. This was what happened regarding the *Khilāfah* of Abū Bakr aṣ-Ṣiddīq (رضي الله عنه).

After the demise of the Messenger of Allah ﷺ, the Companions were unanimous in the pledge of allegiance to aṣ-Ṣiddīq. So the rest of the *Ummah* followed those who selected aṣ-Ṣiddīq. No room was left for anyone to participate in the selection. This is because it is one of the specific duties of *Ahl-ul-Hal wal 'Aqd* and so the Muslims selected Abū Bakr (رضي الله عنه), who was the best among them. And this selection has proofs from the *Sunnah* of Allah's Messenger ﷺ:

**Firstly:** Abū Bakr is the best among the Companions absolutely; no one disagrees with this.

**Secondly:** the Messenger of Allah ﷺ gave indications of his *Khilāfah*. Among these indications is that, during the Prophet's terminal illness, the Prophet ﷺ placed Abū Bakr forward in *Ṣalāh* to lead the Muslims in the *Mihrāb* (i.e. the prayer chamber) of Allah's Messenger ﷺ<sup>112</sup> and to assume the position of Allah's Messenger ﷺ. This is an indication that he is their leader in *Khilāfah* just as he is their leader in *Ṣalāh*. So, they chose Abū Bakr (رضي الله عنه) saying: "The Messenger of Allah ﷺ is pleased with you regarding our religion why shouldn't we be pleased with you regarding our worldly affair?"

So they pledged allegiance to him and the Companions were unanimous on it. Those who directly participated in the selection and those who did not were subjected to it. This is because the Muslims are considered as one community and one hand.

**The second way:** when Abū Bakr (رضي الله عنه) was about to die, he chose and appointed 'Umar bin al-Khaṭṭāb (رضي الله عنه) to replace him. So the Muslims heard and obeyed. This is the second way among the ways of conferring leadership.

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<sup>112</sup>Reported by al-Bukhārī (1/236 no 633) and Muslim (1/313 no 418) from 'Ā'ishah ( Z ).

It is that, the one in authority chooses a custodian who will succeed him after his death as was practiced by Abū Bakr (ﷺ) when he chose ‘Umar (ﷺ).

**The third way:** when one of the Muslims prevails over others and the people submit to his leadership then he is their leader and their *Īmām*. For example, what happened to ‘Abdul-Maslik bin Marwān when there was disagreement after the death of Yazīd bin Mu’āwiyah; ‘Abdul-Malik bin Marwān bin al-Ḥakam took over the affairs of the caliphate. He was generous, resolute and strong. Allah made the people benefit through him. Pledge of allegiance was given to him and the Muslims listened and obeyed him. And there was goodness in that for the Muslims. These are the ways in which the jurisdiction of the (Muslim) leader is conferred: it is either through the selection by *Ahl-ul-Hall wal ‘Aqd* or the previous leader appointing the incoming leader or when one of the Muslims prevails over others thereby becoming the leader and the rest of the Muslims should submit and be loyal to him and it henceforth becomes impermissible for anyone to renounce allegiance to him.

His saying: **“Through the consensus of the Muslims.”** You should not understand from this, that it must be based on the selection of the entire Muslims. But, this occurs through the consensus of the *Ahl-ul-Hall wal ‘Aqd* like what took place during the era of Abū Bakr (ﷺ) and the *Khilāfah* of ‘Uthmān (ﷺ), for the people who selected him were the consultative body and these are the ten Companions who were given the glad tidings of *al-Jannah* (Paradise). They chose him, so his leadership was affirmed. No one objected to that; they rather unanimously agreed to the leadership of ‘Uthmān (ﷺ).

His saying: **“It is not permissible for anyone to spend a night without considering that he has a leader regardless of whether he (the leader) is righteous or immoral.”** This is a very important issue. It is not permissible for anyone to revolt against the Muslim Community (*Jamā’atul Muslimīn*),



renouncing allegiance to him; for if he does that “and spends a night without having an *Īmām*” whom he believes to be the *Īmām*; such a person

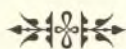
قَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ

“...has certainly removed the loop of Islam from his neck.”<sup>113</sup>

Meaning that he was with the Muslims and united with them, he then would have cut off relations with the Muslims if he revolts against the leader. Like the lambs given an extended rope having fixed chains in which the head of the lamb will enter to protect it from getting lost, this is what is called a loop. The unity of the Muslims behind a leader is likened to that. So he who revolts and stops being obedient to the *Īmām* has certainly removed this loop from his neck and he is exposed to being lost, (carried away) by wolf and evil desires.

This doesn't mean that such a person has disbelieved. Rather, it means he has separated from the *Jamā'ah*. So he is like the animal that gets separated from the bond and becomes exposed to being stolen, looted and taken wrongfully.

One should not say: ‘I did not partake in the pledge so I have no *Īmām* rather you are one of the Muslims, so when the *Ahl-ul-Hall wal 'Aqd* have taken the pledge, your pledge should automatically follow.



<sup>113</sup>Reported by Muslim in *Ṣaḥīḥ Muslim* (3/1478 no 1851) from the *Ḥadīth* of ‘Abdullāh bin ‘Umar and in it: “whoever dies without a pledge of allegiance on his neck, has died a death of the days of Ignorance”. In the report from Ibn ‘Umar with al-Ḥākim in *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn* (1/150) (it says): “Whoever revolts against the *Jamā'ah* an arms length has certainly removed the loop of Islam from his neck until he returns” He said: “and whoever dies without an *Īmām* of the *Jamā'ah*, then his death is one of Ignorance”.

## [27] THE ḤAJJ AND JIHĀD WITH THE IMĀM

٢٧ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْحَجُّ وَالْعَزُومَعَ الْإِمَامِ مَاضٍ، وَصَلَاةُ الْجُمُعَةِ خَلْفَهُمْ جَائِزَةٌ، وَيُصَلِّي بَعْدَهَا سِتَّ رَكَعَاتٍ، يَفْصِلُ بَيْنَ كُلِّ رَكَعَتَيْنِ، هَكَذَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ.

[27] The author ? said: Performing the Pilgrimage and waging battle must be along with the leaders. Observing the *Jumu'ah* (Friday) prayer behind them is permissible. And six *Rak'ah* should be observed after it, separating between every two *Rak'ah*. This is the view of Aḥmad bin Ḥanbal.

### COMMENTARY

The powers of the *Imām* are many and they have been mentioned and brought together for study in the books of *al-Aḥkām-us-Sulṭāniyyah* (the islamic rulings related to the Sultan) which has been written concerning this. Books such as, *al-Aḥkām-us-Sulṭāniyyah* by al-Māwardī and *al-Aḥkām-us-Sulṭāniyyah* by Abū Ya'lā al-Ḥanbalī and other books written concerning this (subject) contains explanations of the powers of the *Imām*. And this is mentioned in the books of *Fiqh* as well as the books of *'Aqīdah* as mentioned here:

**Firstly:** He is in charge of leading the *Jumu'ah* and *'Īd* prayers and the Muslims will observe *Ṣalāh* behind him except if he himself chooses to be substituted by someone from among the scholars or students of knowledge who will lead people in prayer. However, the foundation is that he is the most entitled to be the *Imām* in *Jumu'ah* and *'Īd* prayers. But he has the right, if he chooses someone as substitute, and this is what is being done nowadays.

**Secondly:** He is the one to lead the *Ḥajj*, steer the pilgrims, give them orders and look into their problems.



### ESTABLISHING *Jihād* ON THE PATH OF ALLAH IS FROM THE JURISDICTION OF THE LEADER

**Thirdly:** Carrying out *Jihād* in the cause of Allah is one of the powers of the *Īmām*. He is the one to give orders for it, organize the banners, select soldiers and fighters; appoint war commanders, mobilize the brigades and soldiers, arm the fighters, dispatch them towards fighting the enemy, and specify for them the point in which they fight.

So carrying out *Jihād* is part of the powers of the *Īmām*. *Jihād* should not be carried out in chaos; whereby everyone who desires to carry a weapon, fights, attacks and says, 'I am fighting in the cause of Allah.' This is not *Jihād* in the cause of Allah.

*Jihād* in the cause of Allah must be well-organized and guided by Islamic rulings. But if chaos gets into it, then it becomes destruction as its harm becomes more than its benefit; that is if there is even any benefit left in it. In this case the consequential harm becomes more. These matters have guidelines and the issue of *Jihād* is great so it requires discipline and complying with the rulings of *Jihād* mentioned in the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ as well as the sayings of the people of knowledge.

This issue is not one of disorderliness where one of the callers to *Fitnah* leading the extremists, radicals or ignorant people who do not know that he leads them to destruction and says; "we are fighting in the cause of Allah!" This is considered as harm to Islam and the Muslims. This is not *Jihād*; because it is not guided by the guidelines of *Jihād*; and if it is not guided by the guidelines of *Jihād*, it becomes corruption and not *Jihād*. Whatever exceeds its limit changes to its opposite.

They say nowadays to whoever objects to them, 'that you prevent us from carrying out *Jihād* in the cause of Allah.' We say, 'we do not prevent from carrying out *Jihād* in the cause of Allah, but we are saying that, carrying out *Jihād* must be guided by Islamic guidelines; and what you people are doing is chaos and not *Jihād*, as Allah has not ordered this.'

Hence leading the Muslims during pilgrimage, battle, *Jumu'ah* and 'Īd prayers are among the powers of the leader in authority.

His saying: "Observing the *Jumu'ah* (Friday) prayer behind them is permissible." Even if they (i.e., the Muslim leaders) have sinful acts and deeds of disobedience, *Ṣalāh* should be observed behind them. This is because observing *Ṣalāh* behind them is a source of unity. Also if a sinner does a good thing, then you should cooperate with him in it. Consequently, when it was said to 'Uthmān (رضي الله عنه) while he was besieged "so-and-so is leading people in prayer while he is not a (deserving) *Īmām*; rather, he is an *Īmām* of tribulation." He said: 'O my nephew! If people do good, then cooperate with him in it; but if they commit evil, abstain from their evil.'<sup>114</sup>

So when he (the *Īmām*) prays, we will pray behind him if he is the leader. Even if he has sins or acts contrary to the *Sunnah*, due to the advantage in that; and because *Ṣalāh* is an act of worship. If a *Fāsiq* (evil doer) prays, he should be encouraged in this and be supplicated for. The Companions did observe *Ṣalāh* behind the leaders that had question marks on them like al-Ḥajjāj bin Yūsuf ath-Thaqafī and others. The Companions of Allah's Messenger ﷺ observed *Ṣalāh* behind them in compliance with the order of the Messenger of Allah ﷺ and for the sake of unity.

His saying: "And six rak'ah should be observed after it." This is a *Fiqh*-related issue, which came due to the mentioning of the *Jumu'ah* prayer. The *Jumu'ah* prayer does not have *Rātibah* (regular optional prayers to be observed) before it. Therefore, whoever comes to the mosque (for *Jumu'ah* prayer) should observe whatever is easy for him and sit down to wait (for the *Īmām*). But if he continues praying *Nafl* (optional *Ṣalāh*) till the *Īmām* arrives, it is better based on the fact that it is a general *Nafl* that has no relationship with the *Jumu'ah* prayer. As for the *Rātibah* of *Jumu'ah* then it is (performed) after it. The least

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<sup>114</sup>Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/246 no 663) from 'Ubaydillah bin 'Adī bin Khiyāri.

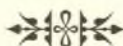


number of *Rak'ah* is two and the highest number of *Rak'ah* based on the most popular opinion is four with two *Taslīm* (saying *as-Salāmu 'Alaykum wa Raḥmatullāh*) in the last sitting position of the second *Rak'ah*.

It is stated in another narration that (the number of *Rak'ah* to be observed after the *Jumu'ah* prayer) is six *Rak'ah* with three *Taslīm*. Hence, the least will be two *Rak'ah* and the highest six *Rak'ah* or four *Rak'ah* as it is popularly known<sup>115</sup>.

His saying: “Separating between every two *Rak'ah* with *Taslīm*. This is the view of Aḥmad bin Ḥanbal.”<sup>116</sup> That is, this does not mean that he should observe six *Rak'ah* with one *Taslīm*. Rather, it is six *Rak'ah* with a *Taslīm* after every two *Rak'ah* or four *Rak'ah*. This is the best.

His attribution to *Īmām Aḥmad* is because the author is *Hanbalī* (by *Madhhab*) and knows the *Īmām Aḥmad*'s view. This is one of the positions reported from *Īmām Aḥmad*; that it is six *Rak'ah*; but what is popularly known is that it is four *Rak'ah*.




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<sup>115</sup>What is reported authentically from the *Sunnah* of Allah's Messenger ﷺ is two or four *rak'ah* and not more as will be alluded to soon by *Shaykh Fawzān -Ḥafīdhahullah*.

<sup>116</sup>In *Masā'il 'Abdullāh bin Aḥmad* (page 121 no 437) 'Abdullāh said: "I asked by father, 'How many does one pray after *al-Jumu'ah*? I said, that which is most beloved to you?' He said, 'If he wills he prays 4 after the *Jumu'ah*, and if he wills, he prays 6, except that he does the *Taslīm* after every 2 *Rak'ah*, so also is the daily prayer, they are all in twos.'" See: (no 436).

## [28] WHOEVER DISOBEYS THE LEADER OF THE MUSLIMS

٢٨ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْخِلَافَةُ فِي قُرَيْشٍ إِلَى أَنْ يَنْزَلَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ  
الصَّلَاةُ وَالسَّلَامُ.

[28] The author ? said: And (to believe that) the *Khilāfah* remains among the quraysh till 'Īsā bin Maryam descends ﷺ.

### COMMENTARY

When more than one person disputes concerning who should take over the Muslim leadership, and each one of them is qualified for the leadership, then the one from the tribe of quraysh should be given precedence because of his excellence over others; based on the saying of the Prophet ﷺ:

الْأَيْمَةُ مِنْ قُرَيْشٍ.

“The Muslim leaders should be from *Quraysh*.”<sup>117</sup>

And his saying:

قَدِّمُوا قُرَيْشًا، وَلَا تَتَقَدَّمُوهَا.

“Give precedence to the *Quraysh* and do not go ahead of them.”<sup>118</sup>

<sup>117</sup>Reported by aṭ-Ṭayālīsī in his *Musnad* (1/284), al-Imām Aḥmad in *al-Musnad* (3/129), an-Nasā'ī in *as-Sunan al-Kubrā* (3/46 no 5942), Ibn Abī 'Āṣim in *as-Sunnah* (no 1020), Abū Ya'ālā in his *Musnad* (7/94), al-Bayhaqī in *as-Sunan al-Kubrā* (3/121) and graded authentic by aḍ-Ḍiyā' in *al-Mukhtārāh* (4/403 no 1576).

<sup>118</sup>Reported by Ibn Abī 'Āṣim in *as-Sunnah* (no 1519), and aṭ-Ṭabarānī in *al-Mu'jam al-Kabīr* – as it is in *Majma' al-Zawā'id* (10/25).



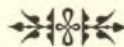
So, if the Quraysh is righteous and there occurs a contest over who should take over the affairs, the one from Quraysh should indeed be given precedence due to the advice of Allah's Messenger ﷺ regarding that.

Also, because, when the Prophet ﷺ died, the *Anṣār* said: "A leader should come from us and a leader from you." But Abū Bakr (رضي الله عنه) said to them: "The Arabs will not agree with this matter except to this tribe of *Quraysh*." <sup>119</sup>

So they gave the pledge of allegiance to Abū Bakr aṣ-Ṣiddīq (رضي الله عنه) and after him, 'Umar, and after 'Umar, 'Uthmān, then 'Alī then Mu'āwiyah. And after him, *Banū Umayyah*, then *Banul 'Abbās*; so all of them were from *Quraysh*.

But if the matter is resolved and the leadership is conferred on someone, then obedience (to him) becomes obligatory even if he is not from *Quraysh*, or if he is from the tribe of *Quraysh* but is not qualified for the leadership. However, for the fact that he is from *Quraysh* does not make him entitled to the leadership except if he is a *Quraysh* who is eligible for it and there is no existing leader.

His saying: "Till 'Īsā bin Maryam (عليه السلام) descends." Referring to 'Īsā (عليه السلام), when he descends and the *imām* of the Muslims is Muḥammad bin 'Abdillāh al-Mahdī. He is from the household of al-Ḥasan bin 'Alī bin Abī Ṭālib. So this indicates that the last leader will be from the tribe of *Quraysh* and the first of them was from *Quraysh* and he is Abū Bakr (رضي الله عنه). This is possible as we have mentioned; but when no one from the *Quraysh* is available, the rule should not be left in disarray, or if the authority is with other than a *Quraysh*, we do not abstain from him saying, 'He is not suitable for it'. It is therefore compulsory to properly understand these issues.



<sup>119</sup>See: *Ṣaḥīḥ al-Bukhārī* (3/1341 no 3467).

## [29] WHOEVER DEVIATES FROM THE OBEDIENCE OF THE AUTHORIZED LEADER DUE TO THE THE LATTER'S FALLING INTO SIN IS A KHĀRIJITE

٢٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَمَنْ خَرَجَ عَنِ إِمَامٍ مِنْ أُمَّةِ الْمُسْلِمِينَ؛ فَهُوَ خَارِجِيٌّ، قَدْ شَقَّ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْآثَارَ، وَمِثَّتُهُ مِثَّةَ جَاهِلِيَّةٍ.

[29] The author ? said: Whoever revolts against anyone among the Muslim leaders is a *Khārijī*. And such a person has certainly renounced allegiance, gone against the narrations and his death is regarded as a death of the days of Ignorance.

### COMMENTARY

His saying: “And (to believe that) whoever revolts against anyone among the Muslim leaders is a *Khārijī*.” Whoever revolts against being obedient to the one in authority and renounces allegiance on the pretext that the one in authority has some sins or some transgressions just as the *Khawārij* did, such a person is given the same ruling of the *Khawārij*. The *Khawārij* are misguided sect whose seeds emerged during the era of Allah’s Messenger ﷺ when Dhul-Khuwayṣirah came and said to the Messenger of Allah ﷺ when he saw him sharing the war booty: ‘O Muḥammad , be just, for you are not just.’ So the Prophet ﷺ said:

وَيْلَكَ فَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟

“Woe unto you! Who will be just if I am not?”

When the man turned away, the Prophet ﷺ said:

يَخْرُجُ مِنْ ضَيْعِي هَذَا. يُعْنِي مِنْ جَنْسِهِ (قَوْمٌ تَحْقِرُونَ صَلَاتِكُمْ إِلَى صَلَاتِهِمْ، وَعِبَادَتَكُمْ إِلَى عِبَادَتِهِمْ، يَقْرَأُونَ الْقُرْآنَ، وَلَا يَتَجَاوَزُ حَنَاجِرَهُمْ، يَمْزُقُونَ مِنَ الدِّينِ كَمَا يَمْزُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ).



“Out of the offspring of this man, will be a people that you will consider your prayers and worship insignificant in comparison to theirs. They will recite the Qur’an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out of the target wherever you meet them kill them for there is indeed a reward in killing them for the one who killed them.<sup>120</sup>”

So it is obligatory to fight them in order to restrain their evil from the Muslims.

This is when they take up arms. As for when they merely manifest the view of the *Khawārij* and begin to speak without fighting or being in possession of arms, we will repudiate them and explain their misguidance to them but we will not fight them. However, if they attain power and begin to fight the Muslims, then it is not permissible for the Muslims to leave them. Rather, it is obligatory upon the one in authority to fight them and the Muslims are duty-bound to be with him in fighting them just as it occurred during the caliphate of ‘Alī (ؓ) when he fought the *Khawārij* at a place called *an-Nahrawān*.

The Companions joined him and fought the *Khawārij* along with him till they killed them in the worst of killing; and by doing that he got the reward Allah’s Messenger ﷺ promised in his saying:

فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ

“For killing them is indeed a reward for whosoever killed them”.<sup>121</sup>

<sup>120</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1219 no 3166) and Muslim in his *Ṣaḥīḥ* (2/741 no 1064) from Abii Sa’id al-Khudrī (ؓ).

<sup>121</sup>A part from the previous *Ḥadīth* of Abū Sa’id

This is one of the virtues of ‘Alī (ﷺ); and his virtues are many. One of which is that he killed the *Khawārij* and brought into effect the statement of the Messenger of Allah ﷺ regarding them.

His saying: “And such a person has certainly renounced allegiance, gone against the narrations and his death is [regarded as] a death of the days of Ignorance.” The *Khawārij* are those who broke the allegiance and revolted against the one in authority. Likewise, they are those who declare the Muslims as disbelievers for committing major sins that are less than *Shirk*. They have two signs:

**The first sign:** They revolt against the one in authority and constantly make efforts to overthrow the one in authority.

**The second sign:** They declare Muslims disbelievers for committing major sins that are less than *Shirk*.

And what prompted them to this is extremism – and Allah’s refuge is sought. Consequently, the Prophet ﷺ cautioned against extremism, saying:

إِيَّاكُمْ وَالْغُلُوَّ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ.

“Beware of extremism for those who came before you were largely destroyed by extremism.”<sup>122</sup>

Excessiveness means addition to the religion – i.e. addition of things to what is ordained in refuting evil. This is the extremism that led the *Khawārij* to what occurred from them. They exaggerated in refuting evil so much so, that they renounced allegiance; and exaggerated in worship to the extent that they declared those who commit major sins among the Muslims disbelievers.

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<sup>122</sup>Reported by al-Imām Aḥmad in *al-Musnad* (1/215, 34), an-Nasā’ī in his *Sunan* (no 3057), Ibn Mājah in his *Sunan* (no 3029), aṭ-Ṭabarānī in *al-Mu’jam al-Kabīr* (no 12747), Ibn Khuzaymah in his *Ṣaḥīḥ* (no 2868 – 2867), Ibn Ḥibbān in his *Ṣaḥīḥ* (no 3871), al-Ḥākim in *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn* (1/466) and he authenticated it based on the condition of *ash-Shaykhayn* and adh-Dhahabī consented to it.



His saying: “Gone against the narrations.” That is the *Aḥādīth* that were reported from the Messenger of Allah ﷺ regarding being steadfast in obeying the leader of the Muslims.

His saying: “And his death is regarded as a death of the days of Ignorance.” This is because he has one of the traits of the days of Ignorance; because the Arabs, during the days of ignorance were divided into tribes. They do not have any (general) leader who unites them. Rather, each tribe was independent and launches attack on another. They did not become united except after Allah sent Muḥammad ﷺ; he invited them to Islam and they accepted and were under one banner. Consequently, Allah the Most High says:

﴿وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْوَانًا ...﴾

“...And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith) ...” [Qur'an 3: 103]

﴿وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ  
يَخَطَفَكُمْ النَّاسُ فَتَاوَنَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
لَعَلَّكُمْ تَشْكُرُونَ﴾

“And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful” [Qur'an 8: 26]

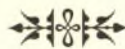
This is from the fruits of being obedient to the Muslim leader. All of these virtues occur: the spread of peace, seeking for provision and people spread in effort to seek sustenance due to the safety of roads. But if there is fear, people can neither travel, buy nor sell due to fear for their souls. These are from the advantages of the *Jamā'ah* as well as being obedient to the one in authority.

As for revolting against the leader and renouncing loyalty, the following will result from it:

1. Disunity of the Muslim community.
2. Shedding of blood unjustly.
3. Overpowering by the enemies.

This is because the enemy is happy with this. Accordingly, you will see the disbelievers rejoicing over the disunity of the Muslims. They disunite the Muslims, assist the misguided factions, extend to them weaponry and strategy to revolt against the Muslim community and for division to occur among the Muslims, and gain booty from them just as it is happening nowadays. All of these are as a result of division, disobedience to the Messenger of Allah ﷺ and revolting against the Muslim leader.

In brief, the one who does not have an *Īmām* is like one living in the days of ignorance. And if he dies, his death is regarded as a death of the days of ignorance. It does not mean that he has committed an act of disbelief. However, what it means is that he has one of the traits of the days of Ignorance whereby he does not live under the obedience of an *Imām* but lives a life of anarchy.





### [30] PROHIBITION OF FIGHTING THE LEADER AS THE KHAWĀRIJ DO

٣٠- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَلَا يَجِلُّ قِتَالُ السُّلْطَانِ، وَلَا الْخُرُوجُ عَلَيْهِ وَإِنْ جَارَ،  
وَذَلِكَ لِقَوْلِ رَسُولِ اللَّهِ ﷺ لِأَبِي ذَرِّ الْعِفَارِيِّ: ((اصْبِرْ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا)) وَقَوْلِهِ  
لِلْأَنْصَارِ: ((اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخَوْضِ))، وَلَيْسَ مِنَ السُّنَّةِ قِتَالُ السُّلْطَانِ؛  
فَإِنَّ فِيهِ فَسَادَ الدُّنْيَا وَالدِّينِ.

[30] The author ? said: Fighting the leader and revolting against him is not permissible even if he is a tyrant. This is because of the statement of the Messenger of Allah ﷺ to Abū Dharr:

اصْبِرْ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا

“Be patient, even if he is an Abyssinian slave.”

And his saying to the *Anṣār*,

اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخَوْضِ

“Be patient, until you meet me at the lake fount”.

Fighting the leader is not a part of the *Sunnah* because it contains corruption of both the world and thereligion.

#### COMMENTARY

It is not permissible for anyone to fight the leader by revolting against him with arms because this can result into great evils.

His saying: “**Fighting the leader and revolting against him is not permissible even if he is a tyrant;**” meaning, it is prohibited to fight the leader. That is, fighting the leader as the *khawārij* do.

“**Even if he is tyrant;**” that is, even if oppression and injustice occurs from him, one should be patient with that because being patient with the oppression and injustice of the leader - irrespective of the pains involved - is lesser when compared to the havoc that may likely occur as a result of revolting against him. So the pain that might be felt from being patient with obeying the tyrant leader is more bearable in comparison to the havoc that may likely occur for having revolted against him. There is no doubt that one of the established principles in Islam is: ‘Accommodating the lesser of two harms in order to prevent the greater one’.

The Prophet ﷺ said to the *Anṣār*:

إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةَ فَأَصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخُوضِ.

“You will indeed see selfishness after me; so be patient till you meet me at the lake- fount.”<sup>123</sup>

He advised them to be patient despite the fact that they will see selfishness - which is, appropriating wealth while excluding them. So he advised them to be patient due to what it contains of preventing the occurrence of the greater of two evils.

His saying: “**This is because of the statement of the Messenger of Allah ﷺ to Abū Dharr: ‘Be patient even if he is an Abyssinian slave...’**” That is, the one in authority should not be treated with disdain even if his physical appearance

<sup>123</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/837 no 2247) and Muslim in his *Ṣaḥīḥ* (3/1474 no 1854) from Usayd bin al-Huḍayr (رضي الله عنه).



is not good and even if he is black in complexion or has no Arab lineage. This is because the consideration is for his position of *Khilāfah* and *Īmāmah* and not his person. Therefore, he should be obeyed as long as he is a Muslim. No look should be directed to his physical appearance aimed at seeing what will not impress the looker, either due to his ugliness, shabbiness or defect on his body.

مُجَدَّعِ الْأَطْرَافِ

“Whose limbs are cut off.”<sup>124</sup>

All of these do not justify a revolt against him even if he is sick or weak in health; as long as his pledge is confirmed, one is required to be patient with him, listen to him and obey him even if he has these attributes.

His saying: “**Fighting the leader is not a part of the Sunnah;**” Fighting the leader is not a part of the established *Sunnah* from the Prophet ﷺ. It can neither be found in any weak, *Ḥasan* (good) nor *Ṣaḥīḥ* (authentic) *Ḥadīth*. There is no *Ḥadīth* in the *Sunnah* that indicates the permissibility of fighting the Muslim leader even if he is sinful, oppressive, and unjust or embezzles wealth. It is not allowed to revolt against him. In fact, all the *Aḥādīth* indicate being patient with such, and the prohibition of revolting against him. This does not mean that the leader should not be advised (if he errs). Rather, he should be advised secretly, between him and the one advising. Whoever has a *Naṣīḥah* (sincere advice) is duty-bound to convey it to the leader just as the Prophet ﷺ said:

الدِّينُ النَّصِيحَةُ، فُلْنَا لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“Religion is sincerity”.

<sup>124</sup>Its reference had preceded

We said: "To Whom?" He said: "To Allah, His Book, His Messenger, the leaders of the Muslims and their common people"<sup>125</sup>

So, this does not mean that he should not be advised or that he should be left alone. Rather, it is obligatory to explain and advise him. This is from his right over the scholars, his subjects, and the advisory body and opinion leaders, that they should advise him.

### FIGHTING THE LEADER IS NOT A PART OF THE SUNNAH

Meaning, there is no proof for it whether authentic or weak that permits fighting the Muslim leader. Rather, therein and in the Qur'an is the command to obey him.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ... ﴾

*"O you who believe! Obey Allah and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority..."*  
[Qur'an 4: 59]

Consider the statement of Allah: "Those of you;" meaning, as long as he is a Muslim, it is obligatory to obey him.

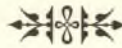
His saying: "Because it contains corruption of both the world and the religion." In fighting the leader, there is corruption of the world whereby the Muslim community will live without a leader; there will be anarchy and this will pave way for the enemies to overpower the Muslims and bring about the neglect of the religion. For no one will execute the prescribed

<sup>125</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/74 no 55) from the *Ḥadīth* of Tamīm ad-Dāri (رضي الله عنه).



punishments, implement the law of retaliation, effect legal rulings and return rights to their owners; no one will execute judicial cases.

In this state, the religion will be ruined, then there will be chaos and corruption, and the hand of the thief will not be amputated, hence properties will be lost. Armed robbers will not be terminated; hence the roads will become deserted. Who is the one to discharge this? It is the one in authority. This is one of the powers of the one in authority. No one can discharge it, were the entire people to come together, they cannot discharge these duties. Rather, there will always be chaos.



## [31] FIGHTING THE KHAWĀRIJ

٣١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَيَجِلُّ قِتَالُ الْخَوَارِجِ إِذَا عَرَضُوا لِلْمُسْلِمِينَ فِي أَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَهْلِيهِمْ، وَلَيْسَ لَهُ إِذَا فَارَقُوهُمْ أَنْ يَطْلُبَهُمْ، وَلَا يُجْهَرُ عَلَى جَرِيحِهِمْ، وَلَا يَأْخُذُ فَيَنْتَهُمُ، وَلَا يَقْتُلُ أَسِيرَهُمْ، وَلَا يَتَّبِعُ مُدْبِرَهُمْ.

[31] The author ? said: And it is permissible to fight the *Khawārij* if they attack the Muslims with regards to their property, souls and families. He (the Muslim leader) should not go after them if they separate from him. He should not kill their wounded ones, take their wealth as booty, kill their captive nor chase those who run away among them.

### COMMENTARY

We already know that the *Khawārij* are those who view it permissible to renounce loyalty and they opine that the one in authority has neither allegiance nor pledge over the people if he commits a sin. They also declare the Muslims as disbelievers due to major sins lesser than shirk. If these people adopt this line of thought without being in possession of power or fighting, then they should be left alone, along with being given advice and explanation, perhaps they may repent.

But if they attain power and manifest strenght, then it is obligatory on the Muslims to fight them to prevent their evil. They should not be fought on the basis that they are disbelievers. Rather, they should be fought on the basis of being Muslims who have revolted and transgressed against Muslims.

Consequently, when the leader of the believers, 'Alī (ؓ) was asked about the *Khawārij* on whether they are disbelievers? He said,



'No they fled from disbelief; but they are people who have transgressed against us.'<sup>126,127</sup>

So, they should not be fought on the notion that they are disbelievers. Consequently, their women and children should not be taken as prisoners of war, nor should their wealth be taken, nor should their wounded one be quickly killed; because fighting them is to prevent their evil, not due to disbelief.

His saying: "It is permissible to fight the Khawārij if they attack the Muslims with regards to their property, souls and families." This is because the

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<sup>126</sup>Reported by 'Abdur-Razāq in *al-Muṣannaf* (10/150) and al-Bayhaqī in *as-Sunan al-Kubrā* (8/173)

<sup>127</sup>*Shaykh al-Islām* ibn Taymiyyah rahimahillāhu says in *Risālah Faql Ahl al-Bayt wa Huquqihim* pg 29): "It is established from the leader of the believers, 'Alī (رضي الله عنه) from various sources that when he fought the people of the Camel (*Ahl al-Jamal*); He did not take any of them as captive neither did he take their property as booty nor kill any wounded (from them). He did not also pursue anyone amongst them who took to his heels or kill any of those who came in the hands of those who fought behind him. He also performed the funeral prayer over those who died on both sides at *Jamal* and *Siffin* and said, "Our brothers transgressed against us". And he said that they were neither disbelievers nor hypocrites and he followed what Allah's Book and His Prophet's *Sunnah* said. For this is because he (رضي الله عنه) called them brothers considering them as Muslims in feud and transgression as He (رضي الله عنه) said: "And if two parties (or groups) among the believers fall to fighting..." (Qur'an 49:9)

He also said on (p. 31) "Those who died in the battles upon whom he said the funeral prayers and referred to as 'Our brothers' and those upon whom he did not say the funeral prayers cannot be compared. He was asked who are those whose efforts in this worldly life are wasted while they think they are right in their actions? He said, "They are the people of *Harūrā*"

Similarly, he said, "Likewise the people of *Siffin*; he prayed over those who died amongst them saying, 'Our brothers transgressed against us' but the sword put them right!' If he considered them disbelievers, he would not observe the funeral prayer over them nor refer to them as his brother or consider the sword as that which purified them. *Minhāj as-Sunnah* by *Shaykh al-Islām* (7/406).

Prophet ﷺ ordered that they be fought, and because ‘Alī (رضي الله عنه) fought them when they confronted ‘Abdullāh bin Khabāb bin al-Ara (رضي الله عنه), killed him and cut the stomach of his daughter who was then pregnant. Thereupon, the Leader of the Believers (رضي الله عنه) resolved to fight them because transgressions had occurred from them.

His saying: “**He (the Muslim leader) should not go after them if they separate from him.**” If they desist from fighting, the one in authority should not seek after them and fight them as long as transgression does not occur from them. For without doubt, they are misguided. So it is obligatory to advise them perhaps they may return (to the truth). However, they should not be fought.

His saying: “**He should not kill their wounded ones.**” This is because the evil of the wounded one ceases.

