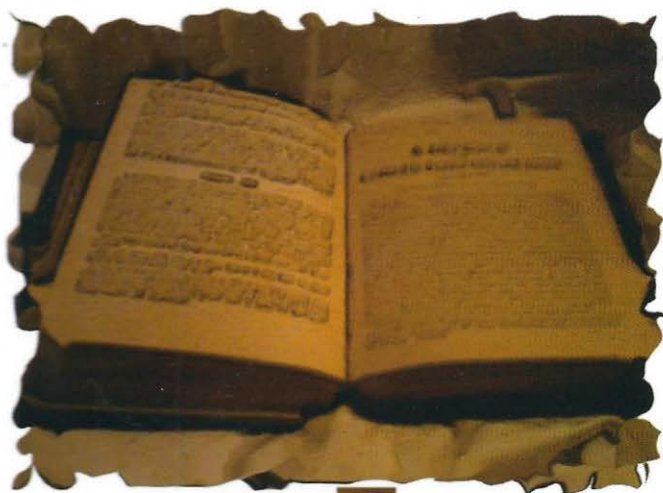


Shaykh Muhammad Sālih al-' Uthaymīn' s Notes On

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AL



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Translated by Shakiel Humayun

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Notes on al-‘Aqīdah al-Wāsitīyah

مذكرة العقيدة الواسطية

By Shaykh Muhammad Sālih al-‘Uthaymīn

Translation by: Shakiel Humayun

Purification and Development Publishing and Distribution

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Cover Design By: Itechna
 i@jamiel.net

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The Text of al-'Aqidah al-Wasitiyah

By Shaykh-ul-Islam Ibn Taymiyyah

Introduction

In the Name of Allāh, the Most Merciful, the Bestower of Mercy

All praises are for Allāh who sent His messenger صلى الله عليه وسلم with the guidance and the religion of truth to make it superior over all religions. And Allāh is sufficient as a Witness.

I testify emphatically that there is nothing worthy of worship except Allāh alone, the One without any partners, and I testify that Muhammad صلى الله عليه وسلم is His slave and messenger, may Allāh mention him, his family, his companions, and his followers, amongst the angels and safeguard them from perceived and immaterial harm.

As to what proceeds:

This is the belief of the saved and victorious group, *abl as-sunnah wa al-jamā'ah*, until the establishment of the hour.

The belief in Allāh, His angels, His books, His messengers, the resurrection after death, and the belief in *qadr*, the good and the bad of it.

Part of the belief in Allāh is believing in what He has ascribed to Himself in His book, as well as how His messenger Muhammad صلى الله عليه وسلم has described Him; without making distortions, denials, descriptions, or comparisons to them.

They (*abl as-sunnah wa al-jamā'ah*) believe that Allāh is:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ {سورة الشورى ١١}

There is nothing like unto Him, and He is the Hearing, the Seeing.

[Sūrah ash-Shūrā 42:11]

Thus, they do not negate that which He has described Himself, nor do they change the words from their appropriate places. Neither do they deviate from that which is an obligation upon them in regards to the names and *ayah* of Allāh. They do not make descriptions or comparisons of His attributes to those of the creation since He has no likes, equals or rivals.

He is not to be compared to His creation because He is the most knowledgeable regarding Himself and others, and He is more truthful, and more beautiful in speech than His creation.

Furthermore, His messengers are truthful and are to be trusted, in contradiction to what is claimed by those without knowledge. For this reason, Allāh, the Most High, said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ ﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾
 ﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ {سورة الصافات 180-182}

Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the Messengers. And praise to Allāh, Lord of the worlds.
 [Sūrah as-Saffāt 37:180-182]

He cleared Himself from what the messengers' opponents ascribed to Him and He ordered peace and security upon the messengers because what they said was free from deficiencies and faults.

Usage of Affirmation and Negation Conjunctively in Allāh's Names and Attributes

He (Allāh) has used affirmation and negation together when He has named and described Himself. *Abl as-sunnah wa al-jamā'ah* do not deviate from what the messengers have brought. Indeed, what the messengers brought is the straight path, the path of those upon whom Allāh has bestowed His favors; they are the prophets, the truthful and sincere ones, the martyrs, and the righteous ones.

The afore-mentioned theme is included in how Allāh describes Himself in *Sūrah Al-Ikhlās*, which is equal to one third of the *Qurān*:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿اللَّهُ الصَّمَدُ﴾ ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ {سورة الإخلاص 1-4}

Say, "He is Allāh, [who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent."
 [Sūrah al-Ikhlās 112:1-4]

Furthermore, in the way in which He has described Himself in the greatest *ayah* in His Book where He says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾
 {سورة البقرة ٢٥٥}

Allāh, there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs what is ever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursi* extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

And for this reason, the one who recites this *ayah* at night will not cease to have a guardian from Allāh over him and satan will not get close to him until morning.

And His, the Most High's, statements:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
 {سورة الحديد ٣}

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

[Sūrah al-Hadīd 57:3]

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ {سورة الفرقان ٥٨}

And rely upon the Ever-Living who does not die...

[Sūrah al-Furqān 25:58]

Allāh's Names and Attributes in the Qurān

The Knowledge

﴿ وَهُوَ الْعَلِيمُ الْخَبِيرُ ﴾ {سورة التحريم ٢}

And He is the Knowing, the Acquainted.
[Sūrah at-Tahrīm 66:2]

﴿ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُورُ ﴾ {سورة سبأ ٢}

He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein.
[Sūrah Saba 34:2]

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ {سورة الأنعام ٥٩}

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and the sea. Not a leaf falls but He knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that is [written] in a clear record.
[Sūrah al-An'am 6:59]

﴿ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾ {سورة فاطر ١١}

And no female conceives nor does she give birth with His Knowledge. [Sūrah al-Fātir 35:11]

﴿ لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ

شَيْءٍ عِلْمًا ﴾ {سورة الطلاق ١٢}

So you may know that Allāh is over all things competent and that Allāh has encompassed all things in Knowledge.
[Sūrah at-Talāq 65:12]

The Provider and Powerful

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾ {سورة الذاريات ٥٨}

Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength. [Sūrah adh-Dhāriyāt 51:58]

The Hearing and the Seeing

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ {سورة الشورى ١١}

There is nothing like unto Him, and He is the Hearing, the Seeing. [Sūrah ash-Shūra 42:11]

﴿ إِنَّ اللَّهَ نَعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

{سورة النساء ٥٨}

Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing. [Sūrah an-Nisā 4:58]

The Will

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ

تَرْنَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴾ {سورة الكهف ٣٩}

And why did you, when you entered your garden, not say, what Allāh willed [has occurred]; there is no power except in Allāh! [Sūrah al-Kahf 18:39]

﴿ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا

أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾ {سورة البقرة ٢٥٣}

If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

[Sūrah al-Baqarah 2:253]

﴿اللَّهُ يَحْكُمُ مَا يُرِيدُ﴾ {سورة المائدة ١}

Indeed, Allāh ordains what He intends.
[Sūrah al-Mā'idah 5:1]

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

{سورة الأنعام ١٢٥}

And whoever Allāh wants to guide, He expands his breast to [contain] Islam; and whoever He wants to misguide, He makes his breast tight and constricted as though he was climbing into the sky.
[Sūrah al-An'ām 6:125]

The Love

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ {سورة البقرة ١٩٥}

And spend in the way of Allāh and do not throw [yourselves] with your own hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.
[Sūrah al-Baqarah 2:195]

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ {سورة الحجرات ٩}

Indeed, Allāh loves those who act justly.
[Sūrah al-Hujurat 49:9]

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ {سورة التوبة ٧}

Indeed, Allāh loves the righteous [who fear Him].
[Sūrah at-Taubah 9:7]

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ {سورة البقرة ٢٢٢}

Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves.
[Sūrah al-Baqarah 2:222]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ ﴾ {سورة آل عمران ٣١}

Say [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins."

[Sūrah Āli-Imrān 3:31]

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ {سورة المائدة ٥٤}

Allāh will bring forth [in place of them] a people He will love and who will love Him.

[Sūrah al-Mā'idah 5:54]

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ

مَرصُوصٌ ﴾ {سورة الصف ٤}

Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

[Sūrah as-Saff 61:4]

﴿ وَهُوَ الْعَفُورُ الرَّؤُوفُ ﴾ {سورة البروج ١٤}

And He is Forgiving, the Affectionate.

[Sūrah al-Burūj 85:14]

The Mercy

And His saying:

﴿ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ {سورة النمل ٣٠}

Indeed, it is from Solomon, and indeed, it is [i.e., reads], "In the name of Allāh, the Entirely Merciful, the Especially Merciful.

[Sūrah an-Naml 27:30]

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴾ {سورة غافر ٧}

Those [angels] who carry the throne and those around it exalt [Allāh] with praise of their Lord, and believe in Him and ask forgiveness for those who believe [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and protect them from the torment of the hellfire!"

[Sūrah Ghāfir 40:7]

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾ {سورة الأحزاب ٤٣}

And ever is He, to the believers, Merciful.

[Sūrah al-Ahzāb 33:43]

﴿ عَذَابِيْٓ أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ ﴾ {سورة الأعراف ١٥٦}

"My punishment— I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me...

[Sūrah al-'Arāf 7:156]

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾ {سورة الأنعام ٥٤}

Your Lord has decreed upon Himself mercy.

[Sūrah al-An'ām 6:54]

﴿ وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴾ {سورة يونس ١٠٧}

And if Allāh should touch you with adversity, there is no remover of it except Him; and if he intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

[Sūrah Yūnus 10:107]

﴿ قَالَ اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾ {سورة يوسف ٦٤}

But Allāh is the Best Guardian and He is the Most Merciful of the Merciful.
[Sūrah Yūsuf 12:64]

The Pleasure and the Anger

His saying:

﴿ قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾ {سورة المائدة ١١٩}

Allāh will say, "This is the day when the truthful will benefit from their truthfulness." For them are gardens [in paradise] beneath which rivers flow, wherein they will abide forever. Allāh being pleased with them and they with Him.

[Sūrah al-Māidah 5:119]

And His saying:

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ
عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾ {سورة النساء ٩٣}

But whoever kills a believer intentionally—his recompense is hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him...

[Sūrah an-Nisā 4:93]

﴿ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ
أَعْمَالَهُمْ ﴾ {سورة محمد ٢٨}

That is because they followed what angered Allāh and disliked [what earns] His pleasure, so He rendered worthless their deeds.

[Sūrah Muhammad 47:28]

﴿ فَلَمَّا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴾

{سورة الزخرف ٥٥}

And when they angered Us, We took retribution from them
and drowned them all.

[Sūrah az-Zukhruf 43:55]

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِن كَرِهَ اللَّهُ اِنْبِعَاثَهُمْ

فَتَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴾ {سورة التوبة ٤٦}

And if they had intended to go forth, they would have prepared for it
[some] preparation. But Allāh disliked their being sent, so He kept them
back, and they were told, "Remain [behind] with those who remain."

[Sūrah at-Taubah 9:46]

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾ {سورة الصف ٣}

Great is hatred in the sight of Allāh that you say what you do not do.

[Sūrah as-Saff 61:3]

The Arrival and the Coming

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ

وَقَضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾ {سورة البقرة ٢١٠}

Do they await but that Allāh should come to them in covers of clouds and
the angels [as well] and the matter is [then] decided? And to Allāh [all]
matters are returned.

[Sūrah al-Baqarah 2:210]

And He has said:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴾ {سورة الأنعام ١٥٨}

Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The day that some of the signs of your Lord will come, no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are awaiting."
[Sūrah al-An'ām 6:158]

And He also said:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴾ ﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ
صَفًّا صَفًّا ﴾ {سورة الفجر ٢١٢٢}

No! When the earth has been leveled–pounded and cursed–And your Lord has come and the angels, rank upon rank.
[Sūrah al-Fajr 89:21-22]

And He also said:

﴿ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾
{سورة الفرقان ٢٥}

And [mention] the day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.
[Sūrah al-Furqān 25:25]

The Face

He has said:

﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾ {سورة الرحمن ٢٧}

And there will remain the face of your Lord,
Owner of Majesty and Honor.
[Sūrah ar-Rahmān 55:27]

And He has said:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾ {سورة القصص ٨٨}

Everything will be destroyed except His face.
[Sūrah al-Qasas 28:88]

The Hand

And He has said:

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ﴾

{سورة ص ٧٥}

[Allāh] said, "O Iblīs, what prevented you from prostrating to that which I created with My hands?"

[Sūrah Sād 38:75]

And He has said:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ﴾

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾ {سورة المائدة ٦٤}

And the Jews say, "The hand of Allāh is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills.

[Sūrah al-Māidah 5:64]

The Eyes

He has said:

﴿فَأِنَّكَ بِأَعْيُنِنَا﴾ {سورة الطور ٤٨}

...you are in Our eyes [i.e., sight].

[Sūrah at-Tūr 52:48]

And He has said:

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَّدُسْرٍ﴾ ﴿تَجْرِي بِأَعْيُنِنَا جَزَاءً﴾

﴿لَمَنْ كَانَ كُفْرًا﴾ {سورة القمر ١٣-١٤}

And we carried him on a [construction of] planks and nails, sailing under Our eyes as reward for he who had been denied.

[Sūrah al-Qamar 54:13-14]

And He said:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾

{سورة طه ٣٩}

And I bestowed upon you love from Me that you would be brought up under My eye [i.e., observation and care].

[Sūrah Tā-Hā 20:39]

The Hearing

He has said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَيَّ﴾

﴿اللَّهُ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

{سورة المجادلة ١}

Certainly Allāh has heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.

[Sūrah al-Mujādilah 58:1]

And He has said:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

{سورة آل عمران ١٨١}

Allāh has certainly heard the statement of those [Jews] who said, "Indeed, Allāh is poor, while we are rich."

[Sūrah Āle-'Imrān 3:181]

And He has said:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا

لَدَيْهِمْ يَكْتُبُونَ﴾ {سورة الزخرف ٨٠}

Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.

[Sūrah az-Zukhruf 43:80]

He has said:

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ﴾ {سورة طه ٤٦}

[Allāh] said, "Fear not. Indeed, I am with you both; I hear and I see.

[Sūrah Tā-Hā 20:46]

The Seeing

And He has said:

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ﴾ {سورة العلق ١٤}

Does he not know that Allāh sees?

[Sūrah al-'Alaq 96:14]

And He has said:

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ﴾ ﴿وَتَقْبَلُكَ فِي السَّاجِدِينَ﴾
﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ {سورة الشعراء ٢١٨-٢٢٠}

Who sees you when you rise, and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.
[Sūrah ash-Shu'arā' 26:218-220]

And He has said:

﴿وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾
{سورة التوبة ١٠٥}

And say, "Do [as you will], for Allāh will see your deeds and [so will] His messenger and the believers."
[Sūrah at-Taubah 9:105]

The Plotting

He has said:

﴿وَهُوَ شَدِيدُ الْمِحَالِ﴾ {سورة الرعد ١٣}
And He is severe in assault.
[Sūrah ar-Ra'd 13:13]

And He has said:

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ {سورة آل عمران ٥٤}
And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the Best of Planners.
[Sūrah Āle-'Imrān 3:54]

And He has said:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ {سورة النمل ٥٠}
And they planned a plan, and We planned a plan, while they perceived not.
[Sūrah an-Naml 27:50]

And He has said:

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾ ﴿وَأَكِيدُ كَيْدًا﴾ {سورة الطارق ١٥-١٦}

Indeed, they are planning a plan. But I am planning a plan.
[Sūrah at-Tāriq 86:15-16]

The Pardoning

He has said:

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾ {سورة النساء ١٤٩}

If [instead] you show [some] good or conceal it or pardon an offense—indeed, Allāh is every Pardoning and Competent.
[Sūrah an-Nisā 4:149]

And He has said:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ {سورة النور ٢٢}

And let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.
[Sūrah an-Nūr 24:22]

The Honor

He has said:

﴿وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾ {سورة المنافقون ٨}

And to Allāh belongs [all] honor, and to His messenger, and to the believers...

[Sūrah al-Munāfiqūn 63:8]

And He has said about Iblīs (the satan):

﴿ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾ {سورة ص ٨٢}

[Iblīs] said, "By Your might, I will surely mislead them all."
[Sūrah Sād 38:82]

And He has said:

﴿ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴾ {سورة الرحمن ٧٨}

Blessed is the Name of your Lord, Owner of Majesty and Honor.
[Sūrah ar-Rahmān 55:78]

The Texts of the Negated Attributes

He has said:

﴿ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾ {سورة مريم ٦٥}

So worship Him and have patience for His worship. Do you know of any similarity to Him?
[Sūrah Maryam 19:65]

And He has said:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ {سورة الإخلاص ٤}

Nor is there to Him any equivalent.
[Sūrah al-Ikhlās 112:4]

And He has said:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ {سورة البقرة ٢٢}

So do not attribute to Allāh equals while you know [that there is nothing similar to Him].
[Sūrah al-Baqarah 2:22]

And he has said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾ {سورة البقرة ١٦٥}

And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they should love Allāh. But those who believe are stronger in love for Allāh.
[Sūrah al-Baqarah 2:165]

And He has said:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا ﴾ {سورة الإسراء ١١١}

And say, "Praises to Allāh, Who has not taken a son and has no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."
[Sūrah al-Isrā' 17:111]

And He has said:

﴿ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ {سورة التغابن ١}

Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs the dominion, and to Him belongs [all] praise, and He is over all things competent.
[Sūrah at-Taghābun 64:1]

And He has said:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾
﴿ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾ {سورة الفرقان ١-٢}

Blessed is He Who sent down the criterion upon His servant that he may be to the world a warner. He, to Whom belongs the dominion of the heavens and the earth and Who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

[Sūrah al-Furqān 25:1-2]

And He has said:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا
خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾ {عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ} {سورة المؤمنون ٩١-٩٢}

Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allāh above what they describe [concerning Him]. [He is] Knower of the unseen and the witnessed, so High is He above what they associate [with Him].

[Sūrah al-Muminūn 23:91-92]

And He has said:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾
{سورة النحل ٧٤}

So do not assert similarities to Allāh. Indeed, Allāh knows and you do not know.
[Sūrah an-Nahl 16:74]

And He has said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ ﴾ {سورة الأعراف ٣٣}

Say, "My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know."

[Sūrah al-'Arāf 7:33]

Above the Throne

He has said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾ {سورة طه ٥}

The Most Merciful [who is] above the throne established.

[Sūrah Tā-Hā 20:5]

Allāh repeated this theme six times in the *Qurān*.

He has said:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾ {سورة الأعراف ٥٤}

Indeed your Lord is Allāh, Who created the heavens and the earth in Six days and then established Himself above the throne.

[Sūrah al-'Arāf 7:54]

And He has said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة يونس ٣}

Indeed, your Lord is Allāh, who created the heavens and the earth in six days and then established Himself above the throne.

[Sūrah Yūnus 10:3]

And He has said:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ﴾ {سورة الرعد ٢}

It is Allāh who erected the heavens without pillars that you [can] see; then He established Himself above the throne.

[Sūrah ar-Ra'd 13:2]

And He has said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ {سورة طه ٥}

The Most Merciful [who is] above the throne established.

[Sūrah Tā-Hā 20:5]

And He has said:

﴿الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة الفرقان ٥٩}

He who created the heavens and the earth and what is between them in six days and then established Himself above the throne...

[Sūrah al-Furqān 25:59]

And He has said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة السجدة ٤}

It is Allāh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the throne.

[Sūrah as-Sajdah 32:4]

And He said:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ﴾ {سورة الحديد ٤}

It is He who created the heavens and earth in six days and the established Himself above the throne.

[Sūrah al-Hadīd 57:4]

The Highness

And He has said:

﴿إِذْ قَالَ اللَّهُ يَا عِيسَىٰ ابْنُ مَرْيَمَ مَا مَنَعَكَ إِذْ قَالَ لَهُ رَبِّي وَأَنَا عَبْدُهُ إِذْ قَالَ اللَّهُ يَا عِيسَىٰ ابْنُ مَرْيَمَ خُذْ إِلَيْنَا مَا نَزَّلْنَا بِالْحَقِّ وَإِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾ {سورة ال عمران ٥٥}

[Mention] when Allāh said, "O Jesus indeed I will take you and raise you to Myself..."

[Sūrah Āle-'Imrān 3:55]

And He has said:

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾ {سورة النساء ١٥٨}

Rather, Allāh raised him to Himself.

[Sūrah an-Nisā 4:158]

And He has said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ {سورة فاطر ١٠}

To Him ascends good speech, and righteous work raises it...

[Sūrah Fāṭir 35:10]

And He has said:

﴿ وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صِرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴾
 ﴿ أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ﴾
 {سورة غافر ٣٦-٣٧}

And Pharaoh said, "O Hamān, construct for me a tower that I might arrive — the ways into the heavens — so that I may look at the deity of Musā; but indeed, I think he is a liar."
 [Sūrah Ghāfir 40:36-37]

And He has said:

﴿ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴾ ﴿ أَمْ ﴾
 ﴿ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴾
 {سورة الملك ١٦-١٧}

Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.
 [Sūrah al-Mulk 67:16-17]

And He has said:

﴿ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾
 {سورة الحديد ٤}

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allāh, of what you do, is seeing.
 [Sūrah al-Hadīd 57:4]

The Concomitance

And He has said:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ
تَجْوَى ثَلَاثَةَ إِلَهِوَرَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ
ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ {سورة المجادلة ٧}

Have you not considered that Allāh knows what is in the heavens and what is in the heavens and what is on the earth? There is no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them — and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

[Sūrah Al-Mujādilah 58:7]

And He has said addressing Abū Bakr in the cave during the *hijrah*:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾ {سورة التوبة ٤٠}

“Do not grieve; indeed Allāh is with us.”

[Sūrah At-Taubah 9:40]

And He has said:

﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾ {سورة طه ٤٦}

[Allāh] said, “Fear not. Indeed, I am with you both; I hear and I see.

[Sūrah Tā-Hā 20:46]

And He has said:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ {سورة النحل ١٢٨}

Indeed, Allāh is with those who fear Him and those who are doers of good.

[Sūrah an-Nahl 16:128]

And He has said:

﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ {سورة الأنفال ٤٦}

And be patient. Indeed, Allāh is with the patient.
[Sūrah al-Anfāl 8:46]

And He has said:

﴿قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمِ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾ {سورة البقرة ٢٤٩}

“How many a small company has overcome a large company by the
permission of Allāh. And Allāh is with the patient.”
[Sūrah al-Baqarah 2:249]

The Speech

He has said:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ {سورة النساء ٨٧}

And who is more truthful than Allāh in statement.
[Sūrah an-Nisā 4:87]

And He has said:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ {سورة النساء ١٢٢}

And who is more truthful than Allāh in statement.
[Sūrah an-Nisā 4:122]

And He said:

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ﴾ {سورة المائدة ١١٦}

And [beware the day] when Allāh will say, “O Jesus, son of Mary...”
[Sūrah al-Māidah 5:116]

And He has said:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾

{سورة الأنعام ١١٥}

And the word of your Lord has been fulfilled in truth and in justice.

None can alter His words.

[Sūrah Al-An'ām 6:115]

And He has said:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ {سورة النساء ١٦٤}

And Allāh spoke to Musā with [direct] speech.

[Sūrah An-Nisā 4:164]

And He has said:

﴿مِنْهُمْ مَن كَلَّمَ اللَّهُ﴾ {سورة البقرة ٢٥٣}

Among them were those to whom Allāh spoke...

[Sūrah al-Baqarah 2:253]

And He has said:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ {سورة الأعراف ١٤٣}

And when Musā arrived at Our appointed time and his Lord spoke to him...

[Sūrah al-'Arāf 7:143]

And He has said addressing Musā:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ {سورة مريم ٥٢}

And We called him from the right side of the mount, and made him draw near to Us for a talk with him.

[Sūrah Maryam 19:52]

And He has said:

﴿وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾ {سورة الشعراء ١٠}

And [mention] when your Lord called Musā, [saying], “Go to the wrongdoing people.”
[Sūrah ash-Sh‘uārā 26:10]

And He has said:

﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ﴾ {سورة الأعراف ٢٢}

And their Lord called to them, “Did I not forbid you from that tree and tell you that satan is to you a clear enemy?”
[Sūrah al-‘Arāf 7:22]

And He has said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾ {سورة القصص ٦٢}

And [warn of] the day He will call them and say, “Where are My partners which you used to claim?”
[Sūrah Al-Qasas 28:62]

And He has said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ {سورة القصص ٦٥}

And [mention] the day He will call them and say, “What did you answer the messengers?”
[Sūrah al-Qasas 28:65]

And He has said:

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ﴾ {سورة التوبة ٦}

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the *Qurān*].
[Sūrah at-Taubah 9:6]

And He has said:

﴿ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا
عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾ {سورة البقرة ٧٥}

A party of them used to hear the words of Allāh and then distort it [i.e.,
Torah] after they had understood it while they were knowing.
[Sūrah al-Baqarah 2:75]

And He has said:

﴿ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ﴾
{سورة الفتح ١٥}

They wish to change the words of Allāh. Say, "Never will you follow us.
Thus did Allāh say before."
[Sūrah al-Fath 48:15]

And He has said:

﴿ وَآتِلْ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾
{سورة الكهف ٢٧}

And recite, [O Muhammad], what has been revealed to you of the book of
your Lord. There is no changer of His words.
[Sūrah al-Kahf 18:27]

And He has said:

﴿ إِنَّ هَذَا الْقُرْآنَ يَاقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ ﴾ {سورة النمل ٧٦}

Indeed, this *Qurān* relates to the Children of Israel most of that over
which they disagree.
[Sūrah an-Naml 27:76]

And He has said:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ﴾ {سورة الأنعام ٩٢}

And this is a book which We have sent down...
[Sūrah al-An'ām 6:92]

And He has said:

﴿ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا ﴾

﴿ مَنْ خَشِيَ اللَّهَ ﴾ {سورة الحشر ٢١}

If We had sent down this *Qurān* upon a mountain, you would have seen it humbled and coming apart from fear of Allāh.
[Sūrah al-Hashr 59:21]

And He has said:

﴿ وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾ ﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾ ﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾ {سورة النحل ١٠١-١٠٣}

And when We substitute a verse in place of a verse — and Allāh is most knowing of what He sends down — they say, “You, [O Muhammad], are but an inventor [of lies].” But most of them do not know. Say, [O Muhammad], “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.” And We certainly know that they say, “It is only a human being who teaches him [i.e., the prophet].” The tongue of the one they refer to is foreign, and this [recitation, i.e., *Qurān*] is [in] a clear arabic language...
[Sūrah an-Nahl 16:101-103]

The Seeing of Allāh

He has said:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ {سورة القيامة ٢٢-٢٣}

[Some] faces, that day, will be radiant, looking at their Lord.

[Sūrah al-Qiyāmah 75:22-23]

And He has said:

﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾﴾ {سورة المطففين ٣٥}

On adorned couches, observing.

[Sūrah Al-Mutaffifīn 83:35]

And He has said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴿٢٦﴾﴾ {سورة يونس ٢٦}

For them who have done good is the best [reward] — and extra.

[Sūrah Yūnus 10:26]

And He has said:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾ {سورة ق ٣٥}

They will have whatever they wish therein, and with Us is more.

[Sūrah Qāf 50:35]

And this is plentiful in the book of Allāh. Whoever ponders over the *Qurān*, seeking guidance from it, will have the path of the truth clarified for him.

Allāh's Names and Attributes in the Sunnah

The names and attributes are also mentioned in the *Sunnah* of the messenger of Allāh ﷺ. The *Sunnah* explains the *Qurān*, clarifies it, leads to it, and elaborates upon it.

Whatever is found in the authentic *hādīths* where the messenger ﷺ has described his Lord and has been received by the people of knowledge with acceptance must be believed in.

From among those *hādīths* are his ﷺ statements:

يتزل ربنا إلى السماء الدنيا كل ليلة حين يبقى ثلث الليل الآخر،
فيقول من يدعوني فأستجيب له؟ من يسألني فأعطيته؟ من يستغفري
فأغفر له؟

Our Lord descends to the lower heaven every night during the last third of the night and says, 'Who is supplicating me such that I may answer him? Who is asking Me so that I may give him? Who is seeking My forgiveness so that I may forgive him?'

And the *hadīth*:

لله أشد فرحا بتوبة عبده المؤمن التائب من أحدكم براحلته
Indeed, Allāh is happier with the repentance of His repenting believing
worshipper than anyone of you may be when he finds his lost riding
animal.

And the *hadīth*:

يضحك الله إلى رجلين يقتل أحدهما الآخر ، كلاهما يدخل الجنة
Allāh laughs about two men, one of them kills the other and they both
enter Paradise.

And the *hadīth*:

عجب ربنا من قنوط عباده وقرب خيره ، ينظر إليكم أزلين
قنطين، فيظل يضحك يعلم أن فرجكم

Allāh marvels about the despair of His slaves and the nearness of his good, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very soon.”

And the *hadīth*:

لا تزال جهنم يلقي فيها وهي تقول : هل من مزيد ؟ حتى
يضع رب العزة فيها رجله ، وفي رواية : عليها قدمه ؛ فيتروي
بعضها على بعض وتقول قط قط

The throwing of people in the hellfire will not cease as the hellfire will say, ‘Are there any more?’- Until the Lord of Honor and Glory places His leg, and in another narration, His foot upon it such that it folds itself up. Then it will say, ‘Enough, enough.’

And the *hadīth*:

يقول تعالى يا آدم! فيقول لبيك وسعديك فينادي بصوت إن
الله يأمرك أن تخرج من ذريتك بعثا إلى النار

Allāh, the Most High, will say, 'O Ādam!' He will then respond, 'Here I am at your service!' Then, a voice will say, 'Surely, Allāh commands you to extract from your offspring a dispatch to go to the fire?'

And the *hadīth*:

ما منكم من أحد إلا سيكلمه ربه وليس بينه وبينه ترجمان

There will not be anyone of you except that his Lord will speak to him without there being any intermediate between Him and you.

And the saying of the prophet صلى الله عليه وسلم on curing the ill:

ربنا الله الذي في السماء، تقدر اسمك، أمرك في السماء والأرض،
كما رحمتك في السماء اجعل رحمتك في الأرض، اغفر لنا حوبنا
وخطايانا، أنت رب الطيبين، أنزل رحمة من رحمتك، وشفاء من
شفائك على هذا الوجع؛ فيبرأ

O our Lord who is above the heavens, your name is free from imperfections, your command is in the heavens and the earth, just as your mercy is in the heavens-make your mercy to be on earth! Forgive our faults and sins! You are the Lord of the good people, send down mercy from your mercy, send down cure from your cure upon this pain such that it may be removed!

And the *hadīth*:

ألا تأمنوني وأنا أمين من في السماء

Do you not trust me while I am trusted by the One above the heavens?

And the *hadīth*:

والعرش فوق الماء، والله فوق العرش، وهو يعلم ما أنتم عليه
The throne is above the water. Allāh is above the throne and He knows
what you are upon.

And the saying of the prophet صلى الله عليه وسلم to the maid:

أين الله؟ قالت في السماء قال من أنا؟ قالت أنت رسول الله
قال أعتقها فإنها مؤمنة

'Where is Allāh?' She said, 'Above the heavens.' He said, 'who
am I?' She said, 'You are the messenger of Allāh صلى الله عليه وسلم.
He said, 'Free her because she is a believer.'

And the *hadīth*:

أفضل الإيمان أن تعلم أن الله معك حيثما كنت

The best of faith is knowing that Allāh is with you wherever you are.

And the *hadīth*:

إذا قام أحدكم إلى الصلاة؛ فلا يبصقن قبل وجهه، ولا عن
يمينه؛ فإن الله قبل وجهه، ولكن عن يساره، أو تحت قدمه

When any one of you stands for prayer then he must not spit in front of
him nor towards his right because Allāh is in front of him, rather he
should do so towards his left or under his foot.

And the *hadīth*:

اللهم رب السماوات السبع والأرض ورب العرش العظيم، ربنا ورب كل شيء، فالق الحب والنوى، منزل التوراة والإنجيل والقرآن، أعوذ بك من شر نفسي، ومن شر كل دابة أنت آخذ بناصيتها، أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عني الدين وأغنني من الفقر

O Allāh, the Lord of the seven heavens and earths, the Lord of the great throne, our Lord and the Lord of everything, the Creator of grain and plants, the Revealer of the *Torah*, the *Injil*, and the *Qurān*: I seek your refuge from the evil of myself, the evil of all creatures, You have them by their forelock, You are the First thus there is none before you, You are the Last thus there is none after you, You are the Highest thus there is none above you, You are the Closest thus there is none closer than you: end my debts and suffice me from poverty.

And the saying (of the prophet صلى الله عليه وسلم), when his companions raised their voices in invocation (*dhikr*):

أيها الناس اربعوا على أنفسكم، فإنكم لا تدعون أصم ولا غائباً، إنما تدعون سميعاً بصيراً قريباً، إن الذي تدعونه أقرب إلى أحدكم من عنق راحلته

“O people! Restrain yourselves because you are not calling upon One who is deaf or absent. You are calling upon One who is hearing, seeing, and near. The One you are calling upon is closer to each of you than the neck of his riding animal.”

And the saying of the prophet صلى الله عليه وسلم:

إنكم سترون ربكم كما ترون القمر ليلة البدر، لا تضامون في
رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس
وصلاة قبل غروبها؛ فافعلوا

You will see your Lord as you see the full moon in a clear night, you will not be impaired in seeing Him. If you are able not to allow yourselves to be overcome for the prayer before the rising of the sun or for the prayer before the setting of the sun, then do so.

There are many other *hadīths* of its likes where the messenger of Allāh صلى الله عليه وسلم informs us about his Lord.

Indeed, the saved group, the *ahl as-sunnah wa al-jamā'ah*, believe in them as they believe in what Allāh has informed us about Himself in His book without making distortions, denials, descriptions or comparisons. Rather, they are the moderate ones amongst the sects of this *ummah*, just as the *ummah* is moderate amongst the other nations.

They are the moderate ones in reference to:

- Allāh's attributes: between the people of denial, the *jahmīyyah*, and the people of comparisons, the *mushabihah*.
- Allāh's actions: between the *jabarīyyah* and the *qadarīyyah* and others.
- Allāh's threat: between the *murjīyyah* and the *waidīyyah* of the *qadarīyyah* and others.
- The terms of *imān* and the *dīn*: between the *hurūriyyah* and the *mu'tazilah* as well as between the *murjīyyah* and the *jahmīyyah*.
- The companions of the messenger of Allāh صلى الله عليه وسلم: between the *rāfidah* and the *khawārij*.

Allāh is Above His Throne

The belief in whatever Allāh has informed us in His Book and that which has been continuously reported upon His messenger صلى الله عليه وسلم as well as that which has been unanimously agreed upon by the predecessors of this *ummah* are also included in what we have mentioned previously in regards to the belief in Allāh.

Also, that He is above His heavens, upon His throne, high above His creation and with them wherever they may be, He knows what they are doing, as He summarized it in His saying:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ
وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

{سورة الحديد ٤}

It is He who created the heavens and earth in six days and then established Himself above the throne. He knows what penetrates into the earth and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allāh, of what you do, is Seeing.

[Sūrah al-Hadīd 57:4]

And His saying, “He is with you,” does not mean that He is mingled with creation. The language does not necessitate this meaning. For example, the moon, one of the smallest of Allāh’s creation, is one of His signs and it is placed in the sky and it is with the traveler and the non-traveler wherever they may be.

Allāh is above His throne, watching over His creation, and ruling over them. Inclusive in this are all the other meanings of His Lordship (*Rubūbiyyah*).

And what Allāh has mentioned of Him being above His throne in conjunction with Him being with us is true and upon the reality of truth. It is not to be distorted, and it should be guarded from false perceptions, such as saying that the apparent meaning of His statement, “above the heavens” (في السماء), is that the Heavens contain Him. This is false by the consensus of the people of *imān* and knowledge.

Indeed, His footstool encompasses the heavens and the earth. It is He who holds the heavens and the earth so that they do not perish. It is He who holds the heavens so they do not fall on earth except by His permission. And from amongst His signs is that the heavens and the earth are established by His command.

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

{سورة الروم ٢٥}

And of His signs is that the heaven and the earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

[Sūrah ar-Rūm 30:25]

Allāh is Close to His Creation

Also included in *imān* is that He is close and responding to his creation. He has summarized it in His saying:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾
 {سورة البقرة ١٨٦}

And when My servants ask you, [O Muhammad], concerning Me — indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

[Sūrah al-Baqarah 2:186]

And the saying of His messenger صلى الله عليه وسلم:

إن الذي تدعونه أقرب إلى أحدكم من عنق راحلته

The One you are calling upon is closer to each of you than the neck of his riding animal.

And that which is mentioned in the *Qurān* and *Sunnah* of His closeness and being with creation does not negate that which is mentioned about His highness and being above the creation. Indeed, He is above all deficiency, there is nothing like him in all of His attributes, and He is high in His closeness and close in His highness.

The *Qurān* is the Word of Allāh and it is Not Created

Furthermore, included in the belief in Allāh and His books, is the belief that the *Qurān* is the words of Allāh, revealed and uncreated. It began from *Him* and unto *Him* it will return. Allāh truly spoke the words of the *Qurān*.

The *Qurān* that was revealed upon Muhammad صلى الله عليه وسلم is truly the word of Allāh and not the words of any other. It is not permissible to generally say that it is a narrative or representation of the words of Allāh.

If the people recite the words of Allāh or write it in books, then that does not exclude it from being the true words of Allāh. Speech is rightfully attributed to the one who said it initially and not to the one who conveys it. The *Qurān* is the words of Allāh, both in its letters and meanings. The letters without the meaning or the meaning without the letters are not the words of Allāh.

The Believers Will See Allāh

Furthermore, inclusive in the belief of Allāh, His books, His angels, His messengers is the belief that the believers will see Him on the day of judgment with their eyesight just as they see the sun on a cloudless day or just as they see the full moon in a clear night. They will clearly see Him while they are at the terminals of *al-ḡiyāmah*, then they will see Him after they enter paradise, as Allāh, the Most High, wills.

The Belief of What Happens After Death

Inclusive in the belief of the last day is whatever the prophet صلى الله عليه وسلم has informed us in regards to what will occur after death. They (*ahl as-sunnah wa al-jamā'ah*) believe in the trial of the grave, its punishment and its pleasure. In regards to the trial of the grave, the people will be tested in their graves. A person will be asked, "Who is your Lord? What is your religion? Who is your prophet?"

Allāh will make firm those who believe with a firm statement in the life of this world and the hereafter. Thus, the believer will say, "My Lord is Allāh, *Islām* is my religion, and Muhammad صلى الله عليه وسلم is my prophet."

The doubter will say, "What? What? I do not know. I heard the people saying something so I said it." He will then be beaten with an iron bar and will scream such that everything will hear it except humans. If mankind were to hear it, they would faint. After this trial, there will either be pleasure or punishment until the day of resurrection and the souls will be returned to their bodies.

The resurrection that Allāh has informed us about in His book by the tongue of His messenger صلى الله عليه وسلم, and which has been unanimously agreed upon by the Muslims, will take place. Mankind will be resurrected from their graves barefooted, naked, and uncircumcised for the Lord of the worlds. The sun will draw close to them and their sweat will overwhelm them.

The scales will be set so the deeds of the people will be weighed. Those whose scales are heavy will be amongst the successful ones and those whose scales are light will be amongst those who lost themselves in the hellfire, dwelling within.

The Record of Deeds

The record of deeds will be distributed such that some will receive it with their right hands and some will receive it with their left hands or behind their backs.

As the One free from defects, the Exalted, has said:

﴿وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ ﴿اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾
 {سورة الإسراء ١٣-١٤}

And [for] every person We have imposed his fate upon his neck, and We will produce for him on the day of resurrection a record which he will encounter spread open. [It will be said], “Read your record. Sufficient is yourself against you this day as accountant.

[Sūrah al-Isrā’ 17:13-14]

Allāh will take people into account and He will confirm the sins of His believing slave privately, as is mentioned in the *Qurān* and *Sunnah*.

The disbelievers will not be taken into account alongside those who have their good and evil deeds weighed, since there are no good deeds that exist for them. Instead, the deeds of the disbelievers will be counted and enumerated and the disbelievers will halt at their deeds and affirm them.

The Reservoir of the Prophet صلى الله عليه وسلم

Amongst the terminals of *al-qiyāmah* is the prophet’s صلى الله عليه وسلم reservoir. Its fluid is whiter than milk and sweeter than honey. Its drinking vessels are more numerous than the stars of the sky, its length is a journey of a month, and its width is also a journey of a month. Whoever drinks a single drink from it will never thirst afterwards.

The Bridge

The bridge is set over hell and it is between paradise and hell. People will cross it in a way that is in accordance to their deeds. There will be some who will cross it like the blink of an eye, or like a flash of a lightning, or like the wind, or like a noble horse, or like a camel rider, or racing, or walking, or crawling. There will be some who will be snatched and thrown into hell. The bridge has hooks that will snatch people according to their deeds, and whoever is able to cross the bridge will enter paradise.

When they have crossed the bridge they will come upon a place between paradise and hell where they will settle their accounts amongst one another. Once these people have been rectified and purified they will be granted permission to enter paradise.

The first to open the door of paradise will be Muhammad صلى الله عليه وسلم and the first to enter paradise from amongst the nations will be his nation.

The Intercession

On the day of resurrection, the prophet صلى الله عليه وسلم will have three types of intercessions.

The First:

He صلى الله عليه وسلم will intercede for the people on the day of resurrection after the prophets Ādam, Nūh, Ibrāhīm, Mūsa, and 'Īsa, the son of Maryam are unable to intercede, such that the people will reach the prophet Muhammad صلى الله عليه وسلم who will then intercede for them.

The Second:

He صلى الله عليه وسلم will intercede on behalf of the people of paradise that they enter paradise. These two types of intercession are specifically for him صلى الله عليه وسلم .

The Third:

He صلى الله عليه وسلم will intercede on behalf of those who deserve the hellfire. This type of intercession is not only limited to him but also for the rest of the prophets, the truthful ones, and others. He صلى الله عليه وسلم will intercede on the people's behalf that they do not enter into hell, and he will intercede on behalf of those who entered it that they be brought out.

Allāh, Himself, will take people out of hell out of His bounty and mercy without anyone's intercession. After this, there will remain vacant space in paradise that will not be occupied by the people of the world, but rather, Allāh will create for it a people and enter them into it.

The categories covered in the topic of the hereafter, which includes the accounting, the reward, the punishment, the paradise, and the hell, their details are mentioned in the revealed books from the heavens and in the narrated knowledge from the prophets, especially in the inherited knowledge of the prophet Muhammad صلى الله عليه وسلم. Within it is what cures and is sufficient and whoever seeks it will find it.

Al-Qadr

The saved sect, *abl as-sunnah wa al-jamā'ah*, believe in *qadr*, the good and bad of it. The belief in *qadr* has two categories and each category has two subcategories.

The First Category

a) Knowledge

The belief that Allāh is All-Knowing of His creation and that they act in accordance to His previous knowledge, which is attributed to Him and is infinite and eternal. Allāh knew all the conditions of His creation, their obedience and disobedience, their provisions, and their life spans.

b) Writing

Then, Allāh wrote in the preserved tablet the destiny of the creation. The first of what Allāh created was the pen. He said to it "Write." It said, "What should I write?" He said, "Write what will happen until the day of resurrection." Thus, what has struck a person would not have missed him, and what has missed him would not have struck him. The quills have been dried and the scrolls have been folded as Allāh, the Most High, said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ {سورة الحج ٧٠}

Do you not know that Allāh knows what is in the heavens and earth?
Indeed, that is in a record. Indeed that, for Allāh, is easy.

[Sūrah Al-Hajj 22:70]

And He said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾
{سورة الحديد ٢٢}

No disaster strikes upon the earth or among yourselves except that it is in
a register before We bring it into being — indeed that, for Allāh, is easy.

[Sūrah al-Hadīd 57:22]

This destiny that follows His knowledge is at various places in general and specific forms. Allāh has written in the preserved tablet whatever He willed. When He creates the body of the fetus and before the blowing of the soul into it, He sends an angel commanding him with four matters; to write his provision, his life span, his actions, and if he is to be miserable or happy. The extremists of the *qadarīyyah* of the past used to deny this destiny and today only a few of them deny it.

The Second Category

a) Will

It is the executed will of Allāh and His encompassing ability. It is the belief that whatever Allāh has willed will occur, and whatever he has not willed will not occur. Any motion or silence in the heavens or the earth is only by the will of Allāh, the Most High. Inexistent in His dominion is what He does not will.

b) Creation

Allāh is able over all things- the existent and the inexistent. There is not a creation in the heavens or in the earth except that Allāh is its Creator and there is no Creator other than Him, nor is there any other Lord besides Him. Along with that, He has ordered His slaves with obedience to Him and obedience to His messengers and forbade for them disobedience to Him.

He, the Most High, loves the pious, the doers of good, and the just. He is pleased with those who believe and do righteous deeds. He does not love the disbelievers nor is He pleased with the disobedient ones. He does not enjoin shameful deeds and He is not pleased for His slaves to have disbelief nor does He love corruption.

Human beings are performers in reality and Allāh is the Creator of their actions. The human being can be the believer, the disbeliever, the righteous, the wicked, the praying one, and the fasting one. The human being has ability in doing actions and he has will. Allāh is the Creator of mankind, their ability, and their will. As Allāh, the Most High, says:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾
رَبُّ الْعَالَمِينَ ﴿ {سورة التكويد ٢٨-٢٩}

For whoever wills among you to take a right course, and you do not will except that Allāh wills — Lord of the worlds.

[Sūrah at-Takwīr 81:28-29]

This category of *qadr* is denied by most of the *qadarīyyah*, those whom the prophet صلى الله عليه وسلم called:

مجوس هذه الأمة

The *majūs* (fire worshippers) of this nation.

There are others who affirm the will of Allāh, but exaggerate it to the point that they negate the human being from having any ability or choice. Thus, they take away the wisdom and benefit from Allāh's actions and rulings.

Imān

Amongst the principles of *ahl as-sunnah wa al-jamā'ah*, is that religion and *imān* consist of both speech and actions. The speech is the sayings of both the heart and the tongue, while the action comprises of the heart, tongue, and limbs.

Furthermore, there is the principal that *imān* increases with obedience and decreases with disobedience.

In addition, *ahl as-sunnah wa al-jamā'ah* do not pronounce disbelief on *ahl al-qiblah* (the people of the *qiblah* i.e. Muslims) due to an act of disobedience or a major sin as the *kehawārij* do. Rather, the faith-based brotherhood remains despite the existence of sins. As Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَعْهُ
بِالْمَعْرُوفِ وَأَدَّءَ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴾ {سورة البقرة ١٧٨}

○ you who have believed, prescribed for you is legal retribution for those murdered— the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, and then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

[Sūrah al-Baqarah 2:178]

And He has said:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾
 ﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ {سورة الحجرات ٩-١٠}

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.

[Sūrah al-Hujurāt 49:9-10]

They do not strip the disobedient Muslim of his *Islām* completely, nor do they declare him to be in the hellfire forever as the *mu'tazilah* do. Rather, the disobedient is included in the term of *imān* as He says:

﴿ وَمَنْ قَتَلَ مُؤْمِنًا خَطْئًا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ﴾ {سورة النساء ٩٢}

And whoever kills a believer by mistake — then the freeing of a believing slave and a compensation payment [*diyyah*] presented to his [i.e., deceased's] family [is required], unless they give [up their right as] charity.

[Sūrah an-Nisā 4:92]

However, the disobedient person may not be labeled with complete *imān*, as He says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾
{سورة الأنفال ٢}

The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.
[Sūrah Al-Anfāl 8:2]

As the prophet صلى الله عليه وسلم said:

لا يزني الزاني حين يزني وهو مؤمن, ولا يسرق السارق حين يسرق وهو مؤمن, ولا يشرب الخمر حين يشربها وهو مؤمن, ولا ينتهب نهبة ذات شرف يرفع الناس إليه فيها أبصارهم حين ينتهبها وهو مؤمن

It is not the case that the adulterer while performing the act of adultery is a believer, or the thief while stealing is a believer, or the one while he drinks is a believer, or the one who puts a show of being one of great honor such that the people raise their eyes to him is a believer.

We say that he is a believer who is deficient in his *imān* or a believer by his *imān* and disobedient by his major sin. Thus, he is not given the term absolutely nor is it negated from him in an absolute form.

The Companions of the Prophet صلى الله عليه وسلم

Amongst the principles of *ahl as-Sunnah wa al-Jamā'ah*, is that their hearts and tongues are protected against harming the companions of the messenger of Allāh صلى الله عليه وسلم as Allāh has described them:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا
رَبَّنَا إِنَّكَ رَعُوفٌ رَحِيمٌ ﴾ {سورة الحشر ١٠}

And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.

[Sūrah al-Hashr 59:10]

Thereby, obeying the saying of the prophet صلى الله عليه وسلم:

لا تسبوا أصحابي ، فو الذي نفسي بيده ، لو انفق أحدكم
مثل جبل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

Do not revile my companions. By the One in whose hand is my soul, if one of you were to spend the amount equal to Mt. *Uhud* in gold, then it would not equal to two handfuls of any of them nor its half.

Also, *ahl as-sunnah wa al-jamā'ah* accept what is in the *Qurān*, the *Sunnah*, and the consensus in regards to their mentioned virtues and ranks. They also show preference to those who spent before the victory, and it is the treaty of *hdaybiyyah*, and fought over those who spent afterwards and fought. They show preference to the *muhajirūn* over the *ansār* and they believe in what Allāh has said to the people of *badr*, and they were a little over three hundred:

اعملوا ما شئتم فقد غفرت لكم

Do whatever you wish, for I have forgiven you.

They do not enter anyone who has pledged allegiance to the prophet صلى الله عليه وسلم under the tree into the hellfire, as the prophet صلى الله عليه وسلم has informed us. Rather Allāh was pleased with them and they were pleased with Allāh. Their number consisted of more than one thousand and four hundred.

They also bear witness of paradise for the ones whom the prophet صلى الله عليه وسلم bore witness, like the ten, Thābit bin Qays bin Shammās, and others from amongst the companions.

They accept and affirm what has been continuously reported upon the leaders of the believers, such as 'Alī ibn Abī Tālib, and others; that the best of this nation after the prophet صلى الله عليه وسلم is Abū Bakr, then 'Umar, then thirdly 'Uthmān, and fourthly 'Alī, may Allāh be pleased with all of them, as the traditions indicate.

This is because the companions have unanimously agreed upon the prioritization of giving 'Uthmān the allegiance (*bay'ah*), despite the fact that some of the *ahl as-sunnah* have differed in regards to 'Uthmān and 'Alī (as to which one of them is more virtuous) after agreeing in the prioritization of Abū Bakr and 'Umar.

Some preferred 'Uthmān and kept silent and labeled 'Alī the fourth., while some preferred 'Alī over 'Uthmān, and some did not get involved. However, the matter of *ahl as-sunnah* established itself on preferring 'Uthmān to 'Alī.

According to the majority of *ahl as sunnah*, this matter, the matter of 'Uthmān and 'Alī (which one is more virtuous), is not from the fundamental issues such that the one who goes against it goes astray. Rather, the issue, which makes one go astray, is the issue of the caliphate and that is because *ahl as-sunnah* believe that the caliph after the messenger of Allāh صلى الله عليه وسلم is Abū Bakr, 'Umar, 'Uthmān, and then 'Alī. Whoever contests in the caliphate of anyone of them is more astray than a domestic donkey.

The Family of The Prophet صلى الله عليه وسلم – *Ahl al-Bayt*

And *ahl as-sunnah* love the *ahl al-bayt* of the messenger of Allāh صلى الله عليه وسلم, support them, and guard the testimony of the messenger of Allāh صلى الله عليه وسلم concerning them when he said at the day of *ghadir khum*.

أذكركم الله في أهل بيتي

I remind you of Allāh concerning my *ahl al-bayt*.

And he also said to his uncle, Abbas, when the former complained to him صلى الله عليه وسلم about the coarseness of some of the *quraysh* towards *bani hāshim*.

والذي نفسي بيده؛ لا يؤمنون حتى يحبوكم لله ولقرايتي

By the One in whose hand is my soul, they will not believe until they love you for Allāh and for the sake of my relationship.

And he said:

إن الله اصطفى بني إسماعيل، واصطفى من بني إسماعيل كنانة،

واصطفى من كنانة قريشا، واصطفى من قريش بني هاشم،

واصطفاني من بني هاشم

Allāh chose the children of Ismāil, and chose from the children of Ismāil, *kinānah*, and chose from *kinānah* the *quraysh*, and from the *quraysh* chose *bani hāshim*, and He chose me from *bani hāshim*.

The Wives of the Prophet صلى الله عليه وسلم

And *ahl as-sunnah* give support to the mothers of the believers. They believe that they are the wives of the prophet صلى الله عليه وسلم in the hereafter. Especially Khadījah, may Allāh be pleased with her, the mother of most of his children and the first to believe and support him upon his *dīn*. She had with him a high status. Also, the truthful (‘Āishah) the daughter of the truthful (Abū Bakr), about whom the prophet صلى الله عليه وسلم said:

فضل عائشة على النساء كفضل الثريد على سائر الطعام

The superiority of ‘Āishah over women is like the superiority of *ath-Tharīd* (a type of food made of bread, broth and meat) over the rest of the foods.

Ahl as-sunnah disassociate themselves from the way of the *rawafid*, those who hate and curse the companions, and from the way of the *nawāsib*, those who harm the family of the prophet صلى الله عليه وسلم by statements or actions.

The Position of *Ahl as-Sunnah* on Differences and Tribulations which Occurred between the Companions

Ahl as-sunnah do not indulge in the matters which the companions disputed about. They say, "The narrations that speak about their faults are either lies, have additions or deletions in them, or have been distorted from an angle. In regards to the authentic ones of these narrations, the companions are excused because they were either *mujtahids* who arrived at the correct results or *mujtahids* who were mistaken."

In addition, they do not believe that every one of the companions is free from major and minor sins; rather, generally it is possible for them to have sins.

The companions have precedence and virtue, which necessitate the forgiveness of the mistakes that occurred from them, if they ever did occur, to the point that some bad deeds are forgiven for them which may not be forgiven for those after them. The reason for this is that they possess good deeds, which those who came after them do not possess, which wipe away bad deeds.

It has been established by the statement of the messenger of Allāh صلى الله عليه وسلم that the companions are the best of all the generations. If they were to give handfuls in charity then it would be better than gold equal to the amount of Mt. *Uhud* given by those after them.

Even if a sin was performed by one of them, then he would have repented from it, or performed a good deed that would have wiped it away, or it would have been forgiven for him due to the virtue of the companion's precedence in accepting *Islām*. It would have also, been forgiven for him due to the intercession of the prophet Muhammad صلى الله عليه وسلم since his companions are the most worthiest of peoples for his intercession. He would have, also been tried with a trial or test in this world, which would have expiated the sin.

If this is the case with the actual clear cut sins, then what about those issues where they were *mujtahids*; if they arrived at the correct result they would receive two rewards and if they were mistaken they would receive one reward, and mistakes are forgiven.

Furthermore, the amount of actions that are objectionable from some of them are negligible and are forgiven due to the virtues and merits of their belief in Allāh, their belief in His messenger صلى الله عليه وسلم, their fighting in His way, their migration, their support, and their beneficial knowledge and righteous actions.

Anyone who takes a look at their lives, with knowledge and insight and takes into consideration what Allāh has bestowed upon them of virtues and merits, will certainly know that they are the best of creation after the prophets. There never was, nor will there ever be, anyone like them and they are the best from all the generations of this *ummah*, which in itself is the best and most noble of all *ummahs* before Allāh.

The Miracles of the *Awliyā*

From amongst the principles of the *ahl as-sunnah* is the belief in the miracles of the *awliyā* and in what Allāh has bestowed on them of the supernatural acts in the various types of sciences, discoveries, abilities, and leverages. This is narrated in *Sūrah al-Kahf* and in other places in regards to the previous nations, the foremost of this nation: the companions and the *tāb'ūn*, and the rest of the *ummah*. This will exist until the day of resurrection.

The Methodology of *Ahl as-Sunnah wa al-Jamā'ah*

From the methodology of *ahl as-sunnah wa al-jamā'ah* is following the traditions of the messenger of Allāh صلى الله عليه وسلم, internally and externally; following the way of the predecessors amongst the *muhajirūn* and *ansār*, as well as following the testament of the messenger of Allāh صلى الله عليه وسلم by his statement:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي
تمسكوا بها، وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور
فإن كل بدعة ضلالة

Upon you is my *sunnah* and the *sunnah* of the rightly guided caliphs after me. Be persistent in it and clench on to it with the molar teeth. Beware from new affairs because every innovation is misguidance.

Ahl as-sunnah know that the most truthful of words is the words of Allāh and the best guidance is the guidance of Muhammad صلى الله عليه وسلم. Therefore, they prefer and choose the words of Allāh over the words of various types of people and they prefer and choose the guidance of Muhammad صلى الله عليه وسلم over the guidance of everyone else.

This is the reason they have been named *ahl as-sunnah wa al-jamā'ah* because *jamā'ah* means gathering and unifying while its opposite is division. The term "*jamā'ah*" has become a name for these people- the ones who gather and are unified.

Ijmā' (consensus) is the third principle that is depended upon in knowledge and religion.

Ahl as-sunnah weigh all internal and external statements and actions of the people who have a relationship with the religion according to the following three principles, the *Qurān*, the *Sunnah*, and *Ijmā'*.

The *Ijmā'* which is canonized is the one that is in accordance to the way of the pious predecessors, since it is after them that differences increased and spread in the *ummah*.

Ahl as-Sunnah, with these principles, command the good and forbid the evil in accordance to what the *shari'ah* dictates. They also see proper the establishment of hajj, fighting, gathering, and performing the 'id with the rulers, be they pious or wicked. They preserve and safeguard the communities and gatherings.

They see it as part of the religion to give *nasihah* to the *ummah* and they believe in the meaning of the prophet's صلى الله عليه وسلم statements:

المؤمن للمؤمن كالبنيان المرصوص، يشد بعضه بعضا وشبك
بين أصابعه

The believer to the believer is like the compact structure, part of it supports the other, and he interlocked his fingers.

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد إذا
اشتكى منه عضو تداعى له سائر الجسد بالحمل والسهر

The example of the believers in their love, mercy, and kindness is like the body. If a limb of it complains the rest of the body calls on each other for it with fervor and vigilance.

They enjoin patience and steadfastness in times of trials, and gratitude in times of comfort, and contentment in the passing of what has been decreed. They invite to good character and good actions and they believe in the meaning of the prophet's صلى الله عليه وسلم statement:

أكمل المؤمنين إيمانا أحسنهم خلقا

The most complete of believers in faith are those who are the best amongst them in morals and character.

They consider it praiseworthy to join relations with those who cut them off from them, to give to those who withhold from them, and to forgive those who wrong them. They enjoin righteousness to the parents, the keeping of ties with relatives, being good with neighbors, doing good to the orphans, the needy ones, and the wayfarers, and kindness to slaves.

They forbid boasting, arrogance, transgression, and ascendancy over creation, be it with a right or without a right. Also, they enjoy the loftiness of character and morals and forbid the absurdness of it.

Whatever they say or do is through following the *Qurān* and *Sunnah*. Their methodology is the religion of *Islām* that was sent by Allāh to the prophet Muhammad صلى الله عليه وسلم.

However, the Prophet صلى الله عليه وسلم has informed us that this *ummah* will divide into seventy-three sects. All of them will go to the fire except one, and they are the *jama'ah*, as it is mentioned in the *hadīth* that he said:

هم من كان على مثل ما أنا عليه اليوم وأصحابي

They are those who are upon what I and my companions are upon today.

Thus, they became persistent in the pure *Islām* without any commixtures or adulterations.

They are *ahl as-sunnah wa al-jama'ah* and amongst them are the truthful ones, the martyrs, and the righteous ones. Also, amongst them are the signs of guidance, the beacons in darkness, and possessors of outstanding traditional traits and known merits.

Finally, amongst them are the replacements, and the *imāms* of the *dīn* who the Muslims have a consensus for their guidance. They are the victorious group, about whom the prophet صلى الله عليه وسلم said:

لا تزال طائفة من أمتي على الحق منصوره لا يضرهم من

خالفهم ولا من خذهم حتى يأتي أمر الله

There will not cease to be a group amongst my *ummah* victoriously on the truth, they will not be harmed by those who oppose them nor by those who desert them until the hour is established.

We ask Allāh to make us amongst them and not to deviate our hearts after it has been guided. And may He bestow upon us mercy from Him. Indeed, He is the Bestower.

And Allāh knows best.

May Allāh mention Muhammad صلى الله عليه وسلم, his family, and his followers amongst the angels and emphatically save them from perceived and immaterial harm.

Notes on al-'Aqīdah al-Wāsitīyah

By Shaykh Muhammad Sālih al-'Uthaymīn

TEXT

Introduction

In the Name of Allāh, the Most Merciful, the Bestower of Mercy

All praises are for Allāh who sent His messenger صلى الله عليه وسلم with the guidance and the religion of truth to make it superior over all religions. And Allāh is sufficient as a Witness.

I testify emphatically that there is nothing worthy of worship except Allāh alone, the One without any partners, and I testify that Muhammad صلى الله عليه وسلم is His slave and messenger, may Allāh mention him, his family, his companions, and his followers, amongst the angels and safeguard them from perceived and immaterial harm.

NOTES

The Introduction

This is a summarized comprehensive book on the beliefs of *abl as-sunnah wa al-jamā'ah*, which concerns Allāh's names and attributes, the belief in Allāh and the last day, and that which is associated with it, such as the knowledge based methodology of *abl as-sunnah*.

This book was written because some judges of *Wāsit* complained to Shaykh-ul-Islām Ibn Taymiyyah about the people's misguidance and innovations. These judges requested that he write a summary of the beliefs, which would manifest the methodology of *abl as-sunnah wa al-jamā'ah* in regards to the names and attributes of Allāh, as well as other matters that will be mentioned later in this treatise. For this reason, it is called *al-'Aqīdah al-Wāsitīyah*.

TEXT

As to what proceeds:

This is the belief of the saved and victorious group, *abl as-sunnah wa al-jamā'ah*, until the establishment of the hour.

NOTES

The 'Aqīdah of Abl as-Sunnah wa al-Jamā'ah

Abl as-sunnah wa al-jamā'ah are upon the way of the prophet صلى الله عليه وسلم and his companions in beliefs, statements and actions. They are called *abl as-sunnah wa al-jamā'ah* because of their persistence and gathering upon this methodology.

TEXT

The belief in Allāh, His angels, His books, His messengers, the resurrection after death, and the belief in *qadr*, the good and the bad of it.

NOTES

The Beliefs of *Ahl as-Sunnah wa al-Jamā'ah*

It is the belief in Allāh, His angels, His books, His messengers, the last day, the *qadr*, the good and bad of it.

- Allāh: The belief in Allāh encompasses the belief in His existence, lordship, divinity, names and attributes.
- Angels: The belief in the angels encompasses the belief in their existence, the names of the angels which are known, such as Jibrīl, and the attributes of those whose descriptions are known, like that of Jibrīl. In addition, it encompasses the belief in their roles and duties, for example the duty of Jibrīl is to descend with revelation, and Mālik is the guardian of the hellfire.
- Books: The belief in the books encompasses the belief and affirmation that they are from Allāh, as well as to believe in what they inform. An aspect is to believe in the names of those that are known, such as the Torah. Also to generally believe in those books whose names are not known. Finally, their regulations are to be followed if they have not been abrogated.
- Messengers: The belief in the messengers encompasses the belief that they are truthful in their messengerhood, to believe in the names of the prophets that are known, to generally believe in those whose names are not known, to believe and affirm what the prophets have informed and to follow their *shari'ah* as long as it has not been abrogated. However, the previous *shari'ahs* have all been abrogated by the *shari'ah* of Muhammad صلى الله عليه وسلم.
- Last Day: The belief in the last day encompasses the belief in all the prophet صلى الله عليه وسلم has informed us in regards to what will occur after death.
- Qadr*: The belief in *qadr* encompasses the belief that whatever happens is due to the decree of Allāh and His *qadr*.

TEXT

Part of the belief in Allāh is believing in what He has ascribed to Himself in His book, as well as how His messenger صلى الله عليه وسلم has described Him; without making distortions, denials, descriptions, or comparisons to them.

They (*ahl as-sunnah wa al-jamā'ah*) believe that Allāh is:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ {سورة الشورى ١١}

There is nothing like unto Him, and He is the Hearing, the Seeing.
[Sūrah ash-Shūrā 42:11]

NOTES

The Methodology of *Ahl as-Sunnah* Concerning Allāh's Names and Attributes

Their methodology is to affirm whatever Allāh has affirmed for Himself in His book and has affirmed for Himself by the tongue of His messenger صلى الله عليه وسلم without making distortions, nullifications, descriptions, or comparisons of them.

Distortions (التحريف)

Distortion means:

Linguistically:	Change.
Terminologically:	Changing the words of the text or its meaning.

An example of the changing of words is the following:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ {سورة النساء ١٦٤}

And Allāh spoke to Musā with [direct] speech.
[Sūrah an-Nisā 4:164]

If one changes the word (الله) from the nominative (مرفوع) case (الله) by changing the last vowel into a *fathah* so that it becomes in the accusative (منصوب) case (الله) the meaning would be that Musā is doing the speaking and not Allāh.

An example of the changing of meaning is the following:

Changing the meaning of استواء from its meaning of highness and being above to conquered and dominion such that the real meaning of highness is negated.

Denial (التعطيل)

Denial means:

Linguistically:	Leaving alone and relinquishment.
Terminologically:	Denying what is an obligation towards Allāh in reference to His names and attributes.

The denial can either be total, like the denial of the *jahmīyyah*, or partial, like the denial of the *ash'arīyyah*, who only affirm for Allāh seven attributes that are gathered in the following saying:

حي علم و الكلام له
إرادة و كذلك السمع و البصر

Living, Knowing, and Speech is for Him
Will and also the Hearing and Seeing

Description (التكليف) and Comparison (التشيل) and their Differences

Description is affirming the manner or way in which an attribute is regarded, like one would say, "Allāh is above His throne in such and such a way..."

Comparison is affirming an identical of something, like one would say, "The hand of Allāh is like the hand of a human."

The difference between them both is that in the case of the comparison, the compared object restricts the attribute that is mentioned. In the description, the attribute that is mentioned is not restricted to the compared object.

The Ruling on these Four Aforementioned Crimes

All of them are *harām* and some of them are *kufr* or *shirk*. Therefore, *abl as-sunnah* disassociate themselves from all of them.

The Obligation towards the Texts of Allāh's Names and Attributes

It is an obligation to take them according to their literal meaning and to affirm its reality for Allāh in a manner that suits Him, and that is for two reasons:

1. Changing its literal meaning would be in contradiction to the way of the prophet Muhammad صلى الله عليه وسلم and his companions.
2. Changing it to a figurative meaning would be speaking about Allāh without knowledge and that is prohibited.

TEXT

Thus, they do not negate that which He has described Himself, nor do they change the words from their appropriate places. Neither do they deviate from that which is an obligation upon them in regards to the names and *ayah* of Allāh. They do not make descriptions or comparisons of His attributes to those of the creation since He has no likes, equals or rivals.

He is not to be compared to His creation because He is the most knowledgeable regarding Himself and others, and He is more truthful, and more beautiful in speech than His creation.

NOTES

Deviance (الإلحاد)

Deviance means:

Linguistically:

Leaning.

Terminologically:

Deviance from that which is an obligation in belief and actions in reference to Allāh's names and signs due to His sayings:

﴿ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ﴾
{سورة الأعراف ١٨٠}

And leave [the company of] those who practice deviation concerning His names.
[Sūrah al-'Arāf 7:180]

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا ﴾

{سورة فصلت ٤٠}

Indeed, those who inject deviation into Our verses are not concealed from Us.

[Sūrah Fussilat 41:40]

There are Four Types of Deviance Concerning the Names of Allāh

They are the following:

1. Denying anything from the names or the attributes, which the names imply, as is done by the *jahmīyyah*.
2. Naming Allāh with what He has not named Himself, as the Christians have done by naming Him, the father.
3. Believing that the meanings of the names are comparative or similar to His creation, as is done by the *mushabih*.
4. Deriving names for idols from the names of Allāh, as the polytheists have done by deriving the name *'uzza* from *Al-'Azīz*.

There are Two Types of Deviance Concerning the Signs of Allāh

1. Deviance in the universal signs (الآيات الكونية), meaning in the creation.

This is to deny the singling out of Allāh in creation, meaning to have the belief of singling out someone else besides Him in creation or in part of the creation, and that He has an associate or helper in creating.

2. Deviance in the *sharī'ah* signs (الآيات الشرعية), meaning in the *wahī* revealed to the Prophets.

This is the distortion, denial, and opposition of revelation.

TEXT

Furthermore, His messengers are truthful and are to be trusted, in contradiction to what is claimed by those without knowledge. For this reason, Allāh, the Most High, said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ ﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾
﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ {سورة الصافات ١٨٠-١٨٢}

Exalted is your Lord, the Lord of might, above what they describe.
And peace be upon the Messengers. And praise to Allāh, Lord of
the worlds.

[Sūrah as-Saffāt 37:180-182]

He cleared Himself from what the messengers' opponents ascribed to Him and He ordered peace and security upon the messengers because what they said was free from deficiencies and faults.

Usage of Affirmation and Negation Conjunctively in Allāh's Names and Attributes

He (Allāh) has used affirmation and negation together when He has named and described Himself. *Ahl as-sunnah wa al-jamā'ah* do not deviate from what the messengers have brought. Indeed, what the messengers brought is the straight path, the path of those upon whom Allāh has bestowed His favors; they are the prophets, the truthful and sincere ones, the martyrs, and the righteous ones.

NOTES

The Names and Attributes of Allāh, their Affirmation or Negation, are only known by Revelation (توقيفية) and are Clear (محكم) from a Perspective and Unclear (متشابه) from Another Perspective

The names and attributes of Allāh, their affirmation or negation, are subjected to the Book and *Sunnah*. Thus, it is not permissible to affirm or negate an attribute except with evidence from the Book and/or *Sunnah*. There is no realm for the intellect in this aspect because it is beyond the scope of the intellect.

The names and attributes of Allāh are clear in their meanings because their meanings are known. They are unclear in their reality because their reality is not known by anyone except Allāh. The محكم is that which is clear and the متشابه is its opposite.

The Names and Attributes of Allāh are not Quantified

The names and attributes of Allāh are not quantified by a certain number due to the statement of the prophet صلى الله عليه وسلم in the narrated supplication:

أسألك اللهم بكل اسم هو لك سميت به نفسك ، أو أنزلته في
كتابك، أو علمته أحدا من خلقك ، أو استأثرت به في علم
الغيب عندك

O Allāh, I ask you by all the names that are for you, by that which you have named yourself, or revealed in your Book, or taught one of your creation, or kept in the knowledge of the hidden, which is with you. ¹

There is no method of quantifying or encompassing what Allāh has kept with Him in His knowledge. The reconciliation between this text and the saying of the prophet صلى الله عليه وسلم:

إن لله تسعة وتسعين اسما من أحصاها دخل الجنة

For Allāh, there are ninety-nine names; whoever memorizes them will enter paradise. ²

The meaning of this *hadīth* is that among all the names of Allāh there are ninety-nine out of them, which if they are specifically memorized then the person will enter into paradise. Therefore, it does not negate the fact that He may have other names besides these ninety-nine.

This is similar to the statement, “I have fifty shields that I have prepared for war.” This does not negate the fact that you would own other shields as well.