His saying: “**Nor take their wealth as booty;**” meaning, their wealth should not be taken as booty because it is the wealth of the Muslims.

His saying: “**Nor kill their captives;**” because they are Muslims; and their evil has been prevented by their capture and wounding.

His saying: “**Nor chase those who run away among them;**” if they are defeated, the one in authority should leave them; he should not go after them because they have stopped their evil.





## [32] OBEDIENCE TO THE RULER IS NOT OBLIGATORY IN ALL THINGS

٣٢- قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَاعْلَمْ أَنَّهُ لَا طَاعَةَ لِبَشَرٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ، وَمَنْ كَانَ مِنْ أَهْلِ الْإِسْلَامِ، وَلَا يُشْهَدُ عَلَى أَحَدٍ، وَلَا يُشْهَدُ لَهُ بِعَمَلٍ خَيْرٍ وَلَا شَرٍّ، فَإِنَّكَ لَا تَدْرِي بِمِ يَحْتَمُّ لَهُ عِنْدَ الْمَوْتِ، تَرْجُو لَهُ رَحْمَةَ اللَّهِ وَتَخَافُ عَلَيْهِ، وَلَا تَدْرِي مَا يَسْبِقُ لَهُ عِنْدَ الْمَوْتِ إِلَى اللَّهِ مِنَ النَّدَمِ، وَمَا أَحَدَّثَ اللَّهُ فِي ذَلِكَ الْوَقْتِ إِذَا مَاتَ عَلَى الْإِسْلَامِ، تَرْجُو لَهُ الرَّحْمَةَ، وَتَخَافُ عَلَيْهِ ذُنُوبَهُ، وَمَا مِنْ ذَنْبٍ إِلَّا وَلِلْعَبْدِ مِنْهُ تَوْبَةٌ.

[32] The author, may Allah have mercy on him, said: You should know that there is no obedience to a creature in disobedience to Allah ﷻ. None should be testified for or against among the followers of Islam, based on good or bad deed. For you do not know what he will be made to end up with at the time of death. Have hope of Allah's mercy for him and fear for him. You do not know what will overtake him of regret at the time of death before Allah, and what Allah will cause to occur at this time if he dies in the state of Islam. Rather, you should have hope of mercy for him and fear (the consequences of) his sins upon him as there is no sin except that a slave is required to repent from it.

### COMMENTARY

His saying: "You should know that there is no obedience to a creature in disobedience to Allah." This is an exception to what has preceded. When he mentioned that it is obligatory to obey the ones in authority but this is not in everything. Rather, they are only to be obeyed in what does not involve sin. But if they order a sin, they should not be obeyed in the sin.

It is mentioned in the *Hadith* that Allah's Messenger ﷺ appointed a war commander for a brigade among the Companions; when they were

moving on the way, he said to them ‘gather firewood.’ When they gathered it, he said, ‘Light it.’ When they lit it he said “enter into the fire. Did Allah’s Messenger ﷺ not say:

اسْمَعُوا وَ اطِيعُوا

‘Listen and obey?’

But, some of them said: “We didn’t obey the Messenger of Allah ﷺ except to flee from the Fire. So why should we enter it?’ So they refused to enter into it. When it reached the Messenger of Allah ﷺ, he said:

أَمَّا إِنَّهُمْ لَوْ دَخَلُوهَا لَمْ يَخْرُجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

“Surely, if they had entered it, they would not have come out of it. Obedience is only required in what is right.”<sup>128</sup>

The Prophet ﷺ also said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

“There is no obedience to a creature in disobedience to the Creator.”<sup>129</sup>

Allah the Most High says regarding the parents:

﴿... أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ♦ وَإِنْ جَاهَدَاكَ ...﴾

“Give thanks to Me and to your parents, unto Me is the final destination. But if they (both) strive with you...” - That is, the parents -

<sup>128</sup> Its reference preceded.

<sup>129</sup> Its reference preceded.



﴿... عَلَيَّ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي  
الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ ...﴾

*“... to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.” [Qur'an 31: 14-15]*

However, this does not mean that obedience to the one in authority ceases completely if he commands people to commit sin. Rather, it means that he should not only be obeyed in this sin, but should be obeyed in that which does not involve disobedience. This is the meaning of *“There is no obedience to a creature in disobedience to the Creator”*. It shouldn't be said that, Allah has ordered that the ones in authority be obeyed and kindness be shown to the parents in everything. We say, yes, Allah has ordered that the ones in authority be obeyed and that kindness be shown to parents but in what is right, not in disobedience to Allah ﷻ.

His saying **“none should be testified for or against among the followers of Islam, based on a good or bad deed.”** This is an issue of testifying either Paradise or the Fire for a specific person. Paradise or the Fire should not be testified for anyone except based on a proof from the Book of Allah and the *Sunnah*. But the one for whom a proof does not indicate as being from the inhabitants of Paradise, even if he is a righteous believer, because we do not know how he will end up. Likewise, the same thing is applicable to the sinner or disbeliever; we should not conclude that he will be among the inhabitants of the Fire, because we do not know whether he may repent. The Prophet ﷺ said:

إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَلَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.

“Indeed, one of you will be engaging in the work of the people of Paradise until an arm’s length is left between him and it, and the written decree overtakes him, so he will engage in the work of the people of the Fire and will thus, enter it. And one of you will be engaged in the work of the people of the Fire, until an arm’s length is left between him and it, and the written decree overtakes him so he will engage in the work of the people of Paradise and will thus, enter it.”<sup>130</sup>

Actions are only judged based on their ends. None knows the ends except Allah, the Knower of the unseen ﷻ.

However, we fear for the sinners and hope for the obedient ones. We do not state categorically. Rather, we hope for the obedient slaves, and fear for the sinful ones without making conclusion. This is with regard to specific individuals.

But with respect to the generality, we can state categorically that the believers will be among the inhabitants of Paradise and state categorically that the disbelievers will be among the inhabitants of the Fire. Allah the Most High says regarding the Fire:

﴿...أُعِدَّتْ لِلْكَافِرِينَ﴾

“...Prepared for the disbelievers...” [Qur’an 3: 131]

<sup>130</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1174 no 3036) and Muslim in his *Ṣaḥīḥ* (4/2036 no 2643) from the *Ḥadīth* of ‘Abdullāh bin Mas’ūd (رضي الله عنه).



And He says regarding Paradise:

﴿أُعِدَّتْ لِلْمُتَّقِينَ﴾

“...Prepared for the pious...” [Qur'an 3: 133]

This is with regard to the generality of people. But concerning specific individuals, that is left to Allah ﷻ. However, we deal with people based on what is apparent to us. We deal with the obedient ones based on what is apparent and likewise the sinners. We only judge based on the apparent and not based on what will be the final destination or end result, for this is in the Hand of Allah ﷻ.



### [33] THE FORBIDDEN MATTERS ARE CLASSIFIED

٣٣- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالرَّجْمُ حَقٌّ.

[33] The author ? said: Stoning (the adulterer or adulteress) is true.

#### COMMENTARY

Allah ﷻ has forbidden certain things regarding honour, dealings and others. These prohibitions are divided into parts:

1. Major prohibitions
2. Minor prohibitions.

Also, as regards the punishment of the one who does any of these prohibitions, they are further divided into three, which are:

**The first type:** prohibitions for which Allah has spelt out specific punishments. They are known as *al-Hudūd* (Prescribed punishments). It is called *Hudūd* from the word *al-Hadd*, which means deterrent. This is because these punishments deter people from committing these sins.

**The second type:** prohibitions for which Allah did not spell out prescribed punishments. However, there is *Ta'zīr* (Discretionary punishment). It is left for the juristic conclusion of the one in authority to judge with what he considers will serve as a deterrent. This is what is called *Ta'zīr*; disciplining the perpetrator.

**The third type:** prohibitions which do not have a *Hadd* or *Ta'zīr*. Rather, there is only threat, wrath, curse, fire and other types of threat. For example the consumption of *Ribā* (usury), gambling etc. For these, there are severe threats that deter the one whose heart contains *Īmān*. But the one whose heart is without *Īmān* or whose *Īmān* is weak, then there is indeed



accountability and punishment awaiting him in the Hereafter. For, Allah has forbidden these prohibitions. The Prophet ﷺ said:

إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ  
عَبَّرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا.

“Allah has prescribed certain obligations, so do not neglect them; He has prohibited certain things, so do not violate them; and He has kept silent concerning other things out of mercy for you, not out of forgetfulness, so do not ask questions concerning them.”<sup>131</sup>

One of these *Hudūd* is the punishment for committing *Zinā*. *Zinā* is the performance of unlawful sexual intercourse with other than those permissible to him. This is what is meant by *Zinā*: performance of unlawful sexual intercourse, which Allah has forbidden except with legal and sound marriage. Allah the Most High says:

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ♦ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ  
غَيْرُ مَلُومِينَ ♦ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴾

“And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves) whom their right hands possess - for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.”  
[Qur'an 70: 29-31]

<sup>131</sup>Reported by aṭ-Ṭabarānī in *al-Mu'jam al-Kabīr* (22/222), Ibn Jarīr in *Tafsīr* (7/85), ad-Dāruquṣnī in his *Sunan* (4/104), al-Ḥākim in *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* (4/129), al-Bayhaqī in *as-Sunan al-Kubrā* (10/12) and others, an-Nawawī graded it *Ḥasan* in *Riyāḍ aṣ-Ṣāliḥīn* (page 336).

Meaning, those who exceed the lawful for the unlawful. Those who commit unlawful sexual intercourse are of two categories:

He is either one who has not previously had sex with his wife in a sound marriage which protects him. Such a person is a virgin. The punishment for such person is that he be flogged a hundred lashes. Allah the Most High says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عَنهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

*“The woman and the man guilty of illegal sexual intercourse flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah’s Law).” [Qur’an 24: 2]*

It is reported in the authentic *Sunnah* that he should be exiled from the town in which he committed the illegal sexual intercourse to another for a period of one year. The Prophet ﷺ said:

الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَعْرِيبُ عَامٍ.

*“For unmarried persons, one hundred lashes and exile for one year”.*<sup>132</sup>

Therefore, exiling is authentically confirmed in the *Sunnah* while the lashing is confirmed in the Qur’an. In fact, the scholars are unanimous with regards to lashing and the majority of them also on exiling. This is the prescribed punishment for any unmarried person.

<sup>132</sup> Reported by Muslim in his *Ṣaḥīḥ* (3/1316 no 1690) from ‘Ubādah bin aṣ-Ṣāmit (رضي الله عنه).



As for *ath-Thayyib*, he is the one who has had sexual intercourse with his wife (or her husband) in a sound marriage; - the one who has known the worth of honour and the sanctity of integrity. Such a person should be stoned till he/she dies. This is confirmed in the Qur'an whose wording is abrogated but its ruling remains as stated by 'Umar (رضي الله عنه) on the pulpit of the Messenger of Allah ﷺ. He said:

تَرَلَّتْ آيَةُ الرَّجْمِ فَوَعَيْنَاهَا وَحَفِظْنَاهَا، وَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَأَحْشَىٰ إِنَّ طَالَ بِالنَّاسِ زَمَانٌ  
أَنْ يَقُولُوا: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، إِلَّا إِنَّهُ فِي كِتَابِ اللَّهِ.

'The verse of stoning was revealed. So, we comprehended and memorized it, and Allah's Messenger ﷺ stoned. I am afraid that after a long time has passed, people would say: we do not find the stoning in the Book of Allah. Certainly, it is in the Book of Allah.'<sup>133</sup>

He ('Umar) is referring to the statement of Allah the Most High:

﴿ وَالشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

"The mature (i.e. married) man and woman, when they commit illegal sexual intercourse, stone them to death - a punishment from Allah. And Allah is Mighty and Wise".<sup>134</sup>

This is the Qur'an whose wording has been abrogated but the ruling remains. Allah's Messenger ﷺ stoned and ordered stoning, and the Muslims are unanimous on that. No one disagrees with it except the people of innovations whose disagreement is not given any consideration like the *Khawārij*.

Therefore, stoning to death is confirmed by the Qur'an, the practical and verbal *Sunnah*, and the consensus of the Muslims. So whosoever denies it

<sup>133</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (6/2503 no 6332) and Muslim in his *Ṣaḥīḥ* (3/1317 no 1691) from 'Umar (رضي الله عنه).

<sup>134</sup> Reported by Muslim in his *Ṣaḥīḥ* (3/1317 no 1691).

is a disbeliever; because he is a denier of Allah, His Messenger ﷺ and the consensus of the Muslims. So, *Rajm* (stoning) is authentically confirmed, therefore there is no room for discussion therein.

It is based on this that the author stated here that, “**Stoning (the married ones found guilty of unlawful sex to death) is true**”. This is part of the ‘*Aqīdah* of *Ahl as-Sunnah wa al-Jamā‘ah*, which serves as a refutation to the innovators who deny *Rajm* without any knowledge or insight due to their ignorance, their false claim of having knowledge and relying on their intellects and ideologies. These people should not be given any consideration nor should their sayings be looked into.

Perhaps an ignorant person may come claiming knowledge and research saying: ‘There is disagreement on this’. It will be said to him: ‘Is it every disagreement that should be given consideration?’ There are invalid disagreements that should not be given consideration. One of them is this difference of opinion. Thus a poet said:

*“It is not every difference of opinion that is given consideration;  
except a difference of opinion that is worthy of consideration.”*

What matters is not a mere claim of difference of opinions. The issue is authenticating and relating it to proof. So whoever opposes the proof is an antagonist and attention should not be paid to his disagreement nor should it be given consideration. Allah ﷻ says:

﴿... فَإِن نَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

*“... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”*  
[Qur'an 4: 59]



We should not remain on disagreement. Rather, we should refer it to the proof based on the saying of Allah:

﴿... فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا﴾

*"... refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination."* [Qur'an 4: 59]

Consequently, the author (may Allah have mercy upon him) quoted the issue of *Rajm* in spite of the fact that the book is one of creeds. This is because it is obligatory to believe in the compulsion of *Rajm*. Therefore, whosoever denies it is a disbeliever. He stated this as a refutation to the innovators who deny *Rajm*.



## [34] WHOEVER DESPISES WIPING OVER THE LEATHER SOCKS IS NOT FROM THE PEOPLE OF SUNNAH

٣٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْمَسْحُ عَلَى الْحَقَيْنِ سُنَّةٌ.

[34] The author ? said: And wiping over the *Khuffain* (two leather socks) is *Sunnah*.

### COMMENTARY

“And wiping over the *Khuffain* (two leather socks) is *Sunnah*”. He quoted this issue in spite of the fact that it is from the issues of *Fiqh* because it relates to ‘*Aqīdah*. So, whoever denies wiping over the *Khuffain* would be contradicting the *ahl as-Sunnah wa al-Jamā‘ah* and opposing the sound ‘*Aqīdah*. This is because wiping over the *Khuffain* is authentically confirmed from the Messenger of Allah ﷺ in many *Aḥādīth* that attain the level of *at-Tawātur*<sup>135</sup>.

Wiping over the *Khuffain* is a concession; and acting upon a concession is *Sunnah* based on the saying of the Prophet ﷺ:

إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ

“Indeed, Allah likes His concessions to be practiced as He dislikes that His prohibitions be committed.”<sup>136</sup>

<sup>135</sup>A report which has been transmitted by a large number of narrators such that they could neither have all agreed to a falsehood nor could it be said that their reports were only a coincident. (Translator)

<sup>136</sup>Reported by Aḥmad in *al-Musnad* (2/108), aṭ-Ṭabarānī in *aṣ-Ṣagīr* (5/275 no 5302), Ibn Khuzaymah in his *Ṣaḥīḥ* (3/2259 no 2027), Ibn Hibbān in his *Ṣaḥīḥ* (6/451) from ‘Abdullāh bin ‘Umar, and al-Mundhirī authenticated the *Isnad* of Aḥmad in *at-Targīb wa at-Tarhīb* (2/8).



Therefore, wiping over the *Khuffain* and whatever takes the position of the *Khuffain* like *al-Jawārib* (stockings) is authentically confirmed in the prophetic *Sunnah*. No one opposes this except the *Rāfidah* while they approve wiping over the two legs. According to the *Rāfidah*<sup>137</sup>, the two legs are not to be washed, but are to be wiped. They cite this verse in another mode of recitation:

﴿...وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلِكُمْ...﴾

“*Wamsahū biru’ūsikum wa arjulikum (and rub your heads, and your feet up to the ankles)...*”

With a *Kasrah*,

﴿...إِلَّا الْكَعْبَيْنِ...﴾

“*ilal Ka’bain (up to the ankles)...*” [Qur’an 5: 6]

According to them, these *Ka’bān* (the two ankles) are not the known ankles below the shanks. Rather, the ankles, according to them, are what are under the knot of the shoe-string, and it is the entire foot along with the heel called the projected part of the foot. This is the ankle according to the *Rāfidah* whereas it is not the ankle according to *Ahl as-Sunnah wa al-Jamā’ah*.

There is no proof for them in reciting the above verse with a *Kasrah*. This is because the popular mode of recitation of the verse is with *Fat-ḥah*:

﴿...وَأَرْجُلِكُمْ...﴾

“*wa Arjulakum (and your feet)...*”

In conjunction with (the preceded phrase),

<sup>137</sup> N.B: not every *Shi’ī* is a *Rāfidah*.

﴿...فَاغْسِلُوا وُجُوهَكُمْ...﴾

“Faghsilū Wujūhakum”

And the recitation with *Kasrah* is because of *al-Mujāwarah* (proximity) based on the saying of Allah, the Most High:

﴿...وَأَمْسَحُوا بِرُءُوسِكُمْ...﴾

“wamsahū Biru’ūsikum (and rub your heads)...”

Based on the proof that the Prophet ﷺ used to wash his legs and would only wipe on the *Khuffain*.





## [35] SHORTENING THE PRAYER IS FROM THE CONCESSIONS OF THE SHARI'AH

٣٥- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَتَقْصِيرُ الصَّلَاةِ فِي السَّفَرِ سُنَّةٌ.

[35] The author ﷺ said: And shortening of *Ṣalāh* while on a journey is *Sunnah*.

### COMMENTARY

Among the concessions that the Islamic law has brought so as to make the acts of worship easy for the slaves, and to eliminate difficulty is the shortening of *Ṣalāh* while on a journey. That is, shortening of the *Ṣalāh* consisting of four *Rak'ah*. This is based on the text of the Qur'an. Allah the Most High says:

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفِينَكُمُ الَّذِينَ كَفَرُوا ... ﴾

*“And when you (Muslims) travel in the land, there is no sin on you if you shorten your Ṣalāh (prayer) if you fear that the disbelievers may attack you...” [Qur'an 4: 101]*

The apparent meaning of the verse is that it is not permissible to shorten the Prayer except at times of fear. This paradox was indeed removed, for Allah's Messenger ﷺ was asked: 'Why do we still shorten our *Ṣalāh* while we are now in time of peace?' The Prophet ﷺ replied:

صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ

“That is the *Şadaqah* (charity) of Allah which He has given to you; so you should accept the *Şadaqah* of Allah”.<sup>138</sup>

And the Prophet ﷺ used to shorten his *Şalāh* in all his journeys. He would shorten a prayer consisting of four *Rak'ah* to two *Rak'ah*. This is the *Sunnah*. However, whoever completes, then such is allowed, but it is contrary to the best<sup>139</sup>.

Therefore, *Qaşr* (shortening of *Şalāh*) is a concession; whoever wishes should do it and it is the best. But whoever abandons it and completes (his *Şalāh*) there is no blame upon him for that; because completion is the *Aşl* (foundation). The author stated it because accepting the concession of the *Sharī'ah* is from the issues of '*Aqīdah*. And this contains refutation to the *mutashaddidūn* (the intransigent ones) who do not accept legislated concessions.



<sup>138</sup>Reported by Muslim in his *Şahīh* (1/47 no 686) from 'Umar bin al-Khaţţāb (رضي الله عنه).

<sup>139</sup>This position contradicts authentically reported narrations from 'Umar, 'Ā'isha, Ibn 'Umar and Ibn 'Abāss (رضي الله عنهم) that what is made obligatory in the *Sunnah* upon the Muslims during their travels is two *Rak'ats*. In one of his reports, Ibn Umar said,

“The prayer of the travelling person is two *Rakats*; whoever contradicts the *Sunnah* disbelieves”.

Reported by as-Siraj in his *Musnad* and graded authentic by *Imām* Muḥammad Nāşiruddīn al-Albani in *Şalatut-Tarawih* (p.43).

What is obvious is that the companion would not have employed this expression except because it is a sin to do other than what he reported; a companion cannot declare a thing to be from minor disbelief except based on evidence from the Messenger ﷺ. Moreso, Ibn 'Umar followed the Prophet ﷺ during most of his travels. (Editor)



## [36] BREAKING THE FAST IN THE DAY OF RAMAḌĀN DURING JOURNEY IS FROM THE CONCESSIONS OF THE SHARI'AH

٣٦ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالصَّوْمُ فِي السَّفَرِ؛ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[36] The author <sup>?</sup> said: As for fasting while on journey: Whoever wishes should fast and whoever wishes should break the fast.

### COMMENTARY

One of the concessions which Allah has given to His slaves is breaking of fast in *Ramaḍān* while on journey. It is a concession; whoever wishes should break his fast and whoever wishes should fast.

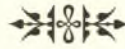
If one fasts, his fasting is sound because a Companion once asked the Prophet ﷺ that he has the ability to fast while journeying, so the Prophet ﷺ permitted him to.<sup>140</sup> So, it is a concession and it is not obligatory to take a concession. However, the best is to take it like other concessions. Nevertheless, if one decides to take the basis and observes fast (while on a journey) then, there is no problem about it. Allah ﷻ says:

﴿... فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ...﴾

<sup>140</sup>Reported by Muslim in his *Ṣaḥīḥ* (2/790 no 1121) from Ḥamzah bin 'Amral-Aslamī (رضي الله عنه) that he said, "O Messenger of Allah, I have the strength to fast during journey, is there any offence upon me?" Allah's Messenger then responded, "It is a concession from Allah. Whoever takes it, then it is good, and whoever loves to fast, then there is no offence upon him."

*“So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣaum (fasts) must be made up] from other days.” [Qur'an 2: 185]*

And the Prophet ﷺ used to break his fast on his journeys.<sup>141</sup>




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<sup>141</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/686 no 1842) and Muslim in his *Ṣaḥīḥ* (2/784 no 1113) from Ibn ‘Abbās (رضي الله عنه) that the Messenger of Allah ﷺ journeyed to Makkah in *Ramaḍān*, he fasted until he reached *al-Kadīd*. He broke the fast, the people then broke their fast.



## [37] THE PRAYER IN TROUSERS

٣٧ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَلَا بَأْسَ بِالصَّلَاةِ فِي السَّرَاوِيلِ.

[37] The author ? said: There is no harm in observing *Ṣalāh* in *Sarawil* (trousers).

### COMMENTARY

A trouser is well known. What is worn to cover the 'Awrah<sup>142</sup>; and it is sown in proportion to the length of the lower part of the body.

He (the author) stated that praying in trousers is valid. This is with regard to a man because the 'Awrah of a man is what is between the navel and the knee; and the trousers cover that. So, if one observes *Ṣalāh* in trousers that cover what is between his navel and his knee, then his *Ṣalāh* is valid.

As for the woman, all of her body is 'Awrah in *Ṣalāh* except her face, if there are no men who are not her *Mahārim*<sup>143</sup> in her presence.

But if he (man) prays in *Izār* (loincloth), then it is better than trousers or he prays in a *Qamiṣ* (long shirt or gown); it is best, because it is most beautiful for one's physical appearance. Allah the Most High says:

﴿يَبْنَىْ ءَادَمَ حُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ...﴾

“O Children of Ādam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawāf of) the Ka'bah.”  
[Qur'an 7: 31]

<sup>142</sup> Parts of the body that must be covered from others. (Translator)

<sup>143</sup> Men related to a woman with whom she is permanently prohibited marriage. (Translator)

That is, at the time of each *Ṣalāh*. And *Zinah* (adornment), as stated by Ibn Taymiyah, is more general than it being a (mere) covering of one's 'Aurah alone.<sup>144</sup>



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<sup>144</sup> In this statement from *al-Imām* al-Barbahāri is a refutation to some of the *Shīte* groups who opine that praying in trousers is prohibited because they get afflicted by wind from the buttocks. Therefore they obligate removing the trousers before one performs the *Ṣalāh*.



### [38] AN-NIFĀQ IS CLASSIFIED INTO TWO

٣٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالتَّفَاقُ أَنْ يُظْهَرَ الْإِسْلَامَ بِاللِّسَانِ وَيُخْفَى الْكُفْرَ بِالضَّمِيرِ.

[38] The author ﷺ said: *Nifāq* (hypocrisy) is to manifest Islam on the tongue while concealing *Kufr* (disbelief) in the heart.

#### COMMENTARY

*An-Nifāq* is the display of good and concealment of evil. It is of two types:

***Nifāq I'tiqādī* (hypocrisy in belief):** This is a major disbelief. A hypocrite is worse than the original disbeliever. This is because the original disbeliever is well-known as a disbeliever and as an enemy. But a hypocrite deceives the Muslims and displays that he is one of them whereas he is an enemy to them. He displays that he is a Muslim whereas he is a disbeliever. Allah says about the hypocrites:

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

*“They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!”* [Qur'an 2:9]

Consequently, Allah will put them in the lowest depth of Hell below the idol worshippers and disbelievers; because they are worse than the disbelievers. Hence, Allah ﷻ says regarding them:

﴿... هُمُ الْعَدُوُّ فَاحْذَرهُمْ قُلْنَا لَهُمُ اللَّهُ أَلَمْ يُؤَفِّكُنَا﴾

“...They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” [Qur'an 63:4]

*An-Nifāq al-I'tiqādī* is that with which *Īmān* never coexists.

*An-Nifāq al-'Amalī* (hypocrisy in deeds): It is for a person to be a believer inwardly and outwardly; but such person displays some attributes of the hypocrites. These attributes decrease his *Īmān* and there is a severe threat upon him. But he is not out of the fold of Islam. It is called *An-Nifāq al-'Amalī* and also called *An-Nifāq al-Aṣghar* (minor hypocrisy).

The example of this is what has been reported from the Prophet ﷺ that he said:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ حَصْلَةٌ مِنْهَا كَانَتْ فِيهِ حَصْلَةٌ مِنْ  
النِّفَاقِ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ، وَإِذَا خَاصَمَ  
فَعَجَرَ.

“Four qualities found in a person, make him a sheer hypocrite, and whoever possesses one of them, possesses a characteristic of hypocrisy, until he abandons it: when he speaks he lies, when he promises he reneges when he is entrusted with something he betrays, and when he argues he behaves imprudent.”<sup>145</sup>

So the believer might display *An-Nifāq al-'Amalī* and he is deficient in his *Īmān* and deserving of (Allah's) threat; but he is not regarded as having gone out of the fold of the religion.

This hypocrisy is show-off which Allah's Messenger ﷺ feared for his Companions. He called it minor *Shirk* (polytheism). He said:

<sup>145</sup>Reported by al-Bukhārī (1/21 no 34) and Muslim (1/78 no 58) from the *Ḥadīth* of 'Abdullāh bin 'Amr (رضي الله عنه).



إِنَّ أَحْوَفَ مَا أَحَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ. قَالُوا وَمَا الشِّرْكَ الْأَصْغَرُ، يَا رَسُولَ اللَّهِ؟ قَالَ: الرِّيَاءُ. يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَافِقُونَ فِي الدُّنْيَا فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً.

“What I fear most for you is minor *Shirk*.” They asked: “O Allah’s Messenger what is minor *Shirk*?” He replied: “It is show-off. On the Day of Resurrection when Allah will reward people for their deeds, He will say: “Go to those to whom you used to show-off your deeds in the world and see whether you will find reward with them.”<sup>146</sup>

The Prophet ﷺ also said:

أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَحْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ. قَالُوا: بَلَى. قَالَ: الشِّرْكَ الْخَفِيُّ؛ يَقُومُ الرَّجُلُ فَيُصَلِّي فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ إِلَيْهِ.

“Shall I inform you what I fear most for you than *al-Masih ud-Dajjal* (the Pseudo-Christ)?” They said; “Yes, indeed!” He said: “It is hidden *Shirk*. A person will stand up to pray, and will beautify his *Ṣalāh* when he sees a man looking at him.”<sup>147</sup>

If he prays in the presence of people, he beautifies his *Ṣalāh*; but if he prays in his house or in a hidden place, he hastily performs the *Ṣalāh* without even paying attention. This was what the Companions severely feared for

<sup>146</sup> Reported by *al-Imām Aḥmad* in his *Musnad* (5/428), *al-Bayhaqī* in *Shu‘ab al-Īmān* (5/333), *al-Bagawī* in *Sharh as-Sunnah* (14/ 323-324) from *Mahmūd bin Labīb* (رضي الله عنه). *Al-Mundhiri* said in *at-Targīb wa at-Tarhīb* (1/69), “Its chain is good”.

<sup>147</sup> Reported by *Imām Aḥmad* in *al-Musnad* (3/30), *Ibn Mājah* in his *Sunan* (no 4204), *aṭ-Ṭahāwī* in *Sharḥ Mushkili al-Āthār* (no 18), and *Ibn ‘Adī* in *al-Kāmil* (3/174). A summarized version was reported by *al-Bazzār* in his *Musnad* (no 2447 – *Kashf al-Astār*) *aṭ-Ṭabari* in *Tahdhīb al-Āthār* (2/794 – *Musnad ‘Alī*), *al-Ḥākim* in *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn* (4/329) and others from *Abu Sa‘īd al-Khudrī* (رضي الله عنه) and authenticated by *aṭ-Ṭahāwī*, *al-Ḥākim*, and *adh-Dhāhabi* concurred with him. *Al-Būsayri* graded it *Ḥasan* in *Misbāh az-Zujājah* (4/237).

themselves. No one should free himself from it. So a person should be afraid of it. That is why they said: ‘None fears it except a believer and none considers himself free from it except a hypocrite.’

Therefore, a Muslim should be afraid of this type of hypocrisy for himself; that is, the minor hypocrisy.

His saying: “Nifāq is to manifest Islam on the tongue while concealing Kufr in the (heart).” This is the definition of hypocrisy in belief, and it is a major hypocrisy. Iman does not coexist with it and it is never displayed by a believer. In the beginning of *Sūratul-Baqarah*, Allah ﷻ classified people into believers inwardly and outwardly, disbelievers inwardly and outwardly and the hypocrites who display Islam outwardly and conceal disbelief, wherein He says in the Qur’an:

﴿الرَّ ۖ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۖ ۞ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ ۞ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۖ ۞ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿

“Alif-Lām-Mīm. [These letters are one of the miracles of the Qur’an and none but Allah (Alone) knows their meanings] This is the Book (the Qur’an), whereof there is no doubt, a guidance to those who are al-Muttaqūn [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghayb and perform aṣ-Ṣalāh (Iqāmat-as-Ṣalāh), and spend out of what we have provided for them [i.e. give Zakāh, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah’s Cause - Jihād, etc.]. And who believe in (the Qur’an and the Sunnah) which has been sent down (revealed) to you (Muḥammad) and in [the Tawrāh



*(Torah) and the Injil (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.). They are on (true) guidance from their Lord, and they are the successful.”* [Qur'an 2: 1-5]

These verses are in respect of the believers inwardly and outwardly. As for the disbelievers inwardly and outwardly, Allah says concerning them:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾﴾

*“Verily, those who disbelieve, it is the same to them whether you (O Muḥammad) warn them or do not warn them, they will not believe. Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.”* [Qur'an 2: 6-7]

Then He said regarding the third category (i.e. the hypocrites):

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ... ﴿٩﴾﴾

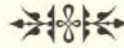
*“And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! ...”* - till the saying of Allah the Most High:

﴿ صُمُّوا بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴾

*“They are deaf, dumb, and blind, so they return not (to the Right Path).” [Qur'an 2: 8- 18]*

All these are regarding the hypocrites; more than ten verses.

His saying: *“while concealing Kufr in the (heart).”* The meaning of *Damir* is what is being concealed in the heart.





### [39] THE WORLD IS THE ABODE OF DEED WHILE THE HEREAFTER IS THE ABODE OF ACCOUNTABILITY

٣٩ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ بِأَنَّ الدُّنْيَا دَارُ إِيمَانٍ وَإِسْلَامٍ، وَأُمَّةٌ مُحَمَّدٍ ﷺ فِيهَا مُؤْمِنُونَ مُسْلِمُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ وَذَبَائِحِهِمْ وَالصَّلَاةِ عَلَيْهِمْ، وَلَا نَشْهَدُ لِأَحَدٍ بِحَقِيقَةِ الْإِيمَانِ حَتَّى يَأْتِيَ بِجَمِيعِ شَرَائِعِ الْإِسْلَامِ، فَإِنْ قَصَرَ فِي شَيْءٍ مِنْ ذَلِكَ كَانَ نَاقِصَ الْإِيمَانِ حَتَّى يَتُوبَ، وَاعْلَمْ أَنَّ إِيمَانَهُ إِلَى اللَّهِ تَعَالَى: تَامَّ الْإِيمَانِ أَوْ نَاقِصَ الْإِيمَانِ، إِلَّا مَا أَظْهَرَ لَكَ مِنْ تَضْيِيعِ شَرَائِعِ الْإِسْلَامِ.

[39] The author ? said: Know that this world is an abode of *Īmān* and Islam. And the followers of Muḥammad in it are believers and Muslims in their rulings, their inheritance, slaughtering and funeral prayer on them. Do not testify for anyone as having true *Īmān* until he performs all the rites of Islam. If he falls short in anything of them, he is regarded as one having imperfect faith till he repents. And know that the knowledge of his *Īmān* is with Allah the Exalted whether complete *Īmān* or incomplete; except what is apparent to you of negligence of the laws of Islam.

#### COMMENTARY

His saying: “Know that this world is an abode of *Īmān* and Islam;” that is, Islam and *Īmān* are in this world which is the abode of action. As for the Hereafter, it is the abode of recompense. So, Islam and *Īmān* are only in this world. But whoever dies on other than Islam, then, such a person is a disbeliever. On the Day of Resurrection, it will not benefit him if he sees what he disbelieved in and then believes it or wishes to return (to the world) and desires from His Lord that he should return so that he will believe. Allah the Most High says:

﴿ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ

الْمُؤْمِنِينَ ﴾

*“If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back (to the world)! Then we would not deny the Āyāt (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!”*  
[Qur'an 6: 27]

There is a distinction between Islam and *Īmān* because the religion has three levels as contained in the *Ḥadīth* of Jibrīl:

1. Islam
2. *Īmān*
3. *Iḥsān*

The most comprehensive of them is Islam; because Islam is outward submission. One could be a believer inwardly or could be a hypocrite submitting outwardly and a disbeliever inwardly. As for *Īmān*, it is not used for a hypocrite. The believer with perfect *Īmān* and the one with deficient *Īmān* fall under it.