The meaning of memorizing the names of Allāh is that one is to know its wording, its meaning, and worships Allāh in what it necessitates.

How Is the Faith in Allāh's Names Completed?

If the name is transitive, then the completeness of faith in it is to affirm the name, to affirm the attribute that the name implies, and to affirm the effect that is brought about by that name.

¹ Narrated by Ahmad Ibn Hanbal [vol. 1/no. 391 & no. 452] and Al-Hākim [vol. 1/no. 519].

² Narrated by al-Bukhārī [no.73929] and Muslim [no. 2677].

For example: (الرحيم)

- The name is affirmed and it is the Bestower of Mercy (الرحيم).
- The attribute is affirmed and it is mercy.
- Its effect is affirmed and it is that Allāh shows mercy to others.

If the name is intransitive, then the completeness of faith in it is to affirm the name and the attribute that the name implies.

For example (الحي)

- The name is affirmed and it is the Ever-Living (الحي).
- The attribute is affirmed and it is life.

Therefore, every name implies an attribute and not every attribute implies a name.

The Attributes of Allāh in Reference to Affirmation and Negation

The attributes of Allāh in this regard are of two categories:

1. Affirmed (ثبوتية): They are those attributes that Allāh affirmed for Himself, like life, knowledge, etc.
2. Negated (سلبية): They are those attributes that Allāh negated from Himself, like weakness and oppression.

It is an obligation to believe in the negation of the negated attributes and to believe in the affirmation of its opposite. For example, His saying:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ {سورة الكهف ٤٩}

And your Lord does not do injustice to anyone.

[Sūrah al-Kahf 18:49]

It is an obligation to negate oppression or injustice from Allāh and to affirm its opposite, which is justice that does not have any oppression or injustice.

The Attributes of Allāh in Reference to Continuance (الدوام) and Occurrence (الحدوث)

The attributes in this regard are of two categories:

1. Intrinsic Attributes (صفات ذاتية):

These are attributes that are continuous; He never ceased nor will cease to be attributed with them, like knowledge, ability, etc.

2. Practical Attributes (صفات فعلية):

These are attributes that are related to His will, if He wishes He does them and if He wishes He does not do them, like His descending to the lowest heaven.

It is possible that an attribute can be intrinsic and practical in reference to them both. For example, the attribute of speech, in regards to its origin it is an intrinsic attribute because Allāh never ceased nor will cease to be One who speaks. In regards to the units of speech, which He speaks by it at times, then it is a practical attribute because it is related to His will.

TEXT

The afore-mentioned theme is included in how Allāh describes Himself in *Sūrah Al-Ikhlās*, which is equal to one third of the *Qurān*:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ ﴿ اللَّهُ الصَّمَدُ ﴾ ﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴾
﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ {سورة الإخلاص ١-٤}

Say, "He is Allāh, [who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent."

[Sūrah al-Ikhlās 112:1-4]

NOTES

Regarding the Names and Attributes in the General and Detailed Sense

For the most part, the methodology of the *Qurān* and *Sunnah* is to be general in negation and detailed in affirmation. The negation is done generally because it is more complete and inclusive in clearing Allāh from deficiencies than if done in the detailed sense. The affirmation is done in the detailed sense because it is more expressive and abundant in making praises than if done in the general sense.

For this reason, you will find that the affirmed attributes are abundant in the Book and the *Sunnah*, for example, the All-Hearing, the All-Seeing, the All-Knowing, the All-Able, the Most Forgiving, the Bestower of Mercy, etc.

However, the negated attributes are few, for example, the negations of injustice, weariness, heedlessness, birth, comparisons, rivals, and equals.

Sūrah al-Ikhlās

Sūrah al-Ikhlās is:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ ﴿ اللَّهُ الصَّمَدُ ﴾ ﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴾
 ﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ {سورة الإخلاص ١-٤}

Say, “He is Allāh, [Who is] One; Allāh, the Eternal Refuge; He neither begets nor is born; Nor is there to Him any equivalent.”

[Sūrah al-Ikhlās 114:1-4]

It is called, “The Purity” because Allāh made it purely for Him and did not mention except that which relates to His names and attributes. Also, because it purifies the reciter from *shirk* and denial (تعطيل).

The reason for its revelation is the polytheists questioning the prophet Muhammad صلى الله عليه وسلم: “State the ancestry of your Lord, how did He come about?”

It is authentically narrated upon the prophet صلى الله عليه وسلم that this *sūrah* equals one-third of the *Qurān*.³ The *Qurān* contains information about Allāh, His creation, and regulations (the commands and prohibitions). *Sūrah al-Ikhlās* contains information of the first category, the information about Allāh, thus it is one-third of the information contained in the *Qurān*.

Amongst the names of Allāh mentioned in it are: Allāh (الله), al-Ahad (الأحد), and As-Samad (الصمد).

Allāh (الله): is the one worshipped out of love and exaltation.

Al-Ahad (الأحد): is singled out from having any partners or comparisons.

³ Narrated by al-Bukhārī [no. 5013] and Muslim [no. 811].

As-Samad (الصد): is the One who is perfect in His attributes and all of His creation needs and depends on Him.

These names imply various attributes:

1. Divinity (الألوهية)
2. Uniqueness (الأحادية)
3. Eternal, One who others depend upon (الصدية)
4. The negation of Him having a son because He is self-sufficient from having a son and has no comparisons or equivalents.
5. The negation of Him being born because He is the Creator of everything and the First before whom there is none.
6. The negation of Him having one like Him, a comparison of Him in His attributes because there is nothing like Him due to the perfection of His attributes.

TEXT

Furthermore, in the way in which He has described Himself in the greatest *ayah* in His book where He says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾
 {سورة البقرة ٢٥٥}

Allāh, there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs what is ever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *kursi* extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

And for this reason, the one who recites this *ayah* at night will not cease to have a guardian from Allāh over him and satan will not get close to him until morning.

NOTES

Ayatul-Kursi (The Ayah of the Footstool)

Ayatul-Kursi is His saying:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ {سورة البقرة ٢٥٥}

Allāh — there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *kursi* extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

It is called the *ayah* of the footstool due to the mentioning of the footstool. This *ayah* is the greatest *ayah* in the book of Allāh. Whoever recites it at night will not cease to have upon him a guardian from Allāh and satan will not come close to him until morning.

This ayah contains the following names of Allāh: (الله) its meaning has been previously mentioned, the Ever-Living (الحي), the Ever-Lasting (القيوم), the Most High (العلي), and the Most Great (العظيم).

- The Ever-Living (الحي): The One with complete and perfect life that implies the perfect attributes that are not preceded with inexistence nor will they ever be perished.
- The Ever-Lasting (القيوم): He exists by Himself and causes others to exist; thus He is self-sufficient from everything, and everything is in need of Him.

- The Most High (العلي): He is the Most High by His Essence, above everything, and Most High by His attributes by their perfection; thus He does not have any defects or deficiencies.
- The Most Great (العظيم): The One with greatness- this means His magnificence and grandeur.

These Names Imply the Following Attributes:

1. Singling out Allāh in Divinity and worship.
2. Negation of sleep and slumber from Him due to the perfection of His Life and Self-Existence.
3. Singling Him out in comprehensive dominion over everything:

﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

To Him belongs whatever is in the heavens
and whatever is on the earth.

4. The perfection of His greatness and sovereignty since none intercedes before Him except with His permission.
5. The perfection of His knowledge and encompassment of everything.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ﴾

It means He knows their present and their future.

﴿وَمَا خَلْفَهُمْ﴾

It means He knows their past.

6. The Will.
7. The perfection of His ability due to the greatness of His creation.

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

His *kursi* extends over the heavens and the earth.

8. The perfection of His knowledge, ability, protection, and mercy due to His saying:

﴿وَلَا يُؤْوِدُهُ حِفْظُهُمَا﴾

And their preservation tires Him not

This means that it does not burden Him nor is He unable to do it.

The Footstool

The footstool is the place for the two feet of the Most Merciful, the One free from all deficiencies, the Most High. The footstool is among the greatest of creation, as is mentioned in the *hadīth*:

ما السماوات السبع والأرضون السبع بالنسبة إلى الكرسي إلا
كحلقة ألقيت في فلاة من الأرض ، وإن فضل العرش على
الكرسي كفضل الفلاة على تلك الحلقة

The seven heavens and the seven earths compared to the footstool are nothing, but like a ring thrown in the desert. The greatness of the throne over the footstool is like the greatness of the desert over the ring.⁴

This indicates the greatness of the creation of Allāh, the One free from all deficiencies, the Most High.

The footstool is different from the throne because the footstool is the place for the two feet.⁵ As for the throne, then Allāh rose above it. Furthermore, the texts indicate that there is a difference between the two.

⁴ Narrated by Ibn Abī Shaybah [pg. 58] and Ibn Jarir [vol. 5/no. 399], and al-Bayhāqī [no. 862], and was authenticated by al-Albānī in *As-Silsilat As-Sahih*, [no. 109].

⁵ Confirmed from Ibn Abbaas (may Allāh be pleased with him) and the narration stops at him, narrated by Ibn Abī Shaybah [61] and al-Hākim [vol. 2/no. 282] and he said: upon the conditions of As-Shaykhayn and they did not narrate it, and Adh-Dhahabī agreed with him.

TEXT

And His, the Most High's, statements:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
{سورة الحديد ٣}

He is the First and the Last, the Ascendant and the Intimate, and
He is, of all things, Knowing.
[Sūrah al-Hadīd 57:3]

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ {سورة الفرقان ٥٨}
And rely upon the Ever-Living who does not die...
[Sūrah al-Furqān 25:58]

NOTES

The Meaning of His Saying:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
{سورة الحديد ٣}
He is the First and the Last, the High and the Close, and He is, of all
things, Knowing.
[Sūrah al-Hadīd 57:3]

The prophet صلى الله عليه وسلم explained these four names by stating that:

- The First (الأول): is the One before whom there is none.
- The Last (الآخر): is the One after whom there is none.
- The High (الظاهر): is the One, above whom there is none.
- The Close (الباطن): there is nothing nearer than Him.⁶

⁶ Narrated by Muslim [no. 2713].

His saying:

﴿ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾
He is, of all things, Knowing.

This means that His knowledge encompasses the general and detailed aspects of everything.

TEXT

The Knowledge

﴿ وَهُوَ الْعَلِيمُ الْخَبِيرُ ﴾ {سورة التحريم ٢}
And He is the Knowing, the Acquainted.
[Sūrah at-Tahrīm 66:2]

﴿ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُورُ ﴾ {سورة سبأ ٢}

He knows what penetrates into the earth and what emerges from it
and what descends from the heaven and what ascends therein.
[Sūrah Saba 34:2]

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ {سورة الأنعام ٥٩}

And with Him are the keys of the unseen; none knows them except
Him. And He knows what is on the land and the sea. Not a leaf
falls but He knows it. And no grain is there within the darkness of
the earth and no moist or dry [thing] but that is [written] in a clear
record.
[Sūrah al-An'ām 6:59]

﴿ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾ {سورة فاطر ١١}
And no female conceives nor does she give birth except with His
Knowledge. [Sūrah al-Fātir 35:11]

﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ {سورة الطلاق ١٢}

So you may know that Allāh is over all things competent and that Allāh has encompassed all things in Knowledge.
[Sūrah at-Talāq 65:12]

NOTES

Allāh's Names and Attributes in the Qurān

The Knowledge of Allāh

Knowledge is the comprehension of something upon its reality. The knowledge of Allāh is perfect and encompasses the general and detailed aspects of everything.

Amongst the proofs of the general knowledge is His saying:

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ {سورة النساء ١٧٦}

And Allāh is Knowing of all things.
[Sūrah an-Nisā 4:176]

Amongst the proofs of the detailed knowledge is His saying:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَحْرِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ {سورة الأنعام ٥٩}

And with Him are the keys of the unseen; none knows them except Him. And he knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that it is [written] in a clear record.
[Sūrah al-An'ām 6:59]

From the proofs of Allāh's knowledge of the conditions of His creation is His saying:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ {سورة البقرة ٢٨٣}

And Allāh is Knowing of what you do.
[Sūrah al-Baqarah 2:283]

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْذَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾ {سورة هود ٦}

And there is no creature on earth but that upon Allāh is its provision, and he knows its place of dwelling and place of storage. All is in a clear book.
[Sūrah Hūd 11:6]

The Wisdom (الحكمة) and the Meaning of the Most Wise (الحكيم)

Wisdom is placing things in their appropriate places with precision. The evidence of Allāh being attributed with it is His saying:

﴿ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴾ {سورة التحريم ٢}

And He is the Knowing, the Wise.
[Sūrah at-Tahrīm 28:2]

The Most Wise has two meanings:

1. It means the One with wisdom, thus He does not command a thing nor create a thing nor prohibit a thing except with wisdom.
2. It means the Ruler, the One who rules with what He wants and there is none to review His ruling.

The Types of the Wisdom of Allāh

Allāh's Wisdom is of two types- *shari'ah* and universal:

1. *Shari'ah*: The realm of the *shari'ah* wisdom is the law, meaning the revelation that was brought by the messengers. All of it has the utmost precision and benefit.
2. Universal: The realm of the universal wisdom is the universe, meaning the creation of Allāh. Everything that has been created by Allāh is of the utmost precision and benefit.

The Types of the Rule of Allāh

The rule of Allāh is of two types- universal and *shari'ah*.

1. Universal: The universal rule is that which Allāh decrees in destiny and creation.

The evidence of it is His saying quoting one of the brothers of Yūsuf:

﴿ فَلَنْ أُبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ﴾

{سورة يوسف ٨٠}

So I will never leave [this] land until my father permits me or Allāh decides for me.

[Sūrah Yūsuf 12:80]

2. *Shari'ah*: The *shari'ah* rule is that which Allāh decrees in the *shari'ah*.

The evidence of it is His saying:

﴿ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

{سورة الممتحنة ١٠}

That is the judgment of Allāh; He judges between you. And Allāh is Knowing and Wise.

[Sūrah al-Mumtahinah 60:10]

The Keys of the Hidden (مفاتيح الغيب)

The keys of the hidden are its treasures and keys. It is mentioned in His saying:

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ﴾

﴿ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ

تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ {سورة لقمان ٣٤}

Indeed, Allāh [alone] has knowledge of the hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is

Knowing, Well-Aware.

[Sūrah Luqmān 31:34]

The Well-Aware (الخبير) is the One knowledgeable of the internal aspects of things.

TEXT

The Provider and the Powerful

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾ {سورة الذاريات ٥٨}

Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength. [Sūrah adh-Dhāriyāt 51:58]

NOTES

The Provision (الرزق)

Provision is to give one what benefits him. The evidence of this is His saying:

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾ {سورة الذاريات ٥٨}

Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength.

[Sūrah adh-Dhāriyāt 51:58]

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴾ {سورة هود ٦}

And there is no creature on earth but that upon Allāh is its provision.

[Sūrah Hūd 11:6]

There are two types of provision: general and specific. The general provision is that which sustains the body like food and other items. This type includes all types of creation. The specific provision is that which rectifies the heart with faith, knowledge, and righteous actions.

The Ability (القدرة)

It is the ability of action without inability. The ability of Allāh encompasses all things. Its proof is His saying:

﴿ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ {سورة البقرة ٢٨٤}

And Allāh is over all things competent.

[Sūrah al-Baqarah 2:284]

The Power (القوة)

Power is the ability of action without weakness. Its proof is His saying:

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾ {سورة الذاريات ٥٨}

Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength.

[Sūrah adh-Dhāriyāt 51:58]

The Most Strong (المتين) means intense in power.

The difference between power and ability is that power is more specific than ability from one angle and more general than it from another angle.

In respect to the one who is able and possesses feelings then power is more specific than ability because it is ability and more.

In respect to the generality of its place of occurrence then power is more general than ability because those with and without feelings are attributed with power. For example, it is said that iron is powerful, but it is not said that it is able.

TEXT

The Will

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ
تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾ {سورة الكهف ٣٩}

And why did you, when you entered your garden, not say, what Allāh willed [has occurred]; there is no power except in Allāh!
[Sūrah al-Kahf 18:39]

﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلَكِنْ اختلفوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا
اقتتلوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ {سورة البقرة ٢٥٣}

If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

[Sūrah al-Baqarah 2:253]

﴿اللَّهُ يَحْكُمُ مَا يُرِيدُ﴾ {سورة المائدة ١}

Indeed, Allāh ordains what He intends.
[Sūrah al-Māidah 5:1]

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَا كَأْتَمَّا يصعدُ فِي السَّمَاءِ﴾
{سورة الأنعام ١٢٥}

And whoever Allāh wants to guide, He expands his breast to [contain] Islam; and whoever He wants to misguide, He makes his breast tight and constricted as though he was climbing into the sky.
[Sūrah al-An‘ām 6:125]

NOTES

The Will of Allāh (المشيئة)

The will of Allāh is His universal will. It is general for all things including His actions and the actions of His slaves. The evidence for it being in His actions is His saying:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا﴾ {سورة السجدة ١٣}
 And if We had willed, We could have given every soul its guidance.
 [Sūrah as-Sajdah 32:13]

The evidence for it being in the actions of His slaves is His saying:

﴿وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ﴾ {سورة الأنعام ١٣٧}
 And if Allāh had willed, they would not have done so.
 [Sūrah al-An'ām 6:137]

The Intent of Allāh (الإرادة) and Its Categories

The intent of Allāh is an attribute amongst His attributes and can be classified into two categories.

1. Universal: This is the same meaning of the Will (المشيئة). The evidence of it is His saying:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ
 لِلْإِسْلَامِ﴾ {سورة الأنعام ١٢٥}

So whomever Allāh wants to guide – He expands his breast to [contain] Islām.
 [Sūrah al-An'ām 6:125]

2. *Shari'ah*: It is in the meaning of love. The evidence of it is His saying:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾ {سورة النساء ٢٧}

Allāh wants to accept your repentance...
 [Sūrah an-Nisā 4:27]

The Difference Between the Universal and the Shari'ah Intent

The difference between them is that in the universal intent that which is intended must occur. The intended may be beloved to Allāh or not beloved. In contrast, the shari'ah intent does not necessarily have to occur and the intended is only that which is beloved to Allāh.

TEXT

The Love

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ {سورة البقرة ١٩٥}

And spend in the way of Allāh and do not throw [yourselves] with
your own hands into destruction [by refraining]. And do good;
indeed, Allāh loves the doers of good.
[Sūrah al-Baqarah 2:195]

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ {سورة الحجرات ٩}

Indeed, Allāh loves those who act justly.
[Sūrah al-Hujurāt 49:9]

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴾ {سورة التوبة ٧}

Indeed, Allāh loves the righteous [who fear Him].
[Sūrah at-Taubah 9:7]

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ {سورة البقرة ٢٢٢}

Indeed, Allāh loves those who are constantly repentant and loves
those who purify themselves.
[Sūrah al-Baqarah 2:222]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ ﴾ {سورة آل عمران ٣١}

Say [O Muhammad], "If you should love Allāh, then follow me, [so]
Allāh will love you and forgive you your sins."
[Sūrah Āle-'Imrān 3:31]

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ {سورة المائدة ٥٤}

Allāh will bring forth [in place of them] a people He will love and who will love Him.

[Sūrah al-Māidah 5:54]

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ

مَّرْصُوصٌ ﴾ {سورة الصف ٤}

Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

[Sūrah as-Saff 61:4]

﴿ وَهُوَ الْعَفُورُ الْوَدُودُ ﴾ {سورة البروج ١٤}

And He is Forgiving, the Affectionate.

[Sūrah al-Burūj 85:14]

NOTES

The Love of Allāh (حبة الله)

The love of Allāh is an attribute from the practical attributes. Its evidence is His saying:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ {سورة المائدة ٥٤}

Allāh will bring forth [in place of them] a people he will love and who will love Him. [Sūrah al-Māidah 5:54]

﴿ وَهُوَ الْعَفُورُ الْوَدُودُ ﴾ {سورة البروج ١٤}

And He is the Forgiving, the Affectionate.

[Sūrah al-Burūj 85:14]

الرد means pure love. It is not permissible to interpret (تفسير) love as rewards because that is in opposition to the literal wording and the consensus of the *salaf*. Furthermore, there is no evidence for it.

TEXT

The Forgiveness and The Mercy

And His saying:

﴿ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ {سورة النمل ٣٠}

Indeed, it is from Solomon, and indeed, it is [i.e., reads], "In the name of Allāh, the Entirely Merciful, the Especially Merciful.
[Sūrah an-Naml 27:30]

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴾ {سورة غافر ٧}

Those [angels] who carry the throne and those around it exalt [Allāh] with praise of their Lord, and believe in Him and ask forgiveness for those who believe [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and protect them from the torment of the hellfire!"

[Sūrah Ghāfir 40:7]

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾ {سورة الأحزاب ٤٣}

And ever is He, to the believers, Merciful.

[Sūrah al-Ahzāb 33:43]

﴿ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾

﴿ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ ﴾ {سورة الأعراف ١٥٦}

"My punishment— I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me...

[Sūrah al-'Arāf 7:156]

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾ {سورة الأنعام ٥٤}

Your Lord has decreed upon Himself mercy.
[Sūrah al-An'ām 6:54]

﴿ وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ
بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مَن عِبَادِهِ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴾ {سورة يونس ١٠٧}

And if Allāh should touch you with adversity, there is no remover of it except Him; and if he intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.
[Sūrah Yūnus 10:107]

﴿ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾ {سورة يوسف ٦٤}

But Allāh is the Best Guardian and He is the Most Merciful of the Merciful.
[Sūrah Yūsuf 12:64]

NOTES

The Forgiveness and the Mercy (المغفرة و الرحمة)

The evidence for affirming the forgiveness and the mercy of Allāh is His saying:

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ {سورة النساء ٩٦}

And Allāh is Ever-Forgiving and Merciful.
[Sūrah an-Nisā 4:96]

The forgiveness is the concealment of sins and overlooking them. The mercy is an attribute that implies goodness and favors. It is divided into two categories: general mercy and specific mercy.

The general mercy encompasses everyone and the evidence for it is His saying:

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾ {سورة الأعراف ١٥٦}

And My Mercy encompasses all things.
[Sūrah al-'Arāf 7:156]

﴿ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا ﴾ {سورة غافر ٧}

“Our Lord, You have encompassed all things in mercy and knowledge...”
[Sūrah Ghāfir 40:7]

The specific mercy is specifically for the believers. Its evidence is His saying:

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾ {سورة الأحزاب ٤٣}

And ever is He, to the believers, Merciful.
[Sūrah al-Ahzāb 33:43]

It is not correct to interpret mercy as goodness because it is in opposition to the literal wording and consensus of the *salaf*. Furthermore, there is no evidence for it.

TEXT

The Pleasure and the Anger

His saying:

﴿ قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾ {سورة المائدة ١١٩}

Allāh will say, “This is the day when the truthful will benefit from their truthfulness.” For them are gardens [in paradise] beneath which rivers flow, wherein they will abide forever. Allāh being pleased with them and they with Him.
[Sūrah al-Māidah 5:119]

And His saying:

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾ {سورة النساء ٩٣}

But whoever kills a believer intentionally—his recompense is hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him...
[Sūrah an-Nisā 4:93]

﴿ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾ {سورة محمد ٢٨}

That is because they followed what angered Allāh and disliked [what earns] His pleasure, so He rendered worthless their deeds.
[Sūrah Muhammad 47:28]

﴿ فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴾ {سورة الزخرف ٥٥}

And when they angered Us, We took retribution from them and drowned them all.
[Sūrah az-Zukhruf 43:55]

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴾ {سورة التوبة ٤٦}

And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so He kept them back, and they were told, “Remain [behind] with those who remain.”

[Sūrah at-Taubah 9:46]

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾ {سورة الصف ٣}

Great is hatred in the sight of Allāh that you say what you do not do.
[Sūrah as-Saff 61:3]

NOTES

The Pleasure (الرضى), the Anger (الغضب), the Dislike (الكرهه), the Detest (المقت), and the Anger (الأسف)

Pleasure is an attribute amongst the attributes of Allāh that implies Him loving the one who He is pleased with and doing good towards him. The evidence for it is His saying:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ {سورة المائدة 119}

Allāh being pleased with them and they with Him.
[Sūrah al-Māidah 5:119]

Anger is an attribute amongst the attributes of Allāh that implies Him hating the one who He is angered with and taking revenge upon him. It is similar to the attribute of wrath (سخط). The evidence of Allāh being attributed with these two attributes is His saying:

﴿وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ {سورة النساء 93}

And Allāh has become angry with him and has cursed him.
[Sūrah an-Nisā 4:93]

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾

{سورة محمد 28}

That is because they followed what angered Allāh and disliked [what earns] His pleasure.

[Sūrah Muhammad 47:28]

Hate is an attribute amongst the practical attributes of Allāh and it implies the distancing of the one who is hated and treating him as an enemy. The evidence of this is His saying:

﴿وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتِهِمْ فَتَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾

{سورة التوبة 46}

But Allāh disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

[Sūrah at-Taubah 9:46]

Wrath (المقت) is severe hate (كراهة). Detest (بغض) is close in meaning with hate (كراهة). The evidence of wrath is His saying:

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾ {سورة الصف ٣}

Great is hatred in the sight of Allāh that you say what you do not do.
[Sūrah as-Sāff 61:3]

الأسف has two meanings:

1. Anger.

It is permissible to attribute Allāh with this. The evidence is His saying:

﴿ فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ ﴾ {سورة الزخرف ٥٥}

And when they angered Us, We took retribution from them...

[Sūrah az-Zukhruf 43:55]

The meaning is: When they angered us.

2. Sadness.

It is not permissible to attribute Allāh with this because sadness is a deficient attribute and Allāh is free from all deficiencies.

It is not permissible to interpret pleasure as rewards, anger as revenge, hate and wrath as punishment because it is in opposition to the literal meaning and the consensus of the *salaf*. Furthermore, there is no evidence for it.

TEXT

The Arrival and the Coming

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةِ
وَقَضِيَ الْأَمْرُ وَالِإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾ {سورة البقرة ٢١٠}

Do they await but that Allāh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allāh [all] matters are returned.
[Sūrah al-Baqarah 2:210]

And He has said:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ
انتظروا إِنَّا مُنتظرون ﴾ {سورة الأنعام ١٥٨}

Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The day that some of the signs of your Lord will come, no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are awaiting."

[Sūrah al-An'ām 6:158]

And He also said:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾ {سورة الفجر ٢١٢٢}

No! When the earth has been leveled-pounded and cursed-And your Lord has come and the angels, rank upon rank.

[Sūrah al-Fajr 89:21-22]

And He also said:

﴿ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾
{سورة الفرقان ٢٥}

And [mention] the day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

[Sūrah al-Furqān 25:25]

NOTES

The Arrival (المجيء) and the Coming (الإتيان)

The arriving and the coming are from the practical attributes of Allāh. They are affirmed for Allāh in a manner that befits Him. Their evidences are His sayings:

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾ {سورة الفجر ٢٢}

And your Lord has come and the angels, rank upon rank.

[Sūrah al-Fajr 89:22]

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ
وَالْمَلَائِكَةُ ﴾ {سورة البقرة ٢٢٢}

Do they await but that Allāh should come to them in covers of clouds and the angels [as well]...

[Sūrah al-Baqarah 2:210]

It is not permissible to interpret the arriving and the coming as His command because it is in opposition to the literal word and the consensus of the *salaf*. Furthermore, there is no evidence for it.

In His saying:

﴿ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ﴾ {سورة الأنعام ١٥٨}

...or that there come some of the signs of your Lord
[Sūrah al-An'ām 6:158]

This is when the sun will rise from its setting place (the west), which will no longer allow repentance to be accepted. This is explained by the prophet صلى الله عليه وسلم in a narration that is traced back to him.

The author mentioned the following *ayah* amongst the evidences of the coming of Allāh despite the fact that the coming is not mentioned:

﴿ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾

{سورة الفرقان ٢٥}

And [mention] the day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

[Sūrah al-Furqān 25:25]

This *ayah* was mentioned amongst the evidences because the heaven and the clouds will be rent asunder and the angels will be sent down only at the coming of Allāh. His coming will be to judge between His slaves. Thus, this methodology establishes the proof of an issue by mentioning its counterpart when the counterpart necessitates such an issue.

TEXT

The Face

He has said:

﴿ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾ {سورة الرحمن ٢٧}

And there will remain the face of your Lord,
Owner of Majesty and Honor.

[Sūrah ar-Rahmān 55:27]

And He has said:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾ {سورة القصص ٨٨}

Everything will be destroyed except His face.

[Sūrah al-Qasas 28:88]

NOTES

The Face (الوجه)

The face is an attribute amongst the intrinsic attributes of Allāh, which are realistically affirmed for Him in a manner that befits Him. The evidence is His saying:

﴿ وَيَقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾ {سورة الرحمن ٢٧}

And there will remain the face of your Lord, Owner of Majesty and Honor.
[Sūrah Ar-Rahmān 55:27]

الجلال means greatness. الإكرام means giving the obedient ones that which has been prepared for them of honor. It is not permissible to interpret the face as rewards because it is in opposition to the literal word and the consensus of the *salaf*. Furthermore, there is no evidence for it.

TEXT

The Hand

And He has said:

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ﴾
{سورة ص ٧٥}

[Allāh] said, "O Iblīs, what prevented you from prostrating to that which I created with My hands?"
[Sūrah Sād 38:75]

And He has said:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَغُلَّتْ أَيْدِيهِمْ وَغُلَّتْ أَيْدِيهِمْ بِمَا قَالُوا
بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾ {سورة المائدة ٦٤}

And the Jews say, "The hand of Allāh is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills.
[Sūrah al-Māidah 5:64]

NOTES

The Hand (اليد)

The two hands of Allāh are amongst His intrinsic attributes that are realistically affirmed for Him in a manner that befits Him. He outstretches them in any manner that He pleases and grips with them whatever He pleases. The evidences for them are:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾ {سورة المائدة ٦٤}

Rather, both His hands are extended.
[Sūrah al-Māidah 5:64]

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ﴾ {سورة ص ٧٥}

...what prevented you from prostrating to that which I created with My hands? [Sūrah Sād 38:75]

It is not permissible to interpret the two hands as meaning power because it is in opposition to the literal word and the consensus of the *salaf*. Furthermore, there is no evidence for it. In addition, the text does not allow such an interpretation because it mentions the hands in the dual form, meaning two hands. And power is not attributed to Allāh in the dual form.

TEXT

The Eyes

He has said:

﴿ فَإِنَّكَ بِأَعْيُنِنَا ﴾ {سورة الطور ٤٨}

...you are in Our eyes [i.e., sight].
[Sūrah at-Tūr 52:48]

And He has said:

﴿ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَاحِ وَدُسُرٍ ﴾ ﴿ تَجْرِي بِأَعْيُنِنَا جَزَاءً

لِمَنْ كَانَ كُفْرًا ﴾ {سورة القمر ١٣-١٤}

And we carried him on a [construction of] planks and nails, sailing under Our eyes as reward for he who had been denied.

[Sūrah al-Qamar 54:13-14]

And He said:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾
{سورة طه ٣٩}

And I bestowed upon you love from Me that you would be brought up under My eye [i.e., observation and care].
[Sūrah Tā-Hā 20:39]

NOTES

The Eyes (العين)

The two eyes of Allāh are amongst His intrinsic attributes that are realistically affirmed for Him in a manner that befits Him. He looks and sees with them. The evidence for this is His saying:

﴿وَلِتُصْنَعَ عَلَى عَيْنِي﴾ {سورة طه ٣٩}
And you would be brought up under My eye.
[Sūrah Tā Hā 20:39]

﴿تَجْرِي بِأَعْيُنِنَا﴾ {سورة القمر ١٤}
Sailing under Our eyes...
[Sūrah al-Qamar 54:14]

It is not permissible to interpret them as knowledge or as vision while negating the existence of His eyes because it is in opposition to the literal word and the consensus of the *salaf*. Furthermore, there is no evidence for it.

The response to the *tafsir* by some of the *salaf* of His saying ﴿تَجْرِي بِأَعْيُنِنَا﴾ to mean “a vision from Us” is that they did not intend by it the negation of the reality of the meaning of the eyes. They only explained it by what the attribute implied along with the affirmation of the existence of His eyes. There is no problem in doing so. This is in contrast to those who explain the eyes as vision thereby denying the actuality of the eyes.

The Grammatical Forms in which the Attributes of the Hands and the Eyes Have Been Mentioned

These two attributes have been mentioned in three forms:

1. Singular Form.

For example:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ﴾ {سورة الملك ١}

Blessed is He in whose hand is dominion.

[Sūrah al-Mulk 67:1]

﴿ وَلَتُصْنَعَ عَلَيَّ عَيْنِي ﴾ {سورة طه ٣٩}

And you would be brought up under My eye.

[Sūrah Tā Hā 20:39]

2. Dual Form.

For example:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾ {سورة المائدة ٦٤}

Rather, both His hands are extended.

[Sūrah al-Māidah 5:64]

The *hadīth*:

إذا قام أحدكم يصلي فإنه بين عيني الرحمن

“If one of you stands to pray, then he is before the two eyes of the Most Merciful.”⁷

⁷ Ibn al-Qayyim mentioned it in *As-Sawā'iq Al-Mursalah* [256] and al-Albānī declared it very weak in *Al-Da'ifah* [no. 1024]. And the distinguished Shaykh, the author, (may Allāh have mercy on him) stated that it was weak in his extended explanation on *al-'Aqīdah al-Wāsiṭiyyah* [1/313-314].

3. Plural Form.

For example:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا
أَنْعَمًا﴾ {سورة يس ٧١}

Do they not see that We have create for them from
what our hands have made...
[Sūrah Yā Sīn 36:71]

﴿تَجْرِي بِأَعْيُنِنَا﴾ {سورة القمر ١٤}

Sailing under Our observation...
[Sūrah al-Qamar 54:14]

The collaboration of these texts clarifies that there is no contradiction between the singular form and the dual form because the singular form signifies generality when it appears as a مضاف. Thus, when it is said, يد الله or عين الله, then they are general and encompass all that is affirmed in regards to the hands and the eyes.

As far as the collaboration of these texts in regards to the dual and the plural form then there is no contradiction between them either because what is intended by the plural form is the plural of majesty or grandeur. Thus, the plural form does not contradict the dual form.

TEXT

The Hearing

He has said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَيَّ
اللَّهُ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾
{سورة المجادلة ١}

Certainly Allāh has heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.
[Sūrah al-Mujādilah 58:1]

And He has said:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

{سورة آل عمران ١٨١}

Allāh has certainly heard the statement of those [Jews] who said,
"Indeed, Allāh is poor, while we are rich."
[Sūrah Āle-'Imrān 3:181]

And He has said:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا

لَدَيْهِمْ يَكْتُوبُونَ﴾ {سورة الزخرف ٨٠}

Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.
[Sūrah az-Zukhruf 43:80]

He has said:

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ﴾ {سورة طه ٤٦}

[Allāh] said, "Fear not. Indeed, I am with you both; I hear and I

see.

[Sūrah Tā-Hā 20:46]

NOTES

The Hearing (السمع)

The hearing of Allāh is from the attributes that are realistically affirmed for Him in a manner that befits Him: The evidence for that is:

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ {سورة البقرة ١٣٧}

And He is the Hearing, the Knowing.

[Sūrah al-Baqarah 2:137]

The hearing can be divided into two categories:

1. Having the meaning of responding. This is among the practical attributes.

An example of this is:

﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴾ {سورة إبراهيم ٣٩}

Indeed, my Lord is the Hearer of supplication.
[Sūrah Ibrāheem 14:39]

2. Having the meaning of attainment of what was heard. This is among the intrinsic attributes.

An example of this:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ﴾

{سورة المجادلة ١}

Certainly has Allāh has heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad] concerning her husband...
[Sūrah Mujādilah 58:1]

Under this category, the meaning of help and support could also be intended, like the saying of the Most High to Musā and Hārūn عَلَيْهِمَا السَّلَام:

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾ {سورة طه ٤٦}

Indeed, I am with you both. I hear and and I see.
[Sūrah Tā Hā 20:46]

The meaning of threat could also be intended, like His saying:

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ

أَغْنِيَاءُ ﴾ {سورة آل عمران ١٨١}

Allāh has certainly heard the statement of those [Jews] who said,
“Indeed, Allāh is poor, while we are rich.”
[Sūrah Āle ‘Imrān 3:181]

﴿ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ ﴾

{سورة الزخرف ٨٠}

Or do they think that We hear not their secrets and their private conversations? Yes [We do].
[Sūrah az-Zukhruf 43:80]

TEXT

The Seeing

And He has said:

﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴾ {سورة العلق ١٤}

Does he not know that Allāh sees?
[Sūrah al-'Alaq 96:14]

And He has said:

﴿ الَّذِي يَرَاكَ حِينَ تَقُومُ ﴾ ﴿ وَتَقَلُّبِكَ فِي السَّاجِدِينَ ﴾

﴿ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ {سورة الشعراء ٢١٨-٢٢٠}

Who sees you when you rise, and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.
[Sūrah ash-Sh'urā' 26:218-220]

And He has said:

﴿ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ﴾

{سورة التوبة ١٠٥}

And say, "Do [as you will], for Allāh will see your deeds and [so will] His messenger and the believers."
[Sūrah at-Taubah 9:105]

NOTES

The Seeing (الرؤية)

The seeing is amongst His intrinsic attributes that are realistically affirmed for Him in a manner that befits Him. It is divided into two categories:

1. Having the meaning of seeing and it is the attainment of the visual and the seen.

Its evidence is His saying:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ {سورة طه ٤٦}

Indeed, I am with you both. I hear and I see.

[Sūrah Tā Hā 20:46]

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ {سورة الشورى ١١}

And He is the Hearing, the Seeing.

[Sūrah ash-Shūrā 42:11]

2. Having the meaning of knowledge.

Its evidence is His saying:

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيداً﴾ ﴿وَنَرَاهُ قَرِيباً﴾ {سورة المعارج ٦-٧}

Indeed, they see it [as] distant. But We know it [as] near.

[Sūrah al-M'ārij 70:6-7]

نراه means 'we know it.'

The meaning of help and support could also be intended in the first category of seeing, like His saying:

﴿لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ {سورة طه ٤٦}

"Fear not. Indeed, I am with you both. I hear and I see."

[Sūrah Tā Hā 20:46]

The meaning of threat could also be intended, like His saying:

﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ﴾ {سورة العلق ١٤}

Does he not know that Allāh sees?
[Sūrah al-'Alaq 96:14]

TEXT

The Plotting

He has said:

﴿ وَهُوَ شَدِيدُ الْمِحَالِ ﴾ {سورة الرعد ١٣}

And He is severe in assault.
[Sūrah ar-Ra'd 13:13]

And He has said:

﴿ وَمَكْرُؤًا وَّمَكْرَ اللَّهِ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾ {سورة آل عمران ٥٤}

And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the Best of Planners.
[Sūrah Āle-'Imrān 3:54]

And He has said:

﴿ وَمَكْرُؤًا مَكْرًا وَّمَكْرَتًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴾ {سورة النمل ٥٠}

And they planned a plan, and We planned a plan, while they perceived not.
[Sūrah an-Naml 27:50]

And He has said:

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴾ ﴿ وَأَكِيدُ كَيْدًا ﴾ {سورة الطارق ١٥-١٦}

Indeed, they are planning a plan. But I am planning a plan.
[Sūrah at-Tāriq 86:15-16]

NOTES

The Plotting (المكر، الكيد، المحال)

المكر، الكيد، المحال, these attributes are similar in meaning. They mean: attaining revenge of the enemy through hidden means.

It is not permissible to attribute these attributes to Allāh unrestrictedly. Rather, it is done in a restricted sense because the unrestricted sense carries with it the meaning of praise and dispraise. And Allāh is far above from being attributed with any dispraise.

As far as attributing them to Allāh in the restricted sense, where it only carries the meaning of praise and not dispraise, such that it indicates His knowledge, ability, and power, then it is permissible because it indicates the perfection of Allāh. The evidence for attributing Allāh with these attributes is His saying:

﴿ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

{سورة الأنفال ٣٠}

But they plan and Allāh plans. And Allāh is the Best of Planners.

[Sūrah al-Anfāl 8:30]

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴾ ﴿ وَأَكِيدُ كَيْدًا ﴾ {سورة الطارق ١٥-١٦}

Indeed, they are planning a plan. But I am planning a plan.

[Sūrah at-Tāriq 86:15-16]

﴿ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴾

{سورة الرعد ١٣}

...and strikes therewith whom He wills while they dispute about Allāh;
and He is severe in assault.

[Sūrah ar-Ra'd 13:13]

The attributes of المحال، الكيد، المكر are all attributes of praise if it is for the establishment of truth and the nullification of falsehood and they are attributes of dispraise if they are for other than that.

It is not permissible to derive names of Allāh from these attributes such as, the plotter, because the names of Allāh are beautiful and are not to be taken in any way. This happens when these attributes are in the unrestricted sense such that it carries the meaning of dispraise as was mentioned previously.

TEXT

The Pardoning

He has said:

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفُورًا قَدِيرًا﴾ {سورة النساء ١٤٩}

If [instead] you show [some] good or conceal it or pardon an offense—indeed, Allāh is every Pardoning and Competent.
[Sūrah an-Nisā 4:149]

And He has said:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ﴾ {سورة النور ٢٢}

And let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.
[Sūrah an-Nūr 24:22]

NOTES

The Pardoning (العفو)

The pardoning is overlooking the bad deeds of others. This is from the names of Allāh and the evidence is in His saying:

﴿وَكَانَ اللَّهُ عَفُورًا غَفُورًا﴾ {سورة النساء ٩٩}

And Allāh is ever Pardoning and Forgiving.
[Sūrah an-Nisā 4:99]

TEXT

The Texts of the Negated Attributes

He has said:

﴿ فَأَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾ {سورة مريم ٦٥}

So worship Him and have patience for His worship. Do you know of any similarity to Him?
[Sūrah Maryam 19:65]

And He has said:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ {سورة الإخلاص ٤}

Nor is there to Him any equivalent.
[Sūrah al-Ikhlās 112:4]

And He has said:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ {سورة البقرة ٢٢}

So do not attribute to Allāh equals while you know [that there is nothing similar to Him].
[Sūrah al-Baqarah 2:22]

And he has said:

﴿ وَمَنْ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾ {سورة البقرة ١٦٥}

And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they should love Allāh. But those who believe are stronger in love for Allāh.
[Sūrah al-Baqarah 2:165]

And He has said:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِّنَ الذَّلِّ وَكَبَّرَهُ تَكْبِيرًا ﴾ {سورة الإسراء ١١١}

And say, "Praises to Allāh, Who has not taken a son and has no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."
[Sūrah al-Isrā 17:111]

And He has said:

﴿ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ {سورة التغابن ١}

Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs the dominion, and to Him belongs [all] praise, and He is over things competent.
[Sūrah at-Taghābun 64:1]

And He has said:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾
﴿ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾ {سورة الفرقان ٢-١}

Blessed is He Who sent down the criterion upon His servant that he may be to the world a warner. He, to Whom belongs the dominion of the heavens and the earth and Who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.
[Sūrah al-Furqān 25:1-2]

And He has said:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾ ﴿ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾ {سورة المؤمنون ٩١-٩٢}

Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allāh above what they describe [concerning Him]. [He is] Knower of the unseen and the witnessed, so High is He above what they associate [with Him].
[Sūrah al-Muminūn 23:91-92]

And He has said:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾
{سورة النحل ٧٤}

So do not assert similarities to Allāh. Indeed, Allāh knows and you do not know.
[Sūrah an-Nahl 16:74]

And He has said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ ﴾ {سورة الأعراف ٣٣}

Say, “My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.”
[Sūrah al-'Arāf 7:33]

NOTES

The Texts of the Negated Attributes (الصفات السلبية)

It has been previously mentioned that the attributes of Allāh are either affirmed or negated. Those that are affirmed are what Allāh has affirmed for Himself and those that are negated are what Allāh has negated from Himself. Furthermore, every negated attribute implies an affirmed attribute of praise. The author has mentioned many *ayahs* in regards to the negated attributes, amongst them:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾ {سورة مريم ٦٥}

You do not know any similarity to Him.

[Sūrah Maryam 19:65]

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ {سورة الإخلاص ٤}

Nor is there to Him any equivalent.

[Sūrah al-Ikhlās 112:4]

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا ﴾ {سورة البقرة ٢٢}

So do not attribute to Allāh equals...

[Sūrah al-Baqarah 2:22]

The meanings of (سمياً), (كفواً), and (أنداداً) are similar and they mean comparison or equivalent. Negating these from Allāh implies their inexistence and it affirms His perfection; such that there is none similar to Him because of His perfection. In this meaning is His saying:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي

الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا ﴾

{سورة الإسراء ١١١}

And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

[Sūrah al-Isrā 17:111]

In the above *ayah*, Allāh commanded that He be praised and glorified due to Him being free from any deficient attributes, such as Him taking a son. Negating this deficient attribute from Allāh implies its inexistence and the perfectness of His sufficiency.

Negating a partner from Allāh implies the perfection of His oneness and ability. The negation of Him having or needing a “protector out of weakness” implies the perfection of His honor and power. This negation of the protector (وَلِيٍّ) does not collide with the affirmation of the ally (وَلِيٍّ) in other places like His sayings:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾ {سورة البقرة ٢٥٧}

Allāh is the ally of those who believe.
[Sūrah al-Baqarah 2:257]

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ﴾ {سورة يونس ٦٢}

Unquestionably, [for] the allies of Allāh there will be no fear concerning them. [Sūrah Yūnus 10:62]

The reason for that is because the *wali* that is negated is the *wali* whose cause is abasement. As far as the term *wali* that comes in the meaning of being close to Allāh through obedience (*wilāyah*) then it is not negated.

Also, in this topic is His saying:

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ {سورة الجمعة ١}

Whatever is in the heavens and whatever is on the earth is exalting Allāh.
[Sūrah al-Jumu'ah 62:1]

Glorification (تسبيح) is the clearance of Allāh from all deficiencies and defects and this implies the perfection of His attributes.

In this *ayah*, there is evidence that everything truly glorifies Allāh by way of words and by way of their conditions and situations, except the disbeliever. The glorification of the disbeliever is only by way of his conditions and situations because through his words he ascribes to Allāh that which is not befitting for Him, the Honorable, the Magnificent.

Also, from this is His saying, the Most High:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾
{سورة المؤمنون ٩١}

Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allāh above what they describe [concerning Him].
[Sūrah al-Muminūn 23:91]

In this *ayah*, there is the negation of Allāh having a son and the negation of the existence of multiple divinities, and the clearance of Allāh from what the polytheists have ascribed to Him. Through this negation, the perfection of Allāh and His uniqueness is implied.

Allāh has used two intellectual proofs to prove the impossibility of multiple divinities or gods:

1. If there was another god along with Him, then that god would isolate itself from Allāh with what it has created.

And it is intellectually and perceptually known that the order of the universe is one, it does not have collisions or conflicts. This is proof that the Administrator of the universe is One.
2. If there was another god besides Allāh it would seek to be the dominant one. In such a case, one of them would end up being dominant over the other and the dominant one would be the God. As for the claim that neither would be dominant over the other, then neither would qualify to be the God because they would be unable and weak.

In this is His saying:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَإِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ {سورة الأعراف ٣٣}

Say, "My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, oppression without right, that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know."

[Sūrah Al-'Arāf 7:33]

The five prohibited issues have been shared by all the religions. Concerning these prohibited issues, there is the affirmation of wisdom and ardency because He prohibited these issues.

The meaning of His words:

﴿ وَأَنْ تُشْرِكُوا مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ﴾

And that you associate with Allāh that for which He has not sent down authority...

"which He has not sent down authority" means that for which He has not revealed any evidence.

"That you associate with Allāh that for which He has not sent down authority." Deriving a converse for this statement by transforming it into: "that it is permissible to associate partners with Allāh, if evidence for that has been revealed" is incorrect due to the fact that Allāh has not revealed any evidence for it. This elucidates the reality of the matter because it is impossible to establish evidence that supports association or polytheism with Allāh.

In this *ayah*, there is a refutation of the *mushabibah* (those who make comparisons with Allāh in His names and attributes). He said:

﴿ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ﴾

And that you associate with Allāh that for which
He has not sent down authority...

This is evidence against the *mushabibah* since they committed *shirk* by making Allāh similar to His creation.

In this *ayah*, there is a refutation of the *mu'atilah* (those who commit denials in Allāh's names and attributes) by His words:

﴿ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

And that you say about Allāh that which you do not know...

Since the *mu'atilah* mentioned about Allāh what they have no knowledge of and have negated His attributes from Him with false proofs. This is the proper mentioning of this *ayah* in the topic of 'aqidah.

TEXT

Above the Throne

He has said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾ {سورة طه ٥}

The Most Merciful [who is] above the throne established.
[Sūrah Tā-Hā 20:5]

Allāh repeated this theme six times in the *Qurān*.

He has said:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾ {سورة الأعراف ٥٤}

Indeed your Lord is Allāh, Who created the heavens and the earth in Six days and then established Himself above the throne.
[Sūrah al-'Arāf 7:54]

And He has said:

﴿إِنَّ رَبُّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة يونس 3}

Indeed, your Lord is Allāh, who created the heavens and the earth
in six days and then established Himself above the throne.

[Sūrah Yūnus 10:3]

And He has said:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ﴾ {سورة الرعد 2}

It is Allāh who erected the heavens without pillars that you [can]
see; then He established Himself above the throne.

[Sūrah ar-Ra'd 13:2]

And He has said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ {سورة طه 5}

The Most Merciful [who is] above the throne established.

[Sūrah Tā-Hā 20:5]

And He has said:

﴿الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة الفرقان 59}

He who created the heavens and the earth and what is between
them in six days and then established Himself above the throne...

[Sūrah al-Furqān 25:59]

And He has said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ {سورة السجدة ٤}

It is Allāh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the throne.

[Sūrah as-Sajdah 32:4]

And He said:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ﴾ {سورة الحديد ٤}

It is He who created the heavens and earth in six days and the established Himself above the throne.

[Sūrah al-Hadīd 57:4]

NOTES

Allāh is Above His Throne (الاستواء)

The meaning of Allāh being above His throne is His highness and rising over it.

It has come from the *salaf* that its interpretation is highness, rising, and ascent. The meanings of rising and ascent refer to the meaning of highness.

The evidence for this is His statement:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ {سورة طه ٥}

The Most Merciful [who is] above the throne established.
[Sūrah Tā-Hā 20:5]

This is mentioned in seven places in the *Qurān* in the following *sūrah*s: *al-'Arāf*, *Yūnus*, *ar-Ra'd*, *Tā-Hā*, *al-Furqān*, *Tanzīl*, *as-Sajdah*, and *al-Hadīd*.

The refutation against those who interpret it to mean conquer or dominion is from the following points:

1. It is against the apparent text.
2. It is against what the *salaf* have interpreted.
3. It bears false implications.

The Throne (العرش)

The throne means:

Linguistically:	The throne of the King that is specifically for him.
Legally (<i>Shari'ah</i>):	It is what Allāh ascended over.

The throne is among the greatest creations of Allāh; in fact it is the greatest of what we know from His creation. The Prophet صلى الله عليه وسلم said:

ما السماوات السبع والأرضون السبع بالنسبة إلى الكرسي إلا
كحلقة ألقيت في فلاة من الأرض ، وإن فضل العرش على
الكرسي كفضل الفلاة على تلك الحلقة

“The seven heavens and the seven earths compared to the footstool are nothing, but like a ring thrown in the desert. The greatness of the throne over the footstool is like the greatness of the desert over the ring.”⁸

Blessed be Allāh, the Lord of the worlds.

⁸ Its reference was previously mentioned.

TEXT

The Highness

And He has said:

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ خُذْ هَذَا الصَّلَافَ وَارْتَفِعْ بِهَا صَوْلَاتِي ﴾ {سورة آل عمران ٥٥}

[Mention] when Allāh said, “O Jesus indeed I will take you and raise you to Myself...”
[Sūrah Āle-‘Imrān 3:55]

And He has said:

﴿ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ﴾ {سورة النساء ١٥٨}

Rather, Allāh raised him to Himself.
[Sūrah an-Nisā 4:158]

And He has said:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾ {سورة فاطر ١٠}

To Him ascends good speech, and righteous work raises it...
[Sūrah Fātir 35:10]

And He has said:

﴿ وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴾
﴿ أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ﴾
{سورة غافر ٣٦-٣٧}

And Pharaoh said, “O Hamān, construct for me a tower that I might arrive — the ways into the heavens — so that I may look at the deity of Musā; but indeed, I think he is a liar.”
[Sūrah Ghāfir 40:36-37]

And He has said:

﴿ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ﴾ ﴿أَمْ
أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾
{سورة الملك ١٧-١٦}

Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

[Sūrah al-Mulk 67:16-17]

And He has said:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾
{سورة الحديد ٤}

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allāh, of what you do, is Seeing.

[Sūrah al-Hadīd 57:4]

NOTES

His Highness (العلو) and Its Categories

العلو means highness/ascent.

The categories of the highness of Allāh are three:

1. The Highness of Essence (علو الذات).
This means that Allāh, by His essence, is above all creation.
2. The Highness of Prestige (علو القدر).
This means that Allāh is of great prestige, nothing from His creation is equivalent to Him, nor does any defect afflict Him.
3. The Highness of Power (علو القهر).
This means that Allāh has power over all of His creation. Thus, none is exclusive of His rule and power.

The evidences of highness are the Book, the *Sunnah*, consensus, intellect, and *fitrah*.

The Book: The evidence from the Book is His saying:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ {سورة البقرة ٢٥٥}

And He is the Most High, the Most Great.
[Sūrah al-Baqarah (2:255)]

The *Sunnah*: The evidence from the *Sunnah* is the prophet's صلى الله عليه وسلم statement:

ربنا الله الذي في السماء

“Our Lord who is above the heavens.”⁹

⁹ Narrated by Ahmad Ibn Hanbal [vol. 6/no. 20] and Abū Dawūd [no. 3892] and it was declared *hasan* by Shaykh-ul-Islām in *al-Wāsiṭiyah*.

As well as the approval of the prophet صلى الله عليه وسلم when he asked the slave-girl:

واقاراه الجارية حين سأها : (أين الله؟ قالت : في السماء،

فلم ينكر عليها ، بل قال لسيدها : اعتقها فإنها مؤمنة)

“Where is Allāh?” She said, “Above the heavens,” He did not rebuke her upon that but said to her master, “Free her because she is a believer.”¹⁰

Also, during the farewell pilgrimage the prophet صلى الله عليه وسلم made Allāh a witness to the affirmation of his *ummah* in regards to whether or not he had conveyed his message to them. He began to raise his finger towards the sky and then towards the people saying:

اللهم فاشهد

“O, Allāh bear witness!”¹¹

- Consensus: The consensus for the highness of Allāh is known from the *salaf* and it is not known that anyone said anything contrary to it.
- Intellect: As for the intellect, then highness is an attribute of perfection and Allāh is attributed with all perfection, thus it is mandatory to affirm highness for Him.
- Fitrah*: As for the *fitrah*, every human being has the innate nature to believe in the highness of Allāh. It is for this reason that when a person supplicates to His Lord and says, “O Lord!” his heart does not turn except towards the heavens.

The *jahmīyyah* deny the highness of His essence. However, the evidence, which was previously mentioned, refutes their denial.¹²

¹⁰ Narrated by Muslim [no. 573].

¹¹ Narrated by Muslim [no. 1218].

¹² That is because their claim is in opposition to the apparent wording, the consensus of the *salaf*, and there is no evidence supporting it.

The Meaning of Allāh being Above the Heavens (في السماء)

It means that He is above the Heavens. The word في here means above (على), just as it does in Allāh's words:

﴿ قُلْ سِيرُوا فِي الْأَرْضِ ﴾ {سورة الأنعام ١١}

Say, "Travel on (في) the land..."

[Sūrah al-An'ām 6:11]

في الأرض here means above the earth.

It is also permissible for the word في to be adverbial (ظرفية), thus the meaning of heavens (السماء) in في السماء would then be highness (العلو). The meaning would then be: Allāh is in highness. The word السماء has come with the meaning of highness in His saying:

﴿ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ﴾ {سورة الرعد ١٧}

He sends down from above, water.

[Sūrah ar-Ra'd 13:17]

It is not permissible for the word في to be adverbial if the meaning of السماء is the bodily heavens because that would give the incorrect impression that the heavens encompass Allāh. Such a meaning would be false because Allāh is greater than any thing of His creation encompassing Him.

TEXT

The Concomitance

And He has said:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ
تَجْوَى ثَلَاثَةَ إِلَهِوَرَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ
ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ {سورة المجادلة ٧}

Have you not considered that Allāh knows what is in the heavens and what is in the heavens and what is on the earth? There is no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them — and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things,

Knowing.

[SūrahAl-Mujādilah 58:7]

And He has said addressing Abū Bakr in the cave during the *hijrah*:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾ {سورة التوبة ٤٠}

“Do no grieve; indeed Allāh is with us.”

[Sūrah At-Taubah 9:40]

And He has said:

﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾ {سورة طه ٤٦}

[Allāh] said, “Fear not. Indeed, I am with you both; I hear and I see.

[Sūrah Tā-Hā 20:46]

And He has said:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ {سورة النحل ١٢٨}

Indeed, Allāh is with those who fear Him and those who are doers of good.
[Sūrah an-Nahl 16:128]

And He has said:

﴿ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ {سورة الأنفال ٤٦}

And be patient. Indeed, Allāh is with the patient.
[Sūrah al-Anfāl 8:46]

And He has said:

﴿ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمِ مِّنْ فَتَّةٍ قَلِيلَةٍ غَلَبَتْ

فِتَّةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾ {سورة البقرة ٢٤٩}

“How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient.”

[Sūrah al-Baqarah 2:249]

NOTES

Understanding Concomitance (المعية) and Highness (العلو) Without Contradictions

المعية means:

Linguistically: concomitance and companionship.

The evidence for affirming concomitance for Allāh is His statement:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾ {سورة الحديد ٤}

And He is with you, wherever you are.

[Sūrah Al-Hadīd 57:4]

Concomitance is divided into two categories:

1. General Concomitance.

This concomitance encompasses all of the creation, like His saying:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾ {سورة الحديد ٤٤}

And He is with you, wherever you are.

[Sūrah al-Hadīd 57:4]

This concomitance necessitates the encompassment of the creation by knowledge, ability, rule, and administration.

2. Specific Concomitance.

This is specific for the messengers and their followers, like His saying:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾ {سورة التوبة ٤٠}

“Do not grieve; indeed Allāh is with us.”

[Sūrah At-Taubah 9:40]

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾

{سورة النحل ١٢٨}

Indeed, Allāh is with those who fear Him and those who are doers of good.

[Sūrah An-Nahl 16:128]

Along with encompassment, this concomitance necessitates help and support.

Understanding concomitance and highness without contradictions can be done by the following ways:

1. There is no contradiction between them in reality. They both can exist in one thing.

For example, one can say: “We continued to travel and the moon was with us,” –while in reality the moon was in the sky.

2. If we supposed that there is a contradiction between them in regards to the creation, then it does not necessitate a contradiction in regards to the Creator because there is nothing like Him and He encompasses all things.

It is not permissible to interpret the concomitance of Allāh to mean that He is with us in a place by His Essence because:

1. It is not possible since it would negate Allāh's highness, and His highness is from amongst His intrinsic attributes that does not cease to exist with Him.
2. It is against the interpretations of the *salaf*.
3. Such an interpretation bears false implications.

TEXT

The Speech

He has said:

{سورة النساء ٨٧} ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

And who is more truthful than Allāh in statement.
[Sūrah an-Nisā 4:87]

And He has said:

{سورة النساء ١٢٢} ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

And who is more truthful than Allāh in statement.
[Sūrah an-Nisā 4:122]

And He said:

{سورة المائدة ١١٦} ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ﴾

And [beware the day] when Allāh will say, "O Jesus, son of Mary..."
[Sūrah al-Māidah 5:116]

And He has said:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾
{سورة الأنعام ١١٥}

And the word of your Lord has been fulfilled in truth and in justice.
None can alter His words.
[Sūrah Al-An'ām 6:115]

And He has said:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ {سورة النساء ١٦٤}

And Allāh spoke to Musā with [direct] speech.
[Sūrah An-Nisā 4:164]

And He has said:

﴿مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ﴾ {سورة البقرة ٢٥٣}

Among them were those to whom Allāh spoke...
[Sūrah al-Baqarah 2:253]

And He has said:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ {سورة الأعراف ١٤٣}

And when Musā arrived at Our appointed time and his Lord spoke to him...
[Sūrah al-'Arāf 7:143]

And He has said addressing Musā:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ {سورة مريم ٥٢}

And We called him from the right side of the mount, and made him
draw near to Us for a talk with him.
[Sūrah Maryam 19:52]

And He has said:

﴿وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾ {سورة الشعراء ١٠}

And [mention] when your Lord called Musā, [saying], “Go to the wrongdoing people.”

[Sūrah ash-Shu‘arā 26:10]

And He has said:

﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ

الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ {سورة الأعراف ٢٢}

And their Lord called to them, “Did I not forbid you from that tree and tell you that satan is to you a clear enemy?”

[Sūrah al-‘A‘rāf 7:22]

And He has said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

{سورة القصص ٦٢}

And [warn of] the day He will call them and say, “Where are My partners which you used to claim?”

[Sūrah Al-Qasas 28:62]

And He has said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ {سورة القصص ٦٥}

And [mention] the day He will call them and say, “What did you answer the messengers?”

[Sūrah al-Qasas 28:65]

And He has said:

﴿وَإِن أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ﴾

{سورة التوبة ٦}

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the *Qurān*].

[Sūrah at-Taubah 9:6]

And He has said:

﴿ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا
عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾ {سورة البقرة ٧٥}

A party of them used to hear the words of Allāh and then distort it [i.e., *Torah*] after they had understood it while they were knowing?
[Sūrah al-Baqarah 2:75]

And He has said:

﴿ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ﴾
{سورة الفتح ١٥}

They wish to change the words of Allāh. Say, "Never will you follow us. Thus did Allāh say before."
[Sūrah al-Fath 48:15]

And He has said:

﴿ وَآتِلْ مَا أُوْحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾
{سورة الكهف ٢٧}

And recite, [O Muhammad], what has been revealed to you of the book of your Lord. There is no changer of His words.
[Sūrah al-Kahf 18:27]

And He has said:

﴿ إِنَّ هَذَا الْقُرْآنَ يَاقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ ﴾ {سورة النمل ٧٦}

Indeed, this *Qurān* relates to the Children of Israel most of that over which they disagree.
[Sūrah an-Naml 27:76]

And He has said:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ﴾ {سورة الأنعام ٩٢}

And this is a book which We have sent down...
[Sūrah al-An'ām 6:92]

And He has said:

﴿ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا
مِّنْ خَشْيَةِ اللَّهِ ﴾ {سورة الحشر ٢١}

If We had sent down this *Qurān* upon a mountain, you would have
seen it humbled and coming apart from fear of Allāh.
[Sūrah al-Hashr 59:21]

And He has said:

﴿ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾ ﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾ ﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ
يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا
لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴾ {سورة النحل ١٠١-١٠٣}

And when We substitute a verse in place of a verse — and Allāh is most
knowing of what He sends down — they say, “You, [O Muhammad], are but
an inventor [of lies].” But most of them do not know. Say, [O Muhammad],
“The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth
to make firm those who believe and as guidance and good tidings to the
Muslims.” And We certainly know that they say, “It is only a human being
who teaches him [i.e., the prophet].” The tongue of the one they refer to is
foreign, and this [recitation, i.e., *Qurān*] is [in] a clear arabic language...
[Sūrah an-Nahl 16:101-103]

NOTES

The Position of *Ahl as-Sunnah* in regards to the Words of Allāh

The position of *ahl as-Sunnah* in regards to the words of Allāh is that His words are one of His attributes; He did not cease nor will He cease to speak with real words and letters with a voice that is not similar to the voices of His creation. He speaks whatever, whenever, and however He wishes.

There are many evidences for this amongst them is His saying:

﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾ {سورة النساء ١٦٤}

And Allāh spoke to Musā with [direct] speech.
[Sūrah an-Nisā 4:164]

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ {سورة الأعراف ١٤٣}

And when Musā arrived at Our appointed time and his Lord spoke to him...
[Sūrah al-'Arāf 7:143]

The evidence that it is by a voice is His statement:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ {سورة مريم ٥٢}

And We called him from the right side of the mount, and made him draw near to Us for a talk with him.
[Sūrah Maryam 19:52]

The evidence from the Sunnah is the prophet's صلى الله عليه وسلم saying:

يقول الله تعالى: يا آدم. فيقول: لبيك وسعديك. فينادي بصوت إن الله يأمرك أن تخرج من ذريتك بعثا إلى النار، فيقول: يا ربي، وما بعث النار

Allāh says, "O Ādam." He says, "Here I am at your service." Then, He calls with a voice: "Surely Allāh commands you to bring out from your offspring the delegation that is to go to the fire." He then says, "What is the delegation that is to go to the fire?"¹³

The evidence that it is with letters is His saying:

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾ {سورة البقرة ٣٥}

And We said, "O Ādam, dwell you and your wife in paradise..."
[Sūrah al-Baqarah 2:35]

Since the saying of Allāh to Ādam is with letters.

The evidence that it is with will is His saying:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ {سورة الأعراف ١٤٣}

And when Musā arrived at Our appointed time and his Lord spoke to him...
[Sūrah al-A'raf 7:143]

The speaking occurred after Musā came. [TN: Thus, He speaks whenever He wills]

The speech of Allāh is an intrinsic attribute in regards to its origin because Allāh never ceased nor ceases to be able to speak. It is a practical attribute in regards to its units because the unit of speech is linked with His will, whenever He wills or wishes He speaks. The author has mentioned the evidences of speech in abundance because there were many disputes and tribulations regarding it, which had occurred within the matters of His attributes.

¹³ Narrated by al-Bukhārī [no. 4741] and Muslim [no. 222].

The Position of *Ahl as-Sunnah* in Regards to the Noble *Qurān*

They say: The *Qurān* is the revealed words of Allāh, uncreated; from Him it began and unto Him it will return.

The evidence that it is the words of Allāh is His saying:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾
{سورة التوبة ٦}

And if any one of the polytheist seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the *Qurān*].
[Sūrah at-Taubah 9:6]

The “words of Allāh” here means, the *Qurān*.

The evidence that it is revealed is:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ ﴾ {سورة الفرقان ١}

Blessed is He who sent down the criterion upon His servant that he may be to the world a warner.
[Sūrah al-Furqān 25:1]

And His saying:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾
{سورة الأنعام ١٥٥}

And this [*Qurān*] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy.
[Sūrah al-An‘ām 6:155]

The evidence that it is uncreated is His saying:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾ {سورة الأعراف ٥٤}

His is the creation and the command.
[Sūrah al-‘Arāf 7:54]

Thus, He excluded the commands (الأمر) from creation and the *Qurān* is from His commands because of His saying:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾ {سورة الشورى ٥٢}

And thus We have revealed to you an inspiration of Our command [i.e., *Qurān*].
[Sūrah ash-Shūra 42:52]

Also because the *Qurān* is from the speech of Allāh, and the speech of Allāh is an attribute amongst His attributes, and His attributes are uncreated.

The meaning of, “from Him it began” is that Allāh spoke it initially. The meaning of, “and unto Him it will return”, means that it will return to Allāh at the end of time by being uplifted from the books and hearts as an honor to it due to the people taking it as sort of play and jest (هزوا).

The Doctrine of the *Jahmīyyah*, *Ash'arīyyah*, and *Kulābīyyah* in Reference to the Speech of Allāh

The doctrine of the *jahmīyyah* in reference to the speech of Allāh is that it is a creation amongst the creations of Allāh and not an attribute amongst His attributes. They proclaim that Allāh has only annexed it to His name (كلام الله) to show honor to it as is done with the house and camel in His sayings:

﴿وَطَهِّرْ بَيْتِي﴾ {سورة الحج ٢٦}

...and purify My house...
[Sūrah Hajj 22:26]

﴿هَذِهِ نَاقَةُ اللَّهِ﴾ {سورة الأعراف ٧٣}

This is the she-camel of Allāh...
[Sūrah al-'Arāf 7:73]

The doctrine of the *ash'arīyyah* in reference to the speech of Allāh is that it is an attribute amongst His attributes. However, they claim it is something inherent in Him and that the letters, which are expressed, are creation.

The *kulābīyyah* hold a similar doctrine to the *ash'arīyyah*, except that they call His words narrations and not phrases or terms. According to these two doctrines of theirs, the speech of Allāh is not of letters or voice, but it is only something that is inherent to Him.

TEXT

The Seeing of Allāh

He has said:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ﴾ ﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ {سورة القيامة ٢٢-٢٣}

[Some] faces, that day, will be radiant, looking at their Lord.
[Sūrah al-Qiyāmah 75:22-23]

And He has said:

﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾ {سورة المطففين ٣٥}

On adorned couches, observing.
[Sūrah Al-Mutaffifin 83:35]

And He has said:

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ {سورة يونس ٢٦}

For them who have done good is the best [reward] — and extra.
[Sūrah Yūnus 10:26]

And He has said:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ {سورة ق ٣٥}

They will have whatever they wish therein, and with Us is more.
[Sūrah Qāf 50:35]

And this is plentiful in the book of Allāh. Whoever ponders over the *Qurān*, seeking guidance from it, will have the path of the truth clarified for him.

NOTES

The Slaves Seeing Their Lord, the Blessed, the Most High

The Book and the *Sunnah* affirm the slave seeing his Lord.

The evidence from the Book is:

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ {سورة يونس ٢٦}

For them who have done good is the best [reward] – and extra.
[Sūrah Yūnus 10:26]

The prophet صلى الله عليه وسلم had explained the “extra” to mean looking towards the face of Allāh, the Most High.

The evidence from the *Sunnah* is the Prophet’s صلى الله عليه وسلم statement:

إنكم سترون ربكم كما ترون القمر ليلة البدر، لا تضامون في
رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس
وصلاة قبل غروبها؛ فافعلوا

“You will see your Lord as you see the full moon in a clear night, you will not be impaired in seeing Him. If you are able not to allow yourselves to be overcome for the prayer before the rising of the sun or for the prayer before the setting of the sun, then do so.”¹⁴

The analogy that is set up in this *hadīth* is between the two visions and not between what is being seen because the letter of analogy (كما) is interacting with the verb of seeing (ترون) that has been transformed from the verbal noun. Furthermore, there is nothing like Allāh.

What is intended by the two prayers that are mentioned in this *hadīth* are the *fajr* and ‘*asr* prayers.

¹⁴ Narrated by al-Bukhārī [no. 554] and Muslim [no. 633].

The seeing of Allāh will be in the hereafter and not in this world due to the saying of Allāh to Musā:

﴿لَنْ تَرَانِي﴾ {سورة الأعراف ١٤٣}

“You cannot see Me.”
[Sūrah al-'Arāf 7:143]

And the saying of the prophet صلى الله عليه وسلم:

واعلموا أنكم لن ترون ربكم حتى تموتوا

“Know that you will never see your Lord until you die.”¹⁵

The disbelievers will not be allowed to see Allāh due to His saying:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾ {سورة المطففين ١٥}

No! Indeed, from their Lord on that day they will be partitioned.
[Sūrah al-Mutaffifin 83:15]

Ahl as-sunnah have interpreted this seeing to be the seeing of the eyes due to the following:

1. Allāh has annexed the seeing with the face, which is the place for the eyes, He said:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ﴾ ﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

{سورة القيامة ٢٢-٢٣}

[Some] faces that day will be radiant, looking at their Lord.
[Sūrah al-Qiyāmah 75:22-23]

2. It has come in the *hadith*:

إنكم سترون ربكم عيانا

“You will see your Lord with your eyes.”¹⁶

¹⁵ Narrated by Muslim [no. 2931] and at-Tirmidhī [no. 2235].