So, if Islam and *Īmān* are mentioned together, what are meant by Islam is outward rulings while what is meant by *Īmān* are inward rulings as contained in the *Ḥadīth* of Jibrīl:

الإسلامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ

*“Islam is to testify that none has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah; to establish Ṣalāh, give Zakāh, observe the fast of Ramaḍān and perform Pilgrimage.”*



These are outward actions. He (Jibrīl) then said: ‘Inform me about *Īmān*.’ He [the Prophet ﷺ] said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَأَنْ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

“To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in *Qadar*- its good and bad consequence.”<sup>148</sup>

These are inward actions.

It is compulsory for Islam and *Īmān* to coexist. If only one is mentioned, the other is included. If only *Īmānis* mentioned, Islam is included in it. And if Islam alone is mentioned, *Īmān* is included. Consequently, they say, ‘when Islam and *Īmān* are jointly mentioned, they then become different in meaning, and when they are separated they become united in meaning’.

For example *al-Faqīr* (the poor) and *al-Miskīn* (the needy); when they are both mentioned, it means *al-Faqīr* has a meaning and *al-Miskīn* also has a meaning. But if one of them is mentioned alone, the other is included.<sup>149</sup>

His saying: “And the *Ummah* of Muḥammad, in it are believers and Muslims in their rulings, their inheritance, slaughtering and funeral prayer on them.” The *Ummah* of Muḥammad are Muslims and believers because whoever is a believer is also a Muslim. And whoever is a Muslim could be a believer or hypocrite. However, it is essential that correct Islam should have *Īmān* along with it even if little.

﴿ قَالَتِ الْأَعْرَابُ ءَأَمِنَّا قُلْ لَمْ تَزِمْنَا وَلَكِنْ قُولُوا أَسْلَمْنَا ... ﴾

<sup>148</sup> Reported by Muslim in his *Ṣaḥīḥ* (no 1) from the *Ḥadīth* of ‘Umar bin al-Khaṭṭāb (رضي الله عنه).

<sup>149</sup> See: *Majmū’ al-Fatawā* (7/551).

*“The Bedouins say: ‘We believe.’ Say: ‘You believe not but you only say, “We have surrendered (in Islam)”’...” [Qur'an 49: 14]*

His saying: **“In their rulings, their inheritance.”** The Muslim, even if outwardly, has the (same) ruling of the Muslims with which they ally with him. And when he dies, they (i.e. the Muslims) will bathe him, shroud him, perform the funeral prayer over him and bury him in the graveyard of Muslims. During his lifetime, they should love him, make an ally of him, show mercy to one another and associate with one another. This is the *Ummah* of Muḥammad . The Prophet ﷺ said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى .

“The believers in their mutual kindness, compassion and sympathy are like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”<sup>150</sup>

The Prophet ﷺ also said:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، وَشِبْكَ بَيْنَ أَصَابِعِهِ .

“The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other.”<sup>151</sup>

He ﷺ illustrated this by interlocking the fingers of both his hands. So, they are brothers:

<sup>150</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/2238 no 5665) and Muslim in his *Ṣaḥīḥ* (4/1999 no 2586) from an-Nu'mān bin Bashīr ؓ.

<sup>151</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/182 no 467) and Muslim in his *Ṣaḥīḥ* (4/1999 no 2585) from Abu Mūsā (ؓ).



﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ... ﴾

*“The believers are nothing else than brothers (in Islamic religion) ...”*

[Qur'an 49: 10]

That is, brothers in *Īmān*, not (necessarily) in lineage.

His saying: **“Their slaughtering.”** The slaughtering of a Muslim is lawful even if he is a sinner. As long as he has not gone out of the fold of Islam, his slaughtering is lawful. Also, the slaughtering of a hypocrite should be eaten when he slaughters based on the ruling that he is a Muslim as long as it is not clear to us that he is a hypocrite. Allah the Exalted says:

﴿ ...إِلَّا مَا ذَكَّيْتُمْ ... ﴾

*“Unless you are able to slaughter it...” [Qur'an 5: 3]*

This address is to the Muslims. And He (Allah) made the slaughtering of the People of the Scripture lawful for us. Allah the Exalted says:

﴿ ...وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ ... ﴾

*“...The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you...” [Qur'an 5: 5]*

That is their slaughtering; because they slaughter animals based on the legislated way according to the (revealed) Book with them.

As for the slaughtering of the idolaters, disbelievers, free thinkers and apostates; we should not eat it because it is the slaughtering of a disbeliever and it is impure. This is because the slaughtering of a disbeliever is regarded as

*Maytah* (an animal that falls dead) and it is impure as a result of disbelief since it is (by ruling of inclusion), affected by the slaughterer and it becomes filthy because its slaughterer is filthy.

Therefore, it becomes affected by it. And since Allah ﷻ has specifically made the slaughtering of the People of the Scripture lawful for us to eat, it contains proof that the slaughtered animals of others besides them are prohibited.

His saying: “**And funeral prayer on them.**” Funeral prayer should be performed for every Muslim even if he is a sinner and disobedient or a hypocrite whose hypocrisy is not apparent to us. As long as he has not gone out of the fold of Islam (openly), he should be prayed on, supplicated for; forgiveness should be sought for him, he should be inherited by his Muslim relatives and he too, can inherit his Muslim relatives.

His saying: “**Do not testify for anyone as having true Īmān (faith) until he performs all the rites of Islam;**” that is, do not praise anyone by saying, so-and- so is a believer because testifying for him that he is a believer is a testimony he may not be deserving of. That is why, when a man said to the Prophet ﷺ: “Give so-and so because he is a believer”. The Prophet ﷺ replied:

أَوْ مُسْلِمٍ

“Or a Muslim.”

Then he said: “Give so-and-so for he is a believer”. The Prophet ﷺ replied:

أَوْ مُسْلِمٍ



“Or a Muslim.”<sup>152</sup>

So what the Prophet ﷺ intended with this is that no one should praise anyone. Rather, he should only give him a generic name by saying: *He is a Muslim*. Since such a person could be a Muslim who is versed in Islam or a Muslim who has sins with him and defect; or he could even be a hypocrite. So do not testify perfection for him.

His saying; “**If he falls short in anything of them, he is [regarded as one] having imperfect faith till he repents.**” The ‘*Aqīdah* of *Ahl as-Sunnah wa al-Jamā‘ah* is that a sinner does not go out of the fold of Islam even if his sins are major, so long as they are less than *Shirk*, they do not remove a Muslim from the fold of Islam nor do they remove him from the fold of *Īmān*. Rather, he is regarded as a believer due to his *Īmān* and a sinner due to his major sin. Or you should say, “he is a believer who is deficient in *Īmān*”.

His saying: “**And the knowledge of his Īmān is with Allah the Exalted, whether (it is) complete Īmān or imperfect;**” meaning, we should accept the apparent from him and leave his secrets to Allah

His saying: “**Except what is apparent to you of negligence of the laws of Islam;**” that is, except he perpetrates one of the nullifiers of Islam, which includes abandoning the rites of Islam. So you can pass the ruling of apostasy upon him, such as if he deliberately abandons the obligatory *Ṣalāh*, or utters a word of disbelief like abusing Allah, the Messenger ﷺ or the religion of Islam. So you can pass the ruling of apostasy on him through what is apparent from him.

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<sup>152</sup>Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/18 no 27) and Muslim in his *Ṣaḥīḥ* (1/132 no 150) from Sa’d bin Abī Waqqāṣ (رضي الله عنه).

Therefore, whoever displays one of the nullifiers of Islam coupled with the absence of legal excuse and preventive barriers (should be regarded as a disbeliever), but is he a *Mutawwil*, a blind-follower, an ignorant person or was he angry? Then, he should not be declared an apostate due to these preventive barriers.





## [40] WHOEVER MANIFESTS *ĪMĀN* AND ISLAM, WE SHOULD PERFORM THE FUNERAL PRAYER UPON HIM

٤٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالصَّلَاةُ عَلَى مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ سُنَّةٌ: وَالْمَرْجُومُ، وَالزَّانِي، وَالزَّانِيَةُ، وَالَّذِي يَقْتُلُ نَفْسَهُ، وَغَيْرُهُ مِنْ أَهْلِ الْقِبْلَةِ، وَالسَّكَرَانُ وَغَيْرُهُمْ، الصَّلَاةُ عَلَيْهِمْ سُنَّةٌ.

[40] The author ? said: That the Funeral prayer is performed on whosoever dies among the followers of Islam is *Sunnah*: The person stoned to death for committing adultery, the one who commits suicide and others among the adherents of Islam; and the drunk as well as others. It is *Sunnah* to perform funeral prayer on them.

### COMMENTARY

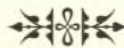
This is similar to what has preceded, that whoever displays *Īmān* and Islam, we should perform the funeral prayer on him and he should be considered one of the People of *al-Qiblah* i.e those who perform *Ṣalāh* facing the *Ka'bah* - the *Qiblah* of the Muslims. We should treat these individuals based on what is apparent. We should consider and deal with them as Muslims either dead or alive.

His saying: “The person stoned to death for committing adultery, the one who commits suicide and others among the adherents of Islam.” A sinful believer whose major sin has not taken him out of the fold of Islam should be treated in the manner Muslims are treated and supplication should be made for him such as the one who committed suicide and the one who is stoned to death due to having committed *Zinā* (adultery). The Prophet ﷺ indeed

performed funeral prayer for two persons who were stoned to death for having committed adultery: Mā'iz (ﷺ)<sup>153</sup> and Al-Ghāmidīyyah Z<sup>154</sup>; and he refrained from performing the funeral prayer on some persons like the person who committed suicide and one who stole war booty in the way of Allah (before it was shared among the *Mujāhidīn*) as a discipline to the people, not because such is a disbeliever. Accordingly, he permitted the Companions to pray on him, not preventing them from praying on him because such a person is a Muslim.

His saying: “**And the drunk as well as others. It is Sunnah [to perform] funeral prayer on them.**” The drunk who takes intoxicant is a sinner. Prescribed punishment should be carried out upon him. However, such is not out of the fold of Islam. So if he dies, he should be prayed on even if he drinks alcohol because he is among the people of the *Qiblah*.

His saying: “**It is Sunnah;**” meaning, it is part of the *Sunnah* of the Messenger ﷺ and following it is obligatory.



<sup>153</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (6/2500 no 6434) from Jābir (ﷺ).

<sup>154</sup> Reported by Muslim in his *Ṣaḥīḥ* (3/1323 no 1695) from Buraydah (ﷺ).



## [41] NO ONE LEAVES THE FOLD OF ISLAM EXCEPT BY PERPETRATING WHAT NULLIFIES IT

٤١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَلَا يَخْرُجُ أَحَدٌ مِنْ أَهْلِ الْقِبْلَةِ مِنَ الْإِسْلَامِ حَتَّى يَرَادَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، أَوْ يَرُدَّ شَيْئًا مِنْ آثَارِ رَسُولِ اللَّهِ ﷺ، أَوْ يُصَلِّيَ لِغَيْرِ اللَّهِ، أَوْ يَذْبَحَ لِغَيْرِ اللَّهِ، وَإِذَا فَعَلَ شَيْئًا مِنْ ذَلِكَ فَقَدْ وَجَبَ عَلَيْكَ أَنْ تُخْرِجَهُ مِنَ الْإِسْلَامِ، فَإِذَا لَمْ يَفْعَلْ شَيْئًا مِنْ ذَلِكَ فَهُوَ مُؤْمِنٌ وَمُسْلِمٌ بِالْإِسْمِ لَا بِالْحَقِيقَةِ.

[41] The author ? said: None from the people of the *Qiblah* leaves the fold of Islam till he rejects a verse from the Book of Allah or anything from the narrations of the Messenger of Allah ﷺ, or prays to other than Allah, or sacrifices to other than Allah. If he does any of these, it is incumbent upon you to expel him from the fold of Islam. But if he does not do anything of that, then he is a believer and a Muslim by name, not in reality.

### COMMENTARY

None from the people of the *Qiblah* is excluded from the fold of Islam except by committing one of the well-known nullifiers of Islam and his excuse ceases.

His saying: “Or rejects anything from the narrations of the Messenger of Allah ﷺ.” If he rejects the Qur’an or part of it, or the authentic *Sunnah* or part of it, or denies anything in the Qur’an or the authentic *Sunnah*, the ruling of apostasy should be declared on him because he denies Allah and His Messenger ﷺ. As long as he is not an ignorant person, a blind follower or a *Muta’awwil*; if he is such a person, (the fact) should be explained to him, but if afterwards he persists, then he should be declared a disbeliever. The intended meaning of the narrations of Allah’s Messenger ﷺ is the *Ahādith*.

His saying: “Or rejects anything from the narrations of the Messenger of Allah ﷺ;” meaning, he will become a disbeliever. This is a great principle to *Ahl as-Sunnah wa al-Jamā‘ah* regarding which they disagree with two sects:

**The first sect:** The *Khawārij*, the extremists who declare people as disbelievers due to having committed major sins that are less than *Shirk*.

**The second sect:** The *Murji‘ah* who say, “Sin does not harm *Īmān* as long as a person believes in his heart, nothing of sins will indeed harm him. Even if he abandons doing all (righteous) actions and does not perform anything, he is a believer perfect in *Īmān*!”

As for *Ahl as-Sunnah wa al-Jamā‘ah*, as stated by the author, they are in between these two sects. They say that major sins differ. If they are of *Shirk* or major disbelief, such sins definitely remove a person from the religion according to the consensus of the scholars. But if it is neither *Shirk* or disbelief, nor denying the Book of Allah or the *Sunnah* of Allah’s Messenger ﷺ, nor abandoning *Ṣalāh* or supplicating to someone besides Allah or slaughtering to other than Allah, rather it is only a major sin that is less than *Kufr* or *Shirk*, then a slave does not go out of the fold of Islam contrary to the *Khawārij* and *Mu’tazilah*. However, major sins (that are less than *Shirk*) harm a believer, diminish his *Īmān* and weaken it; contrary to the *Murji‘ah* who are of the view that a sin will not affect *Īmān*.

So this view (of *Ahl as-Sunnah*) is the moderate one that reconciles between the texts of threat and those of promise. The *Khawārij* and *Mu’tazilah* took the texts of threat and abandoned the texts of promise while the *Murji‘ah* are the opposite, they took the texts of promise and abandoned those of threat. So the two sects are astray.

His saying: “Or prays to other than Allah, or sacrifices to other than Allah.” He prays to the grave seeking nearness to it, or prostrates to an idol, or slaughters to other than Allah and performs an act of worship to other than Allah. Such a person is a polytheist and disbeliever who is out of the fold of



Islam. But whatever is less than that, the *Ahl as-Sunnah* take a middle course between the *Murji'ah* and the *Khawārij*.

His saying: “**If he does any of these, it is incumbent upon you to expel him from the fold of Islam.**” If he does any of these; that is, prays to other than Allah or slaughters to other than Allah or performs an act of worship to other than Allah, it becomes obligatory on you to remove him from the fold of Islam and it is obligatory upon you to believe that he is a disbeliever.

Do not say, 'this issue does not concern me' or 'I do not know about him.' Rather, it is obligatory upon you to declare a *Kāfir* (disbeliever) and *Mushrik* (polytheist) as a disbeliever and to declare a sinner who commits a major sin less than *shirk* as a *Fāsiq* (evil doer). It is essential to explain the truth regarding this matter.

His saying: “**But if he does not do anything of that, then he is a believer and a Muslim by name, not in reality;**” that is, in what is apparent to us; while his hidden affair is left to Allah.



## [42] THE ATTRIBUTES OF ALLAH AND THE CREED OF AHL AS-SUNNAH WA AL-JAMĀ'AH REGARDING THEM

٤٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَكُلُّ مَا سَمِعْتَ مِنَ الْأَثَارِ شَيْئًا مِمَّا لَمْ يَبْلُغْهُ عَقْلُكَ، نَحْوُ قَوْلِ رَسُولِ اللَّهِ ﷺ: (قُلُوبُ الْعِبَادِ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عَزَّ وَجَلَّ) وَقَوْلِهِ: (إِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا)، وَيَنْزِلُ يَوْمَ عَرَفَةَ، وَيَنْزِلُ يَوْمَ الْقِيَامَةِ، وَإِنَّ جَهَنَّمَ لَا يَزَالُ يُطْرَحُ فِيهَا حَتَّى يَضَعَ عَلَيْهَا قَدَمَهُ جَلَّ ثَنَاؤُهُ، وَقَوْلِ اللَّهِ تَعَالَى لِلْعَبْدِ: (إِنْ مَشَيْتَ إِلَيَّ هَرَوَلْتُ إِلَيْكَ)، وَقَوْلِهِ: (خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ) وَقَوْلِ رَسُولِ اللَّهِ ﷺ: (رَأَيْتُ رَبِّي فِي أَحْسَنِ صَوْرَةٍ). وَأَشْبَاهَ هَذِهِ الْأَحَادِيثِ، فَعَلَيْكَ بِالتَّسْلِيمِ وَالتَّصَدِيقِ وَالتَّفْوِيزِ وَالرِّضَا، لَا تَفْسِرْ شَيْئًا مِنْ هَذِهِ بِهَوَاكَ؛ فَإِنَّ الْإِيمَانَ بِهَذَا وَاجِبٌ، فَمَنْ فَسَّرَ شَيْئًا مِنْ هَذَا بِهَوَاهُ أَوْ رَدَّهُ فَهُوَ جَاهِمِي.

[42] The author ? said: Everything you hear from the narrations [of the Messenger of Allah ﷺ] which your intellect cannot comprehend, such as the saying of the Messenger of Allah ﷺ: “The hearts of the slaves are between the two fingers of the Most Gracious;” his ﷺ saying: “Indeed, Allah descends to the nearest heaven”, and that He descends on the Day of Arafah and on the Day of Resurrection, and that people will continue to be thrown inside the Hell till Allah - may His praise be Exalted - places His foot over it, and the statement of Allah the Exalted to the slave: “If you walk towards Me, I will race towards you,” and his ﷺ saying “Indeed, Allah created Ādam in His Image” and the saying of the Messenger of Allah ﷺ: “I saw my Lord in the most excellent form” and the like of these *aḥādīth*. It is obligatory upon you to submit, believe, surrender and be pleased with it. Do not interpret any of these with your desires because believing them is obligatory. Whoever interpretes anything of them with his desires or rejects it is a *Jahmī*.



## COMMENTARY

It is obligatory upon you to affirm the texts about the confirmed attributes of Allah ﷻ as they have been reported in reality without applying your intellect by saying this does not befit Allah, Allah is free from that and this is *Tashbih* (likening Allah to His creation) as stated by the *Mu'aṭṭilah* or for you to believe that Allah is like His creatures as the *Mumaththilah* claim. Each of these sects is upon misguidance.

The *Mu'aṭṭilah* exaggerated in making Allah free from all imperfections to the extent that they negated all the Names and Attributes of Allah out of fleeing from *Tashbih* according to their claim!

The *Mumaththilah* exaggerated in affirming Allah's Names and Attributes to the extent that they likened Allah to His creature. The two schools of thought are baseless.

The Position of *Ahl as-Sunnah* is the moderate course. They affirm Names and Attributes to Allah: an affirmation which is devoid of *Tashbih*, and negate from Him, the resemblance to the creatures; a negation which is (also) devoid of distortion. This is the *Madhhab of Ahl as-Sunnah wa al-Jamā'ah* in accordance with Allah's saying:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ...﴾

“...There is nothing like Him...”

This verse serves as a refutation to the *Mumaththilah*.

﴿...وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“...And He is the All-Hearer the All-Seer.” [Qur'an 42: 11]

This is a refutation to the *Mu'aṭṭilah*. The verse indicates that affirmation of the Names and Attributes of Allah does not imply *Tashbih* nor *Tamthil*. This is the correct methodology regarding Allah's Names and Attributes.

Such as, "The hearts of the slaves are in between two Fingers of (Allah) the Most Merciful the Mighty and Majestic." You should affirm Fingers to the Most Merciful as contained in the *Ḥadīth*. Do not say that they are like the fingers of the creatures for that is *Tashbih*. So you should make Allah free from such imperfection. Rather, affirm them as they befit the Majesty of Allah ﷻ, they are not like the fingers of the creatures.

You should also affirm the *Ḥadīth al-Qudṣī* in which Allah ﷻ stated therein:

مَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

*"Whoever comes to Me walking, I come to him running."*<sup>155</sup>

Meaning, whoever hastens to my pleasure and obedience, I hasten in forgiving his sins and fulfilling his needs. It does not mean the running that is known to us. He has explained it at the end of the *ḥadīth* with His saying:

لَئِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ

*"If he asks Me, I will surely give him and if he seeks refuge with Me, I will surely grant him refuge."*

Therefore, the meaning of running here is hastening towards fulfilling the needs of His slave. Just as the slave hastens towards Allah's obedience; does the slave run in reality or literarily? This contains refutation to some hasty people who affirm running to Allah; and this is a form of reciprocating action as stated by Allah, the Most High:

<sup>155</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (6/2694 no 6970) and Muslim in his *Ṣaḥīḥ* (4/2061 no 2675) from Abu Hurayrah (رضي الله عنه).



﴿...فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ...﴾

“...So they mock at them (believers); Allah will throw back their mockery on them...” [Qur'an 9: 79]

﴿...إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ♦ اللَّهُ يَسْتَهْزِئُ بِهِمْ...﴾

“...Verily, we were but mocking. Allah mocks at them...” [Qur'an 2: 14-15]

﴿وَمَكُرُوا وَمَكَرَ اللَّهُ...﴾

“...And they (disbelievers) plotted [to kill “Isā(Jesus)], and Allah planned too...” [Qur'an 3: 54]

It is therefore obligatory to know these important principles so that one will be upon true knowledge and be conversant with the creed of the righteous predecessors concerning it - those who were more firmly established (in Islam) and more knowledgeable than him. He should not rely on his understanding and intellect in affirming for Allah things he does not know about, based on apparent meanings or unclear texts. There are clear proofs that explain and clarify them.

So, it is essential to refer the unclear texts to the clear ones. And none will be guided rightly to this except the firmly grounded ones in knowledge. So it is compulsory upon the student of knowledge and the beginner, not to be hasty in these matters. Rather, he should pause and learn how he will understand them based on the methodology of the righteous predecessors; and the road is clear.

The righteous predecessors did not default in explaining the truth and laying down the principles and guidelines. However, this requires learning and understanding. Example of this also is the sayings of the Prophet ﷺ:

يُنزِلُ رَبُّنَا إِلَىٰ سَمَاءِ الدُّنْيَا،

“Our Lord descends to the nearest heaven,”<sup>156</sup>

And,

وَيُنزِلُ عَشِيَّةَ عَرَفَةَ،

“He descends on the Day of Arafah,”<sup>157</sup>

يَأْتِي يَوْمَ الْقِيَامَةِ،

“He will come on the Day of Resurrection,”<sup>158</sup>

يَجِيءُ يَوْمَ الْقِيَامَةِ لِقَضَائِ الْقَضَاءِ بَيْنَ عِبَادِهِ.

“He will come on the Day of Resurrection to judge between His slaves.”<sup>159</sup>

We should affirm these things to Allah in reality without intrusion as regards specifying the manner. So we should not burden ourselves on knowing how

<sup>156</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/384 no 1094) and Muslim in his *Ṣaḥīḥ* (1/521 no 758) from Abu Hurayrah (رضي الله عنه).

<sup>157</sup> Reported by Muslim in his *Ṣaḥīḥ* (2/982 no 1348) from ‘Ā’ishah Z that Allah’s Messenger ﷺ said: “There is no day in which Allah emancipates a slave most from the fire than the day of ‘Arafah He comes close and boasts of them to the Arafah saying, ‘who do these want?’”

<sup>158</sup> The Most High says :

*“Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).”* [Qur’an 2: 210]

<sup>159</sup> The Most High says:

*“And your Lord comes with the angels in rows.”* [Qur’an 89: 22]



He (Allah) descends or how He will come; we should not delve into the manner. As for the meaning, it is understandable. That was why when *Imām* Mālik was asked about *al-Istiwā'* - the questioner asked:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most Merciful (Allah) Istawā (rose over) the (Mighty) Throne (in a manner that suits His Majesty).” [Qur'an 20: 5]

How does He rise over? He was asking about the manner. *Imām* Mālik ۞ said to him: “*Al-Istiwā'* is well known.’ Meaning: its meaning is well known. ‘The manner is unknown, to believe in it is obligatory and asking about it (i.e. about its manner) is an innovation.” This is the safe methodology regarding the like of these matters.

Likewise, affirmation of image to Allah in his saying ۞:

خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ

“Allah created Ādam in His image”.<sup>160</sup>

In another narration,

عَلَى صُورَةِ الرَّحْمَنِ.

“In the image of the Most Merciful.”<sup>161</sup>

<sup>160</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/2299 no 5873) and Muslim in his *Ṣaḥīḥ* (4/2183 no 2841) from Abu Hurayrah (رضي الله عنه).

<sup>161</sup> Reported at-Ṭabarānī in *al-Mu'jam al-Kabīr* (12/430), al-Ḥārith bin Abī Usāmah in his *Musnad* (2/831), Ibn Khuzaymah in *Kitāb at-Tawḥīd* (no 41) from 'Abdullāh bin 'Umar (رضي الله عنه). Graded authentic by *al-Imām* Aḥmad and Ishāq bin Rāhwayh as it is in *al-Mizān* of adh-Dhahabi (4/96).

We affirm image to Allah the same way His Messenger ﷺ affirmed it to Him in his saying:

رَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ

“I saw my Lord in the most excellent form.”<sup>162</sup>

This was in this worldly life in a dream.

The Prophet’s saying: “...In the most excellent form,” contains the affirmation of image to Allah ﷻ as it befits His Majesty. It is not like the image of the creatures; rather it is the image of *Ar-Rahmān* (the Most Merciful) the Mighty and Majestic. We affirm these matters without intrusion or doubt or entering into vain discourse about them. The correct *Tafwīd* (consigning the meaning of the attributes to Allah) is the *Tafwīd* of the manner and not the *tafwīd* of the meaning.

His saying: “Do not interpret any of these with your desires.” Rather, it should only be interpreted with the correct meaning that befits Allah ﷻ. It should not be said that those Names and Attributes of Allah cannot be interpreted. Rather, they should be interpreted and their meanings explained; because the *Tafwīd* is only regarding the manner. Affirm *Nuzūl* (descending) and negate the manner to Allah. He (Allah) will come on the Day of Resurrection to judge between His slaves as stated by the Most High:

﴿ وَجَاءَ رَبُّكَ ... ﴾

“And your Lord comes...” [Qur'an 89: 22]

<sup>162</sup> Reported by *al-Imām Aḥmad* in *al-Musnad* (5/234), at-Tirmidhi in his *Sunan* (5/368) from Mu'adh (رضي الله عنه). Declared authentic by at-Tirmidhi narrating such from al-Bukhāri.



﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ... ﴾

*“Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged...” [Qur'an 2: 210]*

He will come in order to judge between His slaves; however, it is not like the coming and moving of the creature. Rather, it is coming and moving that befits His Majesty as He wishes. **“With your desires;”** That is, do not interpret them without knowledge. But you should interpret them in accordance with the proofs; and refer the unclear proofs to the clear ones. There is nothing wrong with it. As for the beginner or ignorant one, he should not delve into these important matters and issues because it is an error and a great danger.

I do see many youths who pretend having knowledge boldly discussing the issues of ‘*Aqīdah*, talking about them, they differ among themselves becoming enemies to one another and severe relationship. O brothers! Allah has not charged you with these matters. What is obligatory upon you is to follow the methodology of the righteous predecessors and say what they said. The books on ‘*Aqīdah* had been written, edited - to Allah is all praise due - published, authenticated, well planned and exact. So do not invent things and understanding from yourselves; this matter is sufficient for you.

His saying: **“For believing in them is obligatory.”** To believe in the Names, Attributes and Actions of Allah is obligatory and is something enjoined on the slave. Part of *Īmān* in Allah is to believe in His Names and Attributes in the manner that befits His Majesty. So the person who intrudes into the matters of Allah’s Names and Attributes either through *Ta’tīl* (negating the meanings) or *Tamthīl* (drawing parallels to Allah) or *Tafwīd* (consigning the meaning of the

attributes to Allah) or with an explanation from himself; such a person does not believe in Allah with a real *Īmān*; rather, his *Īmān* is deficient.

His saying: “Whoever interpretes anything of this with his desires or rejects it is a **Jahmī**.” The *Jahmiyyah* negated the Names and Attributes of Allah because they interpreted them with what conforms with the creature. There is no doubt that Allah is free from what conforms with the creature. The *Jahmiyyah* likened first of all, then secondly, they distorted based on their *Tamthīl* in the sense that nothing is apparent to them from these texts except what looks like what is in the creatures; so they negated them on that basis.

But if they had said, 'these texts contain the Names and Attributes of Allah in reality but they befit Him and not like the names or attributes of the creatures.' If they had followed this methodology, they would have been safe. But they only brought it from their understanding and desires.

The name *Jahmiyyah* is an ascription to al-Jahm bin Şafwān at-Tirmidhī or as-Samarqandī; he was the first person who manifested the claim that the Qur'an is created. He negated Allah's Names and Attributes and stated that *Īmān* is mere knowledge of the heart and other misguiding and disbelieving claims. So whoever holds this belief is ascribed to him. Therefore it will be said: “This is a *Jahmī*” in ascription to al-Jahm.





## [43] THE MATTER OF SEEING ALLAH IN THIS WORLD AND IN THE HEREAFTER

٤٣ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَمَنْ زَعَمَ أَنَّهُ يَرَى رَبَّهُ فِي دَارِ الدُّنْيَا فَهُوَ كَافِرٌ بِاللَّهِ عَزَّ وَجَلَّ.

[43] The author ? said: Whoever claims that he sees his Lord in this worldly abode is a disbeliever in Allah.

### COMMENTARY

Whoever claims that anyone does see Allah in this worldly life with the naked eyes and not in the dream is a disbeliever; because Allah ﷻ cannot be seen in this world. Consequently, when Mūsā – the one with whom Allah spoke - asked to see Allah, He said:

﴿... قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ...﴾

“...he said: ‘O my Lord! Show me (Yourself), that I may look upon You.’ Allah said: ‘You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me’...” [Qur'an 7: 143]

So, none can see Allah in this worldly life; there is consensus among the scholars on this issue. Seeing Allah is only in the Hereafter because people are weak in this world and incapable of seeing Allah ﷻ because of the weakness in them.

Consequently, when Allah appeared to the mountain, it collapsed and became dust. So how about the son of Ādam who is created from flesh and blood?

However in the Hereafter, Allah will give the believers the ability that will make them able to see Allah and enjoy seeing Him. Seeing Allah in the Hereafter is- confirmed and *Mutawātirah*, for the believers. But in this worldly life, no one can see Allah with the naked eyes.

The scholars differ on whether the Prophet ﷺ saw Allah on the Night of Ascension or not. The correct opinion which the majority of scholars are upon is that the Messenger ﷺ did not see Him with his eyes, rather he only saw Him with his heart and insight. This is because no one can see Allah in this worldly life because Allah is too great for mankind to see Him in this world. That was why when the Prophet ﷺ was asked whether he saw his Lord on the Night of Ascension, he said:

نُورَ أَنِّي أَرَاهُ.

“(His veil) was light how could I have seen him.”<sup>163</sup>

He ﷺ also said:

حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأُحْرِقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ.

“His veil is light. Had He removed it, the sublimity of His countenance would have burnt all that His sight reached.”<sup>164</sup>



<sup>163</sup> Reported by Muslim in his *Ṣaḥīḥ* (1/161 no 178) from Abū Dharr (رضي الله عنه).

<sup>164</sup> Reported by Muslim in his *Ṣaḥīḥ* (1/161 no 179) from Abū Mūsā (رضي الله عنه).



## [44] IT IS UPON THE MUSLIM TO ABSTAIN FROM CONTEMPLATING ABOUT THE ESSENCE OF ALLAH

٤٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْفِكْرَةُ فِي اللَّهِ بِدْعَةٌ؛ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ((تَفَكَّرُوا فِي الْخَلْقِ وَلَا تَفَكَّرُوا فِي اللَّهِ)). فَإِنَّ الْفِكْرَةَ فِي الرَّبِّ تَفْدُخُ الشَّكَّ فِي الْقَلْبِ.

[44] The author ? said: Contemplating about (the essence of) Allah, the Blessed and Exalted is an innovation based on the saying of the Messenger of Allah ﷺ: “Contemplate about the creation but do not contemplate about (the essence of) Allah”. For indeed, contemplating about (the essence of) the Lord creates doubt in the heart.

### COMMENTARY

It is obligatory upon the Muslim to abstain from contemplating about the essence of Allah ﷻ as well as contemplating about the manner of His Names, Attributes and Actions because Allah says:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

*“He (Allah) knows what happens to them (His creatures) in this world and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.” [Qur'an 20: 110]*

Therefore, it is obligatory upon you to have *Īmān* in Allah ﷻ, and exalt the Lord without contemplating about His Essence and the manner of His Names and Attributes.

His saying: Based on the saying of the Messenger of Allah ﷺ:

تَفَكَّرُوا فِي الْخَلْقِ وَلَا تَفَكَّرُوا فِي اللَّهِ

“Contemplate about the creation, but do not contemplate about (the essence of) Allah.”<sup>165</sup>

Meaning, contemplate about the creatures and the universal signs of Allah, they will show you the power of Allah.

*“How amazing it is that the Lord should be disobeyed!  
Or how could a denier deny Him; whereas in everything  
He has a sign that indicates that He is indeed One.”*

So contemplate about the universal signs such as the sky, earth, mountains, stones, trees, rivers and other creatures of Allah so that you will know through them the greatness of the Creator. And contemplate about the Qur’anic verses of Allah. But for you to contemplate about the Essence of Allah and the manner of His Names and Attributes, you can never comprehend such:

﴿...وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

*“...And they will never compass anything of His Knowledge.” [Qur’an 20: 110]*




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<sup>165</sup> Reported by at-Ṭabarāni in *al-Awsaṭ* (6/250), al-Lālkā’i in *Sharh Usūlal-I’tiqād* (no 928) from ‘Abdullāh bin ‘Umar (رضي الله عنه).