¹⁶ Narrated by al-Bukhārī [no. 7435].

The people who make distortions have interpreted the seeing to be rewards, meaning, “You will see the rewards of your Lord.” This interpretation can be refuted due to it being in opposition to the apparent wording, the consensus of the *salaf*, and there is no evidence for it.

TEXT

The names and attributes are also mentioned in the *Sunnah* of the messenger of Allāh صلى الله عليه وسلم. The *Sunnah* explains the *Qurān*, clarifies it, leads to it, and elaborates upon it.

NOTES

Allāh's Names and Attributes in the *Sunnah*

The *Sunnah*

The *Sunnah* means:

Linguistically:	The way.
Terminologically:	The <i>Sunnah</i> of the prophet صلى الله عليه وسلم is his <i>sharī'ah</i> from amongst his sayings, actions, and approvals whether they are informative or demanding. It is an obligation to believe in the <i>Sunnah</i> , as it is an obligation to believe in the <i>Qurān</i> , regardless of whether it is about Allāh's names, attributes, or other aspects due to His sayings:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴾ {سورة الحشر ٧}

And whatever the messenger has given you – take.
[Sūrah al-Hashr 59:7]

﴿ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾
{سورة النساء ٨٠}

He who obeys the messenger has obeyed Allāh.
[Sūrah an-Nisā 4:80]

Allāh's Highness and Descent

There are attributes mentioned in the *Sunnah* that are not mentioned in the *Qurān*. Among them is the descent (نزل) of Allāh to the lowest heaven in the last third of every night.

Allāh says during that time:

من يدعوني فاستجب له؟ من يسألني فاعطيه؟

من يستغفري فاغفر له؟

“Who is supplicating to Me, such that I may answer him? Who is asking Me such that I may give him? Who is seeking My forgiveness such that I may forgive him?”¹⁷

The meaning of descent amongst *ahl as-sunnah* is that He, Himself, really descends in a manner that befits His majesty and none knows its manner except Him.

The meaning of descent amongst those who make distortions is His command. The following refutes this claim:

1. It is against the apparent text and the consensus.
2. The commands of Allāh descend at all times and are not specifically for the last third of the night.
3. It is not possible for the command itself to speak and say, “Who is supplicating to Me, so that I may forgive him.”

The descent of Allāh, the One free from all defects, does not negate His highness because there is nothing like Him. Thus, it is not proper to set up comparisons of His descent with that of the creation.

¹⁷ Narrated by al-Bukhārī [no. 7494] and Muslim [no. 758].

TEXT

Whatever is found in the authentic *ahādīth* where the messenger صلى الله عليه وسلم has described his Lord and has been received by the people of knowledge with acceptance must be believed in.

From among those *ahādīth* are his صلى الله عليه وسلم statements:

يتزل ربنا إلى السماء الدنيا كل ليلة حين يبقى ثلث الليل الآخر، فيقول من
من يسألني فأعطيته؟ من يستغفري فأغفر له؟ يدعوني فأستجيب له؟

Our Lord descends to the lower heaven every night during the last third of the night and says, 'Who is supplicating me such that I may answer him? Who is asking Me so that I may give him? Who is seeking My forgiveness so that I may forgive him?'¹⁸

And the *hadīth*:

للّٰه أشد فرحا بتوبة عبده المؤمن التائب من أحدكم براحلته

Indeed, Allāh is happier with the repentance of His repenting believing worshipper than anyone of you may be when he finds his lost riding animal.¹⁹

And the *hadīth*:

يضحك الله إلى رجلين يقتل أحدهما الآخر ، كلاهما يدخل الجنة

Allāh laughs about two men, one of them kills the other and they both enter Paradise.²⁰

¹⁸ Narrated by al-Bukhārī [no. 1145 & 7494], Muslim [no. 758], Abū Dawūd [no. 1315], at-Tirmidhī [446], an-Nasāī [no. 10310 & 10311], ibn Mājah [no. 1366] and Ahmad [vol. 2/ no. 487].

¹⁹ Narrated by al-Bukhārī [no. 6309] and Muslim [no. 2747].

²⁰ Narrated by al-Bukhārī [no. 2826], Muslim [no.1890], an-Nasāī [vol.6 / no. 32], ibn Mājah [no. 191], and ibn Hibbān [no. 215].

NOTES

Happiness (الفرح) and Laughter (الضحك)

Also, amongst those attributes mentioned in the *Sunnah* are happiness and laughter. The evidence of happiness is the prophet's صلى الله عليه وسلم saying:

لله أشد فرحا بتوبة عبده المؤمن التائب من أحدكم براحلته

Indeed, Allāh is happier with the repentance of His repenting believing worshipper than anyone of you may be when he finds his lost riding animal²¹

It is real happiness that befits Allāh and it is not correct to interpret it as rewards because it is against the apparent wordings and the consensus of the *salaf*.

The evidence of laughter is the prophet's صلى الله عليه وسلم saying:

يضحك الله إلى رجلين يقتل أحدهما الآخر ، كلاهما يدخلان الجنة

“Allāh laughs upon the occurrence between two men, where one of them kills the other, yet they both enter paradise.”²²

Ahl as-sunnah wa al-jamā'ah have interpreted the laughter to be real and is in a manner that befits Allāh. The people who make distortions interpret laughter as rewards. This is refuted because it is against the apparent wordings and consensus of the *salaf*.

The *hadīth* in its proper context is that a disbeliever killed a Muslim in *jihād*, then this disbeliever became Muslim and died upon *Islām*, thus both of them entered Paradise.

²¹ Narrated by al-Bukhārī [no. 6309] and Muslim [no. 2747].

²² Its reference was previously mentioned.

TEXT

And the *hadīth*:

عجب ربنا من قنوط عباده وقرب خيره ، ينظر إليكم أزلين قنطين،
فيظل يضحك يعلم أن فرحكم قريب

Allāh marvels about the despair of His slaves and the nearness of his good, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very soon. ²³

NOTES

Marveling (العجب)

Marveling (العجب) is affirmed for Allāh in the Book and the *Sunnah*. In the Book, it is by His saying:

﴿بَلْ عَجِبْتَ﴾ {سورة الصافات ١٢}

[Sūrah as-Sāffāt 37:11]

Nay, you marveled [O Muhammad]...

However, according to a recitation the above *ayah* can be recited as, بَلْ عَجِبْتُ . The meaning would then be, “Nay, I marveled.”

In the *Sunnah*, the messenger of Allāh صلى الله عليه وسلم said:

عجب ربنا من قنوط عباده وقرب غيره

“Our Lord marvels at the despair of His slave and the nearness of the changing of his situation.” ²⁴

The marveling that is not ascribed to Allāh is the marveling, which is caused due to the lack of knowledge about the subject being marveled because there is nothing hidden from Allāh.

²³ Narrated by Ahmad Ibn Hanbal [vol. 4/ no. 12] and Ibn Mājah [no. 181] and Ibn Abū ‘Āsim [no. 554], and al-Bayhāqī [pg. 473]. And the *hadīth* has been authenticated by al-Albānī in *As-Sahīh*, [no. 28109].

²⁴ Its reference was previously mentioned.

However, marveling that is caused due to the transition of a state of unpleasantness to one that is suitable, then this is affirmed for Allāh.

Ahl as-sunnah have interpreted the marveling to be a marveling that befits Allāh. The people who make distortions interpret the marveling to be rewards or punishments of Allāh. This interpretation can be refuted because it is against the apparent text and consensus of the *salaf*.

TEXT

And the *hadīth*:

لا تزال جهنم يلقي فيها وهي تقول : هل من مزيد ؟ حتى يضع رب العزة
فيها رجله ، وفي رواية : عليها قدمه ؛ فيتزوي بعضها على بعض
وتقول قط قط

“The throwing of people in the hellfire will not cease as the hellfire will say, ‘Are there any more?’- Until the Lord of honor and glory places His leg, and in another narration, His foot upon it such that it folds itself up. Then it will say, ‘Enough, enough.’”²⁵

NOTES

The Foot (القدم)

The foot of Allāh, the Honorable, the Magnificent, is from amongst the attributes that are affirmed for Him due to the prophet’s صلى الله عليه وسلم statement:

لا تزال جهنم يلقي فيها وهي تقول : هل من مزيد؟ حتى يضع رب العزة فيها
رجله ، وفي رواية : عليها قدمه ؛ فيتزوي بعضها على بعض وتقول قط قط

The throwing of people into the hellfire will not cease as the hellfire will say, ‘Are there any more?’- Until the Lord of honor and glory places His leg, and in another narration, His foot upon it such that it contracts itself. Then it will say, ‘Enough, enough.’²⁶

²⁵ Narrated by al-Bukhārī [no. 7384] and Muslim [no. 2848].

²⁶ Its reference was previously mentioned.

Ahl as-sunnah have interpreted the leg and the foot as being real in a manner that befits Allāh. The people who make distortions interpreted the leg as the group of people that Allāh will place in the fire, and the foot as those proceeding to the fire. This interpretation can be refuted because it is against the apparent wordings, the consensus of the *salaf*, and there is no evidence for it.

TEXT

And the saying of the prophet صلى الله عليه وسلم on curing the ill:

ربنا الله الذي في السماء، تقديس اسمك، أمرك في السماء والأرض، كما
رحمتك في السماء اجعل رحمتك في الأرض، اغفر لنا حوبنا وخطايانا، أنت
رب الطيبين، أنزل رحمة من رحمتك، وشفاء من شفائك على
هذا الوجع؛ فيبرأ

O our Lord who is above the heavens, your name is free from imperfections, your command is in the heavens and the earth, just as your mercy is in the heavens- make your mercy to be on earth! Forgive our faults and sins! You are the Lord of the good people, send down mercy from your mercy, send down cure from your cure upon this pain such that it may be removed!²⁷

And the *hadīth*:

ألا تأمنوني وأنا أمين من في السماء

Do you not trust me while I am trusted by the One above the heavens?²⁸

²⁷ Narrated by Abū Dawūd [no. 3892], an-Nasāī in *al-Kubrā* [no. 10877], al-Hākim [vol. 1/ no. 344]. Imām al-Albānī declared it *d'aīf* in *As-Silsilah ad-D'aīf* [no. 5422].

²⁸ Narrated by al-Bukhārī [4351], Muslim [1064], Abū Dawūd [4596], an-Nasāī [vol. 5/no. 65 & no. 66], Ahmad [vol. 3/no. 4 & no. 5], and al-Bayhāqī [vol. 7/no. 18].

And the *hadith*:

والعرش فوق الماء، والله فوق العرش، وهو يعلم ما أنتم عليه

The throne is above the water. Allāh is above the throne and He knows what you are upon.²⁹

And the saying of the prophet صلى الله عليه وسلم to the maid:

أين الله؟ قالت في السماء قال من أنا؟ قالت أنت رسول الله

قال أعتقها فإنها مؤمنة

'Where is Allāh?' She said, 'Above the heavens.' He said, 'Who am I?' She said, 'you are the messenger of Allāh صلى الله عليه وسلم. He said, 'Free her because she is a believer.'³⁰

NOTES

The *Hadiths* of the *Ruqyah* of the Sick³¹ and the Slave-girl who was Questioned by the Messenger of Allāh صلى الله عليه وسلم as to where Allāh is, and Her Response Being: "Above the Heavens."³²

In the *hadith* of the *ruqyah* of the sick one, the lordship and His highness above the heavens are attributes of Allāh that are affirmed for Him. His names are free from all deficiencies, to Him belongs the affairs of the heavens and the earth; His rule in the heavens and the earth is implemented.

Furthermore, the mercy and cure, which is the removal of disease or sickness, are affirmed for Allāh.

In the *hadith* of the slave-girl, the place for Allāh that He is above the heavens is affirmed for Him.

²⁹ Narrated by ibn Khuzaymah [vol. 1/no. 242], al-Bayhāqī [no. 659], ad-Dāramī [no. 81] and Awza'ī al-Haythamī [vol. 1 / no. 86], at-Ṭabarānī labeled it as *sahih*, as well as ad-Dhahabī [no. 48].

³⁰ Muslim [537], Abū Dawūd [3284], An-Nasāī in Al-Kubrā 8589, Ahmad [vol. 5/no. 488].

³¹ Its reference was previously mentioned.

³² Its reference was previously mentioned.

TEXT

And the *hadīth*:

أفضل الإيمان أن تعلم أن الله معك حيثما كنت

The best of faith is knowing that Allāh is with you wherever you are. ³³

And the *hadīth*:

إذا قام أحدكم إلى الصلاة؛ فلا يبصقن قبل وجهه، ولا عن يمينه؛ فإن الله قبل

وجهه، ولكن عن يساره، أو تحت قدمه

When any one of you stands for prayer then he must not spit in front of him nor towards his right because Allāh is in front of him, rather he should do so towards his left or under his foot. ³⁴

NOTES

Allāh is in Front of the One Who is Praying

Amongst the attributes that are affirmed for Allāh, is Him being in front of the one praying. Its evidence is the prophet's صلى الله عليه وسلم saying:

إذا قام أحدكم إلى الصلاة؛ فلا يبصقن قبل وجهه، ولا عن

يمينه؛ فإن الله قبل وجهه، ولكن عن يساره، أو تحت قدمه

When any one of you stands for prayer then he must not spit in front of him nor towards his right because Allāh is in front of him, rather he should do so towards his left or under his foot. ³⁵

³³ Narrated by al-Bayhāqī [no. 907], Abū N'uaym [vol. 6/ no. 124], Awza'ī al-Haythamī [vol.1/ no. 60]. Declared *D'aiif* by al-Albānī in *D'aiif al-Jāmi'* [no. 1002].

³⁴ Narrated by al-Bukhārī [no. 406] and Muslim [no. 547].

³⁵ Its reference was previously mentioned.

Allāh being in front of the one who is praying is real and is affirmed for Him in a manner that befits Him. It does not contradict His highness. Understanding it without contradictions is done by the following two ways:

1. These two attributes can co-exist at the same time within creation. For example, the sun when rising can be in front of the one facing east and at the same time be in the sky. If these two attributes can co-exist without contradiction within the creation then it is more proper that it can co-exist in regards to the Creator.
2. If it is not possible that these two attributes can co-exist within the creation then that does not necessitate the impossibility of their co-existence with the Creator because there is nothing like Him.

TEXT

And the *hadīth*:

اللهم رب السماوات السبع والأرض ورب العرش العظيم، ربنا ورب كل شيء، فالق الحب والنوى، منزل التوراة والإنجيل والقرآن، أعوذ بك من شر نفسي، ومن شر كل دابة أنت آخذ بناصيتها، أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عني الدين وأغنني من الفقر

O Allāh, the Lord of the seven heavens and earths, the Lord of the great throne, our Lord and the Lord of everything, the Creator of grain and plants, the Revealer of the *Torah*, the *Injīl*, and the *Qurān*: I seek your refuge from the evil of myself, the evil of all creatures, You have them by their forelock, You are the First thus there is none before you, You are the Last thus there is none after you, You are the highest thus there is none above you, You are the closest thus there is none closer than you: end my debts and suffice me from poverty. ³⁶

³⁶ Narrated by Muslim [no. 2713], Abū Dawūd [no. 4886], at-Tirmidhī [no. 3400], an-Nasāī [no. 10626], ibn Mājah [no. 3831], and Ahmad [vol. 2/no. 381].

And the saying (of the prophet صلى الله عليه وسلم), when his companions raised their voices in invocation (*dhikr*):

أيها الناس اربعوا على أنفسكم، فإنكم لا تدعون أصم ولا غائبا، إنما تدعون

سميعا بصيرا قريبا، إن الذي تدعونه أقرب إلى أحدكم من عنق راحلته

“O people! Restrain yourselves because you are not calling upon One who is deaf or absent. You are calling upon One who is hearing, seeing, and near. The One you are calling upon is closer to each of you than the neck of his riding animal.”³⁷

NOTES

The Closeness (القرب)

The closeness of Allāh, the Most High, is His nearness to creation. The Book and the *Sunnah* affirm this.

The evidence from the Book is:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا

دَعَانِ﴾ {سورة البقرة ١٨٦}

And when My servants ask you, [O Muhammad], concerning Me — indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.

[Sūrah Al-Baqarah 2:186]

The evidence from the *Sunnah* is:

إنما تدعون سميعا بصيرا قريبا

You are calling upon One who is hearing, seeing, and near.³⁸

³⁷ Narrated by al-Bukhārī [no. 4202] and Muslim [no. 2704].

³⁸ Its reference was previously mentioned.

It is closeness which is real that befits Allāh and it does not contradict His highness because He encompasses everything and nothing is compared to Him due to the fact there is nothing like Him.

TEXT

And the saying (of the prophet صلى الله عليه وسلم):

إنكم سترون ربكم كما ترون القمر ليلة البدر، لا تضامون في رؤيته، فإن
استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل غروبها؛
فافعلوا

You will see your Lord as you see the full moon in a clear night, you
will not be impaired in seeing Him. If you are able not to allow
yourselves to be overcome for the prayer before the rising of the sun
or for the prayer before the setting of the sun, then do so.³⁹

There are many other *hadīths* of its likes where the messenger of Allāh صلى الله عليه وسلم informs us about his Lord.

NOTES

[TN: This topic has been covered; please see pages 135-137.]

³⁹ Narrated by al-Bukhārī [no. 554] and Muslim [no. 633].

TEXT

Indeed, the Saved Group, the *ahl as-Sunnah wa al-Jamā'ah*, believe in them as they believe in what Allāh has informed us about Himself in His book without making distortions, denials, descriptions or comparisons. Rather, they are the moderate ones amongst the sects of this *ummah*, just as the *ummah* is moderate amongst the other nations.

NOTES

The Moderateness of this Ummah

This *ummah* is the intermediate between the nations in worship and other aspects. The evidence for this is His sayings:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ {سورة البقرة ١٤٣}

And thus We have made you a median [i.e., just] community...
[Sūrah al-Baqarah 2:143]

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ {سورة آل عمران ١١٠}

You are the best nation produced [as an example] for mankind.
[Sūrah Āle 'Imrān 3:110]

An example of this *ummah* being moderate in worship is the removal of difficulty and hardship by Allāh that was upon those before us. Therefore, for this *ummah*, if there is an absence of water it is permissible for us to perform *tayammum* and to pray in any place whereas the other nations were not allowed to pray except in several specific places.

An example of this *ummah* being moderate in aspects outside of worship is the retribution (القصاص) in killing. Retribution in killing was an obligation upon the Jews, prohibited for the Christians, while it is a choice for this *ummah* between killing or forgiveness and the acceptance of blood money.

The Sects of this Ummah

There are seventy-three sects of this *ummah*. The saved one amongst them is the one that is similarly upon what the prophet صلى الله عليه وسلم and his companions were upon.

All of these sects will be in the fire except one due to the statement of the prophet صلى الله عليه وسلم:

افتترقت اليهود على إحدى وسبعين فرقة ، وافتترقت النصارى
على ثنتين وسبعون فرقة ، وستفترق هذه الأمة على ثلاثة
وسبعين فرقة كلها في النار إلا واحدة، قالوا من هي يا رسول
الله؟ قال : من كان على مثل ما أنا عليه وأصحابي

The Jews divided into seventy-one sects, the Christians divided into seventy-two sects, and this *ummah* will divide into seventy-three sects. All of them will be in the fire except one. They asked, 'Who are they O messenger of Allāh صلى الله عليه وسلم?' He said, 'Whoever is similarly upon what I and my companions are upon.'⁴⁰

TEXT

They are the moderate ones in reference to:

- Allāh's attributes: between the people of denial, the *jahmiyyah*, and the people of comparisons, the *mushabihah*.
- Allāh's actions: between the *jabatiyyah* and the *qadariyyah* and others.
- Allāh's threat: between the *murjiyyah* and the *wāidiyyah* of the *qadariyyah* and others.
- The terms of *imān* and the *dīn*: between the *hurūriyyah* and the *mu'tazilah* as well as between the *murjiyyah* and the *jahmiyyah*.
- The companions of the messenger of Allāh صلى الله عليه وسلم: between the *rāfidah* and the *khawārij*.

⁴⁰ Narrated by Ibn Mājah [no. 3992], Abū Dawūd [no. 4596] and at-Tirmidhī [no. 2640 & no. 2641] and Ibn Mājah [no. 3991] and Al-Hākim [vol. 1/no. 129].

NOTES

The *Ahl as-Sunnah wa al-Jamā'ah* are the Moderate Ones Amongst the Sects of the *Ummah*

The *ahl as-sunnah wa al-jamā'ah* are moderate amongst the sects of the *umma* in five principles:

1. Allāh's Names and Attributes:

Ahl as-sunnah are the moderate ones amongst the sects between the people of denial (تعطيل) and the people of comparisons (تشبيه).

The people of denial deny the attributes of Allāh and the people of comparisons affirm the attributes but with comparisons.

Ahl as-sunnah affirm the attributes without comparisons.

2. The Decree and *Qadr* (القدر):

The author has expressed it as the actions of Allāh. The *ahl as-sunnah* are moderate in it between the *jabarīyyah* and the *qadarīyyah*.

The *jabarīyyah* affirm the decree of Allāh in the actions of people and say, "The person is coerced and he neither has ability nor choice."

The *qadarīyyah* deny the decree of Allāh in the actions of people and say, "The person is able and has choice. His actions have no relation or link with the decree of Allāh."

Ahl as-sunnah affirm the decree of Allāh in the actions of people and say, "The person has ability and choice that has been bestowed upon him by Allāh and they both are linked with the decree of Allāh."

3. The Threat of Punishment:

Ahl as-sunnah is moderate between the *waidīyyah* and the *murjīyyah*.

The *waidīyyah* say that the one who commits a major sin will dwell in the fire forever.

The *murjīyyah* say that the one who commits a major sin does not enter the fire nor does he deserve it.

Ahl as-sunnah say that the one who commits a major sin deserves the fire without dwelling in it forever.

4. The Terms of Faith (إيمان) and *Dir*.

Ahl as-sunnah are moderate in terms of faith between the *murjīyah* at one side and the *mu'tazilah* and *hurūriyyah* on the other side.

The *murjīyah* claim that the one who commits a major sin is a believer who has complete faith (إيمان).

The *mu'tazilah* and the *hurūriyyah* claim that the sinner is not a believer. The *mu'tazilah* say that he is not a believer, nor a disbeliever but rather in a position between the two. The *hurūriyyah* say that he is a disbeliever.

The *ahl as-sunnah* say that the sinner is a believer but with decreased faith (إيمان) or that he is a believer with his faith and disobedient due to committing a major sin.

5. The Companions of the Prophet صلى الله عليه وسلم:

Ahl as-sunnah is moderate in it between the *rawāfid* and the *khawārij*.

The *rawāfid* exaggerated their love for the family of the prophet صلى الله عليه وسلم such that they raised them to a status, which is greater than the way they should be regarded.

The *khawārij* hate them and curse them.

Ahl as-sunnah love all of the companions. They give each one their status without exaggerations or shortcomings.

The Groups of Innovation that the Author has alluded to in the Previous Principles

The author has alluded to the following groups amongst the people of innovation:

1. *Al-Jahmīyah*:

They are the followers of Jahm bin Safwān who learned about distortions from J'ad bin Dirham. He was killed in *Khurasān* in the year 128 AH.

Their doctrine concerning the attributes is to deny the attributes of Allāh. The extremists amongst them even deny the names of Allāh. For this reason, they are called the *mu'atilah* (the deniers).

Their doctrine concerning the actions of the person is that the person is coerced to perform actions without ability or choice. From this perspective, they are called the *jabarīyyah*.

Their doctrine concerning the threat of punishment and the terms of faith and *dīn* is that the one who commits a major sin is a believer who has complete faith and does not go to the fire. For this reason, they are called *murjīyyah*. Thus, they are the people of these three- *jahm*, *jabar*, and *irjā*.

2. *Al-Mu'tazilab:*

They are the followers of Wāsil bin 'Atā, who abandoned the gatherings of Hasan al-Basrī during the time Hasan used to approve the saying that the one who commits a major sin is a believer with decreased faith. Wāsil abandoned his gatherings and proclaimed that the one who commits a major sin is in a position between two positions.

Their doctrine concerning attributes is to deny them like the *jahmīyyah*. Their doctrine concerning the actions of people is that the person is independent with his actions. The person does them with intent and ability that is independent from the decree and *qadr* of Allāh. For this reason, they are called the *qadarīyyah*. This is the opposite of what the *jahmīyyah* claim.

Their doctrine concerning the threat of punishment is that the one who commits a major sin will dwell in the fire forever. For this reason, they are called the *waidīyyah*. This is the opposite of what the *jahmīyyah* claim [TN: the one who commits a major sin will not enter the fire].

Their doctrine concerning the terms of *imān* and *dīn* is that the one who commits a major sin is in a position between two positions, neither a believer nor a disbeliever. For this reason, they are called the upholders of the position between two positions. This is the opposite of what the *jahmīyyah* claim [TN: the one who commits a major sin is a believer with complete faith].

3. *Al-Khawārij:*

They are called as such because of their rebellion against the ruler of the Muslims. They are also called the *hurūriyyah*, which is in reference to a place in Iraq close to *kūfah* called *harūra*. In this place, they rebelled against 'Alī ibn Abi Tālib, may Allāh be pleased with him. They were amongst the most devout in religion outwardly such that the prophet صلى الله عليه وسلم said to his companions:

يحقر أحدكم صلاته مع صلاتهم، وصيامه
مع صيامهم، يقرءون القرآن لا يجاوز
حناجرهم، يمرقون من الإسلام كما يمرق
السهم من الرمية

Anyone of you would disdain his prayers if they were compared to their prayers, or his fasts if compared to their fasts, they recite the *Qurān* but it does not go beyond their throats, they will pass through *Islām* as an arrow passes through the game animal. ⁴¹

Their doctrine concerning the threat of punishment is that the one who commits a major sin will dwell in the fire forever and is a disbeliever whose blood and wealth are permissible to violate. As a result, they have allowed rebellions against the rulers if these rulers commit sins.

4. *Ar-Rawāfiḍ:*

They are also called the *shī'ah*. They went to extremes in regards to the *ahl al-bayt* and prefer 'Alī ibn Abi Tālib above the rest of the companions.

Amongst them are those who give preference to 'Alī over the prophet صلى الله عليه وسلم and some of them make 'Alī a god.

They are called *shī'ah* because of their extreme association with the *ahl al-bayt*.

⁴¹ Narrated by al-Bukhārī [no. 6930] and Muslim [no. 1066].

They are called *rawāfiḍ* because they rejected Zayd bin 'Alī bin Al-Hussein bin 'Alī ibn Abī Tālib when he praised Abū Bakr and 'Umar when asked by them. Zayd had replied that Abū Bakr and 'Umar were the two ministers of the prophet صلى الله عليه وسلم, upon hearing that they turned away and rejected him.

TEXT

Allāh is Above His Throne

The belief in whatever Allāh has informed us in His book and that which has been continuously reported upon His messenger صلى الله عليه وسلم as well as that which has been unanimously agreed upon by the predecessors of this *ummah* are also included in what we have mentioned previously in regards to the belief in Allāh.

Also, that He is above His heavens, upon His throne, high above His creation and with them wherever they may be, He knows what they are doing, as He summarized it in His saying:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ
وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾
{سورة الحديد ٤}

It is He who created the heavens and earth in six days and then established Himself above the throne. He knows what penetrates into the earth and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allāh, of what you do, is Seeing.

[Sūrah al-Hadīd 57:4]

And His saying, "He is with you," does not mean that He is mingled with creation. The language does not necessitate this meaning. For example, the moon, one of the smallest of Allāh's creation, is one of His signs and it is placed in the sky and it is with the traveler and the non-traveler wherever they may be.

Allāh is above His throne, watching over His creation, and ruling over them. Inclusive in this are all the other meanings of His Lordship (*Rubūbiyyah*).

And what Allāh has mentioned of Him being above His throne in conjunction with Him being with us is true and upon the reality of truth.

It is not to be distorted, and it should be guarded from false perceptions, such as saying that the apparent meaning of His statement, “above the heavens” (في السماء), is that the Heavens contain Him. This is false by the consensus of the people of *imān* and knowledge.

NOTES

[TN: This topic has been covered; please refer to pages 115-121.]

TEXT

Allāh is Close to His Creation

Also included in *imān* is that He is close and responding to his creation. He has summarized it in His saying:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾
 {سورة البقرة ١٨٦}

And when My servants ask you, [O Muhammad], concerning Me — indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

[Sūrah al-Baqarah 2:186]

And the saying of His messenger صلى الله عليه وسلم:

إن الذي تدعونه أقرب إلى أحدكم من عنق راحلته

The One you are calling upon is closer to each of you than the neck of his riding animal.

And that which is mentioned in the *Qurān* and *Sunnah* of His closeness and being with creation does not negate that which is mentioned about His highness and being above the creation. Indeed, He is above all deficiency, there is nothing like him in all of His attributes, and He is high in His closeness and close in His highness.

NOTES

[TN: This topic has been covered; please refer to pages 147-148.]

TEXT

The *Qurān* is the Word of Allāh and it is Not Created

Futhermore, included in the belief in Allāh and His books, is the belief that the *Qurān* is the words of Allāh, revealed and uncreated. It began from Him and unto Him it will return. Allāh truly spoke the words of the *Qurān*.

The *Qurān* that was revealed upon Muhammad صلى الله عليه وسلم is truly the word of Allāh and not the words of any other. It is not permissible to generally say that it is a narrative or representation of the words of Allāh.

If the people recite the words of Allāh or write it in books, then that does not exclude it from being the true words of Allāh. Speech is rightfully attributed to the one who said it initially and not to the one who conveys it. The *Qurān* is the words of Allāh, both in its letters and meanings. The letters without the meaning or the meaning without the letters are not the words of Allāh.

NOTES

[TN: This topic has been covered; please refer to pages 130-133.]

TEXT

The Believers Will See Allāh

Furthermore, inclusive in the belief of Allāh, His books, His angels, His messengers is the belief that the believers will see Him on the day of judgment with their eyesight just as they see the sun on a cloudless day or just as they see the full moon in a clear night. They will clearly see Him while they are at the terminals of *al-qiyaamah*, then they will see Him after they enter paradise, as Allāh, the Most High, wills.

NOTES

[TN: This topic has been covered; please refer to pages 135-137.]

TEXT

The Belief in What Happens After Death

Inclusive in the belief of the last day is whatever the prophet صلى الله عليه وسلم has informed us in regards to what will occur after death. They (*ahl as-sunnah wa al-jamā'ah*) believe in the trial of the grave, its punishment and its pleasure. In regards to the trial of the grave, the people will be tested in their graves. A person will be asked, "Who is your Lord? What is your religion? Who is your prophet?"

Allāh will make firm those who believe with a firm statement in the life of this world and the hereafter. Thus, the believer will say, "My Lord is Allāh, *Islām* is my religion, and Muhammad صلى الله عليه وسلم is my prophet."

The doubter will say, "What? What? I do not know. I heard the people saying something so I said it." He will then be beaten with an iron bar and will scream such that everything will hear it except humans. If mankind were to hear it, they would faint. After this trial, there will either be pleasure or punishment until the day of resurrection and the souls will be returned to their bodies.

NOTES

The Belief in What Happens After Death

The Last Day

The last day is the day of resurrection. Inclusive in the belief of the last day is everything that the prophet صلى الله عليه وسلم has informed us in regards to what will happen after death, such as, the trial of the grave and its punishment and pleasure, etc. Belief in this is an obligation. Its position in the *dīn* is that it is one of the six pillars of faith.

The Trial of the Grave

The trial of the grave is the questioning of the deceased in regards to his Lord, religion, and prophet by the two angels. Allāh will make firm those who believe with a firm statement such that the believer responds, "My Lord is Allāh, my religion is *Islām*, and my prophet is Muhammad صلى الله عليه وسلم. The doubter or the disbeliever will say, "What? What? I don't know. I heard the people saying something so I said it."

The trial in the grave is general for all except the martyr and the one who died as a *murābit* in the path of Allāh. In addition, the messengers will not be questioned because they are the commissioned.

There are differences of opinion in regards to the one who is not instructed (غير المكلف) like the young one (صغير). Some say that they will be questioned because of the generality of the evidences and some they will not be questioned because they are not instructed.

The names of the two angels are Munkar and Nakīr.⁴²

The Position of *Ahl as-Sunnah* Concerning the Pleasure and Punishment of the Grave

Their position regarding it is that it is an affirmed reality due to His sayings:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا
ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ {سورة غافر ٤٦}

The fire; they are exposed to it morning and evening. And the day the hour appears [it will be said], “Make the people of pharaoh enter the severe punishment.
[Sūrah Ghāfir 40:46]

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾
{سورة فصلت ٣٠}

Indeed, those who have said, “Our Lord is Allāh” and then remained on a right course – the angels will descend upon them [saying], “Do not fear and do not grieve but receive good tidings of paradise, which you are promised.
[Sūrah Fussilat 41:30]

Also, due to the prophet’s صلى الله عليه وسلم saying about the disbeliever’s response when questioned in his grave:

فينادي منادي من السماء أن كذب عبدي فافرشوه من النار
وافتحوا له بابا إلى النار

Then a caller will call out from the heavens saying, ‘My slave has lied. Spread out for him from the fire and open a door of the fire for him.’⁴³

⁴² Narrated by at-Tirmidhī [no. 10719] and he said: *hasan gharīb*.

⁴³ Narrated by Ahmad Ibn Hanbal [vol. 4/no. 287] and Abū Dawūd [no. 4753] and al-Hākim [vol. 1/no. 37] and he said: authentic on the conditions of as-shaykhayn. Ad-Dhahabī agreed.

And his saying regarding the believer's response in his grave when he is questioned:

فينادي منادي من السماء أن صدق عبدي فافرشوه من الجنة
وافتحوا له بابا من الجنة

Then a caller will call out from the heavens saying, 'My slave has told the truth.' Spread out for him from paradise and open a door from paradise for him. ⁴⁴

The punishment and pleasure is only upon the soul and at times it may affect the body. The punishment upon the disbeliever is continuous. The punishment for the believer is in accordance to his sins and the pleasure is specifically for the believers and it is apparently continuous.

The Response Concerning the Expansion of the Believer's Grave and the Contraction of the Disbeliever's Grave Along with the Fact that if the Grave Were to be Opened it Would be Found to be the Same Size

The response to this is from the following two perspectives:

1. It is an obligation to trust and believe in all that is established in the Book and the *Sunnah* regardless of our intellect or perceptions; whether we understand it or not. The Islamic law does not contradict the intellect especially in matters where there is no realm for the intellect.
2. The wisdom of Allāh has necessitated that the conditions of the grave and the matters of the hereafter be concealed from the perceptions and the intellect of creation as a test for them. Therefore, it is not permissible to compare them with the conditions of this world due to the difference between this world and the hereafter.

⁴⁴ Ibid.

TEXT

The resurrection that Allāh has informed us about in His book by the tongue of His messenger صلى الله عليه وسلم, and which has been unanimously agreed upon by the Muslims, will take place. Mankind will be resurrected from their graves barefooted, naked, and uncircumcised for the Lord of the worlds. The sun will draw close to them and their sweat will overwhelm them.

The scales will be set so the deeds of the people will be weighed. Those whose scales are heavy will be amongst the successful ones and those whose scales are light will be amongst those who lost themselves in the hellfire, dwelling within.

NOTES

The Standing (القيامة)

The minor standing is death. Anyone who has died has had his standing established. The major standing is what is intended here and it is the standing of mankind after resurrection for accountability and retribution. It is called as such due to mankind's standing therein and due to the establishment of justice and witnesses. Evidences from the Book, the *Sunnah*, and the consensus support its affirmation.