## [45] ALL OF EXISTENCE IS WITH THE COMMAND OF ALLAH

٤٥ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَاعْلَمَ أَنَّ الْهَوَامَّ وَالسَّبَاعَ وَالذَّوَابِّنَحَ وَالذَّرَّ وَالذُّبَابَ وَالنَّمْلَ كُلَّهَا مَأْمُورَةٌ وَلَا يَعْلَمُونَ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ تَعَالَى.

[45] The author ? said: Know that pests, beast of prey, animals such as the tiny ant, flies and ants are all instinctively commanded. They do not know anything except with the permission of Allah, the Exalted.

### COMMENTARY

The entire universe is planned and commanded with a universal command: the sun, moon and stars move; the orbits rotate, the animals and birds as well as everything walk based on the order that Allah has decreed for it:

﴿...أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ، ثُمَّ هَدَى﴾

“...He Who gave to each thing its form and nature, then guided it aright” [Qur'an 20: 50]

He (Allah) has organized the entire world and what is therein such as human beings, creatures, orbits, heavens and the earth; all of them follow the decree and design of the Creator. They live and comply with His universal command.

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!” [Qur'an 36: 82]

So they move and walk with the command and plan of Allah; and His creation, *Irādah* (wish) and *Mashī'ah* (will) are submissive to Him the Exalted and the Most High:

﴿... كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ...﴾

“...Each running (its course) for a term appointed...” [Qur'an 13:2]

His saying: “They do not know anything except with the permission of Allah, the Exalted;” That is, with Allah’s universal permission and it is a universal command. The *Mashī'ah* is from Allah. It does not move out of its own desire or by the planning of someone other than Allah, the Mighty and Majestic. Consequently, when the tyrant said to Ibrāhīm (عليه السلام): “I give life and cause death,” Ibrāhīm said to him:

﴿... فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ...﴾

“...‘Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west.’ So the disbeliever was utterly defeated...” [Qur'an 2: 258].

Therefore, no one has the ability to carry out and imitate the actions of Allah, ﷻ. He is the One who manages the universe and regulates it in the best and perfect manner. It does not change or alter.

﴿... مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ...﴾

“...You can see no fault in the creation of the Most Gracious...” [Qur'an 67: 3]



So the sun, moon, stars, the heavens and the earth, since Allah created them till Allah shall will that the world should come to an end, they will move according to predestined regulation; they will neither change nor alter.



## [46] AFFIRMING THE KNOWLEDGE OF ALLAH, AND ITS ENCOMPASSING EVERYTHING

٤٦ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى قَدْ عَلِمَ مَا كَانَ مِنْ أَوَّلِ الدَّهْرِ، وَمَا لَمْ يَكُنْ، وَمَا هُوَ كَائِنٌ، أَحْصَاهُ وَعَدَّهُ عَدًّا، وَمَنْ قَالَ إِنَّهُ لَا يَعْلَمُ إِلَّا مَا كَانَ، وَمَا هُوَ كَائِنٌ؛ فَقَدْ كَفَرَ بِاللَّهِ الْعَظِيمِ.

[46] The author ﷺ said: And to believe that Allah, the Exalted, certainly knew what was to be from the beginning of time, and what would not be, and what would exist. He has fully enumerated and counted it. Whoever says that He (Allah) does not know except what has taken place and what exists has certainly disbelieved in Allah, the Most Glorious.

### COMMENTARY

It is obligatory to affirm knowledge to Allah ﷻ and to affirm His encompassing of everything. He has knowledge of everything and has power over everything. There is neither beginning nor end to His knowledge. His knowledge is like the rest of His Attributes; permanent with His eternity. As Allah has no beginning, likewise there is no beginning to His Names, Attributes and Actions. And as Allah has no end, there is likewise no end to His Names, Attributes and Actions - the Mighty and the Majestic. He is the First in His Names and Attributes without beginning; and He is the Last in His Names and Attributes without end as stated by the Prophet ﷺ:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ.



“You are the First, there is nothing before You; and You are the Last, there is nothing after You; You are the Most High, nothing is above You; and You are the Most near, nothing is nearer than You.”<sup>166</sup>

His saying: “To believe that Allah, the Exalted, certainly knew what was to be from the beginning of time, and what would not be, and what would exist, He has fully enumerated and counted it.” Allah knows what has taken place in the past, what will take place in the future and He knows what will not take place; and He knows how it would take place if it will take place. Allah’s knowledge encompasses everything. Consequently, He said:

﴿...وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ...﴾

“...But if they were returned (to the world), they would certainly revert to that which they were forbidden...” [Qur'an 6: 28]

Allah knew that if they were returned to this world, they would definitely return to what they were forbidden from. That is, if they are returned to this world, they will return to disbelief, in spite of the fact that their returning to this world will never take place.

His saying: “Whoever says that He (Allah) does not know except what has taken place and what exists has certainly disbelieved in Allah, the Most Glorious.” Whoever limits the knowledge of Allah to the events that occur alone and that He does not know what is in existence before its occurrence has certainly disbelieved in Allah. This is because such a person rejects the knowledge of Allah ﷻ denies the encompassing of Allah’s knowledge and

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<sup>166</sup>Reported by Muslim in his *Ṣaḥīḥ* (4/2084 no 2713) from Abū Hurayrah (رضي الله عنه).

ascribes deficient knowledge to Allah. Such a person is committing disbelief with this.

The knowledge of Allah should not be limited; as for the knowledge of the creature, it is certainly limited, no matter the level.

﴿... وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

“...But over all those endowed with knowledge is the All-Knowing (Allah)” [Qur'an 12: 76]

Allah commanded His Messenger ﷺ to say:

﴿... رَبِّ زِدْنِي عِلْمًا﴾

“...My Lord! Increase me in knowledge” [Qur'an Tā-Hā: 114]

Whoever limits Allah's knowledge by saying, "He knows such-and-such but does not know such-and-such", is a disbeliever in Allah because he has belittled Him and rejected the comprehensiveness of His knowledge about everything.





## [47] CONDITIONS FOR THE VALIDITY OF MARRIAGE ACCORDING TO MAJORITY OF THE SCHOLARS

٤٧- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: ((وَلَا نِكَاحَ إِلَّا بِوَلِيِّ وَشَاهِدَيْ عَدْلٍ)) وَصَدَاقٍ قَلٍّ أَوْ كَثْرٍ، وَمَنْ لَمْ يَكُنْ لَهَا وَلِيٌّ فَالْسلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ.

[47] The author ? said: “There is no (valid) *Nikāh* (marriage) except with a guardian, two just witnesses,” and bride price whether big or small. And whoever does not have a guardian (among women); then the (Muslim) leader is regarded as the guardian of the one who has no guardian.

### COMMENTARY

This is a *Fiqh* based issue. It explains the conditions for the validity of marriage according to the majority of scholars. One of those conditions is that there must be a guardian and that a woman should not give herself in marriage. Also included among the conditions is *al-Ish-hād* i.e. people should witness the marriage. Therefore, marriage should not be conducted secretly without there being witnesses to it.

Among the ways of the Muslims is announcing marriage. There is divergence of opinion regarding the issue of a *Walī* (guardian). The majority of scholars hold the view that there must be a *walī* for a woman, but the *Ḥanafiyah* are of the view that there is nothing wrong for a woman giving herself in marriage without a *walī*. However, this opinion is wrong as it opposes the proof based on the saying of Allah’s Messenger ﷺ:

وَلَا نِكَاحَ إِلَّا بِوَلِيِّ وَشَاهِدَيْ عَدْلٍ.

“A marriage (contract) is not valid without a *walī* and two trustworthy witnesses.”<sup>167</sup>

And his statement in another *ḥadīth*:

وَلَا تُزَوِّجُ الْمَرْأَةَ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةَ نَفْسَهَا، فَإِنَّ الرَّائِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا.

“It is not allowed for a woman to give another woman in marriage or for a woman to give herself in marriage, for indeed, it is an adulteress who gives herself in Marriage.”<sup>168</sup>

And,

وَأَمَّا امْرَأَةٌ نَكَحَتْ بِعَيْرِ إِذْنِ وَلِيِّهَا؛ فَبِكَاحِهَا بَاطِلٌ بَاطِلٌ بَاطِلٌ.

“Any woman who marries without the consent of her *walī*, her marriage is void, her marriage is void, her marriage is void”<sup>169</sup>

Even if some jurists consider it to be valid based on *Ijtihād*. This is because consideration is given to the proof. Consequently, the author mentioned this issue in spite of the fact that it is a *Fiqh* based issue, in order to explain that this is the correct opinion and the opinion of the majority of the people of knowledge as indicated by the Prophetic *Sunnah*. And for the Muslim marriage to be intact, secrecy and trick should not be included in it. Rather, it should be clear and open because marriages are among the important matters;

<sup>167</sup> Reported by *al-Imām Aḥmad* in *al-Musnad* (4/394, 413), Abū Dāwūd (no 2085), at-Tirmidhī (1/203 – 204), ad-Dārimī (2/137), aṭ-Ṭaḥāwī in *Sharḥ Ma’ānī al-Āthār* (2/5) from Abū Mūsā al-Ash’arī (رضي الله عنه).

<sup>168</sup> Reported by Ibn Mājah (1/606 no 1882), ad-Dāraquṭnī in his *Sunan* (3/22), al-Bayhaqīn *as-Sunan al-Kubrā* (7/110) from Abū Hurayrah (رضي الله عنه). Graded authentic by Ibn al-Mulaqqin in *al-Badr al-Munīr* (1/563) based on the condition of Muslim.

<sup>169</sup> Reported by *al-Imām Aḥmad* in *al-Musnad* (6/47), Abū Dāwūd (no 2083), at-Tirmidhī (1/204), ad-Dārimī (2/137), aṭ-Ṭaḥāwī in *Sharḥ Ma’ānī al-Āthār* (2/4) from ‘Ā’ishah Z .



for family, children and lineage are built upon them. And what is greater than that is that the permissibility of the private part is built upon it. So it is a must for marriage contract to comply with the *Shari'ah* guidelines mentioned in the *Aḥādith* and verses of the Qur'an.

His saying: **“And bride price whether small or big;”** As for the bride price, it is not a condition (for the validity of the marriage) but it is mandatory. Consequently, if a marriage contract is conducted without the bride price, the contract is valid. However, he will give her the bride price that is her due because it is her right.

His saying: **“And whoever does not have a guardian (among women), then the (Muslim) leader is regarded as the guardian of the one who has no guardian”:** There must be a *Walī*. A *Walī* is the relative of the wife beginning from the closest. Among them are her father, then her grandfather and further up; then her son, her grandson and further down. Then her brother followed by her step brother; then her uncle, then her paternal uncle, then her paternal cousin then her maternal cousin. These are the *walī* of a woman, but if it happens that a woman does not have a *walī* from her relatives, the leader will be the *walī* of such a woman or whoever deputizes the leader such as the judge in the court. It is a must for a marriage to have guidelines and it should not be in disarray in accordance with people's desires and lusts.



## [48] ISSUES ON DIVORCE

٤٨ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَإِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ ثَلَاثًا فَقَدْ حُرِّمَتْ عَلَيْهِ، لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ.

[48] The author ? said: If a man divorces his wife three times, she becomes unlawful to him. She is unlawful to him till she marries other than him.

## COMMENTARY

His Saying: “If a man divorces his wife three times, she becomes forbidden to him”: If a man divorces his wife three times; if the divorces are separate, she becomes unlawful to him by consensus of the scholars. For example, were he to say: “*Anti Ṭāliq* (You are divorced), and afterward he says, ‘*Anti Ṭāliq*’, then he says: ‘*Anti Ṭāliq* (for the third time) or he says: ‘*Anti Ṭāliq*, then *Ṭāliq* or *Fā Ṭāliq* with the letter *Fā* - because this indicates order; she is divorced and she becomes irrevocably separated from him. If it reaches three divorces, she becomes unlawful to him until she marries another husband. Allah the Most High says:

﴿الطَّلُوقُ مَرَّتَانٍ فَإِمْسَاكٌ أَوْ تَسْرِيحٌ بِإِحْسَانٍ...﴾

“The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness...” - till the saying of Allah the Most High:

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ...﴾

“And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if



*the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah.” [Qur'an 2: 229-230]*

This is when the divorces are separate even if it is in one sitting. But were he to say: ‘You are divorced, you are divorced, you are divorced,’ without a particle of conjunction; then we have to look into it: if he intends emphasis with the repetition, it is considered as one divorce. But if he intends laying the foundation, she becomes irrevocably separated from him if it reaches three divorces. However, if the divorce is with one utterance whereby he says: ‘You are divorced three times;’ the majority of scholars are of the view that divorce has taken place and she becomes separated from him; and she is unlawful to him until she marries another husband. This is the view of the four *Imāms*. According to some scholars, three divorces with one utterance are regarded as one divorce. There is lengthy divergence of opinion in this issue<sup>170</sup>. However, it is sufficient for us to know that three divorces make her unlawful to him, not forever but she is only unlawful to him until she marries other than him, then he(i.e the second husband) divorces her. But delving into the differences of opinions does not concern us now.

The author’s aim for including these issue in ‘*Aqīdah* – and Allah knows best - is to explain that the matter of marriage is a very important matter to which much attention must be paid and its *Sharī’ah* guidelines followed. One should not be lenient in its procedures; and because the name of the book is *Sharḥus-Sunnah*, that is, explanation of the *Sunnah* in everything, and part of this is the issue of marriage.




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<sup>170</sup> This is the most correct opinion on the matter. If a man says to his wife in a single sitting, ‘you are divorced’ thrice, it only counts as a single divorce. See *Nidām at-Ṭālaq fil Islam* by *Shaykh Aḥmad Shākir*.

## [49] ISLAM HAS COME WITH THE PRESERVATION OF LINEAGE AND BLOOD

٤٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَلَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَيَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا بِأَحَدِي ثَلَاثٍ: زِنَا بَعْدَ إِحْصَانٍ، أَوْ مُرْتَدِّ بَعْدَ إِيمَانٍ، أَوْ قَتَلَ نَفْسًا مُؤْمِنَةً بغيرِ حَقِّ فَيُقْتَلُ بِهِ، وَمَا سِوَى ذَلِكَ فَدَمُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ أَبَدًا حَتَّى تَقُومَ السَّاعَةُ.

[49] The author ﷺ said: The blood of a Muslim who testifies that there is no other deity worthy of worship except Allah, and that Muḥammad is His slave and Messenger is not lawful to be shed except in any of these three instances: Adultery after chastity, apostasy after *Īmān* or taking the life of a believer unjustly and being killed for it. Other than these, the blood of a Muslim to another Muslim is inviolable till the Hour is established.

### COMMENTARY

The author brought the issue of killing a Muslim after the issue of marriage because Islam came with the protection of honour, blood and property. The Prophet ﷺ said:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامًا،

“Indeed, your blood, property and honour are inviolable to you.”<sup>171</sup>

He ﷺ also said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعَرِضُهُ.

<sup>171</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/30 no 67) and Muslim in his *Ṣaḥīḥ* (3/1305 no 1679) from the *Ḥadīth* of Abu Bakrah (رضي الله عنه).



“Everything belonging to a Muslim is inviolable for a Muslim: his honour, his blood and property.”<sup>172</sup>

So when he discussed about honour in the previous sentences regarding marriage and divorce, then he moves to the issue of blood. If a Muslim testifies that none deserves to be worshipped except Allah and that Muḥammad ﷺ is Allah’s Messenger, his blood and property becomes inviolable. Consequently, the Prophet ﷺ said:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى.

“I have been commanded to fight people until they say, 'None has the right to be worshipped except Allah.' If they say so, their blood and property is protected from me except when justified by law and their reckoning is with Allah the Most High.”<sup>173</sup>

So whoever proclaims Islam and utters the testimonies of faith, we will accept it from him, consider him to be a Muslim and the rulings regarding the Muslims would be applicable to him. But if there is hypocrisy in his heart, such is between him and Allah; Allah will call him to account. The Prophet ﷺ accepted the Islam of the hypocrites and applied apparent ruling upon them.

However, whoever commits one of the nullifiers of Islam; we are required to judge him as being an apostate. If he repents, it is better, otherwise he should be killed as a defence for the religion. This is the first thing that legalizes the blood of a Muslim.

The second thing that legalizes the blood of a Muslim is law of Equality in punishment of life for life. Allah the Most High says:

<sup>172</sup> Reported by Muslim in his *Ṣaḥīḥ* (4/1986 no 2564) from Abū Hurayrah (رضي الله عنه).

<sup>173</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/17 no 25) and Muslim in his *Ṣaḥīḥ* (1/53 no 22) from the *Ḥadīth* of ‘Abdullāh bin ‘Umar (رضي الله عنه).

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ  
 بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَبْيَعُ بِالْمَعْرُوفِ وَأَدَّاهُ  
 إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ مِّنَ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَالَهُ  
 عَذَابٌ أَلِيمٌ ♦ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ ... ﴾

*“O you who believe! Al-Qiṣāṣ (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment. And there is (a saving of) life for you in al- Qiṣāṣ (the Law of Equality in punishment), O men of understanding...” [Qur'an 2: 178-179]*

*Al- Qiṣāṣ* begets life in spite of the fact that he was killed. This is because if the murderer knows that he would be killed, he will refrain from killing; and if people see the murderer being killed, they will (also) refrain from killing. So with this, bloodshed would be prevented.

*Al- Qiṣāṣ* is a means of saving life even if the person guilty is killed in it. It is a killing that leads to (sparing the) life of the remaining members of the society and it will reduce transgression on blood. But to leave the murderer and say, this is inconsistent with human rights, and he is left without being killed, such will beget shedding of blood, disturbance of security and frightening of the secured ones. It will also beget great corruption and increase killing and bloodshed. In fact during the days of Ignorance, they used to say, 'killing is beneficial to the killed.' Killing a wrongdoer is beneficial to the killed in future. There is a verse of the Qur'an in regard to this:



﴿ وَلكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولِي الْأَلْبَابِ ... ﴾

“And there is (a saving of) life for you in al- Qisās (the Law of Equality in punishment), O men of understanding ...” [Qur'an 2: 179]

As for those who claim that *al- Qisās* is inconsistent with human rights; we say to them, 'Is the one harmed not a human being?' So that retaliating for him contains protection of his right.

The third category of those whose blood is lawful to shed is a *Thayyib* who commits illegal sexual intercourse. A *Thayyib* is a person that has had intercourse with his wife inside a valid marriage. If such a person commits illegal sexual intercourse, he would be pelted with stones till he dies and his blood is legal with this.

So these are the matters that make it legal to shed the blood of a Muslim: it is either *al- Qisās* of life for life, adultery after chastity or an apostate that commits one of the nullifiers of Islam. The Prophet ﷺ said:

مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ.

“Whoever changes his religion, kill him.”<sup>174</sup>

And in this *Hadīth*, he said:

وَالتَّارِكُ لِديْنِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.

“And a man who abandons his religion and departs from the *Jamā'ah* (of Muslims).”<sup>175</sup>

<sup>174</sup> Al-Bukhāri reported in his *Ṣaḥīḥ* (3/1098 no 2854, 6/2537 no 6524) from 'Ikrimah who said that some heretics were brought to 'Alī (رضي الله عنه) and he burnt them. This (news) got to Ibn 'Abbās who said “If it had been I, I would not have burnt them because of the Messenger of Allah's prohibition, ‘Do not punish with Allah's punishment,’ I would have killed them because of the Prophet's saying, ‘Whoever changes his religion, kill him’”.

This *ḥadīth* contains refutation to those who object to the punishment of Apostasy using this saying of Allah as proof:

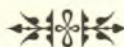
﴿لَا إِكْرَاهَ فِي الدِّينِ ...﴾

“There is no compulsion in religion...” [Qur'an 2: 256]

This is a wrong deduction, because the aim of killing an apostate is not compulsion in the religion; rather, the aim is preservation and protection of the religion from the trickery of one who enters it by choice then abandons it after he had testified that the religion is true.

His saying: “**The blood of a Muslim that testifies that there is no other deity except Allah**”: A Muslim is the one who testifies that none deserves to be worshipped except Allah and that Muḥammad ﷺ is the Messenger of Allah. However, action is essential along with these two testimonies of faith by performing *Ṣalāh*, giving *Zakāh*, observing fasting and performing pilgrimage to the House of Allah if one is able. Action is essential.

His saying: “**Other than these, the blood of a Muslim is inviolable to another Muslim till the Hour is established**”: The blood of a Muslim is inviolable to another Muslim. Never will the blood of a Muslim be legal except he transgresses against people in their houses, becomes a highway robber or revolts against the one in authority and so on. Such a person should be killed to prevent his evil, if his evil cannot be prevented except by killing him.




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<sup>175</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (6/2521 no 6484) and Muslim in his *Ṣaḥīḥ* (3/1302 no 1676) from the *Ḥadīth* of ‘Abdullāh bin Mas’ūd (رضي الله عنه).



## [50] THINGS THAT WILL NEVER CEASE (TO EXIST) BY THE COMMAND OF ALLAH

٥٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَكُلُّ شَيْءٍ مِمَّا أَوْجَبَ اللَّهُ عَلَيْهِ الْفَنَاءَ يَفْنَى، إِلَّا الْجَنَّةَ وَالنَّارَ وَالْعَرْشَ وَالْكَرْسِيَّ وَالصُّورَ وَالْقَلَمَ وَاللَّوْحَ، لَيْسَ يَفْنَى شَيْءٌ مِنْ هَذَا أَبَدًا، ثُمَّ يَبْعَثُ اللَّهُ الْخَلْقَ عَلَى مَا أَمَاتَهُمْ عَلَيْهِ يَوْمَ الْقِيَامَةِ، وَيَحَاسِبُهُمْ بِمَا شَاءَ، فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ، وَيَقُولُ لِسَائِرِ الْخَلْقِ مِمَّنْ لَمْ يُخْلَقْ لِلْبَقَاءِ: كُونُوا تُرَابًا.

[50] The author ? said: Everything that Allah has ordained to perish will perish except Paradise and the Fire, the 'Arsh (the Throne), the Kursi (The Footstool), the Preserved Tablet, the Pen and the Trumpet. None of these will ever perish. Then Allah will resurrect the creatures in the state in which he caused them to die on the Day of Resurrection. And He will call them to account with whatever He wishes. A party will be in Paradise and a party will be in the blazing Fire. Then He will say to the rest creatures that He did not create for eternity: "Be you dust."

### COMMENTARY

His saying: "Everything that Allah has ordained to perish will perish": Allah ﷻ says:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ♦ وَبَقِيَ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." [Qur'an 55: 26-27]

The entire creation will perish and none will remain except Allah. Allah says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ... ﴾

“Everyone shall taste death...” [Qur'an 3: 185]

Allah also says:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ... ﴾

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills...” [Qur'an 39: 68]

Regarding His saying, “Except him whom Allah wills,” Scholars say it means the angels or *al-Hūr* in Paradise<sup>176</sup> and Allah knows best. The entire creation will die and then be resurrected on the Day of Resurrection.

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ♦ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾

“After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection.” [Qur'an 23: 15-16]

Therefore, a Muslim should remember death, prepare for it with righteous deeds, ask Allah for a good end and repent from evil deeds. This is the benefit of remembering death. If he remembers death, he will prepare for it. Consequently, the Prophet ﷺ said:

تَذَكَّرُوا هَازِمَ اللَّذَاتِ: الْمَوْتِ؛ فَإِنَّكُمْ لَا تَذَكَّرُونَهُ فِي كَثِيرٍ إِلَّا قَلِيلًا، وَلَا فِي قَلِيلٍ إِلَّا كَثْرَةً.

<sup>176</sup> Al-Bagawī mentioned it in his *Tafsīr* (3/332) from aḍ-Ḍaḥāk ?.



“Remember often the destroyer of pleasures: meaning death. You do not remember it in plenty except that it reduces it, and in little except that increases it”<sup>177</sup>

Therefore, it is not proper for a Muslim to be heedless of death. Rather, he should remember death always and prepare for it. He should believe in the resurrection – the Day people will come out of their graves and stand before the Lord of all that exists.

﴿...ثُمَّ تُفَجَّحُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ يَنْظُرُونَ﴾

“...Then it will be blown a second time and behold, they will be standing, looking on (waiting).” [Qur'an 39: 68]

Souls will return to them after the restoration of their bodies from the graves. Then they will be transferred to the gathering till the end of what they will meet in the Hereafter such as the hazards they will pass through till they settle either in Paradise or Hell. Paradise and Hell are abodes of settlement.

His saying: “Except Paradise and the Fire, the *Arsh*, the *Kursi*”: Both of them will never perish. Allah created them for eternity. As for the heavens and the earth, they will change; the heavens will split asunder, the earth will crack and this world will change.

﴿يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ ۗ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

“On the Day when the earth will be changed to another earth and so will be the heavens and they (all creatures) will appear before Allah, the One, the Irresistible.” [Qur'an 14: 48]

<sup>177</sup>Reported by *al-Imām Aḥmad* (2/292), at-Tirmidhī (4/553), Ibn Mājah (2/1422), an-Nasā'ī (4/4) and Ibn Ḥibbān in his *Ṣaḥīḥ* (7/259) from Abū Hurayrah (رضي الله عنه).

As for the 'Arsh, it will never change; and Paradise and Hell will never perish nor change.

**“And the al-Kursī”:** It is lower than the 'Arsh. Al-'Arsh is greater than it. The Kursī extends over the heavens and the earth and al-Arsh is bigger than the Kursī.

His saying: **“And the Trumpet”:** It is the trumpet with angel Isrāfil. He will blow into it with the souls. Then the souls will fly to their bodies; so they will be made to live (again) by the permission of Allah.

﴿... ثُمَّ نَفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

*“...Then it will be blown a second time and behold, they will be standing, looking on (waiting).” [Qur'an 39: 68]*

His saying: **“The Pen and Preserved Tablet”:** Meaning, the Preserved Tablet and the Pen with which Allah wrote all the decrees.

His saying: **“None of these will ever perish”:** These are the things that Allah created for eternity: the 'Arsh, Kursī<sup>178</sup>, Preserved Tablet, the Pen, Paradise, Hell and the souls; once they are created they will never perish.

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<sup>178</sup> Ibn Abi Ḥātim reported in his *Tafsīr* (9/3028) from Muqātil regarding the *Tafsīr* of Allah's statement:

*“...Everything will perish except His Face...” [Qur'an 28:88]*

“Meaning in particular, the animals from the inhabitants of the heavens, the angels, those on the earth and all animals. Then heaven and the Earth will thereafter be destroyed. The Paradise, Hell, and their contents, the Throne and the Kursī will not be destroyed.”



His saying: “Then Allah will resurrect the creatures in the state in which he caused them to die on the Day of Resurrection;” meaning: in the state they died of disbelief and *Īmān*. Each person will be resurrected on the state of his action. Belief in resurrection is one of the six pillars of *Īmān*. Belief in the Hereafter is linked with belief in Allah in many verses of the Qur’an.

*Al-Ba’th* is restoration of life back to people after their death in the next world. They were given life in this world in order to act. Then they will die, be buried in the earth and they remain therein till Allah wills, in a waiting station, which is the abode of *al-Barzakh*: a partition between this world and the Hereafter.

Then they will be resurrected from these graves and get up from it alive as they were before. Nothing will be lost from their creation. Then souls will be returned to their bodies; thereafter they will be transferred to the gathering for the reward for their deeds that they did in the life of this world; whether good or bad.

﴿...وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

“Nor will you be requited anything except that which you used to do...” [Qur’an 36: 54]

No one will be rewarded for the good deeds of others or be punished for the evil deeds of others.

﴿...وَلَا تُزْرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ...﴾

“...No bearer of burden shall bear the burden of another...” [Qur’an 6: 164]

Every individual will be rewarded for his action whether good or bad; this is justice from Allah. He will not abandon them without recompense. They had

laboured themselves in this world with deeds and acts of worship if they were righteous, or laboured themselves - and Allah's refuge is sought - with disbelief, *Shirk*, sin and corruption on the earth, if they were among the disbelievers. He will not leave them without recompense.

This is justice from Allah ﷻ. This is the meaning of the author's saying here that everyone will be recompensed for his action. Hence, if such is the case, it is essential for the slave to look at his action as long as he is still living: whatever is good he should take provision from, and whatever is bad he should turn to Allah in repentance, get rid of it as long as it is possible. Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ ... ﴾

*“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow...” [Qur'an 59: 18]*

Call yourself to account in this world before the Day of Reckoning. Call yourself to account for your actions and look into them and rectify what is corrupted of them. And increase upon the good therein and beware of heedlessness. This is what is required from a sane person.

Consequently, the Prophet ﷺ said:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

*“A rational person is one who calls his soul to account and acts for what comes after death.”*

Such is a rational person:

وَ الْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَ تَمَتَّى عَلَى اللَّهِ الْأَمَانِيَّةَ



“And the weak person is one who gives reins to his desires” - in this world - “and seeks from Allah the fulfillment of his desires.”<sup>179</sup>

He wants Paradise and salvation but he does not do anything. Such a person is weak- and Allah’s refuge is sought. Weakness is blameworthy. It is not physical weakness that action cannot be done with it. A person will not be held responsible for this.

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... ﴾

“Allah burdens not a person beyond his scope....” [Qur'an 2: 286]

However, he is able and capable but he is weak: weakness of laziness and lack of concern. This is the weak person. This is in spite of his hoping to be among the people of Paradise in the Hereafter without working (for it). It is not possible for such a person to be among the people of Paradise without (righteous) action.

His saying: “And He will call them to account with what He wishes. A party will be in Paradise and a party will be in the blazing Fire”: He (Allah) will call them to account for their deeds. *Al-Ḥisāb* means discussion over deeds. People are of various classes regarding the *Ḥisāb* (reckoning). Some among the believers will not be called to account and they will enter Paradise without reckoning or punishment. Some of them will receive an easy reckoning.

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<sup>179</sup> Reported by *al-Imām* Aḥmad in *al-Musnad* (4/124), at-Tirmidhī in his *Sunan* (no 2459), Ibn Mājah in his *Sunan* (no 4260), al-Ḥākim in *al-Musadrak ‘alā aṣ-Ṣaḥīḥayn* (1/125, 4/280), al-Bagawī in *Sharḥ as-Sunnah* (no 4116, 411), and others from the *Ḥadīth* of Shaddād bin Aws (☞). Al-Ḥākim declared the *Ḥadīth* authentic while at-Tirmidhī and al-Bagawī graded it *Ḥasan*.

Among them are those who will be interrogated during the reckoning. The Prophet ﷺ said:

((مَنْ نُوقِشَ الْحِسَابَ عَذِّبَ)).

“Whoever is interrogated during the Reckoning (on the Day of Judgement), will be punished”<sup>180</sup>

Allah’s refuge is sought! A disbeliever will not be given a reckoning of scale. Rather, he will receive a confirmation reckoning by making him look at his deeds, disbelief and *Shirk* in order to acknowledge it. He will never object to it. Then he will be pushed into the Fire.

His saying: “A party will be in Paradise and a party will be in the blazing Fire (Hell)”: This is derived from the verse:

﴿...وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

“...And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger brought them).” [Qur'an 42: 7]

“A party will be in Paradise,” and they are the people of *Īmān*. “And a party in the blazing Fire” and they are the people of disbelief and tyranny.

<sup>180</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 103) and Muslim in his *Ṣaḥīḥ* (no 2876) from ‘Ā’isha Z.



His saying: "Then He (Allah) will say to the rest of the creatures that He did not create for eternity: *'Be you dust'*": Allah will resurrect the entire creatures on the Day of Resurrection: human beings, animals and birds.

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي

الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

*"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered."*

[Qur'an 6: 38]

Allah the Most High says:

﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴾

*"And when the wild beasts shall be gathered together."* [Qur'an 81: 5]

On the Day of Resurrection, the entire creatures will be gathered for the sake of establishing justice among them so much so that they will retaliate upon one another. Animals will retaliate upon one another such as a sheep without horns upon the one with horns as contained in the authentic *Ḥadīth*<sup>181</sup>. Then if they have retaliated upon one another, Allah the Mighty and Majestic will say to them: *"Be you dust."* This is because they were not resurrected to remain forever in the Hereafter. Rather, they were only resurrected for recompense. This is part of Allah's justice. Subsequently, a disbeliever would say:

﴿ ...يَلَيْتَنِي كُنْتُ تُرَابًا ﴾

<sup>181</sup> Reported by Muslim in his *Ṣaḥīḥ* (no 2582) from Abū Hurayrah (رضي الله عنه).

*“... Woe to me! Would that I were dust!” [Qur'an 78: 40]*

When it is said to the animals: be you dust, a disbeliever would wish to be like them.





## [51] BELIEF IN RECOMPENSE ON THE DAY OF RECKONING

٥١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِالْقِصَاصِ يَوْمَ الْقِيَامَةِ بَيْنَ الْخَلْقِ كُلِّهِمْ، بَنِي آدَمَ وَالسَّبَاعِ وَالْهُوَامِ، حَتَّى لِلدَّرَّةِ مِنَ الدَّرَّةِ، حَتَّى يَأْخُذَ اللَّهُ عَزَّ وَجَلَّ لِبَعْضِهِمْ مِنْ بَعْضٍ؛ لِأَهْلِ الْجَنَّةِ مِنْ أَهْلِ النَّارِ، وَلِأَهْلِ النَّارِ مِنْ أَهْلِ الْجَنَّةِ؛ وَلِأَهْلِ الْجَنَّةِ مِنْ بَعْضِهِمْ مِنْ بَعْضٍ.

[51] The author ? said: To believe in *al-Qiṣāṣ* (the law of Equality) on the Day of Resurrection among the entire creatures; children of Ādam, beasts of prey, pests including an ant from (another) ant till Allah takes from some of them for others: for the people of Paradise from the people of the Fire, for the people of the Fire from the people of Paradise, for the people of Paradise from the people of Paradise and from the people of the Fire for the people of the Fire.

### COMMENTARY

It has preceded that on the Day of Resurrection Allah will resurrect the creatures for recompense of good deeds and evil deeds with regard to the children of Ādam, and also for retaliation with regard to the children of Ādam and the animals. Animals will be resurrected for retaliation alone. But the children of Ādam will beresurrected for recompense and retaliation with regard to what transpired among them.

His saying: “To believe in *al-Qiṣāṣ* (the law of Equality in punishment) on the Day of Resurrection among the entire creatures; children of Ādam, beast of prey, pests”: All of them will be resurrected for retaliation. As for the animals, when they haveretaliatedon one another, their matter will come to an end and

they will become dust. But the children of Ādam will be divided into two parties: a party in Paradise and a party in the blazing Fire. They will never die thereafter; they will abide therein forever: either in Paradise or the Fire.

His saying: “Including an ant from (another) ant;” including the ants; they will retaliate against one another. This is because Allah will never approve injustice, because He is the Best of Judges. He is a Just Judge. He does not approve injustice even among animals. Ants on the Day of Resurrection will be resurrected and will retaliate against one another. As regards the believers, the first thing that will be judged among them on the Day of Resurrection is with regard to blood (i.e. murder) among the rights of people. They will retaliate against one another after they have crossed the *Ṣirāt* and before they enter Paradise. They will stand and retaliate on one another. When they have been purified and cleansed, they will be given permission to enter Paradise, because no one who has wronged someone will ever enter Paradise. This is because Paradise is an abode of the pure; none will enter it except the pure ones - those who do not have (awaiting) reckoning on them nor sins nor have they wronged anyone. Even a sinful believer will be punished in Hell in proportion to his sins unless Allah forgives him out of His *Mashī’ah*:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ... ﴾

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He wills...” [Qur'an 4: 48]

If He wishes, He forgives him; and if He wishes, He punishes him in proportion to his sins till He purifies him and liberates him from sins. Then He will admit him into Paradise. It is only a purified person that will enter Paradise either through *Qisās* or punishment.



His saying: “Till Allah takes (the right) from some of them for others: for the people of Paradise from the people of the Fire, for the people of the Fire from the people of Paradise;” including a believer, if he had wronged a disbeliever, the disbeliever will certainly retaliate on the Day of Resurrection and vice versa: if a disbeliever had wronged a believer, the believer will retaliate on the Day of Resurrection. No one will be left while he has wronged someone; the believers will also retaliate against one another.



## [52] CONDITIONS OF DEEDS

٥٢ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِخْلَاصُ الْعَمَلِ لِلَّهِ.

[52] The author ? said: Sincerity of action is to Allah.

### COMMENTARY

Sincerity of action is to Allah without any *Shirk* in it. Allah will not accept any action except the one sincerely done to seek His pleasure, devoid of *Shirk*. This is one of the conditions for the acceptance of deeds.

The second condition is following and acting upon the *Sunnah* whereby the action is in conformity with the *Sunnah* of Allah's Messenger ﷺ. There should be no innovation in it. This is because Allah will not accept innovations; rather, He punishes (His slaves) due to having committed innovations. If a person labours himself with action but is not sincere in it to Allah, such an action is scattered floating particles of dust. And if a person labours himself in action that is not in conformity with the *Sunnah*, it will also be rejected. It will not be accepted except with these two conditions: sincerity to Allah and following the Messenger ﷺ.

﴿ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾ بَلَىٰ ﴿

“And they say, ‘None shall enter Paradise unless he be a Jew or a Christian.’ These are their own desires. Say (O Muḥammad), ‘Produce your proof if you are truthful.’ Yes...”

Yes, in refutation to their negation. That is, he will enter it.



﴿...مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

*But whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muḥammad) then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve" [Qur'an 2: 111-112]*

*"But whoever submit his face (himself) to Allah," that is, makes his action sincere for Allah's sake. "And he is a Muhsin." That is, follows the Messenger ﷺ from everyone, among the Jews, Christians and the entire creatures, with these two conditions: sincerity and following the Messenger ﷺ.*



## [53] BELIEF IN ALLAH'S DECREES AND PREORDAINMENTS

٥٣ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَالرَّضَى بِقَضَاءِ اللَّهِ.

[53] The author ? said: Contentment with the decree of Allah

### COMMENTARY

#### [CONTENTMENT WITH THE DECREE OF ALLAH]

Belief in the divine decree and preordainment is one of the six pillars of *Īmān*:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

“To believe in Allah, His Angels, His Books, His Messengers, and to believe in preordainment; its good and bad consequence.”<sup>182</sup>

It is that you believe that Allah has preordained everything and decreed it eternally, and has written them in the Preserved Tablet, created and originated them with His will. *Īmān* in the divine preordainment and decree comprises of four levels:

**The First level:** The level of knowledge; it is to believe that Allah, through His eternal knowledge, knows all things before their existence.

**The second level:** To believe that Allah has written everything in the Preserved Tablet before their existence. Allah the Most High says:

<sup>182</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/36 no 8) from ‘Umar bin al-Khaṭṭāb (رضي الله عنه).



﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

*“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (al-Lauh al-Mahfūd), before We bring it into existence. Verily, that is easy for Allah.” [Qur'an 57: 22]*

**The third level:** To believe that Allah wished and willed these occurrences: disbelief, *Īmān*, obedience, disobedience, piety, sin, good and evil. Allah wished and willed all these by His universal will. Whatever He does not wish cannot occur in His Kingdom. However, He wills good, *Īmān* and evil due to wisdom and for test and trial. Allah willed good, loves it and is pleased with it; but He willed evil while He does neither love it nor is He pleased with it. However, He wills it due to wisdom and as a form of test and trial. If there were to be only good, no one will be commended for a righteous deed. And there would be no trial and test and all the people will be from the pious. Similarly, if there were to be only evil, no one will be commended (for leaving evil) and doing good deeds. This is given so that Allah will test His slaves in order to make clear the pure from the filthy, and the believer from the disbeliever. It is a test and trial for which He will reward them. He did not create all these things for fun.

**The Fourth level:** Creation and bringing into existence. Allah is the Creator of all that occurs. And the actions of His slaves are created by Allah, but it is the action of the slave and it is the creation of Allah. Allah ﷻ says:

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

*“Allah is the Creator of all things and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things.” [Qur'an 39: 62]*

﴿...وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

“...He is the All-Knowing Supreme Creator.” [Qur'an 36: 81]

He also says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah has created you and what you make!” [Qur'an 37: 96]

Therefore, it is the creation of Allah while it is the action and earning of the slave by their choice and will. A believer believes in these four levels: Knowledge, Writing, Will and Wish, Creation and Origination.

Therafter, a believer is pleased with the divine preordainment and decree at the time of calamity. He does not become impatient or angry. Rather, he restrains his tongue from complaining to other than Allah. He also restrains his hand from slapping the cheeks and tearing of clothes. This is contentment with the preordainment and decree. You should know:

أَنَّ مَا أَصَابَكَ لَمْ يُكُنْ لِيُحِطِّكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ.

“That whatever afflicted you would not have missed you; and whatever missed you would not have afflicted you.”<sup>183</sup>

As stated by the Prophet ﷺ, *Īmān* will not be complete except with this.



<sup>183</sup>Reported by *al-Imām Aḥmad* in *al-Musnad* (5/175 – 179), *Abu Dāwūd* in his *Sunan* (no 4699), *Ibn Mājah* in his *Sunan* (no 77) from the *Ḥadīth* of ‘*Ubādah bin as-Ṣāmit* (رضي الله عنه). *Ibn Ḥibbān* graded it authentic, and so also did *Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb* in *Kitāb at-Tawḥīd* (no 59).



## [54-56] BEING PATIENT UPON ALLAH'S DECREES

٥٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالصَّبْرُ عَلَى حُكْمِ اللَّهِ.

[54] The author ? said: Patience upon the ruling of Allah.

٥٥ - وَالْإِيمَانُ بِأَقْدَارِ اللَّهِ كُلِّهَا خَيْرٌهَا وَشَرُّهَا حُلُومَهَا وَمُرِّهَا.

[55] To believe in all the decrees of Allah: its good and bad, and its sweet and bitter.

٥٦ - وَالْإِيمَانُ بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ، قَدْ عَلِمَ اللَّهُ مَا الْعِبَادُ عَامِلُونَ، وَإِلَى مَا هُمْ صَائِرُونَ، وَلَا يَخْرُجُونَ مِنْ عِلْمِ اللَّهِ، وَلَا يَكُونُ فِي الْأَرْضِينَ وَالسَّمَوَاتِ إِلَّا مَا عَلِمَ اللَّهُ عَزَّ وَجَلَّ.

[56] To believe in what Allah ﷻ says. Allah has certainly known what the slaves will be doing and what will become of them. They are not excluded from the knowledge of Allah. And nothing takes place on the earth or in the heavens except what Allah ﷻ has already known.

### COMMENTARY

This has previously been mentioned in the first level of *Īmān* in *Qadā'* and *Qadar*. Making excuse with *Qadā'* and *Qadar* if it is for misfortunes in which a person does not have a choice therein is praiseworthy because it indicates satisfaction and submission. Allah the Most High says:

﴿ وَبَشِّرِ الصَّابِرِينَ ♦ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

“...But give glad tidings to *aş-Şābirīn* (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." [Qur'an 2: 155-156]

But using *Qadā* and *Qadar* as excuse for evil deeds that they did by their choice and action, there is indeed no proof for them in *Qadar*. Rather, they will be punished for their actions and laxity and the door of repentance is open instead of arguing with Allah saying: ‘Why did you decree it upon me?’ while you have abandoned repentance. This is part of blameworthy weakness. Hasten to repentance, seek for forgiveness and blame yourself. This is what is required of the slave; to look into his deeds:

﴿ ...وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ... ﴾

“...And let every person look to what he has sent forth for the *morrow*...” [Qur'an 59: 18]

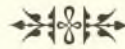
Look into your deeds; you can change them through repenting from them and seeking forgiveness. But as for *Qadā* and *Qadar*, they are part of Allah’s ﷻ affair as they are not part of your affair.

His saying: “They are not excluded from the knowledge of Allah”: Allah has knowledge of everything and encompasses them. He knows the disbelief of a disbeliever, the sin of a sinner and the oppression of an oppressor. Nothing is hidden from Him. He knows the obedience of the obedient one and the deeds of the obedient one; He knows this and that. However, He gives them respite perhaps they will repent. If they repent (He is pleased with them and that is



good for them), otherwise there is reckoning ahead of them; because Allah will never neglect them.

His saying: “**And nothing takes place on the earth or in the (seven layers of) the heavens except what Allah ﷻ has already known;**” this is similar to what has preceded. Allah has certainly known everything; whatever has taken place in the past and whatever will take place in the future; Allah encompasses all of them in knowledge. Nothing is hidden from Him: He knew it, decreed it, wrote it, wished it and created it.



**[57-58] ALL THAT BEFALLS A SERVANT IS FROM ALLAH'S DECREE AND PREORDAINMENT**

٥٧- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَتَعَلَّمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ.

[57] The author ﷺ said: Know that whatever has afflicted you wouldnot have missed you and whatever has missed you wouldnot have afflicted you.

٥٨- وَلَا خَالِقَ مَعَ اللَّهِ عَزَّ وَجَلَّ.

[58] There is no creator along with Allah.

**COMMENTARY**

This is a text of a *Hadīth* as stated by the Prophet ﷺ to Ibn Abbās (رضي الله عنه):

وَأَعْلَمُ أَنَّ مَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ.

“Know that whatever has missed you would not have afflicted you and whatever has afflicted you wouldnot have missed you”<sup>184</sup>

**[WHATEVER MISSED YOU WOULD NOT HAVE AFFLICTED YOU]**

If you crave after it and desire it, but it misses you; know that Allah did not decree it for you. [And whatever afflicted you would not have missed you]. Do not say, ‘If I had done such-and-such, it would not have afflicted me.

<sup>184</sup> Reported by al-Firyābi in *Kitāb al-Qadar* (no 157), al-Ājurri in *ash-Sharī’ah* (no 412- ad-Damīji).



His saying: “There is no creator along with Allah”: This is supplementary to the level of *Qadā* and *Qadar*. It contains refutation to those who say that the slave creates his own action. Allah the Mighty and Majestic is the sole Creator. None creates along with Him. So it is part of the creation of Allah alone. That is why Allah says:

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴾

“Say (O Muḥammad to these pagans): ‘Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!’” [Qur'an 46: 4]

﴿ ...إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُمْ ... ﴾

“...Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose...” [Qur'an 22: 73]

﴿ ...أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴾

“...Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation)

*seemed alike to them? Say: 'Allah is the Creator of all things; and He is the One, the Irresistible.'*" [Qur'an Ar-Ra'd: 16]

Consequently, Allah ﷻ described image makers in His saying (in a *Hadīth Qudsī*):

فَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ بِخَلْقِ كَخَلْقِي.

"Who is more unjust than he who goes to create like My creation?"

Meaning, he attempts to create the form of what I created.

فَلْيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً.

"Let him create a grain of corn or let them create a grain of barley."

In another narration:

أَوْ لِيَخْلُقُوا دَرَّةً.

"Or let him create an ant."<sup>185</sup>

Noone is capable of this; even if he is able to make images, he cannot create life into them.

So, life is part of the creation of Allah the Majestic and Most High. No one is capable of creating it even if he makes an exact image and specie; he cannot breathe soul into it and put life therein. This is the creation of Allah. Consequently, it will be said to the picture-makers (of living objects) on the Day of Resurrection:

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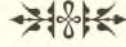
<sup>185</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 5953) and Muslim in his *Ṣaḥīḥ* (no 2111) from Abū Hurayrah (رضي الله عنه).



أَحْيُوا مَا خَلَقْتُمْ

“Breathe soul into what you have created,”<sup>186</sup>

- as a way of showing their inability and as punishment for them.



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<sup>186</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (2112 – al-Bagā) and Muslim in his *Ṣaḥīḥ* (no 2110).

## [59] WHAT IS POPULAR WITH AHL AS-SUNNAH WA AL-JAMĀ'AH REGARDING THE TAKBĪR DURING THE FUNERAL PRAYER

٥٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالتَّكْبِيرُ عَلَى الْجَنَائِزِ أَرْبَعٌ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَسُفْيَانَ الثَّوْرِيِّ، وَحَسَنَ بْنِ صَالِحٍ، وَأَحْمَدَ بْنَ حَنْبَلٍ، وَالْفُقَهَاءَ، وَهَكَذَا قَالَ رَسُولُ اللَّهِ ﷺ.

[59] The author ? said: The *Takbīr* in the funeral prayer is (to be said) four times. And it is the view of Mālik bin Anas, Sufyān ath-Thawrī, Ḥasan bin Sāliḥ, Aḥmad bin Ḥanbal and the Muslim jurists. This was what the Prophet ﷺ stated.

### COMMENTARY

This is a subsidiary issue. However, the author mentioned it here due to the divergence of opinion regarding it and to explain the *Sunnah* concerning it. This is because the name of the Book is *Sharh-us-Sunnah*. What is well-known among *Ahl as-Sunnah wa al-Jamā'ah* and the *Imāms* is that the *Takbīrs* for funeral prayers are four as recorded in an authentic *Ḥadīth* that,

أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى النَّجَاشِيِّ صَلَاةَ الْعَائِبِ وَكَبَّرَ عَلَيْهِ أَرْبَعًا.

“The Prophet ﷺ observed the funeral for the absent corpse for an-Najāshī and pronounced four *Takbīrs* during the funeral prayer.”<sup>187</sup>

<sup>187</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 1188), Muslim in his *Ṣaḥīḥ* (no 951) from Abū Hurayrah (رضي الله عنه).



Most of the *Aḥādīth* indicate four *Takbīrs*, and some (indicate) five *Takbīrs* or more. However, that which the Muslims are unanimous upon is four *Takbīrs*. There is a difference of opinion regarding if it is more than four. A Muslim should not delve into differences and abandon what there is consensus upon and confuse people. Particularly the imams of the mosques; they should not confuse people. People are not used to the addition to four *Takbīrs*. So if you wish to do it, do it on your own. Do not confuse people by bringing irregular sayings and differing narrations to them. Such is not the concern of the students of knowledge. Students of knowledge bring people together, they do not confuse them; and they act upon what there is consensus upon and adhere to this. This is what is recommended. And it is the aim of the author in mentioning four because there is consensus on it. So one should not add to them and bring confusion to people concerning it.

His saying: “**And it is the view of Mālik bin Anas, Sufyān Ath-Thawrī, Ḥasan bin Ṣāliḥ, Aḥmad bin Ḥanbal**”: Mālik bin Anas: The *Imām* of *Dārul-Hijrah* (i.e. *al-Madīnah*) and one of the four *Imāms*. Sufyān ath-Thawrī: Sufyān bin Sa’īd ath-Thawrī; the popular *Imām* among the *Imāms* of *Fiqh*. Al-Ḥasan bin Ṣāliḥ bin Ḥayy: He is one of the great *Imāms*. Aḥmad bin Ḥanbal: He is one of the four *Imāms*.

His saying: “**And the Jurists. This was what the Prophet ﷺ stated;**” meaning, it is the saying of most of the jurists following the *Sunnah* of the Messenger ﷺ. So, it is not proper for a student of knowledge to confuse people in the pretence that he knows that there is a saying or *Ḥadīth* regarding addition. The scholars know the differences of opinion in issues and they would not come with what would confuse people and what contradicts the well-known practice.



## [60] THE ANGELS DISCHARGE RESPONSIBILITIES ALLAH CHARGES THEM WITH

٦٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ يَنْزِلُ مِنَ السَّمَاءِ حَتَّى يَضَعَهَا حَيْثُ أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ.

[60] The author ? said: To believe that an angel accompanies every drop of rain that falls from the sky till he (the angel) places it where Allah the Mighty and Majestic has commanded him.

### COMMENTARY

There is no doubt that Allah sends down rain from the sky in due measure. Allah the Most High says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ...﴾

*“And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth...” [Qur'an 23: 18]*

Allah ﷻ decrees the falling of rain, measures its quantity and amount and the land upon which it will fall. He discharges it the way He wills. He steers and commands it, and then it rains. And He commands it and it stops. There is an angel who accompanies it. It is recorded in the description of angel Mikā'il that he is in charge of rain and plants. Angels perform actions that Allah has assigned to them and from those things is the rain.





## [61] THE MIRACLES OF THE MESSENGER ﷺ

٦١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ رَسُولَ اللَّهِ ﷺ حِينَ كَلَّمَ أَهْلَ الْقَلِيبِ يَوْمَ بَدْرٍ أَيْ: الْمُشْرِكِينَ كَانُوا يَسْمَعُونَ كَلَامَهُ.

[61] The author ? said: And to believe that when the Prophet ﷺ spoke to the people of *Qalib* on the day of the *Badr* i.e the polytheists, were hearing his speech

### COMMENTARY

The Messenger ﷺ has *Mu'jizāt* (miracles). *Al-Mu'jizah* refers to an extraordinary event; a person does not have any input in it. Rather, it is only part of the creation of Allah ﷻ:

﴿ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ﴾

“And they say: ‘Why are not signs sent down to him from his Lord?  
Say: ‘The signs are only with Allah’...” [Qur'an 23: 50]

They were requesting the Messenger to bring signs from His Lord that would indicate (the truthfulness) of his message. As they say, but signs are from Allah; the Messenger does not bring a sign except from Allah ﷻ.

﴿... قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ... ﴾

“Say: The signs are only with Allah.”

It is He (Blessed is He and Most High) Who manifests the signs and makes them occur from the hands of His Messengers to validate them. Part of it is the

dead; were you to speak to him, he will not hear you or know what you are saying. But the Messenger ﷺ spoke to the dead people of Badr among the Quraysh who harmed him and the Muslims at Makkah, became arrogant over *Īmān* and disobeyed; and were arrogant towards the Messenger ﷺ, expelled him and his Companions and harmed them. Allah overpowered them in Badr, so they were killed.

Their leaders and chiefs like Shaybah bin Rabī'ah, 'Utbah bin Rabī'ah, Abū Jahl bin Hishām and many of them among the chiefs of Quraysh were killed in Badr. Then the Prophet ﷺ ordered that they should be cast into *Qalīb*, - one of the ditches at Badr. Then he stood at the verge of the ditch and addressed them saying: "O so-and-so, son of so-and-so. O Abū Jahl bin Hishām! O 'Utbah! O Shaybah! O Umayyah! He addressed them one by one. Have you found your Lord's promise true? Indeed, I have found my Lord's promise true. 'Umar then said to him: O Messenger of Allah, why are you talking to them when they have become carcass and cannot hear you? The Prophet ﷺ replied:

مَا أَنْتُمْ بِأَسْمَعِ لِمَا أَقُولُ مِنْهُمْ لَكِنَّهُمْ لَا يَنْطِقُونَ أَوْ لَا يَتَكَلَّمُونَ.

"You do not hear what I am saying better than them. But they cannot utter a word or speak."<sup>188</sup>

This is one of the miracles of the Messenger (ﷺ) which Allah performed through him.



<sup>188</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (4/1461 no 3757) and Muslim in his *Ṣaḥīḥ* (4/2022 - 2023 no 2873 - 2874) from Anas (رضي الله عنه).



## [62-63] THE TRIALS THAT BEFALL THE BELIEVERS ARE TO PURIFY THEM

٦٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ الرَّجُلَ إِذَا مَرِضَ أَجَرَهُ اللَّهُ عَلَى مَرَضِهِ.

[62] The author ? said: And to believe that when a man falls ill, Allah rewards him for his illness.

٦٣ - وَالشَّهِيدُ يَأْجُرُهُ اللَّهُ عَلَى شَهَادَتِهِ.

[63] And that the martyr is rewarded by Allah for his martyrdom.

### COMMENTARY

Allah does not waste the reward of the believers. He causes calamities to befall the believers for purification or multiplication of reward. It may also occur to a believer as an expiation of sins and purification from sins. The believer may (also) not have sins but calamity befalls him in order to raise him in rank. This is because Allah has written a rank for him in Paradise that he cannot attain with his (righteous) deeds. So, Allah afflicts him with calamities to double his reward for him in order to attain this rank. A believer is always upon good.

Consequently, the Prophet ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ! إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ؛ إِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ ذَلِكَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ وَصَبَرَ كَانَ ذَلِكَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ.

“How wonderful is the affair of a believer; for his entire affair is good, and this applies only to a believer. When good befalls him, he is thankful and thus, it is good for him, and when evil befalls him, he is

patient and thus, it is also good for him. And that is for the believer alone.<sup>189</sup>

The calamities that befall a believer are for his own good. It is either Allah uses them to expiate his sins or Allah raises his rank through them.

A martyr is one who is killed in battle while fighting the disbelievers. He fights so that the word of Allah reigns supreme. Such a person, Allah forgives all his sins except debt. This is because debt is a right of humans; and the right of a human being cannot be cancelled except by paying him or that he pardons it. As for sins between him and Allah, Allah forgives them all through martyrdom on His path.

There are other martyrs that are not battle martyrs; like the one who dies of plague such is a martyr, whoever is killed while defending his property, honour or family is a martyr, the one who dies from sudden accidents like burning or drowning is a martyr in the sight of Allah ﷻ<sup>190</sup>. That is, he gets the reward of a martyr. Although, this is, in ruling, otherwise, he is not like the martyred in battle. Thus, such should be washed, shrouded and funeral prayer performed for him. As for the martyr in the battlefield, he should not be washed, shrouded in a cloth other than the cloth in which he was killed; prayer should not be performed for him and should be buried with his blood.



<sup>189</sup>Reported by Muslim in his *Ṣaḥīḥ* (4/2295 no 2999) from Ṣuhayb (رضي الله عنه).

<sup>190</sup>Al-Bukhāri in his *Ṣaḥīḥ* (1/233 no 624) and Muslim in his *Ṣaḥīḥ* (3/1521 no 1915) reported from Abū Hurayrah (رضي الله عنه). He narrated that the Messenger of Allah ﷺ said: "The Martyrs are five (kinds): The one who dies in a plague, the one who dies of a stomach-related illness, the one who dies from drowning, the one who dies in a wreckage and the martyr in the path of Allah." The wording is that of al-Bukhāri.



## [64] REFUTING THE ONE WHO SAYS CHILDREN FEEL NO PAIN WHEN AFFLICTED IN THIS WORLDLY ABODE

٦٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ الْأَطْفَالَ إِذَا أَصَابَهُمْ شَيْءٌ فِي دَارِ الدُّنْيَا يَأْلَمُونَ، وَذَلِكَ أَنَّ بَكْرَ ابْنَ أُخْتِ عَبْدِ الْوَاحِدِ قَالَ: لَا يَأْلَمُونَ وَكَذَّابٌ.

[64] The author ? said: And to believe that children feel pains when afflicted with anything in this worldly abode. This is because Bakr, the son to the sister (cousin) of ‘Abdil-Wāḥid<sup>191</sup> said, “they do not feel pains” and he has lied.

### COMMENTARY

The author mentioned this issue because of one who says children do not feel pains. So, he mentioned it in order to refute this man. It is said that this man was among the *Khawārij*.

The *Khawārij* have more amazing opinions than these trivial sayings due to their ignorance and feigning knowledge. Hence, if something afflicts a

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<sup>191</sup> Al-Ḥāfiḍh Ibn Ḥajar said in *Lisān al-Mizān* (2/60): “Bakr, the cousin of ‘AbdulWaḥīd bin Zayd al-Baṣrī, the ascetic. Ibn Ḥazm mentioned him in *al-Milal wan-Nihal* (3/68) as among the *Khawārij*. He said, “He used to opine regarding all sins including the minor sins; even the slightest untruth that is said jockingly, that the one who does that is an unbeliever who has associated partners with Allah and from the people of the Fire. But if he is from those who fought (on the side of the Muslims) in the battle of Badr; then he is only a disbeliever, and idolator from the people of the Garden. His student, ‘Abdullāh bn ‘Īsa would say that, ‘the insane and the children and the beasts do not feel any pains when afflicted by sickness and other things because Allah will not be unfair in the least to anyone. Ibn Qutaybah cited the issue of feeling pains from Bakr himself. From his strange views is that whosoever steals the weight of a grain of Mustard seed will remain in the Fire forever with the disbelievers. Ibn Qutaybah even went to the extent of refuting him strongly in the write-up.”

child, it screams, cries and asks for help. This is a proof that it feels pains. This is something that can be seen and perceived. However, this man has strange thoughts, one of which is this issue.





## [65] NONE WILL ENTER THE PARADISE EXCEPT BY ALLAH'S MERCY

٦٥ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّهُ لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ، وَلَا يُعَذِّبُ اللَّهُ أَحَدًا إِلَّا بِقَدْرِ ذُنُوبِهِ، وَلَوْ عَذَّبَ أَهْلَ السَّمَوَاتِ وَالْأَرْضِ بِرَّهْمٍ وَفَاجِرَهُمْ، عَذَّبَهُمْ غَيْرَ ظَالِمٍ لَهُمْ، لَا يَجُوزُ أَنْ يُقَالَ لِلَّهِ عَزَّ وَجَلَّ: إِنَّهُ ظَالِمٌ، وَإِنَّمَا يَظْلِمُ مَنْ يَأْخُذُ مَا لَيْسَ لَهُ، وَاللَّهُ لَهُ الْخَلْقُ وَالْأَمْرُ، وَالْخَلْقُ خَلْقُهُ، وَالدَّارُ دَارُهُ، لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يَسْأَلُونَ، وَلَا يُقَالُ: لِمَ وَكَيْفَ؟ وَلَا يَدْخُلُ أَحَدٌ بَيْنَ اللَّهِ وَبَيْنَ خَلْقِهِ.

[65] The author ? said: And you should know that none will enter Paradise except by Allah's mercy. And that Allah will only punish the sinner in proportion to his sins. Were Allah to punish the inhabitants of the heavens and the earth; the righteous and the sinful among them, He would have punished them without being unjust to them. It is not permissible to say regarding Allah ﷻ that He is unjust. This is because the unjust is one who takes what does not belong to him. To Allah belongs the creation and commandment; the creation and the abode are His. He will not be questioned for what He does but they will be questioned. It should not be said, 'Why?' 'How?' None can interfere between Allah and His creation.

### COMMENTARY

His saying: "And you should know that none will enter Paradise except by Allah's mercy": Paradise is expensive and exalted; it cannot be attained through deed. No matter the deed of a person; even if he performs all the righteous deeds, his deeds cannot match the blessings upon him. Were it to be enumerated against the blessings, he would not be left with any deed. This is one aspect.

The second aspect is that Paradise is expensive. It does not have any measurable value of deeds or wealth and so on. None knows its greatness except Allah. Allah will however admit the believers into Paradise out of His Mercy as a result of their deeds. Deeds are only means of entering Paradise, they are neither causes for entering Paradise nor are they payments for it.

Consequently, the Prophet ﷺ said:

لَنْ يَدْخُلَ أَحَدٌ مِنْكُمْ الْجَنَّةَ بِعَمَلِهِ.

“None of you will enter the Paradise as a result of his (righteous) deed.”

This is so that a person will not become conceited by his deed. It is not so that one should abandon (righteous) deeds. Allah, the Exalted says:

﴿...أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“...Enter you Paradise because of that (the good) which you used to do (in the world).” [Qur'an 16: 32]

The letter ‘Bā (ب)’ is not the one of substitute and price, rather it is ‘Bā’ that shows reason. Meaning, as a result of what you used to do. The proof for this is the *Ḥadīth*:

لَنْ يَدْخُلَ أَحَدٌ مِنْكُمْ الْجَنَّةَ بِعَمَلِهِ.

“None of you will enter the Paradise as a result of his (righteous) deed.”

The Companions asked: ‘Not even you, O Messenger of Allah?’ He replied:

وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِرَحْمَتِهِ.



“Not even me, unless Allah covers me with His Mercy.”<sup>192</sup>

So, no one should be impressed by his (righteous) deed. However, no one will enter Paradise except by means of deeds. So if he does not perform any deed, he will not enter Paradise because he did not perform the means.

His saying: “**And Allah will not punish anyone except in proportion to his sins**”: Paradise is a blessing and mercy from Allah the Mighty and Majestic, and righteous deeds are means of entering it. People will not be punished except due to their sins. They will neither be punished due to the sins of others nor punished without sins. This is from being just. Paradise is a favour while the Hell is from justice.

His saying: “**Were Allah to punish the inhabitants of the heavens and the earth, the righteous and the sinful among them, He would have punished them without being unjust to them**”: This is as previously mentioned, that no matter the deeds of a person, it cannot match some of the blessings of Allah upon him. So, were Allah to punish him, it is justice, due to his default in showing gratitude for Allah’s blessings upon him. This statement mentioned by the author is a text of the *Hadīth* from Allah’s Messenger ﷺ:

لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ.

“If Allah were to punish the entire inhabitants of His heavens and earth; He would have punished them without being unjust to them.

<sup>192</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 5349) and Muslim in his *Ṣaḥīḥ* (no 2816) from Abū Hurayrah (رضي الله عنه).

And were He to have mercy on them, His mercy would be better for them than their deeds.”<sup>193</sup>

This is because He (Allah) would have punished the evil doer due to his evil and the righteous because his (righteous) deed does not qualify him to enter Paradise for it does not even match Allah’s blessings upon him.

His saying: “It is not permissible to say regarding Allah, the Blessed and Exalted that He is unjust”: Allah, the Mighty and the Majestic freed himself from oppression.

﴿...وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

“...And your Lord is not at all unjust to (His) slaves.” [Qur'an 41: 46]

﴿لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

“No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.” [Qur'an 40: 17]

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

“...And your Lord treats no one with injustice.” [Qur'an 18: 49]

﴿وَمَا ظَلَمْتَهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ﴾

<sup>193</sup> Reported by *al-Imām Aḥmad* in *al-Musnad* (5/185 – 189), *Abū Dāwūd* in his *Sunan* (no 4699), *Ibn Mājah* in his *Sunan* (no 77), *aṭ-Ṭabarānī* in *al-Kabīr* (no 4940), *Ibn Ḥibbān* in his *Ṣaḥīh* (no 1817) and others from *Zayd bin Thābit* in a *Marfū'* form. *Ibn Ḥibbān* graded it *Ṣaḥīh*, so also did *Shaykh al-Islām Muḥammad bin 'Abd al-Wahāb* in *Kitāb at-Tawḥīd* (Section no 59).



“We wronged them not, but they were the *Dhālimūn* (polytheists, wrong-doers, etc.).” [Qur'an Az-Zukhruf: 76]

﴿ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴾

“...And We wronged them not, but they used to wrong themselves.”  
[Qur'an An-Nahl: 118]

The Prophet ﷺ quoted Allah as saying:

إِنِّي حَرَمْتُ عَلَىٰ نَفْسِي الظُّلْمَ وَعَلَىٰ عِبَادِي فَلَا تَظَالَمُوا.

“O My slaves, I have restrained myself from oppression and have made it unlawful among you, so do not oppress one another.”<sup>194</sup>

So, Allah ﷻ judges justly: oppression does not befit Him.

His saying: “**the unjust is one who takes what does not belong to Him, but to Allah belongs the creation and commandment**”: Oppression means taking people’s rights. Do people have rights upon Allah? No one has rights upon Allah and no one can obligate something upon Allah. The slaves’ right with Allah is that He does not punish whoever does not associate partners with Him. This right is a favour from Him, glorified is He.

And oppression is putting something in other than its place. Allah does not punish the one who deserves blessing nor does He give blessings to the one who deserves punishment. Rather, He gives blessings to one who deserves it. This is justice. But the opposite is oppression. Were He to punish the people of *Īmān* and honour the people of disbelief; this would be

<sup>194</sup> Reported by Muslim in his *Ṣaḥīḥ* (4/1994 no 2577) from Abū Hurayrah (رضي الله عنه).

oppression; and Allah is exalted above that. It is not fitting for Him to punish the people of *Īmān* and honour the people of disbelief and admit the disbeliever into Paradise and admit the believers into Hell. This does not befit Allah, the Mighty and Majestic.

His saying: “Allah ﷻ, to Him belongs the creation and commandment. The creation and the abode are His”: Allah the Exalted says:

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“...Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamīn (mankind, jinns and all that exists)!” [Qur'an 7: 54].