The evidence from the Book:

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ﴾ ﴿لِيَوْمٍ عَظِيمٍ﴾
﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ {سورة المطففين ٤}

Do they think that they will not be resurrected for a tremendous day; the day when mankind will stand before the Lord of the worlds?

[Sūrah al-Mutaffifin 83:4]

The evidence from the *Sunnah*:

إنكم تحشرون عراة حفاة غرلا

You will be gathered uncircumcised, naked, and barefooted. ⁴⁵

⁴⁵ Narrated by al-Bukhārī [no. 3349] and Muslim [no. 2860].

The evidence from the consensus is that the Muslims and the people of the heavenly revealed religions all affirm the day of standing. Anyone who denies it or doubts it is a disbeliever.

The standing has signs like the emersion of the *dajjāl*, *yajooj* and *majooj*, and the rising of the sun from the west. It has been given these signs because it is a great and important day, thus it is given these preliminary signs.

The Gathering of Mankind

Mankind will be gathered uncircumcised, naked, and barefooted due to Allāh's statement:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾ {سورة الأنبياء ١٠٤}

As We began the first creation, We will repeat it.
[Sūrah al-Anbiyā 21:104]

And due to the prophet's صلى الله عليه وسلم statement:

إنكم تحشرون عراة حفاة غرلا

You will be gathered uncircumcised, naked, and barefooted.⁴⁶

⁴⁶ Its reference was previously mentioned.

TEXT

The Record of Deeds

The record of deeds will be distributed such that some will receive it with their right hands and some will receive it with their left hands or behind their backs.

As the One free from defects, the Exalted, has said:

﴿ وَكُلِّمْنَا إِنْسَانَ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴾ ﴿ اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾
 {سورة الإسراء ١٣-١٤}

And [for] every person We have imposed his fate upon his neck, and We will produce for him on the day of resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this day as accountant.

[Sūrah al-Isrā' 17:13-14]

Allāh will take people into account and He will confirm the sins of His believing slave privately, as is mentioned in the *Qurān* and *Sunnah*.

The disbelievers will not be taken into account, alongside those who have their good and evil deeds weighed since there are no good deeds that exist for them. Instead, the deeds of the disbelievers will be counted and enumerated and the disbelievers will halt at their deeds and affirm them.

The Reservoir of the Prophet صلى الله عليه وسلم

Amongst the terminals of *al-qiyāmah* is the prophet's صلى الله عليه وسلم reservoir. Its fluid is whiter than milk and sweeter than honey. Its drinking vessels are more numerous than the stars of the sky, its length is a journey of a month, and its width is also a journey of a month. Whoever drinks a single drink from it will never feel thirst afterwards.

The Bridge

The bridge is set over hell and it is between paradise and hell. People will cross it in a way that is in accordance to their deeds. There will be some who will cross it like the blink of an eye, or like a flash of a lightning, or like the wind, or like a noble horse, or like a camel rider, or racing, or walking, or crawling. There will be some who will be snatched and thrown into hell. The bridge has hooks that will snatch people according to their deeds, and whoever is able to cross the bridge will enter paradise.

When they have crossed the bridge they will come upon a place between paradise and hell where they will settle their accounts amongst one another. Once these people have been rectified and purified they will be granted permission to enter paradise.

The first to open the door of paradise will be Muhammad صلى الله عليه وسلم and the first to enter paradise from amongst the nations will be his nation.

The Intercession

On the day of resurrection, the prophet صلى الله عليه وسلم will have three types of intercessions.

The First:

He will intercede for the people on the day of resurrection after the prophets Ādam, Nūh, Ibrāhīm, Mūsa, and 'Īsa, the son of Maryam are unable to intercede, such that the people will reach the Prophet Muhammad صلى الله عليه وسلم who will then intercede for them.

The Second:

He صلى الله عليه وسلم will intercede on behalf of the people of paradise that they enter paradise.

These two types of intercession are specifically for him صلى الله عليه وسلم .

The Third:

He صلى الله عليه وسلم will intercede on behalf of those who deserve the hellfire. This type of intercession is not only limited to him but also for the rest of the prophets, the truthful ones, and others. He صلى الله عليه وسلم will intercede on the people's behalf that they do not enter into hell, and he will intercede on behalf of those who entered it that they be brought out.

Allāh, Himself, will take people out of hell due to His bounty and mercy without anyone's intercession. After this, there will remain vacant space in paradise that will not be occupied by the people of the world, but rather, Allāh will create for it a people and enter them into it.

The categories covered in the topic of the hereafter, which includes the accounting, the reward, the punishment, the paradise, and the hell, their details are mentioned in the revealed books from the heavens and in the narrated knowledge from the prophets, especially in the inherited knowledge of the prophet Muhammad صلى الله عليه وسلم. Within it is what cures and is sufficient and whoever seeks it will find it.

NOTES

Events that Will Occur on the Day of Standing, which are Mentioned by the Author

1. The Proximity of the Sun.

The proximity of the sun to creation will be so near such that it will be one or two miles away. Mankind will sweat in accordance to their deeds. Amongst them will be those whose sweat will reach to their ankles and some will have it up to their mouths. Yet, others will have it anywhere between the ankles and the mouth.

There will be amongst mankind those who will be protected from the sun. Allāh will shade them in His shade on a day where there will be no shade except His. Amongst them will be the young one who has been raised in the obedience of Allāh and the person whose heart is attached to the mosques.

2. The Scales.

Allāh will set up the scales so that the deeds of the people can be weighed. If one's scales are heavy then he is amongst the successful ones, and if one's scales are light then he will be amongst those who have lost themselves thereby dwelling in the fire forever. The scales are real and they have two scales of balance. The *mu'tazilah* oppose this and say that there is no reality to the scales and it means justice.

In the *Qurān*, the scales are mentioned in the plural form. In the *Sunnah*, the scales are mentioned in the plural and singular forms. It is said that the scales are one and it is mentioned in the plural form in reference to that which is being weighed. It is also said that the scales are numerous due to the various nations and individuals and that it is mentioned in the singular form as a class type (جنس).

3. The Opening and Distribution of Records.

These records are the record of deeds written by the angels for the individual. Allāh said:

﴿ وَكُلِّمْنَا إِنسَانًا أُزْمِنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴾ ﴿ اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾ {سورة الإسراء ١٣-١٤}

And [for] every person We have imposed his fate upon his neck, and we will produce for him on the day of resurrection a record which he will encounter spread open. [It will be said,] "Read your record. Sufficient is yourself against you this day as accountant." [Sūrah al-Isrā 17:13-14]

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴾ ﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾ ﴿ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴾ ﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴾ ﴿ فَسَوْفَ يَدْعُوا ثُبُورًا ﴾ ﴿ وَيَصْلَىٰ سَعِيرًا ﴾ {سورة الانشقاق ٧-١٢}

Then as for he who is given his record in his right hand; He will be judged with an easy account. And return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction. And [enter to] burn in a blaze. [Sūrah al-Inshiqāq 84:7-12]

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهٗ ﴾ {سورة الحاقة ٢٥}

But as for he who is given his record in his left hand, he will say; "Oh, I wish I had not been given my record." [Sūrah al-Hāqah 69:25]

The last two *ayah* are understood without contradiction due to the differences in people or that the one who takes his record by his left hand does so from behind his back.

4. The Accountability.

It is the accountability of the creation for their deeds. Its manner for the believer is that Allāh takes him in private and makes him affirm his sins then He says:

قد سترتها عليك في الدنيا وأنا اغفرها لك اليوم

I have concealed them for you in the world and I
forgive them for you today.⁴⁷

The disbelievers will halt at their deeds and affirm them. Then it will be called out at the heads of those witnessing:

هؤلاء الذين كذبوا على ربهم ألا لعنة الله على الظالمين

These people denied their Lord. Certainly, the curse of
Allāh is upon the wrongdoers.⁴⁸

The first matter that the slave will be held accountable will be for the rights of the prayer.⁴⁹ The first matter that will be decided between the people will be pertaining to the shedding of blood.⁵⁰ There will be those who will enter paradise without accountability and they are those who do not seek *ruqyah*, nor do they practice cauterization, nor believe in omens, and they put their trust upon their Lord; and amongst them is Ukashāh bin Mihsan, may Allāh be pleased with him.⁵¹

5. The Reservoir of the Prophet Muhammad صلى الله عليه وسلم.

The reservoir of the prophet Muhammad صلى الله عليه وسلم is amongst the terminals of the *qiyāmah*. The believer from his *ummah* will take part in it. Anyone who drinks from it will never thirst again.

Its length is equal to the journey of a month, its width is equal to the journey of a month, its drinking vessels are like the stars of the sky, and its water is whiter than milk and sweeter than honey, and more pleasant than the scent of perfume.

⁴⁷ Narrated by al-Bukhārī [no. 2441] and Muslim [no. 2768].

⁴⁸ Ibid.

⁴⁹ Narrated by Abū Dawūd [no. 864] and at-Tirmīdhī [no. 413] and An-Nisaa'ee [vol. 1/no. 232] and Ibn Majāa [no.1425].

⁵⁰ Narrated by at-Tirmīdhī [no. 1396] and he said: *Hasan Sabih*.

⁵¹ Narrated by al-Bukhārī [no. 6541] and Muslim [no. 220].

Every prophet will have a reservoir in which the believers of their *ummah* will take part in, but the greatest reservoir is the reservoir of the prophet Muhammad صلى الله عليه وسلم.

The *mu'tazilah* have denied the existence of the reservoir and their saying is rejected due to the many continuous *abādīth* affirming its existence.

6. The Bridge.

It is the bridge set upon the hellfire. It is finer than a strand of hair and sharper than a sword.⁵² The bridge has hooks which snatch people in accordance to their deeds. The people will cross the bridge in a manner according to their deeds. Amongst them will be those who cross it like the blink of an eye, or like a flash of a lightening, or like the wind, or like a noble horse, or like a camel rider, or racing, or walking, or crawling. There will be some who will be snatched and thrown into hell and punished in accordance to their deeds.⁵³

After crossing the bridge, they will come to a place between paradise and hell where they will settle accounts between themselves, which will remove animosity and hatred such that they enter paradise as brothers in lines.

7. The Intercession.

Intercession means the mediation for a third party with the intent of attaining a benefit or repelling harm. The intercession of the intercessor will not occur except by Allāh's permission and His approval for the one to be interceded.

The intercession is divided into two categories:

- a. Specifically for the prophet Muhammad صلى الله عليه وسلم.
- b. Generally for the prophet Muhammad صلى الله عليه وسلم and other prophets, the truthful ones, the martyrs, and righteous ones.

⁵² Narrated by Muslim [no.183].

⁵³ Narrated by al-Bukhārī [no.7439] and Muslim [no.183].

The Specific Intercession of the Prophet Muhammad صلى الله عليه وسلم is of Two Types as Mentioned by the Author

1. The Great Intercession.

The prophet Muhammad صلى الله عليه وسلم will intercede on behalf of the people to Allāh after intercession has been sought from Ādam, Nūh, Ibrāhīm, Musā, and 'Īsa without them performing it. It will finally be sought from the prophet Muhammad صلى الله عليه وسلم and he will intercede and Allāh will accept his intercession.⁵⁴ This is the praised station that Allāh promised him with His saying:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ {سورة الإسراء ٧٩}

...it is expected that your Lord will resurrect you to a
praised station.

[Sūrah al-Isrā' 17:79]

2. The intercession for the people of paradise to enter it.

The General Intercession is of Two Types as Mentioned by the Author

1. The intercession for the believers who deserve the fire not to enter it.
2. The intercession for the believers who have entered the fire to exit it.

The *mu'tazilah* and the *khawārij* reject these two types of intercession due to their belief that the one who commits a major sin will dwell in the fire forever, thus the intercession does not benefit such a sinner.

Allāh will bring out people from the fire without intercession and with His bounty and mercy. After the people of the world have entered paradise there will still remain vacant space. Allāh will then create people and enter them into paradise.

⁵⁴ Narrated by al-Bukhārī [no. 4712] and Muslim [no. 194].

TEXT

Al-Qadr

The saved sect, *Ahl as-Sunnah wa al-Jamā'ah*, believe in *qadr*, the good and bad of it. The belief in *qadr* has two categories and each category has two subcategories.

NOTES

The Belief in the Decree and *Qadr*

The belief in the decree and *qadr* is an obligation. Its position in the *dīn* is that it is one of the six pillars of *imān* due to the saying of the prophet Muhammad صلى الله عليه وسلم:

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله وتؤمن باليوم
الآخر والقدر خيره وشره

Imān is to believe in Allāh, His angels, His books, His messengers, and to believe in the last day and the *qadr*, the good and bad of it. ⁵⁵

The meaning of the belief in the decree and *qadr* is to believe that whatever is in the universe that is existent or non-existent, generally and specifically, are all due to the will and creation of Allāh. As well as, knowing that whatever is to afflict you will not miss you and whatever is to miss you will never afflict you.

⁵⁵ Narrated by Muslim [no. 8].

TEXT

The First Category

a) Knowledge

The belief that Allāh is All-Knowing of His creation and that they act in accordance to His previous knowledge, which is attributed to Him and is infinite and eternal. Allāh knew all the conditions of His creation, their obedience and disobedience, their provisions, and their life spans.

b) Writing

Then, Allāh wrote in the preserved tablet the destiny of the creation. The first of what Allāh created was the pen. He said to it "Write." It said, "What should I write?" He said, "Write what will happen until the day of resurrection."⁵⁶ Thus, what has struck a person would not have missed him, and what has missed him would not have struck him. The quills have been dried and the scrolls have been folded as Allāh, the Most High, said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ {سورة الحج ٧٠}

Do you not know that Allāh knows what is in the heavens and earth? Indeed, that is in a record. Indeed that, for Allāh, is easy.
[Sūrah Al-Hajj 22:70]

And He said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾
{سورة الحديد ٢٢}

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being — indeed that, for Allāh, is easy.

[Sūrah al-Hadīd 57:22]

⁵⁶ Narrated by Ahmad Ibn Hanbal [vol. 5/no. 317], Abū Dawūd [no. 4700], at-Tirmidhī [no. 2155] and al-Hākim [vol. 2/no. 498] and he authenticated it.

This destiny that follows His knowledge is at various places in general and specific forms. Allāh has written in the preserved tablet whatever He willed. When He creates the body of the fetus and before the blowing of the soul into it, He sends an angel commanding him with four matters; to write his provision, his life span, his actions, and if he is to be miserable or happy. The extremists of the *Qadarīyyah* of the past used to deny this destiny and today only a few of them deny it.

NOTES

The Categories of the Belief in the Decree and *Qadr*

There are two categories of the belief in *qadr*, each category implies two aspects.

The first category implies knowledge and writing. Its evidence is Allāh's saying:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ {سورة الحج ٧٠}

Do you not know that Allāh knows what is in the heavens and earth?
Indeed, that is in a record. Indeed that, for Allāh, is easy.
[Sūrah Al-Hajj 22:70]

The meaning of knowledge here is that you believe in the knowledge of Allāh, which encompasses everything generally and specifically.

The meaning of writing here is that you believe that Allāh wrote the destiny of all things in the preserved tablet according to His knowledge. The writing is of various types:

1. The writing in the preserved tablet before the creation of the heavens and earth by fifty thousand years. Its evidence is the saying of the prophet صلى الله عليه وسلم:

أن الله لما خلق القلم قال له: اكتب . قال : رب ماذا

اكتب ؟ قال : اكتب ما هو كائن إلى يوم القيامة

When Allāh created the pen, He said to it, 'Write!' It said, 'My Lord, what shall I write?' He said, 'Write whatever is going to happen until the day of standing.'⁵⁷

⁵⁷ Narrated Ahmad Ibn Hanbal [vol. 5/no. 317] and Abū Dawūd [no. 4700] and at-Tirmidhī [no. 2155] and Al-Hākim [vol. 2/no. 498] and he authenticated it.

2. The writing of the age. This is what the angel appointed to the wombs writes in reference to the fetus in the belly of its mother when four months have been completed. The angel is commanded to write its provision, age, actions, and if the person will be miserable or happy.

Its evidence is the *hadīth* of Ibn Masūd, may Allāh be pleased with him, which is recorded in al-Bukhārī and Muslim.⁵⁸

The extremists of the *qadarīyyah* of the past reject this type of writing.

TEXT

The Second Category

a) Will

It is the executed will of Allāh and His encompassing ability. It is the belief that whatever Allāh has willed will occur, and whatever he has not willed will not occur. Any motion or silence in the heavens or the earth is only by the will of Allāh, the Most High. Inexistent in His dominion is what He does not will.

b) Creation

Allāh is able over all things- the existent and the inexistent. There is not a creation in the heavens or in the earth except that Allāh is its Creator and there is no Creator other than Him, nor is there any other Lord besides Him. Along with that, He has ordered His slaves with obedience to Him and obedience to His messengers and forbade for them disobedience to Him.

He, the Most High, loves the pious, the doers of good, and the just. He is pleased with those who believe and do righteous deeds. He does not love the disbelievers nor is He pleased with the disobedient ones. He does not enjoin shameful deeds and He is not pleased for His slaves to have disbelief nor does He love corruption.

Human beings are performers in reality and Allāh is the Creator of their actions. The human being can be the believer, the disbeliever, the righteous, the wicked, the praying one, and the fasting one. The human being has ability in doing actions and he has will. Allāh is the Creator of mankind, their ability, and their will.

⁵⁸ Al-Bukhārī [no. 3208] and Muslim [no. 2643].

As Allāh, the Most High, says:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾
رَبُّ الْعَالَمِينَ ﴿سورة التكوير ٢٨-٢٩﴾

For whoever wills among you to take a right course, and you do not will except that Allāh wills — Lord of the worlds.
[Sūrah at-Takwīr 81:28-29]

This category of *qadr* is denied by most of the *qadariyyah*, those whom the prophet صلى الله عليه وسلم called:

مجوس هذه الأمة

The *majūs* (fire worshippers) of this nation.⁵⁹

There are others who affirm the will of Allāh, but exaggerate it to the point that they negate the human being from having any ability or choice. Thus, they take away the wisdom and benefit from Allāh's actions and rulings.

NOTES

The second category implies will and creation. The evidence of will is Allāh's statement:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ ﴿سورة التكوير ٢٨-٢٩﴾

And Allāh does what He wills.
[Sūrah Ibrāhīm 14:27]

The evidence of creation is Allāh's statement:

﴿خَالِقُ كُلِّ شَيْءٍ﴾ ﴿سورة الزمر ٦٢﴾

...Creator of all things.
[Sūrah az-Zumar 39:62]

The meaning of will here is that you believe in the general will of Allāh. Whatever He wills comes about and whatever He does not will does not come about. This applies to both His actions and the actions of His creation.

⁵⁹ Narrated by Abū Dawūd [no. 4691], al-Hākim [vol. 1/no. 85], al-Bayhāqī [vol. 10/no. 203], ibn Abī 'Āsim [no. 338] and declared *hasan* al-Albānī in *Sahib al-Jāmi'* [no. 4442].

As Allāh said regarding His actions:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا﴾ {سورة السجدة ١٣}

And if We had willed, We could have given every soul its guidance...
[Sūrah as-Sajdah 32:13]

And He said regarding the actions of creation:

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾ {سورة الأنعام ١١٢}

But if your Lord had willed, they would not have done it.
[Sūrah al-An'ām 6:112]

The meaning of creation here means that you believe that Allāh is the Creator of everything, whether it is done by Him or by His slaves. The evidence of creating in regards to His actions is His saying:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾
{سورة الأعراف ٥٤}

Indeed, your Lord is Allāh, who created the heavens and the earth in six days...
[Sūrah al-'Arāf 7:54]

The evidence of creation in regards to His slaves' actions is His saying:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ {سورة الصافات ٩٦}

And Allāh created you and what you do.
[Sūrah as-Sāffāt 37:96]

Allāh is the Creator of His slaves' actions because the actions of the person only come about based upon intent and ability and the One who has created the person's intent and ability is Allāh.

The Will of the Person and His Ability

A person has will and ability due to the sayings of Allāh:

﴿فَاتُّوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ {سورة البقرة ٢٢٣}

...so come to your place of cultivation however you wish...
[Sūrah al-Baqarah 2:223]

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾ {سورة التغابن ١٦}

So Fear Allāh as much as you are able...
[Sūrah at-Taghabun 64:16]

Allāh has affirmed will and ability for His slaves. However, their will and ability follow the will of Allāh due to His saying:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ {سورة التكوير ٢٩}

And you do not will except that Allāh wills – Lord of the worlds.
[Sūrah at-Takwīr 81:29]

Those Who Went Astray in Regards to the Matter of Will and Creation

Two groups have gone astray in regards to the matters of will and creation:

1. The *Qadarīyyah*:

They believe that the person is independent in his will and ability and that Allāh does not have any will or creation in regards to a person's actions.

The refutation of the *qadarīyyah* can be done by the sayings of Allāh:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾
{سورة التكوير ٢٩}

And you do not will except that Allāh wills – Lord of
the worlds.
[Sūrah at-Takwīr 81:29]

﴿ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ﴾ {سورة الأنعام ١١٢}

But if you Lord had willed, they would not have done it.
[Sūrah al-An'ām 6:112]

2. The *Jabarīyyah*:

They believe that the person is coerced in doing his actions and he does not have any intent or ability.

The refutation of the *jabarīyah* can be done by His sayings:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ {سورة التكوير ٢٨}

For whoever wills among you to take a right course...
[Sūrah at-Takwīr 81:28]

﴿فَاتُوا حَرْثَكُمْ أَنْتَى شِئْتُمْ﴾ {سورة البقرة ٢٢٣}

...so come to your place of cultivation however you wish...
[Sūrah al-Baqarah 2:223]

Thus, Allāh affirmed for mankind will and ability.

Depending on What was Previously Decreed and Abandoning the Performance of Actions

It is not permissible to depend on what was previously decreed and to abandon performing actions because the companions (may Allāh be pleased with them) said:

يا رسول الله ، أفلا نتكل على الكتاب الأول وندع العمل؟ فقال رسول الله صلى الله عليه وسلم اعملوا فكل ميسر لما خلق له . أما أهل السعادة فييسرون لعمل أهل السعادة ، وأما أهل الشقاوة فييسرون لعمل أهل الشقاوة

O messenger of Allāh صلى الله عليه وسلم Shall we not depend on what was previously decreed and leave actions? The messenger of Allāh صلى الله عليه وسلم said, 'Perform actions since everyone will find easy what he has been created for. As far as for the people of happiness then they will find easy for them the actions of the people of happiness and the people of misery will find easy for them the actions of the people of misery.' He then recited the words of Allāh:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ ﴿وَصَدَّقَ بِالْحُسْنَى﴾ ﴿فَسَنِيْسِرُهُ لِيُسْرَى﴾
﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى﴾ ﴿وَكَذَّبَ بِالْحُسْنَى﴾ ﴿فَسَنِيْسِرُهُ لِّلْعُسْرَى﴾
{سورة الليل ١٠-٥}

As for he who gives and fears Allāh and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease him toward difficulty.

[Sūrah al-Layl 92:5-10] ⁶⁰

⁶⁰ Narrated by al-Bukhārī [no. 1362] and Muslim [no. 2647].

The Majūs of this Ummah

The *majūs* of this *ummah* are the *qadarīyyah*. The *qadarīyyah* are those who believe that a person is independent in his actions. They are called the *majūs* of this *ummah* because they resemble the *majūs* who believe that this universe has two creators- the light which creates the good and the darkness which creates the evil.

As such, the *qadarīyyah* believe that there are two creators of events. The individual creates the events that are from his own actions and Allāh creates the events that are from Allāh's actions.

The Jabarīyyah Exclude Wisdom and Benefits from the Rulings of Allāh, How is this so?

This is the case because they do not differentiate between a person's action that is done with choice and one that is done without choice. Both of these types of actions are, according to them, coerced upon the person.

If this were the case, then rewarding a person for obedience or punishing him for disobedience would have no wisdom because the person did these actions without any choice. In this scenario, the person is not praised such that he deserves rewards nor is he blamed such that he deserves punishment.

TEXT

Amongst the principles of *ahl as-sunnah wa al-jamā'ah*, is that religion and *imān* consist of both speech and actions. The speech is the sayings of both the heart and the tongue, while the action comprises of the heart, tongue, and limbs.

NOTES

Imān (الإيمان)

Imān means:

Linguistically:	Belief or faith.
Terminologically:	The statements of the heart and tongue, and the actions of the heart and limbs.

- The statement of the heart is its belief and approval.
- The action of the heart is its intent, trust and reliance, and other similar actions.
- The statement of the tongue is its pronouncement.
- The action of the limbs is its performance and abstinence.

The evidences that *imān* encompasses all of these are the statements of the prophet صلى الله عليه وسلم:

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله وتؤمن باليوم
الآخر والقدر خيره وشره

Imān is to believe in Allāh, His angels, His books, His messengers, and to believe in the last day and the qadr, the good and bad of it. ⁶¹

This is the statement of the heart.

Furthermore:

الإيمان بضع وسبعون شعبة ، أعلاها قول لا إله إلا الله أدناها
إمطة الأذى عن الطريق ، والحياء شعبة من الإيمان

Imān is made up of seventy some branches. The highest of it is the saying لا إله إلا الله, the lowest of it is to remove a harmful object from the path, and modesty is a branch of *imān*. ⁶²

The saying لا إله إلا الله (there is nothing worthy of worship except Allāh) is a saying of the tongue. The removal of a harmful object from the path is an action of the limb, and modesty is an action of the heart.

⁶¹ Narrated by Muslim [no. 8].

⁶² Narrated by Muslim [no. 35].

TEXT

Furthermore, there is the principal that *imān* increases with obedience and decreases with disobedience.

NOTES

The Increase and Decrease of *Imān*

Imān increases and decreases due to His saying:

﴿لِيَزِدَّادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾ {سورة الفتح ٤}
...they would increase in faith along with their [present] faith.
[Sūrah at-Fath 48:4]

And the saying of the prophet Muhammad صلى الله عليه وسلم:

ما رأيت من ناقصات عقل ودين اذهب لب الرجل
الحازم من إحدان

I have not seen anyone more lacking in intelligence and religion than you.
A cautious, sensible man could be led astray by some of you.⁶³

The reason for the increase of *imān* is obedience. Obedience means abiding by the commands of Allāh and avoiding his prohibitions. The reason for the decrease of *imān* is disobedience of Allāh.

TEXT

In addition, *ahl as-sunnah wa al-jamā'ah* do not pronounce disbelief on *ahl al-qiblah* (the people of the *qiblah* i.e. Muslims) due to an act of disobedience or a major sin as the *khawārij* do. Rather, the faith-based brotherhood remains despite the existence of sins.

⁶³ Narrated by al-Bukhārī [no. 304] and Muslim [no. 79].

As Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ
بِالْمَعْرُوفِ وَأَدِّءْ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴾ {سورة البقرة ١٧٨}

O you who have believed, prescribed for you is legal retribution for those murdered—the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, and then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

[Sūrah al-Baqarah 2:178]

And He has said:

﴿ وَإِن طَافَتَا مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ
إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن
فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾
﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴾ {سورة الحجرات ٩-١٠}

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.

[Sūrah al-Hujurat 49:9-10]

NOTES

The Major Sin (الكبيرة)

The major sin is every sin that is associated with a specific punishment; for example adultery, theft, disobedience to parents, cheating, and loving evil for the Muslims.

The ruling for the one who commits a major sin in regards to his terms is that he is a believer whose *imān* is deficient or a believer by his *imān* who is disobedient by his major sin. He is not excluded from *imān* due to Allāh's saying about the one who kills intentionally:

﴿ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ ﴾
 {سورة البقرة 178}

But whoever overlooks from his brother [i.e., the killer] anything, and then there should be a suitable follow-up and payment...
 [Sūrah al-Baqarah 2:178]

Allāh made the murdered to be a brother to the killer. If the killer were to be excluded from *imān*, then the murdered would not be considered a brother to him. Also, due to the saying of Allāh about two groups fighting each other:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾
 {سورة الحجرات 9}

And if two factions among the believers should fight, then make settlement between the two.
 [Sūrah al-Hujurat 49:9]

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ﴾
 {سورة الحجرات 10}

The believers are but brothers, so make settlement between your brothers.
 [Sūrah al-Hujurat 49:10]

Allāh made the two fighting groups, along with their performance of the major sin, brothers with the third group that reconciles them.

The ruling for the one who commits a major sin in regards to retribution is that he is deserving of the implied retribution and he does not dwell in the fire forever. Furthermore, his matter is with Allāh, if He wishes, He will punish him with whatever He wills and if He wishes He would forgive him since Allāh said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

{سورة النساء ٤٨}

Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.

[Sūrah an-Nisā 4:48]

Those Who Have Opposed *Ahl as-Sunnah* in Regards to the One Who Commits a Major Sin

Three groups have opposed them:

1. The *Murjīyah*: They believe that the one who commits a major sin is a believer with complete *imān* and there is no punishment for him.
2. The *Khawārij*: They believe that the one who commits a major sin is a disbeliever who will dwell in the fire forever.
3. The *Mu'tazilah*: They believe that the one who commits a major sin is neither a believer nor a disbeliever, but rather in a position between two positions, and that such a person will dwell in the fire forever.

TEXT

They do not strip the disobedient Muslim of his *Islām* completely, nor do they declare him to be in the hellfire forever as the *mu'tazilah* do. Rather, the disobedient is included in the term of *imān* as He says:

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ

أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا﴾ {سورة النساء ٩٢}

And whoever kills a believer by mistake — then the freeing of a believing slave and a compensation payment [*diyyah*] presented to his [i.e., deceased's] family [is required], unless they give [up their right as] charity.

[Sūrah an-Nisā 4:92]

However, the disobedient person may not be labeled with complete *imān*, as He says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

{سورة الأنفال ٢}

The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.

[Sūrah al-Anfāl 8:2]

As the prophet صلى الله عليه وسلم said:

لا يزني الزاني حين يزني وهو مؤمن, ولا يسرق السارق حين يسرق وهو مؤمن, ولا يشرب الخمر حين يشربها وهو مؤمن, ولا ينتهب هبة ذات شرف يرفع الناس إليه فيها أبصارهم حين ينتهبها وهو مؤمن

It is not the case that the adulterer while performing the act of adultery is a believer, or the thief while stealing is a believer, or the one while he drinks is a believer, or the one who puts a show of being one of great honor such that the people raise their eyes to him is a believer.⁶⁴

We say that he is a believer who is deficient in his *imān* or a believer by his *imān* and disobedient by his major sin. Thus, he is not given the term absolutely nor is it negated from him in an absolute form.

⁶⁴ Narrated by al-Bukhārī [no. 2475 & no. 5578], Muslim [no. 57], Abū Dawūd [no. 4689], at-Tirmidhī [no. 2625], an-Nasāī [vol. 8/no. 74 & no. 75], and ibn Mājah [no. 3936] and Ahmad [vol. 2/no. 243].

NOTES

Does the Disobedient (الفاسق) come under the Term of Imān?

The disobedient does not come under the term of complete/perfect *imān* as Allāh said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾ {سورة الأنفال ٢}

The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them it increases them in faith; and upon their Lord they rely.

[Sūrah al-Anfāl 8:2]

However, the disobedient comes under the term of minimum *imān* as Allāh said:

﴿ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ﴾ {سورة النساء ٩٢}

...then only the freeing of a believing slave.

[Sūrah an-Nisā 4:92]

The believer in this *ayah* encompasses the disobedient one and others.

TEXT

Amongst the principles of *ahl as-Sunnah wa al-Jamā'ah*, is that their hearts and tongues are protected against harming the companions of the messenger of Allāh صلى

الله عليه وسلم as Allāh has described them:

﴿ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴾ {سورة الحشر ١٠}

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed.

Our Lord, indeed You are Kind and Merciful.

[Sūrah al-Hashr 59:10]

Thereby, obeying the saying of the prophet صلى الله عليه وسلم:

لا تسبوا أصحابي ، فو الذي نفسي بيده ، لو انفق أحدكم
مثل جبل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

Do not revile my companions. By the One in whose hand is my soul, if one of you were to spend the amount equal to Mt. *Uhud* in gold, then it would not equal to two handfuls of any of them nor its half. ⁶⁵

NOTES

The Companions of the Prophet صلى الله عليه وسلم

The Companions and the Position of *Ahl as-Sunnah* towards Them

The companion is a believer who met the prophet صلى الله عليه وسلم or saw him even for a moment and died upon belief. The position of *ahl as-sunnah* towards the companions is that they love them and praise them in what they deserve. *Ahl as-sunnah* protect their hearts from animosity and hatred towards the companions. Furthermore, their tongues are protected from any statement that would revile or debase the companions, as Allāh described:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا
رَبَّنَا إِنَّكَ رَعُوفٌ رَحِيمٌ ﴾ {سورة الحشر ١٠}

And [there is a share for] those who came after them saying, “Our Lord, forgive us and our brother who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.” [Sūrah al-Hashr 59:10]

⁶⁵ Narrated by al-Bukhārī no. (3673) and Muslim no. (2541).

And the prophet صلى الله عليه وسلم said:

لا تسبوا أصحابي ، فوالذي نفسي بيده ، لو انفق أحدكم
مثل جبل أحد ذهباً ما بلغ مدّ أحدكم ولا نصيفه

Do not revile my companions. By the One in whose hand is my soul, if one of you were to spend the amount equal to Mt. *Ubud* in gold, it would not equal two handfuls of any of them nor its half. ⁶⁶

TEXT

Also, *ahl as-sunnah wa al-jamā'ah* accept what is in the *Qurān*, the *Sunnah*, and the consensus in regards to their mentioned virtues and ranks. They also show preference to those who spent before the victory, and it is the treaty of *hdaybiyyah*, and fought over those who spent afterwards and fought. They show preference to the *muhajirūn* over the *ansār* and they believe in what Allāh has said to the people of *badr*, and they were a little over three hundred:

اعملوا ما شئتم فقد غفرت لكم

Do whatever you wish, for I have forgiven you. ⁶⁷

They do not enter anyone who has pledged allegiance to the prophet صلى الله عليه وسلم under the tree into the hellfire, as the prophet صلى الله عليه وسلم has informed us. Rather Allāh was pleased with them and they were pleased with Allāh. Their number consisted of more than one thousand and four hundred.

⁶⁶ Narrated by al-Bukhārī [no. 3673] and Muslim [no. 2541].

⁶⁷ Narrated by al-Bukhārī [no. 3007] and Muslim [no. 2494].

NOTES

The Variations of the Levels of the Companions (May Allāh Be Pleased With Them)

The levels of the companions vary due to Allāh's saying:

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ
أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ
الْحُسْنَى ﴾ {سورة الحديد ١٠}

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward].

[Sūrah al-Hadīd 57:10]

The reason for the variation of their levels is due to the strength of *imān*, knowledge, righteous deeds, and precedence in accepting *Islām*.

The best of their type are the *muhajirūn* and then the *ansār* because Allāh preceded the mentioning of the *muhajirūn* over the *ansār* in His saying:

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
{سورة التوبة ١١٧}

Allāh has already forgiven the prophet and the *muhajirūn* and the *ansār* ...

[Sūrah at-Taubah 9:117]

They also combined emigration from their houses with their wealth and support.

The best of the companions as an individual is Abū Bakr, then 'Umar according to the consensus. After them is 'Uthmān then 'Alī, according to the majority opinion of *abl as-sunnah* who settled upon this matter. After this, differences occurred in the comparisons between 'Alī and 'Uthmān. Some preferred 'Uthmān and kept silent, others preferred 'Alī then 'Uthmān, and some withheld in making comparisons. The one who says that 'Alī is better than 'Uthmān does not go astray because some of the *abl as-sunnah* have held this opinion.

TEXT

They also bear witness of paradise for the ones whom the prophet صلى الله عليه وسلم bore witness, like the ten, Thābit bin Qays bin Shammās, and others from amongst the companions.

They accept and affirm what has been continuously reported upon the leaders of the believers, such as 'Alī ibn Abī Tālib, and others; that the best of this nation after the prophet صلى الله عليه وسلم is Abū Bakr, then 'Umar, then thirdly 'Uthmān, and fourthly 'Alī, may Allāh be pleased with all of them, as the traditions indicate.

This is because the companions have unanimously agreed upon the prioritization of giving 'Uthmān the allegiance (*bay'ah*), despite the fact that some of the *ahl as-sunnah* have differed in regards to 'Uthmān and 'Alī (as to which one of them is more virtuous) after agreeing in the prioritization of Abū Bakr and 'Umar.

Some preferred 'Uthmān and kept silent and labeled 'Alī the fourth., while some preferred 'Alī over 'Uthmān, and some did not get involved. However, the matter of *ahl as-sunnah* established itself on preferring 'Uthmān to 'Alī.

According to the majority of *ahl as sunnah*, this matter, the matter of 'Uthmān and 'Alī (which one is more virtuous), is not from the fundamental issues such that the one who goes against it goes astray. Rather, the issue, which makes one go astray, is the issue of the caliphate and that is because *ahl as-sunnah* believe that the caliphs after the messenger of Allāh صلى الله عليه وسلم is Abū Bakr, 'Umar, 'Uthmān, and then 'Alī. Whoever contests in the caliphate of anyone of them is more astray than a domestic donkey.

NOTES

The Four Caliphs

The four caliphs are: Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The sequence of their caliphate is: Abū Bakr, then 'Umar, then 'Uthmān, and then 'Alī.

The one who differs in the caliphate of anyone of them or in its sequence goes astray because it is against the consensus of the companions and the consensus of *ahl as-sunnah*.

The caliphate of Abū Bakr was established by indication from the prophet صلى الله عليه وسلم when he made him lead the prayer and gave him the head position in hajj. Furthermore, Abū Bakr was the best of the companions, thus the most deserving of the caliphate.

The caliphate of 'Umar was established by the pledge of Abū Bakr and because he was the best of the companions after Abū Bakr.

The caliphate of 'Uthmān was established by the agreement of the people of the *shurā*.

The caliphate of 'Alī was established by the agreement of *ahl al-hill wa al-'aqd* and because 'Alī was the best of the companions after 'Uthmān.

The People of Badr

The people of badr are the Muslims who fought at the battle of badr. Their numbers are between three-hundred and thirteen and three-hundred and nineteen men. The reason for their merit is due to Allāh, who saw them and said:

اعملوا ما شئتم فقد غفرت لكم

Do whatever you wish for I have forgiven you. ⁶⁸

Its meaning is that Allāh forgives whatever occurs from them of sins due to the tremendous reward ascertained in the battle of badr. This implies the glad tiding that none of them would ever leave the fold of *Islām*.

The People of the Pledge of Contentment (بيعة الرضوان)

The people of the pledge of contentment are those who gave the pledge to the prophet صلى الله عليه وسلم during the year of *hudaybiyyah* to fight the *quraysh* and not to flee until death. The reason for this pledge was the circulation of the news that the *quraysh* had killed 'Uthmān when he was sent to them as a messenger for negotiations. It is called the pledge of contentment because Allāh was pleased with them by it. The amount of those who took this pledge is about one thousand and four hundred.

The merits that were attained by them due to the pledge were:

1. The Pleasure of Allāh.

This is due to His saying:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

{سورة الفتح ١٠٧}

Certainly Allāh was pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree.

[Sūrah al-Fath 48:18]

⁶⁸ Narrated by Al-Bukhārī [no. 3007] and Muslim [no. 2494].

2. Security from entering the fire.

This is because the prophet صلى الله عليه وسلم informed that the one who gave the pledge under the tree would not enter the fire.⁶⁹

The Testification of Paradise and Hell for Others

The testification of paradise for others is of two types:

1. General:

The general testification is to testify paradise for the believers in general without specifying an individual. The evidence for this is Allāh's statement:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا﴾ {سورة الكهف ١٠٧}

Indeed, those who have believed and done righteous deeds – they will have the gardens of paradise as lodging.
[Sūrah al-Kahf 18:107]

2. Specific:

The specific testification is to testify paradise for specific individuals. This is subjected to evidence from the Book and the *Sunnah*. We testify paradise for whomever the prophet صلى الله عليه وسلم testified, such as: the ten,⁷⁰ Thābit bin Qays bin Shamās,⁷¹ Ukāshah bin Mihsan,⁷² and others amongst the companions.

⁶⁹ Narrated by Muslim [no. 2496].

⁷⁰ Narrated by Ahmad Ibn Hanbal [vol. 1/no. 187], Abū Dawūd [no. 4649], at-Tirmidhī [no. 3748], Ibn Mājah [no. 133], Ibn Habbān [no. 7002], al-Hākim [vol. 3/no. 450]. And what is meant with the ten is: The four caliphs and six others, which some have categorized together in his saying: S'aid, S'ad, Ibn 'Awf, Talhah, 'Āmir Fahr and Az-Zubayr Al-Mamdah.

⁷¹ Narrated by al-Bukhārī [no. 3613] and Muslim [no. 119].

⁷² Previously referenced.

The testification of the fire is of two types:

1. General:

The general testification is to testify hell for the disbelievers in general.

The evidence for this is Allāh's statement:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ﴾
{سورة النساء ٥٦}

Indeed, those who disbelieve in Our verses – We will drive them into a fire.
[Sūrah an-Nisā 4:56]

2. Specific:

The specific testification is to testify hell for a specific individual. This is subjected to evidence from the Book and the *Sunnah*. Examples are, Abū Lahab and his wife, Abū Tālib,⁷³ and Amru bin Luhay Al-Khazā'i.⁷⁴

TEXT

The Family of The Prophet صلى الله عليه وسلم - *Ahl al-Bayt*

And *ahl as-sunnah* love the *ahl al-bayt* of the messenger of Allāh صلى الله عليه وسلم, support them, and guard the testimony of the messenger of Allāh صلى الله عليه وسلم concerning them when he said at the day of *ghadīr khum*:

أذكركم الله في أهل بيتي

I remind you of Allāh concerning my *ahl al-bayt*.⁷⁵

⁷³ Narrated by al-Bukhārī [no. 3883] and Muslim [no. 209].

⁷⁴ Narrated by al-Bukhārī [no. 4624] and Muslim [no. 901].

⁷⁵ Narrated by Muslim [no. 2408].

And he also said to his uncle, Abbas, when the former complained to him صلى الله عليه وسلم about the coarseness of some of the *quraysh* towards *banī hāshim*:

والذي نفسي بيده؛ لا يؤمنون حتى يحبوكم لله ولقرايبي

By the One in whose hand is my soul, they will not believe until they love you for Allāh and for the sake of my relationship. ⁷⁶

And he said:

إن الله اصطفى بني إسماعيل، واصطفى من بني إسماعيل كنانة،

واصطفى من كنانة قريشا، واصطفى من قريش بني هاشم،

واصطفاني من بني هاشم

Allāh chose the children of Ismāil, and chose from the children of Ismāil, *kinānah*, and chose from *kinānah* the *quraysh*, and from the *quraysh* chose *banī hāshim*, and He chose me from *banī hāshim*. ⁷⁷

NOTES

The Family of the Prophet صلى الله عليه وسلم (أهل البيت)

The family of the prophet صلى الله عليه وسلم is his wives and all those who are not allowed to receive *ṣakāh* from among his believing relatives like 'Alī, J'afar, Abbās, etc. It is an obligation to love, honor, and respect them due to their belief in Allāh and their relationship to the prophet صلى الله عليه وسلم, and in order to implement the advice of the prophet:

أذكركم الله في أهل بيتي

I remind you of Allāh concerning my *ahl al-bayt*. ⁷⁸

⁷⁶ Narrated by Ahmad Ibn Hanbal [vol. 1/no. 207] and Ibn Mājah [no. 140].

⁷⁷ Narrated by Muslim [no. 2276], at-Tirmidhī [no. 3612], ibn Hibbān [6242], Ahmad [vol. 4/no. 107], and at-Tabarānī [no. 22 & no. 67].

⁷⁸ Narrated by Muslim [no. 2408].

It is also from the completeness of faith due to the prophet's صلى الله عليه وسلم saying:

والله لا يؤمنون حتى يحبوكم لله ولقرايبي

By Allāh, they will not believe until they love you for Allāh and for the sake of my relationship.⁷⁹

Those Who Went Astray Concerning the *Ahl al-Bayt*

1. The *Rawāfiḍ*: They went to extremes in regards to the *ahl al-bayt* and raised them above their status such that some of them proclaim that 'Alī is god.
2. The *Nawāsib*: They are the *khawārij*, who have instated enmity towards the *ahl al-bayt* and have harmed them by statements and actions.

TEXT

And *ahl as-sunnah* give support to the mothers of the believers. They believe that they are the wives of the prophet صلى الله عليه وسلم in the hereafter. Especially Khadijah, may Allāh be pleased with her, the mother of most of his children and the first to believe and support him upon his *dīn*. She had with him a high status. Also, the truthful ('Āishah) the daughter of the truthful (Abū Bakr), about whom the prophet صلى الله عليه وسلم said:

فضل عائشة على النساء كفضل الثريد على سائر الطعام

The superiority of 'Āishah over women is like the superiority of *ath-Tharīd* (a type of food made of bread, broth and meat) over the rest of the foods.⁸⁰

Ahl as-sunnah disassociate themselves from the way of the *rawāfiḍ*, those who hate and curse the companions, and from the way of the *nawāsib*, those who harm the family of the prophet صلى الله عليه وسلم by statements or actions.

⁷⁹ Narrated by Ahmad [vol. 1/no. 207] and Ibn Mājah [no. 140].

⁸⁰ Narrated by al-Bukhārī [no. 37699] and Muslim [no. 2431].

NOTES

The Wives of the Prophet صلى الله عليه وسلم

The wives of the prophet صلى الله عليه وسلم are the best women of this *ummah* because of their status with the messenger of Allāh صلى الله عليه وسلم, they are the mothers of the believers, they are the wives of the prophet صلى الله عليه وسلم in the hereafter, and due to their purification from abominable acts. For this reason, anyone who slanders them commits *kufr* because it necessitates the debasement and defilement of the prophet's صلى الله عليه وسلم bed.

The best of his wives are Khadījah and 'Āishah. Each one of them is better than the other from an angle.

For example, the distinction of Khadījah is:

- She was the first one to believe in the messenger صلى الله عليه وسلم.
- She supported him in the beginning stages of his messengership.
- She is the mother of most of his children, rather all of them except Ibrahim.
- She occupied such a great status with him such that he always remembered her.
- The prophet صلى الله عليه وسلم never married anyone else along with her until she died.

The distinction of 'Āishah is:

- Her good companionship with the prophet صلى الله عليه وسلم during his later years.
- Allāh had cleared her in His book from what the people of fabrication accused her.
- Allāh revealed *ayahs* regarding her such that they will be recited until the day of standing.
- She preserved what no woman besides her preserved of the guidance and *Sunnah* of the prophet صلى الله عليه وسلم.
- She disseminated much knowledge in the *ummah*.
- The prophet صلى الله عليه وسلم did not marry a virgin besides her, thus her marital development and training was by the prophet صلى الله عليه وسلم.
- The prophet صلى الله عليه وسلم said about her:

فضل عائشة على النساء كفضل الثريد على سائر الطعام

The superiority of 'Āishah over women is like the superiority of *ath-Tharid* (a type of food made of bread, broth and meat) over the rest of the foods.⁸¹

⁸¹ Narrated by al-Bukhārī [no. 37699] and Muslim [no. 2431].

TEXT

Ahl as-sunnah do not indulge in the matters which the companions disputed about. They say, "The narrations that speak about their faults are either lies, have additions or deletions in them, or have been distorted from an angle. In regards to the authentic ones of these narrations, the companions are excused because they were either *mujtahids* who arrived at the correct results or *mujtahids* who were mistaken."

NOTES

The Position of *Ahl as-Sunnah* Concerning Differences and Tribulations, which Occurred between the Companions

The position of *ahl as-sunnah* is that whatever occurred between the companions of such nature is due to *ijtihād* from both sides and not due to evil intentions. The *mujtahid* who is correct receives two rewards and if he is mistaken, then he receives one reward. Whatever has occurred between them did not emanate from intentions seeking ascendancy or corruption on the earth because the conditions of the companions disallow it. Out of mankind, they are the most intellectual, strongest in *imān*, and most vigorous in seeking the truth, as the prophet صلى الله عليه وسلم said:

خير الناس قرني

The best of mankind is my generation. ⁸²

Therefore, the secure way is to remain silent in regards to the engagements that occurred between the companions and to leave their affairs to Allāh because that is safer than falling into enmity or hatred against any one of them.

The Position of the *Ahl as-Sunnah* concerning the Mentioned Narrations of the Companions

The position of *ahl as-sunnah* is that the mentioned narrations regarding the faults of some of the companions are of two categories:

1. Authentic.

However, they are excused in it because it has occurred due to *ijtihād*. The *mujtahid* if mistaken receives one reward and if he is correct, then he receives two rewards.

⁸² Narrated by al-Bukhārī [no. 3651] and Muslim [no. 2533].

2. Unauthentic.

These are unauthentic because they are either originally lies or because additions, deletions, or distortions have occurred to its original state.

This category is not to be used against them because it is unacceptable.

TEXT

In addition, they do not believe that every one of the companions is free from major and minor sins; rather, generally it is possible for them to have sins.

The companions have precedence and virtue, which necessitate the forgiveness of the mistakes that occurred from them, if they ever did occur, to the point that some bad deeds are forgiven for them which may not be forgiven for those after them. The reason for this is that they possess good deeds, which those who came after them do not possess, which wipe away bad deeds.

It has been established by the statement of the messenger of Allāh صلى الله عليه وسلم that the companions are the best of all the generations. If they were to give handfuls in charity then it would be better than gold equal to the amount of Mt. *Uhud* given by those after them.

Even if a sin was performed by one of them, then he would have repented from it, or performed a good deed that would have wiped it away, or it would have been forgiven for him due to the virtue of the companion's precedence in accepting *Islām*. It would have also, been forgiven for him due to the intercession of the prophet Muhammad صلى الله عليه وسلم since his companions are the most worthiest of peoples for his intercession. He would have, also been tried with a trial or test in this world, which would have expiated the sin.

If this is the case with the actual clear cut sins, then what about those issues where they were *mujtahids*; if they arrived at the correct result they would receive two rewards and if they were mistaken they would receive one reward, and mistakes are forgiven.

Furthermore, the amount of actions that are objectionable from some of them are negligible and are forgiven due to the virtues and merits of their belief in Allāh, their belief in His messenger صلى الله عليه وسلم, their fighting in His way, their migration, their support, and their beneficial knowledge and righteous actions.

Anyone who takes a look at their lives, with knowledge and insight and takes into consideration what Allāh has bestowed upon them of virtues and merits, will certainly know that they are the best of creation after the prophets. There never was, nor will there ever be, anyone like them and they are the best from all the generations of this *ummah*, which in itself is the best and most noble of all *ummahs* before Allāh.

NOTES

The Inerrancy of the Companions

The companions are not infallible from sins. It is possible for them to have committed sins, as it is possible for others; however, they are the worthiest of forgiveness due to the following reasons:

1. Fulfillment of *imān* and righteous deeds.
2. Precedence in accepting *Islām* and being meritorious as it is established by the prophet صلى الله عليه وسلم that they are the best of generations.⁸³
3. Venerable actions, such as the battle of *badr* and the pledge of contentment, which were not performed by others besides them.
4. Repentance from sin. Repentance removes what came before it.
5. The good deeds, which wipe away the bad deeds.
6. The tribulations that afflicted them. Tribulations expiate sins.
7. The supplication of the believers for them.
8. The intercession of the prophet صلى الله عليه وسلم of which they are the most deserving from amongst mankind.

Therefore, the one who denies a few actions of some of them is submerged in their good qualities because they are the best of creation after the prophet صلى الله عليه وسلم and the best of this *ummah*, which is the best of all nations. There never was nor will there ever be anyone like them.

⁸³ Previously referenced.

TEXT

The Miracles of the *Awliyā*

From amongst the principles of the *ahl as-sunnah* is the belief in the miracles of the *awliyā* and in what Allāh has bestowed on them of the supernatural acts in the various types of sciences, discoveries, abilities, and leverages. This is narrated in *Sūrah al-Kahf* and in other places in regards to the previous nations, the companions and the *tabiūn* (who are the foremost of this *ummah*), and the rest of the *ummah*. This will exist until the day of resurrection.

NOTES

The Position of *ahl as-sunnah* Concerning the Miracles of the *Awliyā*

The Miracles of the *Awliyā* (كرامات الأولياء)

The position of *ahl as-sunnah* concerning the miracles of the *awliyā* is that it is real and established. The evidence for that is what Allāh has mentioned in the *Qurān* about the companions of the cave and others, as well as what the people witness in every age and place of such miracles. The *mu'tazilah* have opposed the *ahl as-sunnah* in this with the argument that the affirmation of such miracles necessitates confusion between the *wali* and the prophet صلى الله عليه وسلم and between the magician and the *wali*.

The refutation of their claim is by the following two matters:

1. The miracles (الكرامة) are established by the Islamic law and are witnessed, thus denying it is an unreasonable contention.
2. Their claim of confusion is unfounded because there are no prophets after Muhammad صلى الله عليه وسلم. Furthermore, the prophet صلى الله عليه وسلم proclaimed his prophethood and Allāh supported him with miracles (المعجزة), whereas the *wali* does not claim to be a prophet.

Likewise, their claim of confusion between the magician and *wali* is unfounded because the *wali* is a pious believer. Miracles (الكرامة) come to him from Allāh without any action for it, thus he cannot stop them. In regards to the magician, then he is a deviated disbeliever. The effect of his magic is received from its means and can be stopped by other magic.

The Wali and the Meaning of Miracle (الكرامة)

The *wali* is every pious (تقي) believer, meaning he is steadfast in obedience to Allāh in a manner that is approved by the Islamic law.

The miracle (الكرامة) is a matter that is extraordinary to the norm, which Allāh brings about through the hands of a *wali* either as an honor for the *wali* or for the support of Allāh's *din*.

The benefits of the miracles are:

1. It elucidates the ability of Allāh.
2. It is support for the *din* or honor for the *wali*.
3. It increases the *imān* and makes it firm for the *wali*, through whom the miracle occurred, and for others as well.
4. It is amongst the glad tidings for that *wali*.
5. It is a miracle for the messenger صلى الله عليه وسلم, of whose *din* the *wali* has adhered. Thus, it acts as a testimony for the *wali* that he is upon the truth.

The difference between the الكرامة and المعجزة is that the الكرامة occurs for the *wali* and the المعجزة occurs for the prophets.

The Miracles (الكرامة) are of two types:

1. Miracles in knowledge and discoveries:

The *wali* may attain knowledge that is not attained by others, or some unknown aspect may be revealed to him that is not revealed to others.

For example, a military expedition that was encircled in Iraq was revealed to 'Umar bin al-Khattāb, may Allāh be pleased with him, while he was giving the *kebutbah* in al-Madīnah. He then cried out to the leader of the expedition, Sāriyah bin Zanīm, "The Mountain O, Sāriyah!" The leader heard 'Umar's voice and adhered to the mountain.

2. Miracles in ability and leverage:

The *wali* may attain abilities and leverages not attained by others as happened to 'Alā bin Al-Hadramī who crossed the sea by walking on water.

TEXT

The Methodology of *Ahl as-Sunnah wa al-Jamā'ah*

From the methodology of *ahl as-sunnah wa al-jamā'ah* is following the traditions of the messenger of Allāh صلى الله عليه وسلم internally and externally; following the way of the predecessors amongst the *muhajirūn* and *ansār*, as well as following the testament of the messenger of Allāh صلى الله عليه وسلم by his statement:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي
تمسكوا بها، وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور
فإن كل بدعة ضلالة

Upon you is my *sunnah* and the *sunnah* of the rightly guided caliphs after me. Be persistent in it and clench on to it with the molar teeth. Beware from new affairs because every innovation is misguidance.⁸⁴

Ahl as-sunnah know that the most truthful of words is the words of Allāh and the best guidance is the guidance of Muhammad صلى الله عليه وسلم. Therefore, they prefer and choose the words of Allāh over the words of various types of people and they prefer and choose the guidance of Muhammad صلى الله عليه وسلم over the guidance of everyone else.

This is the reason they have been named *ahl as-sunnah wa al-jamā'ah* because *jamā'ah* means gathering and unifying while its opposite is division. The term "*jamā'ah*" has become a name for these people- the ones who gather and are unified.

Ijmā' (consensus) is the third principle that is depended upon in knowledge and religion.

⁸⁴ Narrated by Ahmad [vol. 4/no. 126] and Abū Dawūd [no. 4607] and At-Tirmidhī [no. 2676] and Ibn Mājah [no. 42 & 43] and at-Tirmidhī said this *hadith* is *hasan sahih*.

Ahl as-sunnah weigh all internal and external statements and actions of the people who have a relationship with the religion according to the following three principles, the *Qurān*, the *Sunnah*, and *Ijmā'*.

The *Ijmā'* which is canonized is the one that is in accordance to the way of the pious predecessors, since it is after them that differences increased and spread in the *ummah*.

Ahl as-Sunnah, with these principles, command the good and forbid the evil in accordance to what the *shari'ah* dictates. They also see proper the establishment of *hajj*, fighting, gathering, and performing the 'id with the rulers, be they pious or wicked. They preserve and safeguard the communities and gatherings.

They see it as part of the religion to give *nasīhah* to the *ummah* and they believe in the meaning of the prophet's صلى الله عليه وسلم statements:

المؤمن للمؤمن كالبنيان المرصوص، يشد بعضه بعضا وشبك
بين أصابعه

The believer to the believer is like the compact structure, part of it supports the other, and he interlocked his fingers. ⁸⁵

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد إذا
اشتكى منه عضو تداعى له سائر الجسد بالحلمى والسهر

The example of the believers in their love, mercy, and kindness is like the body. If a limb of it complains the rest of the body calls on each other for it with fervor and vigilance. ⁸⁶

They enjoin patience and steadfastness in times of trials, and gratitude in times of comfort, and contentment in the passing of what has been decreed. They invite to good character and good actions and they believe in the meaning of the prophet's صلى الله عليه وسلم statement:

أكمل المؤمنين إيمانا أحسنهم خلقا

The most complete of believers in faith are those who are the best amongst them in morals and character. ⁸⁷

⁸⁵ Narrated by al-Bukhārī [no. 6026] and Muslim [no. 2585].

⁸⁶ Narrated by al-Bukhārī [no. 6011] and Muslim [no. 2586].

They consider it praiseworthy to join relations with those who cut them off from them, to give to those who withhold from them, and to forgive those who wrong them. They enjoin righteousness to the parents, the keeping of ties with relatives, being good with neighbors, doing good to the orphans, the needy ones, and the wayfarers, and kindness to slaves.

They forbid boasting, arrogance, transgression, and ascendancy over creation, be it with a right or without a right. Also, they enjoin the loftiness of character and morals and forbid the absurdness of it.

NOTES

The Methodology of *Ahl as-Sunnah wa al-Jamā'ah* Concerning their Conduct and Knowledge

Their way in conduct and knowledge is:

1. Following the narrations of the prophet صلى الله عليه وسلم and the predecessors of the *muhajirūn* and *ansār* internally and externally; in accordance to the statement of the prophet صلى الله عليه وسلم:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من

بعدي تمسكوا بها، وعضوا عليها بالنواجذ،

وإياكم ومحدثات الأمور فإن كل بدعة ضلالة

“Upon you is my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me. Be persistent in it and clench on to it with the molar teeth. Beware from new affairs because every innovation is misguidance.”⁸⁸

The rightly guided caliphs are from the prophet's *ummah* صلى الله عليه وسلم who succeeded him in knowledge, *imān*, and calling to the truth. The most suitable of people in regards to this description are the four caliphs: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī, may Allāh be pleased with them.

⁸⁷ Narrated by Abū Dawūd [no. 4628], at-Tirmidhī [1162], Ahmad [vol. 2/no. 527], ibn Abī Shaybah [no. 5373], al-Hākim, and al-Albānī declared it *hasan* in *as-Sahih* [no. 284] and in *Sahih at-Tirmidhī* [no. 928].

⁸⁸ Previously referenced.

2. Enjoining good and forbidding evil according to what the *shari'ah* necessitates.
- The good is what is known as good according to the Islamic law.
 - The evil is what is known as bad according to the Islamic law.

Thus, whatever Allāh has commanded is good and whatever He has prohibited is evil.

The conditions of enjoining good are:

- a. The one enjoining good should be knowledgeable of the good and the evil.
 - b. He should not be in fear of harm for himself.
 - c. It should not result in a greater evil or corruption.
3. Advising the rulers and establishing hajj, fighting, gatherings, and performing 'īd with them regardless of whether they are pious or wicked. Also, they are persistent in adhering to the rulers through listening and obedience, as long as it does not require the disobedience of Allāh.
4. Advice to all of the *ummah* and spreading love, closeness, cooperation between the Muslims, thereby applying the statements of the prophet صلى الله عليه وسلم:

المؤمن للمؤمن كالبنیان المرصوص، يشد بعضه

بعضا وشبك بين أصابعه

The believer to the believer is like the compact structure, part of it supports the other, and he interlocked his fingers.⁸⁹

⁸⁹ Narrated by al-Bukhārī [no. 6026] and Muslim [no. 2585].

مثل المؤمنین فی توادهم وتراحمهم وتعاطفهم کمثل
الجسد إذا اشتكى منه عضو تداعى له سائر
الجسد بالحمى والسهر

The example of the believers in their love, mercy, and kindness is like the body, if a limb of it complains the rest of the body calls on each other for it with fever and vigilance.⁹⁰

5. Calling to the loftiness of character and good actions like honesty, righteousness, kindness to creation, gratitude in times of comfort, patience during tribulations, showing good companionship, and being good to the neighbors, as well as the other characters seen praiseworthy by the Islamic law and the custom.
6. Prohibiting the characteristics of vice such as lying, disobedience, insulting and mistreating creation, being angered with Allāh's decree, being ungrateful of blessings and comfort, mistreating the neighbors and friends, as well as the other conducts seen blameworthy by the Islamic law and custom.

TEXT

Whatever they say or do is through following the *Qurān* and *Sunnah*. Their methodology is the religion of *Islām* that was sent by Allāh to the prophet Muhammad صلى الله عليه وسلم.

However, the Prophet صلى الله عليه وسلم has informed us that this *ummah* will divide into seventy-three sects. All of them will go to the fire except one, and they are the *jamā'ah*, as it is mentioned in the *hadīth* that he said:

هم من كان على مثل ما أنا عليه اليوم وأصحابي

They are those who are upon what I and my companions are upon today.⁹¹

⁹⁰ Narrated by al-Bukhārī [no. 6011] and Muslim [no. 2586].

⁹¹ Narrated by at-Tirmidhī [no. 2641 & no. 2640], Abū Dawūd [4596], al-Hākim [vol. 1/no. 128], ibn Mājah [3991], Ahmad [vol. 2/no. 332], and declared *hasan* by al-Albānī in *Sahih at-Tirmidhi* [no. 2129 & no. 2791].

Thus, they became persistent in the pure *Islām* without any commixtures or adulterations.

NOTES

The Matters by which the *Ahl as-Sunnah wa al-Jamā'ah* Weigh What the People are Upon in Regards to Beliefs, Actions, and Characters

The matters by which *ahl as-sunnah wa al-jamā'ah* weigh such things are the Book, the *Sunnah*, and the consensus. The Book is the *Qurān*, the *Sunnah* is the statements, actions, and approvals of the prophet صلى الله عليه وسلم, and the consensus is the agreement upon an Islamic ruling by the *mujtahid* scholars after the prophet صلى الله عليه وسلم.

The consensus that is canonized is the one according to the way of the pious predecessors, since after them differences increased and the *ummah* expanded. The author did not mention analogy (القياس) because it is attributable to the three origins (the Book, the *Sunnah*, and the consensus).

TEXT

They are *ahl as-sunnah wa al-jamā'ah* and amongst them are the truthful ones, the martyrs, and the righteous ones. Also, amongst them are the signs of guidance, the beacons in darkness, and possessors of outstanding traditional traits and known merits.

Finally, amongst them are the replacements, and the *imāms* of the *dīn* who the Muslims have a consensus for their guidance. They are the victorious group, about whom the prophet صلى الله عليه وسلم said:

لا تزال طائفة من أمتي على الحق منصوره لا يضرهم من
خالفهم ولا من خذلهم حتى يأتي أمر الله

There will not cease to be a group amongst my *ummah* victoriously on the truth, they will not be harmed by those who oppose them nor by those who desert them until the hour is established.⁹²

⁹² Narrated by Bukhārī [no. 7311], Muslim [no. 1912], and Ahmad [vol. 4/244].

NOTES

The Truthful Ones, Martyrs, Righteous Ones, and Replacements

The truthful ones are those who are truthful with their beliefs, statements, and actions. They are also credible with the truth.

The martyrs are those who were killed in the path of Allāh. It is also said that they are the scholars.

The righteous ones are those who have rectified their hearts and limbs such that they perform righteous deeds.

The replacements are those who succeed one another in supporting and defending the *din*. Every time one of them goes away another replacement succeeds him.

All of these four categories of people exist within *ahl as-sunnah wa al-jamā'ah*.

The Victorious Group Until the Establishment of the Hour and What is Meant by Its Establishment

The victorious group is the *ahl as-sunnah wa al-jamā'ah* about whom the prophet صلى الله عليه وسلم said:

لا تزال طائفة من أمتي على الحق منصوره لا يضرهم من
خالفهم ولا من خذلهم حتى يأتي أمر الله. وفي رواية :
(حتى تقوم الساعة)

There will not cease to be a group amongst my *ummah* victoriously upon the truth, they will not be harmed by those who desert them nor by those who oppose them until the decree of Allāh comes.⁹³

And in another narration "until the establishment of the hour."⁹⁴

⁹³ Ibid.

⁹⁴ Narrated by Muslim [no. 1922].

The meaning of the establishment of the hour is the nearness of the hour. We have interpreted it as such in order for it to be understood without any contradictions with the following *hadīth*:

إن من شرار الناس من تدرکہم الساعة وهم أحياء

The most worse of people are those whom the hour catches
while they are alive.⁹⁵

The *ahl as-sunnah wa al-jamā'ah* are the best of creation after the prophets, therefore, it is not possible that the hour can catch them.

TEXT

We ask Allāh to make us amongst them and not to deviate our hearts after it has been guided. And may He bestow upon us mercy from Him. Indeed, He is the Bestower.

And Allāh knows best.

May Allāh mention Muhammad صلى الله عليه وسلم, his family, and his followers amongst the angels and emphatically save them from perceived and immaterial harm.

NOTES

Conclusion

We ask Allāh to make us amongst them, and that He not deviate our hearts after He has guided us, and bestow upon us mercy from Him. Certainly, He is the Bestower.

May Allāh mention our prophet Muhammad صلى الله عليه وسلم, his family, his companions, and his followers amongst the angels and secure them from harm.

⁹⁵ Narrated by Ahmad Ibn Hanbal [vol. 1/no. 405] and Ibn Khuzaymah [no. 789] and Ibn Hibbān [no. 340] and Ibn Abi Shaybah [vol. 3/no. 345] and Shaykh ul-Islām said in *Al-Iqtidā* its chain of narration is *jayyid*.

The Text of al-'Aqīdah al-Wāsitīyah (Arabic)

By Shaykh-ul-Islām Ibn Taymīyyah

بسم الله الرحمن الرحيم

العقيدة الواسطية

لشيخ الإسلام ابن تيمية

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ، وكفى بالله شهيداً . وأشهد أن لا إله إلا الله وحده ، لا شريك له إقراراً به وتوحيداً ، وأشهد أن محمداً عبده ورسوله صلى الله عليه وعلى آله وصحبه وسلم تسليماً مزيداً .

أما بعد

فهذا اعتقاد الفرقة الناجية المنصورة إلى قيام الساعة — أهل السنة والجماعة — وهو الإيمان بالله ، وملائكته ، وكتبه ، ورسوله ، والبعث بعد الموت ، والإيمان بالقدر خيره وشره .

ومن الإيمان بالله : الإيمان بما وصف به نفسه في كتابه ، وبما وصفه به رسوله محمد صلى الله عليه وسلم ، من غير تحريف ولا تعطيل ومن غير تكيف ولا تمثيل.

بل يؤمنون بأن الله سبحانه " ليس كمثل شيء وهو السميع البصير " . فلا ينفون عنه ما وصف به نفسه ، ولا يحرفون الكلم عن مواضعه ، ولا يلحدون في أسماء الله وآياته ، ولا يكيفون ولا يمثلون صفاته بصفات خلقه ، لأنه سبحانه لا يسمي له ولا كفوء له ولا ند له.

ولا يقاس بخلقه سبحانه تعالى ، فإنه سبحانه أعلم بنفسه وبغيره ، وأصدق قيلاً وأحسن حديثاً من خلقه .

ثم رسله صادقون مصدقون ، بخلاف الذين يقولون عليه ما لا يعلمون . ولهذا قال سبحانه وتعالى : " سبحانه ربك رب العزة عما يصفون * وسلام على المرسلين * والحمد لله رب العالمين " ، فسيح نفسه عما وصفه به المخالفون للرسول ، وسلم على المرسلين لسلامة ما قالوه من النقص والعيب .

وهو سبحانه قد جمع فيما وصف وسمى به نفسه بين النفي والإثبات ، فلا عدول لأهل السنة والجماعة عما جاء به المرسلون . فإنه الصراط المستقيم ، صراط الذين أنعم الله عليهم من النبيين والصدقين والشهداء والصالحين .

وقد دخل في هذه الجملة ما وصف الله به نفسه في سورة الإخلاص التي تعدل ثلث القرآن حيث يقول : " قل هو الله أحد * الله الصمد * لم يلد ولم يولد * ولم يكن له كفواً أحد."

وما وصف به نفسه في أعظم آية في كتابه حيث يقول : " الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السماوات وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السماوات والأرض ولا يؤوده حفظهما وهو العلي العظيم."

وقوله سبحانه : " هو الأول والآخر والظاهر والباطن وهو بكل شيء عليم. " وقوله سبحانه : " وتوكل على الحي الذي لا يموت " ، وقوله : " إنه هو العليم الحكيم " - " وهو الحكيم الخبير * يعلم ما يلج في الأرض وما يخرج منها وما ينزل من السماء وما يعرج فيها " " وعنده مفاتيح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما تسقط من ورقة إلا يعلمها ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين " وقوله : " وما تحمل من أنثى ولا تضع إلا بعلمه " وقوله : " لتعلموا أن الله على كل شيء قدير وأن الله قد أحاط بكل شيء علماً."

وقوله : " إن الله هو الرزاق ذو القوة المتين " ، وقوله : " ليس كمثله شيء وهو السميع البصير " وقوله : " إن الله نعماً يعظكم به إن الله كان سمياً بصيراً."

وقوله : " ولولا إذ دخلت جنتك قلت ما شاء الله لا قوة إلا بالله " ، وقوله : " ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد."

وقوله : " أحلت لكم بهيمة الأنعام إلا ما يتلى عليكم غير محلي الصيد وأنتم حرم إن الله يحكم ما يريد."

وقوله : " فمن يرد الله أن يهديه يشرح صدره للإسلام ، ومن يرد أن يضله يجعل صدره ضيقاً حرجاً كأنما يصعد في السماء."