“Surely, His is the creation”: He originates things from nonexistence. Allah the Mighty and Majestic created the entire creatures. No one creates along with Allah. He the Most High says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ﴾

“Allah is the Creator of all things.” [Qur'an 39: 62]

Allah the Most High says:

﴿...أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشْبِهُ الْخَلْقُ﴾

﴿عَلَيْهِمْ قَوْلُ اللَّهِ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

“Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them? Say: ‘Allah is the Creator of all things; and He is the One, the Irresistible.’” [Qur'an 13: 16]



﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ ... ﴾

*“Say (O Muḥammad to these pagans): ‘Think you about all that you invoke besides Allah? Show me. What have they created of the earth?...’” [Qur'an 46: 4]*

**“And the commandment”:** His is the commandment. *Al-Amr* refers to legislation and revelation. So the Creator is the One Who commands, prohibits and ordains for His slaves what is good for them, and forbids them from what harms them. No one has the right to command, forbid, obligate worship or prohibit something without proof:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ... ﴾

*“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed...” [Qur'an 42: 21]*

The commandment is His: universal and legal commandment. He commands and prohibits:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ... ﴾

*“Surely, His is the creation and commandment.” [Qur'an 7: 54]*

He ﷻ distinguished between creation and commandment which indicates that the commandment is not created. In this is a refutation to the *Jahmiyyah* who say that the Qur'an is created and the word of Allah is His creation. The distinction between creation and commandment is that, commandment is part of (Allah's) Word and Legislation. Allah distinguished between creation and commandment which shows that the word of Allah is not created.

His saying: “**The abode is His**”: Abodes are of three types: the abode of this worldly life, the abode of *al-Barzakh* and the abode of the Hereafter. They all belong to Allah.

His saying: “**He will not be questioned for what He does but they will be questioned**”: He cannot be questioned for what He does, because His actions are devoid of deficiency and defect. They are perfect and correct. Deficiency or defect does not penetrate them ever. Questioning is only meant for someone that has deficiency and defect in his action. So Allah cannot be questioned for what He does. He cannot be questioned because of His Greatness and Majesty. However, this is not the only reason.

In addition, He also cannot be questioned absolutely because His deeds are perfect. Deficiency or defect does not penetrate it. Contrary to the creature; he would be questioned because he errs, defaults in his action and there would be remarks upon it. So he will be questioned because he is deficient from all aspects except one whom Allah perfects, assists and guides. That is why Allah the Exalted says:

﴿...وَهُمْ يُسْأَلُونَ﴾

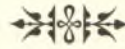
*“And they will be questioned.”*

This is the distinction between the Creator and the creature: Allah will not be questioned while the creature will be questioned

His saying: “**It should not be said, ‘Why?’ ‘How?’ None can interfere between Allah and His creatures**”: No one should object to Allah by saying: Why did Allah create such and such? And why did Allah create these things? This is not permissible in respect of Allah. Rather, it is mandatory upon us to submit, surrender and believe that Allah’s actions are perfect and devoid of deficiency and defect. And even if some parts of the wisdom or reasons are hidden to us, we should not ask regarding them. Rather, we should submit. If



we know the wisdom and reason, it is alright, but if we cannot understand them, we should submit without objecting to Allah, neither should we hold back from acting till we know the wisdom or reason.



## [66] THE FOUNDATIONS OF EVIDENCING IN ISLAM AGREED UPON, ARE THREE

٦٦- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا سَمِعْتَ الرَّجُلَ يَطْعَنُ عَلَى الْآثَارِ وَلَا يَقْبَلُهَا، أَوْ يُنْكِرُ شَيْئًا مِنْ أَحْبَابِ رَسُولِ اللَّهِ ﷺ؛ فَاتَّهَمُهُ عَلَى الْإِسْلَامِ، فَإِنَّهُ رَجُلٌ رَدِيءٌ الْمَذْهَبِ وَالْقَوْلِ، وَلَا يُطْعَنُ عَلَى رَسُولِ اللَّهِ ﷺ وَلَا عَلَى أَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ؛ لِأَنَّ إِمَّا عَرَفْنَا اللَّهَ وَعَرَفْنَا رَسُولَهُ وَعَرَفْنَا الْقُرْآنَ وَعَرَفْنَا الْخَيْرَ وَالشَّرَّ وَالْدُنْيَا وَالْآخِرَةَ بِالْآثَارِ، فَإِنَّ الْقُرْآنَ إِلَى السُّنَّةِ أَحْوَجُ مِنَ السُّنَّةِ إِلَى الْقُرْآنِ.

[66]. When you hear a man defaming the narrations without accepting them or rejecting anything from the sayings of the Messenger of Allah ﷺ consider him out of Islam; for he is a man of evil way and speech. This is because the Messenger of Allah ﷺ and his Companions are not to be defamed. We only know Allah, the Messenger of Allah ﷺ, the Qur'an, good and evil, the world and the Hereafter through the narrations. And the Qur'an is more in need of the *Sunnah* than the *Sunnah* being in need of the Qur'an.

### COMMENTARY

His saying: "When you hear a man defaming the narrations without accepting them or he rejects anything from the sayings of the Messenger of Allah ﷺ, consider him out of Islam": This is because from the meaning of testifying that Muḥammad ﷺ is Allah's Messenger is obedience to him in what he ordered, belief in him regarding what he informed (us) about; abstaining from what he forbade; and that Allah should not be worshipped except with what he approved of. This is the meaning of testifying that Muḥammad ﷺ is Allah's Messenger. Allah ﷻ says:

﴿... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...﴾



“...And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it) ...” [Qur'an 59: 7]

Allah also says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...﴾

“O you who believe! Obey Allah and obey the Messenger (Muḥammad). ...” [Qur'an 4: 59]

Hence, it is obligatory upon a Muslim to comply with what has been recorded in the *Aḥādīth* of Allah's Messenger ﷺ because it is the second revelation after the Qur'an. This is because; the fundamentals of proofs in Islam are built upon the following:

1. The Qur'an
2. The Prophetic *Sunnah* and
3. The consensus (of Muslim scholars).

These are the proofs. It is not permissible for a person to say: 'I am going to deduce (rulings) from the Qur'an and will not from the *Sunnah* as stated by the *Khawārij* and their likes who say, the Qur'an is *Mutawātir* and infallible from defect, as for the *Sunnah*, it is from the narrations of narrators who are not free from defect. This is an indictment of the *Ummah*, its scholars, Companions and their successors who reported the narration of lack of trustworthiness and faithfulness. Indeed, the Prophet ﷺ had informed about these people in his saying:

يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَىٰ أَرِيكْتِهِ يَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا وَجَدْنَا فِيهِ مِنْ حَلَائِلٍ اسْتَحْلَلْنَا، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَا.

“Beware! A time will come when a bellyful man, lying on his bed will

be informed of my *Ḥadīth* and he will say, 'What we share in common with you in religion is the Book of Allah. Whatever we find in it as lawful, we make lawful and whatever we find in it to be unlawful; we make unlawful.'

The Prophet ﷺ then said:

أَلَا وَإِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ.

"Indeed, I have been given the Qur'an and something like it along with it."<sup>195</sup>

The Prophet ﷺ also said:

نَصَّرَ اللَّهُ امْرَأًا سَمِعَ مَقَالِي فَوَعَاَهَا وَبَلَّغَهَا كَمَا سَمِعَهَا، فُرِبَّ مُبَلِّغٌ أَوْعَى مِنْ سَامِعٍ.

"May Allah brighten the man who heard my saying, memorized it and conveyed it just as he heard it (because) the person who receives it may have a better understanding than one who heard it."<sup>196</sup>

The Prophet ﷺ said when he delivered a sermon on Arafah:

لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ.

<sup>195</sup> Reported by *Imām Aḥmad* in *al-Musnad* (4/132), *ad-Dārīmi* in his *Sunan* (1/153 no 586), *Abū Dāwūd* in his *Sunan* (4/200 no 4604), *at-Tirmidhī* in his *Sunan* (5/35 no 2664), *Ibn Mājah* in his *Sunan* (1/6 no 12), *Ibn Ḥibbān* in his *Ṣaḥīḥ* (1/189 no 12), *al-Ḥākim* in *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* (1/191) and others from *al-Muqadām bin Ma'dī Karb*. *At-Tirmidhī* said: "*Ḥasan Garīb*" (sound and lone) and *al-Ḥākim* said, "Its chain is Authentic".

<sup>196</sup> Reported by *Imām Aḥmad* in *al-Musnad* (5/183), *Ibn Mājah* (no 230), *Ibn Abī 'Āṣim* in *as-Sunnah* (94), *Ibn Ḥibbān* in his *Ṣaḥīḥ* (no 67), and others from *Zayd bin Thābit* (رضي الله عنه) and *al-Buṣayrī* graded it authentic in *Miṣbah az-Zujājah* (3/206).



“Those of you present should convey to those who are absent.”<sup>197</sup>

The person who heard would convey from the Messenger ﷺ. This is a trust that was fulfilled by the reporters of *Ḥadīth* – may Allah reward them with good. They safeguarded the Prophet’s *Sunnah* from foreign things and lies, and conveyed them purely and clearly as reported from the Prophet ﷺ faithfully. This is one of the miracles of the Messenger ﷺ. The *Sunnah* is not an object to hold back from or of indictment. Rather, it is obligatory to believe in and act upon it just as it is obligatory to act upon the Qur’an because it is a revelation from Allah. Allah the Exalted stated in respect of the Messenger ﷺ:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Qur’an 53: 3-4]

Therefore the *Aḥādīth* are (also) revelation from Allah even though the wordings are from the Messenger ﷺ. As for the Qur’an, its wording and meaning are from Allah the Mighty and the Majestic. As regards the *Sunnah* and Prophetic *Aḥādīth*, their meanings are from Allah. But the wordings are from the Messenger ﷺ who does not speak of his own desires. His words are infallible and truthful. So doubt does not afflict them; hence whoever rejects the *Sunnah* is a disbeliever because he has dispensed with the second foundation. The *Sunnah* is essential to the Qur’an because it explains and clarifies it.

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ... ﴾

“And We have also sent down unto you (O Muḥammad) the

<sup>197</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/37 no 67) and Muslim in his *Ṣaḥīḥ* (3/1305 no 1679) from Abi Bakri.

*reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them...." [Qur'an 16: 44]*

So the *Sunnah* clarifies and explains the Qur'an because the Qur'an came with so many concise injunctions like *Ṣalāh*, *Zakāh*, *Hajj* and *Ṣawm*. The *Sunnah* explains and clarifies them. It explains *Zakāh* and its value; when the fasting should begin and end; the rites of *Hajj* and how a person should perform it. The Prophet ﷺ said:

لَتَأْخُذُوا عَنِّي مَنَائِكَكُمْ

"So take the rites of your *Hajj* from me."<sup>198</sup>

He also said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me praying."<sup>199</sup>

Allah the Most High says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾

*"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow." [Qur'an 33: 21]*

So the *Sunnah* explains and clarifies the Qur'an. The one who says, 'I will act with the Qur'an and not with the *Sunnah* is an arrant liar. (By that) he does not act with the Qur'an because the Qur'an contains:

<sup>198</sup> Reported by Muslim in his *Ṣaḥīḥ* (2/943 no 1297) from Jābir (رضي الله عنه).

<sup>199</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/226 no 205) and Muslim in his *Ṣaḥīḥ* (1/456 no 674) from Mālik bin al-Ḥuwayrith (رضي الله عنه).



﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ... ﴾

“...And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it)” [Qur'an 59: 7]

It also contains:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Qur'an 53: 3-4]

It contains:

﴿ بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ ﴾

“And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them” [Qur'an 16: 44]

Since he abandoned acting with the *Sunnah*, he is not acting with the Qur'an which he claims to be acting upon. Some people differentiate between the *Aḥādīth* by saying: ‘The *Mutawātir Ḥadīth* denotes absolute knowledge while *Āhād Ḥadīth* denotes some doubts. This is baseless. All that has been authentically reported and confirmed from the Messenger ﷺ denotes absolute knowledge regardless of whether it is *Mutawātir* or *Āhād*. There is no difference in the suitability of an authentic *Ḥadīth* for evidence. It is obligatory to abide by it and act upon them all without distinction.

Also, the *Sūfis* do not act upon the *Sunnah*; in fact including the

Qur'an. They only act by their tastes and whatever they find of ecstasies, saying: 'We receive from Allah directly and do not receive through the path of the Messenger ﷺ because we have reached Allah; so we are not in need of the Messenger ﷺ'. The Messenger ﷺ is only for the common people who have not yet reached Allah, This is the worst of falsehood and disbelief – we seek refuge with Allah against it!

His saying: "Or rejecting anything": The person who rejects the *Sunnah* generally saying he will not act upon the *Sunnah* and that he will only act upon the Qur'an; or rejects some authentic *ahādīth*, saying he will not act upon them and some of them say they will not act upon the *Sunnah* unless on the condition that it conforms to the Qur'an. This is baseless and an indictment of the Messenger ﷺ that he came with something which contradicts the Qur'an. Such a statement is not allowed. The Prophet ﷺ had enjoined so many things that are not in the Qur'an like the prohibitions of simultaneously marrying a woman and her paternal aunt and a woman and her maternal aunt. This is not in the Qur'an. The Qur'an contains marrying two sisters at the same time and the Messenger ﷺ said:

لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتَيْهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتَيْهَا.

"One should not simultaneously have (as wives), a woman and her paternal aunt, nor a woman and her maternal aunt."<sup>200</sup>

So it is obligatory to act upon the sayings of the Messenger ﷺ.

His saying: "Consider him out of Islam; for he is a man of evil way and speech": This person is either from the *Khawārij* or *Jahmiyyah* and *Mu'tazilah* or from the *Sūfis* who claim not to be in need of the *Ahādīth* because they have

<sup>200</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (5/1965 no 4820), Muslim in his *Ṣaḥīḥ* (2/1028 no 1408) from Abū Hurayrah (رضي الله عنه).



gotten to Allah and are receiving directly from Him. They say: 'You are taking your religion from the dead on the authority of the dead; while we take ours from (Allah) the Ever Living who does not die!'

His saying: "This is because the Messenger of Allah ﷺ and his Companions are not to be defamed": Allah's Messenger ﷺ should not be defamed because he is made infallible by Allah ﷻ. The person who indicts or defames the Messenger ﷺ that he has (evil) desires and that he is unjust and oppressive and the like, such a person is a disbeliever. So also is a person who defames the Companions of the Messenger ﷺ, because Allah is pleased with them and He praised them; and the Prophet ﷺ is pleased with them and praised them and they are the best generation. The Prophet ﷺ said:

خَيْرُكُمْ قَرْنِي....

"The best among you is my generation."<sup>201</sup>

He also said:

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَةً.

"Do not revile my Companions. By Him in whose Hand is my soul, if one of you had spent (in charity) a pile of gold as big as mount *Uḥud*, it would not amount to as much as one *Mudd* of one of them nor even half *Mudd* (spent in charity)."<sup>202</sup>

<sup>201</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/938 no 2508) and Muslim in his *Ṣaḥīḥ* (4/1964 no 2535) from 'Imrān bin al-Ḥuṣayn (رضي الله عنه). The wording is that of al-Bukhāri.

<sup>202</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1343 no 3470) and Muslim in his *Ṣaḥīḥ* (4/1967 no 2540) from Abū Sa'īd al-Khudri (رضي الله عنه).

Allah the Most High says:

﴿ وَالسَّيِّقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
يُحْسِنُ رِضْوَى اللَّهِ عَنْهُمْ وَرِضْوَا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

*“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Qur'an 9: 100]*

Allah also says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ... ﴾

*“Indeed, Allah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muḥammad) under the tree...” [Qur'an 48: 18]*

The Pledge of Allegiance under the tree at al-Hudaybiyah:

﴿ ...فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

*“...He knew what was in their hearts, and He sent down As-Sakīnah (calmness and tranquillity) upon them, and He rewarded them with a near victory” [Qur'an 48: 18]*

He stated at the end of the Qur'an:



﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا  
 سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ  
 ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ... ﴾

“Muhammad is the Messenger of Allah, and those who are with him (i.e. the Companions) are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrah (Torah)...” [Qur'an 48: 29].

That is, their description mentioned in the Tawrah.

﴿ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ... ﴾

“...But their description in the Injil...”

That is, their description in the Injil that was revealed to Prophet ‘Isā ﷺ.

﴿ ... كَرَزِعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ، فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ، يُعْجِبُ  
 الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ... ﴾

“...Is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them.” [Qur'an 48: 29]

This shows that one who is displeased with the Companions or hates them is

indeed a disbeliever:

﴿...لِيَغِيظَ بِهِمُ الْكُفَّارَ...﴾

“...That He may enrage the disbelievers with them.”

His saying: “Because we only know Allah, the Messenger of Allah ﷺ, the Qur’an, good and evil, the world and the Hereafter through the narrations”: That is, the narrations that they have reported. Meaning the *Aḥādīth* reported from Allah’s Messenger ﷺ. So whoever defames them, defames the *Sharī’ah* because those are from the narrations of false and untrustworthy reporters. And this is the aim of the Jews and the Zoroastrians in plotting against the Muslims; a group that will revile the Companions, and the goal is to abolish the *Sharī’ah*. This is because, if they nullify its conveyers and reporters and defame the best in this *Ummah*; their defamation of others beside the Companions will be more deserving.

His saying: “And the Qur’an is more in need of the *Sunnah* than the *Sunnah*’s need of the Qur’an”: The Qur’an is more in need of the *Sunnah* as we have stated. This is because the *Sunnah* is the clarifier and interpreter of the Qur’an. There are certain concise injunctions in the Qur’an which are only explained by the *Sunnah*. Allah enjoined the performance of *Ṣalāh*, but He did not explain the number of its *Rak’ah* nor the manner of observing the *Ṣalāh*. It was the Messenger ﷺ who explained this. He said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

“Pray as you see me praying.”<sup>203</sup>

<sup>203</sup> A *Ḥadīth* is agreed upon i.e. narrated by al-Bukhāri and Muslim in their *Ṣaḥīḥs*. Its reference has preceded.



The pilgrimage also came in a concise form in the Qur'an and its explanation was entrusted to the Messenger ﷺ. He performed *Hajj*, led the Muslims in the farewell pilgrimage and said:

لَتَأْخُذُوا عَنِّي مَنَاسِكَكُمْ.

“Emulate me in the rites of *Hajj*.”<sup>204</sup>

Meaning, learn from my actions and sayings, what will enable you perform your rites. Allah ﷻ says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” [Qur'an 33: 21]

Therefore, the Qur'an needs the *Sunnah* to explain it. The one who takes from the Qur'an alone has certainly severed from the Qur'an what explains and clarifies it. This is the goal of the people of misguidance and those with deviation in their hearts because the people of deviation take one part of the proof and abandon the other that interprets and explains it. They take one part from unclear verses and abandon the clear verses that explain and clarify it.

This is the methodology of the people of deviation, those who feign knowledge and the ignorant ones who claim to possess knowledge without knowing the method and principles of deduction thereby prohibiting and legalizing without insight or knowledge – we seek refuge in Allah against such ones - because they do not follow the scholarly method. Rather, they only

<sup>204</sup> Reported by Muslim in his *Ṣaḥīḥ* (2/943 no 1297) from Jābir (رضي الله عنه).

study on their own or learn from their books or from one who is similar to them in ignorance.





## [67] QADĀ AND QADAR

٦٧- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَالْكَلامُ وَالْجِدالُ وَالْخُصومةُ فِي الْقَدْرِ خَاصَّةً مَنْهِيٌّ عَنْهُ عِنْدَ جَمِيعِ الْفِرَقِ؛ لِأَنَّ الْقَدَرَ سِرُّ اللهِ، وَنَهَى الرَّبُّ جَلَّ تَعَالَى الْأَنْبِيَاءَ عَنِ الْكَلَامِ فِي الْقَدْرِ، وَنَهَى النَّبِيَّ ﷺ عَنِ الْخُصومةِ فِي الْقَدْرِ، وَكَرِهَهُ أَصْحَابُ رَسُولِ اللهِ ﷺ وَرَضِيَ اللهُ عَنْهُمْ، وَكَرِهَهُ التَّابِعُونَ، وَكَرِهَهُ الْعُلَمَاءُ وَأَهْلُ الْوَرَعِ، وَنَهَوْا عَنِ الْجِدالِ فِي الْقَدْرِ، فَعَلَيْكَ بِالتَّسْلِيمِ وَالْإِقْرارِ وَالْإِيمانِ، وَاعْتِقَادِ مَا قَالَ رَسُولُ اللهِ ﷺ فِي جُمْلَةِ الْأَشْيَاءِ وَاسْكُتْ عَمَّا سِوَاى ذَلِكِ.

[67] The author, may Allah have mercy on him, said: And that rhetoric, argument and dispute concerning *Qadar* (preordainment) specifically are prohibited according to all the sects. This is because *Qadar* is the secret of Allah. The Lord, Blessed and Exalted prohibited the Prophets from discussions concerning *Qadar*. The Messenger of Allah ﷺ forbade argument with regard to *Qadar*. And so did the Companions of the Messenger of Allah ﷺ, the *Tābi'ūn* (followers of the Companions), and the scholars prohibit it as well as the people of piety. They forbade debate or argument concerning *Qadar*.

So it is obligatory upon you to submit, accept, have faith and believe in what the Messenger of Allah ﷺ said regarding these issues and be silent about other than it.

### COMMENTARY

One of the fundamentals and pillars of Islam is belief in *Qadā* and *Qadar*. *Qadā* and *Qadar* refer to the events that occur which Allah has eternally preordained and decreed. Everything that occurs does not take place suddenly or without previous decree from Allah ﷻ. Allah knows what has occurred and

what will occur: what has occurred in the past and what will occur in the future. Then He wrote these things in the Prescribed Tablet:

وَأَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ؛ قَالَ لَهُ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

“The first thing Allah created was the pen. He said to it: “Write what will occur till the Day of Resurrection.”<sup>205</sup>

### WAS THE ‘ARSH CREATED BEFORE THE PEN?

And the creation of the pen preceded the creation of the heavens and earth with fifty thousand years, and Allah’s Throne has ever been on water<sup>206</sup>. The scholars are uncertain here: was the ‘Arsh created before the Pen or the Pen was created before the ‘Arsh? The correct opinion<sup>207</sup> is that the ‘Arsh was created before the Pen because when Allah created it and commanded it to write, His Throne was already on the water. Consequently, the renowned scholar, Ibn Qayyim ? said:

“People differ regarding the Pen that was used in writing the decree from ad-Dayyaan (i.e. Allah). Was it before the ‘Arsh or after it? There are two opinions according to Abul ‘Allā al-Hamadhānī. The truth, (however), is that the ‘Arsh was before; because before the writing; the

<sup>205</sup> Reported by Abū Dāwūd in his *Sunan* (no 4700), at-Tabarānī in *Musnaddash-Shāmiyyīn* (no 59), al-Bayhaqī in *as-Sunan al-Kubrā* (10/204), ad-Diyā’u graded it authentic in *al-Mukhtārah* (no 336). A similar report was collected by aṭ-Ṭayālīsī in his *Musnad* (no 57), Imām Aḥmad in *al-Musnad* (5/317), at-Tirmidhī in his *Sunan* (no 2155, 2319), al-Firyābī in *Kitāb al-Qadar* (no 425), Ibn Abī ‘Aṣīm in *as-Sunnah* (no 108), al-Ājurri in *ash-Sharī‘ah* (no 180, 246) and others.

<sup>206</sup> Reported by Muslim in his *Ṣaḥīḥ* (4/2044 no 2653) from ‘Abdullāh bin ‘Amr bin al-Āṣ who narrated that the Messenger of Allah ﷺ said: “Allah had written the measure of the creations 50,000 years before creating the heavens and the Earth;” he ﷺ said: “and his throne is upon the water”.

<sup>207</sup> It is the saying of the majority of the Scholars; see: *Bugyah al-Murtād of Shaykh al-Islām Ibn Taymiyah* (page 285 – 295) and *al-Bidāyah wan-Nihāyah* by al-Imam Ibn Kathir (1\8-9).



‘*Arsh* had already been placed having pillars; while the writing with the noble Pen came shortly after into existence without much time interval.’<sup>208</sup>

Discussion regarding *Qadar* has preceded. However, what is intended now is the prohibition of entering into vain discourse regarding it.

His saying: “Rhetoric, argument and dispute concerning *Qadar* (preordainment) specifically are prohibited”: We know that belief in *Qadā* and *Qadar* with its levels is one of the pillars of belief in Allah. So whosoever does not believe in *Qadā* and *Qadar* is not a believer because he has rejected one of the pillars of *Īmān*.

Similarly, debate is not permissible regarding *Qadā* and *Qadar*. “Why should Allah punish such and such?” “Why should Allah do such and such?” as it has preceded that it is not allowed to say: ‘Why? How?’ So one should not object to Allah or delve into the *Qadā* and *Qadar* through debate for you will never reach the end. You must submit and have *Īmān* and not interfere with the matters of Allah. None knows this except Allah. And you will never arrive at any conclusion. Hence it is said: “*Al-Qadar* is Allah’s secret”.<sup>209</sup>

So Allah’s secret can never be perceived or encompassed. Therefore do not delve into it. So, it is mandatory upon you to believe in what has been reported in the texts, from the Qur’an and authentic *Sunnah*; halt at this, embark upon righteous deeds and abandon sins. Do not say if Allah has decreed for me that I will be among the inhabitants of Paradise, I will be among the inhabitants of Paradise; even if I did not do anything; and if Allah has decreed for me that I will be one of the inmates of Hell, I will be one of the inmates of Hell. This is a baseless statement. Therefore it is not permissible to

<sup>208</sup> See: *Sharḥ Nūniyyah Ibn Qayyim of al-‘Alāmah Ibn ‘Īsā* (1/375).

<sup>209</sup> Ibn Abdil-Barr said in *al-Istidhkārah* (8\263): “The scholars and wise ones said in the past: *al-Qadar* is Allah’s secret; so do not delve into it.”

delve into these matters because it is not from the affairs of the slaves. It is the affair of Allah. What should concern you are your actions; this is what is required from you. As for delving into *Qadā* and *Qadar*, it is just like entering into labyrinth; a slave will never come out from it.

His saying: “According to all the sects. This is because *Qadar* is the secret of Allah”: According to all nations because *Qadar* is Allah’s secret and it is impossible to encompass it. Allah ﷻ said:

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ... ﴾

“...And they will never compass anything of His Knowledge except that which He wills...” [Qur'an 2: 255]

﴿ ... وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

“...And they will never compass anything of His Knowledge” [Qur'an 20: 110]

Do not delve into Allah’s affairs; stick to yours. Adhere to righteous deed, abandon sins and repent from them. Grade your reckoning as long as you are in this world. Be concerned about your own self. But to preoccupy yourself with *Qadā* and *Qadar* (by asking), ‘Why did it take place?’ ‘Why will it take place?’ ‘If Allah had decreed the decrees, I shouldn’t be in need of action’; all of these are baseless statements and of no value. When the *Ṣaḥābah* asked the Messenger ﷺ, ‘Should we not rely on what has been decreed for us? He ﷺ replied:

اعْمَلُوا فَكُلُّ مَيْسَرٍ لِّمَا خُلِقَ لَهُ.

“Carry on acting, for everybody will find easy such deed as will lead him to his destined place.”



Then Allah revealed:

﴿إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَانْفَىٰ ﴿٥﴾ وَصَدَقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرَهُ لِلْإِسْرَىٰ ﴿٧﴾  
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرَهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾

*“Certainly, your efforts and deeds are diverse (different in aims and purposes). As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in al-Ḥusna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna (see Verse No: 6 footnote); We will make smooth for him the path for evil.”*  
[Qur'an 92: 4-10]<sup>210</sup>

So you will be the cause of either the salvation of your soul, or its destruction by your actions, performed by your choice and will. The Prophet ﷺ said:

كُلُّ النَّاسِ يَغْدُو؛ فَمُعْتِقٌ نَفْسَهُ أَوْ مُوْبِقُهَا.

*“Everyone begins the morning ready to bargain with his soul as a stake. He ransoms it or ruins it.”<sup>211</sup>*

His saying: **“The Lord ﷻ as well as the Prophets have prohibited discussions concerning Qadar”**: Allah forbade the creatures; both the prophets and others from discussion about *Qadar*; and it has not been reported that the prophets ever objected to Allah. This is because they know Allah’s greatness and wisdom. They submit themselves and are well-mannered with Allah without asking Him what does not contain benefit or well-being for them. So the prophets did not ask about it.

<sup>210</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (4/1890 no 3470) and Muslim in his *Ṣaḥīḥ* (4/2039 no 2647) from 'Ali (رضي الله عنه).

<sup>211</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/203 no 223) from Abū Mālik al-Ash'arī (رضي الله عنه).

Likewise, the followers of the prophets never asked about it. The Prophets and their followers only embarked upon action and paid attention to it, and they do not ask about *Qadā* and *Qadar* except as a form of believing and having faith in it. To believe in *Qadā* and *Qadar* will liberate you from having doubts, illusions and worries. The Prophet ﷺ said:

مَا أَصَابَكَ لَمْ يَكُنْ لِيُحِطِّفِكَ وَ مَا أَحْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ

“Know that whatever has afflicted you would not have missed you, and whatever missed you would not have afflicted you.”<sup>212</sup>

Do not say,

لَوْ أَنِّي فَعَلْتُ كَذَا وَ كَذَا وَ لَكِنُّ قُلُّ قَدَرُ اللَّهِ وَ مَا شَاءَ فَعَلَ

‘If I had done such and such it would have been such and such. But say Allah has decreed and He does whatever He wills.’<sup>213</sup>

His saying: “The Messenger of Allah ﷺ forbade argument with regard to *Qadar*. And the Companions of the Messenger of Allah ﷺ, the *Tābi’ūn* (followers of the Companions), and the scholars disliked it as well as the people of piety”: When *Qadariyyah* sect emerged at the tail end of the era of the Companions, the Companions rejected them with utmost rejection, cautioned against them and explained that it was obligatory upon a slave to believe that whatever afflicted him would not have missed him, and whatever missed him would not have afflicted him, and that whosoever does not believe

<sup>212</sup>Its reference preceded from the *Ḥadīth* of ‘Ubādah (رضي الله عنه) and from the *Ḥadīth* of Ibn ‘Abbās (رضي الله عنه).

<sup>213</sup>From Abū Hurayrah (رضي الله عنه) who said that the Messenger of Allah ﷺ said: “The believer, stronger in his belief is better and more loved by Allah than the one weaker in his belief. And there is good in either of them. Out of all good things desire that which is most beneficial for you; keep imploring Allah for help and do not give up. Should you be afflicted in any way, do not say: Had I done this and that, things would have turned out such-and-such; but say only: Allah so determined and did as He willed. The phrase ‘Had I’ only opens the gates of evil conduct. ” Reported by Muslim in his *Ṣaḥīḥ* (4/2052 no 2664)



in this; Allah will certainly burn him with fire<sup>214</sup>. This was how unanimous their words were, when the *Qadariyyah* sect emerged during their era.

His saying: “So it is obligatory upon you to submit, accept, and have faith”: This is what is obligatory upon you regarding *Qadā* and *Qadar*: submission to Allah’s *Qadā* and *Qadar*, not objecting to it, to believe that Allah does not do anything devoid of wisdom, and that He will not punish anyone except due to his action. The deficiency is only from you. Instead of blaming *Qadar*, you should blame yourself and turn to Allah in repentance. None will prevent you from repentance, and Allah accepts repentance from whoever repents.

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<sup>214</sup>From ‘Abdullāh bin Fayruz ad-Daylami who said, “Something regarding *Qadar* crossed my mind; I feared it destroys my religion and affairs. I then came to Ubbay bin Ka’b and said: ‘Abū al-Mundhir, the matter of *Qadar* crossed in my mind and I feared for my religion and affair. Tell me something regarding this, perhaps Allah will benefit me with it.’ He then said: ‘Had Allah punished the inhabitants of His heaven and His Earth; he would not have been unfair to them and if He had been merciful to them, His mercy would have been better for them than their deeds. Had you possessed a measure of mountain *Uḥud* of gold or spent its like on the path of Allah, it will not be accepted from you until you belief in *Qadar*. Know that whatever has afflicted you would not have missed you, and whatever missed you would not have afflicted you. If you die upon other than this, you will enter the Fire. You may wish to approach my brother, ‘Abdullāh bin Mas’ūd and ask him. I approached him and asked him and he said the like of what Ubay had said, he then said to me, “You do not need to approach Hudhayfah. I approached and asked him, and he said the likes of what they had both said. He then said, ‘Go to Zayd bin Thābit and ask him.’ I approached Zayd bin Thābit and asked him and he said that he heard the Messenger of Allah ﷺ saying: ‘Had Allah punished the inhabitants of the heaven and the Earth; he would not have been unfair to them and had He been merciful to them, His mercy would have been better for them than their deeds. Had you possessed a measure of mountain *Uhud* of gold or you spend its like on the path of Allah, it will not be accepted from you until you belief in *Qadar* in its totality. Know that whatever has afflicted you would not have missed you, and whatever missed you would not have afflicted you. If you die upon other than this, you will enter Hell.’” Reported by *Imām Aḥmad* in *al-Musnad* (5/185 – 189), *Abu Dāwūd* in his *Sunan* (no 4699), *Ibn Mājah* in his *Sunan* (no 77) and the wording is his. *Ibn Ḥibbān* graded it authentic as well as *Shaykh al-Islām Muḥammad bin ‘Abd al-Wahāb* in *Kitāb at-Tawḥīd* (section no 59)

So why do you preoccupy yourself with something that contains no benefit for you? So, you are obliged to submit and surrender and not to delve into what does not concern you. In the *Hadīth* of Abū Hurayrah, the Prophet ﷺ said:

وَمِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

“From the excellence of an individual’s Islam is abandoning what does not concern him.”<sup>215</sup>

His saying: “And believe in what the Messenger of Allah ﷺ said regarding these issues and be silent about other than it”: That is, believe in what the Messenger ﷺ had said because he does not speak of his own desires. Do not suspect the *Aḥādīth* or doubt them as long as they are confirmed from the Messenger ﷺ. There is no room for hesitation.

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muḥammad ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Qur'an 4: 65]

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾

<sup>215</sup> Reported by at-Tirmidhi in his *Sunan* (4/558 no 2317) and he said: “*Garīb*”(lone), Ibn Ḥibbān in his *Ṣaḥīḥ* (2/1315 no 3976), al-Bayhaqī in *Shu’ab al-Imān* (4/255 no 4987). Ibn Ḥibbān in his *Ṣaḥīḥ* (1/466 no 229) and others from Abū Hurayrah (رضي الله عنه).



*“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” [Qur'an 33: 36]*

and the likes of these verses. It is therefore obligatory upon you to obey, submit and accept.

His saying: **“To these issues”**: That is, in everything. The Messenger ﷺ conveyed from Allah everything people are in need of in the matters of their religion and he explained them, and Allah perfected the religion through him. There is no good except that he guided his followers unto it and no evil except that he cautioned them against it. He left his followers on a clear path; its night is like its day; only the doomed will deviate from it.

**“...And be silent about other than it.”** This is as in the *Ḥadīth*:

إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنِ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ زَيْبَانٍ فَلَا تَسْأَلُوا عَنْهَا.

“Allah has indeed prescribed certain obligations, so do not neglect them; He has prohibited certain things, so do not do them; and He has kept silent concerning other things out of mercy for you, not due to forgetfulness, so do not ask questions concerning them.”<sup>216</sup>

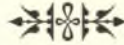
Do not ask except what you are in need of regarding your religion or world.

<sup>216</sup>Reported by aṭ-ṭabarānī in *al-Mu'jam al-Kabīr* (22/221 no 589), ad-Daruqūṭnī in his *Sunan* (4/184), al-Ḥākim in *al-Mustadrak 'alā aṣ-Ṣaḥihayn* (4/129), al-Bayhaqī in *as-Sunan al-Kubrā* (10/12) and others from Abū Tha'labah al-Khashanī(رضي الله عنه) the text of the *Ḥadīth* had been graded authentic by al-Ḥāfidh Ibn Kathīr in his *Tafsīr* (1/278)

وَمِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

“From the goodness of an individual’s Islam is abandoning what does not concern him.”

As for what you are not in need of, asking questions about it is part of curiosity and the Prophet ﷺ has prohibited irrelevant talk, too many questions and squandering of wealth<sup>217</sup>; So let your questions be in proportion to your need; and do not ask about what you are not in need of.




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<sup>217</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/537 no 1407) and Muslim in his *Ṣaḥīḥ* (3/1341 no 593) from Mugīrah bin Shu’bah (رضي الله عنه).



**[68] FROM BELIEF IN THE MESSENGER ﷺ IS BELIEF  
IN HIS MIRACLES WHICH ARE INDICATIONS OF  
THE TRUTHFULNESS OF HIS MESSAGE**

٦٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ رَسُولَ اللَّهِ ﷺ أُسْرِيَ بِهِ إِلَى السَّمَاءِ، وَصَارَ إِلَى الْعَرْشِ وَكَلَّمَ اللَّهُ تَبَارَكَ وَتَعَالَى، وَدَخَلَ الْجَنَّةَ، وَاطَّلَعَ إِلَى النَّارِ، وَرَأَى الْمَلَائِكَةَ، وَسَمِعَ كَلَامَ اللَّهِ عَزَّ وَجَلَّ، وَنُشِرَتْ لَهُ الْأَنْبِيَاءُ، وَرَأَى سُرَادِقَاتِ الْعَرْشِ وَالْكُرْسِيِّ وَجَمِيعَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضَيْنِ فِي الْيَقِظَةِ، حَمَلَهُ جِبْرِيلُ عَلَى الْبُرَاقِ حَتَّى أَدَارَهُ فِي السَّمَوَاتِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ فِي تِلْكَ اللَّيْلَةِ، وَرَجَعَ إِلَى مَكَّةَ لَيْلَتِهِ، وَذَلِكَ قَبْلَ الْهِجْرَةِ.

[68] The author, may Allah have mercy on him, said: And to believe that the Messenger of Allah ﷺ was made to ascend into Heaven, he got to the 'Arsh and that he spoke to Allah the Blessed and Exalted. He entered Paradise, saw into the Fire, saw the angels, heard the Word of Allah ﷻ and the Prophets were gathered for him. He saw the pavilion of the 'Arsh and the Kursī, and all what is in the heavens and the earth while awake.

Jibrīl carried him on a *Burāq* till he took him round the heavens. The five daily *Ṣalāh* was made obligatory to him on that night. He returned to Makkah that same night and that was before the *Hijrah*.

**COMMENTARY**

His saying: "To believe that the Messenger of Allah ﷺ was made to ascend into Heaven": This is one of the miracles of the Messenger ﷺ. Part of belief in the Messenger of Allah ﷺ is to believe in his miracles that indicate the truthfulness of his message. The greatest of his miracles are the Qur'an and

*Sunnah*. They are the greatest of his miracles. They are lasting miracles till the Day of Resurrection.

Likewise, among his miracles is *al-Isrā* and *al-Mi'rāj*. *Al-Isrā* refers to journeying by night (to *Masjid al-Aqsa*) while *al-Mi'rāj* is ascension (to the heavens). He was taken for a journey by night from *al-Masjid al-Harām* in Makkah to *al-Masjid al-Aqṣā* in Palestine in one night in the company of Jibrīl عليه السلام and he was made to ascend into the heavens from *Baytul-Maqdis*.

How could he have travelled in one night from Makkah to *Baytul-Maqdis* then ascended into the heavens, then descended from the heavens, then returned to Makkah in just one night? This is with the Power of Allah for Whom nothing is difficult. It was not with his power بقلبه; rather, it was with Allah's Power for Whom nothing is difficult.

A *Burāq* was brought – which is an animal that walks very fast; its footprint is its range of vision. The Prophet صلى الله عليه وسلم mounted it and Jibrīl accompanied him to Jerusalem. This is *al-Isrā*.

As for *al-Mi'rāj*, he was taken from *Baytul-Maqdis* to the heavens. He went beyond the seven layers and stopped at *Sidratul-Muntahā*. He heard the word of Allah تبارك وتعالى and *Ṣalāh* was enjoined on him. On this night, he saw Paradise and the Fire, as well as the messengers and prophets in the heavens. Allah gathered them for him and he led them in *Ṣalāh* as a manifestation of his excellence over them. Thereafter, he descended to Jerusalem, then from Jerusalem, he returned to Makkah in one night; by the morning, he was in Makkah.

The *Isrā* and *Mi'rāj* were with his body and soul<sup>218</sup>. It was not with his soul alone as stated by some rejecters or wonderers to this. They say he was taken for the journey with his soul alone without his body. *Al-Isrā* was not in a dream but in wakefulness. He was taken for the journey while awake and not in a dream, and it is one of his miracles. Allah the Exalted says:

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<sup>218</sup>See: *Tafsīr Ibn Kathīr* (3/23 -24), *Fatḥ al-Bārī* (1/460), *Sharḥ al-Aqīdah at-Taḥāwīyah* of Ibn al-'Izz (page 245 – 246).



﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَرَكْنَا حَوْلَهُ...﴾

*“Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him], Who took His slave (Muḥammad) for a journey by night from al-Masjid-al-Ḥaram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed...”*

Why?

﴿...لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

*“...In order that We might show him (Muḥammad) of Our Ayāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.” [Qur'an 17: 1]*

He saw amazing things on this night as stated by Allah the Most High:

﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾

*“Indeed he (Muḥammad) did see, of the Greatest Signs, of his Lord (Allah).” [Qur'an 53: 18]*

In Sūrat-ul-Isrā, Allah the Most High says:

﴿...لِنُرِيَهُ مِنْ آيَاتِنَا...﴾

*“In order that We might show him (Muḥammad) of Our Ayāt (proofs, evidences, lessons, signs, etc.).” [Qur'an 17: 1]*

The Prophet ﷺ saw part of the signs of Allah in this blessed journey. So, it is obligatory upon a Muslim to believe in it and accept it and not to cast the least doubt at it. Whoever rejects it is a disbeliever because he has denied Allah, the Messenger ﷺ and the consensus of the Muslims.

His saying: “**He entered Paradise; saw into the Fire**”: He entered Paradise and saw what it contains of bliss; and he looked at the Hell and saw what it contains of torment. This was because Allah wanted to show him some of His signs.

His saying: “**He saw the angels**”: He saw Jibrīl in his real angelic form; he has three hundred and sixty wings, every wing covered the horizon. The creation of the angel is great, and Jibrīl is the greatest and leader of the angels (*‘alayhiṣ-ṣalātu was-salām*). He saw the angels and the messengers while they are dead. Allah gathered them for him; and Allah has power over all things.

His saying: “**He saw the pavilion of the ‘Arsh (the Throne) and the Kursī (Footstool)**”: He saw what was around the ‘Arsh and Kursī. They are both great creatures, the greatest of creatures and what is around them.

His saying: “**And all what is in the heavens and the earth while awake**”: This is a refutation to those who say he was in a dream state (during the journey). Had he been in a dreamy state, the disbeliever would not have disapproved it. This is because dream is not disapproved. They disapproved his being awake. Allah the Most High says:

﴿أَسْرَىٰ بِعَبْدِهِ...﴾

“...Took His slave for a journey...”



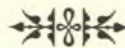
The word slave is a name for soul and body together. A soul alone cannot be called a slave and a body alone without soul cannot be called a slave. So a slave refers to the body and soul together.

His saying: “**Jibrīl carried him on a *Burāq***”: *Al-Burāq* is an animal.

His saying: “**The five daily *Ṣalāh* was made obligatory to him on that night**”: This is a proof of the significance of the five daily prayers; it was enjoined on the Messenger of Allah ﷺ in the heaven between him and Allah without any intermediary unlike the rest of the laws that used to be revealed to the Messenger of Allah ﷺ on earth through Jibrīl. This shows the great worth of these five daily *Ṣalāh* before Allah.

The period of the *Isrā* was before the migration to Madīnah, so, he performed the five obligatory prayers in Makkah (*‘alayhiṣ-ṣalātu was-salām*).

His saying: “**He returned to Makkah that night and that was before *Hijrah***”: He returned to Makkah that same night. Consequently, the disbelievers were amazed at this and were happy with the mention of this incident (since they thought it was an opportunity) to disparage the Messenger of Allah ﷺ, mock and ridicule him. So Allah ﷻ repelled their plot, validated His Messenger ﷺ and revealed in the Qur’an regarding it.



## [69] THE MEANING OF AR-RUH

٦٩- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَنَّ أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ، وَتَأْوِي فَنَادِيلَ تَحْتَ الْعَرْشِ، وَأَرْوَاحَ الْكُفَّارِ وَالْكَافِرِ فِي نَثْرِ بَرْهُوتَ، وَهِيَ فِي سِجِّينَ.

[69] The author ? said: And know that the souls of the martyrs are inside the bellies of green birds moving freely in Paradise and they retire to the lamps under the 'Arsh. And the souls of the disbelievers and the wicked ones are in the depths of Barhūt, and that is in the Sijjin (the lowest depths of Hell).

### COMMENTARY

His saying: "Know that the souls of the martyrs are inside the bellies of green birds moving freely in Paradise": The soul that makes a person alive, move and conscious is one of Allah's secrets. None knows it except Allah ﷻ. That is, no one knows its reality except Allah ﷻ. Allah the Most High says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا

﴿قَلِيلًا﴾

*"And they ask you (O Muḥammad) concerning the Rūh (the Spirit); Say: 'The Rūh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'" [Qur'an 17: 85]*

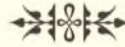
- based on the intended meaning of soul here, which is what enlivens a person, animals and other living things. However, it is said that the intended meaning of *Ruh* here is a group among the angels; and Allah knows best.



Linguistically, *ar-Ruh* (the soul) refers to what gives life to living things because life is of two kinds:

1. Moving life: This is in those that have souls.
2. Developing life: This is for trees and plants.<sup>219</sup>

Also included is the life of the fetus in the womb of its mother before the *Ruh* (i.e the first kind) is blown into it after which it becomes moving life. But before that, it was a developing life. The philosophers and rhetoricians were confused about the reality of the soul, and were unable to comprehend it. They fumbled therein greatly and could not comprehend it.




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<sup>219</sup> For the forms of lives see : *Zād al-Ma'ād* (5/755).

## [70-71] BELIEF THAT THE DEAD IS MADE TO SIT UP IN HIS GRAVE

٧٠- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ الْمَيِّتَ يُقْعَدُ فِي قَبْرِهِ، وَتُرْسَلُ فِيهِ الرُّوحُ حَتَّى يَسْأَلَهُ مُنْكَرٌ وَنَكِيرٌ عَنِ الْإِيمَانِ وَشَرَائِعِهِ، ثُمَّ تُسَلُّ رُوحُهُ بِلَا أَلَمٍ.

[70] The author ? said: And to believe that the dead is made to sit up in its grave, and Allah returns his soul so that *Munkar* and *Nakir* ask him about *Īmān* and its laws. Then his soul is taken without pains.

٧١- وَيَعْرِفُ الْمَيِّتُ الرَّائِي إِذَا زَارَهُ، وَيَتَنَعَّمُ الْمُؤْمِنُ فِي الْقَبْرِ، وَيُعَذَّبُ الْفَاجِرُ كَيْفَ شَاءَ اللَّهُ.

[71] The dead knows the visitor when he visits it. And the believer will be in bliss in the grave while the evil doer will be punished as Allah wills.

### COMMENTARY

His saying: "To believe that the dead is made to sit up in its grave": It is obligatory to believe that the dead will be made to sit in his grave; his soul will be returned to his body and two angels will come to him. This refers to the *Fitnah* (trial) of the grave, and it is the most difficult of what is upon the dead. If he is saved from this *Fitnah*, he will be saved from what is after it. But if he is not saved from this trial, he is destroyed; there is no salvation for him.

He will be questioned regarding three issues: Who is your Lord? A believer will reply: 'My Lord is Allah.' While a hypocrite will say: 'Hah! Hah!! I don't know.' Then they will ask him: 'What is your religion?'. The believer will say, "My religion is Islam", while a hypocrite and a doubtful person will say: 'Hah! Hah!! I don't know.' Then they will ask him: 'Who is your Prophet?' A believer will say: 'My Prophet is Muḥammad ﷺ.' The hypocrite will say: 'Hah! Hah!! I don't know.'



Then the expanse of a believer's grave will be extended for him, furnishings provided for him from *al-Jannah*; a door to Paradise will be opened for him and he is engulfed by its scent and fragrance and will be given bliss in his grave. As for the disbeliever and hypocrite, his grave will be constricted for him, given furnishings from the Fire and a door is opened for him to the fire; and he will be engulfed by its heat and hot wind. This is the meaning of the author's saying: "And Allah returns his soul so that *Munkar* and *Nakir* ask him about *Īmān* and its laws".

His saying: "The dead knows the visitor when he visits it": Accordingly, visiting the grave is Islamically ordained because the dead senses the visitor. This is among the matters of *al-Barzakh*. We should not say anything regarding the matters of the Hereafter and *al-Barzakh* except what is textually confirmed. This is so because it is part of the knowledge of the unseen that none knows except Allah.

It should not be inferred from this that something should be requested from the dead by saying since he knows one who visits him, why can't we ask for our needs from him? We say: Allah has not ordained this. Nothing should be requested from the dead. The Companions did not request anything from the Messenger of Allah ﷺ despite him being alive in his grave - a life of *al-Barzakh*, not a worldly life.

His saying: "And the believer will be in bliss in the grave while the evil doer will be punished as Allah wills": One of the fundamentals of *Īmān* is belief in the punishment of the grave and its bliss. This is contrary to the *Mu'tazilah* who deny this, saying: "the dead is as we have placed it (in the grave). There is no punishment or bliss for him." They depend on their intellects, insights and thoughts and do not believe in the unseen. The worldly life should not be compared with the Hereafter neither should the Hereafter be compared to the worldly life. Hence, it is obligatory upon you to believe in the unseen.

Punishment and delight of the grave are confirmed. In fact, they are confirmed in *Mutawātirah Ḥādīth* that the dead will either be punished in his grave or be given bliss. So, whosoever denies the torment of the grave while he knows the texts and proofs (from the Qur'an and *Sunnah* and consensus); such a person is a disbeliever. But whosoever denies it through *Ta'wīl* or blind following or ignorance, the truth should be explained to such a person. But if he persists after explanation, he should be declared a disbeliever.





## [72] BELIEF THAT ALLAH SPOKE DIRECTLY TO MŪSĀ

٧٢- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللهُ: وَالْإِيمَانُ بِأَنَّ اللهُ هُوَ الَّذِي كَلَّمَ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ يَوْمَ الطُّورِ وَمُوسَى يَسْمَعُ مِنَ اللهِ الْكَلَامَ بِصَوْتٍ وَقَعَ فِي مَسَامِعِهِ مِنْهُ، لَا مِنْ غَيْرِهِ، فَمَنْ قَالَ غَيْرَ هَذَا فَقَدْ كَفَرَ بِاللَّهِ الْعَظِيمِ.

[72] The author ? said: To believe that Allah is the One that spoke to *Mūsā*, the son of 'Imrān on the day of mount *Tūr*. *Mūsā* heard the speech from Allah with a voice that occurred directly from Him and not from other than Him. Whoever says other than this has disbelieved in Allah, the Mighty.

### COMMENTARY

Affirmation of (the attribute of) speech to Allah ﷻ is one of the fundamentals of the creed of *Ahl as-Sunnah wa al-Jamā'ah*; that Allah speaks with real words. Angel *Jibrīl* heard Him and so did *Mūsā* when he went to the fire to obtain a firebrand from it and he noticed that Allah was talking to him from the tree as mentioned by Allah in the Qur'an. So, *Mūsā* heard His speech. Allah ﷻ said:

﴿وَكَلَّمَ اللهُ مُوسَى تَكْلِيمًا﴾

“...And to *Mūsā* (Moses) Allah spoke directly.” [Qur'an 4: 164]

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ...﴾

“And when *Mūsā* (Moses) came at the time and place appointed by Us, and his Lord spoke to him.” [Qur'an 7: 143]

This was the second time when Allah promised to give him the *Tawrah*. Mūsā went at the appointed time then Allah spoke to him and gave him the written slate of the *Tawrah*. So Mūsā heard Allah's word.

Allah also spoke to our Prophet, Muḥammad ﷺ on the Night of *Mi'rāj* and enjoined upon him the five daily prayers. So Allah speaks with word that is heard, with a letter and voice.

As for the *Jahmiyyah* and the *Mu'tazilah*, they say Allah does not speak. This is because (according to them) were we to affirm speech to Allah, we would be comparing Him with the creatures because the creatures speak!

Can Allah's speech be compared with the creature's? There is a difference between Allah's speech and the creature's. But they do not differentiate between Allah and the creature –Allah's refuge is sought; an outcome of the stupidity of their understanding and intellect.

Therefore, Allah the Mighty and the Majestic speaks in reality with a speech that is heard, and the Qur'an is part of Allah's speech. He spoke in the *Tawrah* and the *Injil*. He speaks whenever He wishes, if He wishes. His speech is part of His action; and there is neither end nor beginning to it. He speaks whenever He wishes, if He wishes with whatever He wishes. So speaking is an attribute among His action based attributes.

His saying: **"From Him and not from other than Him"**: Not from the tree or from the Preserved Tablet, nor from Jibrīl or Muḥammad ﷺ. It is a speech that emanated from Allah in reality. Angel Jibrīl and Muḥammad ﷺ are only reporters and conveyers from Allah the Mighty and Majestic.

His saying: **"Whoever says other than this has disbelieved in Allah, the Mighty"**: Whoever says Allah's speech is created and that Allah does not speak; and that Allah is devoid of (the attribute of) speech is a disbeliever because he has denied Allah, His Messenger ﷺ and the consensus of the



Muslims except if such is an ignorant person or a *Muta'awwil* or a blind follower of those regarding whom one should think favourably, it should be explained to such a person. But if he persists, he should be ruled a disbeliever.

This is because Allah censured the polytheists that they worship idols that cannot talk. Ibrāhīm (عليه السلام) said:

﴿...يَتَّابِتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

“...O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?” [Qur'an 19: 42]

He says to the disbelievers who worship idols:

﴿...فَسْأَلُوهُمْ إِنْ كَانُوا يَطْفِقُونَ﴾

“...Ask them, if they can speak!” [Qur'an 21: 63]

Allah ﷻ says regarding the children of Israel:

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ ...﴾

“And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them?” [Qur'an 7: 148]

This shows that the Lord (Allah) speaks and that the one who does not speak is not a Lord. How will He command, prohibit and regulate while he does not speak? Allah is exalted above that. In *Surah Ṭā-Hā*, Allah the Most High says:

﴿...أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

“...That it could not return them a word (for answer), and that it had no power either to harm them or to do them good?” [Qur'an 20: 89]

﴿...أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا...﴾

“...It could not return them a word (for answer)...”

Meaning, it will not reply them when they talk to it.





## [73] EVIL AND GOOD ARE FROM ALLAH'S DECREE AND PREORDAINMENT

٧٣- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَنَّ أَنَّ الشَّرَّ وَالْخَيْرَ بِقَضَاءِ اللَّهِ وَقَدَرِهِ.

[73] The author ? said: Know that both good and evil is by the *Qadā* (decree) and *Qadar* (preordainment) of Allah.

### COMMENTARY

It is obligatory to have *Īmān* in *Qadā* and *Qadar* and that all that occurs in this universe is not by chance. Rather, it was decreed and written in the Preserved Tablet. Allah has certainly known it and written it in the Preserved Tablet, then decreed it. Thereafter, He created it, brought it into existence and there is nothing in this universe without being preceded by Allah's *Qadā* and *Qadar*. Everything is certainly decreed.

From that is good and evil; the good, which occur to people, is with Allah's *Qadā* and *Qadar*; and the evil, which occurs to them also, is with Allah's *Qadā* and *Qadar*. Disbelief, *Īmān*, sickness, good health, hunger, satisfaction, wealth and poverty; all of these are with Allah's *Qadā* and *Qadar*.



## [74] THE INTELLECT IS A SECRET FROM ALLAH'S SECRETS

٧٤- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْعَقْلُ مَوْلُودٌ، أُعْطِيَ كُلُّ إِنْسَانٍ مِنَ الْعَقْلِ مَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ، يَتَفَاوَتْونَ فِي الْعُقُولِ مِثْلَ الدَّرَّةِ فِي السَّمَوَاتِ وَيُطَلَّبُ مِنْ كُلِّ إِنْسَانٍ مِنَ الْعَمَلِ عَلَى قَدْرِ مَا أَعْطَاهُ مِنَ الْعَقْلِ، وَلَيْسَ الْعَقْلُ بِاِكْتِسَابٍ، إِنَّمَا هُوَ فَضْلٌ مِنَ اللَّهِ عَزَّ وَجَلَّ.

[74] The author ? said: The intellect is inborn. Each person is given the intellect Allah intended. People differ with regard to the intellect as an ant in the heavens. Every person is required to act in proportion to the intellect he has been given. Intellect is not earned; it is rather a blessing from Allah ﷻ.

### COMMENTARY

Intellect is the power Allah gives a person with which he comprehends things and recognizes the harmful from the beneficial, the good from evil. No one knows the nature of the intellect. People were immersed therein but did not attain the result because it is one of the secrets of Allah that none knows except Him the Glorious and Most High.

*Al-'Aql* (the Intellect) was so named because it makes a person recognize what harms him as a rope shackles an animal from going astray. It is also called *Hijr*:

﴿ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ ﴾

*“There is indeed in them (the above oaths) sufficient proofs for men of understanding!” [Qur'an 89: 5]*



*Al-Hijr* is the same as *Al-'Aql*. It was so named because it prevents a person from what harms him. It is also called *an-Nuhā*:

﴿...إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى﴾

“...verily, in this are *Ayāt* (proofs and signs) for men of understanding.” [Qur'an 20: 54]

- That is, people of understanding. It is also called *al-Lubb*:

﴿...لِّأُولِي الْأَلْبَابِ﴾

“...For men of understanding.” [Qur'an 3: 190]

- That is, people of understanding. So *al-Aql*, is one of the signs of Allah ﷻ.

The author's saying, “*al-'Aql Mawlūd*;” Apparently, what he meant is that it is *Makhlūq* (created) and was not there previously or born with a person. As stated earlier, no one knows the reality of *'Aql* except Allah. Consequently, the scholars of rhetoric and philosophers are confused about it and are unable to attain any result concerning the intellect. This is because it is not from their jurisdiction. *Al-'Aql* (intellect) varies:

- Among Men: are those whose intellects are complete, like the Prophets (*'alayhimus-salātu was-salām*).
- Among Men: are those who basically have no intellect like the mad people, imbecile and the baby.
- Among Men: are those who are in between complete understanding and lack of understanding. Meaning, that he has understanding but it is not complete.

People also differ regarding its deficiency. Some people have much deficiency in their intellect while some have little deficiency. Thus, this depends on what Allah ﷻ has given him.

'Aql (intellect) is also referred to *Asfahm* (understanding). It is said: 'He Understands the Qur'anic verses' as in,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"...In this are proofs for people who understand." [Qur'an 16: 12]

Meaning, they understand the universal signs and Qur'anic verses.

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.)." [Qur'an 29: 43]

So (the word), 'Aql is used for understanding, comprehension, and understanding of Allah's religion.

﴿...أَفَلَا تَعْقِلُونَ﴾

"...Have you then no sense." [Qur'an 28: 60]

Among men: are those whose understanding is suppressed by their disbelief and heedlessness. So they cannot distinguish between what is harmful and beneficial. While they are sane, they cannot benefit from their intellect. They are deprived of their intellect - Allah's refuge is sought - as a result of their disbelief, so they cannot understand.

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ...﴾



*“Or do you think that most of them hear or understand? They are only like cattle...” [Qur'an 25: 44]*

Allah deprived them of their intellect as punishment for them since they do not utilize it in what benefits them. They only use it in what contains no benefit or what harms them. So the 'Aql is one of the signs of Allah the Mighty and Majestic.

His saying: **“Every person is required to act in proportion to the intellect he has been given”**: Religious responsibilities; obligations, prohibitions, rewards and punishments are all controlled by the intellect.

His saying: **“The intellect is not earned; it is rather a blessing from Allah ﷻ”**: The 'Aql is from Allah ﷻ. It is He who implants it in a person, and it is one of His secrets in His creation. It is not a person that earns *al-'Aql*. Yes, a person's intellect gets strengthened by pondering over Allah's signs and the Qur'an, but for him to earn the intellect that is not (naturally) present (in him), such is not possible. It is Allah that created the 'Aql in him. It is not possible for him to create intellect from himself and earn it. However, it is possible for him to strengthen it.

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

*“Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” [Qur'an 22: 46]*

So this shows that pondering over the universe and over what has happened to the previous nations such as their destruction due to disbelief and sin benefits a person and strengthens his intellect; not that it creates intellect that is non-existent in him.





## [75] ALLAH FAVOURED THE SERVANTS ABOVE ONE ANOTHER

٧٥- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ اللَّهَ فَضَّلَ الْعِبَادَ بَعْضَهُمْ عَلَى بَعْضٍ فِي الدُّنْيَا وَالْآخِرَةِ، عَدْلًا مِنْهُ، لَا يُقَالُ: جَارَ وَلَا حَاتِي، فَمَنْ قَالَ: إِنَّ فَضْلَ اللَّهِ عَلَى الْمُؤْمِنِ وَالْكَافِرِ سَوَاءٌ فَهُوَ صَاحِبُ بِدْعَةٍ، بَلْ فَضَّلَ اللَّهُ الْمُؤْمِنَ عَلَى الْكَافِرِ. وَالطَّائِعَ عَلَى الْعَاصِي، وَالْمَعْصُومَ عَلَى الْمَخْذُولِ، عَدْلًا مِنْهُ، هُوَ فَضْلُهُ يُعْطِيهِ مَنْ يَشَاءُ وَيَمْتَنِعُهُ مَنْ يَشَاءُ.

[75] The author ? said: Know that Allah has favoured some of His slaves above others in the world and the Hereafter of justice. It should neither be said that He is unjust or partial. Whoever says that Allah has blessed the believer and disbeliever equally is an innovator. Rather, Allah has favoured the believer above the disbeliever, the obedient above the disobedient, and the innocent above the guilty out of justice. He gives His blessings to whomsoever He wills and withholds from whomsoever He wills.

### COMMENTARY

His saying: “Know that Allah has favoured some of His slaves above others in the world and the Hereafter”: Allah has favoured some people above others. The believer is favoured above the disbeliever through what Allah has bestowed upon him of *Īmān* - as a result of his *Īmān*; and the disbeliever is deprived due to his disbelief. Allah has favoured some believers above others and He has also favoured some messengers above others.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ... ﴾

“Those Messengers! We preferred some of them to others...” [Qur'an 2: 253]

This is Allah's blessing; He gives it to whomsoever He wishes ﷻ; and there is none that can object to Allah because it is His possession which He gives to whomsoever He wills. Therefore, Authority is His and He gives it to whom He wills; and Favour is His, He gives it to whomsoever He wills. So, none should object to Allah.

The *Mu'tazilah* say that it is obligatory upon Allah to be just among people; He should give equal portion to everyone. This is bad conduct towards Allah and an objection to Him - Exalted is He above what they say. Allah ﷻ prefers some of His creatures to others and this is His possession, none should object to Him. He does not punish anyone except that he committed a crime because this negates justice, and Allah is not unjust. He does not punish anyone without a crime, neither does He punish (another) due to the crime of others.

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ... ﴾

*“And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin...” [Qur'an 35: 18]*

In the aspect of retribution, Allah ﷻ is not unjust; but in the aspect of bestowing (favours), such a blessing is from Him; none should object to Him.

His saying: **“Whoever says that Allah has blessed the believer and disbeliever equally is an innovator”**: This is the view of the *Mu'tazilah*. They claim that it is a must for Allah to make the entire mankind believers; He should not make some of them believers and others disbelievers. He should make all of them wealthy and scholars.



This is objection to Allah ﷻ, because Allah is the Wise. It is from His wisdom to make the entire mankind unequal in knowledge or in wealth or in reward and punishment. So it is part of His wisdom to make the entire mankind wealthy. If they all were to be wealthy, the universe would have been destroyed. This is because they will not find who will work, and production would have stopped.

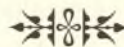
Consequently, Allah favoured some people above others in wealth. He made this person wealthy and that person poor for the sake of worldly structure. Were they all wealthy, they wouldn't have produced anything. And were they all poor, they wouldn't have been able to work and produce. Therefore, Allah made some of them exceed others (in rank) so that the universe is structured.

﴿... وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ﴾

“...And We raised some of them above others in ranks, so that some may employ others in their work...” [Qur'an 43: 32]

Meaning, some of them are made subject to others so that they can employ others to work for wages. Through that, the world becomes developed and there is well-being.

His saying: “Rather, Allah has favoured the believer above the disbeliever, the obedient above the disobedient, and the innocent above the guilty out of justice”: Allah favoured the believer over the disbeliever and the obedient over the disobedient; this is His Justice and favour, none should object to it.



## [76] A SINCERE ADVICE TO THE MUSLIMS

٧٦- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَلَا يَحِلُّ أَنْ تَكْتُمَ النَّصِيحَةَ أَحَدًا مِنَ الْمُسْلِمِينَ، بَرَّهُمْ وَفَاجِرَهُمْ فِي أَمْرٍ مِنْ أُمُورِ الدِّينِ، فَمَنْ كَتَمَ فَقَدْ غَشَّ الْمُسْلِمِينَ، وَمَنْ غَشَّ الْمُسْلِمِينَ فَقَدْ غَشَّ الدِّينَ، وَمَنْ غَشَّ الدِّينَ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ.

[76] The author ? said: It is unlawful to conceal admonition from any Muslim - righteous or unrighteous - in matters of the religion. Whoever conceals it has deceived the Muslims and whoever deceives the Muslims has been deceitful to the religion, and whoever is deceitful to the religion has betrayed Allah, His Messengers and the believers

### COMMENTARY

His saying: “It is unlawful to conceal admonition from any Muslim - righteous or unrighteous”: *An-Naṣīḥah* refers to purity from deception; and something that is *Nāsih* refers to something pure. A believer must be free from hypocrisy, deception and trick. His inner and outward self should be equal in truthfulness. *An-Naṣīḥah* (sincerity) is the religion as stated by the Prophet ﷺ.

الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ  
وَلِكِتَابِهِ وَرَسُولِهِ وَالْأئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“The religion is sincerity, the religion is sincerity, the religion is sincerity”. We (the companions) said: “To whom, O Messenger of Allah?” He said: “To Allah, His Book, His Messenger, the Leaders of the Muslims and their common folk.”<sup>220</sup>

<sup>220</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* in *Mu'allaq* form (1/30), and Muslim reported it in his *Ṣaḥīḥ* in *Marfu'* form (1/73 no 55) from Tamīm ad-Dāri (رضي الله عنه); the repetition of his saying, “Religion is sincerity” does not occur in Muslim's version. It occurs with *Imām Aḥmad* in *al-*



The intended meaning of *an-Naṣīḥah* (sincerity) here is that a person should free himself from every blameworthy character and to adorn himself with noble characters. A sincere person is one who is not deceptive to anyone. The Prophet ﷺ said:

مَنْ غَشَّانَا فَلَيْسَ مِنَّا.

“He who deceives us is not one of us.”<sup>221</sup>

So the opposite of (*an-Naṣīḥah*) sincerity is (*gishsh*) deception. The Prophet ﷺ repeated his saying: “The religion is *an-Naṣīḥah*” three times for emphasis and concern. He summarised the entire religion in *an-Naṣīḥah*.

Sincerity to Allah and His Messenger ﷺ is with regard to ‘*Aqīdah*. A person cannot be a Muslim except his ‘*Aqīdah* is upright and free from *shirk*; his action free from innovations and must follow the Messenger of Allah ﷺ. This is the one who is sincere to Allah and His Messenger ﷺ: one whose action is free from *Shirk* and innovations.

Being sincere to the Messenger ﷺ means having faith in his message, loving, honouring and following him, giving precedence to his saying above that of anyone else; abandoning innovations which he has cautioned against; and believing in what he has informed of the unseen in the past and the future, and abstaining from what he has prohibited. This is sincerity to the Messenger ﷺ.

His saying: “**To His Book**”: The Book of Allah is the Qur’an. Being sincere to the Qur’an is to believe that it is the revealed word of Allah and not created; it is not the word of others beside Him as stated by the people of misguidance;

*Musnad* (4/102), Abū Dāwūd (4/282 no 4944), at-Tirmidhi in his *Sunan* (4/314 no 1926) and others. At-Tirmidhi said: “*Ḥasan Ṣaḥīḥ* (Sound and Authentic)”

<sup>221</sup>Reported by Muslim in his *Ṣaḥīḥ* (1/99 no 101) from Abū Hurayrah (رضي الله عنه), he also reported it (1/99 no 102) with the wording “Whoever cheats is not of me”.



and for you to learn it, teach it, act upon it, understand its meaning and reflect over it. This is sincerity to the Book of Allah: learning, teaching, understanding and acting upon it. Similarly, from being sincere to the Book of Allah is to recite it often and not being heedless of it.