وقوله : " وأحسنوا إن الله يحب المحسنين " - " وأقسطوا إن الله يحب المقسطين " - " فما استقاموا لكم فاستقيموا لهم إن الله يحب المتقين " - " إن الله يحب التوابين ويحب المتطهرين " . وقوله : " قل إن كنتم تحبون الله فاتبعوني يحببكم الله . "

وقوله : " فسوف يأتي الله بقوم يحبهم ويحبونه " وقوله : " إن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص " . وقوله : " وهو الغفور الودود . "

وقوله : " بسم الله الرحمن الرحيم " " ربنا وسعت كل شيء رحمة وعلما " " وكان بالمؤمنين رحيما " " ورحمته وسعت كل شيء " " كتب ربكم على نفسه الرحمة " " وهو الغفور الرحيم " " فالله خير حافظا وهو أرحم الراحمين . "

وقوله : " رضي الله عنهم ورضوا عنه " " ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه " . وقوله : " ذلك بأنهم اتبعوا ما أسخط الله وكرهوا رضوانه " " فلما آسفونا انتقمنا منهم " وقوله : " ولكن كره الله انبعاثهم فنبطهم " ، وقوله : " كبر مقتا عند الله أن تقولوا ما لا تفعلون . "

وقوله : " هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة وقضي الأمر " . وقوله : " ويبقى وجه ربك ذو الجلال والإكرام " " كل شيء هالك إلا وجهه . "

وقوله : " ما منعك أن تسجد لما خلقت بيدي " - " وقالت اليهود يد الله مغلولة غلت أيديهم ولعنوا بما قالوا بل يداه مبسوطان ينفق كيف يشاء " وقوله : " واصبر لحكم ربك فإنك بأعيننا " - " وحملناه على ذات ألواح ودسر * تجري بأعيننا جزاء لمن كان كفر " - " وألقيت عليك محبة مني ولتصنع على عيني . "

وقوله : " قد سمع الله قول التي تجادلك في زوجها وتشتكي إلى الله والله يسمع تحاوركما إن الله سميع بصير " . وقوله : " لقد سمع الله قول الذين قالوا إن الله فقير ونحن أغنياء . "

وقوله : " أم يحسبون أننا لا نسمع سرهم ونجواهم بلى ورسلنا لديهم يكتبون " - " إني معكما أسمع وأرى " - " ألم يعلم بأن الله يرى " - " الذي يراك حين تقوم * وتقلبك في الساجدين * إنه هو السميع العليم " - " وقل أعمالوا فسيري الله عملكم ورسوله والمؤمنون . "

وقوله : " وهو شديد الخال " ، وقوله : " ومكروا ومكر الله والله خير الماكرين. " وقوله : " ومكروا مكرًا ومكرنا مكرًا وهم لا يشعرون " ، وقوله : " إنهم يكيدون كيدا * وأكد كيدا "

وقوله : " إن تبدوا خيرا أو تخفوه أو تعفوا عن سوء فإن الله كان عفوا قديرا " ، وقوله : " وليعفوا وليصغحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم " ، وقوله : " والله العزة والرسوله وللمؤمنين. "

وقوله عن إبليس : " فبعزتك لأغوينهم أجمعين " ، وقوله : " تبارك اسم ربك ذي الجلال والإكرام. "

وقوله : " فاعبده واصطبر لعبادته هل تعلم له سميا " - " ولم يكن له كفوا أحد. "

وقوله : " فلا تجعلوا لله أندادا وأنتم تعلمون " - " ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله. "

وقوله : " وقل الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الذل وكبره تكبرا - " يسبح لله ما في السماوات وما في الأرض له الملك وله الحمد وهو على كل شيء قدير. "

وقوله : " تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا * الذي له ملك السماوات والأرض ولم يتخذ ولدا ولم يكن له شريك في الملك وخلق كل شيء فقدره تقديرا. "

وقوله : " ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض ، سبحان الله عما يصفون * عالم الغيب والشهادة فتعالى عما يشركون " " فلا تضربوا لله الأمثال إن الله يعلم وأنتم لا تعلمون " " قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغي بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون. "

وقوله : " الرحمن على العرش استوى " في سبع مواضع ، في سورة الأعراف قوله : " إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش " وقال في سورة يونس عليه السلام : " إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش. "

وقال في سورة الرعد : " الله الذي رفع السماوات بغير عمد ترونها ثم استوى على العرش " وقال في سورة طه : " الرحمن على العرش استوى " ، وقال في سورة الفرقان : " ثم استوى على العرش. "

وقال في سورة ألم السجدة : " الله الذي خلق السموات والأرض وما بينهما في ستة أيام ثم استوى على العرش " ، وقال في سورة الحديد : " هو الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش."

وقوله : " يا عيسى إني متوفيك ورافعك إلي " " بل رفعه الله إليه " إليه يصعد الكلم الطيب والعمل الصالح يرفعه " " يا هامان ابن لي صرحا لعلي أبلغ الأسباب * أسباب السماوات فأطلع إلى إله موسى وإني لأظنه كاذبا."

وقوله : " أأنتم من في السماء أن يخسف بكم الأرض فإذا هي تمور * أم أنتم من في السماء أن يرسل عليكم حاصبا فستعلمون كيف نذير " " هو الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش يعلم ما يلج في الأرض وما يخرج منها وما يتزل من السماء وما يعرج فيها وهو معكم أين ما كنتم والله بما تعملون بصير."

وقوله : " ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أين ما كانوا ثم ينتههم بما عملوا يوم القيامة إن الله بكل شيء عليم " " لا تحزن إن الله معنا."

وقوله : " إني معكما أسمع وأرى " " إن الله مع الذين اتقوا والذين هم محسنون " " واصبروا إن الله مع الصابرين " "كم من فئة قليلة غلبت فئة كثيرة باذن الله والله مع الصابرين."

وقوله : " ومن أصدق من الله حديثا " " ومن أصدق من الله قيلا " وقوله : " وإذ قال الله يا عيسى ابن مريم " " وتمت كلمة ربك صدقا وعدلا " - وقوله : " وكلم الله موسى تكليما " - " منهم من كلم الله " - " ولما جاء موسى لميقاتنا وكلمه ربه " - " وناديناه من جانب الطور الأيمن وقربناه نجيا."

وقوله : " وإذ نادى ربك موسى أن ائت القوم الظالمين " " وناداهما ربهما ألم أنهكما عن تلكما الشجرة."

وقوله : " ويوم يناديهم فيقول ماذا أحببتم المرسلين " " وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله " " وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون " " يريدون أن يبدلوا كلام الله قل لن تتبعوننا كذلكم قال الله من قبل " " واتل ما أوحى إليك من كتاب ربك لا تبدل لكلماته."

وقوله : " إن هذا القرآن يقص على بني إسرائيل أكثر الذي هم فيه يختلفون " " وهذا كتاب أنزلناه مبارك " " لو أنزلنا هذا القرآن على جبل لرأيتنه خاشعاً متصدعاً من خشية الله " " وإذا بدلنا آية مكان آية والله أعلم بما يتزل قالوا إنما أنت مفتر بل أكثرهم لا يعلمون " " قل نزله روح القدس من ربك بالحق ليثبت الذين آمنوا وهدى وبشرى للمسلمين " " ولقد نعلم أنهم يقولون إنما يعلمه بشر لسان الذي يلحدون إليه أعجمي وهذا لسان عربي مبين " .

وقوله : " وجوه يومئذ ناضرة * إلى ربها ناظرة " " على الأرائك ينظرون " " للذين أحسنوا الحسنى وزيادة " " لهم ما يشاؤون فيها ولدنيا مزيد ."

وهذا الباب في كتاب الله تعالى كثير . من تدبر القرآن طالباً للهدى منه ، تبين له طريق الحق .

فصل

ثم في سنة رسول الله - صلى الله عليه وسلم - ، فالسنة تفسر القرآن وتبينه وتدله عليه وتعبّر عنه.

وما وصف الرسول به ربه عز وجل من الأحاديث الصحاح التي تلقاها أهل المعرفة بالقبول ، وجب الإيمان بها كذلك.

فمن ذلك مثل قوله - صلى الله عليه وسلم - : " يتزل ربنا إلى السماء الدنيا كل ليلة حين يبقى ثلث الليل الآخر ، فيقول من يدعوني فأستجيب له ؟ من يسألني فأعطيه ؟ من يستغفرني فأغفر له ؟ " متفق عليه .

وقوله - صلى الله عليه وسلم - : " لله أشد فرحاً بتوبة عبده المؤمن التائب من أحدكم براحلته " الحديث متفق عليه .

وقوله - صلى الله عليه وسلم - : " يضحك الله إلى رجلين يقتل أحدهما الآخر كلاهما يدخل الجنة " متفق عليه .

وقوله : " عجب ربنا من قنوط عباده وقرب خيره ، ينظر إليكم أذلين قنطين فيظل يضحك يعلم أن فراجكم قريب " حديث حسن .

وقوله - صلى الله عليه وسلم - : " لا تزال جهنم يلقى فيها وهي تقول هل من مزيد ؟ حتى يضع رب العزة فيها رجله " وفي رواية : " عليها قدمه فيزوي بعضها إلى بعض فتقول قط قط " متفق عليه.

وقوله : " يقول تعالى يا آدم فيقول لبيك وسعديك فينادي بصوت إن الله يأمرك أن تخرج من ذريتك بعثاً إلى النار " متفق عليه . وقوله : " ما منكم من أحد إلا سيكلمه ربه وليس بينه وبينه ترجمان."

وقوله في رقية المريض : " ربنا الله الذي في السماء تقدس اسمك ، أمرك في السماء والأرض كما رحمتك في السماء ، اجعل رحمتك في الأرض ، اغفر لنا حوبنا وخطايانا ، أنت رب الطيبين أنزل رحمة من رحمتك وشفاء من شفائك على هذا الوجع فيبرأ " حديث حسن رواه أبو داود وغيره . وقوله : " والعرش فوق الماء والله فوق العرش ، وهو يعلم ما أنتم عليه " حديث حسن رواه أبو داود وغيره.

وقوله للحجارية : " أين الله ؟ قالت في السماء ، قال من أنا ؟ قالت أنت رسول الله ، قال اعتقها فإنها مؤمنة " رواه مسلم.

وقوله : " أفضل الإيمان أن تعلم أن الله معك حيثما كنت " حديث حسن ، وقوله : " إذا قام أحدكم إلى الصلاة فلا يبصقن قبل وجهه ولا عن يمينه ، فإن الله قبل وجهه ، ولكن عن يساره أو تحت قدمه " متفق عليه.

وقوله - صلى الله عليه وسلم - : " اللهم رب السموات السبع والأرض ورب العرش العظيم ، ربنا ورب كل شيء ، فالق الحب والنوى ، منزل التوراة والإنجيل والقرآن ، أعوذ بك من شر نفسي ومن شر كل دابة أنت آخذ بناصيتها ، أنت الأول فليس قبلك شيء ، وأنت الآخر فليس بعدك شيء ، وأنت الظاهر فليس فوقك شيء ، وأنت الباطن فليس دونك شيء ، اقض عني الدين وأغنني من الفقر " رواية مسلم.

قوله : اللهم رب السموات ... الخ تضمن الحديث إثبات أسمائه.

وقوله - صلى الله عليه وسلم - لما رفع الصحابة أصواتهم بالذكر : " أيها الناس أربعوا على أنفسكم فإنكم لا تدعون أصماً ولا غائباً . إنما تدعون سميعاً بصيراً قريباً إن الذي تدعونه أقرب إلى أحدكم من عنق راحلته " متفق عليه.

"إنكم سترون ربكم كما ترون القمر ليلة البدر لا تضامون في رؤيته ، فإن استطعتم أن لا تغلبوا على الصلاة قبل طلوع الشمس وصلاة قبل غروبها افعلوا " متفق عليه.

إلى أمثال هذه الأحاديث التي يخبر فيها رسول الله - صلى الله عليه وسلم - عن ربه بما يخبر به

إيمان الفرقة الناجية

فإن الفرقة الناجية أهل السنة والجماعة يؤمنون بذلك كما يؤمنون ما أخبر الله به في كتابه من غير تحريف ولا تعطيل ومن غير تكييف ولا تمثيل ، بل هم الوسط في فرق الأمة ، كما أن الأمة هي الوسط في الأمم .

فهم وسط في باب صفات الله سبحانه وتعالى بين أهل التعطيل الجهمية وأهل التمثيل المشبهة.

وهم وسط في باب أفعال الله بين الجبرية والقدرية وغيرهم.

وفي باب وعيد الله بين المرجئة والرعيديّة من القدرية وغيرهم.

وفي باب أسماء الإيمان والدين بين الحرورية والمعتزلة وبين المرجئة والجهمية.

وفي أصحاب رسول الله - صلى الله عليه وسلم - بين الرافضة والخوارج .

فصل

وقد دخل فيما ذكرناه من الإيمان بالله الإيمان بما أخبر الله به في كتابه وتواتر عن رسوله وأجمع عليه سلف الأمة من أنه سبحانه فوق سمواته على عرشه بائن على خلقه ، وهو سبحانه معهم أينما كانوا يعلم ما هم عاملون كما جمع بين ذلك في قوله : " هو الذي خلق السماوات والأرض في ستة أيام ثم استوى على العرش يعلم ما يلج في الأرض وما يخرج منها وما يتزل من السماء وما يعرج فيها وهو معكم أين ما كنتم والله بما تعملون بصير. "

وليس معنى قوله : " وهو معكم " أنه مختلط بالخلق فإن هذا لا توجهه اللغة ، بل القمر آية من آيات الله من أصغر مخلوقاته ، وهو موضوع في السماء ، وهو مع المسافر وغير المسافر أينما كان.

وهو سبحانه فوق عرشه رقيب على خلقه مهيمن عليهم مطلع عليهم إلى غير ذلك من معاني ربوبيته ، وكل هذا الكلام الذي ذكره الله - من أنه فوق العرش وأنه معنا - حق على حقيقته لا يحتاج إلى تحريف ، ولكن يصاب عن الظنون الكاذبة مثل أن يظن أن ظاهر قوله (في السماء) أن السماء تظله أو تقله ، وهذا باطل بإجماع أهل العلم والإيمان ، فإن الله قد وسع كرسيه السموات والأرض وهو يمسك السموات والأرض أن تزولا ، ويمسك السماء أن تقع على الأرض إلا بإذنه ، ومن آياته أن تقوم السماء والأرض بأمره .

فصل

وقد دخل في ذلك الإيمان بأنه قريب مجيب كما جمع بين ذلك في قوله : " وإذا سألك عبادي عني فإني قريب " الآية - وقوله - صلى الله عليه وسلم - : " إن الذي تدعونه أقرب إلى أحدكم من عنق راحته " وما ذكر في الكتاب والسنة من قربه ومعيته ، لا ينافي ما ذكر من علوه وفوقيته فإنه سبحانه ليس كمثله شيء في جميع نعوته ، وهو عال في دنوه قريب في علوه .

فصل

ومن الإيمان بالله وكتبه الإيمان بأن القرآن كلام الله منزل غير مخلوق ، منه بدأ وإليه يعود ، وأن الله تكلم به حقيقة ، وأن هذا القرآن الذي أنزله على محمد - صلى الله عليه وسلم - هو كلام الله حقيقة لا كلام غيره ولا يجوز إطلاق القول بأنه حكاية عن كلام الله أو عبارة بل إذا قرأه الناس أو كتبوه في المصاحف لم يخرج بذلك عن أن يكون كلام الله تعالى حقيقة ، فإن الكلام إنما يضاف حقيقة إلى من قاله مبتدئاً لا إلى من قاله مبلغاً مؤدياً ، وهو كلام الله حروفه ومعانيه ، ليس كلام الله الحروف دون المعاني ولا المعاني دون الحروف ؟

فصل

وقد دخل أيضاً فيما ذكرناه من الإيمان به وكتبه وبملائكته وبرسله ، الإيمان بأن المؤمنون يرونه يوم القيامة عياناً بأبصارهم كما يرون الشمس صحوماً ليس بها سحب ، وكما يرون القمر ليلة البدر لا يضامون في رؤيته ، يرونه سبحانه وهم في عرصات القيامة ، ثم يرونه بعد دخول الجنة كما يشاء الله تعالى .

فصل

ومن الإيمان باليوم الآخر الإيمان بكل ما أخبر به النبي - صلى الله عليه وسلم - مما يكون بعد الموت فيؤمنون بفتنة القبر وبعذاب القبر ونعيمه . فأما الفتنة فإن الناس يمتحنون في قبورهم ، فيقال للرجل : من ربك وما دينك ومن نبيك ؟ فيثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ، فيقول المؤمن ربي الله ، والإسلام ديني ومحمد - صلى الله عليه وسلم - نبيي . وأما المرتاب فيقول هاه هاه لا أدري سمعت الناس يقولون شيئاً فقلته ، فيضرب بمرزبة من حديد فيصيح صيحةً يسمعا كل شيء إلا الإنسان ، ولو سمعا الإنسلن لصعق - ثم بعد هذه الفتنة إما نعيم وإما عذاب إلى أن تقوم القيامة الكبرى فتعاد الأرواح إلى الأجساد.

وتقوم القيامة التي أخبر الله بها في كتابه وعلى لسان رسوله وأجمع عليها المسلمون ، فيقوم الناس من قبورهم لرب العالمين حفاةً عراةً غرلاً وتدنو منهم الشمس ويلجمهم العرق ، فتصيب الموازين فتوزن بها أعمال العباد.

فمن ثقلت موازينه فأولئك هم المفلحون ومن خفت موازينه فأولئك الذين خسروا أنفسهم في جهنم خالدون . وتنتشر الدواوين ، وهي صحائف الأعمال - فأخذ كتابه بيمينه وأخذ كتابه بشماله أو من وراء ظهره ، كما قال سبحانه وتعالى " وكل إنسان ألزمناه طائره في عنقه ونخرج له يوم القيامة كتاباً يلقاه منشوراً * اقرأ كتابك كفى بنفسك اليوم عليك حسيباً."

ويحاسب الله الخلائق ويخلو بعبده المؤمن فيقرره بذنوبه ، كما وصف ذلك في الكتاب والسنة ، وأما الكفار فلا يحاسبون محاسبة من توزن حسناته وسيئاته فإنه لا حسنات لهم ولكن تعد أعمالهم فتحصى فيوقفون عليها ويقررون بها .

وفي عرصة القيامة الحوض المورود للنبي - صلى الله عليه وسلم - ماؤه أشد بياضاً من اللبن وأحلى من العسل ، آنيته عدد نجوم السماء طوله شهر وعرضه شهر ، من يشرب منه شربةً لا يظمأ بعدها أبداً.

والصراط منصوب على متن جهنم وهو الجسر الذي بين الجنة والنار يمر الناس على قدر أعمالهم فمنهم من يمر كالمح البصر ، ومنهم من يمر كالبرق ، ومنهم من يمر كالريح ، ومنهم من يمر كالفرس الجواد ، ومنهم من يمر كركاب الأبل ، ومنهم من يعدو عدواً ، ومنهم من يمشي مشياً ، ومنهم من يزحف زحفاً ومنهم من يخطف خطفاً ويلقى في جهنم فإن الجسر عليه كالليب تحطف الناس . بأعمالهم فمن مر على الصراط دخل الجنة ، فإذا عبروا عليه وقفوا على قنطرة بين الجنة والنار ، فيقتص لبعضهم من بعض ، فإذا هذبوا ونقوا أذن لهم في دخول الجنة.

وأول من يستفتح باب الجنة محمد - صلى الله عليه وسلم - ، وأول من يدخل الجنة من الأمم أمته .

الشفاعة

وله - صلى الله عليه وسلم - في القيامة ثلاث شفاعات : أما الشفاعة الأولى فيشفع في أهل الموقف حتى يقضي بينهم بعد أن يتراجع الأنبياء ، آدم ونوح وإبراهيم وموسى وعيسى بن مريم عن الشفاعة حتى تنتهي إليه .

وأما الشفاعة الثانية فيشفع في أهل الجنة أن يدخلوا الجنة ، وهاتان الشفاعتان خاصتان له .

وأما الشفاعة الثالثة فيشفع فيمن استحق النار ، وهذه الشفاعة له ولسائر النبيين والصدّيقين وغيرهم ، فيشفع فيمن استحق النار أن لا يدخلها ، ويشفع فيمن دخلها أن يخرج منها .

ويخرج الله من النار أقواماً بغير شفاعة بل بفضلهم ورحمته ، ويبقى في الجنة فضل عن دخلها من أهل الدنيا ، فينشئ الله لها أقواماً فيدخلهم الجنة .

وأصناف ما تضمنته الدار الآخرة من الحساب والثواب والعقاب والجنة والنار وتفاصيل ذلك مذكورة في الكتب المترلة من السماء والآثار من العلم المأثور عن الأنبياء . وفي العلم الموروث عن محمد - صلى الله عليه وسلم - من ذلك ما يشفي ويكفي فمن ابتغاه وحده .

فصل في القدر

وتؤمن الفرقة الناجية من أهل السنة والجماعة بالقدر خيره وشره . والإيمان بالقدر على درجتين كل درجة تتضمن شيئين .

فالدرجة الأولى الإيمان بأن الله تعالى عليم بالخلق وهم عاملون بعلمه القدر الذي هو موصوف به أزلاً وأبداً وعلم جميع أحوالهم من الطاعات والمعاصي والأرزاق والأجال ثم كتب الله في اللوح المحفوظ مقادير الخلق فأول ما خلق الله القلم قال له اكتب قال ما أكتب ؟ قال أكتب ما هو كائن إلى يوم القيامة . فما أصاب الإنسان لم يكن ليخطئه وما أخطاه لم يكن ليصيبه . جفت الأقلام وطويت الصحف كما قال تعالى : " ألم تعلم أن الله يعلم ما في السماء والأرض إن ذلك في كتاب إن ذلك على الله يسير "

وقال : " ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير " وهذا التقدير التابع لعلمه سبحانه يكون في مواضع جملة وتفصيلاً فقد كتب في اللوح المحفوظ ما شاء ، وإذا خلق جسد الجنين قبل نفخ الروح فيه بعث إليه ملكاً فيؤمر بأربع كلمات فيقال له اكتب رزقه وأجله وعمله وشقي أم سعيد ونحو ذلك فهذا التقدير قد كان ينكره غلاة القدرية قديماً ومنكروه اليوم قليل.

وأما الدرجة الثانية : فهي مشيئة الله النافذة وقدرته الشاملة وهو الإيمان بأن ما شاء الله كان ، وما لم ينشأ لم يكن ، وأنه ما في السموات وما في الأرض من حركة ولا سكون إلا بمشيئة الله سبحانه لا يكون في ملكه ما لا يريد . وأنه سبحانه على كل شئ قدير من الموجودات والمعدومات ، فما من مخلوق في الأرض ولا في السماء إلا الله خالقه سبحانه لا خالق غيره ولا رب سواه . ومع ذلك فقد أمر العباد بطاعته وطاعة رسله ونهاهم عن معصيته . وهو سبحانه يحب المتقين والمحسنين والمقسطين ويرضى عن الذين آمنوا وعملوا الصالحات ولا يحب الكافرين ولا يرضى عن القوم الفاسقين ، ولا يأمر بالفحشاء ولا يرضى لعباده الكفر ولا يحب الفساد.

والعباد فاعلون حقيقة والله خالق أفعالهم والعبد هو المؤمن والكافر والبر والفاجر والمصلى والصائم وللعباد قدرة على أعمالهم ولهم إرادة والله خالقهم وقدرتهم وإرادتهم كما قال تعالى : " لمن شاء منكم أن يستقيم * وما تشاؤون إلا أن يشاء الله رب العالمين. "

وهذه الدرجة من القدر يكذب بها عامة القدرية الذين سماهم النبي - صلى الله عليه وسلم - مجوس هذه الأمة . ويغلو فيها قوم من أهل الإثبات حتى سلبوا العبد قدرته واختياره ويخرجون عن أفعال الله وأحكامه حكمها ومصالحها .

فصل في الإيمان قول وعمل

ومن أصول أهل السنة والجماعة أن الدين والإيمان قول وعمل . قول القلب واللسان ، وعمل القلب واللسان والجوارح ، وأن الإيمان يزيد بالطاعة وينقص بالمعصية ، وهم مع ذلك لا يكفرون أهل القبلة بمطلق المعاصي والكبائر كما يفعله الخوارج بل الأحرار الإيمانية مع المعاصي كما قال سبحانه : " فمن عفي له من أخيه شيء فاتباع بالمعروف " وقال : " وإن طائفتان من المؤمنين فأصلحوا بينهما فإن بغت إحداهما على الأخرى فقاتلوا التي تبغي حتى تفيء إلى أمر الله فإن فاءت فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين " إنما المؤمنون إخوة فأصلحوا بين أخويكم "

ولا يسلبون الفاسق الملقى الإسلام بالكلية ولا يخلدونه في النار كما تقول المعتزلة بل الفاسق يدخل في اسم الإيمان المطلق كما في قوله : " فتحرير رقبة مؤمنة " وقد لا يدخل في اسم الإيمان المطلق كما في قوله تعالى : " إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيماناً " وقوله - صلى الله عليه وسلم - : " لا يزني الزاني حين يزني وهو مؤمن ، ولا يسرق السارق حين يسرق وهو مؤمن ، ولا يشرب الخمر حين يشربها وهو مؤمن ، ولا ينتهب ثوباً من ثياب الناس يرفعها إليه فيها أبصارهم حين ينتهبها وهو مؤمن ."

ونقول هو مؤمن ناقص الإيمان ، أو مؤمن بإيمانه فاسق بكبيرته ، فلا يعطى الاسم المطلق ولا يسلب مطلق الاسم بكبيرته .

فصل في الصحابة

ومن أصل أهل السنة السنة والجماعة سلامة قلوبهم وألسنتهم لأصحاب رسول الله - صلى الله عليه وسلم - كما وصفهم الله به في قوله تعالى : " والذين جاؤوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلاً للذين آمنوا ربنا إنك رؤوف رحيم " وطاعة النبي - صلى الله عليه وسلم - في قوله : " لا تسبوا أصحابي فوالذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه " ويقبلون ما جاء به الكتاب والسنة والإجماع من فضائلهم ومراتبهم ويفضلون من أنفق من قبل الفتح وهو صلح الحديبية وقاتل على من أنفق من بعد وقاتل ، ويقدمون المهاجرين على الأنصار ويؤمنون بأن الله قال لأهل بدر وكانوا ثلاثمائة وبضعة عشر عملوا ما شئتم فقد غفرت لكم وبأنه لا يدخل النار أحد بايع تحت الشجرة كما أبحر به النبي - صلى الله عليه وسلم - . بل لقد رضي الله عنهم ورضوا عنه وكانوا أكثر من ألف وأربعمائة ويشهدون بالجنة لمن شهد له رسول الله - صلى الله عليه وسلم - كالعشرة وثابت بن قيس بن شماس وغيرهم من الصحابة.

ويقرون بما تواتر به النقل عن أمير المؤمنين علي بن أبي طالب - رضي الله عنه - وغيره من أن خير هذه الأمة بعد نبينا أبو بكر ثم عمر وثلثون بعثان ويربعون بعلي - رضي الله عنهم - ، دلت عليه الآثار وكما أجمع الصحابة على تقديم عثمان في البيعة مع أن بعض أهل السنة كانوا قد اختلفوا في عثمان وعلي - رضي الله عنهما - بعد اتفاقهم على تقديم أبي بكر وعمر - أيهما أفضل ؟

فقدّم قوم عثمان وسكنوا وربعوا بعلي . وقدم قوم علياً وقوم توافقوا، لكن استقر أمر أهل السنة على عثمان ثم علي ، وإن كانت هذه المسألة - مسألة عثمان وعلي ليست من الأصول التي يضلل المخالف فيها عند جمهور أهل السنة ، لكن التي يضلل فيها مسألة الخلافة ، وذلك أنهم يؤمنون أن الخليفة بعد رسول الله - صلى الله عليه وسلم - أبو بكر وعمر ثم عثمان ثم علي ومن طعن في خلافة أحد من هؤلاء فهو أضل من حمار أهله.

ويحبون أهل بيت رسول الله - صلى الله عليه وسلم - ويتولونهم ويحفظون فيهم وصية رسول الله حيث قال يوم غدیر خم " أذكرکم الله في أهل بيت."

وقال أيضاً للعباس عمه وقد اشتكى إليه أن قريش يجفون بني هاشم - فقال : "والذي نفسي بيده لا يؤمنون حتى يجيؤكم لله ولقرايبي" وقال : " إن الله اصطفى بني إسماعيل واصطفى من بني إسماعيل كنانة واصطفى من كنانة قريشاً واصطفى من قريش بني هاشم واصطفاني من بني هاشم."

ويتولون أزواج رسول الله - صلى الله عليه وسلم - أمهات المؤمنين ويؤمنون بأهمن أزواجه في الآخرة خصوصاً خديجة - رضي الله عنها - أم أكثر أولاده وأول من آمن به وعاضده على أمره وكان لها منه المترلة العالية ، والصديقة بنت الصديق - رضي الله عنها - التي قال فيها النبي - صلى الله عليه وسلم - : " فضل عائشة على النساء كفضل الثريد على سائر الطعام ."

ويتبرؤون من طريقة الروافض الذين يبغضون الصحابة ويسبونهم ، وطريقة النواصب الذين يؤذون أهل البيت بقول أو عمل ويمسكون عما شجر بين الصحابة ويقولون إن هذه الآثار المروية في مساوئهم منها ما هو كاذب ومنها ما قد زيد فيه ونقص وغير عن وجهه والصحيح منه هم فيه معذورون إما مجتهدون مصيبون وإما مجتهدون مخطئون وهم مع ذلك لا يعتقدون أن كل واحد من الصحابة معصوم عن كبائر الإثم وصغائره ، بل يجوز عليهم الذنوب في الجملة ولهم من السوابق والفضائل ما يوجب مغفرة ما يصدر منهم إن صدر حتى إنهم يغفر لهم السيئات ما لا يغفر لمن بعدهم لأن لهم من الحسنات التي تححو السيئات ما ليس لمن بعدهم.

وقد ثبت بقول رسول الله - صلى الله عليه وسلم - أنهم خير القرون وأن المد من أحدهم إذا تصدق به كان أفضل من جبل أحد ذهباً ممن بعدهم ثم إذا كان قد صدر من أحدهم ذنب فيكون قد تاب منه أو أتى بحسنات محموره أو غفر له بفضل سابقته أو بشفاعته أو بشفاعته محمد - صلى الله عليه وسلم - الذي هم أحق الناس بشفاعته أو أبتلى ببلاء في الدنيا كفر به عنه . فإذا كان هذا في الذنوب المحققة فكيف الأمور التي كانوا فيها مجتهدين إن أصابوا فلهم أجران وإن أخطأوا فلهم أجر واحد والخطأ مغفور .

ثم إن القدر الذي ينكر من فعل بعضهم قليل نزر مغفور في جنب فضائل القوم ومحاسنهم من الإيمان بالله ورسوله والجهاد في سبيله والمحرة والنصرة والعلم النافع والعمل الصالح ، ومن نظر في سيرة القوم بعلم وبصيرة وما من الله عليهم به من الفضائل علم يقيناً أنهم خير الخلق بعد الأنبياء . لا كان ولا يكون مثلهم ، وأنهم الصفوة من قرون هذه الأمة التي هي خير الأمم وأكرمها على الله .

فصل في الكرامات

ومن أصول أهل السنة التصديق بكرامات الأولياء وما يجري الله على أيديهم من خوارق العادات.

في أنواع العلوم والمكاشفات وأنواع القدرة والتأثيرات والمآثور عن سالف الأمم في سورة الكهف وغيرها عن صدر هذه الأمة من الصحابة والتابعين وسائر فرق الأمة وهي موجودة فيها إلى يوم القيامة .

فصل في صفات أهل السنة

ثم من طريقة أهل السنة والجماعة اتباع آثار رسول الله - صلى الله عليه وسلم - باطناً وظاهراً واتباع سبيل السابقين الأولين من المهاجرين والأنصار اتباع وصية رسول الله - صلى الله عليه وسلم - حيث قال : " عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي ، تمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل بدعة ضلالة " . ويعلمون أن أصدق الكلام كلام الله وخير الهدى هدى محمد - صلى الله عليه وسلم - ويؤثرون كلام الله على غيره من كلام أصناف الناس ، ويقدمون هدى محمد - صلى الله عليه وسلم - على هدى كل أحد ، ولهذا سموا أهل الكتاب والسنة وسموا أهل الجماعة لأن الجماعة هي الإجماع وضدها الفرقة ، وإن كان لفظ الجماعة قد صار اسماً لنفس القوم المجتمعين ، والإجماع هو الأصل الثالث الذي يعتمد عليه في العلم والدين ، وهم يزنون بهذه الأصول الثلاثة جميع ما عليه الناس من أقوال وأعمال باطنة أو ظاهرة مما له تعلق بالدين والإجماع الذي ينضبط هو ما كان عليه السلف الصالح إذ بعدهم كثر الاختلاف وانتشر في الأمة .

ثم هم مع هذه الأصول يأمرون بالمعروف وينهون عن المنكر على ما توجهه الشريعة ، ويرون إقامة الحج والجهاد والأعياد مع الأمراء أبراراً كانوا أو فجاراً. ويحافظون على الجماعات ويدبون بالنصيحة للأمة ويعتقدون معنى قوله - صلى الله عليه وسلم - : " المؤمن للمؤمن كالبنيان يشد بعضه بعضاً " وشبك بين أصابعه . وقوله - صلى الله عليه وسلم - : "مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالحمي والنهر "

ويأمرون بالصبر عند البلاء والشكر عند الرخاء والرضا بمر القضاء ويدعون إلى مكارم الأخلاق ومحاسن الأعمال ويعتقدون معنى قوله - صلى الله عليه وسلم - : " أكمل المؤمنين إيماناً أحسنهم خلقاً " ويندبون إلى أن تصل من قطعك ، وتعطي من حرمك ، وتعفو عمن ظلمك ، ويأمرون ببر الوالدين وصللة الأرحام وحسن الجوار والإحسان إلى اليتامى والمساكين وابن السبيل والرفق بالملوك وينهون عن الفخر والخيلاء والبغي والاستطاعة على الخلق بحق أو بغير حق ويأمرون بمعالى الأخلاق وينهون عن سفاسفها وكل ما يقولونه ويفعلونه من هذا وغيره فإنما هم فيه متبعون للكتاب والسنة وطريقتهم هي دين الإسلام الذي بعث الله به محمداً - صلى الله عليه وسلم - لكن لما أخرج النبي - صلى الله عليه وسلم - أن أمته ستفترق على ثلاث وسبعين فرقة كلها في النار إلا واحدة وهي الجماعة . وفي الحديث عنه أنه قال : " هم من كان على مثل ما أنا عليه اليوم وأصحابي."

صار المتمسكون بالإسلام المحض الخالص عن الشوب ، هم أهل السنة والجماعة ، وفيهم الصديقون والشهداء والصالحون ، ومنهم أعلام الهدى ومصابيح الدجى أولو المناقب المأثورة والفضائل المذكورة ، وفيهم الأبدال ، وفيهم أئمة الدين الذين أجمع المسلمون على هدايتهم ، وهم الطائفة المنصورة الذين قال فيهم النبي - صلى الله عليه وسلم - : " لا تزال طائفة من أمتي على الحق منصورة لا يضرهم من خالفهم ولا من خذلهم حتى تقوم الساعة."

نسأل الله أن يجعلنا منهم وأن لا يزيغ قلوبنا بعد إذ هدانا وأن يهب لنا من لدنه رحمة إنه هو الوهاب ، والله أعلم.

وصلى الله على محمد وآله وصحبه وسلم تسليماً كثيراً.

This is Shaykh al-'Uthaymīn's abridged version of his lengthy work, Sharh al-'Aqīdah al-Wāsitīyah, which is a formidable explanation of al-'Aqīdah al-Wāsitīyah.

al-'Aqīdah al-Wāsitīyah is the famous treatise written by Shaykh-ul-Islām Ibn Taymīyyah that clarifies the beliefs of ahl-us-sunnah wal-jamā'ah. The renowned scholar Shaykh al-'Uthaymīn explains this treatise and provides valuable points of benefit. It is a must for all those who are interested in learning about the Islamic 'aqīdah in depth.