Sincerity “**to the Muslim leaders,**” - they are the commanders and rulers- is that you obey them in what does not involve disobedience to Allah. Do not disobey or revolt against them, or search for their errors and mistakes and spread them among the people.

From being sincere to them is that if you have knowledge and ability to admonish them secretly, give them admonitions and inform them of the errors that have emanated from them or from their subjects. Do not discuss it in gatherings for this is deception. Sincerity is to admonish them secretly. This is sincerity to the leader.

Moreover, it is from being sincere to the leader that you should execute the work he has charged you with; whether a job or leadership or others among the religious or worldly matters; and to carry out the work which the leader has charged you with in the best way, do not diminish anything from it. If you see any deficiency, inform the leader between you and him; inform him of the deficiency so that he amends it. This is part of sincerity.

Part of sincerity to the leaders is to pray for their well-being. This is because if they are rectified, the subject is rectified. If you see a student of knowledge who does not supplicate for them or condemns supplication for them, know that he is a deceiver and he is not sincere to the leader.

Sincerity to the “**Muslim folk**” is to guide them towards what is right, caution them against errors, enjoin good and forbid evil; teach the ignorant and remind the heedless; to wish for him the good you wish for yourself; to sympathize with the poor and give charity to the one in need. This is part of sincerity.

In addition, one should offer good advice to whoever seeks it; and to safeguard the secrets of whosoever confides in him as well as safeguarding deposits. He should be sincere in all aspects. From that also is sincerity in buying and selling; he should neither cheat nor deceive.

These (issues mentioned above) are (those of) sincerity in brief; therefore, whosoever is not like that is a cheat. And the Prophet ﷺ has said:

مَنْ عَشَّنَا فَلَيْسَ مِنَّا.

“He who deceives us is not one of us.”



## [77] AFFIRMATION OF NAMES AND ATTRIBUTES OF ALLAH

٧٧- قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَاللَّهُ سُبْحَانَهُ وَتَعَالَى سَمِيعٌ بَصِيرٌ عَلِيمٌ، يَدَاهُ مَبْسُوطَتَانِ، قَدْ عَلِمَ أَنَّ الْخَلْقَ يَعْصُونَهُ قَبْلَ أَنْ يَخْلُقَهُمْ، عِلْمُهُ نَافِذٌ فِيهِمْ، فَلَمْ يَمْنَعُهُ عِلْمُهُ فِيهِمْ أَنْ هَدَاهُمْ لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْهِمْ كَرَمًا وَجُودًا وَتَفَضُّلاً فَلَهُ الْحَمْدُ.

[77] The author ? said: Allah ﷻ Hears, Sees and Knows. His both Hands are outstretched. He knew the creatures will disobey Him before He created them. His knowledge is in force upon them but His knowledge about them does not prevent Him from guiding them to Islam, and He blessed them with it as honour, generosity and favour from Him, so all praise is for Him.

### COMMENTARY

His saying: “Allah the Sublime and Exalted Hears, Sees and Knows;” This is the third type of *Tawhīd*: affirming Names and Attributes of Allah as reported in the Qur'an and the *Sunnah*, as well as, belief in their meaning and what they denote; and not delving into their manner because none knows their manner except Allah. As for their meanings, they are known. It is therefore obligatory upon you to affirm them and believe in what they denote as stated by *Imām Mālik*: “*Al-Istiwā* is known, (that is), its meaning is known, but the manner is unknown.”

His saying: “He knew the creatures will disobey Him before He created them”: Allah has knowledge of everything. He knew what will occur of *Īmān*, *kufr*, obedience and disobedience; nothing is hidden from Him before He created the heavens and the earth.



His saying: “His knowledge about them does not prevent Him from guiding them to Islam”: Despite knowing what they will commit of *kuf*r and *Īmān*, Allah still invited them to Islam and *Īmān*, sent messengers, and revealed Books for their guidance. He knows what they will do; but out of His Mercy, He did not leave them and subject them to His knowledge of them. Rather, He established the proof upon them and gave them choice, will and ability. They have ability over (their) actions. So if they abandon it, the sin and short-coming is theirs.

Allah guides the entire creature: the believers and disbelievers. Meaning, He explains to them. The Most High says:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ ... ﴾

*“And as for Thamūd, We showed and made clear to them the part of Truth...”*

*Hadaynāhum*: meaning, we explained to them and showed them the right path. However, they did not accept it. They resisted and contended stubbornly.

﴿ ... فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةٌ الْعَذَابِ الْهُونِ بِمَا كَانُوا ﴾

﴿ يَكْسِبُونَ ﴾

*“...But they preferred blindness to guidance; so the Sā’iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them because of what they used to earn.” [Qur’an 41: 17]*

That is, as a result of what they earned. Not because Allah knew that and decreed it upon them; rather it was because of what they used to earn by their choice, will and action. *Al-Hidāyah* (guidance) is of two types:

1. *Hidāyatul Irshād*: This is general to the believer and the disbeliever.
2. *Al-Hidāyatut-Tawfiq*: This is specific to the believers who accepted the guidance and direction of Allah; and Allah made them live in consonance (with His pleasure) and made them steadfast.

His saying: “**And bless them with it as honour, generosity and favour from Him; so all praise is for Him**”: As honour from Him; that is, He invited them, explained and clarified to them as honour from Him. As for Allah ﷻ He is free of any need from them, if they disbelieve or believe, obey or disobey; they cannot harm Allah and it is of no benefit to Him because He is free of any need from them; its benefit or harm will return to them. It is part of His Mercy to them that He explained the path of good and evil; He gave them power, ability and intellect; intellect that they will distinguish between what is harmful and beneficial.





## [78] THE ONE AT THE POINT OF DEATH – WHETHER MUSLIM OR A DISBELIEVER IS GIVEN TIDINGS

٧٨- قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَأَعْلَمُ أَنَّ الْبِشَارَةَ عِنْدَ الْمَوْتِ ثَلَاثٌ بِشَارَاتٍ؛ يُقَالُ:  
أَبْشِرْ يَا حَبِيبَ اللَّهِ بِرِضَى اللَّهِ وَالْجَنَّةِ، وَيُقَالُ: أَبْشِرْ يَا عَبْدَ اللَّهِ بِالْجَنَّةِ بَعْدَ الْإِسْلَامِ،  
وَيُقَالُ: أَبْشِرْ يَا عَدُوَّ اللَّهِ بِغَضَبِ اللَّهِ وَالنَّارِ. وَهَذَا قَوْلُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

[78] The author ? said: Know that glad tidings at the time of death are of three types. It will be said, “Receive the glad tidings, O beloved of Allah with the Pleasure of Allah and His Paradise.”

It will also be said, “Receive the glad tidings, O slave of Allah with Paradise due to Islam.” It will also be said, “Receive the glad tidings, O enemy of Allah with the anger of Allah and Hell-fire.” This is the saying of Ibn Abbās ؓ.

### COMMENTARY

The one in the throes of death - whether a believer or disbeliever - is given tidings at the time of death. If he is a believer, he is given the glad tidings of the Mercy of Allah and Paradise. But if he is a disbeliever, he is given the tidings of the anger of Allah and the Fire.

So such one will not die without knowing where he will be; repentance will not be possible for him, neither will he be able to prepare good deeds to take along. This has been reported in the *Hadith* that:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ.

“Whoever loves to meet Allah, Allah loves to meet him.”

'Ā'ishah Z said: 'O Messenger of Allah, all of us dislike to die.' The Prophet ﷺ replied:

لَيْسَ كَذَلِكَ يَا عَائِشَةُ؛ وَإِنَّمَا الْمُؤْمِنُ يُبَشِّرُ عِنْدَ الْمَوْتِ فَيُحِبُّ لِقَاءَ اللَّهِ فَيُحِبُّ اللَّهُ لِقَاءَهُ  
وَالْكَافِرُ يُبَشِّرُ بِالنَّارِ فَيُبْغِضُ لِقَاءَ اللَّهِ فَيُبْغِضُ اللَّهُ لِقَاءَهُ.

"This is not what it means, O 'Ā'ishah. The believer is only given the glad tidings (of Allah's mercy) at the time of death; so he would love meeting Allah and Allah would love meeting him. While the disbeliever is given the tidings of Hell, so he would hate meeting Allah and Allah would hate meeting him".<sup>222</sup>

Allah the Most High says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ﴾

"Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm and straight on the Islamic Faith of monotheism, on them shall be no fear, nor shall they grieve." [Qur'an 46: 13]

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ  
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

"Verily, those who say: "Our Lord is (only) Allah," and then they stand firm, on them the angels will descend (at the time of their death)

<sup>222</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (5/2386 no 6142) and Muslim in his *Ṣaḥīḥ* (4/2025 no 2683) from 'Ubādah bin aṣ-Ṣāmit (رضي الله عنه). Al-Bukhāri also reported it in *Mu'allaq* form (5/2386) while Muslim also reported it (4/2025 no 2684) from 'Ā'ishah Z .



*(saying) fear not nor grieve! But receive the glad tidings of Paradise which you have been promised!" [Qur'an 41: 30]*

The Most High says:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ  
وَأَدْبُرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

*"And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs (saying): taste the punishment of the blazing Fire." [Qur'an 8: 50]*



## [79] SEEING ALLAH ﷻ

٧٩- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ أَوَّلَ مَنْ يَنْظُرُ إِلَى اللَّهِ تَعَالَى فِي الْجَنَّةِ الْأَصْرَاءُ، ثُمَّ الرِّجَالُ، ثُمَّ النِّسَاءُ، بِأَعْيُنِ رُؤُوسِهِمْ، كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، وَالْإِيمَانُ بِهَذَا وَاجِبٌ وَإِنْكَارُهُ كُفْرٌ.

[79] The author ? said: And you should know that the first to look at Allah the Most High in Paradise are the blind, then the men, and then the women with their naked eyes as stated by the Messenger of Allah ﷺ: “Surely, you will see your Lord as you see the full moon. You will have no fatigue in seeing Him”. It is obligatory to believe this; rejecting it is unbelief.

## COMMENTARY

The discussion with regard to the evidence of seeing Allah (on the Day of Resurrection) has preceded. This is an emphasis to what has preceded. But with regard to the order mentioned by the author, it requires a proof.



## [80] SUBMISSION TO THE WORD OF ALLAH

٨٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ أَنَّهَا لَمْ تَكُنْ زَنْدَقَةً وَلَا كُفْرًا وَلَا شُكُوكَ وَلَا بَدْعَةً وَلَا ضَلَالَةً وَلَا خَيْرَةً فِي الدِّينِ إِلَّا مِنَ الْكَلَامِ وَأَهْلِ الْكَلَامِ وَالْجِدَالِ وَالْمِرَاءِ وَالْخُصُومَةِ وَالْعُجْبِ، وَكَيْفَ يَجْتَرِئُ الرَّجُلُ عَلَى الْمِرَاءِ وَالْخُصُومَةِ وَالْجِدَالِ، وَاللَّهُ تَعَالَى يَقُولُ: ﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا﴾ [سورة غافر: ٤] فَعَلَيْكَ بِالتَّسْلِيمِ وَالرِّضَى بِالْآثَارِ وَالْكَفِّ وَالسُّكُوتِ.

[80] The author ? said: Know that neither heresy, nor disbelief, nor doubts nor innovation nor misguidance nor confusion in the religion have ever occurred except through rhetoric, the people of rhetoric, arguing, debating, disputation and arrogance. How can a man embark upon argumentation, disputation and debating while Allah says: “None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations etc) of Allah but those who disbelieve?” [Qur'an 40:4] So, you must submit to and be pleased with the narrations, restrain and be silent.

### COMMENTARY

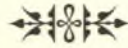
The explanation and warning against this has preceded.

His saying: “So you must submit to and be pleased with the narrations, restrain and be silent”: It is obligatory upon you to submit to the saying of Allah and His Messenger ﷺ; and refrain from argumentation and bringing doubt to the people because you have indeed been prohibited from that. Rather, it increases (you in) confusion.

So adhere to the word of Allah and that of His Messenger ﷺ; and be contented with them in order to be guided and safe from whisperings, doubts



and illusions; and to be upon sure knowledge because Allah has revealed this Qur'an as explanation of everything.



## [81] BELIEF IN THE PUNISHMENT OF THE DISBELIEVERS IN THE HELL-FIRE

٨١- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللهُ: وَالْإِيمَانُ بِأَنَّ اللهَ يُعَذِّبُ الْخَلْقَ فِي النَّارِ فِي الْأَغْلَالِ وَالْأَنْكَالِ وَالسَّلَاسِلِ، وَالنَّارُ فِي أَجْوَافِهِمْ وَفَوْقَهُمْ وَتَحْتَهُمْ، وَذَلِكَ أَنَّ الْجَهْمِيَّةَ مِنْهُمْ هِشَامُ الْفُوَاطِي قَالَ: إِنَّمَا يُعَذِّبُ اللهُ عِنْدَ النَّارِ، رَدًّا عَلَى اللهِ وَرَسُولِهِ ﷺ.

[81] The author ? said: And to believe that Allah will punish the creature in the Fire in iron collars, fetters and chains. And the fire will be in their bellies, above and below them. This is because the *Jahmiyyah*- among them is Hishām al-Fuwaṭī said: “Allah will punish near the fire, in refutation of Allah and His Messenger ﷺ.

### COMMENTARY

His saying: “And to believe that Allah will punish the creature in the Fire in iron collars, fetters and iron chains. And the fire will be in their bellies, above and below them”: Allah ﷻ will make the Fire blaze with the bodies of the disbelievers for they are the fire wood of Hell.

﴿... وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴾

“...And it is they who will be fuel of the Fire.” [Qur'an 3: 10]

It will be ignited with them and burn their bodies – and Allah’s refuge is sought.

﴿... فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ♦ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ♦ وَهُمْ مَقْلَعُونَ مِنْ حديدٍ ﴾

“... then as for those who disbelieved, garments of Fire will be cut out of them; boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them).”  
[Qur'an 22: 19-21]

Allah stated that the punishment will afflict the bodies of the disbelievers and that the Fire will be ignited and will burn with them: “...Boiling water will be poured down over their heads.”

Some of the Mu'tazilah say they (i.e. disbelievers) will not be punished, the Fire will not be ignited with their bodies; but they will only be punished beside the Fire. As for their bodies, it will not burn! Allah ﷻ says in the Qur'an that they are fuel for the Fire, and the Prophet ﷺ said:

أَوَّلُ مَنْ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ: الْعَالِمُ الَّذِي لَا يَعْمَلُ بِعِلْمِهِ، وَالْمُتَّصِدِّقُ الَّذِي يُرَائِي فِي صِدْقَتِهِ، وَالْمُجَاهِدُ الَّذِي يُرَائِي فِي جِهَادِهِ.

“The first of those that the Fire will burn on the Day of Resurrection are: a learned person who does not act upon his knowledge; a giver in charity that shows off with his charity and a mujāhid that shows off with his *Jihād*.”<sup>223</sup>

The meaning of *al-Aghlāl* (iron collars) is that his hands will be tied to his neck – And the refuge is with Allah. *Al-Ankāl* (fettters) refers to instruments of punishment:

﴿ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا ﴾

“Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.” [Qur'an 76: 4]

<sup>223</sup> Reported by Muslim in his *Ṣaḥīḥ* (3/1513 no 1905) from Abu Hurayrah (رضي الله عنه).



﴿ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمَامًا ﴾

“Verily, with us are fetters (to bind them), and a raging Fire.”  
[Qur'an 73: 12]

*Al-Ankāl* is the instruments of punishment - and Allah's refuge is sought: iron chains, iron collars and a blazing Fire.

“And the fire will be in their bellies, above and below them”:

﴿ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴾

“Theirs will be a bed of a Hell (Fire), and over them coverings (of Hell-Fire). Thus do We recompense the *Dhālimūn* (Polytheists and wrong doers).” [Qur'an 7: 41]



## [82] THE FIVE (DAILY) PRAYERS

٨٢- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ أَنَّ صَلَاةَ الْفَرِيضَةِ خَمْسُ صَلَوَاتٍ، لَا يُزَادُ فِيهِنَّ وَلَا يُنْقَصُ فِي مَوَاقِيْتِهَا، وَفِي السَّفَرِ رَكْعَتَانِ، إِلَّا الْمَغْرِبَ، فَمَنْ قَالَ: أَكْثَرُ مِنْ خَمْسٍ؛ فَقَدْ ابْتَدَعَ، وَمَنْ قَالَ: أَقَلُّ مِنْ خَمْسٍ؛ فَقَدْ ابْتَدَعَ، وَلَا يَقْبَلُ اللَّهُ شَيْئًا مِنْهَا إِلَّا لَوْقَتِهَا، إِلَّا أَنْ يَكُونَ نِسْيَانًا فَإِنَّهُ مَعْدُورٌ، يَأْتِي بِهَا إِذَا ذَكَرَهَا، أَوْ يَكُونُ مُسَافِرًا فَيَجْمَعُ بَيْنَ الصَّلَاتَيْنِ إِنْ شَاءَ.

[82] The author ? said: Know that the obligatory prayers are five. There is no addition to them or reduction in their timings. During journey, it is two *Rak'ah* except for the *Maghrib* Prayer. Whoever says that it is more than five has introduced an innovation and whoever says less than that has also introduced an innovation.

Allah will not accept anything from it except at its fixed time unless one forgets, then he is excused; he should observe it whenever he remembers it. Or if he is a traveler, he should combine the two *Salāhs* if he wishes.

### COMMENTARY

The status of the five daily prayers is great. It is the second pillar among the pillars of Islam after the two testimonies of faith. Whoever abandons them by denying their obligation is a disbeliever according to the consensus of the Muslims. And whoever abandons them out of laziness while he acknowledges their obligation, is also a disbeliever according to the correct opinion among the scholars. The evidence is the saying of the Prophet ﷺ:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ.

“Between a slave and disbelief is the abandoning of *aş-Şalāh*.”<sup>224</sup>

And his saying:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ؛ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

“The covenant that is between us and them (the disbelievers) is *aş-Şalāh*. Therefore, whoever abandons it has certainly committed disbelief.”<sup>225</sup>

This is clear. He did not say whoever abandons it by denying its obligation; rather he generalized it. There are many proofs; this is not the proper place to mention them all.

The prayers are fixed as five prayers in a day and night. The Prophet ﷺ said to Mu'ādh when he sent him to Yemen:

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنْ أَجَابُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ.

“The first thing you should invite them to is to testify that there is no deity worthy of worship except Allah; and if they respond, tell them that Allah has made five prayers obligatory upon them.”<sup>226</sup>

<sup>224</sup> Reported by Muslim in his *Şaḥīḥ* (1/88 no 81, 82) from Jābir (رضي الله عنه).

<sup>225</sup> Reported by al-*Imām* Aḥmad in *al-Musnad* (5/346), at-Tirmidhi (5/13 no 2621), Ibn Mājah (1/342 no 1079), an-Nasā'i (1/231 no 463) from Buraydah (رضي الله عنه). At-Tirmidhi said: (It is) "*Ḥasan Ṣaḥīḥ*" (Sound and Authentic), Ibn Ḥibān graded it authentic (4/305 no 1454), likewise al-Ḥākim in *al-Mustadrak* (1/48).

<sup>226</sup> Reported by al-Bukhāri in his *Şaḥīḥ* (no 1331), Muslim in his *Şaḥīḥ* (no 19) from the *Ḥadīth* of Ibn 'Abbās (رضي الله عنه).



The *Ṣalāh* was enjoined on the Prophet ﷺ and his followers on the night of *Mi'rāj* (ascension) from above the heavens, which shows how important they are.

At the beginning when it was made obligatory, it was fifty *Ṣalāh* in a day and night. Later the Prophet ﷺ returned to his Lord for reduction till Allah made it five in action and fifty on the scale (of reward) because a good deed will be rewarded with ten of its like. One *Ṣalāh* is for ten *Ṣalawāt*; it is with manifold of fifty *Ṣalāh*. But in action, it is five *Ṣalawāt* in a day and night.

Whoever says the five daily prayers are more than five is an innovator. This is because he has added to the religion what is not a part of it. Whoever says it is less than five as opined by a group among the innovators and people of misguidance that it is three is also an innovator.

The obligatory prayers are five based on the Qur'an, *Sunnah* and the consensus of the Muslims. Allah, the Most High says:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ  
الْفَجْرِ كَانَ مَشْهُودًا ﴾

*“Perform aṣ-Ṣalāh (Iqāmah aṣ-Ṣalāh) from midday till the darkness of the night (i.e. the Dhuhr, ‘Aṣr, Maghrib and ‘Ishā’ prayers), and recite the Qur’an in the early dawn (i.e. the Morning Prayer). Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).” [Qur’an 17: 78]*

The Prophet ﷺ explained them with his saying and action. They have fixed times. Allah the Most High says:

﴿...إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

“...Verily, as- *Ṣalāh* (the prayer) is enjoined on the believers at fixed hours.” [Qur'an 4: 103]

That is, they are enjoined to be performed at fixed hours. The Messenger of Allah ﷺ explained them (these hours) through his saying and action. So it is not permissible to delay them till their times have expired except at times of excuse such as sleep or forgetfulness. If one remembers or wakes up, it is obligatory upon him to hasten (to perform) the *Ṣalāh* at anytime. The Prophet ﷺ said:

مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ

“Whoever sleeps over a prayer or forgets it should perform it when he remembers it; there is no expiation required for it except this.”<sup>227</sup>

As for one who deliberately performs them after their time, it will not be accepted from him even if he performs it. This is because he did not perform the *Ṣalāh* which Allah ordered him. Rather, he prayed based on his desires. So if he performs it when the time is over, it will not be accepted from him even if he prays it. He must turn to Allah in repentance and guard the *Ṣalāh*.

The Messenger of Allah ﷺ has also explained the number of *rak'ahs*. *Al-Fajr* is two *rak'ahs*, *Maghrib* is three *rak'ahs*, because it is the odd prayer (*Witr*) of the day; *Dhuhr* is four *rak'ahs*, *'Aṣr* is four *rak'ah* and *Ishā'* is four *rak'ahs*.

While on journey, prayers consisting of four *rak'ah* should be shortened to two *rak'ahs*: *Dhuhr*, *'Aṣr* and *Ishā'* as reported in the confirmed *Sunnah* from the Messenger of Allah ﷺ; the Qur'an also reported it:

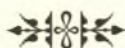
<sup>227</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/215 no 572) and Muslim in his *Ṣaḥīḥ* (1/477 no 684) from Anas (رضي الله عنه).

﴿ وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ... ﴾

“And when you (Muslims) travel in the land, there is no sin on you if you shorten aṣ-Ṣalāh (the prayer) ...” [Qur'an 4: 101]

As for the *Fajr* prayer, it remains two *rak'ahs*; and *Maghrib* also should not to be shortened because it is the *witr* of the day, since if it is shortened, it would become even.

This is how the *Aḥādīth* concerning the *Ṣalāh* have been reported. So it is not permissible for anyone to act freely regarding it with addition, reduction or to perform it when the time (fixed for it) has expired.





## [83] THE OBLIGATION OF GIVING THE ZAKĀT

٨٣- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالزَّكَاةُ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالتَّمْرِ وَالحَبُوبِ وَالدَّوَابِّ،  
عَلَى مَا قَالَ رَسُولُ اللَّهِ ﷺ، فَإِنْ قَسَمَهَا فَجَائِزٌ، وَإِنْ دَفَعَهَا إِلَى الإِمَامِ فَجَائِزٌ وَاللَّهُ  
أَعْلَمُ.

[83] The author ? said: And that *Zakāh* should be paid from gold, silver, dates, grains and livestock based on what the Messenger of Allah ﷺ stated. It is permissible if one distributes it and it is also permissible if one gives it to the leader for distribution.

### COMMENTARY

The third pillar among the pillars of Islam is the *Zakāh*. It is mentioned together with *aş-Şalāh* in many Qur'anic verses. *Zakāh* is a well-known right on the property of the wealthy given to the poor.

The wealth in which *Zakāh* is obligatory is of four types:

**The first type:** The two basic currencies; Gold and silver; and whatever takes their position such as paper currency.

**The second type:** Livestock such as camel, cow and sheep.

**The third type:** Agricultural products such as grains and dates.

**The fourth type:** '*Urūd at-Tijārah* (Trade commodities). That is, goods that are presented for buying and selling.

These are properties that *Zakāh* is obligatory upon. But other than these four (types of) wealth, if a person wants to give out charity or donate, this is left for him as the means of giving charity and donation are many.

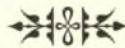
His saying: “It is permissible if one distributes it and it is also permissible if one gives it to the leader for distribution”: It is obligatory upon him to give *Zakāh* based on the saying of Allah:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ... ﴾

“And perform *aṣ-Ṣalāh* (*Iqamah-as-Ṣalāh*), and give (*atū*) *Zakāh*...”

[Qur'an 2: 43]

*Atū* means give it out. It is obligatory on the owner of the wealth to give it out, as he is answerable for it. But if the *Imām* requests for it to take charge of it, it becomes obligatory on him that he should give it to him because obedience to him is obligatory and the giver is free from responsibility. This is because the Prophet ﷺ used to send collectors of *Zakāh* from among his Companions and he would distribute to those who deserve it. The Muslim leaders assume the position of the Messenger ﷺ in this, after his death. But if he does not request for it, the owner of the wealth is answerable for it.



## [84-86] THE FIRST OF ISLAM IS AFFIRMING THE ONENESS OF ALLAH

٨٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ أَوَّلَ الْإِسْلَامِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

[84] The author ? said: Know that the beginning of Islam is to testify that none has the right to be worshipped except Allah and that Muḥammad is His slave and Messenger.

٨٥ - وَأَنَّ مَا قَالَ اللَّهُ كَمَا قَالَ، وَلَا خُلْفَ لِمَا قَالَ، وَهُوَ عِنْدَ مَا قَالَ.

[85] And what Allah has said is as He has said it. He does not break His promise and He is with what He said.

٨٦ - وَالْإِيمَانُ بِالشَّرَائِعِ كُلِّهَا.

[86] And that (one must) believe in all the rulings of the *Shari'ah*.

### COMMENTARY

He (al-Barbahārī) ? said: know, O Muslim, O student of knowledge; that is, affirm and ascertain that the beginning of Islam is to testify that there is no true God except Allah and that Muḥammad ﷺ is the Messenger of Allah. They are both the first pillar from the pillars of Islam as contained in the *Ḥadīth* of Jibrīl when he asked the Prophet ﷺ saying: “Inform me about Islam.” The Prophet ﷺ said;



الإسلام أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

“Islam is to testify that there is no God except Allah and that Muḥammad is the Messenger of Allah, to establish *aṣ-Ṣalāh*, to give *Zakāh*, fast the month of Ramaḍān and perform pilgrimage to the sacred house if you have the means.”<sup>228</sup>

The two testimonies of faith is the first of what people should be invited to. The Prophet ﷺ said:

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ،

“I have been commanded to fight the people until they say: None has the right to be worshipped except Allah; if they say it, their blood and property is safe from me except when justified by law and their reckoning is with Allah.”<sup>229</sup>

When he (the Prophet) sent Mu’adh to Yemen, he said to him:

إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

“You are going to a people among the people of the Book, let the first thing you call them to be to testify that none has the right to be

<sup>228</sup> Reported by Muslim in his *Ṣaḥīḥ* (no 8) from ‘Umar bin al-Khaṭṭāb (رضي الله عنه).

<sup>229</sup> Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/17 no 25) and Muslim in his *Ṣaḥīḥ* (1/53 no 22) from the *Ḥadīth* of ‘Abdullah bin ‘Umar (رضي الله عنه).

worshipped except Allah and that Muḥammad is the Messenger of Allah.”<sup>230</sup>

This is the first thing people should be invited to because it is the entrance to the religion of Islam. As for those who are negligent of *Tawḥīd* and do not pay attention to it among the people of calls or the methodologies of the contemporary *da'wah*; this is contrary to this great foundation.

What is meant by the two testimonies of faith is not to utter them alone. Rather, the intended meaning is uttering them, knowing their meanings and acting upon their implications. Though whoever testifies that there is no God except Allah and that Muḥammad is the Messenger of Allah, it would be accepted from him. If he is honest or stands firm upon them, he is a Muslim but if what nullifies them emanates from him, he would be an apostate.

The meaning of testifying that none deserves to be worshipped except Allah is that you believe with your heart, utter and acknowledge with your tongue that none deserves worship except Allah; and that everything being worshipped besides Him is falsehood. Its worship is falsehood. Allah the Most High says:

﴿ذَلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَبٌ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ  
وَأَبٌ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allah – He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bāṭil (falsehood). And verily, Allah- He is Most High, the Most Great.” [Qur'an 22: 62]

<sup>230</sup>Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 1331) and Muslim in his *Ṣaḥīḥ* (no 19) from the *Ḥadīth* of Ibn ‘Abbās (رضي الله عنه).



The meaning of testifying that Muḥammad ﷺ is the Messenger of Allah is for you to acknowledge inwardly and outwardly that he is the Messenger of Allah. But the one who utters it with his tongue without acknowledging his message inwardly is a hypocrite. The Most High says:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ  
وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾

*“When the hypocrites come to you (O Muḥammad), they say: “We bear witness that you are indeed the Messenger of Allah.” Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.” [Qur'an 63: 1]*

﴿ ... يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ... ﴾

*“...Saying with their mouths what was not in their hearts...” [Qur'an 3: 167]*

The meaning of testifying that Muḥammad ﷺ is the Messenger of Allah can be summed up as: obedience to him in what he has ordered, believing him in what he has informed of, abstaining from what he has prohibited and warned against; and not worshipping Allah except with what he has approved.

### **OBEDIENCE TO HIM IN WHAT HE ORDERED:**

If the Messenger ﷺ gives an order, you are obliged to comply.

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ  
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾



*“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” [Qur'an 33: 36]*

### **BELIEVING HIM IN WHAT HE HAS INFORMED OF:**

The Prophet ﷺ informed of many things from the matters of the unseen of the past and future. He should be believed in what he has informed of for he does not speak of his own desires.

﴿إِنَّهُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

*“It is only a Revelation revealed.” [Qur'an 53: 4]*

So his stories are true and certain. One should not treat them with doubt as long as they are authentically reported from him ﷺ.

### **ABSTAINING FROM WHAT HE HAS PROHIBITED AND WARNED:**

Refraining from what the Messenger of Allah ﷺ has prohibited and cautioned against. This is based on the saying of Allah, the Most High:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

*“...And whatsoever the Messenger (Muḥammad) gives you, take it: and whatsoever he forbids you, abstain (from it) and fear Allah. Verily, Allah is Severe in punishment.” [Qur'an 59: 7]*

### ALLAH SHOULD NOT BE WORSHIPPED EXCEPT WITH WHAT HE HAS APPROVED:

What the Messenger of Allah ﷺ has ordained as conveyed from Allah, the Mighty and the Majestic. This negates innovations, newly invented matters and superstitions that the Messenger of Allah ﷺ has not commanded. The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ.

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُخَدَّنَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ.

“Whoever performs a deed which is not in accord with our affairs, that deed is rejected;”

“Whoever introduces anything into this matter of ours that does not belong to it shall have that action rejected;”<sup>231</sup>

“Avoid newly invented matters;”

“Adhere to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs who will come after me. Adhere to them and hold fast to it. Beware of newly invented matters (in the religion) because every newly invented matter is an innovation and every innovation is misguidance.”<sup>232</sup>

Every act of worship the Messenger of Allah ﷺ did not approved of is falsehood; there is no reward for it. In fact, it contains sin because it is an

<sup>231</sup> The references have preceded.

<sup>232</sup> The references have preceded

innovation; and innovation distances one from Allah, it does not bring one closer to Allah ﷻ.

His saying: “Know that the beginning of Islam is to testify that none has the right to be worshipped except Allah and that Muḥammad is His slave and Messenger”: This is the first pillar and it is the first thing. Then *aṣ-Ṣalāh* comes after it, followed by *Zakāh*, followed by the fast of *Ramaḍān*, then pilgrimage to the sacred House of Allah; and then followed by all other laws of the religion. They all follow the two testimonies of faith: testifying that none deserves to be worshipped except Allah and that Muḥammad ﷺ is the Messenger of Allah ﷻ.

His saying: “And what Allah has said is as He has said it. He does not break His promise and He is with what He said”: What Allah has said is as He has said. One should never treat it with doubt. Allah the Most High says:

﴿... وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

“...And who is truer in statement than Allah?” [Qur'an 4: 87]

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

“...And whose words can be truer than those of Allah? (Of course, none).” [Qur'an 4: 122]

Meaning, none is truer than Allah. If He makes a promise, He indeed fulfils it. He does not break it.

﴿وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾



*“(It is) a promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of them no not.” [Qur'an Ar-Room: 6]*

If He promises, He does not break His promise. But if He threatens (to punish someone), He may forgive (him). The difference between promise and threat is that promise is never broken. As for threat, Allah may pardon and overlook it and the threat may not occur out of mercy or favour from Him.

His saying: **“And that (one must) believe in all the rulings of the Shari‘ah”**: It is obligatory to have *Īmān* in all the laws that Allah has revealed to his Messengers, in general regarding the general matters and specifically in the specifics.

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

*“Say (O Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrāheem (Abraham), Ismā‘eel (Ishmael)”, Ishāq (Isāc), Ya‘qūb (Jacob), and that which has been given to Mūsā (Moses) and ‘Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” [Qur'an 2: 136]*

﴿ قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

*“Say (O Muḥammad), “We believe in Allah and that which has been sent down to us and what was sent to Ibrāheem (Abraham), Ismā’eel (Ishmael)”, Ishāq (Isāc), Ya’qūb (Jacob), and al-Asbāt [the offspring of the twelve sons of Ya’qūb (Jacob)] and what was to Mūsā (Moses) and ‘Isā (Jesus), and the Prophets from their Lord. We make no distinction between one another from among them, and to Him (Allah) we have submitted (in Islam).” [Qur’an 3: 84]*

So we believe in all the divine laws and believe that Allah, the Mighty and the Majestic ordains for every period, what suits it; then He abrogates this law with another that is suitable to those that came after. When He sent Muḥammad ﷺ, he came with a permanent law (that will remain) till the Hour is established. It will never be abrogated nor changed. It is suitable for every time and place.

